

DĪGĪHA NIKĀYA 2
SĀMAÑÑAPHALA SUTTA

THE FRUITS OF RECLUSESHIP

STATEMENTS OF THE MINISTERS

THUS HAVE I HEARD. On one occasion the Exalted One was dwelling at Rājagaha, in Jīvaka Komārabhacca's Mango Grove, together with a large company of twelve hundred and fifty bhikkhus. At the time, on the fifteenth-day Uposatha, the full-moon night of Komudī in the fourth month, King Ajātasattu of Magadha, the son of Queen Videhā, was sitting on the upper terrace of his palace surrounded by his ministers. There the king uttered the following joyful exclamation:

“How delightful, friends, is this moonlit night! How beautiful is this moonlit night! How lovely is this moonlit night! How tranquil is this moonlit night! How auspicious is this moonlit night! Is there any recluse or brahmin that we could visit tonight who might be able to bring peace to my mind?”

Thereupon one of his ministers said: “Your majesty, there is Pūraṇa Kassapa, the leader of an order, the leader of a group, the teacher of a group, well-known and famous, a spiritual leader whom many people esteem as holy. He is aged, long gone forth, advanced in years, in the last phase of life. Your majesty should visit him. Perhaps he might bring peace to your mind.” But when this was said, King Ajātasattu remained silent.

Other ministers said: “Your majesty, there is Makkhali Gosāla ... Ajita Kesakambala ... Pakudha Kaccāyana ... Sañjaya Belaṭṭhaputta ... Nigaṇṭha Nātaputta, the leader of an order, the leader of a group, the teacher of a group, well-known and famous, a spiritual leader whom many people esteem as holy. He is aged, long gone forth, advanced in years, in the last phase of life. Your majesty should visit him. Perhaps he might bring peace to your mind.” But when this was said, King Ajātasattu remained silent.

THE STATEMENT OF JĪVAKA KOMĀRABHACCA

All this time Jīvaka Komārabhacca sat silently not far from King Ajātasattu. The king then said to him: “Friend Jīvaka, why do you keep silent?”

Jīvaka said: “Your majesty, the Exalted One, the Worthy One, the perfectly enlightened Buddha, together with a large company of twelve hundred and fifty bhikkhus, is now dwelling in our Mango Grove. A favourable report concerning him is circulating thus: ‘This Exalted One is a worthy one, perfectly enlightened, endowed with clear knowledge and conduct, accomplished, a knower of the world, unsurpassed trainer of men to be tamed, teacher of gods and men, enlightened and exalted.’ Your majesty should visit the Exalted One. Perhaps if you visit him he might bring peace to your mind.”

“Then get the elephant vehicles prepared, friend Jīvaka.”

“Yes, your majesty!” Jīvaka replied. He then had five hundred female elephants prepared, as well as the king’s personal bull-elephant, and announced to the king: “Your majesty, your elephant vehicles are ready. Do as you think fit.”

King Ajātasattu then had five hundred of his women mounted on the female elephants, one on each, while he himself mounted his personal bull-elephant. With his attendants carrying torches, he went forth from Rājagaha in full royal splendour, setting out in the direction of Jīvaka’s Mango Grove.

When King Ajātasattu was not far from the Mango Grove, he was suddenly gripped by fear, trepidation, and terror. Frightened, agitated, and terror-stricken, he said to Jīvaka: “You aren’t deceiving me, are you, friend Jīvaka? You aren’t betraying me? You aren’t about to turn me over to my enemies? How could there be such a large company of bhikkhus, twelve hundred and fifty bhikkhus, without any sound of sneezing or coughing, or any noise at all?”

“Do not be afraid, great king. Do not be afraid. I am not deceiving you, your majesty, or betraying you, or turning you over to your enemies. Go forward, great king! Go straight forward! Those are lamps burning in the pavilion hall.”

THE QUESTION ON THE FRUITS OF RECLUSHESHIP

Then King Ajātasattu, having gone by elephant as far as he could, dismounted and approached the door of the pavilion hall on foot. Having approached, he asked Jīvaka: “But where, Jīvaka, is the Exalted One?”

“That is the Exalted One, great king. He is the one sitting against the middle pillar, facing east, in front of the company of bhikkhus.”

King Ajātasattu then approached the Exalted One and stood to one side. As he stood there surveying the company of bhikkhus, which sat in complete silence as serene as a calm lake, he uttered the following joyful exclamation: “May my son, the Prince Udāyibhadda, enjoy such peace as the company of bhikkhus now enjoys!”

(The Exalted One said:) “Do your thoughts, great king, follow the call of your affection?”

“Venerable sir, I love my son, the Prince Udāyibhadda. May he enjoy such peace as the company of bhikkhus now enjoys.”

King Ajātasattu then paid homage to the Exalted One, reverently saluted the company of bhikkhus, sat down to one side, and said to the Exalted One: “Venerable sir, I would like to ask the Exalted One about a certain point, if he would take the time to answer my question.”

“Ask whatever you wish to, great king.”

“There are, venerable sir, various crafts, such as elephant trainers, horse trainers, charioteers, archers, standard bearers, camp marshals, commandos, high royal officers, front-line soldiers, bull-warriors, military heroes, mail-clad warriors, domestic slaves, confectioners, barbers, bath attendants, cooks, garland-makers, laundrymen, weavers, basket-makers, potters, statisticians, accountants, and various other crafts of a similar

nature. All those (who practise these crafts) enjoy here and now the visible fruits of their crafts. They obtain happiness and joy themselves, and they give happiness and joy to their parents, wives and children, and their friends and colleagues. They establish an excellent presentation of gifts to recluses and brahmins—leading to heaven, ripening in happiness, conducing to a heavenly rebirth. Is it possible, venerable sir, to point out any fruit of recluseship that is similarly visible here and now?”

“Do you remember, great king, ever asking other recluses and brahmins this question?”

“I do remember asking them, venerable sir.”

“If it isn’t troublesome for you, please tell us how they answered.”

“It is not troublesome for me, venerable sir, when the Exalted One or anyone like him is present.”

“Then speak, great king.”

THE DOCTRINE OF PŪRAṆA KASSAPA

“One time, I approached Pūraṇa Kassapa, exchanged greetings and courtesies with him, and sat down to one side. I then asked him (*as in §14*) if he could point out any fruit of recluseship visible here and now.

“When I had finished speaking, Pūraṇa Kassapa said to me: ‘Great king, if one acts or induces others to act, mutilates or induces others to mutilate, tortures or induces others to torture, inflicts sorrow or induces others to inflict sorrow, oppresses or induces others to oppress, intimidates or induces others to intimidate; if one destroys life, takes what is not given, breaks into houses, plunders wealth, commits burglary, ambushes highways, commits adultery, speaks falsehood—one does no evil. If with a razor-edged disk one were to reduce all the living beings on this earth to a single heap and pile of flesh, by doing so there would be no evil or outcome of evil. If one were to go along the south bank of the Ganges killing and inducing others to kill, mutilating and inducing others to mutilate, torturing and inducing others to torture, by doing so there would be no evil or outcome of evil. If one were to go along the north bank of the Ganges giving gifts and inducing others to give gifts, making offerings and inducing others to make offerings, by doing so there would be no merit or outcome of merit. By giving, self-control, restraint, and truthful speech there is no merit or outcome of merit.’

“Thus, venerable sir, when I asked Pūraṇa Kassapa about a visible fruit of recluseship, he explained to me (his doctrine of) the inefficacy of action. Venerable sir, just as if one asked about a mango would speak about a breadfruit, or as if one asked about a breadfruit would speak about a mango, in the same way when I asked Pūraṇa Kassapa about a visible fruit of recluseship he explained to me (his doctrine of) the inefficacy of action. Then, venerable sir, I thought to myself: ‘One like myself should not think of troubling a recluse or brahmin living in his realm.’ So I neither rejoiced in the statement of Pūraṇa Kassapa nor did I reject it. But, though I neither rejoiced in it nor rejected it, I still felt dissatisfied, yet did not utter a word of dissatisfaction. Without accepting his doctrine, without embracing it, I got up from my seat and left.

THE DOCTRINE OF MAKKHALI GOSĀLA

“Another time, venerable sir, I approached Makkhali Gosāla, exchanged greetings and courtesies with him, and sat down to one side. I then asked him (*as in §14*) if he could point out a fruit of recluseship visible here and now.

“When I had finished speaking, Makkhali Gosāla said to me: ‘Great king, there is no cause or condition for the defilement of beings; beings are defiled without any cause or condition. There is no cause or condition for the purification of beings; beings are purified without cause or condition. There is no self-determination, no determination by others, no personal determination. There is no power, no energy, no personal strength, no personal fortitude. All sentient beings, all living beings, all creatures, all souls, are helpless, powerless, devoid of energy. Undergoing transformation by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of men.

“There are fourteen hundred thousand principal modes of origin (for living beings) and six thousand (others) and six hundred (others). There are five hundred kinds of kamma and five kinds of kamma and three kinds of kamma and full kamma and half-kamma. There are sixty-two pathways, sixty-two sub-aeons, six classes of men, eight stages in the life of man, forty-nine hundred modes of livelihood, forty-nine hundred kinds of wanderers, forty-nine hundred abodes of Nāgas, two thousand faculties, three thousand hells, thirty-six realms of dust, seven spheres of percipient beings, seven spheres of non-percipient beings, seven kinds of jointed plants, seven kinds of gods, seven kinds of human beings, seven kinds of demons, seven great lakes, seven major kinds of knots, seven hundred minor kinds of knots, seven major precipices, seven hundred minor precipices, seven major kinds of dreams, seven hundred minor kinds of dreams, eighty-four hundred thousand great aeons. The foolish and the wise, having roamed and wandered through these, will alike make an end to suffering.

“Though one might think: “By this moral discipline or observance or austerity or holy life I will ripen unripened kamma and eliminate ripened kamma whenever it comes up”—that cannot be. For pleasure and pain are measured out. Saṃsāra’s limits are fixed, and they can neither be shortened nor extended. There is no advancing forward and no falling back. Just as, when a ball of string is thrown, it rolls along unwinding until it comes to its end, in the same way, the foolish and the wise roam and wander (for the fixed length of time), after which they make an end to suffering.’

“Thus, venerable sir, when I asked Makkhali Gosāla about a visible fruit of recluseship, he explained to me (his doctrine of) purification through wandering in saṃsāra. Venerable sir, just as if one asked about a mango would speak about a breadfruit, or as if one asked about a breadfruit would speak about a mango, in the same way, when I asked Makkhali Gosāla about a visible fruit of recluseship, he explained to me (his doctrine of) purification through wandering in saṃsāra. Then, venerable sir, I thought to myself: ‘One like myself should not think of troubling a recluse or brahmin living in his realm.’ So I neither rejoiced in the statement of Makkhali Gosāla nor did I reject it. But, though I neither rejoiced in it nor rejected it, I still felt dissatisfied, yet did not utter a word of dissatisfaction. Without accepting his doctrine, without embracing it, I got up from my seat and left.

THE DOCTRINE OF AJITA KESAKAMBALA

“Another time, venerable sir, I approached Ajita Kesakambala, exchanged greetings and courtesies with him, and sat down to one side. I then asked him (*as in §14*) if he could point out a fruit of reclueship visible here and now.

“When I had finished speaking, Ajita Kesakambala said to me: ‘Great king, there is no giving, no offering, no liberality. There is no fruit or result of good and bad actions. There is no present world, no world beyond, no mother, no father, no beings who have taken rebirth. In the world there are no recluses and brahmins of right attainment and right practice who explain this world and the world beyond on the basis of their own direct knowledge and realization. A person is composed of the four primary elements. When he dies, the earth (in his body) returns to and merges with the (external) body of earth; the water (in his body) returns to and merges with the (external) body of water; the fire (in his body) returns to and merges with the (external) body of fire; the air (in his body) returns to and merges with the (external) body of air. His sense faculties pass over into space. Four men carry the corpse along on a bier. His eulogies are sounded until they reach the charnel ground. His bones turn pigeon-coloured. His meritorious offerings end in ashes. The practice of giving is a doctrine of fools. Those who declare that there is (an afterlife) speak only false, empty prattle. With the breaking up of the body, the foolish and the wise alike are annihilated and utterly perish. They do not exist after death.’

“Thus, venerable sir, when I asked Ajita Kesakambala about a visible fruit of reclueship, he explained to me (his doctrine of) annihilation. Venerable sir, just as if one asked about a mango would speak about a breadfruit, or as if one asked about a breadfruit would speak about a mango, in the same way, when I asked Ajita Kesakambala about a visible fruit of reclueship, he explained to me (his doctrine of) annihilation. Then, venerable sir, I thought to myself: ‘One like myself should not think of troubling a recluse or brahmin living in his realm.’ So I neither rejoiced in the statement of Ajita Kesakambala nor did I reject it. But though I neither rejoiced in it nor rejected it, I still felt dissatisfied, yet did not utter a word of dissatisfaction. Without accepting his doctrine, without embracing it, I got up from my seat and left.

THE DOCTRINE OF PAKUDHA KACCĀYANA

“Another time, venerable sir, I approached Pakudha Kaccāyana, exchanged greetings and courtesies with him, and sat down to one side. I then asked him (*as in §14*) if he could point out a fruit of reclueship visible here and now.

“When I had finished speaking, Pakudha Kaccāyana said to me: ‘Great king, there are seven bodies that are unmade, unfashioned, uncreated, without a creator, barren, stable as a mountain peak, standing firm like a pillar. They do not alter, do not change, do not obstruct one another; they are incapable of causing one another either pleasure or pain, or both pleasure and pain. What are the seven? The body of earth, the body of water, the body of fire, the body of air, pleasure, pain, and the soul as the seventh. Among these there is no killer nor one who causes killing; no hearer nor one who causes hearing; no cognizer nor one who causes cognition. If someone were to cut off (another person’s) head with a sharp sword, he would not be taking (the other’s) life. The sword merely passes through the space between the seven bodies.’

“Thus, venerable sir, when I asked Pakudha Kaccāyana about a visible fruit of recluseship, he answered me in a completely irrelevant way. Venerable sir, just as if one asked about a mango would speak about a breadfruit, or as if one asked about a breadfruit would speak about a mango, in the same way, when I asked Pakudha Kaccāyana about a visible fruit of recluseship, he answered me in a completely irrelevant way. Then, venerable sir, I thought to myself: ‘One like myself should not think of troubling a recluse or brahmin living in his realm.’ So I neither rejoiced in the statement of Pakudha Kaccāyana nor did I reject it. But though I neither rejoiced in it nor rejected it, I still felt dissatisfied, yet did not utter a word of dissatisfaction. Without accepting his doctrine, without embracing it, I got up from my seat and left.

THE DOCTRINE OF NIGAṆṬHA NĀTAPUTTA

“Another time, venerable sir, I approached Nigaṇṭha Nātaputta, exchanged greetings and courtesies with him, and sat down to one side. I then asked him (*as in* §14) if he could point out a fruit of recluseship visible here and now.

“When I had finished speaking, Nigaṇṭha Nātaputta said to me: ‘Great king, a Nigaṇṭha, a knotless one, is restrained with a fourfold restraint. How so? Herein, great king, a Nigaṇṭha is restrained with regard to all water; he is endowed with the avoidance of all evil; he is cleansed by the avoidance of all evil; he is suffused with the avoidance of all evil. Great king, when a Nigaṇṭha is restrained with this fourfold restraint, he is called a knotless one who is self-perfected, self-controlled, and self-established.’

“Thus, venerable sir, when I asked Nigaṇṭha Nātaputta about a visible fruit of recluseship, he explained to me the fourfold restraint. Venerable sir, just as if one asked about a mango would speak about a breadfruit, or as if one asked about a breadfruit would speak about a mango, in the same way, when I asked Nigaṇṭha Nātaputta about a visible fruit of recluseship, he explained to me the fourfold restraint. Then, venerable sir, I thought to myself: ‘One like myself should not think of troubling a recluse or brahmin living in his realm.’ So I neither rejoiced in the statement of Nigaṇṭha Nātaputta, nor did I reject it. But though I neither rejoiced in it nor rejected it, I still felt dissatisfied, yet did not utter a word of dissatisfaction. Without accepting his doctrine, without embracing it, I got up from my seat and left.”

THE DOCTRINE OF SAÑJAYA BELAṬṬHAPUTTA

“Another time, venerable sir, I approached Sañjaya Belaṭṭhaputta, exchanged greetings and courtesies with him, and sat down to one side. I then asked him (*as in* §14) if he could point out any fruit of recluseship visible here and now.

“When I had finished speaking, Sañjaya Belaṭṭhaputta said to me: ‘If you ask me:

- A. 1. “Is there a world beyond?” If I thought that there is a world beyond, I would declare to you “There is a world beyond.” But I do not say “It is this way,” nor “It is that way,” nor “It is otherwise.” I do not say “It is not so,” nor do I say “It is not not so.”

‘Similarly, you might ask me the following questions:

- A. 2. “Is there no world beyond?”
 - 3. “Is it that there both is and is not a world beyond?”
 - 4. “Is it that there neither is nor is not a world beyond?”
- B. 1. “Are there beings who have taken rebirth?”
 - 2. “Are there no beings who have taken rebirth?”
 - 3. “Is it that there both are and are not beings who have taken rebirth?”
 - 4. “Is it that there neither are nor are not beings who have taken rebirth?”
- C. 1. “Is there fruit and result of good and bad actions?”
 - 2. “Is there no fruit and result of good and bad actions?”
 - 3. “Is it that there both are and are not fruit and result of good and bad actions?”
 - 4. “Is it that there neither are nor are not fruit and result of good and bad actions?”
- D. 1. “Does the Tathāgata exist after death?”
 - 2. “Does the Tathāgata not exist after death?”
 - 3. “Does the Tathāgata both exist and not exist after death?”
 - 4. “Does the Tathāgata neither exist nor not exist after death?”

‘If I thought that it was so, I would declare to you “It is so.” But do I not say “It is this way,” nor “It is that way,” nor “It is otherwise.” I do not say “It is not so,” nor do I say “It is not not so.”’

“Thus, venerable sir, when I asked Sañjaya Belaṭṭhaputta about a visible fruit of recluseship, he answered me evasively. Venerable sir, just as if one asked about a mango would speak about a breadfruit, or as if one asked about a breadfruit would speak about a mango, in the same way, when I asked Sañjaya Belaṭṭhaputta about a visible fruit of recluseship, he answered me evasively. Then, venerable sir, I thought to myself: ‘One like myself should not think of troubling a recluse or brahmin living in his realm.’ So I neither rejoiced in the statement of Sañjaya Belaṭṭhaputta nor did I reject it. But though I neither rejoiced in it nor rejected it, I still felt dissatisfied, yet did not utter a word of dissatisfaction. Without accepting his doctrine, without embracing it, I got up from my seat and left.

THE FIRST VISIBLE FRUIT OF RECLUSESHIP

“So, venerable sir, I ask the Exalted One: There are, venerable sir, various crafts, such as elephant trainers, horse trainers, charioteers, archers, standard bearers, camp marshals, commandos, high royal officers, front-line soldiers, bull-warriors, military heroes, mail-clad warriors, domestic slaves, confectioners, barbers, bath attendants, cooks, garland-makers, laundrymen, weavers, basket-makers, potters, statisticians, accountants, and various other crafts of a similar nature. All those (who practise these crafts) enjoy here and now the visible fruits of their craft. They obtain happiness and joy themselves, and they give happiness and joy to their parents, their wives and children, their friends and colleagues. They establish an excellent presentation of gifts to recluses and brahmins—leading to heaven, ripening in happiness, conducing to a heavenly rebirth. Is it possible, venerable sir, to point out any fruit of recluseship that is similarly visible here and now?”

“It is, great king. But let me question you about this matter. Answer as you think fit.

“What do you think, great king? Suppose you have a slave, a workman who rises up before you, retires after you, does whatever you want, acts always for your pleasure, speaks politely to you, and is ever on the lookout to see that you are satisfied. The thought might

occur to him: ‘It is wonderful and marvellous, the destiny and result of meritorious deeds. For this King Ajātasattu is a human being, and I too am a human being, yet King Ajātasattu enjoys himself fully endowed and supplied with the five strands of sense pleasure as if he were a god, while I am his slave, his workman— rising before him, retiring after him, doing whatever he wants, acting always for his pleasure, speaking politely to him, ever on the lookout to see that he is satisfied. I could be like him if I were to do meritorious deeds. Let me then shave off my hair and beard, put on saffron robes, and go forth from home to homelessness.’

“After some time he shaves off his hair and beard, puts on saffron robes, and goes forth from home to homelessness. Having gone forth he dwells restrained in body, speech, and mind, content with the simplest food and shelter, delighting in solitude. Suppose your men were to report all this to you. Would you say: ‘Bring that man back to me, men. Let him again become my slave, my workman, rising before me, retiring after me, doing whatever I want, acting always for my pleasure, speaking politely to me, ever on the lookout to see that I am satisfied.’?”

“Certainly not, venerable sir. Rather, we would pay homage to him, rise up out of respect for him, invite him to a seat, and invite him to accept from us robes, almsfood, dwelling and medicinal requirements. And we would provide him righteous protection, defence, and security.”

“What do you think, great king? If such is the case, is there or is there not a visible fruit of recluseship?”

“There certainly is, venerable sir.”

“This, great king, is the first fruit of recluseship, visible here and now, that I point out to you.”

THE SECOND VISIBLE FRUIT OF RECLUSESHIP

“Is it possible, venerable sir, to point out some other fruit of recluseship visible here and now?”

“It is, great king. But let me question you about this matter. Answer as you think fit.

“What do you think, great king? Suppose there is a farmer, a householder, who pays taxes to maintain the royal revenue. The thought might occur to him: ‘It is wonderful and marvellous, the destiny and result of meritorious deeds. For this King Ajātasattu is a human being, and I too am a human being. Yet King Ajātasattu enjoys himself fully endowed and supplied with the five strands of sense pleasure as if he were a god, while I am a farmer, a householder, who pays taxes to maintain the royal revenue. I could be like him if I were to do meritorious deeds. Let me then shave off my hair and beard, put on saffron robes, and go forth from home to homelessness.’

“After some time, he abandons his accumulation of wealth, be it large or small, abandons his circle of relatives, be it large or small; he shaves off his hair and beard, puts on saffron robes, and goes forth from home to homelessness. Having gone forth, he dwells restrained in body, speech, and mind, content with the simplest food and shelter, delighting in

solitude. Suppose your men were to report all this to you. Would you say: ‘Bring that man back to me, men. Let him again become a farmer, a householder, who pays taxes to maintain the royal revenue?’”

“Certainly not, venerable sir. Rather, we would pay homage to him, rise up out of respect for him, invite him to a seat, and invite him to accept from us robes, almsfood, dwelling, and medicinal requirements. And we would provide him with righteous protection, defence, and security.”

“What do you think, great king? If such is the case, is there or is there not a visible fruit of reclusership?”

“There certainly is, venerable sir.”

“This, great king, is the second fruit of reclusership, visible here and now, that I point out to you.”

THE MORE EXCELLENT FRUITS OF RECLUSERSHIP

“Is it possible, venerable sir, to point out any other fruit of reclusership visible here and now, more excellent and sublime than these two fruits?”

“It is possible. Listen, great king, and attend carefully, I will speak.”

“Yes, venerable sir,” King Ajātasattu replied to the Exalted One.

The Exalted One spoke: “Herein, great king, a Tathāgata arises in the world, a worthy one, perfectly enlightened, endowed with clear knowledge and conduct, accomplished, a knower of the world, unsurpassed trainer of men to be tamed, teacher of gods and men, enlightened and exalted. Having realized by his own direct knowledge this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its rulers and people, he makes it known to others. He teaches the Dhamma that is good in the beginning, good in the middle, and good in the end, possessing meaning and phrasing; he reveals the holy life that is fully complete and purified.

“A householder, or a householder’s son, or one born into some other family, hears the Dhamma. Having heard the Dhamma, he gains faith in the Tathāgata. Endowed with such faith, he reflects: ‘The household life is crowded, a path of dust. Going forth is like the open air. It is not easy for one dwelling at home to lead the perfectly complete, perfectly purified holy life, bright as a polished conch. Let me then shave off my hair and beard, put on saffron robes, and go forth from home to homelessness.’

“After some time he abandons his accumulation of wealth, be it large or small; he abandons his circle of relatives, be it large or small; he shaves off his hair and beard, puts on saffron robes, and goes forth from home to homelessness.

“When he has thus gone forth, he lives restrained by the restraint of the Pātimokkha, possessed of proper behaviour and resort. Having taken up the rules of training, he trains himself in them, seeing danger in the slightest faults. He comes to be endowed with wholesome bodily and verbal action, his livelihood is purified, and he is possessed of moral discipline. He guards the doors of his sense faculties, is endowed with mindfulness and clear comprehension, and is content.

THE SMALL SECTION ON MORAL DISCIPLINE

“And how, great king, is the bhikkhu possessed of moral discipline? Herein, great king, having abandoned the destruction of life, the bhikkhu abstains from the destruction of life. He has laid down the rod and weapon and dwells conscientious, full of kindness, sympathetic for the welfare of all living beings. This pertains to his moral discipline.

“Having abandoned taking what is not given, he abstains from taking what is not given. Accepting and expecting only what is given, he lives in honesty with a pure mind. This too pertains to his moral discipline.

“Having abandoned incelibacy, he leads the holy life of celibacy. He dwells aloof and abstains from the vulgar practice of sexual intercourse. This too pertains to his moral discipline.

“Having abandoned false speech, he abstains from falsehood. He speaks only the truth, he lives devoted to truth; trustworthy and reliable, he does not deceive anyone in the world. This too pertains to his moral discipline.

“Having abandoned slander, he abstains from slander. He does not repeat elsewhere what he has heard here in order to divide others from the people here, nor does he repeat here what he has heard elsewhere in order to divide these from the people there. Thus he is a reconciler of those who are divided and a promoter of friendships. Rejoicing, delighting, and exulting in concord, he speaks only words that are conducive to concord. This too pertains to his moral discipline.

“Having abandoned harsh speech, he abstains from harsh speech. He speaks only such words as are gentle, pleasing to the ear, endearing, going to the heart, polite, amiable and agreeable to the manyfolk. This too pertains to his moral discipline.

“Having abandoned idle chatter, he abstains from idle chatter. He speaks at the right time, speaks what is factual and beneficial, speaks on the Dhamma and the Discipline. His words are worth treasuring; they are timely, backed by reasons, measured, and connected with the good. This too pertains to his moral discipline.

“He abstains from damaging seed and plant life.

“He eats only in one part of the day, refraining from food at night and from eating at improper times.

“He abstains from dancing, singing, instrumental music, and from witnessing unsuitable shows.

“He abstains from wearing garlands, embellishing himself with scents, and beautifying himself with unguents.

“He abstains from high and luxurious beds and seats.

“He abstains from accepting gold and silver.

“He abstains from accepting uncooked grain, raw meat, women and girls, male and female slaves, goats and sheep, fowl and swine, elephants, cattle, horses and mares.

“He abstains from accepting fields and lands.

“He abstains from running messages and errands.

“He abstains from buying and selling.

“He abstains from dealing with false weights, false metals, and false measures.

“He abstains from the crooked ways of bribery, deception, and fraud.

“He abstains from mutilating, executing, imprisoning, robbery, plunder, and violence.

“This too pertains to his moral discipline.

THE INTERMEDIATE SECTION ON MORAL DISCIPLINE

“Whereas some recluses and brahmins, while living on food offered by the faithful, continually cause damage to seed and plant life—to plants propagated from roots, stems, joints, buds, and seeds—he abstains from damaging seed and plant life. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of stored-up goods, such as stored-up food, drinks, garments, vehicles, bedding, scents, and comestibles—he abstains from the use of stored-up goods. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, attend unsuitable shows, such as:

shows featuring dancing, singing, or instrumental music;
 theatrical performances;
 narrations of legends
 music played by hand-clapping, cymbals, and drums;
 picture houses;
 acrobatic performances;
 combats of elephants, horses, buffaloes, bulls, goats, rams, cocks and quails;
 stick-fights, boxing, and wrestling;
 sham-fights, roll-calls, battle-arrays, and regimental reviews—

he abstains from attending such unsuitable shows. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, indulge in the following games and recreations:

aṭṭhapada (a game played on an eight-row chessboard);
dasapada (a game played on a ten-row chessboard);
ākāsa (played by imagining a board in the air);
parihārapatha (“hopscotch,” a diagram is drawn on the ground and one has to jump in the allowable spaces avoiding the lines);
santika (“spillikins,” assembling the pieces in a pile, removing and returning them without disturbing the pile);
khalika (dice games);
ghaṭika (hitting a short stick with a long stick);
salākahattha (a game played by dipping the hand in paint or dye, striking the ground or a wall, and requiring the participants to show the figure of an elephant, a

horse etc.);
akkha (ball games);
paṅgacīra (blowing through toy pipes made of leaves);
vaṅkaka (ploughing with miniature ploughs);
mokkhacika (turning somersaults);
ciṅgulika (playing with paper windmills);
pattāḷaka (playing with toy measures);
rathaka (playing with toy chariots);
dhanuka (playing with toy bows);
akkharika (guessing at letters written in the air or on one's back);
manesika (guessing others' thoughts);
yathāvajja (games involving mimicry of deformities) —

he abstains from such games that are a basis for negligence. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of high and luxurious beds and seats, such as:

spacious couches;
 thrones with animal figures carved on the supports;
 long-haired coverlets;
 multi-colored patchwork coverlets;
 white woollen coverlets
 woollen coverlets embroidered with flowers;
 quilts stuffed with cotton;
 woollen coverlets embroidered with animal figures;
 woollen coverlets with hair on both sides or on one side;
 bedspreads embroidered with gems;
 silk coverlets;
 dance-hall carpets;
 elephant, horse, or chariot rugs;
 rugs of antelope-skins;
 choice spreads made of *kadali*-deer hides;
 spreads with red awnings overhead;
 couches with red cushions for head and feet—

he abstains from the use of such high and luxurious beds and seats. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of such devices for embellishing and beautifying themselves as the following:

rubbing scented powders into the body
 massaging with oils
 bathing in perfumed water
 kneading the limbs
 mirrors
 ointments

garlands
 scents
 unguents
 face-powders
 make-up
 bracelets
 head-bands
 decorated walking sticks
 ornamented medicine-tubes
 rapiers
 sunshades
 embroidered sandals
 turbans
 diadems
 yaktail whisks
 and long-fringed white robes—

he abstains from the use of such devices for embellishment and beautification. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in frivolous chatter, such as:

talk about kings, thieves, and ministers of state
 talk about armies, dangers, and wars
 talk about food, drink, garments, and lodgings;
 talk about garlands and scents;
 talk about relations, vehicles, villages, towns, cities, and countries;
 talk about women and talk about heroes;
 street talk and talk by the well;
 talk about those departed in days gone by;
 rambling chit-chat;
 speculations about the world and about the sea;
 talk about gain and loss—

he abstains from such frivolous chatter. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in wrangling argumentation, (saying to one another):

‘You don’t understand this doctrine and discipline. It is I who understand this doctrine and discipline.’

‘How can you understand this doctrine and discipline?’

‘You’re practising the wrong way. I’m practicing the right way.’

‘I’m being consistent. You’re inconsistent.’

‘What should have been said first you said last, what should have been said last you said first.’

‘What you took so long to think out has been confuted.’

‘Your doctrine has been refuted. You’re defeated. Go, try to save your doctrine, or disentangle yourself now if you can’—

he abstains from such wrangling argumentation. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in running messages and errands for kings, ministers of state, khattiyas, brahmins, householders, or youths, (who command them): ‘Go here, go there, take this, bring that from there’—he abstains from running such messages and errands. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in scheming, talking, hinting, belittling others, and pursuing gain with gain, he abstains from such kinds of scheming and talking. This too pertains to his moral discipline.

THE LARGE SECTION ON MORAL DISCIPLINE

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

propheying long life, prosperity etc., or the reverse, from the marks on a person’s limbs, hands, feet, etc;
 divining by means of omens and signs;
 making auguries on the basis of thunderbolts and celestial portents;
 interpreting ominous dreams;
 telling fortunes from marks on the body;
 making auguries from the marks on cloth gnawed by mice;
 offering fire oblations;
 offering oblations from a ladle;
 offering oblations of husks, rice powder, rice grains, ghee and oil to the gods;
 offering oblations from the mouth;
 offering blood-sacrifices to the gods;
 making predictions based on the fingertips;
 determining whether the site for a proposed house or garden is propitious or not;
 making predictions for officers of state;
 laying demons in a cemetery;
 laying ghosts;
 knowledge of charms to be pronounced by one living in an earthen house;
 snake charming;
 the poison craft, scorpion craft, rat craft, bird craft, crow craft;
 foretelling the number of years that a man has to live;
 reciting charms to give protection from arrows;
 reciting charms to understand the language of animals—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as interpreting the significance of the colour, shape, and other features of the following items to determine whether they portend fortune or misfortune for their owners: gems, garments, staffs, swords, spears, arrows, bows, other weapons, women, men, boys, girls, slaves, slave-women, elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards, earrings (or house-gables), tortoises, and other animals—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as making predictions to the effect that:

the king will march forth;
 the king will return;
 our king will attack and the enemy king will retreat;
 the enemy king will attack and our king will retreat;
 our king will triumph and the enemy king will be defeated;
 the enemy king will triumph and our king will be defeated;
 thus there will be victory for one and defeat for the other—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be an eclipse of the moon, an eclipse of the sun, an eclipse of a constellation
 the sun and the moon will go on their proper courses
 there will be an aberration of the sun and moon
 the constellations will go on their proper courses
 there will be an aberration of a constellation
 there will be a fall of meteors
 there will be a skyblaze
 there will be an earthquake
 there will be an earth-roar
 there will be a rising and setting, a darkening and brightening of the moon, sun, and constellations
 such will be the result of the moon’s eclipse, such the result of the sun’s eclipse, (and so on down to) such will be the result of the rising and setting, darkening and brightening of the moon, sun, and constellations—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be abundant rain
 there will be a drought
 there will be a good harvest
 there will be a famine
 there will be security
 there will be danger
 there will be sickness
 there will be health
 or they earn their living by accounting, computation, calculation, the composing of poetry, and speculations about the world—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

arranging auspicious dates for marriages, both those in which the bride is brought home and those in which she is sent out
 arranging auspicious dates for betrothals and divorces
 arranging auspicious dates for the accumulation or expenditure of money
 reciting charms to make people lucky or unlucky
 rejuvenating the foetuses of abortive women
 reciting spells to bind a man’s tongue, to paralyze his jaws, to make him lose control over his hands, or to bring on deafness
 obtaining oracular answers to questions by means of a mirror, a girl, or a god
 worshipping the sun
 worshipping Mahābrahmā
 bringing forth flames from the mouth
 invoking the goddess of luck—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

promising gifts to deities in return for favours
 fulfilling such promises
 demonology
 reciting spells after entering an earthen house
 inducing virility and impotence
 preparing and consecrating sites for a house
 giving ceremonial mouthwashes and ceremonial bathing
 offering sacrificial fires
 administering emetics, purgatives, expectorants, and phlegmagogues
 administering medicines through the ear and through the nose, administering ointments and counter-ointments, practising fine surgery on the eyes and ears, practising general surgery on the body, practising as a children’s doctor—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Great king, the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Just as a head-anointed noble warrior who has defeated his enemies sees no danger anywhere from his enemies, so the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Endowed with this noble aggregate of moral discipline, he experiences within himself a blameless happiness. In this way, great king, the bhikkhu is possessed of moral discipline.

RESTRAINT OF THE SENSE FACULTIES

“And how, great king, does the bhikkhu guard the doors of his sense faculties? Herein, great king, having seen a form with the eye, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the eye, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the eye, and achieves restraint over the faculty of the eye. Having heard a sound with the ear ... having smelled an odour with the nose ... having tasted a flavour with the tongue ... having touched a tangible object with the body ... having cognized a mind-object with the mind, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the mind, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the mind, and achieves restraint over the faculty of the mind. Endowed with this noble restraint of the sense faculties, he experiences within himself an unblemished happiness. In this way, great king, the bhikkhu guards the doors of the sense faculties.

MINDFULNESS AND CLEAR COMPREHENSION

“And how, great king, is the bhikkhu endowed with mindfulness and clear comprehension? Herein, great king, in going forward and returning, the bhikkhu acts with clear comprehension. In looking ahead and looking aside, he acts with clear comprehension. In bending and stretching the limbs, he acts with clear comprehension. In wearing his robes and cloak and using his alms-bowl, he acts with clear comprehension. In eating, drinking, chewing, and tasting, he acts with clear comprehension. In defecating and urinating, he acts with clear comprehension. In going, standing, sitting, lying down, waking up, speaking, and remaining silent, he acts with clear comprehension. In this way, great king, the bhikkhu is endowed with mindfulness and clear comprehension.

CONTENTMENT

“And how, great king, is the bhikkhu content? Herein, great king, a bhikkhu is content with robes to protect his body and almsfood to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. Just as a bird, wherever it goes, flies with its wings as its only burden, in the same way a bhikkhu is content with robes to protect his body and almsfood to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. In this way, great king, the bhikkhu is content.

THE ABANDONING OF THE HINDRANCES

“Endowed with this noble aggregate of moral discipline, this noble restraint over the sense faculties, this noble mindfulness and clear comprehension, and this noble contentment, he resorts to a secluded dwelling—a forest, the foot of a tree, a mountain, a glen, a hillside cave, a cremation ground, a jungle grove, the open air, a heap of straw. After returning from his alms-round, following his meals, he sits down, crosses his legs, holds his body erect, and sets up mindfulness before him.

“Having abandoned covetousness for the world, he dwells with a mind free from covetousness; he purifies his mind from covetousness. Having abandoned ill will and hatred, he dwells with a benevolent mind, sympathetic for the welfare of all living beings; he purifies his mind from ill will and hatred. Having abandoned dullness and drowsiness, he dwells perceiving light, mindful and clearly comprehending; he purifies his mind from dullness and drowsiness. Having abandoned restlessness and worry, he dwells at ease within himself, with a peaceful mind; he purifies his mind from restlessness and worry. Having abandoned doubt, he dwells as one who has passed beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

“Great king, suppose a man were to take a loan and apply it to his business, and his business were to succeed, so that he could pay back his old debts and would have enough money left over to maintain a wife. He would reflect on this, and as a result he would become glad and experience joy.

“Again, great king, suppose a man were to become sick, afflicted, gravely ill, so that he could not enjoy his food and his strength would decline. After some time he would recover from that illness and would enjoy his food and regain his bodily strength. He would reflect on this, and as a result he would become glad and experience joy.

“Again, great king, suppose a man were locked up in a prison. After some time he would be released from prison, safe and secure, with no loss of his possessions. He would reflect on this, and as a result he would become glad and experience joy.

“Again, great king, suppose a man were a slave, without independence, subservient to others, unable to go where he wants. After some time he would be released from slavery and gain his independence; he would no longer be subservient to others but a free man able to go where he wants. He would reflect on this, and as a result he would become glad and experience joy.

“Again, great king, suppose a man with wealth and possessions were travelling along a desert road where food was scarce and dangers were many. After some time he would cross over the desert and arrive safely at a village which is safe and free from danger. He would reflect on this, and as a result he would become glad and experience joy.

“In the same way, great king, when a bhikkhu sees that these five hindrances are unabandoned within himself, he regards that as a debt, as a sickness, as confinement in prison, as slavery, as a desert road.

“But when he sees that these five hindrances have been abandoned within himself, he regards that as freedom from debt, as good health, as release from prison, as freedom from slavery, as a place of safety.

“When he sees that these five hindrances have been abandoned within himself, gladness arises. When he is gladdened, rapture arises. When his mind is filled with rapture, his body becomes tranquil; tranquil in body, he experiences happiness; being happy, his mind becomes concentrated.

THE FIRST JHĀNA

“Quite secluded from sense pleasures, secluded from unwholesome states, he enters and dwells in the first jhāna, which is accompanied by applied and sustained thought and filled with the rapture and happiness born of seclusion. He drenches, steeps, saturates, and suffuses his body with this rapture and happiness born of seclusion, so that there is no part of his entire body which is not suffused by this rapture and happiness.

“Great king, suppose a skilled bath attendant or his apprentice were to pour soap-powder into a metal basin, sprinkle it with water, and knead it into a ball, so that the ball of soap-powder be pervaded by moisture, encompassed by moisture, suffused with moisture inside and out, yet would not trickle. In the same way, great king, the bhikkhu drenches, steeps, saturates, and suffuses his body with the rapture and happiness born of seclusion, so that there is no part of his entire body which is not suffused by this rapture and happiness. This, great king, is a visible fruit of recluseship more excellent and sublime than the previous ones.

THE SECOND JHĀNA

“Further, great king, with the subsiding of applied and sustained thought, the bhikkhu enters and dwells in the second jhāna, which is accompanied by internal confidence and unification of mind, is without applied and sustained thought, and is filled with the rapture and happiness born of concentration. He drenches, steeps, saturates, and suffuses his body with this rapture and happiness born of concentration, so that there is no part of his entire body which is not suffused by this rapture and happiness.

“Great king, suppose there were a deep lake whose waters welled up from below. It would have no inlet for water from the east, west, north, or south, nor would it be refilled from time to time with showers of rain; yet a current of cool water, welling up from within the lake, would drench, steep, saturate and suffuse the whole lake, so that there would be no part of that entire lake which is not suffused with the cool water. In the same way, great king, the bhikkhu drenches, steeps, saturates, and suffuses his body with the rapture and happiness born of concentration, so that there is no part of his entire body which is not suffused by this rapture and happiness. This too, great king, is a visible fruit of recluseship more excellent and sublime than the previous ones.

THE THIRD JHĀNA

“Further, great king, with the fading away of rapture, the bhikkhu dwells in equanimity, mindful and clearly comprehending, and experiences happiness with the body. Thus he enters and dwells in the third jhāna, of which the noble ones declare: ‘He dwells happily with equanimity and mindfulness.’ He drenches, steeps, saturates, and suffuses his body with this happiness free from rapture, so that there is no part of his entire body which is not suffused by this happiness.

“Great king, suppose in a lotus pond there were blue, white, or red lotuses that have been born in the water, grow in the water, and never rise up above the water, but flourish immersed in the water. From their tips to their roots they would be drenched, steeped, saturated, and suffused with cool water, so that there would be no part of those lotuses not suffused with cool water. In the same way, great king, the bhikkhu drenches, steeps, saturates and suffuses his body with the happiness free from rapture, so that there is no part of his entire body which is not suffused by this happiness. This too, great king, is a visible fruit of recluseship more excellent and sublime than the previous ones.

THE FOURTH JHĀNA

“Further, great king, with the abandoning of pleasure and pain, and with the previous passing away of joy and grief, the bhikkhu enters and dwells in the fourth jhāna, which is neither pleasant nor painful and contains mindfulness fully purified by equanimity. He sits suffusing his body with a pure bright mind, so that there is no part of his entire body not suffused by a pure bright mind.

“Great king, suppose a man were to be sitting covered from the head down by a white cloth, so that there would be no part of his entire body not suffused by the white cloth. In the same way, great king, the bhikkhu sits suffusing his body with a pure bright mind, so that there is no part of his entire body not suffused by a pure bright mind. This too, great king, is a visible fruit of recluseship more excellent and sublime than the previous ones.

INSIGHT KNOWLEDGE

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady and attained to imperturbability, he directs and inclines it to knowledge and vision. He understands thus: ‘This is my body, having material form, composed of the four primary elements, originating from father and mother, built up out of rice and gruel, impermanent, subject to rubbing and pressing, to dissolution and dispersion. And this is my consciousness, supported by it and bound up with it.’

“Great king, suppose there were a beautiful beryl gem of purest water, eight-faceted, well cut, clear, limpid, flawless, endowed with all excellent qualities. And through it there would run a blue, yellow, red, white, or brown thread. A man with keen sight, taking it in his hand, would reflect upon it thus: ‘This is a beautiful beryl gem of purest water, eight faceted, well cut, clear, limpid, flawless, endowed with all excellent qualities. And running through it there is this blue, yellow, red, white, or brown thread.’ In the same way, great king, when his mind is thus concentrated, pure and bright ... the bhikkhu directs and inclines it to knowledge and vision and understands thus: ‘This is my body, having material form and this is my consciousness, supported by it and bound up with it.’ This, too, great king, is a visible fruit of recluseship more excellent and sublime than the previous ones.

THE KNOWLEDGE OF THE MIND-MADE BODY

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates another body having material form, mind-made, complete in all its parts, not lacking any faculties.

“Great king, suppose a man were to draw out a reed from its sheath. He would think: ‘This is the reed; this is the sheath. The reed is one thing, the sheath another, but the reed has been drawn out from the sheath.’ Or suppose a man were to draw a sword out from its scabbard. He would think: ‘This is the sword; this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the scabbard.’ Or suppose a man were to pull a snake out from its slough. He would think: ‘This is the snake; this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough.’ In the same way, great king, when his mind is thus concentrated, pure and bright ... The bhikkhu directs and inclines it to creating a mind-made body. From this body he creates another body having material form, mind-made, complete in all its parts, not lacking any faculties. This too, great king, is a visible fruit of recluseship more excellent and sublime than the previous ones.

THE KNOWLEDGE OF THE MODES OF SUPERNORMAL POWER

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the modes of supernormal power. He exercises the various modes of supernormal power: having been one, he becomes many and having been many, he becomes one; he appears and vanishes; he goes unimpeded through walls, ramparts, and mountains as if through space; he dives in and out of the earth as if it were water; he walks on water without sinking as if it were earth; sitting cross-legged he travels through space like a winged bird; with his hand he touches and strokes the sun and the moon, so mighty and powerful; he exercises mastery over the body as far as the Brahma-world.

“Great king, suppose a skilled potter or his apprentice were to make and fashion out of well-prepared clay whatever kind of vessel he might desire. Or suppose a skilled ivory-worker or his apprentice were to make and fashion out of well-prepared ivory whatever kind of ivory work he might desire. Or suppose a skilled goldsmith or his apprentice were to make and fashion out of well-prepared gold whatever kind of gold work he might desire. In the same way, great king, when his mind is thus concentrated, pure and bright ... the bhikkhu directs and inclines it to the modes of supernormal power and exercises the various modes of supernormal power. This too, great king, is a visible fruit of recluseship more excellent and sublime than the previous ones.

THE KNOWLEDGE OF THE DIVINE EAR

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the divine ear-element. With the divine ear-element, which is purified and surpasses the human, he hears both kinds of sound, the divine and the human, those which are distant and those which are near.

“Great king, suppose a man travelling along a highway were to hear the sounds of kettledrums, tambours, horns, cymbals and tom-toms, and would think: ‘This is the sound of kettledrums, this is the sound of tambours, this the sound of horns, cymbals and tom-toms.’ In the same way, great king, when his mind is thus concentrated, pure and bright ... the bhikkhu directs and inclines it to the divine ear-element. With the divine ear-element,

which is purified and surpasses the human, he hears both kinds of sound, the divine and the human, those which are distant and those which are near. This too, great king, is a visible fruit of recluseship more excellent and sublime than the previous ones.

THE KNOWLEDGE ENCOMPASSING THE MINDS OF OTHERS

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wiely, steady, and attained to imperturbability, he directs and inclines it to the knowledge of encompassing the minds (of others). He understands the minds of other beings and persons, having encompassed them with his own mind. He understands a mind with lust as a mind with lust and a mind without lust as a mind without lust; he understands a mind with hatred as a mind with hatred and a mind without hatred as a mind without hatred; he understands a mind with delusion as a mind with delusion and a mind without delusion as a mind without delusion; he understands a contracted mind as a contracted mind and a distracted mind as a distracted mind; he understands an exalted mind as an exalted mind and an unexalted mind as an unexalted mind; he understands a surpassable mind as a surpassable mind and an unsurpassable mind as an unsurpassable mind; he understands a concentrated mind as a concentrated mind and an unconcentrated mind as an unconcentrated mind; he understands a liberated mind as a liberated mind and an unliberated mind as an unliberated mind.

“Great king, suppose a young man or woman, fond of ornaments, examining his or her own facial reflection in a pure bright mirror or in a bowl of clear water, would know, if there were a mole, ‘It has a mole,’ and if there were no mole, ‘It has no mole.’ In the same way, great king, when his mind is thus concentrated, pure and bright ... the bhikkhu directs and inclines it to the knowledge of encompassing the minds (of others). He understands the minds of other beings and persons, having encompassed them with his own mind. This too, great king, is a visible fruit of recluseship more excellent and sublime than the previous ones.

THE KNOWLEDGE OF RECOLLECTING PAST LIVES

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wiely, steady, and attained to imperturbability, he directs and inclines it to the knowledge of recollecting past lives. He recollects his numerous past lives, that is, one birth, two births, three, four, or five births; ten, twenty, thirty, forty, or fifty births; a hundred births, a thousand births, a hundred thousand births; many aeons of world contraction, many aeons of world expansion, many aeons of world contraction and expansion, (recollecting): ‘There I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state I re-arose here.’ Thus he recollects his numerous past lives in their modes and their details.

“Great king, suppose a man were to go from his own village to another village, then from that village to still another village, and then from that village he would return to his own village. He would think to himself: ‘I went from my own village to that village. There I stood in such a way, sat in such a way, spoke in such a way, and remained silent in such a way.

From that village I went to still another village. There too I stood in such a way, sat in such a way, spoke in such a way, and remained silent in such a way. From that village I returned to my own village.’ In the same way, great king, when his mind is thus concentrated, pure and bright ... the bhikkhu directs and inclines it to the knowledge of recollecting past lives, and he recollects his numerous past lives in their modes and their details. This too, great king, is a visible fruit of recluseship, more excellent and sublime than the previous ones.

THE KNOWLEDGE OF THE DIVINE EYE

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare according to their kamma, thus: ‘These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views, and undertook actions governed by wrong views—with the breakup of the body, after death, have reappeared in the plane of misery, the bad destinations, the lower realms, in hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, held right views, and undertook actions governed by right views—with the breakup of the body, after death, have reappeared in the good destinations, in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare in accordance with their kamma.

“Great king, suppose in a central square there were a building with an upper terrace, and a man with keen sight standing there were to see people entering a house, leaving it, walking along the streets, and sitting in the central square. He would think to himself: ‘Those people are entering the house, those are leaving it, those are walking along the streets, and those are sitting in the central square.’ In the same way, great king, when his mind is thus concentrated, pure and bright ... the bhikkhu directs and inclines it to the knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, and he understands how beings fare according to their kamma. This too, great king, is a visible fruit of recluseship more excellent and sublime than the previous ones.

THE KNOWLEDGE OF THE DESTRUCTION OF THE CANKERS

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the destruction of the cankers. He understands as it really is: ‘This is suffering.’ He understands as it really is: ‘This is the origin of suffering.’ He understands as it really is: ‘This is the cessation of suffering.’ He understands as it really is: ‘This is the way leading to the cessation of suffering.’ He understands as it really is: ‘These are the cankers.’ He understands as it really is: ‘This is the origin of the cankers.’ He understands as it really is: ‘This is the cessation of the cankers.’ He understands as it really is: ‘This is the way leading to the cessation of the cankers.’

“Knowing and seeing thus, his mind is liberated from the canker of sensual desire, from the canker of existence, and from the canker of ignorance. When it is liberated, the knowledge arises: ‘It is liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is nothing further beyond this.’

“Great king, suppose in a mountain glen there were a lake with clear water, limpid and unsullied. A man with keen sight, standing on the bank, would see oyster-shells, sand and pebbles, and shoals of fish moving about and keeping still. He would think to himself: ‘This is a lake with clear water, limpid and unsullied, and there within it are oyster-shells, sand and pebbles, and shoals of fish moving about and keeping still.’

“In the same way, great king, when his mind is thus concentrated, pure and bright the bhikkhu directs and inclines it to the knowledge of the destruction of the cankers. He understands as it really is: ‘This is suffering’ ... He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is nothing further beyond this.’ This too, great king, is a visible fruit of recluseship more excellent and sublime than the previous ones. And, great king, there is no other fruit of recluseship higher or more sublime than this one.”

KING AJĀTASATTU DECLARES HIMSELF A LAY FOLLOWER

When the Exalted One had finished speaking, King Ajātasattu said to him: “Excellent, venerable sir! Excellent, venerable sir! Just as if one were to turn upright what had been turned upside down, or to reveal what was hidden, or to point out the right path to one who was lost, or to bring a lamp into a dark place so that those with keen sight could see forms, in the same way, venerable sir, the Exalted One has revealed the Dhamma in numerous ways. I go for refuge to the Exalted One, to the Dhamma, and to the Bhikkhu Saṅgha. Let the Exalted One accept me as a lay follower gone for refuge from this day onwards as long as I live.

“Venerable sir, a transgression overcame me. I was so foolish, so deluded, so unskilful that for the sake of rulership I took the life of my own father, a righteous man and a righteous king. Let the Exalted One acknowledge my transgression as a transgression for the sake of my restraint in the future.”

“Indeed, great king, a transgression overcame you. You were so foolish, so deluded, so unskilful that for the sake of rulership you took the life of your father, a righteous man and a righteous king. But since you have seen your transgression as a transgression and make amends for it according to the Dhamma, we acknowledge it. For, great king, this is growth in the discipline of the Noble One: that a person sees his transgression as a transgression, makes amends for it according to the Dhamma, and achieves restraint in the future.”

When this was said, King Ajātasattu said to the Exalted One: “Now, venerable sir, we must go. We have many tasks and duties.”

“Do whatever seems fit, great king.”

Then King Ajātasattu rejoiced in the word of the Exalted One and thanked him for it. Rising from his seat, he paid homage to the Exalted One, circumambulated him, and departed.

Soon after King Ajātasattu had left, the Exalted One addressed the bhikkhus: “This king, bhikkhus, has ruined himself; he has injured himself. Bhikkhus, if this king had not taken the life of his father, a righteous man and a righteous king, then in this very seat there would have arisen in him the dust-free, stainless eye of Dhamma.”

Thus spoke the Exalted One. Elated in mind, the bhikkhus rejoiced in the Exalted One’s word.

Here ends the Sāmaññaphala Sutta

LONG DISCOURSES
CHAPTER ON THE VIRTUES
3. TO AMBAṬṬHA

A YOUNG BRAHMAN'S RUDENESS AND AN OLD ONE'S FAITH

THUS HAVE I HEARD. The Blessed One, when once on a tour through the Kosala country with a great company of the brethren, with about five hundred brethren, arrived at a Brahman village in Kosala named Icchānankala; and while there he stayed in the Icchānankala Wood.

Now at that time the Brahman Pokkharasādi was dwelling at Ukkaṭṭha, a spot teeming with life, with much grassmland and woodland and corn, on a royal domain, granted him by King Pasenadi of Kosala as a royal gift, with power over it as if he were the king.

Now the Brahman Pokkharasādi heard the news:

‘They say that the Samaṇa Gotama, of the Sākya clan, who went out from a Sākya family to adopt the religious life, has now arrived, with a great company of the brethren of his Order, at Icchānankala, and is staying there in the Icchānankala Wood. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad; That Blessed One is an Arahāt, a fully awakened one, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, a Blessed One, a Buddha. He, by himself, thoroughly knows and sees, as it were, face to face this universe—including the worlds above of the gods, the Brahmas, and the Māras, and the world below with its recluses and Brahmans, its princes and peoples—and having known it, he makes his knowledge known to others. The truth, lovely in its origin, lovely in its progress, lovely in its consummation, doth he proclaim, both in the spirit and in the letter, the higher life doth he make known, in all its fullness and in all its purity.

‘And good is it to pay visits to Arahats like that.’

Now at that time a young Brahman, an Ambaṭṭha, was a pupil under Pokkharasādi the Brahman. And he was a repeater (of the sacred words) knowing the mystic verses by heart, one who had mastered the Three Vedas, with the indices, the ritual, the phonology, and the exegesis (as a fourth), and the legends as a fifth. learned in the idioms and the grammar, versed in Lokāyata sophistry, and in the theory of the signs on the body of a great man—so recognised an authority in the system of the threefold Vedic knowledge as expounded by his master, that he could say of him: ‘What I know that you know, and what you know that I know.’

And Pokkharasādi told Ambaṭṭha the news, and said: ‘Come now, dear Ambaṭṭha, go to the Samaṇa Gotama, and find out whether the reputation so noised abroad regarding him is in accord with the facts or not, whether the Samaṇa Gotama is such as they say or not.’

‘But how, Sir, shall I know whether that is so or not?’

‘There have been handed down, Ambaṭṭha, in our mystic verses thirty-two bodily signs of a great man—signs which, if a man has, he will become one of two things, and no other. If he dwells at home he will become a sovran of the world, a righteous king, bearing rule even to the shores of the four great oceans, a conqueror, the protector of his people, possessor of the seven royal treasures. And these are the seven treasures that he has—the Wheel, the Elephant, the Horse, the Gem, the Woman, the Treasurer, and the Adviser as a seventh. And he has more than a thousand sons, heroes, mighty in frame, beating down the armies of the foe. And he dwells in complete ascendancy over the wide earth from sea to sea, ruling it in righteousness without the need of baton or of sword. But if he go forth from the household life into the houseless state, then he will become a Buddha who removes the veil from the eyes of the world. Now I, Ambaṭṭha, am a giver of the mystic verses; you have received them from me.’

‘Very good, Sir,’ said Ambaṭṭha in reply; and rising from his seat and paying reverence to Pokkharasādi, he mounted a chariot drawn by mares, and proceeded, with a retinue of young Brahmans, to the Icchānankala Wood. And when he had gone on in the chariot as far as the road was practicable for vehicles, he got down, and went on, into the park, on foot.

Now at that time a number of the brethren were walking up and down in the open air. And Ambaṭṭha went up to them, and said: ‘Where may the venerable Gotama be lodging now? We have come hither to call upon him.’

Then the brethren thought: ‘This young Brahman Ambaṭṭha is of distinguished family, and a pupil of the distinguished Brahman Pokkharasādi. The Blessed One will not find it difficult to hold conversation with such.’ And they said to Ambaṭṭha: ‘There, Ambaṭṭha, is his lodging, where the door is shut, go quietly up and enter the porch gently, and give a cough, and knock on the cross-bar. The Blessed One will open the door for you.’

Then Ambaṭṭha did so. And the Blessed One opened the door, and Ambaṭṭha entered in. And the other young Brahmans also went in; and they exchanged with the Blessed One the greetings and compliments of politeness and courtesy, and took their seats. But Ambaṭṭha, walking about, said something or other of a civil kind in an off-hand way, fidgeting about the while, or standing up, to the Blessed One sitting there.

And the Blessed One said to him: ‘Is that the way, Ambaṭṭha, that you would hold converse with aged teachers, and teachers of your teachers well stricken in years, as you now do, moving about the while or standing, with me thus seated?’

‘Certainly not, Gotama. It is proper to speak with a Brahman as one goes along only when the Brahman himself is walking, and standing to a Brahman who stands, and seated to a Brahman who has taken his seat, or reclining to a Brahman who reclines. But with shavelings, sham friars, menial black fellows, the offscouring of our kinsman’s heels—with them I would talk as I now do to you!’

‘But you must have been wanting something, Ambaṭṭha, when you came here. Turn your thoughts rather to the object you had in view when you came. This young Brahman Ambaṭṭha is ill bred, though he prides himself on his culture; what can this come from except from want of training?’

Then Ambaṭṭha was displeased and angry with the Blessed One at being called rude; and at the thought that the Blessed One was vexed with him, he said, scoffing, jeering, and sneering at the Blessed One: ‘Rough is this Sākya breed of yours, Gotama, and rude; touchy is this Sākya breed of yours and violent. Menials, mere menials, they neither venerate, nor value, nor esteem, nor give gifts to, nor pay honour to Brahmans. That, Gotama, is neither fitting, nor is it seemly!’

Thus did the young Brahman Ambaṭṭha for the first time charge the Sākyas with being menials.

‘But in what then, Ambaṭṭha, have the Sākyas given you offence?’

‘Once, Gotama, I had to go to Kapilavatthu on some business or other of Pokkharasādi’s, and went into the Sākyas’ Congress Hall. Now at that time there were a number of Sākyas, old and young, seated in the hall on grand seats, making merry and joking together, nudging one another with their fingers; and for a truth, methinks, it was I myself that was the subject of their jokes; and not one of them even offered me a seat. That, Gotama, is neither fitting, nor is it seemly, that the Sākyas, menials as they are, mere menials, should neither venerate, nor value, nor esteem, nor give gifts to, nor pay honour to Brahmans.’

Thus did the young Brahman Ambaṭṭha for the second time charge the Sākyas with being menials.

‘Why a quail, Ambaṭṭha, little hen bird though she be, can say what she likes in her own nest. And there the Sākyas are at their own home, in Kapilavatthu. It is not fitting for you to take offence at so trifling a thing.’

‘There are these four grades, Gotama—the nobles, the Brahmans, the tradesfolk, and the work-people. And of these four, three—the nobles, the tradesfolk, and the work-people—are, verily, but attendants on the Brahmans. So, Gotama, that is neither fitting, nor is it seemly, that the Sākyas, menials as they are, mere menials, should neither venerate, nor value, nor esteem, nor give gifts to, nor pay honour to the Brahmans.’

Thus did the young Brahman Ambaṭṭha for the third time charge the Sākyas with being menials.

Then the Blessed One thought thus: ‘This Ambaṭṭha is very set on humbling the Sākyas with his charge of servile origin. What if I were to ask him as to his own lineage.’ And he said to him:

‘And what family do you then, Ambaṭṭha, belong to?’

‘I am a Kaṇhāyana.’

‘Yes, but if one were to follow up your ancient name and lineage, Ambaṭṭha, on the father’s and the mother’s side, it would appear that the Sākyas were once your masters, and that you are the offspring of one of their slave girls. But the Sākyas trace their line back to Okkāka the king.

‘Long ago, Ambaṭṭha, King Okkāka, wanting to divert the succession in favour of the son of his favourite queen, banished his elder children—Okkāka, Karaṇḍa, Hatthinika, and Sinipura—from the land. And being thus banished they took up their dwelling on the slopes of the Himālaya, on the borders of a lake where a mighty oak tree grew.

And through fear of injuring the purity of their line they intermarried with their sisters.

‘Now Okkāka the king asked the ministers at his court: “Where, Sirs, are the children now?”’

‘There is a spot, Sire, on the slopes of the Himālaya, on the borders of a lake, where there grows a mighty oak (*sako*). There do they dwell. And lest they should injure the purity of their line they have married their own (*sakāhi*) sisters.’

‘Then did Okkāka the king burst forth in admiration: “Hearts of oak (*sakyā*) are those young fellows! Right well they hold their own (*paramasakyā*)!”’

‘That is the reason, Ambaṭṭha, why they are known as Sākyas. Now Okkāka had a slave girl called Disā. She gave birth to a black baby. And no sooner was it born than the little black thing said, “Wash me, mother. Bathe me, mother. Set me free, mother, of this dirt. So shall I be of use to you.”’

‘Now just as now, Ambaṭṭha, people call devils “devils,” so then they called devils “black fellows” (*kaṇhe*). And they said: “This fellow spoke as soon as he was born. ’Tis a black thing (*kaṇha*) that is born, a devil has been born!” And that is the origin, Ambaṭṭha, of the Kanhayanas. He was the ancestor of the Kaṇhāyanas. And thus is it, Ambaṭṭha, that if one were to follow up your ancient name and lineage, on the father’s and on the mother’s side, it would appear that the Sākyas were once your masters, and that you are the offspring of one of their slave girls.’

When he had thus spoken the young Brahmans said to the Blessed One: ‘Let not the venerable Gotama humble Ambaṭṭha too sternly with this reproach of being descended from a slave girl. He is well born, Gotama, and of good family; he is versed in the sacred hymns, an able reciter, a learned man. And he is able to give answer to the venerable Gotama in these matters.’

Then the Blessed One said to them: ‘Quite so. If you thought otherwise, then it would be for you to carry on our discussion further. But as you think so, let Ambaṭṭha himself speak.’

‘We do think so; and we will hold our peace. Ambaṭṭha is able to give answer to the venerable Gotama in these matters.’

Then the Blessed One said to Ambaṭṭha the Brahman: ‘Then this further question arises, Ambaṭṭha, a very reasonable one which, even though unwillingly, you should answer. If you do not give a clear reply, or go off upon another issue, or remain silent, or go away, then your head will split in pieces on the spot. What have you heard, when Brahmans old and well stricken in years, teachers of yours or their teachers, were talking together, as to whence the Kaṇhāyanas draw their origin, and who the ancestor was to whom they trace themselves back?’

And when he had thus spoken Ambaṭṭha remained silent. And the Blessed One asked the same question again. And still Ambaṭṭha remained silent. Then the Blessed One said to him: ‘You had better answer, now, Ambaṭṭha. This is no time for you to hold your peace. For whosoever, Ambaṭṭha, does not, even up to the third time of asking, answer a reasonable question put by a Tathāgata (by one who has won the truth), his head splits into pieces on the spot.’

Now at that time the spirit who bears the thunderbolt stood over above Ambaṭṭha in the sky with a mighty mass of iron, all fiery, dazzling, and aglow, with the intention, if he did not answer, there and then to split his head in pieces. And the Blessed One perceived the spirit bearing the thunderbolt, and so did Ambaṭṭha the Brahman. And Ambaṭṭha on becoming aware of it, terrified, startled, and agitated, seeking safety and protection and help from the Blessed One, crouched down beside him in awe, and said: ‘What was it the Blessed One said? Say it once again!’

‘What do you think, Ambaṭṭha? What have you heard, when Brahmans old and well stricken in years, teachers of yours or their teachers, were talking together, as to whence the Kaṇhāyanas draw their origin, and who the ancestor was to whom they trace themselves back?’

‘Just so, Gotama, did I hear, even as the venerable Gotama hath said. That is the origin of the Kaṇhāyanas, and that the ancestor to whom they trace themselves back.’

And when he had thus spoken the young Brahmans fell into tumult, and uproar, and turmoil; and said: ‘Low born, they say, is Ambaṭṭha the Brahman; his family, they say, is not of good standing; they say he is descended from a slave girl; and the Sākyas were his masters. We did not suppose that the Samaṇa Gotama, whose words are righteousness itself, was not a man to be trusted!’

And the Blessed One thought: ‘They go too far, these Brahmans, in their depreciation of Ambaṭṭha as the offspring of a slave girl. Let me set him free from their reproach.’ And he said to them: ‘Be not too severe in disparaging Ambaṭṭha the Brahman on the ground of his descent. That Kaṇha became a mighty seer. He went into the Dekkan, there he learnt mystic verses, and returning to Okkāka the king, he demanded his daughter Madda-rū pī in marriage. To him the king in answer said: “Who forsooth is this fellow, who—son of my slave girl as he is—asks for my daughter in marriage;” and, angry and displeased, he fitted an arrow to his bow. But neither could he let the arrow fly, nor could he take it off the string again.

‘Then the ministers and courtiers went to Kaṇha the seer, and said: “Let the king go safe, Sir; let the king go safe.”

“The king shall suffer no harm. But should he shoot the arrow downwards, then would the earth dry up as far as his realm extends.”

“Let the king, Sir, go safe, and the country too.”

“The king shall suffer no harm, nor his land. But should he shoot the arrow upwards, the god would not rain for seven years as far as his realm extends.”

“Let the king, Sir, go safe, and the country too; and let the god rain.”

“The king shall suffer no harm, nor the land either, and the god shall rain. But let the king aim the arrow at his eldest son. The prince shall suffer no harm, not a hair of him shall be touched.”

‘Then, O Brahmans, the ministers told this to Okkāka, and said: “Let the king aim at his eldest son. He will suffer neither harm nor terror.” And the king did so, and no harm was done. But the king, terrified at the lesson given him, gave the man his daughter Madda-rū

pī to wife. You should not, O Brahmans, be too severe to disparage Ambaṭṭha in the matter of his slave-girl ancestress. That Kaṇha was a mighty seer:

Then the Blessed One said to Ambaṭṭha: ‘What think you, Ambaṭṭha? Suppose a young Kshatriya should have connection with a Brahman maiden, and from their intercourse a son should be born. Now would the son thus come to the Brahman maiden through the Kshatriya youth receive a seat and water (as tokens of respect) from the Brahmans?’

‘Yes, he would, Gotama.’

‘But would the Brahmans allow him to partake of the feast offered to the dead, or of the food boiled in milk, or of the offerings to the gods, or of food sent as a present?’

‘Yes, they would, Gotama.’

‘But would the Brahmans teach him their verses or not?’

‘They would, Gotama.’

‘But would he be shut off, or not, from their women?’

‘He would not be shut off.’

‘But would the Kshatriyas allow him to receive the consecration ceremony of a Kshatriya?’

‘Certainly not, Gotama.’

‘Why not that?’

‘Because he is not of pure descent on the mother’s side.’

‘Then what think you, Ambaṭṭha? Suppose a Brahman youth should have connection with a Kshatriya maiden, and from their intercourse a son should be born. Now would the son thus come to the Kshatriya maiden through the Brahman youth receive a seat and water (as tokens of respect) from the Brahmans?’

‘Yes, he would, Gotama.’

‘But would the Brahmans allow him to partake of the feast offered to the dead, or of food boiled in milk, or of an offering to the gods, or of food sent as a present?’

‘Yes, they would, Gotama.’

‘But would the Brahmans teach him their verses or not?’

‘They would, Gotama.’

‘But would he be shut off, or not, from their women?’

‘He would not, Gotama.’

‘But would the Kshatriyas allow him to receive the consecration ceremony of a Kshatriya?’

‘Certainly not, Gotama.’

‘Why not that?’

‘Because he is not of pure descent on the father’s side.’

‘Then, Ambaṭṭha, whether one compares women with women, or men with men, the Kshatriyas are higher and the Brahmans inferior.’

‘And what think you, Ambaṭṭha? Suppose the Brahmans, for some offence or other, were to outlaw a Brahman by shaving him and pouring ashes over his head, were to banish him from the land or from the township. Would he be offered a seat or water among the Brahmans?’

‘Certainly not, Gotama.’

‘Or would the Brahmans allow him to partake of the food offered to the dead, or of the food boiled in milk, or of the offerings to the gods, or of food sent as a present?’

‘Certainly not, Gotama.’

‘Or would the Brahmans teach him their verses or not?’

‘Certainly not, Gotama.’

‘And would he be shut off, or not, from their women?’

‘He would be shut off.’

‘But what think you, Ambaṭṭha? If the Kshatriyas had in the same way outlawed a Kshatriya, and banished him from the land or the township, would he, among the Brahmans, be offered water and a seat?’

‘Yes, he would, Gotama.’

‘And would he be allowed to partake of the food offered to the dead, or of the food boiled in milk, or of the offerings to the gods, or of food sent as a present?’

‘He would, Gotama.’

‘And would the Brahmans teach him their verses?’

‘They would, Gotama?’

‘And would he be shut off, or not, from their women?’

‘He would not, Gotama.’

‘But thereby, Ambaṭṭha, the Kshatriya would have fallen into the deepest degradation, shaven as to his head, cut dead with the ash-basket, banished from land and township. So that, even when a Kshatriya has fallen into the deepest degradation, still it holds good that the Kshatriyas are higher, and the Brahmans inferior.’

‘Moreover it was one of the Brahmā gods, Sanaṃ-kumāra, who uttered this stanza:

“The Kshatriya is the best of those among this folk
who put their trust in lineage.
But he who is perfect in wisdom and righteousness,
he is the best among gods and men.”

‘Now this stanza, Ambaṭṭha, was well sung and not ill sung by the Brahmā Sanaṃ-kumāra, well said and not ill said, full of meaning and not void thereof. And I too approve it; I also, Ambaṭṭha, say:

“The Kshatriya is the best of those among this folk
 who put their trust in lineage.
 But he who is perfect in wisdom and righteousness,
 he is the best among gods and men.”

Here ends the First Portion for Recitation.

CHAPTER 2

‘But what, Gotama, is the righteousness, and what the wisdom spoken of in that verse?’

‘In the supreme perfection in wisdom and righteousness, Ambaṭṭha, there is no reference to the question either of birth, or of lineage, or of the pride which says: “You are held as worthy as I,” or “You are not held as worthy as I,” It is where the talk is of marrying, or of giving in marriage, that reference is made to such things as that, For whosoever, Ambaṭṭha, are in bondage to the notions of birth or of lineage, or to the pride of social position, or of connection by marriage, they are far from the best wisdom and righteousness. It is only by having got rid of all such bondage that one can realise for himself that supreme perfection in wisdom and in conduct,’

‘But what, Gotama, is that conduct, and what that wisdom?’

The next section in the Pali text is greatly abbreviated. The following is a fully expanded version, based on the text of DN 2, Sāmaññaphala Sutta as translated by Bhikkhu Bodhi. Note that it is not always possible to determine exactly how the expansion should be done.

“Herein, Ambaṭṭha, a Tathāgata arises in the world, a worthy one, perfectly enlightened, endowed with clear knowledge and conduct, accomplished, a knower of the world, unsurpassed trainer of men to be tamed, teacher of gods and men, enlightened and exalted. Having realized by his own direct knowledge this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its rulers and people, he makes it known to others. He teaches the Dhamma that is good in the beginning, good in the middle, and good in the end, possessing meaning and phrasing; he reveals the holy life that is fully complete and purified.

“A householder, or a householder’s son, or one born into some other family, hears the Dhamma. Having heard the Dhamma, he gains faith in the Tathāgata. Endowed with such faith, he reflects: ‘The household life is crowded, a path of dust. Going forth is like the open air. It is not easy for one dwelling at home to lead the perfectly complete, perfectly purified holy life, bright as a polished conch. Let me then shave off my hair and beard, put on saffron robes, and go forth from home to homelessness.’

“After some time he abandons his accumulation of wealth, be it large or small; he abandons his circle of relatives, be it large or small; he shaves off his hair and beard, puts on saffron robes, and goes forth from home to homelessness.

“When he has thus gone forth, he lives restrained by the restraint of the Pātimokkha, possessed of proper behaviour and resort. Having taken up the rules of training, he trains himself in them, seeing danger in the slightest faults. He comes to be endowed with wholesome bodily and verbal action, his livelihood is purified, and he is possessed of conduct. He guards the doors of his sense faculties, is endowed with mindfulness and clear comprehension, and is content.

THE SMALL SECTION ON MORAL DISCIPLINE

“And how, Ambaṭṭha, is the bhikkhu possessed of moral discipline? Herein, Ambaṭṭha, having abandoned the destruction of life, the bhikkhu abstains from the destruction of life. He has laid down the rod and weapon and dwells conscientious, full of kindness, sympathetic for the welfare of all living beings. This pertains to his conduct.

“Having abandoned taking what is not given, he abstains from taking what is not given. Accepting and expecting only what is given, he lives in honesty with a pure mind. This too pertains to his conduct.

“Having abandoned incelibacy, he leads the holy life of celibacy. He dwells aloof and abstains from the vulgar practice of sexual intercourse. This too pertains to his conduct.

“Having abandoned false speech, he abstains from falsehood. He speaks only the truth, he lives devoted to truth; trustworthy and reliable, he does not deceive anyone in the world. This too pertains to his conduct.

“Having abandoned slander, he abstains from slander. He does not repeat elsewhere what he has heard here in order to divide others from the people here, nor does he repeat here what he has heard elsewhere in order to divide these from the people there. Thus he is a reconciler of those who are divided and a promoter of friendships. Rejoicing, delighting, and exulting in concord, he speaks only words that are conducive to concord. This too pertains to his conduct.

“Having abandoned harsh speech, he abstains from harsh speech. He speaks only such words as are gentle, pleasing to the ear, endearing, going to the heart, polite, amiable and agreeable to the manyfolk. This too pertains to his conduct.

“Having abandoned idle chatter, he abstains from idle chatter. He speaks at the right time, speaks what is factual and beneficial, speaks on the Dhamma and the Discipline. His words are worth treasuring; they are timely, backed by reasons, measured, and connected with the good. This too pertains to his conduct.

“He abstains from damaging seed and plant life.

“He eats only in one part of the day, refraining from food at night and from eating at improper times.

“He abstains from dancing, singing, instrumental music, and from witnessing unsuitable shows.

“He abstains from wearing garlands, embellishing himself with scents, and beautifying himself with unguents.

“He abstains from high and luxurious beds and seats.

“He abstains from accepting gold and silver.

“He abstains from accepting uncooked grain, raw meat, women and girls, male and female slaves, goats and sheep, fowl and swine, elephants, cattle, horses and mares.

“He abstains from accepting fields and lands.

“He abstains from running messages and errands.

“He abstains from buying and selling.

“He abstains from dealing with false weights, false metals, and false measures.

“He abstains from the crooked ways of bribery, deception, and fraud.

“He abstains from mutilating, executing, imprisoning, robbery, plunder, and violence.

“This too pertains to his conduct.

THE INTERMEDIATE SECTION ON MORAL DISCIPLINE

“Whereas some recluses and brahmins, while living on food offered by the faithful, continually cause damage to seed and plant life—to plants propagated from roots, stems, joints, buds, and seeds—he abstains from damaging seed and plant life. This too pertains to his conduct.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of stored-up goods, such as stored-up food, drinks, garments, vehicles, bedding, scents, and comestibles—he abstains from the use of stored-up goods. This too pertains to his conduct.

“Whereas some recluses and brahmins, while living on food offered by the faithful, attend unsuitable shows, such as:

shows featuring dancing, singing, or instrumental music;
 theatrical performances;
 narrations of legends
 music played by hand-clapping, cymbals, and drums;
 picture houses;
 acrobatic performances;
 combats of elephants, horses, buffaloes, bulls, goats, rams, cocks and quails;
 stick-fights, boxing, and wrestling;
 sham-fights, roll-calls, battle-arrays, and regimental reviews—

he abstains from attending such unsuitable shows. This too pertains to his conduct.

“Whereas some recluses and brahmins, while living on food offered by the faithful, indulge in the following games and recreations:

aṭṭhapada (a game played on an eight-row chessboard);
dasapada (a game played on a ten-row chessboard);
ākāsa (played by imagining a board in the air);
parihārapatha (“hopscotch,” a diagram is drawn on the ground and one has to jump in the allowable spaces avoiding the lines);
santika (“spillikins,” assembling the pieces in a pile, removing and returning them without disturbing the pile);
khalika (dice games);
ghaṭṭika (hitting a short stick with a long stick);
salākahattha (a game played by dipping the hand in paint or dye, striking the ground or a wall, and requiring the participants to show the figure of an elephant, a horse etc.);

akkha (ball games);
paṅgacīra (blowing through toy pipes made of leaves);
vaṅkaka (ploughing with miniature ploughs);
mokkhacika (turning somersaults);
ciṅgulika (playing with paper windmills);
pattāḷaka (playing with toy measures);
rathaka (playing with toy chariots);
dhanuka (playing with toy bows);
akkharika (guessing at letters written in the air or on one's back);
manesika (guessing others' thoughts);
yathāvajja (games involving mimicry of deformities)—

he abstains from such games that are a basis for negligence. This too pertains to his conduct.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of high and luxurious beds and seats, such as:

spacious couches;
 thrones with animal figures carved on the supports;
 long-haired coverlets;
 multi-colored patchwork coverlets;
 white woollen coverlets
 woollen coverlets embroidered with flowers;
 quilts stuffed with cotton;
 woollen coverlets embroidered with animal figures;
 woollen coverlets with hair on both sides or on one side;
 bedspreads embroidered with gems;
 silk coverlets;
 dance-hall carpets;
 elephant, horse, or chariot rugs;
 rugs of antelope-skins;
 choice spreads made of *kadali*-deer hides;
 spreads with red awnings overhead;
 couches with red cushions for head and feet—

he abstains from the use of such high and luxurious beds and seats. This too pertains to his conduct.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of such devices for embellishing and beautifying themselves as the following:

rubbing scented powders into the body
 massaging with oils
 bathing in perfumed water
 kneading the limbs
 mirrors
 ointments
 garlands

scents
 unguents
 face-powders
 make-up
 bracelets
 head-bands
 decorated walking sticks
 ornamented medicine-tubes
 rapiers
 sunshades
 embroidered sandals
 turbans
 diadems
 yaktail whisks
 and long-fringed white robes—

he abstains from the use of such devices for embellishment and beautification. This too pertains to his conduct.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in frivolous chatter, such as:

talk about kings, thieves, and ministers of state
 talk about armies, dangers, and wars
 talk about food, drink, garments, and lodgings;
 talk about garlands and scents;
 talk about relations, vehicles, villages, towns, cities, and countries;
 talk about women and talk about heroes; s
 treet talk and talk by the well;
 talk about those departed in days gone by;
 rambling chit-chat;
 speculations about the world and about the sea;
 talk about gain and loss—

he abstains from such frivolous chatter. This too pertains to his conduct.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in wrangling argumentation, (saying to one another):

‘You don’t understand this doctrine and discipline. It is I who understand this doctrine and discipline.’

‘How can you understand this doctrine and discipline?’

‘You’re practising the wrong way. I’m practicing the right way.’

‘I’m being consistent. You’re inconsistent.’

‘What should have been said first you said last, what should have been said last you said first.’

‘What you took so long to think out has been confuted.’

‘Your doctrine has been refuted. You’re defeated. Go, try to save your doctrine, or disentangle yourself now if you can’—

he abstains from such wrangling argumentation. This too pertains to his conduct.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in running messages and errands for kings, ministers of state, khattiyas, brahmins, householders, or youths, (who command them): ‘Go here, go there, take this, bring that from there’—he abstains from running such messages and errands. This too pertains to his conduct.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in scheming, talking, hinting, belittling others, and pursuing gain with gain, he abstains from such kinds of scheming and talking. This too pertains to his conduct.

THE LARGE SECTION ON MORAL DISCIPLINE

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

propheying long life, prosperity etc., or the reverse, from the marks on a person’s limbs, hands, feet, etc;
 divining by means of omens and signs;
 making auguries on the basis of thunderbolts and celestial portents;
 interpreting ominous dreams;
 telling fortunes from marks on the body;
 making auguries from the marks on cloth gnawed by mice;
 offering fire oblations;
 offering oblations from a ladle;
 offering oblations of husks, rice powder, rice grains, ghee and oil to the gods;
 offering oblations from the mouth;
 offering blood-sacrifices to the gods;
 making predictions based on the fingertips;
 determining whether the site for a proposed house or garden is propitious or not;
 making predictions for officers of state;
 laying demons in a cemetery;
 laying ghosts;
 knowledge of charms to be pronounced by one living in an earthen house;
 snake charming;
 the poison craft, scorpion craft, rat craft, bird craft, crow craft;
 foretelling the number of years that a man has to live;
 reciting charms to give protection from arrows;
 reciting charms to understand the language of animals—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his conduct.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as interpreting the significance of the colour, shape, and other features of the following items to determine whether they portend fortune or misfortune for their owners: gems, garments, staffs, swords, spears, arrows, bows, other weapons, women, men, boys, girls, slaves, slave-women, elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards, earrings (or house-gables), tortoises, and other animals—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his conduct.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as making predictions to the effect that:

the king will march forth;
 the king will return;
 our king will attack and the enemy king will retreat;
 the enemy king will attack and our king will retreat;
 our king will triumph and the enemy king will be defeated;
 the enemy king will triumph and our king will be defeated;
 thus there will be victory for one and defeat for the other—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his conduct.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be an eclipse of the moon, an eclipse of the sun, an eclipse of a constellation
 the sun and the moon will go on their proper courses
 there will be an aberration of the sun and moon
 the constellations will go on their proper courses
 there will be an aberration of a constellation
 there will be a fall of meteors
 there will be a skyblaze
 there will be an earthquake
 there will be an earth-roar
 there will be a rising and setting, a darkening and brightening of the moon, sun, and constellations
 such will be the result of the moon’s eclipse, such the result of the sun’s eclipse, (and so on down to) such will be the result of the rising and setting, darkening and brightening of the moon, sun, and constellations—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his conduct.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be abundant rain
 there will be a drought
 there will be a good harvest
 there will be a famine
 there will be security
 there will be danger
 there will be sickness
 there will be health
 or they earn their living by accounting, computation, calculation, the composing of poetry, and speculations about the world—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his conduct.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

arranging auspicious dates for marriages, both those in which the bride is brought home and those in which she is sent out
 arranging auspicious dates for betrothals and divorces
 arranging auspicious dates for the accumulation or expenditure of money
 reciting charms to make people lucky or unlucky
 rejuvenating the foetuses of abortive women
 reciting spells to bind a man’s tongue, to paralyze his jaws, to make him lose control over his hands, or to bring on deafness
 obtaining oracular answers to questions by means of a mirror, a girl, or a god
 worshipping the sun
 worshipping Mahābrahmā
 bringing forth flames from the mouth
 invoking the goddess of luck—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his conduct.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

promising gifts to deities in return for favours
 fulfilling such promises
 demonology
 reciting spells after entering an earthen house
 inducing virility and impotence
 preparing and consecrating sites for a house
 giving ceremonial mouthwashes and ceremonial bathing
 offering sacrificial fires
 administering emetics, purgatives, expectorants, and phlegmagogues
 administering medicines through the ear and through the nose, administering ointments and counter-ointments, practising fine surgery on the eyes and ears, practising general surgery on the body, practising as a children’s doctor—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his conduct.

“Ambaṭṭha, the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Just as a head-anointed noble warrior who has defeated his enemies sees no danger anywhere from his enemies, so the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Endowed with this noble aggregate of moral discipline, he experiences within himself a blameless happiness. In this way, Ambaṭṭha, the bhikkhu is possessed of conduct.

RESTRAINT OF THE SENSE FACULTIES

“And how, Ambaṭṭha, does the bhikkhu guard the doors of his sense faculties? Herein, Ambaṭṭha, having seen a form with the eye, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the eye, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the eye, and achieves restraint over the faculty of the eye. Having heard a sound with the ear ... having smelled an odour with the nose ... having tasted a flavour with the tongue ... having touched a tangible object with the body ... having cognized a mind-object with the mind, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the mind, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the mind, and achieves restraint over the faculty of the mind. Endowed with this noble restraint of the sense faculties, he experiences within himself an unblemished happiness. In this way, Ambaṭṭha, the bhikkhu guards the doors of the sense faculties.

MINDFULNESS AND CLEAR COMPREHENSION

“And how, Ambaṭṭha, is the bhikkhu endowed with mindfulness and clear comprehension? Herein, Ambaṭṭha, in going forward and returning, the bhikkhu acts with clear comprehension. In looking ahead and looking aside, he acts with clear comprehension. In bending and stretching the limbs, he acts with clear comprehension. In wearing his robes and cloak and using his alms-bowl, he acts with clear comprehension. In eating, drinking, chewing, and tasting, he acts with clear comprehension. In defecating and urinating, he acts with clear comprehension. In going, standing, sitting, lying down, waking up, speaking, and remaining silent, he acts with clear comprehension. In this way, Ambaṭṭha, the bhikkhu is endowed with mindfulness and clear comprehension.

CONTENTMENT

“And how, Ambaṭṭha, is the bhikkhu content? Herein, Ambaṭṭha, a bhikkhu is content with robes to protect his body and almsfood to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. Just as a bird, wherever it goes, flies with its wings as its only burden, in the same way a bhikkhu is content with robes to protect his body and almsfood to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. In this way, Ambaṭṭha, the bhikkhu is content.

THE ABANDONING OF THE HINDRANCES

“Endowed with this noble aggregate of moral discipline, this noble restraint over the sense faculties, this noble mindfulness and clear comprehension, and this noble contentment, he resorts to a secluded dwelling—a forest, the foot of a tree, a mountain, a glen, a hillside cave, a cremation ground, a jungle grove, the open air, a heap of straw. After returning from his alms-round, following his meals, he sits down, crosses his legs, holds his body erect, and sets up mindfulness before him.

“Having abandoned covetousness for the world, he dwells with a mind free from covetousness; he purifies his mind from covetousness. Having abandoned ill will and hatred, he dwells with a benevolent mind, sympathetic for the welfare of all living beings; he purifies his mind from ill will and hatred. Having abandoned dullness and drowsiness, he dwells perceiving light, mindful and clearly comprehending; he purifies his mind from dullness and drowsiness. Having abandoned restlessness and worry, he dwells at ease within himself, with a peaceful mind; he purifies his mind from restlessness and worry. Having abandoned doubt, he dwells as one who has passed beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

“Ambaṭṭha, suppose a man were to take a loan and apply it to his business, and his business were to succeed, so that he could pay back his old debts and would have enough money left over to maintain a wife. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Ambaṭṭha, suppose a man were to become sick, afflicted, gravely ill, so that he could not enjoy his food and his strength would decline. After some time he would recover from that illness and would enjoy his food and regain his bodily strength. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Ambaṭṭha, suppose a man were locked up in a prison. After some time he would be released from prison, safe and secure, with no loss of his possessions. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Ambaṭṭha, suppose a man were a slave, without independence, subservient to others, unable to go where he wants. After some time he would be released from slavery and gain his independence; he would no longer be subservient to others but a free man able to go where he wants. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Ambaṭṭha, suppose a man with wealth and possessions were travelling along a desert road where food was scarce and dangers were many. After some time he would cross over the desert and arrive safely at a village which is safe and free from danger. He would reflect on this, and as a result he would become glad and experience joy.

“In the same way, Ambaṭṭha, when a bhikkhu sees that these five hindrances are unabandoned within himself, he regards that as a debt, as a sickness, as confinement in prison, as slavery, as a desert road.

“But when he sees that these five hindrances have been abandoned within himself, he regards that as freedom from debt, as good health, as release from prison, as freedom from slavery, as a place of safety.

“When he sees that these five hindrances have been abandoned within himself, gladness arises. When he is gladdened, rapture arises. When his mind is filled with rapture, his body becomes tranquil; tranquil in body, he experiences happiness; being happy, his mind becomes concentrated.

THE FIRST JHĀNA

“Quite secluded from sense pleasures, secluded from unwholesome states, he enters and dwells in the first jhāna, which is accompanied by applied and sustained thought and filled with the rapture and happiness born of seclusion. He drenches, steeps, saturates, and suffuses his body with this rapture and happiness born of seclusion, so that there is no part of his entire body which is not suffused by this rapture and happiness.

“Ambaṭṭha, suppose a skilled bath attendant or his apprentice were to pour soap-powder into a metal basin, sprinkle it with water, and knead it into a ball, so that the ball of soap-powder be pervaded by moisture, encompassed by moisture, suffused with moisture inside and out, yet would not trickle. In the same way, Ambaṭṭha, the bhikkhu drenches, steeps, saturates, and suffuses his body with the rapture and happiness born of seclusion, so that there is no part of his entire body which is not suffused by this rapture and happiness. This, pertains to his conduct.

THE SECOND JHĀNA

“Further, Ambaṭṭha, with the subsiding of applied and sustained thought, the bhikkhu enters and dwells in the second jhāna, which is accompanied by internal confidence and unification of mind, is without applied and sustained thought, and is filled with the rapture and happiness born of concentration. He drenches, steeps, saturates, and suffuses his body with this rapture and happiness born of concentration, so that there is no part of his entire body which is not suffused by this rapture and happiness.

“Ambaṭṭha, suppose there were a deep lake whose waters welled up from below. It would have no inlet for water from the east, west, north, or south, nor would it be refilled from time to time with showers of rain; yet a current of cool water, welling up from within the lake, would drench, steep, saturate and suffuse the whole lake, so that there would be no part of that entire lake which is not suffused with the cool water. In the same way, Ambaṭṭha, the bhikkhu drenches, steeps, saturates, and suffuses his body with the rapture and happiness born of concentration, so that there is no part of his entire body which is not suffused by this rapture and happiness. This, too, pertains to his conduct.

THE THIRD JHĀNA

“Further, Ambaṭṭha, with the fading away of rapture, the bhikkhu dwells in equanimity, mindful and clearly comprehending, and experiences happiness with the body. Thus he enters and dwells in the third jhāna, of which the noble ones declare: ‘He dwells happily with equanimity and mindfulness.’ He drenches, steeps, saturates, and suffuses his body with this happiness free from rapture, so that there is no part of his entire body which is not suffused by this happiness.

“Ambaṭṭha, suppose in a lotus pond there were blue, white, or red lotuses that have been born in the water, grow in the water, and never rise up above the water, but flourish immersed in the water. From their tips to their roots they would be drenched, steeped, saturated, and suffused with cool water, so that there would be no part of those lotuses not suffused with cool water. In the same way, Ambaṭṭha, the bhikkhu drenches, steeps, saturates and suffuses his body with the happiness free from rapture, so that there is no part of his entire body which is not suffused by this happiness. This, too, pertains to his conduct.

THE FOURTH JHĀNA

“Further, Ambaṭṭha, with the abandoning of pleasure and pain, and with the previous passing away of joy and grief, the bhikkhu enters and dwells in the fourth jhāna, which is neither pleasant nor painful and contains mindfulness fully purified by equanimity. He sits suffusing his body with a pure bright mind, so that there is no part of his entire body not suffused by a pure bright mind.

“Ambaṭṭha, suppose a man were to be sitting covered from the head down by a white cloth, so that there would be no part of his entire body not suffused by the white cloth. In the same way, Ambaṭṭha, the bhikkhu sits suffusing his body with a pure bright mind, so that there is no part of his entire body not suffused by a pure bright mind. This, too, pertains to his conduct. This, Ambaṭṭha, is that conduct.

INSIGHT KNOWLEDGE

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady and attained to imperturbability, he directs and inclines it to knowledge and vision. He understands thus: ‘This is my body, having material form, composed of the four primary elements, originating from father and mother, built up out of rice and gruel, impermanent, subject to rubbing and pressing, to dissolution and dispersion. And this is my consciousness, supported by it and bound up with it.’

“Ambaṭṭha, suppose there were a beautiful beryl gem of purest water, eight-faceted, well cut, clear, limpid, flawless, endowed with all excellent qualities. And through it there would run a blue, yellow, red, white, or brown thread. A man with keen sight, taking it in his hand, would reflect upon it thus: ‘This is a beautiful beryl gem of purest water, eight faceted, well cut, clear, limpid, flawless, endowed with all excellent qualities. And running through it there is this blue, yellow, red, white, or brown thread.’ In the same way, Ambaṭṭha, when his mind is thus concentrated, pure and bright ... the bhikkhu directs and inclines it to knowledge and vision and understands thus: ‘This is my body, having material form ... and this is my consciousness, supported by it and bound up with it.’ This, too, pertains to his wisdom.

THE KNOWLEDGE OF THE MIND-MADE BODY

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates another body having material form, mind-made, complete in all its parts, not lacking any faculties.

“Ambaṭṭha, suppose a man were to draw out a reed from its sheath. He would think: ‘This is the reed; this is the sheath. The reed is one thing, the sheath another, but the reed has been drawn out from the sheath.’ Or suppose a man were to draw a sword out from its scabbard. He would think: ‘This is the sword; this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the scabbard.’ Or suppose a man were to pull a snake out from its slough. He would think: ‘This is the snake; this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough.’ In the same way, Ambaṭṭha, when his mind is thus concentrated, pure and bright ... The bhikkhu directs and inclines it to creating a mind-made body. From this body he creates another body having material form, mind-made, complete in all its parts, not lacking any faculties. This too, pertains to his wisdom.

THE KNOWLEDGE OF THE MODES OF SUPERNORMAL POWER

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the modes of supernormal power. He exercises the various modes of supernormal power: having been one, he becomes many and having been many, he becomes one; he appears and vanishes; he goes unimpeded through walls, ramparts, and mountains as if through space; he dives in and out of the earth as if it were water; he walks on water without sinking as if it were earth; sitting cross-legged he travels through space like a winged bird; with his hand he touches and strokes the sun and the moon, so mighty and powerful; he exercises mastery over the body as far as the Brahma-world.

“Ambaṭṭha, suppose a skilled potter or his apprentice were to make and fashion out of well-prepared clay whatever kind of vessel he might desire. Or suppose a skilled ivory-worker or his apprentice were to make and fashion out of well-prepared ivory whatever kind of ivory work he might desire. Or suppose a skilled goldsmith or his apprentice were to make and fashion out of well-prepared gold whatever kind of gold work he might desire. In the same way, Ambaṭṭha, when his mind is thus concentrated, pure and bright ... the bhikkhu directs and inclines it to the modes of supernormal power and exercises the various modes of supernormal power. This too, pertains to his wisdom.

THE KNOWLEDGE OF THE DIVINE EAR

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the divine ear-element. With the divine ear-element, which is purified and surpasses the human, he hears both kinds of sound, the divine and the human, those which are distant and those which are near.

“Ambaṭṭha, suppose a man travelling along a highway were to hear the sounds of kettledrums, tambours, horns, cymbals and tom-toms, and would think: ‘This is the sound of kettledrums, this is the sound of tambours, this the sound of horns, cymbals and tom-toms.’ In the same way, Ambaṭṭha, when his mind is thus concentrated, pure and bright ... the bhikkhu directs and inclines it to the divine ear-element. With the divine ear-element, which is purified and surpasses the human, he hears both kinds of sound, the divine and the human, those which are distant and those which are near. This too, pertains to his wisdom.

THE KNOWLEDGE ENCOMPASSING THE MINDS OF OTHERS

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wiely, steady, and attained to imperturbability, he directs and inclines it to the knowledge of encompassing the minds (of others). He understands the minds of other beings and persons, having encompassed them with his own mind. He understands a mind with lust as a mind with lust and a mind without lust as a mind without lust; he understands a mind with hatred as a mind with hatred and a mind without hatred as a mind without hatred; he understands a mind with delusion as a mind with delusion and a mind without delusion as a mind without delusion; he understands a contracted mind as a contracted mind and a distracted mind as a distracted mind; he understands an exalted mind as an exalted mind and an unexalted mind as an unexalted mind; he understands a surpassable mind as a surpassable mind and an unsurpassable mind as an unsurpassable mind; he understands a concentrated mind as a concentrated mind and an unconcentrated mind as an unconcentrated mind; he understands a liberated mind as a liberated mind and an unliberated mind as an unliberated mind.

“Ambaṭṭha, suppose a young man or woman, fond of ornaments, examining his or her own facial reflection in a pure bright mirror or in a bowl of clear water, would know, if there were a mole, ‘It has a mole,’ and if there were no mole, ‘It has no mole.’ In the same way, Ambaṭṭha, when his mind is thus concentrated, pure and bright ... the bhikkhu directs and inclines it to the knowledge of encompassing the minds (of others). He understands the minds of other beings and persons, having encompassed them with his own mind. This too, pertains to his wisdom.

THE KNOWLEDGE OF RECOLLECTING PAST LIVES

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wiely, steady, and attained to imperturbability, he directs and inclines it to the knowledge of recollecting past lives. He recollects his numerous past lives, that is, one birth, two births, three, four, or five births; ten, twenty, thirty, forty, or fifty births; a hundred births, a thousand births, a hundred thousand births; many aeons of world contraction, many aeons of world expansion, many aeons of world contraction and expansion, (recollecting): ‘There I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state I re-arose here.’ Thus he recollects his numerous past lives in their modes and their details.

“Ambaṭṭha, suppose a man were to go from his own village to another village, then from that village to still another village, and then from that village he would return to his own village. He would think to himself: ‘I went from my own village to that village. There I stood in such a way, sat in such a way, spoke in such a way, and remained silent in such a way. From that village I went to still another village. There too I stood in such a way, sat in such a way, spoke in such a way, and remained silent in such a way. From that village I returned to my own village.’ In the same way, Ambaṭṭha, when his mind is thus concentrated, pure and

bright ... the bhikkhu directs and inclines it to the knowledge of recollecting past lives, and he recollects his numerous past lives in their modes and their details. This too, pertains to his wisdom.

THE KNOWLEDGE OF THE DIVINE EYE

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare according to their kamma, thus: ‘These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views, and undertook actions governed by wrong views—with the breakup of the body, after death, have reappeared in the plane of misery, the bad destinations, the lower realms, in hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, held right views, and undertook actions governed by right views—with the breakup of the body, after death, have reappeared in the good destinations, in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare in accordance with their kamma.

“Ambaṭṭha, suppose in a central square there were a building with an upper terrace, and a man with keen sight standing there were to see people entering a house, leaving it, walking along the streets, and sitting in the central square. He would think to himself: ‘Those people are entering the house, those are leaving it, those are walking along the streets, and those are sitting in the central square.’ In the same way, Ambaṭṭha, when his mind is thus concentrated, pure and bright ... the bhikkhu directs and inclines it to the knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, and he understands how beings fare according to their kamma. This too, pertains to his wisdom.

THE KNOWLEDGE OF THE DESTRUCTION OF THE CANKERS

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the destruction of the cankers. He understands as it really is: ‘This is suffering.’ He understands as it really is: ‘This is the origin of suffering.’ He understands as it really is: ‘This is the cessation of suffering.’ He understands as it really is: ‘This is the way leading to the cessation of suffering.’ He understands as it really is: ‘These are the cankers.’ He understands as it really is: ‘This is the origin of the cankers.’ He understands as it really is: ‘This is the cessation of the cankers.’ He understands as it really is: ‘This is the way leading to the cessation of the cankers.’

“Knowing and seeing thus, his mind is liberated from the canker of sensual desire, from the canker of existence, and from the canker of ignorance. When it is liberated, the knowledge arises: ‘It is liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is nothing further beyond this.’

“Ambaṭṭha, suppose in a mountain glen there were a lake with clear water, limpid and unsullied. A man with keen sight, standing on the bank, would see oyster-shells, sand and pebbles, and shoals of fish moving about and keeping still. He would think to himself: ‘This is a lake with clear water, limpid and unsullied, and there within it are oyster-shells, sand and pebbles, and shoals of fish moving about and keeping still.’

“In the same way, Ambaṭṭha, when his mind is thus concentrated, pure and bright ... the bhikkhu directs and inclines it to the knowledge of the destruction of the cankers. He understands as it really is: ‘This is suffering’ ... He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is nothing further beyond this.’ This too, pertains to his wisdom. This, Ambaṭṭha, is that wisdom.”

‘Such a man, Ambaṭṭha, is said to be perfect in wisdom, perfect in conduct, perfect in wisdom and conduct. And there is no other perfection in wisdom and conduct higher and sweeter than this.’

‘Now, Ambaṭṭha, to this supreme perfection in wisdom and goodness there are Four Leakages. And what are the four?’

‘In case, Ambaṭṭha, any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, with his yoke on his shoulder (to carry fire-sticks, a water-pot, needles, and the rest of a mendicant friar’s outfit), should plunge into the depths of the forest, vowing to himself: “I will henceforth be one of those who live only on fruits that have fallen of themselves” — then, verily, he turns out worthy only to be a servant unto him that hath attained to wisdom and righteousness.

‘And again, Ambaṭṭha, in case any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, and without having attained to living only on fruits fallen of themselves, taking a hoe and a basket with him, should plunge into the depths of the forest, vowing to himself: “I will henceforth be one of those who live only on bulbs and roots and fruits” — then, verily, he turns out worthy only to be a servant unto him who hath attained to wisdom and righteousness.

‘And again, Ambaṭṭha, in case any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, and without having attained to living only on fruits fallen of themselves, and without having attained to living only on bulbs and roots and fruits, should build himself a fire-shrine near the boundaries of some village or some town, and there dwell serving the fire-god — then, verily, he turns out worthy only to be a servant unto him that hath attained to wisdom and righteousness.

‘And again, Ambaṭṭha, in case any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, and without having attained to living only on fruits fallen of themselves, and without having attained to living only on bulbs and roots and fruits, and without having attained to serving the fire-god should build himself a four-doored almshouse at a crossing where four high roads meet, and dwell there, saying to himself: “Whosoever, whether recluse or Brahman, shall pass here, from either of these four directions, him will I entertain according to my ability and according to my power” — then, verily, he turns out worthy only to be a servant unto him who hath attained to wisdom and righteousness.

‘These are the Four Leakages, Ambaṭṭha, to supreme perfection in righteousness and conduct.

‘Now what think you, Ambaṭṭha? Have you, as one of a class of pupils under the same teacher, been instructed in this supreme perfection of wisdom and conducts?’

‘Not that, Gotama. How little is it that I can profess to have learnt! How supreme this perfection of wisdom and conduct! Far is it from me to have been trained therein?’

‘Then what think you, Ambaṭṭha? Although you have not thoroughly attained unto this supreme perfection of wisdom and goodness, have you been trained to take the yoke upon your shoulders, and plunge into the depths of the forest as one who would fain observe the vow of living only on fruits fallen of themselves?’

‘Not even that, Gotama.’

‘Then what think you, Ambaṭṭha? Although you have not attained unto this supreme perfection of wisdom and goodness, nor have attained to living on fruits fallen of themselves, have you been trained to take hoe and basket, and plunge into the depths of the forest as one who would fain observe the vow of living only on bulbs and roots and fruits?’

‘Not even that, Gotama.’

‘Then what think you, Ambaṭṭha? Although you have not attained unto this supreme perfection of wisdom and goodness, and have not attained to living on fruits fallen of themselves, and have not attained to living on bulbs and roots and fruits, have you been taught to build yourself a fire-shrine on the borders of some village or some town, and dwell there as one who would fain serve the fire-god?’

‘Not even that, Gotama.’

‘Then what think you, Ambaṭṭha? Although you have not attained unto this supreme perfection of wisdom and goodness, and have not attained to living on fruits fallen of themselves, and have not attained to living on bulbs and roots and fruits, and have not attained to serving the fire-god, have you been taught to build yourself a four-doored almshouse at a spot where four high roads cross, and dwell there as one who would fain observe the vow to entertain whosoever might pass that way, from any of the four directions, according to your ability and according to your power?’

‘Not even that, Gotama.’

‘So then you, Ambaṭṭha, as a pupil, have fallen short of due training, not only in the supreme wisdom and conduct, but even in any one of the Four Leakages by which the complete attainment thereof is debarred. And your teacher too, the Brahman Pokkharasādi, has told you this saying: “Who are these shavelings, sham friars, menial black fellows, the offscouring of our kinsman’s heels, that they should claim converse with Brahmans versed in the threefold Vedic lore!” — he himself not having even fulfilled any one even of these lesser duties (which lead men to neglect the higher ones). See, Ambaṭṭha, how deep]y your teacher, the Brahman Pokkharasādi, has herein done you wrong.’

‘And the Brahman Pokkharasādi, Ambaṭṭha, is in the enjoyment of a grant from Pasenadi, the king of Kosala. But the king does not allow him to come into his presence. When he consults with him he speaks to him only from behind a curtain. How is it, Ambaṭṭha, that

the very king, from whom he accepts this pure and lawful maintenance, King Pasenadi of Kosala, does not admit him to his presence? See, Ambaṭṭha, how deeply your teacher, the Brahman Pokkharasādi, has herein done you wrong.’

‘Now what think you, Ambaṭṭha? Suppose a king, either seated on the neck of his elephant or on the back of his horse, or standing on the footrug of his chariot, should discuss some resolution of state with his chiefs or princes. And suppose as he left the spot and stepped on one side, a workman (Śūdra) or the slave of a workman should come up and, standing there, should discuss the matter, saying: “Thus and thus said Pasenadi the king.” Although he should speak as the king might have spoken, or discuss as the king might have done, would he thereby be the king, or even as one of his officers?’

‘Certainly not, Gotama.’

‘But just so, Ambaṭṭha, those ancient poets (Rishis) of the Brahmans, the authors of the verses, the utterers of the verses, whose ancient form of words so chanted, uttered, or composed, the Brahmans of to-day chant over again and rehearse, intoning or reciting exactly as has been intoned or recited—to wit, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvaga, Vāseṭṭha, Kassapa, and Bhagu—though you can say: “I, as a pupil, know by heart their verses,” that you should on that account be a Rishi, or have attained to the state of a Rishi—such a condition of things has no existence!’

‘Now what think you, Ambaṭṭha? What have you heard when Brahmans, old and well stricken in years, teachers of yours or their teachers, were talking together—did those ancient Rishis, whose verses you so chant over and repeat, parade about well groomed, perfumed, trimmed as to their hair and beard, adorned with garlands and gems, clad in white garments, in the full possession and enjoyment of the five pleasures of sense, as you, and your teacher too, do now?’

‘Not that, Gotama.’

‘Or did they live, as their food, on boiled rice of the best sorts, from which all the black specks had been sought out and removed, and flavoured with sauces and curries of various kinds, as you, and your teacher too, do now?’

‘Not that, Gotama.’

‘Or were they waited upon by women with fringes and furbelows round their loins, as you, and your teacher too, do now?’

‘Or did they go about driving chariots, drawn by mares with plaited manes and tails, using long wands and goads the while, as you, and your teacher too, do now?’

‘Not that, Gotama.’

‘Or did they have themselves guarded in fortified towns, with moats dug out round them and crossbars let down before the gates, by men girt with long swords, as you, and your teacher too, do now?’

‘Not that, Gotama.’

‘So then, Ambaṭṭha, neither are you a Rishi, nor your teacher, nor do you live under the conditions under which the Rishis lived. But whatever it may be, Ambaṭṭha, concerning which you are in doubt or perplexity about me, ask me as to that. I will make it clear by explanation.’

Then the Blessed One went forth from his chamber, and began to walk up and down. And Ambaṭṭha did the same. And as he thus walked up and down, following the Blessed One, he took stock of the thirty-two signs of a great man, whether they appeared on the body of the Blessed One or not. And he perceived them all save only two. With respect to those two—the concealed member and the extent of tongue—he was in doubt and perplexity, not satisfied, not sure.

And the Blessed One knew that he was so in doubt. And he so arranged matters by his Wondrous Gift that Ambaṭṭha the Brahman saw how that part of the Blessed One that ought to be hidden by clothes was enclosed in a sheath. And the Blessed One so bent round his tongue that he touched and stroked both his ears, touched and stroked both his nostrils, and the whole circumference of his forehead he covered with his tongue.

And Ambaṭṭha, the young Brahman, thought: ‘The Samaṇa Gotama is endowed with the thirty-two signs of a great man, with them all, not only with some of them.’ And he said to the Blessed One: ‘And now, Gotama, we would fain depart. We are busy, and have much to do.’

‘Do, Ambaṭṭha, what seemeth to you fit.’

And Ambaṭṭha mounted his chariot drawn by mares, and departed thence.

Now at that time the Brahman Pokkharasādi had gone forth from Ukkaṭṭha with a great retinue of Brahmans, and was seated in his own pleasaunce waiting there for Ambaṭṭha. And Ambaṭṭha came on to the pleasaunce. And when he had come in his chariot as far as the path was practicable for chariots, he descended from it, and came on foot to where Pokkharasādi was, and saluted him, and took his seat respectfully on one side. And when he was so seated, Pokkharasādi said to him:

‘Well, Ambaṭṭha! Did you see the Blessed One?’

‘Yes, Sir, we saw him.’

‘Well! is the venerable Gotama so as the reputation about him I told you of declares; and not otherwise. Is he such a one, or is he not?’

‘He is so, Sir, as his reputation declares, and not otherwise. Such is he, not different. And he is endowed with the thirty-two signs of a great man, with all of them, not only with some.’

‘And did you have any talk, Ambaṭṭha, with the Samaṇa Gotama?’

‘Yes, Sir, I had.’

‘And how did the talk go?’

Then Ambaṭṭha told the Brahman Pokkharasādi all the talk that he had had with the Blessed One.

When he had thus spoken, Pokkharasādi said to him: ‘Oh! you wiseacre! Oh I you dullard! Oh! you expert, forsooth, in our threefold Vedic lore! A man, they say, who should carry out his business thus, must, on the dissolution of the body, after death, be reborn into some dismal state of misery and woe. What could the very points you pressed in your insolent words lead up to, if not to the very disclosures the venerable Gotama made? What a wiseacre; what a dullard; what an expert, forsooth, in our threefold Vedic lore.’ And angry and displeased, he struck out with his foot, and rolled Ambaṭṭha over. And he wanted, there and then, himself, to go and call on the Blessed One.

But the Brahmans there spake thus to Pokkharasādi: ‘It is much too late, Sir, to-day to go to call on the Samaṇa Gotama. The venerable Pokkharasādi can do so to-morrow.’

So Pokkharasādi had sweet food, both hard and soft, made ready at his own house, and taken on wagons, by the light of blazing torches, out to Ukkaṭṭha. And he himself went on to the Icchānankala Wood, driving in his chariot as far as the road was practicable for vehicles, and then going on, on foot, to where the Blessed One was. And when he had exchanged with the Blessed One the greetings and compliments of politeness and courtesy, he took his seat on one side, and said to the Blessed One:

‘Has our pupil, Gotama, the young Brahman Ambaṭṭha, been here?’

‘Yes, Brahman, he has.’

‘And did you, ‘Gotama, have any talk with him?’

‘Yes, Brahman, I had:

‘And on what wise was the talk that you had with him:

Then the Blessed One told the Brahman Pokkharasādi all the talk that had taken place. And when he had thus spoken Pokkharasādi said to the Blessed One:

‘He is young and foolish, Gotama, that young Brahman Ambaṭṭha. Forgive him, Gotama.’

‘Let him be quite happy, Brahman, that young Brahman Ambaṭṭha.’

And the Brahman Pokkharasādi took stock, on the body of the Blessed One, of the thirty-two marks of a Great Being. And he saw them all plainly, save only two. As to two of them—the sheath-concealed member and the extensive tongue—he was still in doubt and undecided. But the Blessed One showed them to Pokkharasādi, even as he had shown them to Ambaṭṭha. And Pokkharasādi perceived that the Blessed One was endowed with the thirty-two marks of a Great Being, with all of them, not only with some. And he said to the Blessed One: ‘May the venerable Gotama grant me the favour of taking his to-morrow’s meal with me, and also the members of the Order with him.’ And the Blessed One accepted, by silence, his request.

Then the Brahman Pokkharasādi, seeing that the Blessed One had accepted, had (on the morrow) the time announced to him: ‘It is time, oh Gotama, the meal is ready.’ And the Blessed One, who had dressed in the early morning, put on his outer robe, and taking his bowl with him, went, with the brethren, to Pokkharasādi’s house, and sat down on the seat prepared for him. And Pokkharasādi, the Brahman, satisfied the Blessed One, with his own

hand, with sweet food, both hard and soft, until he refused any more, and the young Brahmans the members of the Order. And when the Blessed One had finished his meal, and cleansed the bowl and his hands, Pokkharasādi took a low seat, and sat down beside him.

Then to him thus seated the Blessed One discoursed in due order; that is to say, he spake to him of generosity, of right conduct, of heaven, of the danger, the vanity, and the defilement of lusts, of the advantages of renunciation. And when the Blessed One saw that Pokkharasādi, the Brahman, had become prepared, softened, unprejudiced, upraised, and believing in heart, then he proclaimed the doctrine the Buddhas alone have won; that is to say, the doctrine of sorrow, of its origin, of its cessation, and of the Path. And just as a clean cloth from which all stain has been washed away will readily take the dye, just even so did Pokkharasādi, the Brahman, obtain, even while sitting there, the pure and spotless. Eye for the Truth, and he knew: ‘Whatsoever has a beginning in that is inherent also the necessity of dissolution.

And then the Brahman Pokkharasādi, as one who had seen the Truth, had mastered it, understood it, dived deep down into it, who had passed beyond doubt and put away perplexity and gained full confidence, who had become dependent on no other man for his knowledge of the teaching of the Master, addressed the Blessed One, and said:

‘Most excellent, oh Gotama (are the words of thy mouth), most excellent! Just as if a man were to set up that which has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms—just even so, Lord, has the truth been made known to me, in many a figure, by the venerable Gotama. And I, oh Gotama, with my sons, and my wife, and my people, and my companions, betake myself to the venerable Gotama as my guide, to the truth, and to the Order. May the venerable Gotama accept me as a disciple, as one who from this day forth, as long as life endures, has taken him as his guide. And just as the venerable Gotama visits the families of others, his disciples, at Ukkaṭṭha, so let him visit mine. Whosoever there may be there, of Brahmans or their wives, who shall pay reverence to the venerable Gotama, or stand up in his presence, or offer him a seat or water, or take delight in him, to him that will be, for long, a cause of weal and bliss.’

‘It is well, Brahman, what you say.’

Here ends the Ambaṭṭha Sutta.

LONG DISCOURSES
CHAPTER ON THE VIRTUES
4. TO SOṆADAṆḌA

CHARACTERISTICS OF THE TRUE BRAHMAN

THUS HAVE I HEARD. The Blessed One once, when going on a tour through the Anga country with a great multitude of the brethren, with about five hundred brethren, arrived at Campā. And there at Campā he lodged on the bank of the Gaggarā Lake.

Now at that time the Brahman Soṇadaṇḍa was dwelling at Campā, a place teeming with life, with much grassland and woodland and water and corn, on a royal domain granted him by Seniya Bimbisāra, the king of Magadhā, as a royal fief, with power over it as if he were the king.

Now the Brahmans and householders of Campā heard the news: ‘They say that the Samaṇa Gotama of the Sākya clan, who went out from a Sākya family to adopt the religious life, has now arrived, with a great company of the brethren at Campā, and is staying there on the shore of the Gaggarā Lake. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad; That Blessed One is an Arahat, a fully awakened one, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, a Blessed One, a Buddha. He, by himself, thoroughly knows and sees, as it were, face to face this universe—including the worlds above of the gods, the Brahmas, and the Māras, and the world below with its recluses and Brahmans, its princes and peoples—and having known it, he makes his knowledge known to others. The truth, lovely in its origin, lovely in its progress, lovely in its consummation, doth he proclaim, both in the spirit and in the letter, the higher life cloth he make known, in all its fullness and in all its purity.

‘And good is it to pay visits to Arahats like that.’

And the Brahmans and householders of Campā began to leave Campā in companies and in bands from each district, so that they could be counted, to go to the Gaggarā Lake.

Now at that time Soṇadaṇḍa the Brahman had gone apart to the upper terrace of his house for his siesta, and seeing the people thus go by, he said to his doorkeeper: ‘Why are the people of Campā going forth like this towards the Gaggarā Lake?’

Then the doorkeeper told him the news. And he said: ‘Then, good doorkeeper, go to the Brahmans and householders of Campā, and say to them: “Soṇadaṇḍa the Brahman desires them to wait. He will himself come to see the Samaṇa Gotama.”’

‘Very well, Sir,’ said the doorkeeper, and he did so.

Now at that time there were about five hundred Brahmans from different kingdoms lodging at Campā for some business or other. And when they heard that Soṇadaṇḍa was intending to visit the Samaṇa Gotama, they went to Soṇadaṇḍa, and asked whether that was so.

‘That is my intention, Sirs. I propose to call on the Samaṇa Gotama.’

‘Let not the venerable Soṇadaṇḍa do that. It is not fitting for him to do so. If it were the venerable Soṇadaṇḍa who went to call upon him, then the venerable Soṇadaṇḍa’s reputation would decrease and the Samaṇa Gotama’s would increase. This is the first reason why you, Sir, should not call upon him, but he upon you.’

And they laid before Soṇadaṇḍa the Brahman in like manner also other considerations, to wit:

That he was well born on both sides, of pure descent through the mother and through the father back through seven generations, with no slur put upon him, and no reproach, in respect of birth.—

That he was prosperous, well to do, and rich—

That he was a repeater (of the sacred words), knowing the mystic verses by heart, one who had mastered the Three Vedas, with the indices, the ritual, the phonology, and the exegesis (as a fourth), and the legends as a fifth, learned in the words and in the grammar, versed in Lokāyata (Nature-lore), and in the theory of the signs on the body of a great man—

That he was handsome, pleasant to look upon, inspiring trust, gifted with great beauty of complexion, fair in colour, fine in presence, stately to behold—

That he was virtuous, increased in virtue, gifted with virtue that had waxed great—

That he had a pleasant voice and pleasing delivery, and was gifted with polite address, distinct, not husky, suitable for making clear the matter in hand—

That he was the teacher of the teachers of many, instructing three hundred Brahmans in the repetition of the mystic verses, and that many young Brahmans, from various directions and various counties, all craving for the verses, came to learn them by heart under him—

That he was aged, old, and well stricken in years, long-lived and full of days—

That he was honoured, held of weight, esteemed worthy, venerated and revered by Seniya Bimbisāra, the king of Magadhā—

That he was honoured, held of weight, esteemed worthy, venerated and revered by Pokkharasādi, the Brahman—

That he dwelt at Campā, a place teeming with life, with much grassland and woodland and corn, on a royal fief granted him by Seniya Bimbisāra, the king of Magadhā, as a royal gift, with power over it as if he were the king—

For each of these reasons it was not fitting that he, Soṇadaṇḍa the Brahman, should call upon the Samaṇa Gotama, but rather that the Samaṇa Gotama should call upon him.

And when they had thus spoken, Soṇadaṇḍa said to them:

‘Then, Sirs, listen, and hear why it is fitting that I should call upon the venerable Gotama, and not he should call upon me—

‘Truly, Sirs, the venerable Gotama is well born on both sides, of pure descent through the mother and the father back through seven generations, with no slur put upon him, and no reproach in respect of birth—

‘Truly, Sirs, the Samaṇa Gotama has gone forth (into the religious life), giving up the great clan of his relations—

‘Truly, Sirs, the Samaṇa Gotama has gone forth (into the religious life), giving up much money and gold, treasure both buried and above the ground—

‘Truly, Sirs, the Samaṇa Gotama, while he was still a young man, without a grey hair on his head, in the beauty of his early manhood, has gone forth from the household life into the homeless state—

‘Truly, Sirs, the Samaṇa Gotama, though his father and mother were unwilling, and wept, their cheeks being wet with tears, nevertheless cut off his hair and beard, and donned the yellow robes, and went out from the household life into the homeless state—

‘Truly, Sirs, the Samaṇa Gotama is handsome, pleasant to look upon, inspiring trust, gifted with great beauty of complexion, fair in colour, fine in presence, stately to behold—

‘Truly, Sirs, the Samaṇa Gotama is virtuous with the virtue of the Arahats, good and virtuous, gifted with goodness and virtue—

‘Truly, Sirs, the Samaṇa Gotama hath a pleasant voice, and a pleasing delivery, he is gifted with polite address, distinct, not husky, suitable for making clear the matter in hand—

‘Truly, Sirs, the Samaṇa Gotama is the teacher of the teachers of many—

‘Truly, Sirs, the Samaṇa Gotama has no passion of lust left in him, and has put away all fickleness of mind—

‘Truly, Sirs, the Samaṇa Gotama believes in Karma, and in action, he is one who puts righteousness in the forefront (of his exhortations) to the Brahman race—

‘Truly, Sirs, the Samaṇa Gotama went forth from a distinguished family primeval among the Kshatriya clans—

‘Truly, Sirs, the Samaṇa Gotama went forth from a family prosperous, well to do, and rich—

‘Truly, Sirs, people come right across the country from distant lands to ask questions of the Samaṇa Gotama—

‘Truly, Sirs, multitudes of heavenly beings put their trust in the Samaṇa Gotama—

‘Truly, Sirs, such is the high reputation noised abroad concerning the Samaṇa Gotama, that he is said to be an Arahata, exalted, fully awakened, abounding in wisdom and righteousness, happy, with knowledge of the worlds, a Blessed One, a Buddha—

‘Truly, Sirs, the Samaṇa Gotama has all the thirty-two bodily marks of a Great Being—

‘Truly, Sirs, the Samaṇa Gotama bids all men welcome, is congenial, conciliatory, not supercilious, accessible to all, not backward in conversation—

‘Truly, Sirs, the Samaṇa Gotama is honoured, held of weight, esteemed and venerated and revered by the four classes (of his followers—the brethren and sisters of the Order, laymen and lay women) —

‘Truly, Sirs, many gods and men believe in the Samaṇa Gotama—

‘Truly, Sirs, in whatsoever village or town the Samaṇa Gotama stays, there the non-humans do the humans no harm —

‘Truly, Sirs, the Samaṇa Gotama as the head of an Order, of a school, as the teacher of a school, is the acknowledged chief of all the founders of sects. Whereas some Samaṇas and Brahmans have gained a reputation by all sorts of insignificant matters, not so the Samaṇa Gotama. His reputation comes from perfection in conduct and righteousness—

‘Truly, Sirs, the king of Magadhā, Seniya Bimbisāra, with his children and his wives, with his people and his courtiers, has put his trust in the Samaṇa Gotama—

‘Truly, Sirs, King Pasenadi of Kosala, with his children and his wives, with his people and his courtiers, has put his trust in the Samaṇa Gotama—

‘Truly, Sirs, Pokkharasādi the Brahman, with his children and his wives, with his people and his intimates, has put his trust in the Samaṇa Gotama—

‘Truly, Sirs, the Samaṇa Gotama is honoured, held of weight, esteemed, and venerated and revered alike by Seniya Bimbisāra, the king of Magadhā, by Pasenadi the king of Kosala, and by Pokkharasādi the Brahman —

‘Truly, Sirs, the Samaṇa Gotama has now arrived at Campā and is staying on the shores of the Gaggarā Lake. But all Samaṇas and Brahmans who come into our village borders are our guests. And guests we ought to esteem and honour, to venerate and revere. And as he is now so come, he ought to be so treated, as a guest—

‘For each and all of these considerations it is not fitting that the Samaṇa Gotama should call upon us, but rather does it behove us to call upon him. And so far only do I know the excellencies of the Samaṇa Gotama, but these are not all of them, for his excellence is beyond measure.’

And when he had thus spoken, those Brahmans said to him: ‘The venerable Soṇadaṇḍa declares the praises of the Samaṇa Gotama on such wise, that were he to be dwelling even a hundred leagues from here, it would be enough to make a believing man go thither to call upon him, even had he to carry a bag (for the provisions for the journey) on his back. Let us then all go to call on the Samaṇa Gotama together!’

So Soṇadaṇḍa the Brahman went out to the Gaggarā Lake with a great company of Brahmans.

Now the following hesitation arose in Soṇadaṇḍa’s mind as he passed through the wood: ‘Were I to ask the Samaṇa Gotama a question, if he were to say: “The question ought not to be asked so, thus ought the question to be framed,” the company might thereupon speak of me with disrespect, saying: “Foolish is this Soṇadaṇḍa the Brahman, and inexpert. He is not even able to ask a question rightly.” But if they did so my reputation would decrease; and with my reputation my incomings would grow less, for what we have to enjoy, that depends on our reputation. But if the Samaṇa Gotama were to put a question to me, I might

not be able to gain his approval by my explanation of the problem. And if they were then to say to me: “The question ought not to be answered so; thus ought the problem to be explained;” the company might thereupon speak of me with disrespect, saying: “Foolish is this Soṇadaṇḍa the Brahman, and inexpert. He is not even able to satisfy the Samaṇa Gotama by his explanation of the problem put.” But if they did so, my reputation would decrease; and with my reputation my incomings would grow less, for what we have to enjoy, that depends upon our reputation. But on the other hand if, having come so far, I should turn back without calling upon the Samaṇa Gotama, then might the company speak disrespectfully of me, saying: “Foolish is this Soṇadaṇḍa the Brahman, and inexpert, though obstinate with pride, he is so afraid that he dare not call on the Samaṇa Gotama. How can he turn back after having come so far?” But if they did so, my reputation would decrease; and with my reputation my incomings would grow less. For what we have to enjoy, that depends upon our reputation.

So Soṇadaṇḍa the Brahman went up to where the Blessed One was. And when he had come there he exchanged with the Blessed One the greetings and compliments of politeness and courtesy, and took his seat on one side. And as to the Brahmans and householders of Campā, some of them bowed to the Blessed One and took their seats on one side; some of them exchanged with him the greetings and compliments of politeness and courtesy, and then took their seats on one side; some of them called out their name and family, and then took their seats on one side; and some of them took their seats on one side in silence.

Now as Soṇadaṇḍa was seated there he was still filled with hesitation, thinking as before set out; and he added to himself: ‘Oh! would that the Samaṇa Gotama would but ask me some question on my own subject, on the threefold Vedic lore. Verily, I should then be able to gain his approval by my exposition of the problem put!’

Now the Blessed One became aware in his own mind of the hesitation in the mind of Soṇadaṇḍa, and he thought: ‘This Soṇadaṇḍa is afflicted in his heart. I had better question him on his own doctrine.’ And he said to him: ‘What are the things, Brahman, which the Brahmans say a man ought to have in order to be a Brahman, so that if he says: “I am a Brahman,” he speaks accurately and does not become guilty of falsehood?’

Then Soṇadaṇḍa thought: ‘What I wished and desired and had in my mind and hoped for—that the Samaṇa Gotama should put to me some question on my own subject, on the threefold Vedic lore—that he now does. Oh! that I may be able to satisfy his heart with my exposition thereof!’

And drawing his body up erect, and looking round on the assembly, he said to the Blessed One: “The Brahmans, Gotama, declare him to be a Brahman who can accurately say “I am a Brahman” without being guilty of falsehood, who has five things. And what are the five? In the first place, Sir, a Brahman is well born on both sides, on the mother’s side and on the father’s side, of pure descent back through seven generations, with no slur put upon him, and no reproach, in respect of birth—

“Then he is a repeater (of the sacred words), knowing the mystic verses by heart, one who has mastered the Three Vedas, with the indices, the ritual, the phonology, and the exegesis (as a fourth), and the legends as a fifth, learned in the phrases and in the grammar, versed in Lokāyata sophistry, and in the theory of the signs on the body of a great man—

‘Then he is handsome, pleasant to look upon, inspiring trust, gifted with great beauty of complexion, fair in colour, fine in presence, stately to behold—

‘Then he is virtuous, increased in virtue, gifted with virtue that has grown great—

‘Then he is learned and wise, the first, or it may be the second, among those who hold out the ladle.’

‘But of these five things, oh Brahman, is it possible to leave one out, and to declare the man who has the other four to be a Brahman, to be one who can accurately, and without falling into falsehood, claim to be a Brahman?’

‘Yes, Gotama, that can be done. We could leave out colour. For what does colour matter? If he have the other four—good birth, technical training, virtue, and wisdom, as just set forth—Brahmans would still declare him to be a Brahman; and he could rightly, without danger of falsehood, claim to be one.’

‘But of these four things, oh Brahman, is it possible to leave one out, and to declare the man who has the other three to be a Brahman, to be one who can rightly, and without falling into falsehood, claim to be a Brahman?’

‘Yes, Gotama, that could be done. We could leave out the verses. For what do the verses matter? If he have the other three—good birth, virtue, and wisdom—Brahmans would still declare him to be a Brahman; and he could rightly, without danger of falsehood, claim to be one.’

‘But of these three things, Brahman, is it possible to leave one out, and to declare the man who has the other two to be a Brahman, to be one who can accurately, and without falling into falsehood, claim to be a Brahman?’

‘Yes, Gotama, that could be done. We could leave out birth. For what does birth matter? If he have the other two—virtue and wisdom—Brahmans would still declare him to be a Brahman; and he could rightly, without danger of falsehood, claim to be one.’

And when he had thus spoken the other Brahman said to Soṇadaṇḍa: ‘Say not so, venerable Soṇadaṇḍa, say not so! He depreciates not only our colour, but he depreciates our verses and our birth. Verily the venerable Soṇadaṇḍa is going over to the doctrine of the Samaṇa Gotama.’

Then the Blessed One said to those Brahman: ‘If you, oh Brahman, think that Soṇadaṇḍa is unlearned, that he speaks unfittingly, that he is unwise, that he is unable to hold his own with me in this matter, let him keep silence, and do you discuss with me. But if you think him learned, able in speech, wise, able to hold his own, then do you keep silence, and let him discuss with me.’

And when he had thus spoken, Soṇadaṇḍa the Brahman said to those Brahman: ‘Let not the venerable ones say so. Say not so, Sirs. I do not depreciate either our colour, nor our verses, nor our birth.’

Now at that time a young Brahman named Angaka, sister’s son to Soṇadaṇḍa the Brahman, was seated in that company. And Soṇadaṇḍa said to those Brahman: ‘Do the venerable ones see this Angaka, our nephew?’

‘Yes, Sir, we see him.’

‘Well! Angaka, Sirs, is handsome, pleasant to look upon, inspiring trust, gifted with great beauty of complexion, fair in colour, fine in presence, stately to behold—none in this assembly is like unto him in colour, save only the Samaṇa Gotama.

‘And Angaka, Sirs, is a repeater (of the sacred words), knowing the mystic verses by heart, one who has mastered the Three Vedas, with the indices, the ritual, the phonology, and the exegesis (as a fourth), and the legends as a fifth, learned in the phrases and the grammar, versed in Lokāyata (Nature-lore), and in the theory of the signs on the body of a great man—I myself have taught him the verses.

‘And Angaka, Sirs, is well born on both sides, on the mother’s side and on the father’s side, of pure descent back through seven generations, with no slur put upon him, and no reproach in respect of birth—I myself know his forebears, on the mother’s side and on the father’s.

‘If Angaka, Sirs, should kill living things, and take what has not been given, and go the way of the adulterer, and speak lies, and drink strong drink, what then, Sirs, would his colour avail him? what the verses? what his birth?

‘It is in so far, Sirs, as a Brahman is virtuous, increased in virtue, gifted with virtue that has grown great; in so far as he is learned and wise, the first, or it may be the second, among those who hold out the ladle, that Brahmans would declare him, as endowed with these two qualities, to be a Brahman, to be one who could rightly say “I am a Brahman” without falling into falsehood.’

‘But of these two things, oh Brahman, is it possible to leave one out, and to declare the man who has the other to be a Brahman, to be one who can rightly, and without falling into falsehood, claim to be a Brahman?’

‘Not that, Gotama! For wisdom, oh Gotama, is purified by uprightness, and uprightness is purified by wisdom. Where there is uprightness, wisdom is there, and where there is wisdom, uprightness is there. To the upright there is wisdom, to the wise there is uprightness, and wisdom and goodness are declared to be the best thing in the world. Just, oh Gotama, as one might wash hand with hand, or foot with foot, just even so, oh Gotama, is wisdom purified by uprightness, and uprightness is purified by wisdom. Where there is uprightness, wisdom is there, and where there is wisdom, uprightness is there. To the upright, there is wisdom, to the wise there is uprightness, and wisdom and goodness are declared to be the best thing in the world.’

‘That is just so, oh Brahman. And I, too, say the same. But what, then, is that uprightness and what that wisdom?, ‘We only know, oh Gotama, the general statement in this matter. May the venerable Gotama be pleased to explain the meaning of the phrase.’

‘Well then, oh Brahman, give ear, and pay earnest attention, and I will speak.’

‘Very well, Sir,’ said Soṇadaṇḍa in assent to the Blessed One. And the Blessed One said:

The next section in the Pali text is greatly abbreviated. The following is a fully expanded version, based on the text of DN 2, Sāmaññaphala Sutta as translated by Bhikkhu Bodhi. Note that it is not always possible to determine exactly how the expansion should be done.

“Herein, Brahman, a Tathāgata arises in the world, a worthy one, perfectly enlightened, endowed with clear knowledge and conduct, accomplished, a knower of the world, unsurpassed trainer of men to be tamed, teacher of gods and men, enlightened and exalted. Having realized by his own direct knowledge this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its rulers and people, he makes it known to others. He teaches the Dhamma that is good in the beginning, good in the middle, and good in the end, possessing meaning and phrasing; he reveals the holy life that is fully complete and purified.

“A householder, or a householder’s son, or one born into some other family, hears the Dhamma. Having heard the Dhamma, he gains faith in the Tathāgata. Endowed with such faith, he reflects: ‘The household life is crowded, a path of dust. Going forth is like the open air. It is not easy for one dwelling at home to lead the perfectly complete, perfectly purified holy life, bright as a polished conch. Let me then shave off my hair and beard, put on saffron robes, and go forth from home to homelessness.’

“After some time he abandons his accumulation of wealth, be it large or small; he abandons his circle of relatives, be it large or small; he shaves off his hair and beard, puts on saffron robes, and goes forth from home to homelessness.

“When he has thus gone forth, he lives restrained by the restraint of the Pātimokkha, possessed of proper behaviour and resort. Having taken up the rules of training, he trains himself in them, seeing danger in the slightest faults. He comes to be endowed with wholesome bodily and verbal action, his livelihood is purified, and he is possessed of conduct. He guards the doors of his sense faculties, is endowed with mindfulness and clear comprehension, and is content.

THE SMALL SECTION ON MORAL DISCIPLINE

“And how, Brahman, is the bhikkhu possessed of moral discipline? Herein, Brahman, having abandoned the destruction of life, the bhikkhu abstains from the destruction of life. He has laid down the rod and weapon and dwells conscientious, full of kindness, sympathetic for the welfare of all living beings. This pertains to his moral discipline.

“Having abandoned taking what is not given, he abstains from taking what is not given. Accepting and expecting only what is given, he lives in honesty with a pure mind. This too pertains to his moral discipline.

“Having abandoned incelibacy, he leads the holy life of celibacy. He dwells aloof and abstains from the vulgar practice of sexual intercourse. This too pertains to his moral discipline.

“Having abandoned false speech, he abstains from falsehood. He speaks only the truth, he lives devoted to truth; trustworthy and reliable, he does not deceive anyone in the world. This too pertains to his moral discipline.

“Having abandoned slander, he abstains from slander. He does not repeat elsewhere what he has heard here in order to divide others from the people here, nor does he repeat here what he has heard elsewhere in order to divide these from the people there. Thus he is a

reconciler of those who are divided and a promoter of friendships. Rejoicing, delighting, and exulting in concord, he speaks only words that are conducive to concord. This too pertains to his moral discipline.

“Having abandoned harsh speech, he abstains from harsh speech. He speaks only such words as are gentle, pleasing to the ear, endearing, going to the heart, polite, amiable and agreeable to the manyfolk. This too pertains to his moral discipline.

“Having abandoned idle chatter, he abstains from idle chatter. He speaks at the right time, speaks what is factual and beneficial, speaks on the Dhamma and the Discipline. His words are worth treasuring; they are timely, backed by reasons, measured, and connected with the good. This too pertains to his moral discipline.

“He abstains from damaging seed and plant life.

“He eats only in one part of the day, refraining from food at night and from eating at improper times.

“He abstains from dancing, singing, instrumental music, and from witnessing unsuitable shows.

“He abstains from wearing garlands, embellishing himself with scents, and beautifying himself with unguents.

“He abstains from high and luxurious beds and seats.

“He abstains from accepting gold and silver.

“He abstains from accepting uncooked grain, raw meat, women and girls, male and female slaves, goats and sheep, fowl and swine, elephants, cattle, horses and mares.

“He abstains from accepting fields and lands.

“He abstains from running messages and errands.

“He abstains from buying and selling.

“He abstains from dealing with false weights, false metals, and false measures.

“He abstains from the crooked ways of bribery, deception, and fraud.

“He abstains from mutilating, executing, imprisoning, robbery, plunder, and violence.

“This too pertains to his moral discipline.

THE INTERMEDIATE SECTION ON MORAL DISCIPLINE

“Whereas some recluses and brahmins, while living on food offered by the faithful, continually cause damage to seed and plant life—to plants propagated from roots, stems, joints, buds, and seeds—he abstains from damaging seed and plant life. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of stored-up goods, such as stored-up food, drinks, garments, vehicles, bedding, scents, and comestibles—he abstains from the use of stored-up goods. This too pertains to

his moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, attend unsuitable shows, such as:

shows featuring dancing, singing, or instrumental music;
 theatrical performances;
 narrations of legends
 music played by hand-clapping, cymbals, and drums;
 picture houses;
 acrobatic performances;
 combats of elephants, horses, buffaloes, bulls, goats, rams, cocks and quails;
 stick-fights, boxing, and wrestling;
 sham-fights, roll-calls, battle-arrays, and regimental reviews—

he abstains from attending such unsuitable shows. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, indulge in the following games and recreations:

aṭṭhapada (a game played on an eight-row chessboard);
dasapada (a game played on a ten-row chessboard);
ākāsa (played by imagining a board in the air);
parihārapatha (“hopscotch,” a diagram is drawn on the ground and one has to jump in the allowable spaces avoiding the lines);
santika (“spillikins,” assembling the pieces in a pile, removing and returning them without disturbing the pile);
khalika (dice games);
ghaṭṭika (hitting a short stick with a long stick);
salākhattha (a game played by dipping the hand in paint or dye, striking the ground or a wall, and requiring the participants to show the figure of an elephant, a horse etc.);
akkha (ball games);
paṅgacīra (blowing through toy pipes made of leaves);
vaṅkaka (ploughing with miniature ploughs);
mokkhacika (turning somersaults);
ciṅgulika (playing with paper windmills);
pattāḷaka (playing with toy measures);
rathaka (playing with toy chariots);
dhanuka (playing with toy bows);
akkharika (guessing at letters written in the air or on one’s back);
manesika (guessing others’ thoughts);
yathāvajja (games involving mimicry of deformities)—

he abstains from such games that are a basis for negligence. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of high and luxurious beds and seats, such as:

spacious couches;
 thrones with animal figures carved on the supports;
 long-haired coverlets;
 multi-colored patchwork coverlets;
 white woollen coverlets
 woollen coverlets embroidered with flowers;
 quilts stuffed with cotton;
 woollen coverlets embroidered with animal figures;
 woollen coverlets with hair on both sides or on one side;
 bedspreads embroidered with gems;
 silk coverlets;
 dance-hall carpets;
 elephant, horse, or chariot rugs;
 rugs of antelope-skins;
 choice spreads made of *kadali*-deer hides;
 spreads with red awnings overhead;
 couches with red cushions for head and feet—

he abstains from the use of such high and luxurious beds and seats. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of such devices for embellishing and beautifying themselves as the following:

rubbing scented powders into the body
 massaging with oils
 bathing in perfumed water
 kneading the limbs
 mirrors
 ointments
 garlands
 scents
 unguents
 face-powders
 make-up
 bracelets
 head-bands
 decorated walking sticks
 ornamented medicine-tubes
 rapiers
 sunshades
 embroidered sandals
 turbans
 diadems
 yaktail whisks
 and long-fringed white robes—

he abstains from the use of such devices for embellishment and beautification. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in frivolous chatter, such as:

talk about kings, thieves, and ministers of state
 talk about armies, dangers, and wars
 talk about food, drink, garments, and lodgings;
 talk about garlands and scents;
 talk about relations, vehicles, villages, towns, cities, and countries;
 talk about women and talk about heroes; s
 treet talk and talk by the well;
 talk about those departed in days gone by;
 rambling chit-chat;
 speculations about the world and about the sea;
 talk about gain and loss—

he abstains from such frivolous chatter. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in wrangling argumentation, (saying to one another):

‘You don’t understand this doctrine and discipline. It is I who understand this doctrine and discipline.’

‘How can you understand this doctrine and discipline?’

‘You’re practising the wrong way. I’m practicing the right way.’

‘I’m being consistent. You’re inconsistent.’

‘What should have been said first you said last, what should have been said last you said first.’

‘What you took so long to think out has been confuted.’

‘Your doctrine has been refuted. You’re defeated. Go, try to save your doctrine, or disentangle yourself now if you can’—

he abstains from such wrangling argumentation. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in running messages and errands for kings, ministers of state, khattiyas, brahmins, householders, or youths, (who command them): ‘Go here, go there, take this, bring that from there’—he abstains from running such messages and errands. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in scheming, talking, hinting, belittling others, and pursuing gain with gain, he abstains from such kinds of scheming and talking. This too pertains to his moral discipline.

THE LARGE SECTION ON MORAL DISCIPLINE

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

prophesying long life, prosperity etc., or the reverse, from the marks on a person’s limbs, hands, feet, etc;
 divining by means of omens and signs;
 making auguries on the basis of thunderbolts and celestial portents;
 interpreting ominous dreams;
 telling fortunes from marks on the body;
 making auguries from the marks on cloth gnawed by mice;
 offering fire oblations;
 offering oblations from a ladle;
 offering oblations of husks, rice powder, rice grains, ghee and oil to the gods;
 offering oblations from the mouth;
 offering blood-sacrifices to the gods;
 making predictions based on the fingertips;
 determining whether the site for a proposed house or garden is propitious or not;
 making predictions for officers of state;
 laying demons in a cemetery;
 laying ghosts;
 knowledge of charms to be pronounced by one living in an earthen house;
 snake charming;
 the poison craft, scorpion craft, rat craft, bird craft, crow craft;
 foretelling the number of years that a man has to live;
 reciting charms to give protection from arrows;
 reciting charms to understand the language of animals—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as interpreting the significance of the colour, shape, and other features of the following items to determine whether they portend fortune or misfortune for their owners: gems, garments, staffs, swords, spears, arrows, bows, other weapons, women, men, boys, girls, slaves, slave-women, elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards, earrings (or house-gables), tortoises, and other animals—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as making predictions to the effect that:

the king will march forth;
 the king will return;
 our king will attack and the enemy king will retreat;
 the enemy king will attack and our king will retreat;
 our king will triumph and the enemy king will be defeated;

the enemy king will triumph and our king will be defeated;
thus there will be victory for one and defeat for the other—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be an eclipse of the moon, an eclipse of the sun, an eclipse of a constellation
the sun and the moon will go on their proper courses
there will be an aberration of the sun and moon
the constellations will go on their proper courses
there will be an aberration of a constellation
there will be a fall of meteors
there will be a skyblaze
there will be an earthquake
there will be an earth-roar
there will be a rising and setting, a darkening and brightening of the moon, sun, and constellations
such will be the result of the moon’s eclipse, such the result of the sun’s eclipse, (and so on down to) such will be the result of the rising and setting, darkening and brightening of the moon, sun, and constellations—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be abundant rain
there will be a drought
there will be a good harvest
there will be a famine
there will be security
there will be danger
there will be sickness
there will be health
or they earn their living by accounting, computation, calculation, the composing of poetry, and speculations about the world—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

arranging auspicious dates for marriages, both those in which the bride is brought home and those in which she is sent out

arranging auspicious dates for betrothals and divorces
 arranging auspicious dates for the accumulation or expenditure of money
 reciting charms to make people lucky or unlucky
 rejuvenating the foetuses of abortive women
 reciting spells to bind a man's tongue, to paralyze his jaws, to make him lose control
 over his hands, or to bring on deafness
 obtaining oracular answers to questions by means of a mirror, a girl, or a god
 worshipping the sun
 worshipping Mahābrahmā
 bringing forth flames from the mouth
 invoking the goddess of luck—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

promising gifts to deities in return for favours
 fulfilling such promises
 demonology
 reciting spells after entering an earthen house
 inducing virility and impotence
 preparing and consecrating sites for a house
 giving ceremonial mouthwashes and ceremonial bathing
 offering sacrificial fires
 administering emetics, purgatives, expectorants, and phlegmagogues
 administering medicines through the ear and through the nose, administering
 ointments and counter-ointments, practising fine surgery on the eyes and ears,
 practising general surgery on the body, practising as a children's doctor—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Brahman, the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Just as a head-anointed noble warrior who has defeated his enemies sees no danger anywhere from his enemies, so the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Endowed with this noble aggregate of moral discipline, he experiences within himself a blameless happiness. In this way, Brahman, the bhikkhu is possessed of moral discipline. This, brahman, is that moral discipline.

RESTRAINT OF THE SENSE FACULTIES

“And how, Brahman, does the bhikkhu guard the doors of his sense faculties? Herein, Brahman, having seen a form with the eye, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the eye, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the eye, and achieves restraint over the faculty of the eye.

Having heard a sound with the ear the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the ear, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the ear, and achieves restraint over the faculty of the ear.

Having smelled an odour with the nose the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the nose, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the nose, and achieves restraint over the faculty of the nose.

Having tasted a flavour with the tongue the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the tongue, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the tongue, and achieves restraint over the faculty of the tongue.

Having touched a tangible object with the body the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the body, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the body, and achieves restraint over the faculty of the body.

Having cognized a mind-object with the mind, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the mind, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the mind, and achieves restraint over the faculty of the mind. Endowed with this noble restraint of the sense faculties, he experiences within himself an unblemished happiness. In this way, Brahman, the bhikkhu guards the doors of the sense faculties.

MINDFULNESS AND CLEAR COMPREHENSION

“And how, Brahman, is the bhikkhu endowed with mindfulness and clear comprehension? Herein, Brahman, in going forward and returning, the bhikkhu acts with clear comprehension. In looking ahead and looking aside, he acts with clear comprehension. In bending and stretching the limbs, he acts with clear comprehension. In wearing his robes and cloak and using his alms-bowl, he acts with clear comprehension. In eating, drinking, chewing, and tasting, he acts with clear comprehension. In defecating and urinating, he acts with clear comprehension. In going, standing, sitting, lying down, waking up, speaking, and remaining silent, he acts with clear comprehension. In this way, Brahman, the bhikkhu is endowed with mindfulness and clear comprehension.

CONTENTMENT

“And how, Brahman, is the bhikkhu content? Herein, Brahman, a bhikkhu is content with robes to protect his body and almsfood to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. Just as a bird, wherever it goes, flies with its wings as its only burden, in the same way a bhikkhu is content with robes to protect his body and almsfood to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. In this way, Brahman, the bhikkhu is content.

THE ABANDONING OF THE HINDRANCES

“Endowed with this noble aggregate of moral discipline, this noble restraint over the sense faculties, this noble mindfulness and clear comprehension, and this noble contentment, he resorts to a secluded dwelling—a forest, the foot of a tree, a mountain, a glen, a hillside cave, a cremation ground, a jungle grove, the open air, a heap of straw. After returning from his alms-round, following his meals, he sits down, crosses his legs, holds his body erect, and sets up mindfulness before him.

“Having abandoned covetousness for the world, he dwells with a mind free from covetousness; he purifies his mind from covetousness. Having abandoned ill will and hatred, he dwells with a benevolent mind, sympathetic for the welfare of all living beings; he purifies his mind from ill will and hatred. Having abandoned dullness and drowsiness, he dwells perceiving light, mindful and clearly comprehending; he purifies his mind from dullness and drowsiness. Having abandoned restlessness and worry, he dwells at ease within himself, with a peaceful mind; he purifies his mind from restlessness and worry. Having abandoned doubt, he dwells as one who has passed beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

“Brahman, suppose a man were to take a loan and apply it to his business, and his business were to succeed, so that he could pay back his old debts and would have enough money left over to maintain a wife. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Brahman, suppose a man were to become sick, afflicted, gravely ill, so that he could not enjoy his food and his strength would decline. After some time he would recover from that illness and would enjoy his food and regain his bodily strength. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Brahman, suppose a man were locked up in a prison. After some time he would be released from prison, safe and secure, with no loss of his possessions. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Brahman, suppose a man were a slave, without independence, subservient to others, unable to go where he wants. After some time he would be released from slavery and gain his independence; he would no longer be subservient to others but a free man able to go where he wants. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Brahman, suppose a man with wealth and possessions were travelling along a desert road where food was scarce and dangers were many. After some time he would cross over the desert and arrive safely at a village which is safe and free from danger. He would reflect on this, and as a result he would become glad and experience joy.

“In the same way, Brahman, when a bhikkhu sees that these five hindrances are unabandoned within himself, he regards that as a debt, as a sickness, as confinement in prison, as slavery, as a desert road.

“But when he sees that these five hindrances have been abandoned within himself, he regards that as freedom from debt, as good health, as release from prison, as freedom from slavery, as a place of safety.

“When he sees that these five hindrances have been abandoned within himself, gladness arises. When he is gladdened, rapture arises. When his mind is filled with rapture, his body becomes tranquil; tranquil in body, he experiences happiness; being happy, his mind becomes concentrated.

THE FIRST JHĀNA

“Quite secluded from sense pleasures, secluded from unwholesome states, he enters and dwells in the first jhāna, which is accompanied by applied and sustained thought and filled with the rapture and happiness born of seclusion. He drenches, steepes, saturates, and suffuses his body with this rapture and happiness born of seclusion, so that there is no part of his entire body which is not suffused by this rapture and happiness.

“Brahman, suppose a skilled bath attendant or his apprentice were to pour soap-powder into a metal basin, sprinkle it with water, and knead it into a ball, so that the ball of soap-powder be pervaded by moisture, encompassed by moisture, suffused with moisture inside and out, yet would not trickle. In the same way, Brahman, the bhikkhu drenches, steepes, saturates, and suffuses his body with the rapture and happiness born of seclusion, so that there is no part of his entire body which is not suffused by this rapture and happiness. This, Brahman, pertains to his wisdom.

THE SECOND JHĀNA

“Further, Brahman, with the subsiding of applied and sustained thought, the bhikkhu enters and dwells in the second jhāna, which is accompanied by internal confidence and unification of mind, is without applied and sustained thought, and is filled with the rapture and happiness born of concentration. He drenches, steepes, saturates, and suffuses his body with this rapture and happiness born of concentration, so that there is no part of his entire body which is not suffused by this rapture and happiness.

“Brahman, suppose there were a deep lake whose waters welled up from below. It would have no inlet for water from the east, west, north, or south, nor would it be refilled from time to time with showers of rain; yet a current of cool water, welling up from within the lake, would drench, steep, saturate and suffuse the whole lake, so that there would be no part of that entire lake which is not suffused with the cool water. In the same way, Brahman, the bhikkhu drenches, steepes, saturates, and suffuses his body with the rapture and happiness born of concentration, so that there is no part of his entire body which is not suffused by this rapture and happiness. This too, Brahman, pertains to his wisdom.

THE THIRD JHĀNA

“Further, Brahman, with the fading away of rapture, the bhikkhu dwells in equanimity, mindful and clearly comprehending, and experiences happiness with the body. Thus he enters and dwells in the third jhāna, of which the noble ones declare: ‘He dwells happily with equanimity and mindfulness.’ He drenches, steepes, saturates, and suffuses his body with this happiness free from rapture, so that there is no part of his entire body which is not suffused by this happiness.

“Brahman, suppose in a lotus pond there were blue, white, or red lotuses that have been born in the water, grow in the water, and never rise up above the water, but flourish immersed in the water. From their tips to their roots they would be drenched, steeped, saturated, and suffused with cool water, so that there would be no part of those lotuses not suffused with cool water. In the same way, Brahman, the bhikkhu drenches, steeps, saturates and suffuses his body with the happiness free from rapture, so that there is no part of his entire body which is not suffused by this happiness. This too, Brahman, pertains to his wisdom.

THE FOURTH JHĀNA

“Further, Brahman, with the abandoning of pleasure and pain, and with the previous passing away of joy and grief, the bhikkhu enters and dwells in the fourth jhāna, which is neither pleasant nor painful and contains mindfulness fully purified by equanimity. He sits suffusing his body with a pure bright mind, so that there is no part of his entire body not suffused by a pure bright mind.

“Brahman, suppose a man were to be sitting covered from the head down by a white cloth, so that there would be no part of his entire body not suffused by the white cloth. In the same way, Brahman, the bhikkhu sits suffusing his body with a pure bright mind, so that there is no part of his entire body not suffused by a pure bright mind. This too, Brahman, pertains to his wisdom.

INSIGHT KNOWLEDGE

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady and attained to imperturbability, he directs and inclines it to knowledge and vision. He understands thus: ‘This is my body, having material form, composed of the four primary elements, originating from father and mother, built up out of rice and gruel, impermanent, subject to rubbing and pressing, to dissolution and dispersion. And this is my consciousness, supported by it and bound up with it.’

“Brahman, suppose there were a beautiful beryl gem of purest water, eight-faceted, well cut, clear, limpid, flawless, endowed with all excellent qualities. And through it there would run a blue, yellow, red, white, or brown thread. A man with keen sight, taking it in his hand, would reflect upon it thus: ‘This is a beautiful beryl gem of purest water, eight faceted, well cut, clear, limpid, flawless, endowed with all excellent qualities. And running through it there is this blue, yellow, red, white, or brown thread.’ In the same way, Brahman, when his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady and attained to imperturbability the bhikkhu directs and inclines it to knowledge and vision and understands thus: ‘This is my body, having material form, composed of the four primary elements, originating from father and mother, built up out of rice and gruel, impermanent, subject to rubbing and pressing, to dissolution and dispersion. And this is my consciousness, supported by it and bound up with it.’ This, too, Brahman, pertains to his wisdom.

THE KNOWLEDGE OF THE MIND-MADE BODY

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates another body having material form, mind-made, complete in all its parts, not lacking any faculties.

“Brahman, suppose a man were to draw out a reed from its sheath. He would think: ‘This is the reed; this is the sheath. The reed is one thing, the sheath another, but the reed has been drawn out from the sheath.’ Or suppose a man were to draw a sword out from its scabbard. He would think: ‘This is the sword; this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the scabbard.’ Or suppose a man were to pull a snake out from its slough. He would think: ‘This is the snake; this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough.’ In the same way, Brahman, his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates another body having material form, mind-made, complete in all its parts, not lacking any faculties. This too, Brahman, pertains to his wisdom.

THE KNOWLEDGE OF THE MODES OF SUPERNORMAL POWER

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the modes of supernormal power. He exercises the various modes of supernormal power: having been one, he becomes many and having been many, he becomes one; he appears and vanishes; he goes unimpeded through walls, ramparts, and mountains as if through space; he dives in and out of the earth as if it were water; he walks on water without sinking as if it were earth; sitting cross-legged he travels through space like a winged bird; with his hand he touches and strokes the sun and the moon, so mighty and powerful; he exercises mastery over the body as far as the Brahma-world.

“Brahman, suppose a skilled potter or his apprentice were to make and fashion out of well-prepared clay whatever kind of vessel he might desire. Or suppose a skilled ivory-worker or his apprentice were to make and fashion out of well-prepared ivory whatever kind of ivory work he might desire. Or suppose a skilled goldsmith or his apprentice were to make and fashion out of well-prepared gold whatever kind of gold work he might desire. In the same way, Brahman, when his mind is thus concentrated, pure and bright unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the modes of supernormal power. He exercises the various modes of supernormal power: having been one, he becomes many and having been many, he becomes one; he appears and vanishes; he goes unimpeded through walls, ramparts, and mountains as if through space; he dives in and out of the earth as if it were water; he walks on water without sinking as if it were earth; sitting cross-legged he travels through space like a winged bird; with his hand he touches and strokes the sun and the moon, so mighty and powerful; he exercises mastery over the body as far as the Brahma-world. This too, Brahman, pertains to his wisdom.

THE KNOWLEDGE OF THE DIVINE EAR

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the divine ear-element. With the divine ear-element, which is purified and surpasses the human, he hears both kinds of sound, the divine and the human, those which are distant and those which are near.

“Brahman, suppose a man travelling along a highway were to hear the sounds of kettledrums, tambours, horns, cymbals and tom-toms, and would think: ‘This is the sound of kettledrums, this is the sound of tambours, this the sound of horns, cymbals and tom-toms.’ In the same way, Brahman, when his mind is thus concentrated, pure and bright unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the divine ear-element. With the divine ear-element, which is purified and surpasses the human, he hears both kinds of sound, the divine and the human, those which are distant and those which are near. This too, Brahman, pertains to his wisdom.

THE KNOWLEDGE ENCOMPASSING THE MINDS OF OTHERS

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of encompassing the minds (of others). He understands the minds of other beings and persons, having encompassed them with his own mind. He understands a mind with lust as a mind with lust and a mind without lust as a mind without lust; he understands a mind with hatred as a mind with hatred and a mind without hatred as a mind without hatred; he understands a mind with delusion as a mind with delusion and a mind without delusion as a mind without delusion; he understands a contracted mind as a contracted mind and a distracted mind as a distracted mind; he understands an exalted mind as an exalted mind and an unexalted mind as an unexalted mind; he understands a surpassable mind as a surpassable mind and an unsurpassable mind as an unsurpassable mind; he understands a concentrated mind as a concentrated mind and an unconcentrated mind as an unconcentrated mind; he understands a liberated mind as a liberated mind and an unliberated mind as an unliberated mind.

“Brahman, suppose a young man or woman, fond of ornaments, examining his or her own facial reflection in a pure bright mirror or in a bowl of clear water, would know, if there were a mole, ‘It has a mole,’ and if there were no mole, ‘It has no mole.’ In the same way, Brahman, when his mind is thus concentrated, pure and bright unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of encompassing the minds (of others). He understands the minds of other beings and persons, having encompassed them with his own mind. He understands a mind with lust as a mind with lust and a mind without lust as a mind without lust; he understands a mind with hatred as a mind with hatred and a mind without hatred as a mind without hatred; he understands a mind with delusion as a mind with delusion and a mind without delusion as a mind without delusion; he understands a contracted mind as a contracted mind and a distracted mind as a distracted mind; he understands an exalted mind as an exalted mind and an unexalted mind as an unexalted mind; he understands a surpassable mind as a surpassable mind and an unsurpassable mind as an unsurpassable

mind; he understands a concentrated mind as a concentrated mind and an unconcentrated mind as an unconcentrated mind; he understands a liberated mind as a liberated mind and an unliberated mind as an unliberated mind. This too, Brahman, pertains to his wisdom.

THE KNOWLEDGE OF RECOLLECTING PAST LIVES

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of recollecting past lives. He recollects his numerous past lives, that is, one birth, two births, three, four, or five births; ten, twenty, thirty, forty, or fifty births; a hundred births, a thousand births, a hundred thousand births; many aeons of world contraction, many aeons of world expansion, many aeons of world contraction and expansion, (recollecting): ‘There I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state I re-arose here.’ Thus he recollects his numerous past lives in their modes and their details.

“Brahman, suppose a man were to go from his own village to another village, then from that village to still another village, and then from that village he would return to his own village. He would think to himself: ‘I went from my own village to that village. There I stood in such a way, sat in such a way, spoke in such a way, and remained silent in such a way. From that village I went to still another village. There too I stood in such a way, sat in such a way, spoke in such a way, and remained silent in such a way. From that village I returned to my own village.’ In the same way, Brahman, when his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of recollecting past lives. He recollects his numerous past lives, that is, one birth, two births, three, four, or five births; ten, twenty, thirty, forty, or fifty births; a hundred births, a thousand births, a hundred thousand births; many aeons of world contraction, many aeons of world expansion, many aeons of world contraction and expansion, (recollecting): ‘There I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state I re-arose here.’ Thus he recollects his numerous past lives in their modes and their details. This too, Brahman, pertains to his wisdom.

THE KNOWLEDGE OF THE DIVINE EYE

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing— inferior and superior, beautiful and ugly, fortunate and unfortunate— and he understands how beings fare according to their kamma, thus: ‘These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views, and

undertook actions governed by wrong views—with the breakup of the body, after death, have reappeared in the plane of misery, the bad destinations, the lower realms, in hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, held right views, and undertook actions governed by right views—with the breakup of the body, after death, have reappeared in the good destinations, in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare in accordance with their kamma.

“Brahman, suppose in a central square there were a building with an upper terrace, and a man with keen sight standing there were to see people entering a house, leaving it, walking along the streets, and sitting in the central square. He would think to himself: ‘Those people are entering the house, those are leaving it, those are walking along the streets, and those are sitting in the central square.’ In the same way, Brahman, when his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare according to their kamma, thus: ‘These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views, and undertook actions governed by wrong views—with the breakup of the body, after death, have reappeared in the plane of misery, the bad destinations, the lower realms, in hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, held right views, and undertook actions governed by right views—with the breakup of the body, after death, have reappeared in the good destinations, in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare in accordance with their kamma. This too, Brahman, pertains to his wisdom.

THE KNOWLEDGE OF THE DESTRUCTION OF THE CANKERS

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the destruction of the cankers. He understands as it really is: ‘This is suffering.’ He understands as it really is: ‘This is the origin of suffering.’ He understands as it really is: ‘This is the cessation of suffering.’ He understands as it really is: ‘This is the way leading to the cessation of suffering.’ He understands as it really is: ‘These are the cankers.’ He understands as it really is: ‘This is the origin of the cankers.’ He understands as it really is: ‘This is the cessation of the cankers.’ He understands as it really is: ‘This is the way leading to the cessation of the cankers.’

“Knowing and seeing thus, his mind is liberated from the canker of sensual desire, from the canker of existence, and from the canker of ignorance. When it is liberated, the knowledge arises: ‘It is liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is nothing further beyond this.’

“Brahman, suppose in a mountain glen there were a lake with clear water, limpid and unsullied. A man with keen sight, standing on the bank, would see oyster-shells, sand and pebbles, and shoals of fish moving about and keeping still. He would think to himself: ‘This is a lake with clear water, limpid and unsullied, and there within it are oyster-shells, sand and pebbles, and shoals of fish moving about and keeping still.’

“In the same way, Brahman, when his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the destruction of the cankers. He understands as it really is: ‘This is suffering.’ He understands as it really is: ‘This is the origin of suffering.’ He understands as it really is: ‘This is the cessation of suffering.’ He understands as it really is: ‘This is the way leading to the cessation of suffering.’ He understands as it really is: ‘These are the cankers.’ He understands as it really is: ‘This is the origin of the cankers.’ He understands as it really is: ‘This is the cessation of the cankers.’ He understands as it really is: ‘This is the way leading to the cessation of the cankers.’

“Knowing and seeing thus, his mind is liberated from the canker of sensual desire, from the canker of existence, and from the canker of ignorance. When it is liberated, the knowledge arises: ‘It is liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is nothing further beyond this.’

This too, Brahman, pertains to his wisdom. And this, Brahman, is that wisdom.”

When he had thus spoken, Soṇadaṇḍa the Brahman said to the Blessed One:

‘Most excellent, oh Gotama (are the words of thy mouth), most excellent! Just as if a man were to set up that which has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms—just even so has the truth been made known to me, in many a figure, by the venerable Gotama. I, even I, betake myself to the venerable Gotama as my guide, to the truth, and to the Order. And may the venerable Gotama accept me as a disciple, as one who, from this day forth, as long as life endures, has taken him as his guide. And may the venerable Gotama grant me the favour of taking his to-morrow’s meal with me, and also the members of the Order with him.’

Then the Blessed One signified, by silence, his consent. And Soṇadaṇḍa, on seeing that he had done so, arose from his seat and bowed down before the Blessed One, and walking round him with his right hand towards him, departed thence. And at early dawn he made ready at his house sweet food, both hard and soft, and had the time announced to the Blessed One: ‘It is time, oh Gotama, and the meal is ready.’

Then the Blessed One, who had dressed in the early morning, put on his outer robe, and taking his bowl with him, went with the brethren to Soṇadaṇḍa’s house, and sat down on the seat prepared for him. And Soṇadaṇḍa the Brahman satisfied the Blessed One, and the brethren, with his own hand, with sweet food, both hard and soft, until they refused any more.

And when the Blessed One had finished his meal, and cleansed the bowl and his hands, Soṇadaṇḍa took a low seat, and sat down beside him, and said:

‘If, oh Gotama, after I have entered the assembly, I should rise from my seat to bow down before the venerable Gotama, then the assembly would find fault with me. Now he with whom the assembly should find fault, his reputation would grow less; and he who should lose his reputation, his income would grow less. For that which we have to enjoy, that depends upon our reputation. If then, when I am seated in the assembly, I stretch forth my joined palms in salutation, let the venerable Gotama accept that from me as arising up from my seat. And if when I am seated in the assembly I take off my turban, let the venerable Gotama accept that from me as a salutation with my head. So if, when I am in my chariot, I were to get down from the chariot to salute the venerable Gotama, the surrounders would find fault with me. If, then, when mounted on my chariot, I bend down low the staff of my goad, let the venerable Gotama accept that from me as if I had got down. And if, when mounted on my chariot, I should wave my hand, let the venerable Gotama accept that from me as if I had bowed low in salutation!’

Then the Blessed One instructed and roused and incited and gladdened Soṇadaṇḍa the Brahman with religious discourse, and then rose from his seat and departed thence.

Here ends the Soṇadaṇḍa Sutta.

LONG DISCOURSES
CHAPTER ON THE VIRTUES
5. TO KŪṬADANTA

THE WRONG SACRIFICE AND THE RIGHT

THUS HAVE I HEARD. The Blessed One once, when going on a tour through Magadhā, with a great multitude of the brethren, with about five hundred brethren, came to a Brahman village in Magadhā called Khānumata. And there at Khānumata he lodged in the Ambalaṭṭhikā pleasaunce.

Now at that time the Brahman Kūṭadanta was dwelling at Khānumata, a place teeming with life, with much grassland and woodland and water and corn, on a royal domain presented him by Seniya Bimbisāra the king of Magadhā, as a royal gift, with power over it as if he were the king.

And just then a great sacrifice was being got ready on behalf of Kūṭadanta the Brahman. And a hundred bulls, and a hundred steers, and a hundred heifers, and a hundred goats, and a hundred rams had been brought to the post for the sacrifice.

Now the Brahmans and householders of Khānumata heard the news of the arrival of the Samaṇa Gotama. And they began to leave Khānumata in companies and in bands to go to the Ambalaṭṭhikā pleasaunce.

And just then Kūṭadanta the Brahman had gone apart to the upper terrace of his house for his siesta; and seeing the people thus go by, he asked his doorkeeper the reason. And the doorkeeper told him.

Then Kūṭadanta thought: 'I have heard that the Samaṇa Gotama understands about the successful performance of a sacrifice with its threefold method and its sixteen accessory instruments. Now I don't know all this, and yet I want to carry out a sacrifice. It would be well for me to go to the Samaṇa Gotama, and ask him about it.'

So he sent his doorkeeper to the Brahmans and householders of Khānumata, to ask them to wait till he could go with them to call upon the Blessed One.

But there were at that time a number of Brahmans staying at Khānumata to take part in the great sacrifice. And when they heard this they went to Kūṭadanta, and persuaded him, on the same grounds as the Brahmans had laid before Soṇadaṇḍa, not to go. But he answered them in the same terms as Soṇadaṇḍa had used to those Brahmans. Then they were satisfied, and went with him to call upon the Blessed One.

And when he was seated there Kūṭadanta the Brahman told the Blessed One what he had heard, and requested him to tell him about success in performing a sacrifice in its three modes and with its accessory articles of furniture of sixteen kinds.

'Well then, O Brahman, give ear and listen attentively and I will speak.'

‘Very well, Sir,’ said Kūṭadanta in reply; and the Blessed One spake as follows;

‘Long ago, O Brahman, there was a king by name Wide-realm (Mahā Vijita), mighty, with great wealth and large property; with stores of silver and gold, of aids to enjoyment, of goods and corn; with his treasure-houses and his garner full. Now when King Wide-realm was once sitting alone in meditation he became anxious at the thought: “I have in abundance all the good things a mortal can enjoy. The whole wide circle of the earth is mine by conquest to possess. ‘Twere well if I were to offer a great sacrifice that should ensure me weal and welfare for many days.”

‘And he had the Brahman, his chaplain, called; and telling him all that he had thought, he said: “So I would fain, O Brahman, offer a great sacrifice—let the venerable one instruct me how—for my weal and my welfare for many days.”

‘Thereupon the Brahman who was chaplain said to the king: “The king’s country, Sire, is harassed and harried. There are dacoits abroad who pillage the villages and townships, and who make the roads unsafe. Were the king, so long as that is so, to levy a fresh tax, verily his majesty would be acting wrongly. But perchance his majesty might think: ‘I’ll soon put a stop to these scoundrels’ game by degradation and banishment, and fines and bonds and death!’ But their licence cannot be satisfactorily put a stop to so. The remnant left unpunished would still go on harassing the realm. Now there is one method to adopt to put a thorough end to this disorder. Whosoever there be in the king’s realm who devote themselves to keeping cattle and the farm, to them let his majesty the king give food and seed-corn. Whosoever there be in the king’s realm who devote themselves to trade, to them let his majesty the king give capital. Whosoever there be in the king’s realm who devote themselves to government service, to them let his majesty the king give wages and food. Then those men, following each his own business, will no longer harass the realm; the king’s revenue will go up; the country will be quiet and at peace; and the populace, pleased one with another and happy, dancing their children in their arms. will dwell with open doors.”

‘Then King Wide-realm, O Brahman, accepted the word of his chaplain, and did as he had said. And those men, following each his business, harassed the realm no more. And the king’s revenue went up. And the country became quiet and at peace. And the populace, pleased one with another and happy, dancing their children in their arms, dwelt with open doors.

‘So King Wide-realm had his chaplain called, and said: “The disorder is at an end. The country is at peace. I want to offer that great sacrifice—let the venerable one instruct me how—for my weal and my welfare for many days.”

‘Then let his majesty the king send invitations to whomsoever there may be in his realm who are Kshatriyas, vassals of his, either in the country or the towns; or who are ministers and officials of his, either in the country or the towns; or who are Brahmans of position, either in the country or the towns; or who are householders of substance, either in the country or the towns, saying: “I intend to offer a great sacrifice. Let the venerable ones give their sanction to what will be to me for weal and welfare for many days.”

‘Then King Wide-realm, O Brahman, accepted the word of his chaplain, and did as he had said, And they each—Kshatriyas and ministers and Brahmans and householders—made alike reply: “Let his majesty the king celebrate the sacrifice. The time is suitable, O king!”

‘Thus did these four, as colleagues by consent, become wherewithal to furnish forth that sacrifice.

‘King Wide-realm was gifted in the following eight ways;

‘He was well born on both sides, on the mother’s side and on the father’s, of pure descent back through seven generations, and no slur was cast upon him, and no reproach, in respect of birth—

‘He was handsome, pleasant in appearance, inspiring trust, gifted with great beauty of complexion, fair in colour, fine in presence, stately to behold—

‘He was mighty, with great wealth, and large property, with stores of silver and gold, of aids to enjoyment, of goods and corn, with his treasure-houses and his garner full—

‘He was powerful, in command of an army, loyal and disciplined, in four divisions (of elephants, cavalry, chariots, and bowmen), burning up, methinks, his enemies by his very glory—

‘He was a believer, and generous, a noble giver, keeping open house, a welling spring whence Samaṇas and Brahmans, the poor and the wayfarers, beggars, and petitioners might draw, a doer of good deeds—

‘He was learned in all kinds of knowledge—

‘He knew the meaning of what had been said, and could explain: “This saying has such and such a meaning, and that such and such” —

‘He was intelligent, expert and wise, and able to think out things present or past or future—

‘And these eight gifts of his, too, became wherewithal to furnish forth that sacrifice.

‘The Brahman his chaplain was gifted in the following four ways;

‘He was well born on both sides, on the mother’s and on the father’s, of pure descent back through seven generations, with no slur cast upon him, and no reproach in respect of birth—

‘He was a student repeater who knew the mystic verses by heart, master of the Three Vedas, with the indices, the ritual, the phonology, and the exegesis (as a fourth), and the legends as a fifth, learned in the idioms and the grammar, versed in Lokāyata (Nature-lore) and in the thirty marks on the body of a great man—

‘He was virtuous, established in virtue, gifted with virtue that had grown great—

‘He was intelligent, expert, and wise; foremost, or at most the second, among those who hold out the ladle.’

‘Thus these four gifts of his, too, became wherewithal to furnish forth that sacrifice.

‘And further, O Brahman, the chaplain, before the sacrifice had begun, explained to King Wide-realm the three modes:

‘Should his majesty the king, before starting on the great sacrifice, feel any such regret as: “Great, alas, will be the portion of my wealth used up herein,” let not the king harbour such regret. Should his majesty the king, whilst he is offering the great sacrifice, feel any such

regret as: “Great, alas, will be the portion of my wealth used up herein,” let not the king harbour such regret. Should his majesty the king, when the great sacrifice has been offered, feel any such regret as: “Great, alas, has been the portion of my wealth used up herein,” let not the king harbour such regret:

“Thus did the chaplain, O Brahman, before the sacrifice had begun, explain to King Wide-realm the three modes.

‘And further, O Brahman, the chaplain, before the sacrifice had begun, in order to prevent any compunction that might afterwards, in ten ways, arise as regards those who had taken part therein, said: “Now there will come to your sacrifice, Sire, men who destroy the life of living things, and men who refrain therefrom—men who take what has not been given, and men who refrain therefrom—men who act evilly in respect of lusts, and men who refrain therefrom—men who speak lies, and men who do not—men who slander, and men who do not—men who speak rudely, and men who do not—men who chatter vain things, and men who refrain therefrom—men who covet, and men who covet not—men who harbour ill-will, and men who harbour it not—men whose views are wrong, and men whose views are right. Of each of these let them, who do evil, alone with their evil. For them who do well let your majesty offer, for them, Sire, arrange the rites, them let the king gratify, in them shall your heart within find peace.”

‘And further, O Brahman, the chaplain, whilst the king was carrying out the sacrifice, instructed and aroused and incited and gladdened his heart in sixteen ways: “Should there be people who should say of the king, as he is offering the sacrifice: ‘King Wide-realm is celebrating sacrifice without having invited the four classes of his subjects, without himself having the eight personal gifts, without the assistance of a Brahman who has the four personal gifts;’ then would they speak not according to the fact. For the consent of the four classes has been obtained, the king has the eight, and his Brahman has the four, personal gifts. With regard to each and everyone of these sixteen conditions the king may rest assured that it has been fulfilled. He can sacrifice, and be glad, and possess his heart in peace.”

‘And further, O Brahman, at that sacrifice neither were any oxen slain, neither goats, nor fowls, nor fatted pigs, nor were any kinds of living creatures put to death. No trees were cut down to be used as posts, no Dabbha grasses mown to strew around the sacrificial spot. And the slaves and messengers and workmen there employed were driven neither by rods nor fear, nor carried on their work weeping with tears upon their faces. Whoso chose to help, he worked; whoso chose not to help, worked not. What each chose to do, he did; what they chose not to do, that was left undone. With ghee, and oil, and butter, and milk, and honey, and sugar only was that sacrifice accomplished.

‘And further, O Brahman, the Kshatriya vassals, and the ministers and officials, and the Brahmans of position, and the householders of substance, whether of the country or of the towns, went to King Wide-realm, taking with them much wealth, and said: “This abundant wealth, Sire, have we brought hither for the king’s use. Let his majesty accept it at our hands!”

“Sufficient wealth have I, my friends, laid up, the produce of taxation that is just. Do you keep yours, and take away more with you!”

‘When they had thus been refused by the king, they went aside, and considered thus one with the other: “It would not beseem us now, were we to take this wealth away again to our own homes. King Wide-realm is offering a great sacrifice. Let us too make an after-sacrifice!”

‘So the Kshatriyas established a continual largesse to the east of the king’s sacrificial pit, and the officials to the south thereof, and the Brahmans to the west thereof, and the householders to the north thereof. And the things given, and the manner of their gift, was in all respects like unto the great sacrifice of King Wide-realm himself.

‘Thus, O Brahman, there was a fourfold co-operation, and King Wide-realm was gifted with eight personal gifts, and his officiating Brahman with four. And there were three modes of the giving of that sacrifice. This, O Brahman, is what is called the due celebration of a sacrifice in its threefold mode and with its furniture of sixteen kinds!’

And when he had thus spoken, those Brahmans lifted up their voices in tumult, and said: ‘How glorious the sacrifice, how pure its accomplishment!’ But Kūṭadanta the Brahman sat there in silence.

Then those Brahmans said to Kūṭadanta: ‘Why do you not approve the good words of the Samaṇa Gotama as well-said?’

‘I do not fail to approve: for he who approves not as well-said that which has been well spoken by the Samaṇa Gotama, verily his head would split in twain. But I was considering that the Samaṇa Gotama does not say: “THUS HAVE I HEARD,” nor “Thus behoves it to be,” but says only “Thus it was then,” or “It was like that then.” So I thought: “For a certainty the Samaṇa Gotama himself must at that time have been King Wide-realm, or the Brahman who officiated for him at that sacrifice. Does the venerable Gotama admit that he who celebrates such a sacrifice, or causes it, to be celebrated, is reborn at the dissolution of the body, after death, into some state of happiness in heaven?’

‘Yes, O Brahman, that I admit. And at that time I was the Brahman who, as chaplain, had that sacrifice performed.’

‘Is there, O Gotama, any other sacrifice less difficult and less troublesome, with more fruit and more advantage still than this?’

‘Yes, O Brahman, there is.’

‘And what, O Gotama, may that be?’

‘The perpetual gifts kept up in a family where they are given specifically to virtuous recluses.

‘But what is the reason, O Gotama, and what the cause, why such perpetual givings specifically to virtuous recluses, and kept up in a family, are less difficult and troublesome, of greater fruit and greater advantage than that other sacrifice with its three modes and its accessories of sixteen kinds?’

‘To the latter sort of sacrifice, O Brahman, neither will the Arahats go, nor such as have entered on the Arahats way. And why not? Because at it beating with sticks takes place, and seizing by the throat. But they will go to the former, where such things are not. And therefore are such perpetual gifts above the other sort of sacrifice.’

‘And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than either of these?’

‘Yes, O Brahman, there is.’

‘And what, O Gotama, may that be?’

‘The putting up of a dwelling place (Vihāra) on behalf of the Order in all the four directions.’

‘And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than each and all of these three?’

‘Yes, O Brahman, there is.’

‘And what, O Gotama, may that be?’

‘He who with trusting heart takes a Buddha as his guide, and the Truth, and the Order—that is a sacrifice better than open largesse, better than perpetual alms, better than the gift of a dwelling place.’

‘And is there, O Gotama, any other sacrifice less difficult and less troublesome of greater fruit and of greater advantage than all these four?’

‘When a man with trusting heart takes upon himself the precepts—abstinence from destroying life; abstinence from taking what has not been given; abstinence from evil conduct in respect of lusts; abstinence from lying words; abstinence from strong, intoxicating, maddening drinks, the root of carelessness—that is a sacrifice better than open largesse, better than perpetual alms, better than the gift of dwelling places, better than accepting guidance.’

‘And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than all these five?’

‘Yes, O Brahman, there is.’

‘And what, O Gotama, may that be?’

The next section in the Pali text is greatly abbreviated. The following is a fully expanded version, based on the text of DN 2, Sāmaññaphala Sutta as translated by Bhikkhu Bodhi. Note that it is not always possible to determine exactly how the expansion should be done.

“Herein, Brahman, a Tathāgata arises in the world, a worthy one, perfectly enlightened, endowed with clear knowledge and conduct, accomplished, a knower of the world, unsurpassed trainer of men to be tamed, teacher of gods and men, enlightened and exalted. Having realized by his own direct knowledge this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its rulers and people, he makes it known to others. He teaches the Dhamma that is good in the beginning, good in the middle, and good in the end, possessing meaning and phrasing; he reveals the holy life that is fully complete and purified.

“A householder, or a householder’s son, or one born into some other family, hears the Dhamma. Having heard the Dhamma, he gains faith in the Tathāgata. Endowed with such faith, he reflects: ‘The household life is crowded, a path of dust. Going forth is like the open

air. It is not easy for one dwelling at home to lead the perfectly complete, perfectly purified holy life, bright as a polished conch. Let me then shave off my hair and beard, put on saffron robes, and go forth from home to homelessness.’

“After some time he abandons his accumulation of wealth, be it large or small; he abandons his circle of relatives, be it large or small; he shaves off his hair and beard, puts on saffron robes, and goes forth from home to homelessness.

“When he has thus gone forth, he lives restrained by the restraint of the Pātimokkha, possessed of proper behaviour and resort. Having taken up the rules of training, he trains himself in them, seeing danger in the slightest faults. He comes to be endowed with wholesome bodily and verbal action, his livelihood is purified, and he is possessed of conduct. He guards the doors of his sense faculties, is endowed with mindfulness and clear comprehension, and is content.

THE SMALL SECTION ON MORAL DISCIPLINE

“And how, Brahman, is the bhikkhu possessed of moral discipline? Herein, Brahman, having abandoned the destruction of life, the bhikkhu abstains from the destruction of life. He has laid down the rod and weapon and dwells conscientious, full of kindness, sympathetic for the welfare of all living beings.

“Having abandoned taking what is not given, he abstains from taking what is not given. Accepting and expecting only what is given, he lives in honesty with a pure mind.

“Having abandoned incelibacy, he leads the holy life of celibacy. He dwells aloof and abstains from the vulgar practice of sexual intercourse.

“Having abandoned false speech, he abstains from falsehood. He speaks only the truth, he lives devoted to truth; trustworthy and reliable, he does not deceive anyone in the world.

“Having abandoned slander, he abstains from slander. He does not repeat elsewhere what he has heard here in order to divide others from the people here, nor does he repeat here what he has heard elsewhere in order to divide these from the people there. Thus he is a reconciler of those who are divided and a promoter of friendships. Rejoicing, delighting, and exulting in concord, he speaks only words that are conducive to concord.

“Having abandoned harsh speech, he abstains from harsh speech. He speaks only such words as are gentle, pleasing to the ear, endearing, going to the heart, polite, amiable and agreeable to the manyfolk.

“Having abandoned idle chatter, he abstains from idle chatter. He speaks at the right time, speaks what is factual and beneficial, speaks on the Dhamma and the Discipline. His words are worth treasuring; they are timely, backed by reasons, measured, and connected with the good.

“He abstains from damaging seed and plant life.

“He eats only in one part of the day, refraining from food at night and from eating at improper times.

“He abstains from dancing, singing, instrumental music, and from witnessing unsuitable shows.

“He abstains from wearing garlands, embellishing himself with scents, and beautifying himself with unguents.

“He abstains from high and luxurious beds and seats.

“He abstains from accepting gold and silver.

“He abstains from accepting uncooked grain, raw meat, women and girls, male and female slaves, goats and sheep, fowl and swine, elephants, cattle, horses and mares.

“He abstains from accepting fields and lands.

“He abstains from running messages and errands.

“He abstains from buying and selling.

“He abstains from dealing with false weights, false metals, and false measures.

“He abstains from the crooked ways of bribery, deception, and fraud.

“He abstains from mutilating, executing, imprisoning, robbery, plunder, and violence.

“This too pertains to his moral discipline.

THE INTERMEDIATE SECTION ON MORAL DISCIPLINE

“Whereas some recluses and brahmins, while living on food offered by the faithful, continually cause damage to seed and plant life—to plants propagated from roots, stems, joints, buds, and seeds—he abstains from damaging seed and plant life.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of stored-up goods, such as stored-up food, drinks, garments, vehicles, bedding, scents, and comestibles—he abstains from the use of stored-up goods.

“Whereas some recluses and brahmins, while living on food offered by the faithful, attend unsuitable shows, such as:

shows featuring dancing, singing, or instrumental music;
 theatrical performances;
 narrations of legends
 music played by hand-clapping, cymbals, and drums;
 picture houses;
 acrobatic performances;
 combats of elephants, horses, buffaloes, bulls, goats, rams, cocks and quails;
 stick-fights, boxing, and wrestling;
 sham-fights, roll-calls, battle-arrays, and regimental reviews—

he abstains from attending such unsuitable shows.

“Whereas some recluses and brahmins, while living on food offered by the faithful, indulge in the following games and recreations:

aṭṭhapada (a game played on an eight-row chessboard);
dasapada (a game played on a ten-row chessboard);

ākāsa (played by imagining a board in the air);
parihārapatha (“hopscotch,” a diagram is drawn on the ground and one has to jump in the allowable spaces avoiding the lines);
santika (“spillikins,” assembling the pieces in a pile, removing and returning them without disturbing the pile);
khalika (dice games);
ghaṭika (hitting a short stick with a long stick);
salākahattha (a game played by dipping the hand in paint or dye, striking the ground or a wall, and requiring the participants to show the figure of an elephant, a horse etc.);
akkha (ball games);
paṅgacīra (blowing through toy pipes made of leaves);
vaṅkaka (ploughing with miniature ploughs);
mokkhacika (turning somersaults);
ciṅgulika (playing with paper windmills);
pattāḷaka (playing with toy measures);
rathaka (playing with toy chariots);
dhanuka (playing with toy bows);
akkharika (guessing at letters written in the air or on one’s back);
manesika (guessing others’ thoughts);
yathāvajja (games involving mimicry of deformities)—

he abstains from such games that are a basis for negligence.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of high and luxurious beds and seats, such as:

spacious couches;
 thrones with animal figures carved on the supports;
 long-haired coverlets;
 multi-colored patchwork coverlets;
 white woollen coverlets
 woollen coverlets embroidered with flowers;
 quilts stuffed with cotton;
 woollen coverlets embroidered with animal figures;
 woollen coverlets with hair on both sides or on one side;
 bedspreads embroidered with gems;
 silk coverlets;
 dance-hall carpets;
 elephant, horse, or chariot rugs;
 rugs of antelope-skins;
 choice spreads made of *kadali*-deer hides;
 spreads with red awnings overhead;
 couches with red cushions for head and feet—

he abstains from the use of such high and luxurious beds and seats.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of such devices for embellishing and beautifying themselves as the following:

rubbing scented powders into the body
 massaging with oils
 bathing in perfumed water
 kneading the limbs
 mirrors
 ointments
 garlands
 scents
 unguents
 face-powders
 make-up
 bracelets
 head-bands
 decorated walking sticks
 ornamented medicine-tubes
 rapiers
 sunshades
 embroidered sandals
 turbans
 diadems
 yaktail whisks
 and long-fringed white robes—

he abstains from the use of such devices for embellishment and beautification.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in frivolous chatter, such as:

talk about kings, thieves, and ministers of state
 talk about armies, dangers, and wars
 talk about food, drink, garments, and lodgings;
 talk about garlands and scents;
 talk about relations, vehicles, villages, towns, cities, and countries;
 talk about women and talk about heroes; s
 treet talk and talk by the well;
 talk about those departed in days gone by;
 rambling chit-chat;
 speculations about the world and about the sea;
 talk about gain and loss—

he abstains from such frivolous chatter.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in wrangling argumentation, (saying to one another):

‘You don’t understand this doctrine and discipline. It is I who understand this doctrine and discipline.’

‘How can you understand this doctrine and discipline?’

‘You’re practising the wrong way. I’m practicing the right way.’

‘I’m being consistent. You’re inconsistent.’

‘What should have been said first you said last, what should have been said last you said first.’

‘What you took so long to think out has been confuted.’

‘Your doctrine has been refuted. You’re defeated. Go, try to save your doctrine, or disentangle yourself now if you can’—

he abstains from such wrangling argumentation.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in running messages and errands for kings, ministers of state, khattiyas, brahmins, householders, or youths, (who command them): ‘Go here, go there, take this, bring that from there’—he abstains from running such messages and errands.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in scheming, talking, hinting, belittling others, and pursuing gain with gain, he abstains from such kinds of scheming and talking.

THE LARGE SECTION ON MORAL DISCIPLINE

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

- prophesying long life, prosperity etc., or the reverse, from the marks on a person’s limbs, hands, feet, etc;
- divining by means of omens and signs;
- making auguries on the basis of thunderbolts and celestial portents;
- interpreting ominous dreams;
- telling fortunes from marks on the body;
- making auguries from the marks on cloth gnawed by mice;
- offering fire oblations;
- offering oblations from a ladle;
- offering oblations of husks, rice powder, rice grains, ghee and oil to the gods;
- offering oblations from the mouth;
- offering blood-sacrifices to the gods;
- making predictions based on the fingertips;
- determining whether the site for a proposed house or garden is propitious or not;
- making predictions for officers of state;
- laying demons in a cemetery;
- laying ghosts;
- knowledge of charms to be pronounced by one living in an earthen house;
- snake charming;
- the poison craft, scorpion craft, rat craft, bird craft, crow craft;
- foretelling the number of years that a man has to live;
- reciting charms to give protection from arrows;
- reciting charms to understand the language of animals—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as interpreting the significance of the colour, shape, and other features of the following items to determine whether they portend fortune or misfortune for their owners: gems, garments, staffs, swords, spears, arrows, bows, other weapons, women, men, boys, girls, slaves, slave-women, elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards, earrings (or house-gables), tortoises, and other animals—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as making predictions to the effect that:

the king will march forth;
 the king will return;
 our king will attack and the enemy king will retreat;
 the enemy king will attack and our king will retreat;
 our king will triumph and the enemy king will be defeated;
 the enemy king will triumph and our king will be defeated;
 thus there will be victory for one and defeat for the other—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be an eclipse of the moon, an eclipse of the sun, an eclipse of a constellation
 the sun and the moon will go on their proper courses
 there will be an aberration of the sun and moon
 the constellations will go on their proper courses
 there will be an aberration of a constellation
 there will be a fall of meteors
 there will be a skyblaze
 there will be an earthquake
 there will be an earth-roar
 there will be a rising and setting, a darkening and brightening of the moon, sun, and constellations
 such will be the result of the moon’s eclipse, such the result of the sun’s eclipse, (and so on down to) such will be the result of the rising and setting, darkening and brightening of the moon, sun, and constellations—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be abundant rain

there will be a drought
 there will be a good harvest
 there will be a famine
 there will be security
 there will be danger
 there will be sickness
 there will be health
 or they earn their living by accounting, computation, calculation, the composing of
 poetry, and speculations about the world—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

arranging auspicious dates for marriages, both those in which the bride is brought
 home and those in which she is sent out
 arranging auspicious dates for betrothals and divorces
 arranging auspicious dates for the accumulation or expenditure of money
 reciting charms to make people lucky or unlucky
 rejuvenating the foetuses of abortive women
 reciting spells to bind a man’s tongue, to paralyze his jaws, to make him lose control
 over his hands, or to bring on deafness
 obtaining oracular answers to questions by means of a mirror, a girl, or a god
 worshipping the sun
 worshipping Mahābrahmā
 bringing forth flames from the mouth
 invoking the goddess of luck—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

promising gifts to deities in return for favours
 fulfilling such promises
 demonology
 reciting spells after entering an earthen house
 inducing virility and impotence
 preparing and consecrating sites for a house
 giving ceremonial mouthwashes and ceremonial bathing
 offering sacrificial fires
 administering emetics, purgatives, expectorants, and phlegmagogues
 administering medicines through the ear and through the nose, administering
 ointments and counter-ointments, practising fine surgery on the eyes and ears,
 practising general surgery on the body, practising as a children’s doctor—

he abstains from such wrong means of livelihood, from such debased arts.

“Brahman, the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Just as a head-anointed noble warrior who has defeated his enemies sees no danger anywhere from his enemies, so the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Endowed with this noble aggregate of moral discipline, he experiences within himself a blameless happiness. In this way, Brahman, the bhikkhu is possessed of moral discipline.

RESTRAINT OF THE SENSE FACULTIES

“And how, Brahman, does the bhikkhu guard the doors of his sense faculties? Herein, Brahman, having seen a form with the eye, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the eye, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the eye, and achieves restraint over the faculty of the eye.

Having heard a sound with the ear the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the ear, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the ear, and achieves restraint over the faculty of the ear.

Having smelled an odour with the nose the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the nose, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the nose, and achieves restraint over the faculty of the nose.

Having tasted a flavour with the tongue the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the tongue, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the tongue, and achieves restraint over the faculty of the tongue.

Having touched a tangible object with the body the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the body, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the body, and achieves restraint over the faculty of the body.

Having cognized a mind-object with the mind, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the mind, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the mind, and achieves restraint over the faculty of the mind. Endowed with this noble restraint of the sense faculties, he experiences within himself an unblemished happiness. In this way, Brahman, the bhikkhu guards the doors of the sense faculties.

MINDFULNESS AND CLEAR COMPREHENSION

“And how, Brahman, is the bhikkhu endowed with mindfulness and clear comprehension? Herein, Brahman, in going forward and returning, the bhikkhu acts with clear comprehension. In looking ahead and looking aside, he acts with clear comprehension. In

bending and stretching the limbs, he acts with clear comprehension. In wearing his robes and cloak and using his alms-bowl, he acts with clear comprehension. In eating, drinking, chewing, and tasting, he acts with clear comprehension. In defecating and urinating, he acts with clear comprehension. In going, standing, sitting, lying down, waking up, speaking, and remaining silent, he acts with clear comprehension. In this way, Brahman, the bhikkhu is endowed with mindfulness and clear comprehension.

CONTENTMENT

“And how, Brahman, is the bhikkhu content? Herein, Brahman, a bhikkhu is content with robes to protect his body and almsfood to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. Just as a bird, wherever it goes, flies with its wings as its only burden, in the same way a bhikkhu is content with robes to protect his body and almsfood to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. In this way, Brahman, the bhikkhu is content.

THE ABANDONING OF THE HINDRANCES

“Endowed with this noble aggregate of moral discipline, this noble restraint over the sense faculties, this noble mindfulness and clear comprehension, and this noble contentment, he resorts to a secluded dwelling—a forest, the foot of a tree, a mountain, a glen, a hillside cave, a cremation ground, a jungle grove, the open air, a heap of straw. After returning from his alms-round, following his meals, he sits down, crosses his legs, holds his body erect, and sets up mindfulness before him.

“Having abandoned covetousness for the world, he dwells with a mind free from covetousness; he purifies his mind from covetousness. Having abandoned ill will and hatred, he dwells with a benevolent mind, sympathetic for the welfare of all living beings; he purifies his mind from ill will and hatred. Having abandoned dullness and drowsiness, he dwells perceiving light, mindful and clearly comprehending; he purifies his mind from dullness and drowsiness. Having abandoned restlessness and worry, he dwells at ease within himself, with a peaceful mind; he purifies his mind from restlessness and worry. Having abandoned doubt, he dwells as one who has passed beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

“Brahman, suppose a man were to take a loan and apply it to his business, and his business were to succeed, so that he could pay back his old debts and would have enough money left over to maintain a wife. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Brahman, suppose a man were to become sick, afflicted, gravely ill, so that he could not enjoy his food and his strength would decline. After some time he would recover from that illness and would enjoy his food and regain his bodily strength. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Brahman, suppose a man were locked up in a prison. After some time he would be released from prison, safe and secure, with no loss of his possessions. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Brahman, suppose a man were a slave, without independence, subservient to others, unable to go where he wants. After some time he would be released from slavery and gain his independence; he would no longer be subservient to others but a free man able to go where he wants. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Brahman, suppose a man with wealth and possessions were travelling along a desert road where food was scarce and dangers were many. After some time he would cross over the desert and arrive safely at a village which is safe and free from danger. He would reflect on this, and as a result he would become glad and experience joy.

“In the same way, Brahman, when a bhikkhu sees that these five hindrances are unabandoned within himself, he regards that as a debt, as a sickness, as confinement in prison, as slavery, as a desert road.

“But when he sees that these five hindrances have been abandoned within himself, he regards that as freedom from debt, as good health, as release from prison, as freedom from slavery, as a place of safety.

“When he sees that these five hindrances have been abandoned within himself, gladness arises. When he is gladdened, rapture arises. When his mind is filled with rapture, his body becomes tranquil; tranquil in body, he experiences happiness; being happy, his mind becomes concentrated.

THE FIRST JHĀNA

“Quite secluded from sense pleasures, secluded from unwholesome states, he enters and dwells in the first jhāna, which is accompanied by applied and sustained thought and filled with the rapture and happiness born of seclusion. He drenches, steeps, saturates, and suffuses his body with this rapture and happiness born of seclusion, so that there is no part of his entire body which is not suffused by this rapture and happiness.

“Brahman, suppose a skilled bath attendant or his apprentice were to pour soap-powder into a metal basin, sprinkle it with water, and knead it into a ball, so that the ball of soap-powder be pervaded by moisture, encompassed by moisture, suffused with moisture inside and out, yet would not trickle. In the same way, Brahman, the bhikkhu drenches, steeps, saturates, and suffuses his body with the rapture and happiness born of seclusion, so that there is no part of his entire body which is not suffused by this rapture and happiness. This, Brahman, is a sacrifice less difficult and less troublesome, of greater fruit and greater advantage than the previous sacrifices.

THE SECOND JHĀNA

“Further, Brahman, with the subsiding of applied and sustained thought, the bhikkhu enters and dwells in the second jhāna, which is accompanied by internal confidence and unification of mind, is without applied and sustained thought, and is filled with the rapture and happiness born of concentration. He drenches, steeps, saturates, and suffuses his body with this rapture and happiness born of concentration, so that there is no part of his entire body which is not suffused by this rapture and happiness.

“Brahman, suppose there were a deep lake whose waters welled up from below. It would have no inlet for water from the east, west, north, or south, nor would it be refilled from time to time with showers of rain; yet a current of cool water, welling up from within the lake, would drench, steep, saturate and suffuse the whole lake, so that there would be no part of that entire lake which is not suffused with the cool water. In the same way, Brahman, the bhikkhu drenches, steeps, saturates, and suffuses his body with the rapture and happiness born of concentration, so that there is no part of his entire body which is not suffused by this rapture and happiness. This too, Brahman, is a sacrifice less difficult and less troublesome, of greater fruit and greater advantage than the previous sacrifices.

THE THIRD JHĀNA

“Further, Brahman, with the fading away of rapture, the bhikkhu dwells in equanimity, mindful and clearly comprehending, and experiences happiness with the body. Thus he enters and dwells in the third jhāna, of which the noble ones declare: ‘He dwells happily with equanimity and mindfulness.’ He drenches, steeps, saturates, and suffuses his body with this happiness free from rapture, so that there is no part of his entire body which is not suffused by this happiness.

“Brahman, suppose in a lotus pond there were blue, white, or red lotuses that have been born in the water, grow in the water, and never rise up above the water, but flourish immersed in the water. From their tips to their roots they would be drenched, steeped, saturated, and suffused with cool water, so that there would be no part of those lotuses not suffused with cool water. In the same way, Brahman, the bhikkhu drenches, steeps, saturates and suffuses his body with the happiness free from rapture, so that there is no part of his entire body which is not suffused by this happiness. This too, Brahman, is a sacrifice less difficult and less troublesome, of greater fruit and greater advantage than the previous sacrifices.

THE FOURTH JHĀNA

“Further, Brahman, with the abandoning of pleasure and pain, and with the previous passing away of joy and grief, the bhikkhu enters and dwells in the fourth jhāna, which is neither pleasant nor painful and contains mindfulness fully purified by equanimity. He sits suffusing his body with a pure bright mind, so that there is no part of his entire body not suffused by a pure bright mind.

“Brahman, suppose a man were to be sitting covered from the head down by a white cloth, so that there would be no part of his entire body not suffused by the white cloth. In the same way, Brahman, the bhikkhu sits suffusing his body with a pure bright mind, so that there is no part of his entire body not suffused by a pure bright mind. This too, Brahman, is a sacrifice less difficult and less troublesome, of greater fruit and greater advantage than the previous sacrifices.

INSIGHT KNOWLEDGE

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady and attained to imperturbability, he directs and inclines it to knowledge and vision. He understands thus: ‘This is my body, having material form,

composed of the four primary elements, originating from father and mother, built up out of rice and gruel, impermanent, subject to rubbing and pressing, to dissolution and dispersion. And this is my consciousness, supported by it and bound up with it.’

“Brahman, suppose there were a beautiful beryl gem of purest water, eight-faceted, well cut, clear, limpid, flawless, endowed with all excellent qualities. And through it there would run a blue, yellow, red, white, or brown thread. A man with keen sight, taking it in his hand, would reflect upon it thus: ‘This is a beautiful beryl gem of purest water, eight faceted, well cut, clear, limpid, flawless, endowed with all excellent qualities. And running through it there is this blue, yellow, red, white, or brown thread.’ In the same way, Brahman, when his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady and attained to imperturbability the bhikkhu directs and inclines it to knowledge and vision and understands thus: ‘This is my body, having material form, composed of the four primary elements, originating from father and mother, built up out of rice and gruel, impermanent, subject to rubbing and pressing, to dissolution and dispersion. And this is my consciousness, supported by it and bound up with it.’ This, too, Brahman, pertains to his wisdom.

THE KNOWLEDGE OF THE MIND-MADE BODY

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates another body having material form, mind-made, complete in all its parts, not lacking any faculties.

“Brahman, suppose a man were to draw out a reed from its sheath. He would think: ‘This is the reed; this is the sheath. The reed is one thing, the sheath another, but the reed has been drawn out from the sheath.’ Or suppose a man were to draw a sword out from its scabbard. He would think: ‘This is the sword; this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the scabbard.’ Or suppose a man were to pull a snake out from its slough. He would think: ‘This is the snake; this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough.’ In the same way, Brahman, his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates another body having material form, mind-made, complete in all its parts, not lacking any faculties. This too, Brahman, is a sacrifice less difficult and less troublesome, of greater fruit and greater advantage than the previous sacrifices.

THE KNOWLEDGE OF THE MODES OF SUPERNORMAL POWER

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the modes of supernormal power. He exercises the various modes of supernormal power: having been one, he becomes many and having been many, he becomes one; he appears and vanishes; he goes unimpeded through walls, ramparts, and mountains as if through space; he dives in and out of the earth as if it were water; he walks on water without

sinking as if it were earth; sitting cross-legged he travels through space like a winged bird; with his hand he touches and strokes the sun and the moon, so mighty and powerful; he exercises mastery over the body as far as the Brahma-world.

“Brahman, suppose a skilled potter or his apprentice were to make and fashion out of well-prepared clay whatever kind of vessel he might desire. Or suppose a skilled ivory-worker or his apprentice were to make and fashion out of well-prepared ivory whatever kind of ivory work he might desire. Or suppose a skilled goldsmith or his apprentice were to make and fashion out of well-prepared gold whatever kind of gold work he might desire. In the same way, Brahman, when his mind is thus concentrated, pure and bright unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the modes of supernormal power. He exercises the various modes of supernormal power: having been one, he becomes many and having been many, he becomes one; he appears and vanishes; he goes unimpeded through walls, ramparts, and mountains as if through space; he dives in and out of the earth as if it were water; he walks on water without sinking as if it were earth; sitting cross-legged he travels through space like a winged bird; with his hand he touches and strokes the sun and the moon, so mighty and powerful; he exercises mastery over the body as far as the Brahma-world. This too, Brahman, is a sacrifice less difficult and less troublesome, of greater fruit and greater advantage than the previous sacrifices.

THE KNOWLEDGE OF THE DIVINE EAR

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the divine ear-element. With the divine ear-element, which is purified and surpasses the human, he hears both kinds of sound, the divine and the human, those which are distant and those which are near.

“Brahman, suppose a man travelling along a highway were to hear the sounds of kettledrums, tambours, horns, cymbals and tom-toms, and would think: ‘This is the sound of kettledrums, this is the sound of tambours, this the sound of horns, cymbals and tom-toms.’ In the same way, Brahman, when his mind is thus concentrated, pure and bright unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the divine ear-element. With the divine ear-element, which is purified and surpasses the human, he hears both kinds of sound, the divine and the human, those which are distant and those which are near. This too, Brahman, is a sacrifice less difficult and less troublesome, of greater fruit and greater advantage than the previous sacrifices.

THE KNOWLEDGE ENCOMPASSING THE MINDS OF OTHERS

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of encompassing the minds (of others). He understands the minds of other beings and persons, having encompassed them with his own mind. He understands a mind with lust as a mind with lust and a mind without lust as a mind without lust; he understands a mind with hatred as a mind with hatred and a mind without hatred as a mind without hatred; he understands a mind with delusion as a mind with delusion and a

mind without delusion as a mind without delusion; he understands a contracted mind as a contracted mind and a distracted mind as a distracted mind; he understands an exalted mind as an exalted mind and an unexalted mind as an unexalted mind; he understands a surpassable mind as a surpassable mind and an unsurpassable mind as an unsurpassable mind; he understands a concentrated mind as a concentrated mind and an unconcentrated mind as an unconcentrated mind; he understands a liberated mind as a liberated mind and an unliberated mind as an unliberated mind.

“Brahman, suppose a young man or woman, fond of ornaments, examining his or her own facial reflection in a pure bright mirror or in a bowl of clear water, would know, if there were a mole, ‘It has a mole,’ and if there were no mole, ‘It has no mole.’ In the same way, Brahman, when his mind is thus concentrated, pure and bright unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of encompassing the minds (of others). He understands the minds of other beings and persons, having encompassed them with his own mind. He understands a mind with lust as a mind with lust and a mind without lust as a mind without lust; he understands a mind with hatred as a mind with hatred and a mind without hatred as a mind without hatred; he understands a mind with delusion as a mind with delusion and a mind without delusion as a mind without delusion; he understands a contracted mind as a contracted mind and a distracted mind as a distracted mind; he understands an exalted mind as an exalted mind and an unexalted mind as an unexalted mind; he understands a surpassable mind as a surpassable mind and an unsurpassable mind as an unsurpassable mind; he understands a concentrated mind as a concentrated mind and an unconcentrated mind as an unconcentrated mind; he understands a liberated mind as a liberated mind and an unliberated mind as an unliberated mind. This too, Brahman, is a sacrifice less difficult and less troublesome, of greater fruit and greater advantage than the previous sacrifices.

THE KNOWLEDGE OF RECOLLECTING PAST LIVES

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of recollecting past lives. He recollects his numerous past lives, that is, one birth, two births, three, four, or five births; ten, twenty, thirty, forty, or fifty births; a hundred births, a thousand births, a hundred thousand births; many aeons of world contraction, many aeons of world expansion, many aeons of world contraction and expansion, (recollecting): ‘There I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state, I re-rose there. There too I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state I re-rose here.’ Thus he recollects his numerous past lives in their modes and their details.

“Brahman, suppose a man were to go from his own village to another village, then from that village to still another village, and then from that village he would return to his own village. He would think to himself: ‘I went from my own village to that village. There I stood in such a way, sat in such a way, spoke in such a way, and remained silent in such a way. From that village I went to still another village. There too I stood in such a way, sat in such a way, spoke in such a way, and remained silent in such a way. From that village I returned to my own village.’ In the same way, Brahman, when his mind is thus concentrated, pure and

bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of recollecting past lives. He recollects his numerous past lives, that is, one birth, two births, three, four, or five births; ten, twenty, thirty, forty, or fifty births; a hundred births, a thousand births, a hundred thousand births; many aeons of world contraction, many aeons of world expansion, many aeons of world contraction and expansion, (recollecting): ‘There I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state I re-arose here.’ Thus he recollects his numerous past lives in their modes and their details. This too, Brahman, is a sacrifice less difficult and less troublesome, of greater fruit and greater advantage than the previous sacrifices.

THE KNOWLEDGE OF THE DIVINE EYE

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare according to their kamma, thus: ‘These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views, and undertook actions governed by wrong views—with the breakup of the body, after death, have reappeared in the plane of misery, the bad destinations, the lower realms, in hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, held right views, and undertook actions governed by right views—with the breakup of the body, after death, have reappeared in the good destinations, in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare in accordance with their kamma.

“Brahman, suppose in a central square there were a building with an upper terrace, and a man with keen sight standing there were to see people entering a house, leaving it, walking along the streets, and sitting in the central square. He would think to himself: ‘Those people are entering the house, those are leaving it, those are walking along the streets, and those are sitting in the central square.’ In the same way, Brahman, when his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare according to their kamma, thus: ‘These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views, and undertook actions governed by wrong views—with the breakup of the body, after death, have reappeared in the plane of misery, the bad destinations, the lower realms, in hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not

revile the noble ones, held right views, and undertook actions governed by right views— with the breakup of the body, after death, have reappeared in the good destinations, in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing— inferior and superior, beautiful and ugly, fortunate and unfortunate— and he understands how beings fare in accordance with their kamma. This too, Brahman, is a sacrifice less difficult and less troublesome, of greater fruit and greater advantage than the previous sacrifices.

THE KNOWLEDGE OF THE DESTRUCTION OF THE CANKERS

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the destruction of the cankers. He understands as it really is: ‘This is suffering.’ He understands as it really is: ‘This is the origin of suffering.’ He understands as it really is: ‘This is the cessation of suffering.’ He understands as it really is: ‘This is the way leading to the cessation of suffering.’ He understands as it really is: ‘These are the cankers.’ He understands as it really is: ‘This is the origin of the cankers.’ He understands as it really is: ‘This is the cessation of the cankers.’ He understands as it really is: ‘This is the way leading to the cessation of the cankers.’

“Knowing and seeing thus, his mind is liberated from the canker of sensual desire, from the canker of existence, and from the canker of ignorance. When it is liberated, the knowledge arises: ‘It is liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is nothing further beyond this.’

“Brahman, suppose in a mountain glen there were a lake with clear water, limpid and unsullied. A man with keen sight, standing on the bank, would see oyster-shells, sand and pebbles, and shoals of fish moving about and keeping still. He would think to himself: ‘This is a lake with clear water, limpid and unsullied, and there within it are oyster-shells, sand and pebbles, and shoals of fish moving about and keeping still.’

“In the same way, Brahman, when his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the destruction of the cankers. He understands as it really is: ‘This is suffering.’ He understands as it really is: ‘This is the origin of suffering.’ He understands as it really is: ‘This is the cessation of suffering.’ He understands as it really is: ‘This is the way leading to the cessation of suffering.’ He understands as it really is: ‘These are the cankers.’ He understands as it really is: ‘This is the origin of the cankers.’ He understands as it really is: ‘This is the cessation of the cankers.’ He understands as it really is: ‘This is the way leading to the cessation of the cankers.’

“Knowing and seeing thus, his mind is liberated from the canker of sensual desire, from the canker of existence, and from the canker of ignorance. When it is liberated, the knowledge arises: ‘It is liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is nothing further beyond this.’

This too, Brahman, is a sacrifice less difficult and less troublesome, of greater fruit and greater advantage than the previous sacrifices.”

‘And there is no sacrifice man can celebrate, O Brahman, higher and sweeter than this,’

And when he had thus spoken, Kūṭadanta the Brahman said to the Blessed One:

‘Most excellent, O Gotama, are the words of thy mouth, most excellent! Just as if a man were to set up what has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms—just even so has the truth been made known to me in many a figure by the venerable Gotama. I, even I, betake myself to the venerable Gotama as my guide, to the Doctrine and the Order. May the venerable One accept me as a disciple, as one who, from this day forth, as long as life endures, has taken him as his guide. And I myself, O Gotama, will have the seven hundred bulls, and the seven hundred steers, and the seven hundred heifers, and the seven hundred goats, and the seven hundred rams set free. To them I grant their life. Let them eat green grass and drink fresh water, and may cool breezes waft around them.’

Then the Blessed One discoursed to Kūṭadanta the Brahman in due order; that is to say, he spake to him of generosity, of right conduct, of heaven, of the danger, the vanity, and the defilement of lusts, of the advantages of renunciation. And when the Blessed One became aware that Kūṭadanta the Brahman had become prepared, softened, unprejudiced, upraised, and believing in heart, then did he proclaim the doctrine the Buddhas alone have won; that is to say, the doctrine of sorrow, of its origin, of its cessation, and of the Path. And just as a clean cloth, with all stains in it washed away, will readily take the dye, just even so did Kūṭadanta the Brahman, even while seated there, obtain the pure and spotless Eye for the Truth, and he knew: ‘Whatsoever has a beginning, in that is inherent also the necessity of dissolution.’

And then the Brahman Kūṭadanta, as one who had seen the Truth, had mastered it, understood it, dived deep down into it, who had passed beyond doubt, and put away perplexity and gained full confidence, who had become dependent on no other for his knowledge of the teaching of the Master, addressed the Blessed One and said:

‘May the venerable Gotama grant me the favour of taking his to-morrow’s meal with me, and also the members of the Order with him.’

And the Blessed One signified, by silence, his consent. Then the Brahman Kūṭadanta, seeing that the Blessed One had accepted, rose from his seat, and keeping his right towards him as he passed, he departed thence. And at daybreak he had sweet food, both hard and soft, made ready at the pit prepared for his sacrifice, and had the time announced to the Blessed One: ‘It is time, O Gotama; and the meal is ready.’ And the Blessed One, who had dressed early in the morning, put on his outer robe, and taking his bowl” with him, went with the brethren to Kūṭadanta’s sacrificial pit, and sat down there on the seat prepared for him. And Kūṭadanta the Brahman satisfied the brethren with the Buddha at their head, with his own hand, with sweet food, both hard and soft, till they refused any more. And when the Blessed One had finished his meal, and cleansed the bowl and his hands, Kūṭadanta the Brahman took a low seat and seated himself beside him. And when he was thus seated the Blessed One instructed and aroused and incited and gladdened Kūṭadanta the Brahman with religious discourse; and then arose from his seat and departed thence.

Kūṭadanta Sutta is ended.

LONG DISCOURSES
CHAPTER ON THE VIRTUES

6. TO MAHĀLI

THE AIM OF THE BRETHREN

THUS HAVE I HEARD. The Blessed One was once staying at Vesālī at the Gabled Hall in the Great Wood. Now at that time a number of Brahmans, who had been sent on pressing business of one kind or another from Kosali and Magadhā, were lodging at Vesālī.

And they heard the news: ‘They say that the Samaṇa Gotama of the Sākya clan, who went out from a Sākya family to adopt the religious life, is now staying at Vesālī at the Gabled Hall in the Great Wood. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad: “That Blessed One is an Arahat, a fully awakened one, abounding in wisdom and goodness, happy, who knows all worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, a Blessed One, a Buddha. He, by himself, thoroughly knows and sees, as it were, face to face this universe—including the worlds above of the gods, the Brahmās, and the Māras, and the world below with its recluses and Brahmans, its princes and peoples—and having known it, he makes his knowledge known to others. The truth, lovely in its origin, lovely in its progress, lovely in its consummation, doth he proclaim, both in the spirit and in the letter, the higher life doth he make known, in all its fullness and in all its purity. And good is it to pay visits to Arahats like that.”’

So those Brahmans from Kosala and Magadhā went out to the Great Wood, and to the Gabled Hall. Now at that time the venerable Nāgita was acting as the personal attendant on the Blessed One. And they went to him, and said: ‘Where is it, Nāgita, that that venerable Gotama is lodging now, for we wish to see him.

‘It is not a fitting time, Sirs, to call upon the Blessed One. He has retired into solitude.’

Then they sat down round about, saying, ‘We will not go away without seeing the venerable Gotama.’

And Hare-lip the Licchavi, too, came to the Great Wood, and to the Gabled Hall, with a retinue of his clan; and going up to the venerable Nāgita, he saluted him, and reverently standing apart, he said to him: ‘Where, venerable Nāgita, is the Blessed One now lodging, the Arahat, the Buddha; for we wish to see him?’ And on receiving a similar reply he, too, sat down apart, saying: ‘I will not go till I have seen the August One, the Arahat, the Buddha.’

But Sīha, a novice, came up to the venerable Nāgita, and saluted him, and standing reverently apart, he said to him: ‘These envoys of the Brahmans from Kosalā and Magadhā, many of them, have come, O Kassapa, to call upon the Blessed One; and Hare-lip the

Licchavi, too, with a retinue of his clan, has come to do the same. ‘Twere best, O Kassapa, that all this folk should be allowed to see the Blessed One.’

‘Very well, then, Sīha. Tell the Blessed One yourself.’

‘Very good, Sir,’ said Sīha the novice in assent to the venerable Nāgita. And he went where the Blessed One was, and saluted him, and standing reverently apart, he said to him even as he had said to Nāgita.

‘Very well, Sīha. Spread out a mat for me in the shade in front of the house.’

And Sīha did so. And the Blessed One came out from the house, and sat down. And the Brahmans from Kosalā and Magadhā exchanged with him the greetings and compliments of politeness and courtesy, and took their seats on one side. And Hare-lip the Licchavi also, with the retinue of his clan, bowed down to the Blessed One, and seated himself on one side. And when he was thus seated he addressed the Blessed One, and said:

‘Some few days ago, Sir, Sunakkhatta of the Licchavis came to me, and said: “It is only three years, Mahāli, since I first came under the Blessed One, and I can see heavenly forms, pleasant to behold, fitted to satisfy all one’s desires, exciting longing in one’s heart. But I cannot hear heavenly sounds like that.” Now, Sir, are there such heavenly sounds, which he could not hear, or have they no existence?’

‘They are real, those heavenly sounds, pleasant, fitted to satisfy one’s desires, exciting longing in one’s heart, which he could not hear. They are not things of nought.’

‘But what then is the proximate, and what the ultimate cause, why he could not hear them, they being thus real and not things of nought?’

‘Suppose a recluse, Mahāli, to have practised one-sided concentration of mind with the object of seeing such heavenly forms in any one direction—in the East, or the South, or the West, or the North, or above; or below, or across—and not with the object of hearing such heavenly sounds. Then since he has practised one-sided concentration, with the one object only in view, he only sees the sights, he hears not the sounds. And why not? Because of the nature of his self-concentration [samādhi].

‘And so also, Mahāli, if he have practised one-sided concentration with the object of hearing, in any one direction, the heavenly sounds. Then, and for the same reason, he hears the sounds, but he sees not the sights.

‘But suppose, Mahāli, he has practised self-concentration with the double object in view of seeing and hearing, in any one direction, those heavenly sights and those heavenly sounds. Then since he has practised self-concentration with the double object in view, he both sees the sights and hears the sounds. And why so? Because of the nature of his self-concentration.’

‘Then, Sir, is it for the sake of attaining to the practice of such self-concentration that the brethren lead the religious life under the Blessed One?’

‘No, Mahāli. There are things, higher and sweeter than that, for the sake of which they do so.’

‘And what, Sir, may those other things be?’

‘In the first place, Mahāli, a brother by the complete destruction of the Three Bonds (the Delusions of self, Doubt, and Trust in the efficacy of good works and ceremonies) becomes a converted man, one who cannot be reborn in any state of woe, and is assured of attaining to the Insight (of the stages higher still). That, Mahāli, is a condition, higher and sweeter, for the sake of which the brethren lead the religious life under me.

‘And then further, Mahāli, a brother by the complete destruction of those Three Bonds, and by reducing to a minimum lust, ill-will, and dullness, becomes a Once-returned, one who on his first return to this world shall make an end of pain. That, Mahāli, is a condition higher still and sweeter, for the sake of which the brethren lead the religious life under me.

‘And then further, Mahāli, a brother by the complete destruction of the Five Bonds that bind people to this world becomes an inheritor of the highest heavens, there to pass away, thence never to return. That, Mahāli, is a condition higher still and sweeter, for the sake of which the brethren lead the religious life under me.

‘And then further. Mahāli, when a brother by the destruction of the Deadly Floods (or Intoxications—Lusts, Becomings, Delusion, and Ignorance) has, by himself, known and realised and continues to abide here, in this visible world, in that emancipation of mind, that emancipation of heart, which is Arahatsip—that, Mahāli, is a condition higher still and sweeter still, for the sake of which the brethren lead the religious life under me.

‘Such, Mahāli, are the conditions higher and sweeter (than seeing heavenly sights and hearing heavenly sounds), for the sake of which the brethren lead the religious life under me.’

‘But is there, Sir, a path, is there a method, for the realisation of these conditions?’

‘Yes, Mahāli, there is.’

‘And what, Sir, may be that path, what that method?’

‘Verily it is this Noble Eightfold Path, that is to say: Right views, right aspirations, right speech, right action, a right means of livelihood, right effort, right mindfulness, and right ecstasy in self-concentration. This, Mahāli, is the path, and this the method, for the realisation of these conditions.

‘One day, Mahāli, I was staying at Kosambī, in the Ghosita pleasure-ground. There two recluses, Maṇḍissa the wandering mendicant, and Jāliya the pupil of Dārupattika (the man with the wooden bowl), came to me, and exchanged with me the greetings and compliments of politeness and courtesy, and stood reverently apart. And so standing they said to me:

‘How is it then, O venerable Gotama, is the soul the same thing as the body? Or is the soul one thing and the body another?’

‘Listen then, Sirs, and give heed attentively, and I will speak.’

‘Very good, Sir’ said those two mendicants in assent, and I spoke as follows;

The next section in the Pali text is greatly abbreviated. The following is a fully expanded version, based on the text of DN 2, Sāmaññaphala Sutta as translated by Bhikkhu Bodhi. Note that it is not always possible to determine exactly how the expansion should be done.

“Herein, Sirs, a Tathāgata arises in the world, a worthy one, perfectly enlightened, endowed with clear knowledge and conduct, accomplished, a knower of the world, unsurpassed trainer of men to be tamed, teacher of gods and men, enlightened and exalted. Having realized by his own direct knowledge this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its rulers and people, he makes it known to others. He teaches the Dhamma that is good in the beginning, good in the middle, and good in the end, possessing meaning and phrasing; he reveals the holy life that is fully complete and purified.

“A householder, or a householder’s son, or one born into some other family, hears the Dhamma. Having heard the Dhamma, he gains faith in the Tathāgata. Endowed with such faith, he reflects: ‘The household life is crowded, a path of dust. Going forth is like the open air. It is not easy for one dwelling at home to lead the perfectly complete, perfectly purified holy life, bright as a polished conch. Let me then shave off my hair and beard, put on saffron robes, and go forth from home to homelessness.’

“After some time he abandons his accumulation of wealth, be it large or small; he abandons his circle of relatives, be it large or small; he shaves off his hair and beard, puts on saffron robes, and goes forth from home to homelessness.

“When he has thus gone forth, he lives restrained by the restraint of the Pātimokkha, possessed of proper behaviour and resort. Having taken up the rules of training, he trains himself in them, seeing danger in the slightest faults. He comes to be endowed with wholesome bodily and verbal action, his livelihood is purified, and he is possessed of conduct. He guards the doors of his sense faculties, is endowed with mindfulness and clear comprehension, and is content.

THE SMALL SECTION ON MORAL DISCIPLINE

“And how, Sirs, is the bhikkhu possessed of moral discipline? Herein, Sirs, having abandoned the destruction of life, the bhikkhu abstains from the destruction of life. He has laid down the rod and weapon and dwells conscientious, full of kindness, sympathetic for the welfare of all living beings.

“Having abandoned taking what is not given, he abstains from taking what is not given. Accepting and expecting only what is given, he lives in honesty with a pure mind.

“Having abandoned incelibacy, he leads the holy life of celibacy. He dwells aloof and abstains from the vulgar practice of sexual intercourse.

“Having abandoned false speech, he abstains from falsehood. He speaks only the truth, he lives devoted to truth; trustworthy and reliable, he does not deceive anyone in the world.

“Having abandoned slander, he abstains from slander. He does not repeat elsewhere what he has heard here in order to divide others from the people here, nor does he repeat here what he has heard elsewhere in order to divide these from the people there. Thus he is a reconciler of those who are divided and a promoter of friendships. Rejoicing, delighting, and exulting in concord, he speaks only words that are conducive to concord.

“Having abandoned harsh speech, he abstains from harsh speech. He speaks only such words as are gentle, pleasing to the ear, endearing, going to the heart, polite, amiable and agreeable to the manyfolk.

“Having abandoned idle chatter, he abstains from idle chatter. He speaks at the right time, speaks what is factual and beneficial, speaks on the Dhamma and the Discipline. His words are worth treasuring; they are timely, backed by reasons, measured, and connected with the good.

“He abstains from damaging seed and plant life.

“He eats only in one part of the day, refraining from food at night and from eating at improper times.

“He abstains from dancing, singing, instrumental music, and from witnessing unsuitable shows.

“He abstains from wearing garlands, embellishing himself with scents, and beautifying himself with unguents.

“He abstains from high and luxurious beds and seats.

“He abstains from accepting gold and silver.

“He abstains from accepting uncooked grain, raw meat, women and girls, male and female slaves, goats and sheep, fowl and swine, elephants, cattle, horses and mares.

“He abstains from accepting fields and lands.

“He abstains from running messages and errands.

“He abstains from buying and selling.

“He abstains from dealing with false weights, false metals, and false measures.

“He abstains from the crooked ways of bribery, deception, and fraud.

“He abstains from mutilating, executing, imprisoning, robbery, plunder, and violence.

“This too pertains to his moral discipline.

THE INTERMEDIATE SECTION ON MORAL DISCIPLINE

“Whereas some recluses and brahmins, while living on food offered by the faithful, continually cause damage to seed and plant life—to plants propagated from roots, stems, joints, buds, and seeds—he abstains from damaging seed and plant life.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of stored-up goods, such as stored-up food, drinks, garments, vehicles, bedding, scents, and comestibles—he abstains from the use of stored-up goods.

“Whereas some recluses and brahmins, while living on food offered by the faithful, attend unsuitable shows, such as:

shows featuring dancing, singing, or instrumental music;
theatrical performances;

narrations of legends
 music played by hand-clapping, cymbals, and drums;
 picture houses;
 acrobatic performances;
 combats of elephants, horses, buffaloes, bulls, goats, rams, cocks and quails;
 stick-fights, boxing, and wrestling;
 sham-fights, roll-calls, battle-arrays, and regimental reviews—

he abstains from attending such unsuitable shows.

“Whereas some recluses and brahmins, while living on food offered by the faithful, indulge in the following games and recreations:

aṭṭhapada (a game played on an eight-row chessboard);
dasapada (a game played on a ten-row chessboard);
ākāsa (played by imagining a board in the air);
parihārapatha (“hopscotch,” a diagram is drawn on the ground and one has to jump in the allowable spaces avoiding the lines);
santika (“spillikins,” assembling the pieces in a pile, removing and returning them without disturbing the pile);
khalika (dice games);
ghaṭika (hitting a short stick with a long stick);
salākahattha (a game played by dipping the hand in paint or dye, striking the ground or a wall, and requiring the participants to show the figure of an elephant, a horse etc.);
akkha (ball games);
paṅgacīra (blowing through toy pipes made of leaves);
vaṅkaka (ploughing with miniature ploughs);
mokkhacika (turning somersaults);
ciṅgulika (playing with paper windmills);
pattāḷaka (playing with toy measures);
rathaka (playing with toy chariots);
dhanuka (playing with toy bows);
akkharika (guessing at letters written in the air or on one’s back);
manesika (guessing others’ thoughts);
yathāvajja (games involving mimicry of deformities)—

he abstains from such games that are a basis for negligence.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of high and luxurious beds and seats, such as:

spacious couches;
 thrones with animal figures carved on the supports;
 long-haired coverlets;
 multi-colored patchwork coverlets;
 white woollen coverlets
 woollen coverlets embroidered with flowers;
 quilts stuffed with cotton;

woollen coverlets embroidered with animal figures;
 woollen coverlets with hair on both sides or on one side;
 bedspreads embroidered with gems;
 silk coverlets;
 dance-hall carpets;
 elephant, horse, or chariot rugs;
 rugs of antelope-skins;
 choice spreads made of *kadali*-deer hides;
 spreads with red awnings overhead;
 couches with red cushions for head and feet—

he abstains from the use of such high and luxurious beds and seats.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of such devices for embellishing and beautifying themselves as the following:

rubbing scented powders into the body
 massaging with oils
 bathing in perfumed water
 kneading the limbs
 mirrors
 ointments
 garlands
 scents
 unguents
 face-powders
 make-up
 bracelets
 head-bands
 decorated walking sticks
 ornamented medicine-tubes
 rapiers
 sunshades
 embroidered sandals
 turbans
 diadems
 yaktail whisks
 and long-fringed white robes—

he abstains from the use of such devices for embellishment and beautification.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in frivolous chatter, such as:

talk about kings, thieves, and ministers of state
 talk about armies, dangers, and wars
 talk about food, drink, garments, and lodgings;
 talk about garlands and scents;
 talk about relations, vehicles, villages, towns, cities, and countries;

talk about women and talk about heroes; s
treet talk and talk by the well;
talk about those departed in days gone by;
rambling chit-chat;
speculations about the world and about the sea;
talk about gain and loss—

he abstains from such frivolous chatter.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in wrangling argumentation, (saying to one another):

‘You don’t understand this doctrine and discipline. It is I who understand this doctrine and discipline.’

‘How can you understand this doctrine and discipline?’

‘You’re practising the wrong way. I’m practicing the right way.’

‘I’m being consistent. You’re inconsistent.’

‘What should have been said first you said last, what should have been said last you said first.’

‘What you took so long to think out has been confuted.’

‘Your doctrine has been refuted. You’re defeated. Go, try to save your doctrine, or disentangle yourself now if you can’—

he abstains from such wrangling argumentation.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in running messages and errands for kings, ministers of state, khattiyas, brahmins, householders, or youths, (who command them): ‘Go here, go there, take this, bring that from there’—he abstains from running such messages and errands.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in scheming, talking, hinting, belittling others, and pursuing gain with gain, he abstains from such kinds of scheming and talking.

THE LARGE SECTION ON MORAL DISCIPLINE

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

prophesying long life, prosperity etc., or the reverse, from the marks on a person’s limbs, hands, feet, etc;
divining by means of omens and signs;
making auguries on the basis of thunderbolts and celestial portents;
interpreting ominous dreams;
telling fortunes from marks on the body;
making auguries from the marks on cloth gnawed by mice;
offering fire oblations;

offering oblations from a ladle;
 offering oblations of husks, rice powder, rice grains, ghee and oil to the gods;
 offering oblations from the mouth;
 offering blood-sacrifices to the gods;
 making predictions based on the fingertips;
 determining whether the site for a proposed house or garden is propitious or not;
 making predictions for officers of state;
 laying demons in a cemetery;
 laying ghosts;
 knowledge of charms to be pronounced by one living in an earthen house;
 snake charming;
 the poison craft, scorpion craft, rat craft, bird craft, crow craft;
 foretelling the number of years that a man has to live;
 reciting charms to give protection from arrows;
 reciting charms to understand the language of animals—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as interpreting the significance of the colour, shape, and other features of the following items to determine whether they portend fortune or misfortune for their owners: gems, garments, staffs, swords, spears, arrows, bows, other weapons, women, men, boys, girls, slaves, slave-women, elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards, earrings (or house-gables), tortoises, and other animals—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as making predictions to the effect that:

the king will march forth;
 the king will return;
 our king will attack and the enemy king will retreat;
 the enemy king will attack and our king will retreat;
 our king will triumph and the enemy king will be defeated;
 the enemy king will triumph and our king will be defeated;
 thus there will be victory for one and defeat for the other—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be an eclipse of the moon, an eclipse of the sun, an eclipse of a constellation
 the sun and the moon will go on their proper courses
 there will be an aberration of the sun and moon
 the constellations will go on their proper courses

there will be an aberration of a constellation
 there will be a fall of meteors
 there will be a skyblaze
 there will be an earthquake
 there will be an earth-roar
 there will be a rising and setting, a darkening and brightening of the moon, sun,
 and constellations
 such will be the result of the moon's eclipse, such the result of the sun's eclipse, (and
 so on down to) such will be the result of the rising and setting, darkening and
 brightening of the moon, sun, and constellations—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be abundant rain
 there will be a drought
 there will be a good harvest
 there will be a famine
 there will be security
 there will be danger
 there will be sickness
 there will be health
 or they earn their living by accounting, computation, calculation, the composing of
 poetry, and speculations about the world—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

arranging auspicious dates for marriages, both those in which the bride is brought
 home and those in which she is sent out
 arranging auspicious dates for betrothals and divorces
 arranging auspicious dates for the accumulation or expenditure of money
 reciting charms to make people lucky or unlucky
 rejuvenating the foetuses of abortive women
 reciting spells to bind a man's tongue, to paralyze his jaws, to make him lose control
 over his hands, or to bring on deafness
 obtaining oracular answers to questions by means of a mirror, a girl, or a god
 worshipping the sun
 worshipping Mahābrahmā
 bringing forth flames from the mouth
 invoking the goddess of luck—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

promising gifts to deities in return for favours
 fulfilling such promises
 demonology
 reciting spells after entering an earthen house
 inducing virility and impotence
 preparing and consecrating sites for a house
 giving ceremonial mouthwashes and ceremonial bathing
 offering sacrificial fires
 administering emetics, purgatives, expectorants, and phlegmagogues
 administering medicines through the ear and through the nose, administering
 ointments and counter-ointments, practising fine surgery on the eyes and ears,
 practising general surgery on the body, practising as a children's doctor—

he abstains from such wrong means of livelihood, from such debased arts.

“Sirs, the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Just as a head-anointed noble warrior who has defeated his enemies sees no danger anywhere from his enemies, so the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Endowed with this noble aggregate of moral discipline, he experiences within himself a blameless happiness. In this way, Sirs, the bhikkhu is possessed of moral discipline.

RESTRAINT OF THE SENSE FACULTIES

“And how, Sirs, does the bhikkhu guard the doors of his sense faculties? Herein, Sirs, having seen a form with the eye, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the eye, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the eye, and achieves restraint over the faculty of the eye.

Having heard a sound with the ear the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the ear, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the ear, and achieves restraint over the faculty of the ear.

Having smelled an odour with the nose the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the nose, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the nose, and achieves restraint over the faculty of the nose.

Having tasted a flavour with the tongue the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the tongue, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the tongue, and achieves restraint over the faculty of the tongue.

Having touched a tangible object with the body the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the body, evil unwholesome states such as covetousness and grief might assail him, he practises

restraint, guards the faculty of the body, and achieves restraint over the faculty of the body.

Having cognized a mind-object with the mind, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the mind, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the mind, and achieves restraint over the faculty of the mind. Endowed with this noble restraint of the sense faculties, he experiences within himself an unblemished happiness. In this way, Sirs, the bhikkhu guards the doors of the sense faculties.

MINDFULNESS AND CLEAR COMPREHENSION

“And how, Sirs, is the bhikkhu endowed with mindfulness and clear comprehension? Herein, Sirs, in going forward and returning, the bhikkhu acts with clear comprehension. In looking ahead and looking aside, he acts with clear comprehension. In bending and stretching the limbs, he acts with clear comprehension. In wearing his robes and cloak and using his alms-bowl, he acts with clear comprehension. In eating, drinking, chewing, and tasting, he acts with clear comprehension. In defecating and urinating, he acts with clear comprehension. In going, standing, sitting, lying down, waking up, speaking, and remaining silent, he acts with clear comprehension. In this way, Sirs, the bhikkhu is endowed with mindfulness and clear comprehension.

CONTENTMENT

“And how, Sirs, is the bhikkhu content? Herein, Sirs, a bhikkhu is content with robes to protect his body and almsfood to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. Just as a bird, wherever it goes, flies with its wings as its only burden, in the same way a bhikkhu is content with robes to protect his body and almsfood to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. In this way, Sirs, the bhikkhu is content.

THE ABANDONING OF THE HINDRANCES

“Endowed with this noble aggregate of moral discipline, this noble restraint over the sense faculties, this noble mindfulness and clear comprehension, and this noble contentment, he resorts to a secluded dwelling—a forest, the foot of a tree, a mountain, a glen, a hillside cave, a cremation ground, a jungle grove, the open air, a heap of straw. After returning from his alms-round, following his meals, he sits down, crosses his legs, holds his body erect, and sets up mindfulness before him.

“Having abandoned covetousness for the world, he dwells with a mind free from covetousness; he purifies his mind from covetousness. Having abandoned ill will and hatred, he dwells with a benevolent mind, sympathetic for the welfare of all living beings; he purifies his mind from ill will and hatred. Having abandoned dullness and drowsiness, he dwells perceiving light, mindful and clearly comprehending; he purifies his mind from dullness and drowsiness. Having abandoned restlessness and worry, he dwells at ease within himself, with a peaceful mind; he purifies his mind from restlessness and worry. Having abandoned doubt, he dwells as one who has passed beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

“Sirs, suppose a man were to take a loan and apply it to his business, and his business were to succeed, so that he could pay back his old debts and would have enough money left over to maintain a wife. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Sirs, suppose a man were to become sick, afflicted, gravely ill, so that he could not enjoy his food and his strength would decline. After some time he would recover from that illness and would enjoy his food and regain his bodily strength. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Sirs, suppose a man were locked up in a prison. After some time he would be released from prison, safe and secure, with no loss of his possessions. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Sirs, suppose a man were a slave, without independence, subservient to others, unable to go where he wants. After some time he would be released from slavery and gain his independence; he would no longer be subservient to others but a free man able to go where he wants. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Sirs, suppose a man with wealth and possessions were travelling along a desert road where food was scarce and dangers were many. After some time he would cross over the desert and arrive safely at a village which is safe and free from danger. He would reflect on this, and as a result he would become glad and experience joy.

“In the same way, Sirs, when a bhikkhu sees that these five hindrances are unabandoned within himself, he regards that as a debt, as a sickness, as confinement in prison, as slavery, as a desert road.

“But when he sees that these five hindrances have been abandoned within himself, he regards that as freedom from debt, as good health, as release from prison, as freedom from slavery, as a place of safety.

“When he sees that these five hindrances have been abandoned within himself, gladness arises. When he is gladdened, rapture arises. When his mind is filled with rapture, his body becomes tranquil; tranquil in body, he experiences happiness; being happy, his mind becomes concentrated.

THE FIRST JHĀNA

“Quite secluded from sense pleasures, secluded from unwholesome states, he enters and dwells in the first jhāna, which is accompanied by applied and sustained thought and filled with the rapture and happiness born of seclusion.

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?”

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other.’

THE SECOND JHĀNA

“Further, Sirs, with the subsiding of applied and sustained thought, the bhikkhu enters and dwells in the second jhāna, which is accompanied by internal confidence and unification of mind, is without applied and sustained thought, and is filled with the rapture and happiness born of concentration.

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?”

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

THE THIRD JHĀNA

“Further, Sirs, with the fading away of rapture, the bhikkhu dwells in equanimity, mindful and clearly comprehending, and experiences happiness with the body. Thus he enters and dwells in the third jhāna, of which the noble ones declare: ‘He dwells happily with equanimity and mindfulness.’

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?”

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

THE FOURTH JHĀNA

“Further, Sirs, with the abandoning of pleasure and pain, and with the previous passing away of joy and grief, the bhikkhu enters and dwells in the fourth jhāna, which is neither pleasant nor painful and contains mindfulness fully purified by equanimity.

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?”

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

INSIGHT KNOWLEDGE

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady and attained to imperturbability, he directs and inclines it to knowledge and vision. He understands thus: ‘This is my body, having material form,

composed of the four primary elements, originating from father and mother, built up out of rice and gruel, impermanent, subject to rubbing and pressing, to dissolution and dispersion. And this is my consciousness, supported by it and bound up with it.’

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?”

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

THE KNOWLEDGE OF THE MIND-MADE BODY

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates another body having material form, mind-made, complete in all its parts, not lacking any faculties.

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?”

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

THE KNOWLEDGE OF THE MODES OF SUPERNORMAL POWER

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the modes of supernormal power. He exercises the various modes of supernormal power: having been one, he becomes many and having been many, he becomes one; he appears and vanishes; he goes unimpeded through walls, ramparts, and mountains as if through space; he dives in and out of the earth as if it were water; he walks on water without sinking as if it were earth; sitting cross-legged he travels through space like a winged bird; with his hand he touches and strokes the sun and the moon, so mighty and powerful; he exercises mastery over the body as far as the Brahma-world.

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?”

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

THE KNOWLEDGE OF THE DIVINE EAR

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the divine ear-element. With the divine ear-element, which is purified and surpasses the human, he hears both kinds of sound, the divine and the human, those which are distant and those which are near.

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?”

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

THE KNOWLEDGE ENCOMPASSING THE MINDS OF OTHERS

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of encompassing the minds (of others). He understands the minds of other beings and persons, having encompassed them with his own mind. He understands a mind with lust as a mind with lust and a mind without lust as a mind without lust; he understands a mind with hatred as a mind with hatred and a mind without hatred as a mind without hatred; he understands a mind with delusion as a mind with delusion and a mind without delusion as a mind without delusion; he understands a contracted mind as a contracted mind and a distracted mind as a distracted mind; he understands an exalted mind as an exalted mind and an unexalted mind as an unexalted mind; he understands a surpassable mind as a surpassable mind and an unsurpassable mind as an unsurpassable mind; he understands a concentrated mind as a concentrated mind and an unconcentrated mind as an unconcentrated mind; he understands a liberated mind as a liberated mind and an unliberated mind as an unliberated mind.

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?”

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

THE KNOWLEDGE OF RECOLLECTING PAST LIVES

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of recollecting past lives. He recollects his numerous past lives, that is, one birth, two births, three, four, or five births; ten, twenty, thirty, forty, or fifty births; a hundred births, a thousand births, a hundred thousand births; many aeons of world contraction, many aeons of world expansion, many aeons of world contraction and expansion, (recollecting): ‘There I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of

life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state I re-arose here.’ Thus he recollects his numerous past lives in their modes and their details.

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?”

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

THE KNOWLEDGE OF THE DIVINE EYE

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wiely, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare according to their kamma, thus: “These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views, and undertook actions governed by wrong views—with the breakup of the body, after death, have reappeared in the plane of misery, the bad destinations, the lower realms, in hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, held right views, and undertook actions governed by right views—with the breakup of the body, after death, have reappeared in the good destinations, in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare in accordance with their kamma.

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?”

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

THE KNOWLEDGE OF THE DESTRUCTION OF THE CANKERS

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wiely, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the destruction of the cankers. He understands as it really is: ‘This is suffering.’ He understands as it really is: ‘This is the origin of suffering.’ He understands as it really is: ‘This is the cessation of suffering.’ He understands as it really is: ‘This is the way leading to the cessation of suffering.’ He understands as it really is: ‘These are the cankers.’

He understands as it really is: 'This is the origin of the cankers.' He understands as it really is: 'This is the cessation of the cankers.' He understands as it really is: 'This is the way leading to the cessation of the cankers.'

"Knowing and seeing thus, his mind is liberated from the canker of sensual desire, from the canker of existence, and from the canker of ignorance. When it is liberated, the knowledge arises: 'It is liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is nothing further beyond this.'

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: "Is the soul the same thing as the body, or is the soul one thing and the body another?"

'Yes, it would, Sir.'

'But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other.'

Thus spake the Blessed One; and Hare-lip the Licchavi, pleased at heart, exalted the word of the Blessed One.

Here ends the Mahāli Sutta.

LONG DISCOURSES
CHAPTER ON THE VIRTUES

7. TO JĀLIYA

IS THE SOUL DISTINCT FROM THE BODY?

This sutta is mostly quoted verbatim by the Buddha in the previous sutta. The next section in the Pali text is greatly abbreviated. The following is a fully expanded version, based on the text of DN 2, Sāmaññaphala Sutta as translated by Bhikkhu Bodhi. Note that it is not always possible to determine exactly how the expansion should be done.

THUS HAVE I HEARD. On one occasion, the Blessed One was staying at Kosambī, in the Ghosita pleasure ground. There two recluses, Maṇḍissa the wandering mendicant, and Jāliya the pupil of Dārupattika (the man with the wooden bowl), came to the Blessed One, and exchanged with him the greetings and compliments of politeness and courtesy, and stood reverently apart. And so standing they said to the Blessed One:

‘How is it then, O venerable Gotama, is the soul the same thing as the body? Or is the soul one thing and the body another?’

‘Listen then, Sirs, and give heed attentively, and I will speak.’

‘Very good, Sir’ said those two mendicants in assent, and the Blessed One spoke as follows;

“Herein, Sirs, a Tathāgata arises in the world, a worthy one, perfectly enlightened, endowed with clear knowledge and conduct, accomplished, a knower of the world, unsurpassed trainer of men to be tamed, teacher of gods and men, enlightened and exalted. Having realized by his own direct knowledge this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its rulers and people, he makes it known to others. He teaches the Dhamma that is good in the beginning, good in the middle, and good in the end, possessing meaning and phrasing; he reveals the holy life that is fully complete and purified.

“A householder, or a householder’s son, or one born into some other family, hears the Dhamma. Having heard the Dhamma, he gains faith in the Tathāgata. Endowed with such faith, he reflects: “The household life is crowded, a path of dust. Going forth is like the open air. It is not easy for one dwelling at home to lead the perfectly complete, perfectly purified holy life, bright as a polished conch. Let me then shave off my hair and beard, put on saffron robes, and go forth from home to homelessness.’

“After some time he abandons his accumulation of wealth, be it large or small; he abandons his circle of relatives, be it large or small; he shaves off his hair and beard, puts on saffron robes, and goes forth from home to homelessness.

“When he has thus gone forth, he lives restrained by the restraint of the Pātimokkha, possessed of proper behaviour and resort. Having taken up the rules of training, he trains himself in them, seeing danger in the slightest faults. He comes to be endowed with wholesome bodily and verbal action, his livelihood is purified, and he is possessed of conduct. He guards the doors of his sense faculties, is endowed with mindfulness and clear comprehension, and is content.

THE SMALL SECTION ON MORAL DISCIPLINE

“And how, Sirs, is the bhikkhu possessed of moral discipline? Herein, Sirs, having abandoned the destruction of life, the bhikkhu abstains from the destruction of life. He has laid down the rod and weapon and dwells conscientious, full of kindness, sympathetic for the welfare of all living beings.

“Having abandoned taking what is not given, he abstains from taking what is not given. Accepting and expecting only what is given, he lives in honesty with a pure mind.

“Having abandoned incelibacy, he leads the holy life of celibacy. He dwells aloof and abstains from the vulgar practice of sexual intercourse.

“Having abandoned false speech, he abstains from falsehood. He speaks only the truth, he lives devoted to truth; trustworthy and reliable, he does not deceive anyone in the world.

“Having abandoned slander, he abstains from slander. He does not repeat elsewhere what he has heard here in order to divide others from the people here, nor does he repeat here what he has heard elsewhere in order to divide these from the people there. Thus he is a reconciler of those who are divided and a promoter of friendships. Rejoicing, delighting, and exulting in concord, he speaks only words that are conducive to concord.

“Having abandoned harsh speech, he abstains from harsh speech. He speaks only such words as are gentle, pleasing to the ear, endearing, going to the heart, polite, amiable and agreeable to the manyfolk.

“Having abandoned idle chatter, he abstains from idle chatter. He speaks at the right time, speaks what is factual and beneficial, speaks on the Dhamma and the Discipline. His words are worth treasuring; they are timely, backed by reasons, measured, and connected with the good.

“He abstains from damaging seed and plant life.

“He eats only in one part of the day, refraining from food at night and from eating at improper times.

“He abstains from dancing, singing, instrumental music, and from witnessing unsuitable shows.

“He abstains from wearing garlands, embellishing himself with scents, and beautifying himself with unguents.

“He abstains from high and luxurious beds and seats.

“He abstains from accepting gold and silver.

“He abstains from accepting uncooked grain, raw meat, women and girls, male and female slaves, goats and sheep, fowl and swine, elephants, cattle, horses and mares.

“He abstains from accepting fields and lands.

“He abstains from running messages and errands.

“He abstains from buying and selling.

“He abstains from dealing with false weights, false metals, and false measures.

“He abstains from the crooked ways of bribery, deception, and fraud.

“He abstains from mutilating, executing, imprisoning, robbery, plunder, and violence.

“This too pertains to his moral discipline.

THE INTERMEDIATE SECTION ON MORAL DISCIPLINE

“Whereas some recluses and brahmins, while living on food offered by the faithful, continually cause damage to seed and plant life—to plants propagated from roots, stems, joints, buds, and seeds—he abstains from damaging seed and plant life.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of stored-up goods, such as stored-up food, drinks, garments, vehicles, bedding, scents, and comestibles—he abstains from the use of stored-up goods.

“Whereas some recluses and brahmins, while living on food offered by the faithful, attend unsuitable shows, such as:

shows featuring dancing, singing, or instrumental music;
 theatrical performances;
 narrations of legends
 music played by hand-clapping, cymbals, and drums;
 picture houses;
 acrobatic performances;
 combats of elephants, horses, buffaloes, bulls, goats, rams, cocks and quails;
 stick-fights, boxing, and wrestling;
 sham-fights, roll-calls, battle-arrays, and regimental reviews—

he abstains from attending such unsuitable shows.

“Whereas some recluses and brahmins, while living on food offered by the faithful, indulge in the following games and recreations:

aṭṭhapada (a game played on an eight-row chessboard);
dasapada (a game played on a ten-row chessboard);
ākāsa (played by imagining a board in the air);
parihārapatha (“hopscotch,” a diagram is drawn on the ground and one has to jump in the allowable spaces avoiding the lines);
santika (“spillikins,” assembling the pieces in a pile, removing and returning them without disturbing the pile);
khalika (dice games);

ghaṭṭika (hitting a short stick with a long stick);
salākahattha (a game played by dipping the hand in paint or dye, striking the ground or a wall, and requiring the participants to show the figure of an elephant, a horse etc.);
akkha (ball games);
paṇḍacīra (blowing through toy pipes made of leaves);
vaṅkaka (ploughing with miniature ploughs);
mokkhacika (turning somersaults);
ciṅgulika (playing with paper windmills);
pattāḷaka (playing with toy measures);
rathaka (playing with toy chariots);
dhanuka (playing with toy bows);
akkharika (guessing at letters written in the air or on one's back);
manesika (guessing others' thoughts);
yathāvajja (games involving mimicry of deformities)—

he abstains from such games that are a basis for negligence.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of high and luxurious beds and seats, such as:

spacious couches;
 thrones with animal figures carved on the supports;
 long-haired coverlets;
 multi-colored patchwork coverlets;
 white woollen coverlets
 woollen coverlets embroidered with flowers;
 quilts stuffed with cotton;
 woollen coverlets embroidered with animal figures;
 woollen coverlets with hair on both sides or on one side;
 bedspreads embroidered with gems;
 silk coverlets;
 dance-hall carpets;
 elephant, horse, or chariot rugs;
 rugs of antelope-skins;
 choice spreads made of *kadali*-deer hides;
 spreads with red awnings overhead;
 couches with red cushions for head and feet—

he abstains from the use of such high and luxurious beds and seats.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of such devices for embellishing and beautifying themselves as the following:

rubbing scented powders into the body
 massaging with oils
 bathing in perfumed water
 kneading the limbs
 mirrors

ointments
 garlands
 scents
 unguents
 face-powders
 make-up
 bracelets
 head-bands
 decorated walking sticks
 ornamented medicine-tubes
 rapiers
 sunshades
 embroidered sandals
 turbans
 diadems
 yaktail whisks
 and long-fringed white robes—

he abstains from the use of such devices for embellishment and beautification.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in frivolous chatter, such as:

talk about kings, thieves, and ministers of state
 talk about armies, dangers, and wars
 talk about food, drink, garments, and lodgings;
 talk about garlands and scents;
 talk about relations, vehicles, villages, towns, cities, and countries;
 talk about women and talk about heroes; s
 treet talk and talk by the well;
 talk about those departed in days gone by;
 rambling chit-chat;
 speculations about the world and about the sea;
 talk about gain and loss—

he abstains from such frivolous chatter.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in wrangling argumentation, (saying to one another):

‘You don’t understand this doctrine and discipline. It is I who understand this doctrine and discipline.’

‘How can you understand this doctrine and discipline?’

‘You’re practising the wrong way. I’m practicing the right way.’

‘I’m being consistent. You’re inconsistent.’

‘What should have been said first you said last, what should have been said last you said first.’

‘What you took so long to think out has been confuted.’

‘Your doctrine has been refuted. You’re defeated. Go, try to save your doctrine, or disentangle yourself now if you can’—

he abstains from such wrangling argumentation.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in running messages and errands for kings, ministers of state, khattiyas, brahmins, householders, or youths, (who command them): ‘Go here, go there, take this, bring that from there’—he abstains from running such messages and errands.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in scheming, talking, hinting, belittling others, and pursuing gain with gain, he abstains from such kinds of scheming and talking.

THE LARGE SECTION ON MORAL DISCIPLINE

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

prophesying long life, prosperity etc., or the reverse, from the marks on a person’s limbs, hands, feet, etc;
 divining by means of omens and signs;
 making auguries on the basis of thunderbolts and celestial portents;
 interpreting ominous dreams;
 telling fortunes from marks on the body;
 making auguries from the marks on cloth gnawed by mice;
 offering fire oblations;
 offering oblations from a ladle;
 offering oblations of husks, rice powder, rice grains, ghee and oil to the gods;
 offering oblations from the mouth;
 offering blood-sacrifices to the gods;
 making predictions based on the fingertips;
 determining whether the site for a proposed house or garden is propitious or not;
 making predictions for officers of state;
 laying demons in a cemetery;
 laying ghosts;
 knowledge of charms to be pronounced by one living in an earthen house;
 snake charming;
 the poison craft, scorpion craft, rat craft, bird craft, crow craft;
 foretelling the number of years that a man has to live;
 reciting charms to give protection from arrows;
 reciting charms to understand the language of animals—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as interpreting the significance of the colour, shape, and other features of the following items to determine

whether they portend fortune or misfortune for their owners: gems, garments, staffs, swords, spears, arrows, bows, other weapons, women, men, boys, girls, slaves, slave-women, elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards, earrings (or house-gables), tortoises, and other animals—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as making predictions to the effect that:

the king will march forth;
 the king will return;
 our king will attack and the enemy king will retreat;
 the enemy king will attack and our king will retreat;
 our king will triumph and the enemy king will be defeated;
 the enemy king will triumph and our king will be defeated;
 thus there will be victory for one and defeat for the other—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be an eclipse of the moon, an eclipse of the sun, an eclipse of a constellation
 the sun and the moon will go on their proper courses
 there will be an aberration of the sun and moon
 the constellations will go on their proper courses
 there will be an aberration of a constellation
 there will be a fall of meteors
 there will be a skyblaze
 there will be an earthquake
 there will be an earth-roar
 there will be a rising and setting, a darkening and brightening of the moon, sun, and constellations
 such will be the result of the moon’s eclipse, such the result of the sun’s eclipse, (and so on down to) such will be the result of the rising and setting, darkening and brightening of the moon, sun, and constellations—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be abundant rain
 there will be a drought
 there will be a good harvest
 there will be a famine
 there will be security
 there will be danger

there will be sickness
 there will be health
 or they earn their living by accounting, computation, calculation, the composing of poetry, and speculations about the world—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

arranging auspicious dates for marriages, both those in which the bride is brought home and those in which she is sent out
 arranging auspicious dates for betrothals and divorces
 arranging auspicious dates for the accumulation or expenditure of money
 reciting charms to make people lucky or unlucky
 rejuvenating the foetuses of abortive women
 reciting spells to bind a man’s tongue, to paralyze his jaws, to make him lose control over his hands, or to bring on deafness
 obtaining oracular answers to questions by means of a mirror, a girl, or a god
 worshipping the sun
 worshipping Mahābrahmā
 bringing forth flames from the mouth
 invoking the goddess of luck—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

promising gifts to deities in return for favours
 fulfilling such promises
 demonology
 reciting spells after entering an earthen house
 inducing virility and impotence
 preparing and consecrating sites for a house
 giving ceremonial mouthwashes and ceremonial bathing
 offering sacrificial fires
 administering emetics, purgatives, expectorants, and phlegmagogues
 administering medicines through the ear and through the nose, administering ointments and counter-ointments, practising fine surgery on the eyes and ears, practising general surgery on the body, practising as a children’s doctor—

he abstains from such wrong means of livelihood, from such debased arts.

“Sirs, the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Just as a head-anointed noble warrior who has defeated his enemies sees no danger anywhere from his enemies, so the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by

moral discipline. Endowed with this noble aggregate of moral discipline, he experiences within himself a blameless happiness. In this way, Sirs, the bhikkhu is possessed of moral discipline.

RESTRAINT OF THE SENSE FACULTIES

“And how, Sirs, does the bhikkhu guard the doors of his sense faculties? Herein, Sirs, having seen a form with the eye, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the eye, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the eye, and achieves restraint over the faculty of the eye.

Having heard a sound with the ear the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the ear, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the ear, and achieves restraint over the faculty of the ear.

Having smelled an odour with the nose the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the nose, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the nose, and achieves restraint over the faculty of the nose.

Having tasted a flavour with the tongue the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the tongue, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the tongue, and achieves restraint over the faculty of the tongue.

Having touched a tangible object with the body the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the body, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the body, and achieves restraint over the faculty of the body.

Having cognized a mind-object with the mind, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the mind, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the mind, and achieves restraint over the faculty of the mind. Endowed with this noble restraint of the sense faculties, he experiences within himself an unblemished happiness. In this way, Sirs, the bhikkhu guards the doors of the sense faculties.

MINDFULNESS AND CLEAR COMPREHENSION

“And how, Sirs, is the bhikkhu endowed with mindfulness and clear comprehension? Herein, Sirs, in going forward and returning, the bhikkhu acts with clear comprehension. In looking ahead and looking aside, he acts with clear comprehension. In bending and stretching the limbs, he acts with clear comprehension. In wearing his robes and cloak and using his alms-bowl, he acts with clear comprehension. In eating, drinking, chewing, and tasting, he acts with clear comprehension. In defecating and urinating, he acts with clear

comprehension. In going, standing, sitting, lying down, waking up, speaking, and remaining silent, he acts with clear comprehension. In this way, Sirs, the bhikkhu is endowed with mindfulness and clear comprehension.

CONTENTMENT

“And how, Sirs, is the bhikkhu content? Herein, Sirs, a bhikkhu is content with robes to protect his body and almsfood to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. Just as a bird, wherever it goes, flies with its wings as its only burden, in the same way a bhikkhu is content with robes to protect his body and almsfood to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. In this way, Sirs, the bhikkhu is content.

THE ABANDONING OF THE HINDRANCES

“Endowed with this noble aggregate of moral discipline, this noble restraint over the sense faculties, this noble mindfulness and clear comprehension, and this noble contentment, he resorts to a secluded dwelling—a forest, the foot of a tree, a mountain, a glen, a hillside cave, a cremation ground, a jungle grove, the open air, a heap of straw. After returning from his alms-round, following his meals, he sits down, crosses his legs, holds his body erect, and sets up mindfulness before him.

“Having abandoned covetousness for the world, he dwells with a mind free from covetousness; he purifies his mind from covetousness. Having abandoned ill will and hatred, he dwells with a benevolent mind, sympathetic for the welfare of all living beings; he purifies his mind from ill will and hatred. Having abandoned dullness and drowsiness, he dwells perceiving light, mindful and clearly comprehending; he purifies his mind from dullness and drowsiness. Having abandoned restlessness and worry, he dwells at ease within himself, with a peaceful mind; he purifies his mind from restlessness and worry. Having abandoned doubt, he dwells as one who has passed beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

“Sirs, suppose a man were to take a loan and apply it to his business, and his business were to succeed, so that he could pay back his old debts and would have enough money left over to maintain a wife. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Sirs, suppose a man were to become sick, afflicted, gravely ill, so that he could not enjoy his food and his strength would decline. After some time he would recover from that illness and would enjoy his food and regain his bodily strength. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Sirs, suppose a man were locked up in a prison. After some time he would be released from prison, safe and secure, with no loss of his possessions. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Sirs, suppose a man were a slave, without independence, subservient to others, unable to go where he wants. After some time he would be released from slavery and gain his independence; he would no longer be subservient to others but a free man able to go

where he wants. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Sirs, suppose a man with wealth and possessions were travelling along a desert road where food was scarce and dangers were many. After some time he would cross over the desert and arrive safely at a village which is safe and free from danger. He would reflect on this, and as a result he would become glad and experience joy.

“In the same way, Sirs, when a bhikkhu sees that these five hindrances are unabandoned within himself, he regards that as a debt, as a sickness, as confinement in prison, as slavery, as a desert road.

“But when he sees that these five hindrances have been abandoned within himself, he regards that as freedom from debt, as good health, as release from prison, as freedom from slavery, as a place of safety.

“When he sees that these five hindrances have been abandoned within himself, gladness arises. When he is gladdened, rapture arises. When his mind is filled with rapture, his body becomes tranquil; tranquil in body, he experiences happiness; being happy, his mind becomes concentrated.

THE FIRST JHĀNA

“Quite secluded from sense pleasures, secluded from unwholesome states, he enters and dwells in the first jhāna.

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?”

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

THE SECOND JHĀNA

“Further, Sirs, with the subsiding of applied and sustained thought, the bhikkhu enters and dwells in the second jhāna, which is accompanied by internal confidence and unification of mind, is without applied and sustained thought, and is filled with the rapture and happiness born of concentration.

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?”

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

THE THIRD JHĀNA

“Further, Sirs, with the fading away of rapture, the bhikkhu dwells in equanimity, mindful and clearly comprehending, and experiences happiness with the body. Thus he enters and dwells in the third jhāna, of which the noble ones declare: ‘He dwells happily with equanimity and mindfulness.’

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?”

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

THE FOURTH JHĀNA

“Further, Sirs, with the abandoning of pleasure and pain, and with the previous passing away of joy and grief, the bhikkhu enters and dwells in the fourth jhāna, which is neither pleasant nor painful and contains mindfulness fully purified by equanimity.

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?”

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

INSIGHT KNOWLEDGE

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady and attained to imperturbability, he directs and inclines it to knowledge and vision. He understands thus: ‘This is my body, having material form, composed of the four primary elements, originating from father and mother, built up out of rice and gruel, impermanent, subject to rubbing and pressing, to dissolution and dispersion. And this is my consciousness, supported by it and bound up with it.’

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?”

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

THE KNOWLEDGE OF THE MIND-MADE BODY

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates another body having material form,

mind-made, complete in all its parts, not lacking any faculties.

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?””

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

THE KNOWLEDGE OF THE MODES OF SUPERNORMAL POWER

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the modes of supernormal power. He exercises the various modes of supernormal power: having been one, he becomes many and having been many, he becomes one; he appears and vanishes; he goes unimpeded through walls, ramparts, and mountains as if through space; he dives in and out of the earth as if it were water; he walks on water without sinking as if it were earth; sitting cross-legged he travels through space like a winged bird; with his hand he touches and strokes the sun and the moon, so mighty and powerful; he exercises mastery over the body as far as the Brahma-world.

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?””

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

THE KNOWLEDGE OF THE DIVINE EAR

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the divine ear-element. With the divine ear-element, which is purified and surpasses the human, he hears both kinds of sound, the divine and the human, those which are distant and those which are near.

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?””

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

THE KNOWLEDGE ENCOMPASSING THE MINDS OF OTHERS

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of encompassing the minds (of others). He understands the minds of other beings and persons, having encompassed them with his own mind. He understands a mind with lust as a mind with lust and a mind without lust as a mind without lust; he understands a mind with hatred as a mind with hatred and a mind without hatred as a mind without hatred; he understands a mind with delusion as a mind with delusion and a mind without delusion as a mind without delusion; he understands a contracted mind as a contracted mind and a distracted mind as a distracted mind; he understands an exalted mind as an exalted mind and an unexalted mind as an unexalted mind; he understands a surpassable mind as a surpassable mind and an unsurpassable mind as an unsurpassable mind; he understands a concentrated mind as a concentrated mind and an unconcentrated mind as an unconcentrated mind; he understands a liberated mind as a liberated mind and an unliberated mind as an unliberated mind.

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?”

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

THE KNOWLEDGE OF RECOLLECTING PAST LIVES

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of recollecting past lives. He recollects his numerous past lives, that is, one birth, two births, three, four, or five births; ten, twenty, thirty, forty, or fifty births; a hundred births, a thousand births, a hundred thousand births; many aeons of world contraction, many aeons of world expansion, many aeons of world contraction and expansion, (recollecting): ‘There I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state, I re-rose there. There too I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state I re-rose here.’ Thus he recollects his numerous past lives in their modes and their details.

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?”

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

THE KNOWLEDGE OF THE DIVINE EYE

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare according to their kamma, thus: ‘These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views, and undertook actions governed by wrong views—with the breakup of the body, after death, have reappeared in the plane of misery, the bad destinations, the lower realms, in hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, held right views, and undertook actions governed by right views—with the breakup of the body, after death, have reappeared in the good destinations, in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare in accordance with their kamma.

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?”

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

THE KNOWLEDGE OF THE DESTRUCTION OF THE CANKERS

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the destruction of the cankers. He understands as it really is: ‘This is suffering.’ He understands as it really is: ‘This is the origin of suffering.’ He understands as it really is: ‘This is the cessation of suffering.’ He understands as it really is: ‘This is the way leading to the cessation of suffering.’ He understands as it really is: ‘These are the cankers.’ He understands as it really is: ‘This is the origin of the cankers.’ He understands as it really is: ‘This is the cessation of the cankers.’ He understands as it really is: ‘This is the way leading to the cessation of the cankers.’

“Knowing and seeing thus, his mind is liberated from the canker of sensual desire, from the canker of existence, and from the canker of ignorance. When it is liberated, the knowledge arises: ‘It is liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is nothing further beyond this.’

Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: “Is the soul the same thing as the body, or is the soul one thing and the body another?”

‘Yes, it would, Sir.’

‘But I, Sirs, know thus and see thus; and nevertheless I do not say either the one or the other,’

Thus spake the Blessed One. And those wto wandering mendicants, pleased at heart, exalted the word of the Blessed One.

LONG DISCOURSES
CHAPTER ON THE VIRTUES

8. THE LION'S ROAR TO KASSAPA

THE NAKED ASCETIC

THUS HAVE I HEARD. The Blessed One was once dwelling at Uguññā, in the Kaṇṇakattala deer-park. Now Kassapa, a naked ascetic, came to where the Exalted One was, and exchanged with him the greetings and compliments of civility and courtesy, and stood respectfully aside. And, so standing, he said to the Exalted One:

‘I have heard it said, O Gotama, thus: “The Samaṇa Gotama disparages all penance; verily he reviles and finds fault with every ascetic, with every one who lives a hard life.” Now those, O Gotama, who said this, were they therein repeating Gotama’s words, and not reporting him falsely? Are they announcing, as a minor tenet of his, a matter really following from his Dhamma (his system)? Is there nothing in this opinion of his, so put forward as wrapt up with his system, or as a corollary from it, that could meet with objection? For we would fain bring no false accusation against the venerable Gotama.’

‘No, Kassapa. Those who said so were not following my words, On the contrary, they were reporting me falsely. and at variance with the fact, ‘Herein, O Kassapa, I am wont to be aware, with vision bright and purified, seeing beyond what men can see, how some men given to asceticism, living a hard life, are reborn, on the dissolution of the body, after death, into some unhappy, fallen state of misery and woe; while others, living just so, are reborn into some happy state, or into a heavenly world—how some men given to asceticism, but living a life less hard, are equally reborn, on the dissolution of the body, after death into some unhappy, fallen state of misery and woe; while others, living just so, are reborn in some happy state, or into a heavenly world. How then could I, O Kassapa, who am thus aware, as they really are, of the states whence men have come, and whither they will go, as they pass away from one form of existence, and take shape in another—how could I disparage all penance; or bluntly revile and find fault with every ascetic, with every one who lives a life that is hard?’

Now there are, O Kassapa, certain recluses and Brahmans who are clever, subtle, experiences in controversy, hair splitters, who go about, one would think, breaking into pieces by their wisdom the speculations of their adversaries. And as between them and me there is, as to some points, agreement, and as to some points, not. As to some of those things they approve, we also approve thereof. As to some of those things they disapprove, we also disapprove thereof. As to some of the things they approve, we disapprove thereof. As to some of the things they disapprove, we approve thereof. And some things we approve of, so do they. And some things we disapprove of, so do they. And some things we approve, they do not. And some things we disapprove of, they approve of.

‘And I went to them, and said: “As for those things, my friends, on which we do not agree, let us leave them alone. As to those things on which we agree, let the wise put questions about them, ask for reasons as to them, talk them over, with or to their teacher, with or to their fellow disciples; saying: “Those conditions of heart, Sirs, which are evil or accounted as evil among you, which are blameworthy or accounted as such among you, which are insufficient for the attainment of Arahātship, or accounted as such among you, depraved or accounted as such among you — who is it who conducts himself as one who has more absolutely put them away from him, the Samaṇa Gotama, or the other venerable ones, the teachers of schools?”’

‘Then it may well be, O Kassapa, that the wise, so putting questions one to the other, asking for reasons, talking the matter over, should say: “The Samaṇa Gotama conducts himself as one who has absolutely put those conditions away from him; whereas the venerable ones, the other teachers of schools, have done so only partially.” Thus is it, O Kassapa, that the wise, so putting questions one to the other, asking for reasons, talking the matter over, would, for the most part, speak in praise of us therein.

‘And again, O Kassapa, let the wise put questions one to another, ask for reasons, talk the matter over, with or to their teacher, with or to their fellow disciples, saying: “Those conditions of heart, Sirs, which are good or accounted as such among you, which are blameless or accounted as such among you, which suffice to lead a man to Arahātship or are accounted as sufficient among you, which are pure or accounted as such among you — who is it who conducts himself as one who has more completely taken them upon him, the Samaṇa Gotama, or the other venerable ones, the teachers of schools?”’

‘Then it may well be, O Kassapa, that the wise, so putting questions one to the other, asking for reasons, talking the matter over, should say: “The Samaṇa Gotama conducts himself as one who has completely taken these conditions upon him, whereas the venerable ones, the other teachers of schools, have done so only partially.” Thus it is, O Kassapa, that the wise, so putting questions one to the other, asking for reasons, talking the matter over, would, for the most part, speak in praise of us therein.

‘[And further, also, O Kassapa, the wise would, for the most part, acknowledge that the body of my disciples were more addicted to that which is generally acknowledged to be good, refrain themselves more completely from that which is generally acknowledged to be evil, than the venerable ones, the disciples of other teachers.]

‘Now there is, O Kassapa, a way, there is a method which if a man follow he will of himself, both see and know that: “The Samaṇa Gotama is one who speaks in due season, speaks that which is, that which redounds to advantage, that which is the Norm (the Dhamma), that which is the law of self-restraint (the Vinaya).”

‘And what, Kassapa, is that way, what that method, which if a man follow, he will, of himself, know that, and see that. Verily it is this Noble Eightfold Path, that is to say: Right Views, Right Aspirations, Right Speech, Right Action, Right Mode of Livelihood, Right Effort, Right Mindfulness, and Right Rapture.

‘This, Kassapa, is that way, this that method, which if a man follow, he will of himself, both know and see that: “The Samaṇa Gotama is one who speaks in due season, speaks that which is, that which redounds to profit, that which is the Norm, that which is the law of self-restraint.”’

And when he had spoken thus, Kassapa, the naked ascetic, said to the Exalted One:

‘And so also, Gotama, are the following ascetic practices accounted, in the opinion of some Samaṇas and Brāhmaṇas, as Samaṇa-ship and Brāhmaṇa-ship.—

‘He goes naked;

‘He is of loose habits (performing his bodily functions, and eating food, in a standing posture, not crouching down, or sitting down, as well-bred people do);

‘He licks his hands clean (after eating, instead of washing them, as others do);

‘(When on his rounds for alms, if politely requested to step nearer, or to wait a moment, in order that food may be put into his bowl), he passes stolidly on (lest he should incur the guilt of following another person’s word);

‘He refuses to accept food brought (to him, before he has started on his daily round for alms);

‘He refuses to accept (food) if told that it has been prepared) especially for him;

‘He refuses to accept any invitation (to call on his rounds at any particular house, or to pass along any particular street) or to go to any particular place);

‘He will not accept (food taken direct) from the mouth of the pot or pans (in which it is cooked; lest those vessels should be struck or scraped, on his account, with the spoon);

‘(He will) not (accept food placed) within the threshold (lest it should have been placed there specially for him);

‘(He will) not (accept food placed) among the sticks (lest it should have been placed there specially for him);

‘(He will) not (accept food place) among the pestles (lest it should have been placed there specially for him);

‘When two persons are eating together he will not accept (food, taken from what they are eating, if offered to him by only one of the two);

‘He will not accept food from a woman with child (lest the child should suffer want);

‘He will not accept food from a woman giving suck (lest the milk should grow less);

‘He will not accept food from a woman in intercourse with a man (lest their intercourse be hindered);

‘He will not accept food collected (by the faithful in time of drought);

‘He will not accept food where a dog is standing by (lest the dog should lose a meal);

‘He will not accept food where flies are swarming round (lest the flies should suffer);

‘He will not accept fish, nor meat, nor strong drink, nor intoxicants, nor gruel;

‘He is a “One-houser” (turning back from his round as soon as he has received an alms at any one house), a “One-mouthful-man”;

‘Or he is a “Two-houser,” a “Two-mouthful-man”;

‘Or he is a “Seven-houser,” a “Seven-mouthful-man”;

‘He keeps himself going on only one alms, or only two, or so on up to only seven;

‘He takes food only once a day, or once every two days, or so on up to once every seven days. Thus does he dwell addicted to the practice of taking food according to rule, at regular intervals, up to even half a month.

‘And so also, Gotama, are the following ascetic practices accounted, in the opinion of some Samaṇas and Brāhmaṇas, as Samaṇaship and Brāhmaṇaship;

‘He feeds on potherbs, on wild rice, on Nivāra seeds, on leather parings, on the water-plant called Haṭa, on the fine powder which adheres to the grains of rice beneath the husk, on the discarded scum of boiling rice, on the flour of oil-seeds, on grasses, on cow-dung, on fruits and roots from the woods, on fruits that have fallen of themselves.

‘And so also, Gotama, are the following ascetic practices accounted, in the opinion of some Samaṇas and Brāhmaṇas, as Samaṇaship and Brāhmaṇaship;

‘He wears coarse hempen cloth;

‘He wears coarse cloth of interwoven hemp and other materials;

‘He wears cloths taken from corpses and thrown away;

‘He wears clothing made of rags picked up from a dust heap;

‘He wears clothing made of the bark of the Tiritaka tree;

‘He wears the natural hide of a black antelope;

‘He wears a dress made of a network of strips of a black antelope’s hide;

‘He wears a dress made of Kusa grass fibre;

‘He wears a garment of bark;

‘He wears a garment made of small slips or slabs of wood (shingle) pieced together;

‘He wears, as a garment, a blanket of human hair;

‘He wears, as a garment, a blanket made of horses’ tails;

‘He wears, as a garment, a blanket made of the feathers of owls;

‘He is a “plucker-out-of-hair-and-beard,” addicted to the practice of plucking out both hair and beard;

‘He is a “stander-up,” rejecting the use of a seat;

‘He is a “croucher-down-on-the-heels,” addicted to exerting himself when crouching down on his heels;

‘He is a “bed-of-thorns-man,” putting iron spikes or natural thorns under the skin on which he sleeps;

‘He uses a plank bed;

‘He sleeps on the bare ground;

‘He sleeps always on one side;

‘He is a “dust-and-dirt-wearer,” (smearing his body with oil he stands where dust clouds blow, and lets the dust adhere to his body);

‘He lives and sleeps in the open air;

‘Whatsoever seat is offered to him, that he accepts (without being offended at its being not dignified enough);

‘He is a “filth-eater,” addicted to the practice of feeding on the four kinds of filth (cow-dung, cow’s urine, ashes, and clay);

‘He is a “non-drinker,” addicted to the practice of never drinking cold water (lest he should injure the souls in it);

‘He is an “evening-third-man,” addicted to the practice of going down into water thrice a day (to wash away his sins).

‘If a man, O Kassapa, should go naked, and be of loose habits, and lick his hands clean with his tongue, and do and be all those other things you gave in detail, down to his being addicted to the practice of taking food, according to rule, at regular intervals up to even half a month—if he does all this, and the state of blissful attainment in conduct, in heart, in intellect, have not been practised by him, realised by him, then is he far from Samaṇaship, far from Brāhmaṇaship. But from the time, O Kassapa, when a Bhikkhu has cultivated the heart of love that knows no anger, that knows no ill-will—from the time when, by the destruction of the deadly intoxications (the lusts of the flesh, the lust after future life, and the defilements of delusion and ignorance), he dwells in that emancipation of heart, that emancipation of mind, that is free from those intoxications, and that he, while yet in this visible world, has come to realise and know—from that time, O Kassapa, is it that the Bhikkhu is called a Samaṇa, is called a Brāhmaṇa!’

‘And if a man, O Kassapa, feed on potherbs, on wild rice, on Nivāra seeds, or on any of those other things you gave in detail down to fruits that have fallen of themselves, and the state of blissful attainment in conduct, in heart, in intellect, have not been practised by him, realised by him, then is he far from Samaṇaship, far from Brāhmaṇaship. But from the time, O Kassapa, when a Bhikkhu has cultivated the heart of love that knows no anger, that knows no ill-will—from the time when, by the destruction of the deadly intoxications (the lusts of the flesh, the lust after future life, and the defilements of delusion and ignorance), he dwells in that emancipation of heart, that emancipation of mind, that is free from those intoxications, and that he, while yet in this visible world, has come to realise and know—from that time, O Kassapa, is it that the Bhikkhu is called a Samaṇa, is called a Brāhmaṇa!’

‘And if a man, O Kassapa, wear coarse hempen cloth, or carry out all or any of those other practices you gave in detail down to bathing in water three times a day, and the state of blissful attainment in conduct, in heart, in intellect, have not been practised by him, realised by him, then is he far from Samaṇaship, far from Brāhmaṇaship. But from the time, O Kassapa, when a Bhikkhu has cultivated the heart of love that knows no anger, that knows no ill-will—from the time when, by the destruction of the deadly intoxications (the lusts of the flesh, the lust after future life, and the defilements of delusion and ignorance),

he dwells in that emancipation of heart, that emancipation of mind, that is free from those intoxications, and that he, while yet in this visible world, has come to realise and know— from that time, O Kassapa, is it that the Bhikkhu is called a Samaṇa, is called a Brāhmaṇa!

And when he had thus spoken, Kassapa, the naked ascetic, said to the Blessed One: ‘How hard then, Gotama, must Samaṇaship be to gain, how hard must Brāhmaṇaship be!’

‘That, Kassapa, is a common saying in the world that the life of a Samaṇa and of a Brāhmaṇa is hard to lead. But if the hardness, the very great hardness, of that life depended merely on this asceticism, on the carrying out of any or all of those practices you have detailed, then it would not be fitting to say that the life of the Samaṇa, of the Brāhmaṇa, was hard to lead. It would be quite possible for a householder, or for the son of a householder, or for any one, down to the slave girl who carries the water-jar, to say: “Let me now go naked, let me become of low habits,” and so on through all the items of those three lists of yours. But since, Kassapa, quite apart from these matters, quite apart from all kinds of penance, the life is hard, very hard to lead; therefore is it that it is fitting to say: “How hard must Samaṇaship be to gain, how hard must Brāhmaṇaship be!” For from the time, O Kassapa, when a Bhikkhu has cultivated the heart of love that knows no anger, that knows no ill-will— from the time when, by the destruction of the deadly intoxications (the lusts of the flesh, the lust after future life, and the defilements of delusion and ignorance), he dwells in that emancipation of heart, in that emancipation of mind, that is free from those intoxications, and that he, while yet in this visible world, has come to realise and know— from that time, O Kassapa, is it that the Bhikkhu is called a Samaṇa, is called a Brāhmaṇa!’

And when he had thus spoken, Kassapa, the naked ascetic, said to the Blessed One: ‘Hard is it, Gotama, to know when a man is a Samaṇa, hard to know when a man is a Brāhmaṇa!’

‘That, Kassapa, is a common saying in the world that it is hard to know a Samaṇa, hard to know a Brāhmaṇa. But if being a Samaṇa, if being a Brāhmaṇa, depended merely on this asceticism, on the carrying out of any or each of those practices you have detailed, then it would not be fitting to say that a Samaṇa is hard to recognise, a Brāhmaṇa is hard to recognise. It would be quite possible for a householder, or for the son of a householder, or for any one down to the slave girl who carries the water-jar, to know: “This man goes naked, or is of loose habits, or licks his fingers with his tongue,” and so on through all the items of those three lists of yours. But since, Kassapa, quite apart from these matters, quite apart from all kinds of penance, it is hard to recognise a Samaṇa, hard to recognise a Brāhmaṇa, therefore is it fitting to say: “Hard is it to know when a man is a Samaṇa, to know when a man is a Brāhmaṇa!” For from the time, O Kassapa, when a Bhikkhu has cultivated the heart of love that knows no anger, that knows no ill-will— from the time when, by the destruction of the deadly intoxications (the lusts of the flesh, the lust after future life, and the defilements of delusion and ignorance), he dwells in that emancipation of heart, in that emancipation of mind, that is free from those intoxications, and that he, while yet in this visible world, has come to realise and know— from that time, O Kassapa, is it that the Bhikkhu is called a Samaṇa, is called a Brāhmaṇa!’

And when he had thus spoken, Kassapa, the naked ascetic, said to the Blessed One: ‘What then, Gotama, is that blissful attainment in conduct, in heart, and in mind?’

The next section in the Pali text is greatly abbreviated. The following is a fully expanded version, based on the text of DN 2, Sāmaññaphala Sutta as translated by Bhikkhu Bodhi. Note that it is not always possible to determine exactly how the expansion should be done.

“Herein, Kassapa, a Tathāgata arises in the world, a worthy one, perfectly enlightened, endowed with clear knowledge and conduct, accomplished, a knower of the world, unsurpassed trainer of men to be tamed, teacher of gods and men, enlightened and exalted. Having realized by his own direct knowledge this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its rulers and people, he makes it known to others. He teaches the Dhamma that is good in the beginning, good in the middle, and good in the end, possessing meaning and phrasing; he reveals the holy life that is fully complete and purified.

“A householder, or a householder’s son, or one born into some other family, hears the Dhamma. Having heard the Dhamma, he gains faith in the Tathāgata. Endowed with such faith, he reflects: ‘The household life is crowded, a path of dust. Going forth is like the open air. It is not easy for one dwelling at home to lead the perfectly complete, perfectly purified holy life, bright as a polished conch. Let me then shave off my hair and beard, put on saffron robes, and go forth from home to homelessness.’

“After some time he abandons his accumulation of wealth, be it large or small; he abandons his circle of relatives, be it large or small; he shaves off his hair and beard, puts on saffron robes, and goes forth from home to homelessness.

“When he has thus gone forth, he lives restrained by the restraint of the Pātimokkha, possessed of proper behaviour and resort. Having taken up the rules of training, he trains himself in them, seeing danger in the slightest faults. He comes to be endowed with wholesome bodily and verbal action, his livelihood is purified, and he is possessed of conduct. He guards the doors of his sense faculties, is endowed with mindfulness and clear comprehension, and is content.

THE SMALL SECTION ON MORAL DISCIPLINE

“And how, Kassapa, is the bhikkhu possessed of moral discipline? Herein, Kassapa, having abandoned the destruction of life, the bhikkhu abstains from the destruction of life. He has laid down the rod and weapon and dwells conscientious, full of kindness, sympathetic for the welfare of all living beings. This, Kassapa, pertains to his perfection in moral discipline.

“Having abandoned taking what is not given, he abstains from taking what is not given. Accepting and expecting only what is given, he lives in honesty with a pure mind. This, Kassapa, pertains to his perfection in moral discipline.

“Having abandoned incelibacy, he leads the holy life of celibacy. He dwells aloof and abstains from the vulgar practice of sexual intercourse. This, Kassapa, pertains to his perfection in moral discipline.

“Having abandoned false speech, he abstains from falsehood. He speaks only the truth, he lives devoted to truth; trustworthy and reliable, he does not deceive anyone in the world. This, Kassapa, pertains to his perfection in moral discipline.

“Having abandoned slander, he abstains from slander. He does not repeat elsewhere what he has heard here in order to divide others from the people here, nor does he repeat here what he has heard elsewhere in order to divide these from the people there. Thus he is a reconciler of those who are divided and a promoter of friendships. Rejoicing, delighting, and exulting in concord, he speaks only words that are conducive to concord. This, Kassapa, pertains to his perfection in moral discipline.

“Having abandoned harsh speech, he abstains from harsh speech. He speaks only such words as are gentle, pleasing to the ear, endearing, going to the heart, polite, amiable and agreeable to the manyfolk. This, Kassapa, pertains to his perfection in moral discipline.

“Having abandoned idle chatter, he abstains from idle chatter. He speaks at the right time, speaks what is factual and beneficial, speaks on the Dhamma and the Discipline. His words are worth treasuring; they are timely, backed by reasons, measured, and connected with the good. This, Kassapa, pertains to his perfection in moral discipline.

“He abstains from damaging seed and plant life. This, Kassapa, pertains to his perfection in moral discipline.

“He eats only in one part of the day, refraining from food at night and from eating at improper times. This, Kassapa, pertains to his perfection in moral discipline.

“He abstains from dancing, singing, instrumental music, and from witnessing unsuitable shows. This, Kassapa, pertains to his perfection in moral discipline.

“He abstains from wearing garlands, embellishing himself with scents, and beautifying himself with unguents. This, Kassapa, pertains to his perfection in moral discipline.

“He abstains from high and luxurious beds and seats. This, Kassapa, pertains to his perfection in moral discipline.

“He abstains from accepting gold and silver. This, Kassapa, pertains to his perfection in moral discipline.

“He abstains from accepting uncooked grain, raw meat, women and girls, male and female slaves, goats and sheep, fowl and swine, elephants, cattle, horses and mares. This, Kassapa, pertains to his perfection in moral discipline.

“He abstains from accepting fields and lands. This, Kassapa, pertains to his perfection in moral discipline.

“He abstains from running messages and errands. This, Kassapa, pertains to his perfection in moral discipline.

“He abstains from buying and selling. This, Kassapa, pertains to his perfection in moral discipline.

“He abstains from dealing with false weights, false metals, and false measures. This, Kassapa, pertains to his perfection in moral discipline.

“He abstains from the crooked ways of bribery, deception, and fraud. This, Kassapa, pertains to his perfection in moral discipline.

“He abstains from mutilating, executing, imprisoning, robbery, plunder, and violence. This, Kassapa, pertains to his perfection in moral discipline.

“This too pertains to his moral discipline. This, Kassapa, pertains to his perfection in moral discipline.

THE INTERMEDIATE SECTION ON MORAL DISCIPLINE

“Whereas some recluses and brahmins, while living on food offered by the faithful, continually cause damage to seed and plant life—to plants propagated from roots, stems, joints, buds, and seeds—he abstains from damaging seed and plant life. This, Kassapa, pertains to his perfection in moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of stored-up goods, such as stored-up food, drinks, garments, vehicles, bedding, scents, and comestibles—he abstains from the use of stored-up goods. This, Kassapa, pertains to his perfection in moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, attend unsuitable shows, such as:

shows featuring dancing, singing, or instrumental music;
 theatrical performances;
 narrations of legends
 music played by hand-clapping, cymbals, and drums;
 picture houses;
 acrobatic performances;
 combats of elephants, horses, buffaloes, bulls, goats, rams, cocks and quails;
 stick-fights, boxing, and wrestling;
 sham-fights, roll-calls, battle-arrays, and regimental reviews—

he abstains from attending such unsuitable shows. This, Kassapa, pertains to his perfection in moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, indulge in the following games and recreations:

aṭṭhapada (a game played on an eight-row chessboard);
dasapada (a game played on a ten-row chessboard);
ākāsa (played by imagining a board in the air);
parihārapatha (“hopscotch,” a diagram is drawn on the ground and one has to jump in the allowable spaces avoiding the lines);
santika (“spillikins,” assembling the pieces in a pile, removing and returning them without disturbing the pile);
khalika (dice games);
ghaṭṭika (hitting a short stick with a long stick);
salākahattha (a game played by dipping the hand in paint or dye, striking the ground or a wall, and requiring the participants to show the figure of an elephant, a horse etc.);
akkha (ball games);

paṅgacīra (blowing through toy pipes made of leaves);
vaṅkaka (ploughing with miniature ploughs);
mokkhacika (turning somersaults);
ciṅgulika (playing with paper windmills);
pattāḷaka (playing with toy measures);
rathaka (playing with toy chariots);
dhanuka (playing with toy bows);
akkharika (guessing at letters written in the air or on one's back);
manesika (guessing others' thoughts);
yathāvajja (games involving mimicry of deformities) —

he abstains from such games that are a basis for negligence. This, Kassapa, pertains to his perfection in moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of high and luxurious beds and seats, such as:

spacious couches;
 thrones with animal figures carved on the supports;
 long-haired coverlets;
 multi-colored patchwork coverlets;
 white woollen coverlets
 woollen coverlets embroidered with flowers;
 quilts stuffed with cotton;
 woollen coverlets embroidered with animal figures;
 woollen coverlets with hair on both sides or on one side;
 bedspreads embroidered with gems;
 silk coverlets;
 dance-hall carpets;
 elephant, horse, or chariot rugs;
 rugs of antelope-skins;
 choice spreads made of *kadali*-deer hides;
 spreads with red awnings overhead;
 couches with red cushions for head and feet—

he abstains from the use of such high and luxurious beds and seats. This, Kassapa, pertains to his perfection in moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of such devices for embellishing and beautifying themselves as the following:

rubbing scented powders into the body
 massaging with oils
 bathing in perfumed water
 kneading the limbs
 mirrors
 ointments
 garlands
 scents

unguents
 face-powders
 make-up
 bracelets
 head-bands
 decorated walking sticks
 ornamented medicine-tubes
 rapiers
 sunshades
 embroidered sandals
 turbans
 diadems
 yaktail whisks
 and long-fringed white robes—

he abstains from the use of such devices for embellishment and beautification. This, Kassapa, pertains to his perfection in moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in frivolous chatter, such as:

talk about kings, thieves, and ministers of state
 talk about armies, dangers, and wars
 talk about food, drink, garments, and lodgings;
 talk about garlands and scents;
 talk about relations, vehicles, villages, towns, cities, and countries;
 talk about women and talk about heroes; s
 treet talk and talk by the well;
 talk about those departed in days gone by;
 rambling chit-chat;
 speculations about the world and about the sea;
 talk about gain and loss—

he abstains from such frivolous chatter. This, Kassapa, pertains to his perfection in moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in wrangling argumentation, (saying to one another):

‘You don’t understand this doctrine and discipline. It is I who understand this doctrine and discipline.’

‘How can you understand this doctrine and discipline?’

‘You’re practising the wrong way. I’m practicing the right way.’

‘I’m being consistent. You’re inconsistent.’

‘What should have been said first you said last, what should have been said last you said first.’

'What you took so long to think out has been confuted.'

'Your doctrine has been refuted. You're defeated. Go, try to save your doctrine, or disentangle yourself now if you can'—

he abstains from such wrangling argumentation. This, Kassapa, pertains to his perfection in moral discipline.

"Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in running messages and errands for kings, ministers of state, khattiyas, brahmins, householders, or youths, (who command them): 'Go here, go there, take this, bring that from there'—he abstains from running such messages and errands. This, Kassapa, pertains to his perfection in moral discipline.

"Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in scheming, talking, hinting, belittling others, and pursuing gain with gain, he abstains from such kinds of scheming and talking. This, Kassapa, pertains to his perfection in moral discipline.

THE LARGE SECTION ON MORAL DISCIPLINE

"Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

prophesying long life, prosperity etc., or the reverse, from the marks on a person's limbs, hands, feet, etc;
 divining by means of omens and signs;
 making auguries on the basis of thunderbolts and celestial portents;
 interpreting ominous dreams;
 telling fortunes from marks on the body;
 making auguries from the marks on cloth gnawed by mice;
 offering fire oblations;
 offering oblations from a ladle;
 offering oblations of husks, rice powder, rice grains, ghee and oil to the gods;
 offering oblations from the mouth;
 offering blood-sacrifices to the gods;
 making predictions based on the fingertips;
 determining whether the site for a proposed house or garden is propitious or not;
 making predictions for officers of state;
 laying demons in a cemetery;
 laying ghosts;
 knowledge of charms to be pronounced by one living in an earthen house;
 snake charming;
 the poison craft, scorpion craft, rat craft, bird craft, crow craft;
 foretelling the number of years that a man has to live;
 reciting charms to give protection from arrows;
 reciting charms to understand the language of animals—

he abstains from such wrong means of livelihood, from such debased arts. This, Kassapa, pertains to his perfection in moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as interpreting the significance of the colour, shape, and other features of the following items to determine whether they portend fortune or misfortune for their owners: gems, garments, staffs, swords, spears, arrows, bows, other weapons, women, men, boys, girls, slaves, slave-women, elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards, earrings (or house-gables), tortoises, and other animals—

he abstains from such wrong means of livelihood, from such debased arts. This, Kassapa, pertains to his perfection in moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as making predictions to the effect that:

the king will march forth;
 the king will return;
 our king will attack and the enemy king will retreat;
 the enemy king will attack and our king will retreat;
 our king will triumph and the enemy king will be defeated;
 the enemy king will triumph and our king will be defeated;
 thus there will be victory for one and defeat for the other—

he abstains from such wrong means of livelihood, from such debased arts. This, Kassapa, pertains to his perfection in moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be an eclipse of the moon, an eclipse of the sun, an eclipse of a constellation
 the sun and the moon will go on their proper courses
 there will be an aberration of the sun and moon
 the constellations will go on their proper courses
 there will be an aberration of a constellation
 there will be a fall of meteors
 there will be a skyblaze
 there will be an earthquake
 there will be an earth-roar
 there will be a rising and setting, a darkening and brightening of the moon, sun, and constellations
 such will be the result of the moon's eclipse, such the result of the sun's eclipse, (and so on down to) such will be the result of the rising and setting, darkening and brightening of the moon, sun, and constellations—

he abstains from such wrong means of livelihood, from such debased arts. This, Kassapa, pertains to his perfection in moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be abundant rain
 there will be a drought
 there will be a good harvest
 there will be a famine
 there will be security
 there will be danger
 there will be sickness
 there will be health
 or they earn their living by accounting, computation, calculation, the composing of poetry, and speculations about the world—

he abstains from such wrong means of livelihood, from such debased arts. This, Kassapa, pertains to his perfection in moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

arranging auspicious dates for marriages, both those in which the bride is brought home and those in which she is sent out
 arranging auspicious dates for betrothals and divorces
 arranging auspicious dates for the accumulation or expenditure of money
 reciting charms to make people lucky or unlucky
 rejuvenating the foetuses of abortive women
 reciting spells to bind a man's tongue, to paralyze his jaws, to make him lose control over his hands, or to bring on deafness
 obtaining oracular answers to questions by means of a mirror, a girl, or a god
 worshipping the sun
 worshipping Mahābrahmā
 bringing forth flames from the mouth
 invoking the goddess of luck—

he abstains from such wrong means of livelihood, from such debased arts. This, Kassapa, pertains to his perfection in moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

promising gifts to deities in return for favours
 fulfilling such promises
 demonology
 reciting spells after entering an earthen house
 inducing virility and impotence
 preparing and consecrating sites for a house
 giving ceremonial mouthwashes and ceremonial bathing
 offering sacrificial fires
 administering emetics, purgatives, expectorants, and phlegmagogues
 administering medicines through the ear and through the nose, administering ointments and counter-ointments, practising fine surgery on the eyes and ears, practising general surgery on the body, practising as a children's doctor—

he abstains from such wrong means of livelihood, from such debased arts. This, Kassapa, pertains to his perfection in moral discipline.

“Kassapa, the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Just as a head-anointed noble warrior who has defeated his enemies sees no danger anywhere from his enemies, so the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Endowed with this noble aggregate of moral discipline, he experiences within himself a blameless happiness. In this way, Kassapa, the bhikkhu is possessed of moral discipline. This, Kassapa, is that perfection in moral discipline.

RESTRAINT OF THE SENSE FACULTIES

“And how, Kassapa, does the bhikkhu guard the doors of his sense faculties? Herein, Kassapa, having seen a form with the eye, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the eye, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the eye, and achieves restraint over the faculty of the eye.

Having heard a sound with the ear the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the ear, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the ear, and achieves restraint over the faculty of the ear.

Having smelled an odour with the nose the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the nose, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the nose, and achieves restraint over the faculty of the nose.

Having tasted a flavour with the tongue the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the tongue, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the tongue, and achieves restraint over the faculty of the tongue.

Having touched a tangible object with the body the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the body, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the body, and achieves restraint over the faculty of the body.

Having cognized a mind-object with the mind, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the mind, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the mind, and achieves restraint over the faculty of the mind. Endowed with this noble restraint of the sense faculties, he experiences within himself an unblemished happiness. In this way, Kassapa, the bhikkhu guards the doors of the sense faculties.

MINDFULNESS AND CLEAR COMPREHENSION

“And how, Kassapa, is the bhikkhu endowed with mindfulness and clear comprehension? Herein, Kassapa, in going forward and returning, the bhikkhu acts with clear comprehension. In looking ahead and looking aside, he acts with clear comprehension. In bending and stretching the limbs, he acts with clear comprehension. In wearing his robes and cloak and using his alms-bowl, he acts with clear comprehension. In eating, drinking, chewing, and tasting, he acts with clear comprehension. In defecating and urinating, he acts with clear comprehension. In going, standing, sitting, lying down, waking up, speaking, and remaining silent, he acts with clear comprehension. In this way, Kassapa, the bhikkhu is endowed with mindfulness and clear comprehension.

CONTENTMENT

“And how, Kassapa, is the bhikkhu content? Herein, Kassapa, a bhikkhu is content with robes to protect his body and almsfood to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. Just as a bird, wherever it goes, flies with its wings as its only burden, in the same way a bhikkhu is content with robes to protect his body and almsfood to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. In this way, Kassapa, the bhikkhu is content.

THE ABANDONING OF THE HINDRANCES

“Endowed with this noble aggregate of moral discipline, this noble restraint over the sense faculties, this noble mindfulness and clear comprehension, and this noble contentment, he resorts to a secluded dwelling—a forest, the foot of a tree, a mountain, a glen, a hillside cave, a cremation ground, a jungle grove, the open air, a heap of straw. After returning from his alms-round, following his meals, he sits down, crosses his legs, holds his body erect, and sets up mindfulness before him.

“Having abandoned covetousness for the world, he dwells with a mind free from covetousness; he purifies his mind from covetousness. Having abandoned ill will and hatred, he dwells with a benevolent mind, sympathetic for the welfare of all living beings; he purifies his mind from ill will and hatred. Having abandoned dullness and drowsiness, he dwells perceiving light, mindful and clearly comprehending; he purifies his mind from dullness and drowsiness. Having abandoned restlessness and worry, he dwells at ease within himself, with a peaceful mind; he purifies his mind from restlessness and worry. Having abandoned doubt, he dwells as one who has passed beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

“Kassapa, suppose a man were to take a loan and apply it to his business, and his business were to succeed, so that he could pay back his old debts and would have enough money left over to maintain a wife. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Kassapa, suppose a man were to become sick, afflicted, gravely ill, so that he could not enjoy his food and his strength would decline. After some time he would recover from that illness and would enjoy his food and regain his bodily strength. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Kassapa, suppose a man were locked up in a prison. After some time he would be released from prison, safe and secure, with no loss of his possessions. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Kassapa, suppose a man were a slave, without independence, subservient to others, unable to go where he wants. After some time he would be released from slavery and gain his independence; he would no longer be subservient to others but a free man able to go where he wants. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Kassapa, suppose a man with wealth and possessions were travelling along a desert road where food was scarce and dangers were many. After some time he would cross over the desert and arrive safely at a village which is safe and free from danger. He would reflect on this, and as a result he would become glad and experience joy.

“In the same way, Kassapa, when a bhikkhu sees that these five hindrances are unabandoned within himself, he regards that as a debt, as a sickness, as confinement in prison, as slavery, as a desert road.

“But when he sees that these five hindrances have been abandoned within himself, he regards that as freedom from debt, as good health, as release from prison, as freedom from slavery, as a place of safety.

“When he sees that these five hindrances have been abandoned within himself, gladness arises. When he is gladdened, rapture arises. When his mind is filled with rapture, his body becomes tranquil; tranquil in body, he experiences happiness; being happy, his mind becomes concentrated.

THE FIRST JHĀNA

“Quite secluded from sense pleasures, secluded from unwholesome states, he enters and dwells in the first jhāna, which is accompanied by applied and sustained thought and filled with the rapture and happiness born of seclusion. This pertains to his perfection in mind.

THE SECOND JHĀNA

“Further, Kassapa, with the subsiding of applied and sustained thought, the bhikkhu enters and dwells in the second jhāna, which is accompanied by internal confidence and unification of mind, is without applied and sustained thought, and is filled with the rapture and happiness born of concentration. This, too, pertains to his perfection in mind.

THE THIRD JHĀNA

“Further, Kassapa, with the fading away of rapture, the bhikkhu dwells in equanimity, mindful and clearly comprehending, and experiences happiness with the body. Thus he enters and dwells in the third jhāna, of which the noble ones declare: ‘He dwells happily with equanimity and mindfulness.’ This, too, pertains to his perfection in mind.

THE FOURTH JHĀNA

“Further, Kassapa, with the abandoning of pleasure and pain, and with the previous passing away of joy and grief, the bhikkhu enters and dwells in the fourth jhāna, which is neither pleasant nor painful and contains mindfulness fully purified by equanimity. This, too, pertains to his perfection in mind. This, Kassapa, is his perfection in mind.

INSIGHT KNOWLEDGE

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady and attained to imperturbability, he directs and inclines it to knowledge and vision. He understands thus: ‘This is my body, having material form, composed of the four primary elements, originating from father and mother, built up out of rice and gruel, impermanent, subject to rubbing and pressing, to dissolution and dispersion. And this is my consciousness, supported by it and bound up with it.’ This pertains to his perfection in wisdom.

THE KNOWLEDGE OF THE MIND-MADE BODY

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates another body having material form, mind-made, complete in all its parts, not lacking any faculties. This, too, pertains to his perfection in wisdom.

THE KNOWLEDGE OF THE MODES OF SUPERNORMAL POWER

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the modes of supernormal power. He exercises the various modes of supernormal power: having been one, he becomes many and having been many, he becomes one; he appears and vanishes; he goes unimpeded through walls, ramparts, and mountains as if through space; he dives in and out of the earth as if it were water; he walks on water without sinking as if it were earth; sitting cross-legged he travels through space like a winged bird; with his hand he touches and strokes the sun and the moon, so mighty and powerful; he exercises mastery over the body as far as the Brahma-world. This, too, pertains to his perfection in wisdom.

THE KNOWLEDGE OF THE DIVINE EAR

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the divine ear-element. With the divine ear-element, which is purified and surpasses the human, he hears both kinds of sound, the divine and the human, those which are distant and those which are near. This, too, pertains to his perfection in wisdom.

THE KNOWLEDGE ENCOMPASSING THE MINDS OF OTHERS

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of encompassing the minds (of others). He understands the minds of other beings and persons, having encompassed them with his own mind. He understands a mind with lust as a mind with lust and a mind without lust as a mind without lust; he understands a mind with hatred as a mind with hatred and a mind without hatred as a mind without hatred; he understands a mind with delusion as a mind with delusion and a mind without delusion as a mind without delusion; he understands a contracted mind as a contracted mind and a distracted mind as a distracted mind; he understands an exalted mind as an exalted mind and an unexalted mind as an unexalted mind; he understands a surpassable mind as a surpassable mind and an unsurpassable mind as an unsurpassable mind; he understands a concentrated mind as a concentrated mind and an unconcentrated mind as an unconcentrated mind; he understands a liberated mind as a liberated mind and an unliberated mind as an unliberated mind. This, too, pertains to his perfection in wisdom.

THE KNOWLEDGE OF RECOLLECTING PAST LIVES

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of recollecting past lives. He recollects his numerous past lives, that is, one birth, two births, three, four, or five births; ten, twenty, thirty, forty, or fifty births; a hundred births, a thousand births, a hundred thousand births; many aeons of world contraction, many aeons of world expansion, many aeons of world contraction and expansion, (recollecting): ‘There I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state I re-arose here.’ Thus he recollects his numerous past lives in their modes and their details. This, too, pertains to his perfection in wisdom.

THE KNOWLEDGE OF THE DIVINE EYE

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare according to their kamma, thus: ‘These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views, and undertook actions governed by wrong views—with the breakup of the body, after death, have reappeared in the plane of misery, the bad destinations, the lower realms, in hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, held right views, and undertook actions governed by right views—with the breakup of the body, after death, have reappeared in the good destinations, in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human,

he sees beings passing away and reappearing— inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare in accordance with their kamma. This, too, pertains to his perfection in wisdom.

THE KNOWLEDGE OF THE DESTRUCTION OF THE CANKERS

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wiely, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the destruction of the cankers. He understands as it really is: ‘This is suffering.’ He understands as it really is: ‘This is the origin of suffering.’ He understands as it really is: ‘This is the cessation of suffering.’ He understands as it really is: ‘This is the way leading to the cessation of suffering.’ He understands as it really is: ‘These are the cankers.’ He understands as it really is: ‘This is the origin of the cankers.’ He understands as it really is: ‘This is the cessation of the cankers.’ He understands as it really is: ‘This is the way leading to the cessation of the cankers.’

“Knowing and seeing thus, his mind is liberated from the canker of sensual desire, from the canker of existence, and from the canker of ignorance. When it is liberated, the knowledge arises: ‘It is liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is nothing further beyond this.’ This, too, pertains to his perfection in wisdom. This, Kassapa, is his perfection in wisdom.

‘And there is no other state of blissful attainment in conduct and heart and mind which is, Kassapa, higher and sweeter than this.

‘Now there are some recluses and Brahmans, Kassapa, who lay emphasis on conduct. They speak, in various ways, in praise of morality. But so far as regards the really noble, the highest conduct, I am aware of no one who is equal to myself, much less superior. And it is I who have gone the furthest therein; that is, in the highest conduct (of the Path).

‘There are some recluses and Brahmans, Kassapa, who lay emphasis on self-mortification, and scrupulous care of others. They speak in various ways in praise of self-torture and of austere scrupulousness. But so far as regards the really noblest, the highest sort of self-mortification and scrupulous regard for others, I am aware of no one else who is equal to myself, much less superior. And it is I who have gone the furthest therein; that is, in the highest sort of scrupulous regard for others.

‘There are some recluses and Brahmans, Kassapa, who lay emphasis on intelligence. They speak, in various ways, in praise of intelligence. But so far as regards the really noblest, the highest intelligence, I am aware of no one else who is equal to myself, much less superior. And it is I who have gone the furthest therein; that is, in the highest Wisdom (of the Path).

‘There are some recluses and Brahmans, Kassapa, who lay emphasis on emancipation. They speak, in various ways, in praise of emancipation. But so far as regards the really noblest, the highest emancipation, I am aware of no one else who is equal to myself, much less superior. And it is I who have gone the furthest therein; that is, in the most complete emancipation (of the Path).

‘Now it may well be, Kassapa, that the recluses of adverse schools may say: “The Samaṇa Gotama utters forth a lion’s roar; but it is in solitude that he roars, not where men are assembled.” Then should they be answered: “Say not so. The Samaṇa Gotama utters his lion’s

roar, and that too in the assemblies where men congregate.”

‘And it may well be, Kassapa, that the recluses of adverse schools should thus, in succession, raise each of the following objections;

“But it is not in full confidence that he roars;

“But men put no questions to him;

“But even when questioned, he cannot answer;

“But even when he answers, he gives no satisfaction by his exposition of the problem put;

“But men do not hold his opinion worthy to be listened to;

“But even when men listen to his word, they experience no conviction therefrom;

“But even when convinced, men give no outward sign of their faith;

“But even when they give such outward sign, they arrive not at the truth;

“But even when they arrive at the truth they cannot carry it out:” —

‘Then in each such case, Kassapa, they should be answered as before, until the answer runs;

“Say not so. For the Samaṇa Gotama both utters forth his lion’s roar, and that too in assemblies where men congregate, and in full confidence in the justice of his claim, and men put their questions to him on that, and on being questioned he expounds the problem put, and by his exposition thereof satisfaction arises in their hearts, and they hold it worthy to listen to his word, and in listening to it they experience conviction, and being convinced they give outward signs thereof, and they penetrate even to the truth, and having grasped it they are able also to carry the truth out!

‘I was staying once, Kassapa, at Rājagaha, on the hill called the Vulture’s Peak. And there a follower of the same mode of life as yours, by name Nigrodha, asked me a question about the higher forms of austere scrupulousness of life. And having been thus questioned I expounded the problem put. And when I had thus answered what he asked, he was well pleased, as if with a great joy:

‘And who, Sir, on hearing the doctrine of the Exalted One, would not be well pleased, as if with a great joy. I also, who have now heard the doctrine of the Exalted One, am thus well pleased, even as if with a great joy. Most excellent, Lord, are the words of thy mouth, most excellent, just as if a man were to set up what has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness, so that those who have eyes could see external forms—just even so, Lord, has the truth been made known to me, in many a figure, by the Exalted One. And I, even I, betake myself as my guide to the Exalted One, and to the Doctrine, and to the Brotherhood. I would fain, Lord, renounce the world under the Exalted One; I would fain be admitted to his Order.’

‘Whosoever, Kassapa, having formerly been a member of another school, wishes to renounce the world and receive initiation in this doctrine and discipline, he remains in probation for four months. And at the end of the four months the brethren, exalted in

spirit, give him initiation, and receive him into the Order, raising him up into the state of a Bhikkhu. But nevertheless I recognise, in such cases, the distinction there may be between individuals.'

'Since, Lord, the four months' probation is the regular custom, I too, then, will remain on probation for that time. Then let the brethren, exalted in spirit, give me initiation and raise me up into the state of a Bhikkhu.'

So Kassapa, the naked ascetic, received initiation, and was admitted to membership of the Order under the Exalted One. And from immediately after his initiation the venerable Kassapa remained alone and separate, earnest, zealous, and master of himself. And e'er long he attained to that supreme goal for the sake of which clansmen go forth from the household life into the homeless state: yea, that supreme goal did he, by himself, and while yet in this visible world, bring himself to the knowledge of, and continue to realise, and to see face to face. And he became sure that rebirth was at an end for him, that the higher life had been fulfilled, that everything that should be done had been accomplished, and that after this present life there would be no beyond!

And so the venerable Kassapa became yet another among the Arahats.

Here ends the Kassapa-Sihanada Suttanta.

LONG DISCOURSES
CHAPTER ON THE VIRTUES

9. TO POṬṬHAPADA

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

Now on that occasion Potthapada the wanderer was sitting with his large following of wanderers, all making a great noise & racket, discussing many kinds of bestial topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not. Then Potthapada the wanderer saw the Blessed One coming from afar, and on seeing him, hushed his following: "Be quiet, good sirs. Don't make any noise. Here comes Gotama the contemplative. He is fond of quietude and speaks in praise of quietude. Maybe, if he perceives our group as quiet, he will consider it worth his while to come our way." So the wanderers fell silent.

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

When this was said, Potthapada replied, "Never mind, lord, about the topic of conversation for which we have gathered here. It won't be difficult for the Blessed One to hear about that later. For the past few days a discussion has arisen among the many sects of brahmins & contemplatives gathered and sitting together in the debating hall, concerning the ultimate cessation of perception: 'How is there the ultimate cessation of perception?' With regard to

this, some said, ‘A person’s perception arises and ceases without cause, without reason. When it arises, one is percipient. When it ceases, one is not percipient.’ That’s how one group described the ultimate cessation of perception.

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

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

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

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

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

“There is the case where a Tathagata appears in the world, worthy and rightly self-awakened. as in DN 2 ...

“This is how a monk is consummate in virtue ...

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

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

“Then, with the stilling of directed thoughts & evaluations, the monk enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation—internal assurance. His earlier perception of a refined truth of rapture & pleasure born of seclusion ceases, and on that occasion there is a

perception of a refined truth of rapture & pleasure born of concentration. On that occasion he is one who is percipient of a refined truth of rapture & pleasure born of concentration. And thus it is that with training one perception arises and with training another perception ceases.

“And then, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, ‘Equanimous & mindful, he has a pleasant abiding.’ His earlier perception of a refined truth of rapture & pleasure born of concentration ceases, and on that occasion there is a perception of a refined truth of equanimity. On that occasion he is one who is percipient of a refined truth of equanimity. And thus it is that with training one perception arises and with training another perception ceases.

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

“And then, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, [perceiving,] ‘Infinite space,’ the monk enters & remains in the dimension of the infinitude of space. His earlier perception of a refined truth of neither pleasure nor pain ceases, and on that occasion there is a perception of a refined truth of the dimension of the infinitude of space. On that occasion he is one who is percipient of a refined truth of the dimension of the infinitude of space. And thus it is that with training one perception arises and with training another perception ceases.

“And then, with the complete transcending of the dimension of the infinitude of space, [perceiving,] ‘Infinite consciousness,’ the monk enters & remains in the dimension of the infinitude of consciousness. His earlier perception of a refined truth of the dimension of the infinitude of space ceases, and on that occasion there is a perception of a refined truth of the dimension of the infinitude of consciousness. On that occasion he is one who is percipient of a refined truth of the dimension of the infinitude of consciousness. And thus it is that with training one perception arises and with training another perception ceases.

“And then, with the complete transcending of the dimension of the infinitude of consciousness, [thinking,] ‘There is nothing,’ enters & remains in the dimension of nothingness. His earlier perception of a refined truth of the dimension of the infinitude of consciousness ceases, and on that occasion there is a perception of a refined truth of the dimension of nothingness. On that occasion he is one who is percipient of a refined truth of the dimension of nothingness. And thus it is that with training one perception arises and with training another perception ceases.

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

“Now what do you think, Potthapada—have you ever before heard of such an alert step-by step attainment of the ultimate cessation of perception?”

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

“That’s right, Potthapada.”

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

“Potthapada, I describe one peak of perception and many peaks of perception.”

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

“In whatever way one touches cessation, Potthapada, that’s the way I describe the peak of perception. That’s how I describe one peak of perception and many peaks of perception.”

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

“Potthapada, perception arises first, and knowledge after. And the arising of knowledge comes from the arising of perception. One discerns, ‘It’s in dependence on this that my knowledge has arisen.’ Through this line of reasoning one can realize how perception arises first, and knowledge after, and how the arising of knowledge comes from the arising of perception.”

“Now, lord, is perception a person’s self, or is perception one thing and self another?”

“What self do you posit, Potthapada?”

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

“Then, Potthapada, your self would be gross, possessed of form, made up of the four great existents, feeding on physical food. That being the case, then for you perception would be one thing and self another. And it’s through this line of reasoning that one can realize how perception will be one thing and self another: even as there remains this gross self—possessed of form, made up of the four great existents, and feeding on food—one perception arises for that person as another perception passes away. It’s through this line of reasoning that one can realize how perception will be one thing and self another.”

“Then, lord, I posit a mind-made self complete in all its parts, not inferior in its faculties.”

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

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

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

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

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

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

“Potthapada, I haven’t expounded that the cosmos is eternal, that only this is true and anything otherwise is worthless.”

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

“Potthapada, I haven’t expounded that the cosmos is not eternal, that only this is true and anything otherwise is worthless.”

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

“Potthapada, I haven’t expounded that after death a Tathagata neither exists nor does not exist, that only this is true and anything otherwise is worthless.”

“But why hasn’t the Blessed One expounded these things?”

“Because they are not conducive to the goal, are not conducive to the Dhamma, are not basic to the holy life. They don’t lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to Unbinding. That’s why I haven’t expounded them.”

“And what *has* the Blessed One expounded?”

“I have expounded that, ‘This is stress’ ... ‘This is the origination of stress’ ... ‘This is the cessation of stress’ ... ‘This is the path of practice leading to the cessation of stress.’

“And why has the Blessed One expounded these things?”

“Because they are conducive to the goal, conducive to the Dhamma, and basic to the holy life. They lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to Unbinding. That’s why I have expounded them.”

“So it is, Blessed One. So it is, O One Well-gone. Well now, it’s time for the Blessed One to do as he sees fit.”

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

Not long after he had left, the wanderers, with sneering words, jeered at Potthapada the wanderer from all sides: “So, whatever Gotama the contemplative says, Sir Potthapada rejoices in his every word: ‘So it is, Blessed One. So it is, O One Well-gone.’ But *we* don’t understand Gotama the contemplative as having taught any categorical teaching as to whether the cosmos is infinite or the cosmos is finite or ... whether after death a Tathagata neither exists nor does not exist.”

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

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

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

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

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

"There are some brahmans & contemplatives with a doctrine & view like this: 'After death, the self is exclusively happy and free from disease.' I approached them and asked them, 'Is it true that you have a doctrine & view like this: "After death, the self is exclusively happy and

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

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

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

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

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

"Yes, lord ... "

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

"Yes, lord ... "

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

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

"Yes, lord ... "

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

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

“Potthapada, there are these three acquisitions of a self : the gross acquisition of a self, the mind-made acquisition of a self, and the formless acquisition of a self. And what is the gross acquisition of a self? Possessed of form, made up of the four great existents, feeding on physical food: this is the gross acquisition of a self. And what is the mind-made acquisition of a self? Possessed of form, mind-made, complete in all its parts, not inferior in its faculties: this is the mind-made acquisition of a self. And what is the formless acquisition of a self? Formless and made of perception: this is the formless acquisition of a self.

“I teach the Dhamma for the abandoning of the gross acquisition of a self, such that, when you practice it, defiling mental qualities will be abandoned, bright mental qualities will grow, and you will enter & remain in the culmination & abundance of discernment, having known & realized it for yourself in the here & now. If the thought should occur to you that, when defiling mental qualities are abandoned and bright mental qualities have grown, and one enters & remains in the culmination & abundance of discernment, having known & realized it for oneself in the here & now, one’s abiding is stressful/painful, you should not see it in that way. When defiling mental qualities are abandoned and bright mental qualities have grown, and one enters & remains in the culmination & abundance of discernment, having known & realized it for oneself in the here & now, there is joy, rapture, serenity, mindfulness, alertness, and a pleasant/happy abiding.

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

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

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

“What do you think, Potthapada. When this is the case, don’t those words turn out to be convincing?”

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

“Potthapada, it’s as if a man at a crossroads were to build a staircase for ascending to a palace, and other people were to say to him, ‘Well, my good man, this palace for which you are building a staircase: do you know whether it’s east, west, north, or south of here? Whether it’s high, low, or in between?’ He would say, ‘*This*, friends, is the palace to which I am building a staircase. The staircase is right under the palace.’

“So what do you think, Potthapada—when this is the case, don’t the words of that man turn out to be convincing?”

“Yes, lord ...”

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

“What do you think, Potthapada. When this is the case, don’t those words turn out to be convincing?”

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

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

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

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

“... Thus asked, lord, I would answer: ‘I existed in the past. I did not not exist. I will exist in the future. I will not not exist. I exist now. I do not not exist.’ ... That’s how I would answer.”

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

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

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

“Just as when milk comes from a cow, curds from milk, butter from curds, ghee from butter, and the skimmings of ghee from ghee. When there is milk, it’s not classified as curds, butter, ghee, or skimmings of ghee. It’s classified just as milk. When there are curds ... When there is butter ... When there is ghee ... When there are the skimmings of ghee, they’re not classified as milk, curds, butter, or ghee. They’re classified just as the skimmings of ghee.

“In the same way, when there is a gross acquisition of a self ... it’s classified just as a gross acquisition of a self. When there is a mind-made acquisition of a self ... When there is a formless acquisition of a self, it’s not classified either as a gross acquisition of a self or as a mind-made acquisition of a self. It’s classified just as a formless acquisition of a self.

“Citta, these are the world’s designations, the world’s expressions, the world’s ways of speaking, the world’s descriptions, with which the Tathagata expresses himself but without grasping to them.”

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

But Citta the elephant trainer’s son said to the Blessed One: “Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned ... in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Sangha of monks. Let me obtain the Going Forth in the Blessed One’s presence! Let me obtain Acceptance!”

So Citta the elephant trainer's son obtained the Going Forth in the Blessed One's presence; he obtained Acceptance. And not long after his Acceptance—dwelling alone, secluded, heedful, ardent, & resolute—he in no long time reached & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now. He knew: “Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.” And thus Ven. Elephant-trainer's Son became another one of the arahants.

LONG DISCOURSES
CHAPTER ON THE VIRTUES

10. TO SUBHA

CONDUCT, CONCENTRATION, AND INTELLECT

THUS HAVE I HEARD. The venerable Ānanda was once staying at Sāvatti in the Jeta Wood, in Anātha Piṇḍika's pleasure, shortly after the Exalted One had died away. Now at that time the young Brahman Subha, the son of the man of Tudi, was dwelling at Sāvatti on some business or other.

Now Subha, the young Brahman, addressed a certain young man, and said:

'Come now, young man. Go to the Samaṇa Ānanda, and ask in my name as to whether his sickness and indisposition has abated, as to his health and vigour and condition of ease; and say: "Twere well if the venerable Ānanda would be so kind as to pay a visit to Subha, the young Brahman, the son of the man of Tudi."' "

'Very well, Sir,' said that young man in reply. And he went to the place where the venerable Ānanda was staying, and exchanged with him the greetings and compliments of politeness and courtesy, and took his seat apart. And, so seated, he delivered to the venerable Ānanda the message with which he had been charged.

On hearing that message, the venerable Ānanda said to him:

'It is not just now, young man, convenient, for I have just taken medicine. But perhaps I may be able to go on the morrow, if so be that conditions and opportunity seem fit.'

Then that young man arose from his seat, and went to Subha, and told him all, and added:

'So, Sir, the matter has been so far accomplished that perhaps the venerable Ānanda may be able to come on the morrow, if so be that conditions and opportunity seem fit.'

And the venerable Ānanda, when the night had passed away, dressed himself early in the morning, and went, in his robes and carrying his bowl, with a Bhikkhu from the Cetiya country, as his attendant, to Subha's house, and took his seat on the mat spread out for him. And Subha, the young Brahman, the son of the man of Tudi, came there where he sat, and exchanged with the venerable Ānanda the greetings and compliments of politeness and courtesy, and took his seat on one side. And, so seated, he said to the venerable Ānanda:

'You, Sir, have waited long on the venerable Gotama, constantly near him, continually in his company. You, Sir, will know what were the things the venerable Gotama was wont to praise; to which he used to incite the folk, in which he established them, and made them firm. What were they, Ānanda?'

‘Three are the bodies of doctrine, O Brahman, which the Exalted One was wont to praise; to which he used to incite the folk, in which he established them, and made them firm. And what are the three? The so noble body of doctrine regarding right conduct, the so noble body of doctrine regarding self-concentration, the so noble body of doctrine regarding intelligence.’

‘And what, Ānanda, is this so noble body of doctrine regarding right conduct (Sīla) in praise of which the venerable Gotama was wont to speak; to which he used to incite the folk, in which he established them, and made them firm?’

The next section in the Pali text is greatly abbreviated. The following is a fully expanded version, based on the text of DN 2, Sāmaññaphala Sutta as translated by Bhikkhu Bodhi. Note that it is not always possible to determine exactly how the expansion should be done.

“Herein, young Brahman, a Tathāgata arises in the world, a worthy one, perfectly enlightened, endowed with clear knowledge and conduct, accomplished, a knower of the world, unsurpassed trainer of men to be tamed, teacher of gods and men, enlightened and exalted. Having realized by his own direct knowledge this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its rulers and people, he makes it known to others. He teaches the Dhamma that is good in the beginning, good in the middle, and good in the end, possessing meaning and phrasing; he reveals the holy life that is fully complete and purified.

“A householder, or a householder’s son, or one born into some other family, hears the Dhamma. Having heard the Dhamma, he gains faith in the Tathāgata. Endowed with such faith, he reflects: ‘The household life is crowded, a path of dust. Going forth is like the open air. It is not easy for one dwelling at home to lead the perfectly complete, perfectly purified holy life, bright as a polished conch. Let me then shave off my hair and beard, put on saffron robes, and go forth from home to homelessness.’

“After some time he abandons his accumulation of wealth, be it large or small; he abandons his circle of relatives, be it large or small; he shaves off his hair and beard, puts on saffron robes, and goes forth from home to homelessness.

“When he has thus gone forth, he lives restrained by the restraint of the Pātimokkha, possessed of proper behaviour and resort. Having taken up the rules of training, he trains himself in them, seeing danger in the slightest faults. He comes to be endowed with wholesome bodily and verbal action, his livelihood is purified, and he is possessed of conduct. He guards the doors of his sense faculties, is endowed with mindfulness and clear comprehension, and is content.

THE SMALL SECTION ON MORAL DISCIPLINE

“And how, young Brahman, is the bhikkhu possessed of moral discipline? Herein, young Brahman, having abandoned the destruction of life, the bhikkhu abstains from the destruction of life. He has laid down the rod and weapon and dwells conscientious, full of kindness, sympathetic for the welfare of all living beings. This, young Brahman, pertains to his moral discipline.

“Having abandoned taking what is not given, he abstains from taking what is not given. Accepting and expecting only what is given, he lives in honesty with a pure mind. This, young Brahman, pertains to his moral discipline.

“Having abandoned incelibacy, he leads the holy life of celibacy. He dwells aloof and abstains from the vulgar practice of sexual intercourse. This, young Brahman, pertains to his moral discipline.

“Having abandoned false speech, he abstains from falsehood. He speaks only the truth, he lives devoted to truth; trustworthy and reliable, he does not deceive anyone in the world. This, young Brahman, pertains to his moral discipline.

“Having abandoned slander, he abstains from slander. He does not repeat elsewhere what he has heard here in order to divide others from the people here, nor does he repeat here what he has heard elsewhere in order to divide these from the people there. Thus he is a reconciler of those who are divided and a promoter of friendships. Rejoicing, delighting, and exulting in concord, he speaks only words that are conducive to concord. This, young Brahman, pertains to his moral discipline.

“Having abandoned harsh speech, he abstains from harsh speech. He speaks only such words as are gentle, pleasing to the ear, endearing, going to the heart, polite, amiable and agreeable to the manyfolk. This, young Brahman, pertains to his moral discipline.

“Having abandoned idle chatter, he abstains from idle chatter. He speaks at the right time, speaks what is factual and beneficial, speaks on the Dhamma and the Discipline. His words are worth treasuring; they are timely, backed by reasons, measured, and connected with the good. This, young Brahman, pertains to his moral discipline.

“He abstains from damaging seed and plant life. This, young Brahman, pertains to his moral discipline.

“He eats only in one part of the day, refraining from food at night and from eating at improper times. This, young Brahman, pertains to his moral discipline.

“He abstains from dancing, singing, instrumental music, and from witnessing unsuitable shows. This, young Brahman, pertains to his moral discipline.

“He abstains from wearing garlands, embellishing himself with scents, and beautifying himself with unguents. This, young Brahman, pertains to his moral discipline.

“He abstains from high and luxurious beds and seats. This, young Brahman, pertains to his moral discipline.

“He abstains from accepting gold and silver. This, young Brahman, pertains to his moral discipline.

“He abstains from accepting uncooked grain, raw meat, women and girls, male and female slaves, goats and sheep, fowl and swine, elephants, cattle, horses and mares. This, young Brahman, pertains to his moral discipline.

“He abstains from accepting fields and lands. This, young Brahman, pertains to his moral discipline.

“He abstains from running messages and errands. This, young Brahman, pertains to his moral discipline.

“He abstains from buying and selling. This, young Brahman, pertains to his moral discipline.

“He abstains from dealing with false weights, false metals, and false measures. This, young Brahman, pertains to his moral discipline.

“He abstains from the crooked ways of bribery, deception, and fraud. This, young Brahman, pertains to his moral discipline.

“He abstains from mutilating, executing, imprisoning, robbery, plunder, and violence. This, young Brahman, pertains to his moral discipline.

“This too pertains to his moral discipline. This, young Brahman, pertains to his moral discipline.

THE INTERMEDIATE SECTION ON MORAL DISCIPLINE

“Whereas some recluses and brahmins, while living on food offered by the faithful, continually cause damage to seed and plant life—to plants propagated from roots, stems, joints, buds, and seeds—he abstains from damaging seed and plant life. This, young Brahman, pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of stored-up goods, such as stored-up food, drinks, garments, vehicles, bedding, scents, and comestibles—he abstains from the use of stored-up goods. This, young Brahman, pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, attend unsuitable shows, such as:

shows featuring dancing, singing, or instrumental music;
 theatrical performances;
 narrations of legends
 music played by hand-clapping, cymbals, and drums;
 picture houses;
 acrobatic performances;
 combats of elephants, horses, buffaloes, bulls, goats, rams, cocks and quails;
 stick-fights, boxing, and wrestling;
 sham-fights, roll-calls, battle-arrays, and regimental reviews—

he abstains from attending such unsuitable shows. This, young Brahman, pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, indulge in the following games and recreations:

aṭṭhapada (a game played on an eight-row chessboard);
dasapada (a game played on a ten-row chessboard);
ākāsa (played by imagining a board in the air);

parihārapatha (“hopscotch,” a diagram is drawn on the ground and one has to jump in the allowable spaces avoiding the lines);
santika (“spillikins,” assembling the pieces in a pile, removing and returning them without disturbing the pile);
khalika (dice games);
ghaṭṭika (hitting a short stick with a long stick);
salākahattha (a game played by dipping the hand in paint or dye, striking the ground or a wall, and requiring the participants to show the figure of an elephant, a horse etc.);
akkha (ball games);
paṅgacīra (blowing through toy pipes made of leaves);
vaṅkaka (ploughing with miniature ploughs);
mokkhacika (turning somersaults);
ciṅgulika (playing with paper windmills);
pattāḷaka (playing with toy measures);
rathaka (playing with toy chariots);
dhanuka (playing with toy bows);
akkharika (guessing at letters written in the air or on one’s back);
manesika (guessing others’ thoughts);
yathāvajja (games involving mimicry of deformities) —

he abstains from such games that are a basis for negligence. This, young Brahman, pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of high and luxurious beds and seats, such as:

spacious couches;
 thrones with animal figures carved on the supports;
 long-haired coverlets;
 multi-colored patchwork coverlets;
 white woollen coverlets
 woollen coverlets embroidered with flowers;
 quilts stuffed with cotton;
 woollen coverlets embroidered with animal figures;
 woollen coverlets with hair on both sides or on one side;
 bedspreads embroidered with gems;
 silk coverlets;
 dance-hall carpets;
 elephant, horse, or chariot rugs;
 rugs of antelope-skins;
 choice spreads made of *kadali*-deer hides;
 spreads with red awnings overhead;
 couches with red cushions for head and feet—

he abstains from the use of such high and luxurious beds and seats. This, young Brahman, pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of such devices for embellishing and beautifying themselves as the following:

rubbing scented powders into the body
 massaging with oils
 bathing in perfumed water
 kneading the limbs
 mirrors
 ointments
 garlands
 scents
 unguents
 face-powders
 make-up
 bracelets
 head-bands
 decorated walking sticks
 ornamented medicine-tubes
 rapiers
 sunshades
 embroidered sandals
 turbans
 diadems
 yaktail whisks
 and long-fringed white robes—

he abstains from the use of such devices for embellishment and beautification. This, young Brahman, pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in frivolous chatter, such as:

talk about kings, thieves, and ministers of state
 talk about armies, dangers, and wars
 talk about food, drink, garments, and lodgings;
 talk about garlands and scents;
 talk about relations, vehicles, villages, towns, cities, and countries;
 talk about women and talk about heroes; s
 treet talk and talk by the well;
 talk about those departed in days gone by;
 rambling chit-chat;
 speculations about the world and about the sea;
 talk about gain and loss—

he abstains from such frivolous chatter. This, young Brahman, pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in wrangling argumentation, (saying to one another):

‘You don’t understand this doctrine and discipline. It is I who understand this doctrine and discipline.’

‘How can you understand this doctrine and discipline?’

‘You’re practising the wrong way. I’m practicing the right way.’

‘I’m being consistent. You’re inconsistent.’

‘What should have been said first you said last, what should have been said last you said first.’

‘What you took so long to think out has been confuted.’

‘Your doctrine has been refuted. You’re defeated. Go, try to save your doctrine, or disentangle yourself now if you can’—

he abstains from such wrangling argumentation. This, young Brahman, pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in running messages and errands for kings, ministers of state, khattiyas, brahmins, householders, or youths, (who command them): ‘Go here, go there, take this, bring that from there’—he abstains from running such messages and errands. This, young Brahman, pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in scheming, talking, hinting, belittling others, and pursuing gain with gain, he abstains from such kinds of scheming and talking. This, young Brahman, pertains to his moral discipline.

THE LARGE SECTION ON MORAL DISCIPLINE

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

- prophesying long life, prosperity etc., or the reverse, from the marks on a person’s limbs, hands, feet, etc;
- divining by means of omens and signs;
- making auguries on the basis of thunderbolts and celestial portents;
- interpreting ominous dreams;
- telling fortunes from marks on the body;
- making auguries from the marks on cloth gnawed by mice;
- offering fire oblations;
- offering oblations from a ladle;
- offering oblations of husks, rice powder, rice grains, ghee and oil to the gods;
- offering oblations from the mouth;
- offering blood-sacrifices to the gods;
- making predictions based on the fingertips;
- determining whether the site for a proposed house or garden is propitious or not;
- making predictions for officers of state;
- laying demons in a cemetery;

laying ghosts;
 knowledge of charms to be pronounced by one living in an earthen house;
 snake charming;
 the poison craft, scorpion craft, rat craft, bird craft, crow craft;
 foretelling the number of years that a man has to live;
 reciting charms to give protection from arrows;
 reciting charms to understand the language of animals—

he abstains from such wrong means of livelihood, from such debased arts. This, young Brahman, pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as interpreting the significance of the colour, shape, and other features of the following items to determine whether they portend fortune or misfortune for their owners: gems, garments, staffs, swords, spears, arrows, bows, other weapons, women, men, boys, girls, slaves, slave-women, elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards, earrings (or house-gables), tortoises, and other animals—

he abstains from such wrong means of livelihood, from such debased arts. This, young Brahman, pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as making predictions to the effect that:

the king will march forth;
 the king will return;
 our king will attack and the enemy king will retreat;
 the enemy king will attack and our king will retreat;
 our king will triumph and the enemy king will be defeated;
 the enemy king will triumph and our king will be defeated;
 thus there will be victory for one and defeat for the other—

he abstains from such wrong means of livelihood, from such debased arts. This, young Brahman, pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be an eclipse of the moon, an eclipse of the sun, an eclipse of a constellation
 the sun and the moon will go on their proper courses
 there will be an aberration of the sun and moon
 the constellations will go on their proper courses
 there will be an aberration of a constellation
 there will be a fall of meteors
 there will be a skyblaze
 there will be an earthquake
 there will be an earth-roar

there will be a rising and setting, a darkening and brightening of the moon, sun,
and constellations
such will be the result of the moon's eclipse, such the result of the sun's eclipse, (and
so on down to) such will be the result of the rising and setting, darkening and
brightening of the moon, sun, and constellations—

he abstains from such wrong means of livelihood, from such debased arts. This, young
Brahman, pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn
their living by a wrong means of livelihood, by such debased arts as predicting:

there will be abundant rain
there will be a drought
there will be a good harvest
there will be a famine
there will be security
there will be danger
there will be sickness
there will be health
or they earn their living by accounting, computation, calculation, the composing of
poetry, and speculations about the world—

he abstains from such wrong means of livelihood, from such debased arts. This, young
Brahman, pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn
their living by a wrong means of livelihood, by such debased arts as:

arranging auspicious dates for marriages, both those in which the bride is brought
home and those in which she is sent out
arranging auspicious dates for betrothals and divorces
arranging auspicious dates for the accumulation or expenditure of money
reciting charms to make people lucky or unlucky
rejuvenating the foetuses of abortive women
reciting spells to bind a man's tongue, to paralyze his jaws, to make him lose control
over his hands, or to bring on deafness
obtaining oracular answers to questions by means of a mirror, a girl, or a god
worshipping the sun
worshipping Mahābrahmā
bringing forth flames from the mouth
invoking the goddess of luck—

he abstains from such wrong means of livelihood, from such debased arts. This, young
Brahman, pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn
their living by a wrong means of livelihood, by such debased arts as:

promising gifts to deities in return for favours

fulfilling such promises
 demonology
 reciting spells after entering an earthen house
 inducing virility and impotence
 preparing and consecrating sites for a house
 giving ceremonial mouthwashes and ceremonial bathing
 offering sacrificial fires
 administering emetics, purgatives, expectorants, and phlegmagogues
 administering medicines through the ear and through the nose, administering
 ointments and counter-ointments, practising fine surgery on the eyes and ears,
 practising general surgery on the body, practising as a children's doctor—

he abstains from such wrong means of livelihood, from such debased arts. This, young Brahman, pertains to his moral discipline.

“Young Brahman, the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Just as a head-anointed noble warrior who has defeated his enemies sees no danger anywhere from his enemies, so the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Endowed with this noble aggregate of moral discipline, he experiences within himself a blameless happiness. In this way, young Brahman, the bhikkhu is possessed of moral discipline.

‘This, young Brahman, is that so noble body of doctrine regarding right conduct, of which that Exalted One was wont to speak in praise; to which he used to incite the folk, in which he established them, and made them firm.’

‘And there is yet something further, according to this system, still to be done.’

‘Wonderful is this, Ānanda, and mysterious—both that this so noble group of conduct is well-rounded, not incomplete; and that I perceive no other, like unto it, among the other Samaṇas and Brāhmaṇas outside of this communion. And were they also to perceive such in themselves, then would they be satisfied with thus much, and would say: “So far is enough. We have done thus much. The aim of our Samaṇaship has been reached.” But you, Ānanda, on the other hand, say: “There is yet something further, according to your system, still to be done.”’

Here ends the First Portion for Recitation in the Subha Sutta.

‘And what, Ānanda, is this so noble body of doctrine regarding self-concentration (Samādhi) in praise of which the venerable Gotama was wont to speak; to which he used to incite the folk, in which he established them, and made them firm?’

RESTRAINT OF THE SENSE FACULTIES

“And how, young Brahman, does the bhikkhu guard the doors of his sense faculties? Herein, young Brahman, having seen a form with the eye, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the eye, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the eye, and achieves restraint over the faculty of the eye.

Having heard a sound with the ear the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the ear, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the ear, and achieves restraint over the faculty of the ear.

Having smelled an odour with the nose the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the nose, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the nose, and achieves restraint over the faculty of the nose.

Having tasted a flavour with the tongue the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the tongue, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the tongue, and achieves restraint over the faculty of the tongue.

Having touched a tangible object with the body the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the body, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the body, and achieves restraint over the faculty of the body.

Having cognized a mind-object with the mind, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the mind, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the mind, and achieves restraint over the faculty of the mind. Endowed with this noble restraint of the sense faculties, he experiences within himself an unblemished happiness. In this way, young Brahman, the bhikkhu guards the doors of the sense faculties.

MINDFULNESS AND CLEAR COMPREHENSION

“And how, young Brahman, is the bhikkhu endowed with mindfulness and clear comprehension? Herein, young Brahman, in going forward and returning, the bhikkhu acts with clear comprehension. In looking ahead and looking aside, he acts with clear comprehension. In bending and stretching the limbs, he acts with clear comprehension. In wearing his robes and cloak and using his alms-bowl, he acts with clear comprehension. In eating, drinking, chewing, and tasting, he acts with clear comprehension. In defecating and urinating, he acts with clear comprehension. In going, standing, sitting, lying down, waking up, speaking, and remaining silent, he acts with clear comprehension. In this way, young Brahman, the bhikkhu is endowed with mindfulness and clear comprehension.

CONTENTMENT

“And how, young Brahman, is the bhikkhu content? Herein, young Brahman, a bhikkhu is content with robes to protect his body and almsfood to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. Just as a bird, wherever it goes, flies with its wings as its only burden, in the same way a bhikkhu is content with robes to protect his body and almsfood to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. In this way, young Brahman, the bhikkhu is content.

THE ABANDONING OF THE HINDRANCES

“Endowed with this noble aggregate of moral discipline, this noble restraint over the sense faculties, this noble mindfulness and clear comprehension, and this noble contentment, he resorts to a secluded dwelling—a forest, the foot of a tree, a mountain, a glen, a hillside cave, a cremation ground, a jungle grove, the open air, a heap of straw. After returning from his alms-round, following his meals, he sits down, crosses his legs, holds his body erect, and sets up mindfulness before him.

“Having abandoned covetousness for the world, he dwells with a mind free from covetousness; he purifies his mind from covetousness. Having abandoned ill will and hatred, he dwells with a benevolent mind, sympathetic for the welfare of all living beings; he purifies his mind from ill will and hatred. Having abandoned dullness and drowsiness, he dwells perceiving light, mindful and clearly comprehending; he purifies his mind from dullness and drowsiness. Having abandoned restlessness and worry, he dwells at ease within himself, with a peaceful mind; he purifies his mind from restlessness and worry. Having abandoned doubt, he dwells as one who has passed beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

“Young Brahman, suppose a man were to take a loan and apply it to his business, and his business were to succeed, so that he could pay back his old debts and would have enough money left over to maintain a wife. He would reflect on this, and as a result he would become glad and experience joy.

“Again, young Brahman, suppose a man were to become sick, afflicted, gravely ill, so that he could not enjoy his food and his strength would decline. After some time he would recover from that illness and would enjoy his food and regain his bodily strength. He would reflect on this, and as a result he would become glad and experience joy.

“Again, young Brahman, suppose a man were locked up in a prison. After some time he would be released from prison, safe and secure, with no loss of his possessions. He would reflect on this, and as a result he would become glad and experience joy.

“Again, young Brahman, suppose a man were a slave, without independence, subservient to others, unable to go where he wants. After some time he would be released from slavery and gain his independence; he would no longer be subservient to others but a free man able to go where he wants. He would reflect on this, and as a result he would become glad and experience joy.

“Again, young Brahman, suppose a man with wealth and possessions were travelling along a desert road where food was scarce and dangers were many. After some time he would cross over the desert and arrive safely at a village which is safe and free from danger. He would reflect on this, and as a result he would become glad and experience joy.

“In the same way, young Brahman, when a bhikkhu sees that these five hindrances are unabandoned within himself, he regards that as a debt, as a sickness, as confinement in prison, as slavery, as a desert road.

“But when he sees that these five hindrances have been abandoned within himself, he regards that as freedom from debt, as good health, as release from prison, as freedom from slavery, as a place of safety.

“When he sees that these five hindrances have been abandoned within himself, gladness arises. When he is gladdened, rapture arises. When his mind is filled with rapture, his body becomes tranquil; tranquil in body, he experiences happiness; being happy, his mind becomes concentrated.

THE FIRST JHĀNA

“Quite secluded from sense pleasures, secluded from unwholesome states, he enters and dwells in the first jhāna, which is accompanied by applied and sustained thought and filled with the rapture and happiness born of seclusion. He drenches, steeps, saturates, and suffuses his body with this rapture and happiness born of seclusion, so that there is no part of his entire body which is not suffused by this rapture and happiness.

“Young Brahman, suppose a skilled bath attendant or his apprentice were to pour soap-powder into a metal basin, sprinkle it with water, and knead it into a ball, so that the ball of soap-powder be pervaded by moisture, encompassed by moisture, suffused with moisture inside and out, yet would not trickle. In the same way, young Brahman, the bhikkhu drenches, steeps, saturates, and suffuses his body with the rapture and happiness born of seclusion, so that there is no part of his entire body which is not suffused by this rapture and happiness. This pertains to his *samādhi*.

THE SECOND JHĀNA

“Further, young Brahman, with the subsiding of applied and sustained thought, the bhikkhu enters and dwells in the second jhāna, which is accompanied by internal confidence and unification of mind, is without applied and sustained thought, and is filled with the rapture and happiness born of concentration. He drenches, steeps, saturates, and suffuses his body with this rapture and happiness born of concentration, so that there is no part of his entire body which is not suffused by this rapture and happiness.

“Young Brahman, suppose there were a deep lake whose waters welled up from below. It would have no inlet for water from the east, west, north, or south, nor would it be refilled from time to time with showers of rain; yet a current of cool water, welling up from within the lake, would drench, steep, saturate and suffuse the whole lake, so that there would be no part of that entire lake which is not suffused with the cool water. In the same way, young Brahman, the bhikkhu drenches, steeps, saturates, and suffuses his body with the rapture and happiness born of concentration, so that there is no part of his entire body which is not suffused by this rapture and happiness. This too pertains to his *samādhi*.

THE THIRD JHĀNA

“Further, young Brahman, with the fading away of rapture, the bhikkhu dwells in equanimity, mindful and clearly comprehending, and experiences happiness with the body. Thus he enters and dwells in the third jhāna, of which the noble ones declare: ‘He dwells happily with equanimity and mindfulness.’ He drenches, steeps, saturates, and suffuses his body with this happiness free from rapture, so that there is no part of his entire body which is not suffused by this happiness.

“Young Brahman, suppose in a lotus pond there were blue, white, or red lotuses that have been born in the water, grow in the water, and never rise up above the water, but flourish immersed in the water. From their tips to their roots they would be drenched, steeped, saturated, and suffused with cool water, so that there would be no part of those lotuses not suffused with cool water. In the same way, young Brahman, the bhikkhu drenches, steeps, saturates and suffuses his body with the happiness free from rapture, so that there is no part of his entire body which is not suffused by this happiness. This too pertains to his *samādhi*.

THE FOURTH JHĀNA

“Further, young Brahman, with the abandoning of pleasure and pain, and with the previous passing away of joy and grief, the bhikkhu enters and dwells in the fourth jhāna, which is neither pleasant nor painful and contains mindfulness fully purified by equanimity. He sits suffusing his body with a pure bright mind, so that there is no part of his entire body not suffused by a pure bright mind.

“Young Brahman, suppose a man were to be sitting covered from the head down by a white cloth, so that there would be no part of his entire body not suffused by the white cloth. In the same way, young Brahman, the bhikkhu sits suffusing his body with a pure bright mind, so that there is no part of his entire body not suffused by a pure bright mind. This too pertains to his *samādhi*.

“This, young Brahman, is that so noble body of doctrine regarding *samādhi*, of which that Exalted One was wont to speak in praise; to which he used to incite the folk, in which he established them, and made them firm.’

‘And what, Ānanda, is this so noble body of doctrine regarding intellect (Paññā) in praise of which the venerable Gotama was wont to speak; to which he used to incite the folk, in which he established them, and made them firm?’

INSIGHT KNOWLEDGE

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady and attained to imperturbability, he directs and inclines it to knowledge and vision. He understands thus: ‘This is my body, having material form, composed of the four primary elements, originating from father and mother, built up out of rice and gruel, impermanent, subject to rubbing and pressing, to dissolution and dispersion. And this is my consciousness, supported by it and bound up with it.’

“Young Brahman, suppose there were a beautiful beryl gem of purest water, eight-faceted, well cut, clear, limpid, flawless, endowed with all excellent qualities. And through it there would run a blue, yellow, red, white, or brown thread. A man with keen sight, taking it in his hand, would reflect upon it thus: ‘This is a beautiful beryl gem of purest water, eight faceted, well cut, clear, limpid, flawless, endowed with all excellent qualities. And running through it there is this blue, yellow, red, white, or brown thread.’ In the same way, young Brahman, when his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady and attained to imperturbability the bhikkhu directs and inclines it to knowledge and vision and understands thus: ‘This is my body, having material form, composed of the four primary elements, originating from father and mother, built

up out of rice and gruel, impermanent, subject to rubbing and pressing, to dissolution and dispersion. And this is my consciousness, supported by it and bound up with it.' This, too, young Brahman, pertains to his wisdom.

THE KNOWLEDGE OF THE MIND-MADE BODY

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates another body having material form, mind-made, complete in all its parts, not lacking any faculties.

“Young Brahman, suppose a man were to draw out a reed from its sheath. He would think: ‘This is the reed; this is the sheath. The reed is one thing, the sheath another, but the reed has been drawn out from the sheath.’ Or suppose a man were to draw a sword out from its scabbard. He would think: ‘This is the sword; this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the scabbard.’ Or suppose a man were to pull a snake out from its slough. He would think: ‘This is the snake; this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough.’ In the same way, young Brahman, his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates another body having material form, mind-made, complete in all its parts, not lacking any faculties. This too, young Brahman, pertains to his wisdom.

THE KNOWLEDGE OF THE MODES OF SUPERNORMAL POWER

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the modes of supernormal power. He exercises the various modes of supernormal power: having been one, he becomes many and having been many, he becomes one; he appears and vanishes; he goes unimpeded through walls, ramparts, and mountains as if through space; he dives in and out of the earth as if it were water; he walks on water without sinking as if it were earth; sitting cross-legged he travels through space like a winged bird; with his hand he touches and strokes the sun and the moon, so mighty and powerful; he exercises mastery over the body as far as the Brahma-world.

“Young Brahman, suppose a skilled potter or his apprentice were to make and fashion out of well-prepared clay whatever kind of vessel he might desire. Or suppose a skilled ivory-worker or his apprentice were to make and fashion out of well-prepared ivory whatever kind of ivory work he might desire. Or suppose a skilled goldsmith or his apprentice were to make and fashion out of well-prepared gold whatever kind of gold work he might desire. In the same way, young Brahman, when his mind is thus concentrated, pure and bright unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the modes of supernormal power. He exercises the various modes of supernormal power: having been one, he becomes many and having been many, he becomes one; he appears and vanishes; he goes unimpeded through walls, ramparts, and mountains as if through space; he dives in and out of the earth as if it were water; he walks on water without sinking as if it were earth; sitting cross-legged he travels through space

like a winged bird; with his hand he touches and strokes the sun and the moon, so mighty and powerful; he exercises mastery over the body as far as the Brahma-world. This too, young Brahman, pertains to his wisdom.

THE KNOWLEDGE OF THE DIVINE EAR

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the divine ear-element. With the divine ear-element, which is purified and surpasses the human, he hears both kinds of sound, the divine and the human, those which are distant and those which are near.

“Young Brahman, suppose a man travelling along a highway were to hear the sounds of kettledrums, tambours, horns, cymbals and tom-toms, and would think: ‘This is the sound of kettledrums, this is the sound of tambours, this the sound of horns, cymbals and tom-toms.’ In the same way, young Brahman, when his mind is thus concentrated, pure and bright unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the divine ear-element. With the divine ear-element, which is purified and surpasses the human, he hears both kinds of sound, the divine and the human, those which are distant and those which are near. This too, young Brahman, pertains to his wisdom.

THE KNOWLEDGE ENCOMPASSING THE MINDS OF OTHERS

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of encompassing the minds (of others). He understands the minds of other beings and persons, having encompassed them with his own mind. He understands a mind with lust as a mind with lust and a mind without lust as a mind without lust; he understands a mind with hatred as a mind with hatred and a mind without hatred as a mind without hatred; he understands a mind with delusion as a mind with delusion and a mind without delusion as a mind without delusion; he understands a contracted mind as a contracted mind and a distracted mind as a distracted mind; he understands an exalted mind as an exalted mind and an unexalted mind as an unexalted mind; he understands a surpassable mind as a surpassable mind and an unsurpassable mind as an unsurpassable mind; he understands a concentrated mind as a concentrated mind and an unconcentrated mind as an unconcentrated mind; he understands a liberated mind as a liberated mind and an unliberated mind as an unliberated mind.

“Young Brahman, suppose a young man or woman, fond of ornaments, examining his or her own facial reflection in a pure bright mirror or in a bowl of clear water, would know, if there were a mole, ‘It has a mole,’ and if there were no mole, ‘It has no mole.’ In the same way, young Brahman, when his mind is thus concentrated, pure and bright unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of encompassing the minds (of others). He understands the minds of other beings and persons, having encompassed them with his own mind. He understands a mind with lust as a mind with lust and a mind without lust as a mind without lust; he understands a mind with hatred as a mind with hatred and a mind without hatred as a mind without hatred; he understands a mind with delusion as a mind

with delusion and a mind without delusion as a mind without delusion; he understands a contracted mind as a contracted mind and a distracted mind as a distracted mind; he understands an exalted mind as an exalted mind and an unexalted mind as an unexalted mind; he understands a surpassable mind as a surpassable mind and an unsurpassable mind as an unsurpassable mind; he understands a concentrated mind as a concentrated mind and an unconcentrated mind as an unconcentrated mind; he understands a liberated mind as a liberated mind and an unliberated mind as an unliberated mind. This too, young Brahman, pertains to his wisdom.

THE KNOWLEDGE OF RECOLLECTING PAST LIVES

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of recollecting past lives. He recollects his numerous past lives, that is, one birth, two births, three, four, or five births; ten, twenty, thirty, forty, or fifty births; a hundred births, a thousand births, a hundred thousand births; many aeons of world contraction, many aeons of world expansion, many aeons of world contraction and expansion, (recollecting): ‘There I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state I re-arose here.’ Thus he recollects his numerous past lives in their modes and their details.

“Young Brahman, suppose a man were to go from his own village to another village, then from that village to still another village, and then from that village he would return to his own village. He would think to himself: ‘I went from my own village to that village. There I stood in such a way, sat in such a way, spoke in such a way, and remained silent in such a way. From that village I went to still another village. There too I stood in such a way, sat in such a way, spoke in such a way, and remained silent in such a way. From that village I returned to my own village.’ In the same way, young Brahman, when his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of recollecting past lives. He recollects his numerous past lives, that is, one birth, two births, three, four, or five births; ten, twenty, thirty, forty, or fifty births; a hundred births, a thousand births, a hundred thousand births; many aeons of world contraction, many aeons of world expansion, many aeons of world contraction and expansion, (recollecting): ‘There I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state I re-arose here.’ Thus he recollects his numerous past lives in their modes and their details. This too, young Brahman, pertains to his wisdom.

THE KNOWLEDGE OF THE DIVINE EYE

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare according to their kamma, thus: ‘These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views, and undertook actions governed by wrong views—with the breakup of the body, after death, have reappeared in the plane of misery, the bad destinations, the lower realms, in hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, held right views, and undertook actions governed by right views—with the breakup of the body, after death, have reappeared in the good destinations, in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare in accordance with their kamma.

“Young Brahman, suppose in a central square there were a building with an upper terrace, and a man with keen sight standing there were to see people entering a house, leaving it, walking along the streets, and sitting in the central square. He would think to himself: ‘Those people are entering the house, those are leaving it, those are walking along the streets, and those are sitting in the central square.’ In the same way, young Brahman, when his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare according to their kamma, thus: ‘These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views, and undertook actions governed by wrong views—with the breakup of the body, after death, have reappeared in the plane of misery, the bad destinations, the lower realms, in hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, held right views, and undertook actions governed by right views—with the breakup of the body, after death, have reappeared in the good destinations, in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare in accordance with their kamma. This too, young Brahman, pertains to his wisdom.

THE KNOWLEDGE OF THE DESTRUCTION OF THE CANKERS

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the destruction of the cankers. He understands as it really is: ‘This is suffering.’ He understands as it really is: ‘This is the origin of suffering.’ He understands as it really is: ‘This is the cessation of suffering.’ He understands as it really is: ‘This is the way leading to the cessation of suffering.’ He understands as it really is: ‘These are the cankers.’

He understands as it really is: ‘This is the origin of the cankers.’ He understands as it really is: ‘This is the cessation of the cankers.’ He understands as it really is: ‘This is the way leading to the cessation of the cankers.’

“Knowing and seeing thus, his mind is liberated from the canker of sensual desire, from the canker of existence, and from the canker of ignorance. When it is liberated, the knowledge arises: ‘It is liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is nothing further beyond this.’

“Young Brahman, suppose in a mountain glen there were a lake with clear water, limpid and unsullied. A man with keen sight, standing on the bank, would see oyster-shells, sand and pebbles, and shoals of fish moving about and keeping still. He would think to himself: ‘This is a lake with clear water, limpid and unsullied, and there within it are oyster-shells, sand and pebbles, and shoals of fish moving about and keeping still.’

“In the same way, young Brahman, when his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the destruction of the cankers. He understands as it really is: ‘This is suffering.’ He understands as it really is: ‘This is the origin of suffering.’ He understands as it really is: ‘This is the cessation of suffering.’ He understands as it really is: ‘This is the way leading to the cessation of suffering.’ He understands as it really is: ‘These are the cankers.’ He understands as it really is: ‘This is the origin of the cankers.’ He understands as it really is: ‘This is the cessation of the cankers.’ He understands as it really is: ‘This is the way leading to the cessation of the cankers.’

“Knowing and seeing thus, his mind is liberated from the canker of sensual desire, from the canker of existence, and from the canker of ignorance. When it is liberated, the knowledge arises: ‘It is liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is nothing further beyond this.’

‘This, young Brahman, is that so noble body of doctrine regarding intellect, of which that Exalted One was wont to speak in praise; to which he used to incite the folk, in which he established them, and made them firm.’

‘Wonderful is this, Ānanda, and mysterious—both that this so noble group of doctrine regarding intellect is well-rounded, not incomplete; and that I perceive no other, like unto it among the other Samaṇas and Brāhmaṇas outside of this communion. And there is not, in this matter, anything further to be accomplished. Most excellent, Ānanda, are the words of thy mouth, most excellent! Just as if a man were to set up that which has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who have eyes could see external forms—just even so has the truth been made known to me, in many a figure, by the venerable Ānanda. And I, even I, betake myself to that venerable Gotama as my guide, to the truth, and to the Order. May the venerable Ānanda receive me as an adherent, as one who, from this day forth, as long as life endures, has taken them as his guide.’

Here ends the Subha Suttanta.

DĪGHA NIKĀYA
KEVAṬṬA (KEVAṬṬA) SUTTA

11. TO KEVAṬṬA

THUS HAVE I HEARD. Once the Exalted One was staying at Nāḷanda in Pāvārika's mango grove. At that time, Kevaṭṭa, a young householder, approached the Exalted One, paid homage to him, and sat down to one side. Seated, he said to the Exalted One:

“Venerable Sir, this Nāḷanda of ours is influential and prosperous, populous, crowded with people devoted to the Exalted One. It would be well if the Exalted One were to have some monk perform a miracle by the power surpassing that of ordinary men. Then would this Nāḷanda of ours become even so much more devoted to the Exalted One.”

In reply the Exalted One said to him:

“But, Kevaṭṭa, this is not how I give instruction to the monks: ‘Come now, monks; perform a miracle, by the power surpassing that of ordinary men, for the lay folk clad in their garments of white!’”

And a second time Kevaṭṭa made the same request to the Exalted One, and received a second time the same reply.

And a third time Kevaṭṭa, the young householder, addressed the Exalted One, and said:

“I do not wish to be importunate to the Exalted One. I only say that this Nāḷanda of ours is influential and prosperous, populous, crowded with people devoted to the Exalted One. It would be well if the Exalted One were to have some monk perform a miracle by the power surpassing that of ordinary men. Then this Nāḷanda of ours would become even so much more devoted to the Exalted One.”

“Kevaṭṭa, there are three sorts of miracles which I have made known to others, having myself understood and realized them. And what are the three? The miracle of psychic power, the miracle of telepathy, and the miracle of instruction.

“And what, Kevaṭṭa, is the miracle of psychic power?”

“Here, Kevaṭṭa, a monk wields the various psychic powers: having been one, he becomes many and having been many, he becomes one; he appears and vanishes; he goes unimpeded through walls, ramparts, and mountains as if through space; he dives in and out of the earth as if it were water; he walks on water without sinking as if it were earth; sitting cross-legged he travels through space like a winged bird; with his hand he touches and strokes the sun and the moon, so mighty and powerful; he exercises mastery over the body as far as the Brahmā-world. Then someone who has faith and trust sees him doing these things.

“He then tells this to an unbeliever, saying: ‘Wonderful and marvelous, Sir, is the psychic power and potency of that recluse. For truly I saw him exercising that psychic power in various ways: having been one, he becomes many and having been many, he becomes one; he appears and vanishes; he goes unimpeded through walls, ramparts, and mountains as if through space; he dives in and out of the earth as if it were water; he walks on water without sinking as if it were earth; sitting cross-legged he travels through space like a winged bird; with his hand he touches and strokes the sun and the moon, so mighty and powerful; he exercises mastery over the body as far as the Brahmā-world.’

“Then that unbeliever might say to him: ‘Well, Sir! there is a certain charm called the Gandhāra Charm. It is by means of this charm that he performs all this.’

“Now what think you, Kevaṭṭa? Might not an unbeliever so say?”

“Yes, Sir, he might.”

“Well, Kevaṭṭa, it is because of this, seeing the danger of such miracles, I dislike, reject and despise them.

“And what, Kevaṭṭa, is the miracle of telepathy?”

“Here, a monk reads the minds of other beings, of other people, reads their mental states, their thoughts and ponderings, and says: ‘That is how your mind is, that is how it inclines, that is in your heart.’ Then someone who has faith and trust sees him doing these things.

“He then tells this to an unbeliever, saying: ‘Wonderful and marvelous, Sir, is the telepathic power and potency of that recluse. For truly I saw him reading the minds of other beings, of other people, reading their mental states, their thoughts and ponderings, and saying: ‘That is how your mind is, that is how it inclines, that is in your heart.’”

“Then that unbeliever should say to him: ‘Well, Sir! there is a certain charm called the Manika Charm. It is by means of this charm that he performs all this.’

“Now what think you, Kevaṭṭa? Might not an unbeliever so say?”

“Yes, Sir, he might.”

“Well, Kevaṭṭa, it is because of this, seeing the danger of such miracles, I dislike, reject and despise them.

THE MIRACLE OF INSTRUCTION

“And what, Kevaṭṭa, is the miracle of instruction?”

“Here, Kevaṭṭa, a monk teaches in this way:

“Reason in this way, do not reason in that way. Consider this, and not that. Get rid of this disposition, train yourself, and remain in that.’ This, Kevaṭṭa, is what is called ‘The miracle of instruction.’

“Further, Kevaṭṭa, a Tathāgata arises in the world, a worthy one, perfectly enlightened, endowed with clear knowledge and conduct, accomplished, a knower of the world, unsurpassed trainer of men to be tamed, teacher of devas and men, enlightened and exalted. Having realized by his own direct knowledge this world with its devas, its Māras,

and its Brahmās, this generation with its recluses and brahmins, its rulers and people, he makes it known to others. He teaches the Dhamma that is good in the beginning, good in the middle, and good in the end, possessing meaning and phrasing; he reveals the holy life that is fully complete and purified.

“A householder, or a householder’s son, or one born into some other family, hears the Dhamma. Having heard the Dhamma, he gains faith in the Tathāgata. Endowed with such faith, he reflects: ‘The household life is crowded, a path of dust. Going forth is like the open air. It is not easy for one dwelling at home to lead the perfectly complete, perfectly purified holy life, bright as a polished conch. Let me then shave off my hair and beard, put on saffron robes, and go forth from home to homelessness.’

“After some time he abandons his accumulation of wealth, be it large or small; he abandons his circle of relatives, be it large or small; he shaves off his hair and beard, puts on saffron robes, and goes forth from home to homelessness.

“When he has thus gone forth, he lives restrained by the restraint of the Pātimokkha, possessed of proper behavior and resort. Having taken up the rules of training, he trains himself in them, seeing danger in the slightest faults. He comes to be endowed with wholesome bodily and verbal action, his livelihood is purified, and he is possessed of moral discipline. He guards the doors of his sense faculties, is endowed with mindfulness and clear comprehension, and is content.

THE SMALL SECTION ON MORAL DISCIPLINE

“And how, Kevaṭṭa, is the monk possessed of moral discipline? Herein, Kevaṭṭa, having abandoned the destruction of life, the monk abstains from the destruction of life. He has laid down the rod and weapon and dwells conscientious, full of kindness, sympathetic for the welfare of all living beings. This pertains to his moral discipline.

“Having abandoned taking what is not given, he abstains from taking what is not given. Accepting and expecting only what is given, he lives in honesty with a pure mind. This too pertains to his moral discipline.

“Having abandoned incelibacy, he leads the holy life of celibacy. He dwells aloof and abstains from the village practice of sexual intercourse. This too pertains to his moral discipline.

“Having abandoned false speech, he abstains from falsehood. He speaks only the truth, he lives devoted to truth; trustworthy and reliable, he does not deceive anyone in the world. This too pertains to his moral discipline.

“Having abandoned slander, he abstains from slander. He does not repeat elsewhere what he has heard here in order to divide others from the people here, nor does he repeat here what he has heard elsewhere in order to divide these from the people there. Thus he is a reconciler of those who are divided and a promoter of friendships. Rejoicing, delighting, and exulting in concord, he speaks only words that are conducive to concord. This too pertains to his moral discipline.

“Having abandoned harsh speech, he abstains from harsh speech. He speaks only such words as are gentle, pleasing to the ear, endearing, going to the heart, polite, amiable and agreeable to the manyfolk. This too pertains to his moral discipline.

“Having abandoned idle chatter, he abstains from idle chatter. He speaks at the right time, speaks what is factual and beneficial, speaks on the Dhamma and the Discipline. His words are worth treasuring; they are timely, backed by reasons, measured, and connected with the good. This too pertains to his moral discipline.

“He abstains from damaging seed and plant life.

“He eats only in one part of the day, refraining from food at night and from eating at improper times.

“He abstains from dancing, singing, instrumental music, and from witnessing unsuitable shows.

“He abstains from wearing garlands, embellishing himself with scents, and beautifying himself with unguents.

“He abstains from high and luxurious beds and seats.

“He abstains from accepting gold and silver.

“He abstains from accepting uncooked grain, raw meat, women and girls, male and female slaves, goats and sheep, fowl and swine, elephants, cattle, horses and mares.

“He abstains from accepting fields and lands.

“He abstains from running messages and errands.

“He abstains from buying and selling.

“He abstains from dealing with false weights, false metals, and false measures.

“He abstains from the crooked ways of bribery, deception, and fraud.

“He abstains from mutilating, executing, imprisoning, robbery, plunder, and violence.

“This too pertains to his moral discipline.

THE INTERMEDIATE SECTION ON MORAL DISCIPLINE

“Whereas some recluses and brahmins, while living on food offered by the faithful, continually cause damage to seed and plant life—to plants propagated from roots, stems, joints, buds, and seeds—he abstains from damaging seed and plant life. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of stored-up goods, such as stored-up food, drinks, garments, vehicles, bedding, scents, and comestibles—he abstains from the use of stored-up goods. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, attend unsuitable shows, such as:

shows featuring dancing, singing, or instrumental music;
 theatrical performances;
 narrations of legends
 music played by hand-clapping, cymbals, and drums;
 picture houses;
 acrobatic performances;
 combats of elephants, horses, buffaloes, bulls, goats, rams, cocks and quails;
 stick-fights, boxing, and wrestling;
 sham-fights, roll-calls, battle-arrays, and regimental reviews—

he abstains from attending such unsuitable shows. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, indulge in the following games and recreations:

aṭṭhapada (a game played on an eight-row chessboard);
dasapada (a game played on a ten-row chessboard);
ākāsa (played by imagining a board in the air);
parihārapatha (“hopscotch,” a diagram is drawn on the ground and one has to jump in the allowable spaces avoiding the lines);
santika (“spillikins,” assembling the pieces in a pile, removing and returning them without disturbing the pile);
khalika (dice games);
ghaṭṭika (hitting a short stick with a long stick);
salākahattha (a game played by dipping the hand in paint or dye, striking the ground or a wall, and requiring the participants to show the figure of an elephant, a horse etc.);
akkha (ball games);
paṅgacīra (blowing through toy pipes made of leaves);
vaṅkaka (ploughing with miniature ploughs);
mokkhacika (turning somersaults);
ciṅgulika (playing with paper windmills);
pattāḷaka (playing with toy measures);
rathaka (playing with toy chariots);
dhanuka (playing with toy bows);
akkharika (guessing at letters written in the air or on ones back);
manesika (guessing others’ thoughts);
yathāvajja (games involving mimicry of deformities)—

he abstains from such games that are a basis for negligence. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of high and luxurious beds and seats, such as:

spacious couches;
 thrones with animal figures carved on the supports;
 long-haired coverlets;

multi-colored patchwork coverlets;
 white woolen coverlets
 woolen coverlets embroidered with flowers;
 quilts stuffed with cotton;
 woolen coverlets embroidered with animal figures;
 woolen coverlets with hair on both sides or on one side;
 bedspreads embroidered with gems;
 silk coverlets;
 dance-hall carpets;
 elephant, horse, or chariot rugs;
 rugs of antelope-skins;
 choice spreads made of kadali-deer hides;
 spreads with red awnings overhead;
 couches with red cushions for head and feet—

he abstains from the use of such high and luxurious beds and seats. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of such devices for embellishing and beautifying themselves as the following:

rubbing scented powders into the body
 massaging with oils
 bathing in perfumed water
 kneading the limbs
 mirrors
 ointments
 garlands
 scents
 unguents
 face-powders
 make-up
 bracelets
 head-bands
 decorated walking sticks
 ornamented medicine-tubes
 rapiers
 sunshades
 embroidered sandals
 turbans
 diadems
 yaktail whisks
 and long-fringed white robes—

he abstains from the use of such devices for embellishment and beautification. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in frivolous chatter, such as:

talk about kings, thieves, and ministers of state
 talk about armies, dangers, and wars
 talk about food, drink, garments, and lodgings;
 talk about garlands and scents;
 talk about relations, vehicles, villages, towns, cities, and countries;
 talk about women and talk about heroes;
 street talk and talk by the well;
 talk about those departed in days gone by;
 rambling chit-chat;
 speculations about the world and about the sea;
 talk about gain and loss—

he abstains from such frivolous chatter. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in wrangling argumentation, (saying to one another):

‘You don’t understand this doctrine and discipline. It is I who understand this doctrine and discipline.’

‘How can you understand this doctrine and discipline?’

‘You’re practicing the wrong way. I’m practicing the right way.’

‘I’m being consistent. You’re inconsistent.’

‘What should have been said first you said last, what should have been said last you said first.’

‘What you took so long to think out has been confuted.’

‘Your doctrine has been refuted. You’re defeated. Go, try to save your doctrine, or disentangle yourself now if you can’—

he abstains from such wrangling argumentation. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in running messages and errands for kings, ministers of state, khattiyas, brahmins, householders, or youths, (who command them): ‘Go here, go there, take this, bring that from there’—he abstains from running such messages and errands. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in scheming, talking, hinting, belittling others, and pursuing gain with gain, he abstains from such kinds of scheming and talking. This too pertains to his moral discipline.

THE LARGE SECTION ON MORAL DISCIPLINE

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

prophesying long life, prosperity etc., or the reverse, from the marks on a person’s
 limbs, hands, feet, etc.;

divining by means of omens and signs;
 making auguries on the basis of thunderbolts and celestial portents;
 interpreting ominous dreams;
 telling fortunes from marks on the body;
 making auguries from the marks on cloth gnawed by mice;
 offering fire oblations;
 offering oblations from a ladle;
 offering oblations of husks, rice powder, rice grains, ghee and oil to the gods;
 offering oblations from the mouth;
 offering blood-sacrifices to the gods;
 making predictions based on the fingertips;
 determining whether the site for a proposed house or garden is propitious or not;
 making predictions for officers of state;
 laying demons in a cemetery;
 laying ghosts;
 knowledge of charms to be pronounced by one living in an earthen house;
 snake charming;
 the poison craft, scorpion craft, rat craft, bird craft, crow craft;
 foretelling the number of years that a man has to live;
 reciting charms to give protection from arrows;
 reciting charms to understand the language of animals—

**HE ABSTAINS FROM SUCH WRONG MEANS OF LIVELIHOOD,
FROM SUCH DEBASED ARTS. THIS TOO PERTAINS TO HIS
MORAL DISCIPLINE.**

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as interpreting the significance of the color, shape, and other features of the following items to determine whether they portend fortune or misfortune for their owners: gems, garments, staffs, swords, spears, arrows, bows, other weapons, women, men, boys, girls, slaves, slave-women, elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards, earrings (or house-gables), tortoises, and other animals—he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as making predictions to the effect that:

the king will march forth;
 the king will return;
 our king will attack and the enemy king will retreat;
 our enemy king will attack and our king will retreat;
 our king will triumph and the enemy king will be defeated;
 the enemy king will triumph and our king will be defeated;
 thus there will be victory for one and defeat for the other—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be an eclipse of the moon, an eclipse of the sun, an eclipse of a constellation
 the sun and the moon will go on their proper courses
 there will be an aberration of the sun and moon
 the constellations will go on their proper courses
 there will be an aberration of a constellation
 there will be a fall of meteors
 there will be a skyblaze
 there will be an earthquake
 there will be an earth-roar
 there will be a rising and setting, a darkening and brightening of the moon, sun, and constellations
 such will be the result of the moon’s eclipse, such the result of the sun’s eclipse, (and so on down to) such will be the result of the rising and setting, darkening and brightening of the moon, sun, and constellations—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be abundant rain
 there will be a drought
 there will be a good harvest
 there will be a famine
 there will be security
 there will be danger
 there will be sickness
 there will be health
 or they earn their living by accounting, computation, calculation, the composing of poetry, and speculations about the world—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

arranging auspicious dates for marriages, both those in which the bride is brought home and those in which she is sent out
 arranging auspicious dates for betrothals and divorces
 arranging auspicious dates for the accumulation or expenditure of money
 reciting charms to make people lucky or unlucky

rejuvenating the fetuses of abortive women
 reciting spells to bind a man's tongue, to paralyze his jaws, to make him lose control
 over his hands, or to bring on deafness
 obtaining oracular answers to questions by means of a mirror, a girl, or a god
 worshipping the sun
 worshipping Mahābrahmā
 bringing forth flames from the mouth
 invoking the goddess of luck—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

promising gifts to deities in return for favors
 fulfilling such promises
 demonology
 reciting spells after entering an earthen house
 inducing virility and impotence
 preparing and consecrating sites for a house
 giving ceremonial mouthwashes and ceremonial bathing
 offering sacrificial fires
 administering emetics, purgatives, expectorants, and phlegmagogues
 administering medicines through the ear and through the nose, administering
 ointments and counter-ointments, practicing fine surgery on the eyes and ears,
 practicing general surgery on the body, practicing as a children's doctor—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Kevaṭṭa, the monk who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Just as a head-anointed noble warrior who has defeated his enemies sees no danger anywhere from his enemies, so the monk who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Endowed with this noble aggregate of moral discipline, he experiences within himself a blameless happiness. In this way, Kevaṭṭa, the monk is possessed of moral discipline.

RESTRAINT OF THE SENSE FACULTIES

“And how, Kevaṭṭa, does the monk guard the doors of his sense faculties? Herein, Kevaṭṭa, having seen a form with the eye, the monk does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the eye, evil unwholesome states such as covetousness and grief might assail him, he practices restraint, guards the faculty of the eye, and achieves restraint over the faculty of the eye. Having heard a sound with the ear ... having smelled an odor with the nose ... having tasted a flavor with the tongue ... having touched a tangible object with the body ... having cognized a mind-object with the mind, the monk does not grasp at the sign or the details. Since, if he were to dwell without

restraint over the faculty of the mind, evil unwholesome states such as covetousness and grief might assail him, he practices restraint, guards the faculty of the mind, and achieves restraint over the faculty of the mind. Endowed with this noble restraint of the sense faculties, he experiences within himself an unblemished happiness. In this way, Kevaṭṭa, the monk guards the doors of the sense faculties.

MINDFULNESS AND CLEAR COMPREHENSION

“And how, Kevaṭṭa, is the monk endowed with mindfulness and clear comprehension? Herein, Kevaṭṭa, in going forward and returning, the monk acts with clear comprehension. In looking ahead and looking aside, he acts with clear comprehension. In bending and stretching the limbs, he acts with clear comprehension. In wearing his robes and cloak and using his alms-bowl, he acts with clear comprehension. In eating, drinking, chewing, and tasting, he acts with clear comprehension. In defecating and urinating, he acts with clear comprehension. In going, standing, sitting, lying down, waking up, speaking, and remaining silent, he acts with clear comprehension. In this way, Kevaṭṭa, the monk is endowed with mindfulness and clear comprehension.

CONTENTMENT

“And how, Kevaṭṭa, is the monk content? Herein, Kevaṭṭa, a monk is content with robes to protect his body and almsfood to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. Just as a bird, wherever it goes, flies with its wings as its only burden, in the same way a monk is content with robes to protect his body and almsfood to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. In this way, Kevaṭṭa, the monk is content.

THE ABANDONING OF THE HINDRANCES

“Endowed with this noble aggregate of moral discipline, this noble restraint over the sense faculties, this noble mindfulness and clear comprehension, and this noble contentment, he resorts to a secluded dwelling—a forest, the foot of a tree, a mountain, a glen, a hillside cave, a cremation ground, a jungle grove, the open air, a heap of straw. After returning from his alms-round, following his meals, he sits down, crosses his legs, holds his body erect, and sets up mindfulness before him.

“Having abandoned covetousness for the world, he dwells with a mind free from covetousness; he purifies his mind from covetousness. Having abandoned ill will and hatred, he dwells with a benevolent mind, sympathetic for the welfare of all living beings; he purifies his mind from ill will and hatred. Having abandoned dullness and drowsiness, he dwells perceiving light, mindful and clearly comprehending; he purifies his mind from dullness and drowsiness. Having abandoned restlessness and worry, he dwells at ease within himself, with a peaceful mind; he purifies his mind from restlessness and worry. Having abandoned doubt, he dwells as one who has passed beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

“Kevaṭṭa, suppose a man were to take a loan and apply it to his business, and his business were to succeed, so that he could pay back his old debts and would have enough money left over to maintain a wife. He would reflect on this, and as a result he would become glad and

experience joy.

“Again, Kevaṭṭa, suppose a man were to become sick, afflicted, gravely ill, so that he could not enjoy his food and his strength would decline. After some time he would recover from that illness and would enjoy his food and regain his bodily strength. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Kevaṭṭa, suppose a man were locked up in a prison. After some time he would be released from prison, safe and secure, with no loss of his possessions. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Kevaṭṭa, suppose a man were a slave, without independence, subservient to others, unable to go where he wants. After some time he would be released from slavery and gain his independence; he would no longer be subservient to others but a free man able to go where he wants. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Kevaṭṭa, suppose a man with wealth and possessions were traveling along a desert road where food was scarce and dangers were many. After some time he would cross over the desert and arrive safely at a village which is safe and free from danger. He would reflect on this, and as a result he would become glad and experience joy.

“In the same way, Kevaṭṭa, when a monk sees that these five hindrances are unabandoned within himself, he regards that as a debt, as a sickness, as confinement in prison, as slavery, as a desert road.

“But when he sees that these five hindrances have been abandoned within himself, he regards that as freedom from debt, as good health, as release from prison, as freedom from slavery, as a place of safety.

“When he sees that these five hindrances have been abandoned within himself, gladness arises. When he is gladdened, rapture arises. When his mind is filled with rapture, his body becomes tranquil; tranquil in body, he experiences happiness; being happy, his mind becomes concentrated.

THE FIRST JHĀNA

“Quite secluded from sense pleasures, secluded from unwholesome states, he enters and dwells in the first jhāna, which is accompanied by applied and sustained thought and filled with the rapture and happiness born of seclusion. He drenches, steeps, saturates, and suffuses his body with this rapture and happiness born of seclusion, so that there is no part of his entire body which is not suffused by this rapture and happiness.

“Kevaṭṭa, suppose a skilled bath attendant or his apprentice were to pour soap-powder into a metal basin, sprinkle it with water, and knead it into a ball, so that the ball of soap-powder be pervaded by moisture, encompassed by moisture, suffused with moisture inside and out, yet would not trickle. In the same way, Kevaṭṭa, the monk drenches, steeps, saturates, and suffuses his body with the rapture and happiness born of seclusion, so that there is no part of his entire body which is not suffused by this rapture and happiness. This, Kevaṭṭa, is what is called the miracle of instruction.

THE SECOND JHĀNA

“Further, Kevaṭṭa, with the subsiding of applied and sustained thought, the monk enters and dwells in the second jhāna, which is accompanied by internal confidence and unification of mind, is without applied and sustained thought, and is filled with the rapture and happiness born of concentration. He drenches, steep, saturates, and suffuses his body with this rapture and happiness born of concentration, so that there is no part of his entire body which is not suffused by this rapture and happiness.

“Kevaṭṭa, suppose there were a deep lake whose waters welled up from below. It would have no inlet for water from the east, west, north, or south, nor would it be refilled from time to time with showers of rain; yet a current of cool water, welling up from within the lake, would drench, steep, saturate and suffuse the whole lake, so that there would be no part of that entire lake which is not suffused with the cool water. In the same way, Kevaṭṭa, the monk drenches, steep, saturates, and suffuses his body with the rapture and happiness born of concentration, so that there is no part of his entire body which is not suffused by this rapture and happiness. This, Kevaṭṭa, is what is called the miracle of instruction.

THE THIRD JHĀNA

“Further, Kevaṭṭa, with the fading away of rapture, the monk dwells in equanimity, mindful and clearly comprehending, and experiences happiness with the body. Thus he enters and dwells in the third jhāna, of which the noble ones declare: ‘He dwells happily with equanimity and mindfulness.’ He drenches, steep, saturates, and suffuses his body with this happiness free from rapture, so that there is no part of his entire body which is not suffused by this happiness.

“Kevaṭṭa, suppose in a lotus pond there were blue, white, or red lotuses that have been born in the water, grow in the water, and never rise up above the water, but flourish immersed in the water. From their tips to their roots they would be drenched, steeped, saturated, and suffused with cool water, so that there would be no part of those lotuses not suffused with cool water. In the same way, Kevaṭṭa, the monk drenches, steep, saturates and suffuses his body with the happiness free from rapture, so that there is no part of his entire body which is not suffused by this happiness. This, Kevaṭṭa, is what is called the miracle of instruction.

THE FOURTH JHĀNA

“Further, Kevaṭṭa, with the abandoning of pleasure and pain, and with the previous passing away of joy and grief, the monk enters and dwells in the fourth jhāna, which is neither pleasant nor painful and contains mindfulness fully purified by equanimity. He sits suffusing his body with a pure bright mind, so that there is no part of his entire body not suffused by a pure bright mind.

“Kevaṭṭa, suppose a man were to be sitting covered from the head down by a white cloth, so that there would be no part of his entire body not suffused by the white cloth. In the same way, Kevaṭṭa, the monk sits suffusing his body with a pure bright mind, so that there is no part of his entire body not suffused by a pure bright mind. This, Kevaṭṭa, is what is called the miracle of instruction.

INSIGHT KNOWLEDGE

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady and attained to imperturbability, he directs and inclines it to knowledge and vision. He understands thus: ‘This is my body, having material form, composed of the four primary elements, originating from father and mother, built up out of rice and gruel, impermanent, subject to rubbing and pressing, to dissolution and dispersion. And this is my consciousness, supported by it and bound up with it.’

“Kevaṭṭa, suppose there were a beautiful beryl gem of purest water, eight-faceted, well cut, clear, limpid, flawless, endowed with all excellent qualities. And through it there would run a blue, yellow, red, white, or brown thread. A man with keen sight, taking it in his hand, would reflect upon it thus: ‘This is a beautiful beryl gem of purest water, eight faceted, well cut, clear, limpid, flawless, endowed with all excellent qualities. And running through it there is this blue, yellow, red, white, or brown thread.’ In the same way, Kevaṭṭa, when his mind is thus concentrated, pure and bright ... the monk directs and inclines it to knowledge and vision and understands thus: ‘This is my body, having material form and this is my consciousness, supported by it and bound up with it.’ This, Kevaṭṭa, is what is called the miracle of instruction.

THE KNOWLEDGE OF THE DESTRUCTION OF THE DEFILEMENTS

“When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the destruction of the defilements. He understands as it really is: ‘This is suffering.’ He understands as it really is: ‘This is the origin of suffering.’ He understands as it really is: ‘This is the cessation of suffering.’ He understands as it really is: ‘This is the way leading to the cessation of suffering.’ He understands as it really is: ‘These are the defilements.’ He understands as it really is: ‘This is the origin of the defilements.’ He understands as it really is: ‘This is the cessation of the defilements.’ He understands as it really is: ‘This is the way leading to the cessation of the defilements.’

“Knowing and seeing thus, his mind is liberated from the defilement of sensual desire, from the defilement of becoming, and from the defilement of ignorance. When it is liberated, the knowledge arises: ‘It is liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is nothing further beyond this.’

“Kevaṭṭa, suppose in a mountain glen there were a lake with clear water, limpid and unsullied. A man with keen sight, standing on the bank, would see oyster-shells, sand and pebbles, and shoals of fish moving about and keeping still. He would think to himself: ‘This is a lake with clear water, limpid and unsullied, and there within it are oyster-shells, sand and pebbles, and shoals of fish moving about and keeping still.’

“In the same way, Kevaṭṭa, when his mind is thus concentrated, pure and bright the monk directs and inclines it to the knowledge of the destruction of the defilements. He understands as it really is: ‘This is suffering’ ... He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is nothing further beyond this.’ This, Kevaṭṭa, is what is called the miracle of instruction.

“So these, Kevaṭṭa, are the three miracles I have understood and realized myself, and made known to others.

A VISIT TO THE DEVAS

“Once upon a time, Kevaṭṭa, a question occurred to a certain monk in this order of monks: ‘Where now do these four great elements—earth, water, fire, and wind—cease without remainder?’ So that monk, Kevaṭṭa, attained to such a state of concentration that the way leading to the deva-realms became clear to him.

“Then that monk, Kevaṭṭa, went up to the realm of the Four Great Kings; and said to the devas there: ‘Where, friends, do the four great elements—earth, water, fire, and wind—cease without remainder?’

“And when he had asked them, the devas in the heaven of the Four Great Kings said to him: ‘Monk, we do not know that. But there are the Four Great Kings, more powerful and more glorious than we. They will know.’

[216–219] 69—“Then, Kevaṭṭa, that monk went to the Four Great Kings, [and put the same question, and was sent on, by a similar reply, to the Thirty-three Gods, who sent him on to their king, Sakka; who sent him on to the Yāma devas, who sent him on to their king, Suyāma; who sent him on to the Tusita devas, who sent him on to their king, Santusita; who sent him on to the Nimmāna-rati devas, who sent him on to their king, Sunimmita; who sent him on to the Paranimmita Vasavatti devas, who sent him on to their king, Vasavatti; who sent him on to the devas of the Brahmā-world.

“Then that monk, Kevaṭṭa, became so concentration that the way to the Brahmā-world became clear to him. And he drew near to the devas of the retinue of Brahmā, and said: ‘Where, friends, do the four great elements—earth, water, fire, and wind—cease without remainder?’

“And when he had thus spoken the devas of the retinue of Brahmā replied: ‘Monk, we do not know that. But there is Brahmā, the Great Brahmā, the Supreme One, the Mighty One, the All-seeing One, the Ruler, the Lord of all, the Controller, the Creator, the Chief of all, appointing each to his place, the Ancient of days, the Father of all that is and is to be. He is more powerful and more glorious than we. He will know.’

“Where then is that Great Brahmā now?’

“Monk, we know not when or how or why Brahmā appears. But, monk, when the signs of his coming appear, when a light appears and a radiance shines, then will He be manifest. For that is the portent of the manifestation of Brahmā when a light appears and a radiance shines.’

“And it was not long, Kevaṭṭa, before that Great Brahmā became manifest. And that monk drew near to him, and said: ‘Where, friend, do the four great elements—earth, water, fire, and wind—cease without remainder?’

“And when he had thus spoken that Great Brahmā said to him: ‘monk, I am "the Great Brahmā, the Supreme, the Mighty, the All-seeing, the Ruler, the Lord of all, the Controller, the Creator, the Chief of all, appointing each to his place, the Ancient of days, the Father of all that is and is to be!’

“Then that monk said to Brahmā ‘I did not ask you, friend, as to whether you were indeed all that you now say. But I ask you where the four great elements—earth, water, fire, and wind cease, cease without remainder?’

“Then again, Kevaṭṭa, Brahmā gave the same reply. And that monk, yet a third time, asked his question to Brahmā as before.

“Then, Kevaṭṭa, the Great Brahmā took that monk by the arm, led him aside, and said:

‘These devas of the retinue of Brahmā, monk, believe that there is nothing I cannot see, nothing I have not understood, nothing I have not realized. Therefore I gave no answer in their presence. I do not know, monk, where those four great elements—earth, water, fire, and wind—cease without remainder. Therefore you, monk, have done wrong, have acted unwisely, in that, ignoring the Exalted One, you have undertaken this long search among others for an answer to this question. Go now, return to the Exalted One, ask him the question, and accept the answer he gives you.’

“Then, Kevaṭṭa, that monk, as quickly as a strong man could stretch or flex his arm, vanished from the Brahmā world, and approached me, paid homage to me, and sat down to one side. Seated, he said to me: ‘Where is it, Sir, that these four great elements—earth, water, fire, and wind—cease without remainder?’

“And when he had thus spoken, Kevaṭṭa, I answered him thus: ‘Long ago, monk, when sea-faring traders were setting sail on an ocean voyage, they took with them a land-sighting bird. And when the ship got out of sight of the shore they would let the land-sighting bird free. Such a bird would fly to the East, and to the South and to the West, and to the North, to the zenith, and to the intermediate points of the compass. And if anywhere on the horizon it caught sight of land, it would it fly there. But if all around, no land were visible, it would return to that ship. Just so, monk, having sought an answer to this question, and sought it in vain, even up to the Brahmā-world, you have come back to me. Now the question, monk, should not be asked as you have put it. Instead of asking where the four great elements, cease without remainder, you should have asked:

‘Where do earth, water, fire and air no footing find?
Where are long and short, small and great, fair and foul -
Where are “name-and-form” brought to an end?’

“And the answer is:

Consciousness that is signless, limitless, all-illuminating,
Then water, earth, fire, & wind find no footing,
Then long & short, small & large, pleasant & unpleasant -
Then “name-&-form” are all brought to an end.

With the cessation of *viññāṇa* [divided-knowing]
all this is brought to an end.”

Thus spoke the Exalted One. And Kevaṭṭa, the young householder, pleased at heart, rejoiced at the spoken word.

Here ends the Kevaṭṭa Suttanta.

LONG DISCOURSES
CHAPTER ON THE VIRTUES

12. LOHICCA

I have heard that on one occasion the Blessed One was on a wandering tour among the Kosalans with a large community of monks—approximately 500 monks in all—and arrived at Salavatika. Now at that time the brahman Lohicca was reigning with feudatory rights over Salavatika— together with its wealth, grass, timber, & grain— through a royal grant bestowed by King Pasenadi Kosala. And at that time an evil viewpoint to this effect had arisen to him: “Suppose that a brahman or contemplative were to arrive at a skillful doctrine. Having arrived at a skillful doctrine, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?”

Then Lohicca heard it said, “Gotama the contemplative—the son of the Sakyans, having gone forth from the Sakyan clan—on a wandering tour among the Kosalans with a large community of monks—approximately 500 monks in all—has arrived at Salavatika. And of that Master Gotama this fine reputation has spread: ‘He is indeed a Blessed One, worthy, & rightly self-awakened, consummate in knowledge & conduct, well-gone, a knower of the cosmos, an unexcelled trainer of those persons ready to be tamed, teacher of human & divine beings, awakened, blessed. He has made known—having realized it through direct knowledge—this world with its devas, maras, & brahmas, its generations with their contemplatives & brahmins, their rulers & common people; has explained the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; has expounded the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. It is good to see such a worthy one.’”

So Lohicca said to Rosika the barber: “Come, dear Rosika. Go to Gotama the contemplative and, on arrival, ask whether he is free from illness & affliction, is carefree, strong, & living in comfort, saying: ‘The brahman Lohicca, Master Gotama, asks whether you are free from illness & affliction, are carefree, strong, & living in comfort.’ And then say: ‘May Master Gotama, together with the community of monks, consent to tomorrow’s meal with the brahman Lohicca.’”

Responding, “As you say, sir,” to the brahman Lohicca, Rosika the barber went to the Blessed One and, on arrival, bowing down to him, sat to one side. As he was sitting there, he said to the Blessed One, “The brahman Lohicca, lord, asks whether the Blessed One is free

from illness & affliction, is carefree, strong, & living in comfort. And he says, ‘May the Blessed One, together with the community of monks, consent to tomorrow’s meal with the brahman Lohicca.’” The Blessed One consented through silence.

Then Rosika the barber, understanding the Blessed One’s consent, rose from his seat, bowed down to the Blessed One, circumambulated him—keeping him to his right—and returned to the brahman Lohicca. On arrival he said to him, “I have informed the Blessed One of your words, [saying,] ‘The brahman Lohicca, lord, asks whether the Blessed One is free from illness & affliction, is carefree, strong, & living in comfort. And he says, “May the Blessed One, together with the community of monks, consent to tomorrow’s meal with the brahman Lohicca.”’” And the Blessed One has consented.”

Then, as the night was ending, the brahman Lohicca had choice staple & non-staple foods prepared in his own home and then said to Rosika the barber, “Come, dear Rosika. Go to Gotama the contemplative and on arrival announce the time, [saying,] ‘It is time, Master Gotama. The meal is ready.’”

Responding, “As you say, sir,” to the brahman Lohicca, Rosika the barber went to the Blessed One and, on arrival, bowing down to him, stood to one side. As he was standing there, he announced the time, [saying,] “It is time, lord. The meal is ready.”

Then the Blessed One, having put on his robes early in the morning, carrying his bowl & outer robe, went together with a community of monks to Salavatika. Meanwhile, Rosika the barber was following right behind the Blessed One and said to him, “Lord, an evil viewpoint to this effect has arisen to the brahman Lohicca: ‘Suppose that a brahman or contemplative were to arrive at a skillful doctrine. Having arrived at a skillful doctrine, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?’ It would be good if the Blessed One would extract the brahman Lohicca from this evil viewpoint.”

“Perhaps that will be, Rosika. Perhaps that will be.”

Then the Blessed One went to the brahman Lohicca’s home. On arrival, he sat down on a seat made ready. The brahman Lohicca, with his own hand, served & satisfied the Blessed One & the community of monks with choice staple & non-staple foods. Then, when the Blessed One had eaten and had removed his hand from his bowl, the brahman Lohicca took a lower seat and sat to one side. As he was sitting there, the Blessed One said to him, “Is it true, Lohicca, that an evil viewpoint to this effect has arisen to you: ‘Suppose that a brahman or contemplative were to arrive at a skillful doctrine. Having arrived at a skillful doctrine, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?’?”

“Yes, Master Gotama.”

“What do you think, Lohicca. Don’t you reign over Salavatika?”

“Yes, Master Gotama.”

“Now, suppose someone were to say, ‘The brahman Lohicca reigns over Salavatika. He alone should consume the fruits & revenues of Salavatika, and not share them with others.’ Would someone speaking in this way be a creator of obstacles for your subjects, or would he not?”

“He would be a creator of obstacles, Master Gotama.”

“And, being a creator of obstacles, would he be sympathetic for their welfare or not?”

“He would not be sympathetic for their welfare, Master Gotama.”

“And in one not sympathetic for their welfare, would his mind be established in good will for them, or in animosity?”

“In animosity, Master Gotama.”

“When the mind is established in animosity, is there wrong view or right view?”

“Wrong view, Master Gotama.”

“Now, for one of wrong view, Lohicca, I tell you, there is one of two destinations: either hell or the animal womb.

“What do you think, Lohicca. Doesn’t King Pasenadi Kosala reign over Kasi & Kosala?”

“Yes, Master Gotama.”

“Now, suppose someone were to say, ‘King Pasenadi Kosala reigns over Kasi & Kosala. He alone should consume the fruits & revenues of Kasi & Kosala, and not share them with others.’ Would someone speaking in this way be a creator of obstacles for King Pasenadi’s subjects—you & others—or would he not?”

“He would be a creator of obstacles, Master Gotama.”

“And, being a creator of obstacles, would he be sympathetic for their welfare or not?”

“He would not be sympathetic for their welfare, Master Gotama.”

“And in one not sympathetic for their welfare, would his mind be established in good will for them, or in animosity?”

“In animosity, Master Gotama.”

“When the mind is established in animosity, is there wrong view or right view?”

“Wrong view, Master Gotama.”

“Now, for one of wrong view, Lohicca, I tell you, there is one of two destinations: either hell or the animal womb.

“So then, Lohicca, if anyone were to say, ‘The brahman Lohicca reigns over Salavatika. He alone should consume the fruits & revenues of Salavatika, and not share them with others,’ he, speaking in this way, would be a creator of obstacles for your subjects. Being a creator

of obstacles, he would not be sympathetic for their welfare. In one not sympathetic for their welfare, the mind would be established in animosity for them. When the mind is established in animosity, there is wrong view. For one of wrong view, I tell you, there is one of two destinations: either hell or the animal womb. In the same way, if anyone were to say, ‘Suppose that a brahman or contemplative were to arrive at a skillful doctrine. Having arrived at a skillful doctrine, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?’—he, speaking in this way, would be a creator of obstacles for those children of good family who, coming to the doctrine & discipline revealed by the Tathagata, attain the sort of grand distinction where they attain the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, the fruit of arahantship; and for those who ripen deva wombs for the sake of bringing about the deva state. Being a creator of obstacles, he would not be sympathetic for their welfare. In one not sympathetic for their welfare, the mind would be established in animosity for them. When the mind is established in animosity, there is wrong view. For one of wrong view, I tell you, there is one of two destinations: either hell or the animal womb.

“And if anyone were to say, ‘King Pasenadi Kosala reigns over Kasi & Kosala. He alone should consume the fruits & revenues of Kasi & Kosala, and not share them with others,’ he, speaking in this way, would be a creator of obstacles for King Pasenadi’s subjects—you & others. Being a creator of obstacles, he would not be sympathetic for their welfare. In one not sympathetic for their welfare, the mind would be established in animosity for them. When the mind is established in animosity, there is wrong view. For one of wrong view, I tell you, there is one of two destinations: either hell or the animal womb. In the same way, if anyone were to say, ‘Suppose that a brahman or contemplative were to arrive at a skillful doctrine. Having arrived at a skillful doctrine, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?’—he, speaking in this way, would be a creator of obstacles for those children of good family who, coming to the doctrine & discipline revealed by the Tathagata, attain the sort of grand distinction where they attain the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, the fruit of arahantship; and also for those who ripen deva wombs for the sake of bringing about the deva state. Being a creator of obstacles, he would not be sympathetic for their welfare. In one not sympathetic for their welfare, the mind would be established in animosity for them. When the mind is established in animosity, there is wrong view. For one of wrong view, I tell you, there is one of two destinations: either hell or the animal womb.

“Lohicca, there are these three sorts of teacher who are worthy of criticism in the world, and when anyone criticizes these sorts of teachers, the criticism is true, factual, righteous, & unblameworthy. Which three?

“There is the case where a certain teacher has not attained the goal of the contemplative life for which one goes forth from the home life into homelessness. He, not having attained that goal of the contemplative life, teaches his disciples, ‘This is for your welfare. This is for

your happiness.’ His disciples don’t listen, don’t lend ear, don’t put forth an intent for gnosis. They practice in a way deviating from the teacher’s instructions. He should be criticized, saying, ‘You, venerable sir, have not attained the goal of the contemplative life for which one goes forth from the home life into homelessness. Not having attained that goal of the contemplative life, you teach your disciples, “This is for your welfare. This is for your happiness.” Your disciples don’t listen, don’t lend ear, don’t put forth an intent for gnosis, and practice in a way deviating from the teacher’s instructions. It’s just as if a man were to pursue [a woman] who pulls away, or to embrace one who turns her back. I say that such a thing is an evil, greedy deed, for what can one person do for another?’ This is the first teacher who is worthy of criticism in the world, and when anyone criticizes this sort of teacher, the criticism is true, factual, righteous, & unblameworthy.

“Then there is the case where a certain teacher has not attained the goal of the contemplative life for which one goes forth from the home life into homelessness. He, not having attained that goal of the contemplative life, teaches his disciples, ‘This is for your welfare. This is for your happiness.’ His disciples listen, lend ear, put forth an intent for gnosis, and practice in a way not deviating from the teacher’s instructions. He should be criticized, saying, ‘You, venerable sir, have not attained the goal of the contemplative life for which one goes forth from the home life into homelessness. Not having attained that goal of the contemplative life, you teach your disciples, “This is for your welfare. This is for your happiness.” Your disciples listen, lend ear, put forth an intent for gnosis, and practice in a way not deviating from the teacher’s instructions. It’s just as if a man, neglecting his own field, were to imagine that another’s field should be weeded. I say that such a thing is an evil, greedy deed, for what can one person do for another?’ This is the second teacher who is worthy of criticism in the world, and when anyone criticizes this sort of teacher, the criticism is true, factual, righteous, & unblameworthy.

“Then there is the case where a certain teacher has attained the goal of the contemplative life for which one goes forth from the home life into homelessness. He, having attained that goal of the contemplative life, teaches his disciples, ‘This is for your welfare. This is for your happiness.’ His disciples don’t listen, don’t lend ear, don’t put forth an intent for gnosis. They practice in a way deviating from the teacher’s instructions. He should be criticized, saying, ‘You, venerable sir, have attained the goal of the contemplative life for which one goes forth from the home life into homelessness. Having attained that goal of the contemplative life, you teach your disciples, “This is for your welfare. This is for your happiness.” Your disciples don’t listen, don’t lend ear, don’t put forth an intent for gnosis, and practice in a way deviating from the teacher’s instructions. It’s just as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?’ This is the third teacher who is worthy of criticism in the world, and when anyone criticizes this sort of teacher, the criticism is true, factual, righteous, & unblameworthy.”

When this was said, the brahman Lohicca said to the Blessed One, “But is there, Master Gotama, any teacher who is not worthy of criticism in the world?”

“There is, Lohicca, a teacher who is not worthy of criticism in the world.”

“But which teacher, Master Gotama, is not worthy of criticism in the world?”

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

“A householder or householder’s son, hearing the Dhamma, gains conviction in the Tathagata and reflects: ‘Household life is confining, a dusty path. The life gone forth is like the open air. It is not easy living at home to practice the holy life totally perfect, totally pure, like a polished shell. What if I were to shave off my hair & beard, put on the ochre robes, and go forth from the household life into homelessness?’

“So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair & beard, puts on the ochre robes, and goes forth from the household life into homelessness.

“When he has thus gone forth, he lives restrained by the rules of the monastic code, seeing danger in the slightest faults. Consummate in his virtue, he guards the doors of his senses, is possessed of mindfulness & alertness, and is content for details, see DN 2 ...

ABANDONING THE HINDRANCES

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

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

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

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

“ Now suppose that a man is bound in prison. As time passes, he eventually is released from that bondage, safe & sound, with no loss of property. The thought would occur to him, ‘Before, I was bound in prison. Now I am released from that bondage, safe & sound, with no loss of my property.’ Because of that he would experience joy & happiness.

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

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

“In the same way, when these five hindrances are not abandoned in himself, the monk regards it as a debt, a sickness, a prison, slavery, a road through desolate country. But when these five hindrances are abandoned in himself, he regards it as unindebtedness, good health, release from prison, freedom, a place of security. Seeing that they have been abandoned within him, he becomes glad. Glad, he becomes enraptured. Enraptured, his body grows tranquil. His body tranquil, he is sensitive to pleasure. Feeling pleasure, his mind becomes concentrated.

THE FOUR JHANAS

“Quite withdrawn from sensuality, withdrawn from unskillful mental qualities, he enters and remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born from withdrawal. Just as if a skilled bathman or bathman’s apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again & again with water, so that his ball of bath powder—saturated, moisture-laden, permeated within & without—would nevertheless not drip; even so, the monk permeates ... this very body with the rapture & pleasure born of withdrawal. There is nothing of his entire body unpervaded by rapture & pleasure born from withdrawal. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, & blameworthy.

“Furthermore, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation—internal assurance. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born of composure. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time & again, so that the cool fount of water welling up from within the lake would permeate & pervade, suffuse & fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates ... this very body with the rapture & pleasure born of composure. There is nothing of his entire body unpervaded by rapture & pleasure born of composure. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, & blameworthy.

“And furthermore, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, ‘Equanimous & mindful, he has a pleasant abiding.’ He permeates & pervades, suffuses & fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born & growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated & pervaded, suffused & filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water; even so, the monk permeates ... this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, & blameworthy.

“And furthermore, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, & blameworthy.

INSIGHT KNOWLEDGE

“With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs and inclines it to knowledge & vision. He discerns: ‘This body of mine is endowed with form, composed of the four primary elements, born from mother & father, nourished with rice & porridge, subject to inconstancy, rubbing, pressing, dissolution, & dispersion. And this

consciousness of mine is supported here and bound up here.’ Just as if there were a beautiful beryl gem of the purest water—eight faceted, well polished, clear, limpid, consummate in all its aspects, and going through the middle of it was a blue, yellow, red, white, or brown thread—and a man with good eyesight, taking it in his hand, were to reflect on it thus: ‘This is a beautiful beryl gem of the purest water, eight faceted, well polished, clear, limpid, consummate in all its aspects. And this, going through the middle of it, is a blue, yellow, red, white, or brown thread.’ In the same way—with his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability—the monk directs & inclines it to knowledge & vision. He discerns: ‘This body of mine is endowed with form, composed of the four primary elements, born from mother & father, nourished with rice & porridge, subject to inconstancy, rubbing, pressing, dissolution, & dispersion. And this consciousness of mine is supported here and bound up here.’ When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, & blameworthy.

THE MIND-MADE BODY

“With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs & inclines it to creating a mind-made body. From this body he creates another body, endowed with form, made of the mind, complete in all its parts, not inferior in its faculties. Just as if a man were to draw a reed from its sheath. The thought would occur to him: ‘This is the sheath, this is the reed. The sheath is one thing, the reed another, but the reed has been drawn out from the sheath.’ Or as if a man were to draw a sword from its scabbard. The thought would occur to him: ‘This is the sword, this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the scabbard.’ Or as if a man were to pull a snake out from its slough. The thought would occur to him: ‘This is the snake, this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough.’ In the same way—with his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, the monk directs & inclines it to creating a mind-made body. From this body he creates another body, endowed with form, made of the mind, complete in all its parts, not inferior in its faculties. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, & blameworthy.

SUPRANORMAL POWERS

“With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs & inclines it to the modes of supranormal powers. He wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, & mountains as if through space. He dives in & out of

the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches & strokes even the sun & moon, so mighty & powerful. He exercises influence with his body even as far as the Brahma worlds. Just as a skilled potter or his assistant could craft from well-prepared clay whatever kind of pottery vessel he likes, or as a skilled ivory-carver or his assistant could craft from well-prepared ivory any kind of ivory-work he likes, or as a skilled goldsmith or his assistant could craft from well-prepared gold any kind of gold article he likes; in the same way—with his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability—the monk directs & inclines it to the modes of supranormal powers ... He exercises influence with his body even as far as the Brahma worlds. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, & blameworthy.

CLAIRAUDIENCE

“With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs & inclines it to the divine ear-element. He hears—by means of the divine ear-element, purified & surpassing the human—both kinds of sounds: divine & human, whether near or far. Just as if a man traveling along a highway were to hear the sounds of kettledrums, small drums, conchs, cymbals, & tom-toms. He would know, ‘That is the sound of kettledrums, that is the sound of small drums, that is the sound of conchs, that is the sound of cymbals, and that is the sound of tom-toms.’ In the same way—with his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability—the monk directs & inclines it to the divine ear-element. He hears—by means of the divine ear-element, purified & surpassing the human—both kinds of sounds: divine & human, whether near or far. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, & blameworthy.

MIND READING

“With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs & inclines it to knowledge of the awareness of other beings. He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an unenlarged mind as an unenlarged mind. He

discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an unconcentrated mind as an unconcentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind. Just as if a young woman—or man—fond of ornaments, examining the reflection of her own face in a bright mirror or a bowl of clear water would know ‘blemished’ if it were blemished, or ‘unblemished’ if it were not. In the same way—with his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability—the monk directs & inclines it to knowledge of the awareness of other beings. He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion ... a released mind as a released mind, and an unreleased mind as an unreleased mind. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, & blameworthy.

RECOLLECTION OF PAST LIVES

“With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs & inclines it to knowledge of the recollection of past lives (lit: previous homes). He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction & expansion, [recollecting], ‘There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.’ Thus he recollects his manifold past lives in their modes & details. Just as if a man were to go from his home village to another village, and then from that village to yet another village, and then from that village back to his home village. The thought would occur to him, ‘I went from my home village to that village over there. There I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I went to that village over there, and there I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I came back home.’ In the same way—with his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability—the monk directs & inclines it to knowledge of the recollection of past lives. He recollects his manifold past lives ... in their modes & details. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, & blameworthy.

THE PASSING AWAY & RE-APPEARANCE OF BEINGS

“With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs & inclines it to knowledge of the passing away & re-appearance of beings. He sees—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: ‘These beings—who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.’ Thus—by means of the divine eye, purified & surpassing the human—he sees beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma. Just as if there were a tall building in the central square [of a town], and a man with good eyesight standing on top of it were to see people entering a house, leaving it, walking along the street, and sitting in the central square. The thought would occur to him, ‘These people are entering a house, leaving it, walking along the streets, and sitting in the central square.’ In the same way—with his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability—the monk directs & inclines it to knowledge of the passing away & re-appearance of beings. He sees—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma ... When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, & blameworthy.

THE ENDING OF MENTAL FERMENTATIONS

“With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, the monk directs & inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it has come to be, that ‘This is stress ... This is the origination of stress ... This is the cessation of stress ... This is the way leading to the cessation of stress ... These are mental fermentations ... This is the origination of fermentations ... This is the cessation of fermentations ... This is the way leading to the cessation of fermentations.’ His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, ‘Released.’ He discerns that ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’ Just as if there were a pool of water in a mountain glen—clear, limpid, & unsullied—where a man with good eyesight standing on the bank could see shells, gravel, & pebbles, and also shoals of fish swimming about & resting, and it would occur to him, ‘This pool of water is clear, limpid, & unsullied. Here are these shells, gravel, & pebbles, and also these shoals of fish

swimming about & resting.’ In the same way—with his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability—the monk directs & inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it has come to be, that ‘This is stress ... This is the origination of stress ... This is the cessation of stress ... This is the way leading to the cessation of stress ... These are mental fermentations ... This is the origination of fermentations ... This is the cessation of fermentations ... This is the way leading to the cessation of fermentations.’ His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, ‘Released.’ He discerns that ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’ When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, & blameworthy.”

When this was said, the brahman Lohicca said to the Blessed One: “Master Gotama, it’s as if a man, having seized by the hair another man who was falling into the pit of hell, were to pull him up & set him on firm ground. In the same way, Master Gotama has pulled me up as I was falling into the pit of hell and has set me on firm ground. Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the community of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life.”

LONG DISCOURSES
CHAPTER ON THE VIRTUES

13. THE THREE KNOWLEDGES

THUS HAVE I HEARD. When the Exalted One was once journeying through Kosala with a great company of the brethren, with about five hundred brethren, he came to the Brahman village in Kosala which is called Manasākaṭa. And there at Manasākaṭa the Exalted One stayed in the mango grove, on the bank of the river Aciravatī, to the north of Manasākaṭa.

Now at that time many very distinguished and wealthy Brahmans were staying at Manasākaṭa; to wit, Cankī the Brahman, Tārukka the Brahman, Pokkharasādi the Brahman, Jāṇussoṇi the Brahman, Todeyya the Brahman, and other very distinguished and wealthy Brahmans.

Now a conversation sprung up between Vāseṭṭha and Bhāradvāja, when they were taking exercise (after their bath) and walking up and down in thoughtful mood, as to which was the true path, and which the false.’

The young Brahman Vāseṭṭha spake thus:

‘This is the straight path, this the direct way which makes for salvation, and leads him, who acts according to it, into a state of union with Brahmā. I mean that which has been announced by the Brahman Pokkharasādi.’

The young Brahman Bhāradvāja spake thus:

‘This is the straight path, this the direct way which makes for salvation, and leads him, who acts according to it, into a state of union with Brahmā. I mean that which has been announced by the Brahman Tārukka.’

But neither was the young Brahman Vāseṭṭha able to convince the young Brahman Bhāradvāja, nor was the young Brahman Bhāradvāja able to convince the young Brahman Vāseṭṭha.

Then the young Brahman Vāseṭṭha said to the young Brahman Bhāradvāja:

‘That Samaṇa Gotama, Bhāradvāja, of the sons of the Sākyas, who went out from the Sākya clan to adopt the religious life, is now staying at Manasākaṭa, in the mango grove, on the bank of the river Aciravatī, to the north of Manasākaṭa. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad: “That Exalted One is an Arahat, a fully enlightened one, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher of gods and men, an Exalted One, a Buddha.”

Come, then, Bhāradvāja, let us go to the place where the Samaṇa Gotama is; and when we have come there, let us ask the Samaṇa Gotama touching this matter. What the Samaṇa Gotama shall declare unto us, that let us bear in mind.’

‘Very well, my friend!’ said the young Brahman Bhāradvāja, in assent, to the young Brahman Vāseṭṭha.

Then the young Brahman Vāseṭṭha and the young Brahman Bhāradvāja went on to the place where the Exalted One was.

And when they had come there, they exchanged with the Exalted One the greetings and compliments of politeness and courtesy, and sat down beside him. And while they were thus seated the young Brahman Vāseṭṭha said to the Exalted One:

‘As we, Gotama, were taking exercise and walking up and down, there sprung up a conversation between us on which was the true path, and which the false. I said thus:

“This is the straight path, this the direct way which makes for salvation, and leads him who acts according to it, into a state of union with Brahmā. I mean that which has been announced by the Brahman Pokkharasādi.”

‘Bhāradvāja said thus:

“This is the straight path, this the direct way which makes for salvation, and leads him, who acts according to it, into a state of union with Brahmā. I mean that which has been announced by the Brahman Tārukka.”

‘Regarding this matter, Gotama, there is a strife, a dispute, a difference of opinion between us.’

‘So you say, Vāseṭṭha, that you said thus:

“This is the straight path, this the direct way which makes for salvation, and leads him, who acts according to it, into a state of union with Brahmā.

I mean that which has been announced by the Brahman Pokkharasādi.”

‘While Bhāradvāja said thus:

“This is the straight path, this the direct way which makes for salvation, and leads him, who acts according to it, into a state of union with Brahmā. I mean that which has been announced by the Brahman Tārukka.”

‘Wherein, then, O Vāseṭṭha, is there a strife, a dispute, a difference of opinion between you?’

‘Concerning the true path and the false, Gotama. Various Brahmans, Gotama, teach various paths. The Addhariyā Brahmans, the Tittiriya Brahmans, the Chandokā Brahmans [the Chandavā Brahmans], the Bavharijā Brahmans. Are all those saving paths? Are they all paths which will lead him, who acts according to them, into a state of union with Brahmā?

‘Just, Gotama, as near a village or a town there are many and various paths, yet they all meet together in the village—just in that way are all the various paths taught by various Brahmans—the Addhariyā Brahmans, the Tittiriya Brahmans, the Chandokā Brahmans [the Chandavā Brahmans], the Bavharijā Brahmans. Are all these saving paths? Are they all paths which will lead him, who acts according to them, into a state of union with Brahmā?’

‘Do you say that they all lead aright, Vāseṭṭha?’

‘I say so, Gotama.’

‘Do you really say that they all lead aright, Vāseṭṭha?’

‘So I say, Gotama.’

‘But yet, Vāseṭṭha, is there a single one of the Brahmans versed in the Three Vedas who has ever seen Brahmā face to face?’

‘No, indeed, Gotama.’

‘Or is there then, Vāseṭṭha, a single one of the teachers of the Brahmans versed in the Three Vedas who has seen Brahmā face to face?’

‘No, indeed, Gotama!’

‘Or is there then, Vāseṭṭha, a single one of the teachers of the teachers of the Brahmans versed in the Three Vedas who has seen Brahmā face to face?’

‘No, indeed, Gotama!’

‘Or is there then, Vāseṭṭha, a single one of the Brahmans up to the seventh generation who has seen Brahmā face to face?’

‘No, indeed, Gotama!’

‘Well then, Vāseṭṭha, those ancient Rishis of the Brahmans versed in the Three Vedas, the authors of the verses, the utterers of the verses, whose ancient form of words so chanted, uttered, or composed, the Brahmans of to-day chant over again or repeat; intoning or reciting exactly as has been intoned or recited—to wit, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāsettha, Kassapa, and Bhagu—did even they speak thus, saying: “We know it, we have seen it, where Brahmā is, whence Brahmā is, whither Brahmā is?”’

‘Not so, Gotama!’

‘Then you say, Vāseṭṭha, that none of the Brahmans, or of their teachers, or of their pupils, even up to the seventh generation, has ever seen Brahmā face to face. And that even the Rishis of old, the authors and utterers of the verses, of the ancient form of words which the Brahmans of to-day so carefully intone and recite precisely as they have been handed down—even they did not pretend to know or to have seen where or whence or whither Brahmā is. So that the Brahmans versed in the Three Vedas have forsooth said thus: “What we know not, what we have not seen, to a state of union with that we can show the way, and can say: “This is the straight path, this is the direct way which makes for salvation, and leads him, who acts according to it, into a state of union with Brahmā!”’

‘Now what think you, Vāseṭṭha? Does it not follow, this being so, that the talk of the Brahmans, versed though they be in the Three Vedas, turns out to be foolish talk?’

‘In sooth, Gotama, that being so, it follows that the talk of the Brahmans versed in the Three Vedas is foolish talk!’

‘Verily, Vāseṭṭha. that Brahmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen—such a condition of things can in no wise be!

‘Just, Vāseṭṭha, as when a string of blind men are clinging one to the other, neither can the foremost see, nor can the middle one see, nor can the hindmost see—just even so, methinks, Vāseṭṭha, is the talk of the Brahmans versed in the Three Vedas but blind talk: the first sees not, the middle one sees not, nor can the latest see. The talk then of these Brahmans versed in the Three Vedas turns out to be ridiculous) mere words, a vain and empty thing!’

‘Now what think you, Vāseṭṭha? Can the Brahmans versed in the Three Vedas—like other, ordinary, folk—see the Moon and the Sun as they pray to, and praise, and worship them, turning round with clasped hands towards the place whence they rise and where they set?’

‘Certainly, Gotama, they can.’

‘Now what think you, Vāseṭṭha? The Brahmans versed in the Three Vedas, who can very well—like other, ordinary, folk—see the Moon and the Sun as they pray to, and praise, and worship them, turning round with clasped hands to the place whence they rise and where they set—are those Brahmans, versed in the Three Vedas, able to point out the way to a state of union with the Moon or the Sun, saying: “This is the straight path, this the direct way which makes for salvation, and leads him, who acts according to it, to a state of union with the Moon or the Sun?”’

‘Certainly, not, Gotama!’

‘So you say, Vāseṭṭha, that the Brahmans are not able to point out the way to union with that which they have seen, and you further say that neither any one of them, nor of their pupils, nor of their predecessors even to the seventh generation has ever seen Brahmā. And you further say that even the Rishis of old, whose words they hold in such deep respect, did not pretend to know, or to have seen where, or whence, or whither Brahmā is. Yet these Brahmans versed in the Three Vedas say, forsooth, that they can point out the way to union with that which they know not, neither have seen. Now what think you, Vāseṭṭha? Does it not follow that, this being so, the talk of the Brahmans, versed though they be in the Three Vedas, turns out to be foolish talk?’

‘In sooth, Gotama, that being so, it follows that the talk of the Brahmans versed in the Three Vedas is foolish talk!’

‘Very good, Vāseṭṭha. Verily then, Vāseṭṭha, that Brahmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen—such a condition of things can in no wise be!’

‘Just, Vāseṭṭha, as if a man should say, “How I long for, how I love the most beautiful woman in this land!”

‘And people should ask him, “Well! good friend! this most beautiful woman in the land, whom you thus love and long for, do you know whether that beautiful woman is a noble lady or a Brahman woman, or of the trader class, or a Śūdra?”

‘But when so asked, he should answer: “No.”’

‘And when people should ask him, “Well! good friend! this most beautiful woman in all the land, whom you so love and long for, do you know what the name of that most beautiful woman is, or what is her family name, whether she be tall or short or of medium height, dark or brunette or golden in colour, or in what village or town or city she dwells?”

‘But when so asked, he should answer: “No.”

‘And then people should say to him, “So then, good friend, whom you know not, neither have seen, her do you love and long for?”

‘And then when so asked, he should answer: “Yes.”

‘Now what think you, Vāseṭṭha? Would it not turn out, that being so, that the talk of that man was foolish talk?’

‘In sooth, Gotama, it would turn out, that being so, that the talk of that man was foolish talk!’

‘And just even so, Vāseṭṭha, though you say that the Brahmans are not able to point out the way to union with that which they have seen, and you further say that neither any one of them, nor of their pupils, nor of their predecessors even to the seventh generation has ever seen Brahmā. And you further say that even the Rishis of old, whose words they hold in such deep respect, did not pretend to know, or to have seen where, or whence, or whither Brahmā is. Yet these Brahmans versed in the Three Vedas say, forsooth, that they can point out the way to union with that which they know not, neither have seen! Now what think you, Vāseṭṭha? Does it not follow that, this being so, the talk of the Brahmans, versed though they be in the Three Vedas, is foolish talk?’

‘In sooth, Gotama, that being so, it follows that the talk of the Brahmans versed in the Three Vedas is foolish talk!’

‘Very good, Vāseṭṭha. Verily then, Vāseṭṭha, that Brahmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen—such a condition of things can in no wise be.’

‘Just, Vāseṭṭha, as if a man should make a staircase in the place where four roads cross, to mount up into a mansion. And people should say to him, “Well, good friend, this mansion, to mount up into which you are making this staircase, do you know whether it is in the east, or in the south, or in the west, or in the north? whether it is high or low or of medium size?’

‘And when so asked, he should answer: “No.”

‘And people should say to him, “But then, good friend, you are making a staircase to mount up into something—taking it for a mansion—which, all the while, you know not, neither have seen!”

‘And when so asked, he should answer: “Yes.”

‘Now what think you, Vāseṭṭha? Would it not turn out, that being so, that the talk of that man was foolish talk?’

‘In sooth, Gotama, it would turn out, that being so, that the talk of that man was foolish talk!’

‘And just even so, Vāseṭṭha, though you say that the Brahmans are not able to point out the way to union with that which they have seen, and you further say that neither any one of them, nor of their pupils, nor of their predecessors even to the seventh generation has ever seen Brahmā And you further say that even the Rishis of old, whose words they hold in such deep respect, did not pretend to know, or to have seen where, or whence, or whither Brahmā is. Yet these Brahmans versed in the Three Vedas say, forsooth, that they can point out the way to union with that which they know not, neither have seen! Now what think you, Vāseṭṭha? Does it not follow that, this being so, the talk of the Brahmans versed in the Three Vedas is foolish talk?’

‘In sooth, Gotama, that being so, it follows that the talk of the Brahmans versed in the Three Vedas is foolish talk!’

‘Very good, Vāseṭṭha. Verily then, Vāseṭṭha, that Brahmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen—such a condition of things can in no wise be.’

‘Again, Vāseṭṭha, if this river Aciravatī were full of water even to the brim, and overflowing. And a man with business on the other side, bound for the other side, making for the other side, should come up, and want to cross over. And he, standing on this bank, should invoke the further bank, and say, “Come hither, O further bank! come over to this side!”

‘Now what think you, Vāseṭṭha? Would the further bank of the river Aciravatī, by reason of that man’s invoking and praying and hoping and praising, come over to this side?’

‘Certainly not, Gotama!’

‘In just the same way, Vāseṭṭha, do the Brahmans versed in the Three Vedas—omitting the practice of those qualities which really make a man a Brahman, and adopting the practice of those qualities which really make men non-Brahmans—say thus: “Indra we call upon, Soma we call upon, Varuṇa we call upon, īsāna we call upon, Pajāpati we call upon, Brahmā we call upon, [Mahiddhi we call upon, Yama we call upon!]” Verily, Vāseṭṭha, that those Brahmans versed in the Three Vedas, but omitting the practice of those qualities which really make a man a Brahman, and adopting the practice of those qualities which really make men non-Brahmans—that they, by reason of their invoking and praying and hoping and praising, should, after death and when the body is dissolved, become united with Brahmā—verily such a condition of things can in no wise be!’

‘Just, Vāseṭṭha, as if this river Aciravatī were full, even to the brim, and overflowing. And a man with business on the other side, making for the other side, bound for the other side, should come up, and want to cross over. And he, on this bank, were to be bound tightly, with his arms behind his back, by a strong chain. Now what think you, Vāseṭṭha, would that man be able to get over from this bank of the river Aciravatī to the further bank?’

‘Certainly not, Gotama!’

‘In the same way, Vāseṭṭha, there are five things leading to lust, which are called, in the Discipline of the Arahats, a “chain” and a “bond.”’

‘What are the five?’

‘Forms perceptible to the eye; desirable, agreeable, pleasant, attractive forms, that are accompanied by lust and cause delight. Sounds of the same kind perceptible to the ear. Odours of the same kind perceptible to the nose. Tastes of the same kind perceptible to the tongue. Substances of the same kind perceptible to the body by touch. These five things predisposing to passion are called, in the Discipline of the Arahats, a “chain” and a “bond.” And these five things predisposing to lust, Vāseṭṭha, do the Brahmans versed in the Three Vedas cling to, they are infatuated by them, attached to them, see not the danger of them, know not how unreliable they are, and so enjoy them.’

‘And verily, Vāseṭṭha, that Brahmans versed in the Three Vedas, but omitting the practice of those qualities which really make a man a Brahman, and adopting the practice of those qualities which really make men non-Brahmans—clinging to these five things predisposing to passion, infatuated by them, attached to them, seeing not their danger, knowing not their unreliability, and so enjoying them—that these Brahmans should after death, on the dissolution of the body, become united to Brahmā—such a condition of things can in no wise be!’

‘Again, Vāseṭṭha, if this river Aciravatī were full of water even to the brim, and overflowing. And a man with business on the other side, making for the other side, bound for the other side, should come up, and want to cross over. And if he covering himself up, even to his head, were to lie down, on this bank, to sleep.

‘Now what think you, Vāseṭṭha? Would that man be able to get over from this bank of the river Aciravatī to the further bank?’

‘Certainly not, Gotama!’

‘And in the same way, Vāseṭṭha, there are these Five Hindrances, in the Discipline of the Arahats, which are called “veils,” and are called “hindrances,” and are called “obstacles,” and are called “entanglements.”’

‘Which are the five?’

‘The hindrance of worldly lusts, ‘The hindrance of ill-will, ‘The hindrance of torpor and sloth of heart a mind, ‘The hindrance of flurry and worry, ‘The hindrance of suspense.

‘These are the Five Hindrances, Vāseṭṭha, which. in the Discipline of the Arahats, are called veils, and are called hindrances, and are called obstacles, and are called entanglements.

‘Now with these Five Hindrances, Vāseṭṭha, the Brahmans versed in the Three Vedas are veiled, hindered, obstructed, and entangled.

‘And verily, Vāseṭṭha, that Brahmans versed in the Three Vedas, but omitting the practice of those qualities which really make a man a Brahman, and adopting the practice of those qualities which really make men non-Brahmans—veiled, hindered, obstructed, and entangled by these Five Hindrances—that these Brahmans should after death, on the dissolution of the body, become united to Brahmā—such a condition of things can in no wise be!’

‘Now what think you, Vāseṭṭha, and what have you heard from the Brahmans aged and well-stricken in years, when the learners and teachers are talking together? Is Brahmā in possession of wives and wealth, or is he not?’

‘He is not, Gotama.’

‘Is his mind full of anger, or free from anger?’

‘Free from anger, Gotama.’

‘Is his mind full of malice, or free from malice?’

‘Free from malice, Gotama.’

‘Is his mind tarnished, or is it pure?’

‘It is pure, Gotama.’

‘Has he self-mastery, or has he not?’

‘He has, Gotama.’

‘Now what think you, Vāseṭṭha, are the Brahmans versed in the Vedas in the possession of wives and wealth, or are they not?’

‘They are, Gotama.’

‘Have they anger in their hearts, or have they not?’

‘They have, Gotama.’

‘Do they bear malice, or do they not?’

‘They do, Gotama.’

‘Are they pure in heart, or are they not?’

‘They are not, Gotama.’

‘Have they self-mastery, or have they not?’

‘They have not, Gotama.’

‘Then you say, Vāseṭṭha, that the Brahmans are in possession of wives and wealth, and that Brahmā is not. Can there, then, be agreement and likeness between the Brahmans with their wives and property, and Brahmā, who has none of these things?’

‘Certainly not, Gotama!’

‘Very good, Vāseṭṭha. But, verily, that these Brahmans versed in the Vedas, who live married and wealthy, should after death, when the body is dissolved, become united with Brahmā who has none of these things—such a condition of things can in no wise be!’

‘Then you say, too, Vāseṭṭha, that the Brahmans bear anger and malice in their hearts. and are tarnished in heart and uncontrolled, whilst Brahmā is free from anger and malice, pure in heart, and has self-mastery. Now can there, then, be concord and likeness between the Brahmans and Brahmā?’

‘Certainly not, Gotama!’

‘Very good, Vāseṭṭha. That these Brahmans versed in the Vedas and yet bearing anger and malice in their hearts, sinful, and uncontrolled, should after death, when the body is dissolved, become united to Brahmā, who is free from anger and malice, pure in heart, and has self-mastery—such a condition of things can in no wise be!

‘So that thus then, Vāseṭṭha, the Brahmans, versed though they be in the Three Vedas, while they sit down (in confidence), are sinking down (in the mire); and so sinking they are arriving only at despair, thinking the while that they are crossing over into some happier land.

‘Therefore is it that the threefold wisdom of the Brahmans, wise in their Three Vedas, is called a waterless desert, their threefold wisdom is called a pathless jungle, their threefold wisdom is called perdition!’

‘When he had thus spoken, the young Brahman Vāseṭṭha said to the Blessed One:

‘It has been told me, Gotama, that the Samaṇa Gotama knows the way to the state of union with Brahmā.’

‘What do you think, Vāseṭṭha, is not Manasākaṭa near to this spot, not distant from this spot?’

‘Just so, Gotama, Manasākaṭa is near to, is not far from here.’

‘Now what think you, Vāseṭṭha, suppose there were a man born in Manasākaṭa, and people should ask him, who never till that time had left Manasākaṭa, which was the way to Manasākaṭa. Would that man, born and brought up in Manasākaṭa, be in any doubt or difficulty?’

‘Certainly not, Gotama! And why? If the man had been born and brought up in Manasākaṭa, every road that leads to Manasākaṭa would be perfectly familiar to him.’

‘That man, Vāseṭṭha, born and brought up at Manasākaṭa might, if he were asked the way to Manasākaṭa, fall into doubt and difficulty, but to the Tathāgata, when asked touching the path which leads to the world of Brahmā, there can be neither doubt nor difficulty. For Brahmā, I know, Vāseṭṭha, and the world of Brahmā, and the path which leadeth unto it. Yea, I know it even as one who has entered the Brahmā-world, and has been born within it!’

When he had thus spoken, Vāseṭṭha, the young Brahman, said to the Blessed One:

‘Just so has it been told me, Gotama, even that the Samaṇa Gotama knows the way to a state of union with Brahmā. It is well! Let the venerable Gotama be pleased to show us the way to a state of union with Brahmā, let the venerable Gotama save the Brahman race!’

‘Listen then, Vāseṭṭha, and give ear attentively, and I will speak!’

‘So be it, Lord!’ said the young Brahman Vāseṭṭha, in assent, to the Blessed One.

‘Then the Blessed One spake, and said: ‘Know, Vāseṭṭha, that (from time to time) a Tathāgata is born into the world, an Arahat, a fully awakened one, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher of gods and men, a Blessed One, a Buddha. He, by himself, thoroughly understands, and sees, as it were, face to face this universe—including the worlds above with the gods, the Māras, and the Brahmās; and the world below with its Samaṇas and

Brahmans, its princes and peoples—and he then makes his knowledge known to others. The truth doth he proclaim both in the letter and in the spirit, lovely in its origin, lovely in its progress, lovely in its consummation: the higher life doth he make known, in all its purity and in all its perfectness.

‘A householder (gahapati), or one of his children, or a man of inferior birth in any class, listens to that truth. On hearing the truth he has faith in the Tathāgata, and when he has acquired that faith he thus considers with himself:

“Full of hindrances is household life, a path defiled by passion: free as the air is the life of him who has renounced all worldly things. How difficult it is for the man who dwells at home to live the higher life in all its fullness, in all its purity, in all its bright perfection! Let me then cut off my hair and beard, let me clothe myself in the orange-coloured robes, and let me go forth from a household life into the homeless state!”

‘Then before long, forsaking his portion of wealth, be it great or be it small; forsaking his circle of relatives, be they many or be they few, he cuts off his hair and beard, he clothes himself in the orange-coloured robes, and he goes forth from the household life into the homeless state.

‘When he has thus become a recluse he passes a life self-restrained by that restraint which should be binding on a recluse. Uprightness is his delight, and he sees danger in the least of those things he should avoid. He adopts and trains himself in the precepts. He encompasses himself with goodness in word and deed. He sustains his life by means that are quite pure; good is his conduct, guarded the door of his senses; mindful and self-possessed, he is altogether happy!’

‘And how, Vāseṭṭha, is his conduct good?’

MORAL DISCIPLINE, SAMĀDHI, AND WISDOM

The next section in the Pali text is greatly abbreviated. The following is a fully expanded version, based on the text of DN 2, Sāmaññaphala Sutta as translated by Bhikkhu Bodhi. Note that it is not always possible to determine exactly how the expansion should be done.

“Herein, Vāseṭṭha, a Tathāgata arises in the world, a worthy one, perfectly enlightened, endowed with clear knowledge and conduct, accomplished, a knower of the world, unsurpassed trainer of men to be tamed, teacher of gods and men, enlightened and exalted. Having realized by his own direct knowledge this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its rulers and people, he makes it known to others. He teaches the Dhamma that is good in the beginning, good in the middle, and good in the end, possessing meaning and phrasing; he reveals the holy life that is fully complete and purified.

“A householder, or a householder’s son, or one born into some other family, hears the Dhamma. Having heard the Dhamma, he gains faith in the Tathāgata. Endowed with such faith, he reflects: ‘The household life is crowded, a path of dust. Going forth is like the open air. It is not easy for one dwelling at home to lead the perfectly complete, perfectly purified holy life, bright as a polished conch. Let me then shave off my hair and beard, put on saffron robes, and go forth from home to homelessness.’

“After some time he abandons his accumulation of wealth, be it large or small; he abandons his circle of relatives, be it large or small; he shaves off his hair and beard, puts on saffron robes, and goes forth from home to homelessness.

“When he has thus gone forth, he lives restrained by the restraint of the Pātimokkha, possessed of proper behaviour and resort. Having taken up the rules of training, he trains himself in them, seeing danger in the slightest faults. He comes to be endowed with wholesome bodily and verbal action, his livelihood is purified, and he is possessed of conduct. He guards the doors of his sense faculties, is endowed with mindfulness and clear comprehension, and is content.

THE SMALL SECTION ON MORAL DISCIPLINE

“And how, Vāseṭṭha, is the bhikkhu possessed of moral discipline? Herein, Vāseṭṭha, having abandoned the destruction of life, the bhikkhu abstains from the destruction of life. He has laid down the rod and weapon and dwells conscientious, full of kindness, sympathetic for the welfare of all living beings.

“Having abandoned taking what is not given, he abstains from taking what is not given. Accepting and expecting only what is given, he lives in honesty with a pure mind.

“Having abandoned incelibacy, he leads the holy life of celibacy. He dwells aloof and abstains from the vulgar practice of sexual intercourse.

“Having abandoned false speech, he abstains from falsehood. He speaks only the truth, he lives devoted to truth; trustworthy and reliable, he does not deceive anyone in the world.

“Having abandoned slander, he abstains from slander. He does not repeat elsewhere what he has heard here in order to divide others from the people here, nor does he repeat here what he has heard elsewhere in order to divide these from the people there. Thus he is a reconciler of those who are divided and a promoter of friendships. Rejoicing, delighting, and exulting in concord, he speaks only words that are conducive to concord.

“Having abandoned harsh speech, he abstains from harsh speech. He speaks only such words as are gentle, pleasing to the ear, endearing, going to the heart, polite, amiable and agreeable to the manyfolk.

“Having abandoned idle chatter, he abstains from idle chatter. He speaks at the right time, speaks what is factual and beneficial, speaks on the Dhamma and the Discipline. His words are worth treasuring; they are timely, backed by reasons, measured, and connected with the good.

“He abstains from damaging seed and plant life.

“He eats only in one part of the day, refraining from food at night and from eating at improper times.

“He abstains from dancing, singing, instrumental music, and from witnessing unsuitable shows.

“He abstains from wearing garlands, embellishing himself with scents, and beautifying himself with unguents.

“He abstains from high and luxurious beds and seats.

“He abstains from accepting gold and silver.

“He abstains from accepting uncooked grain, raw meat, women and girls, male and female slaves, goats and sheep, fowl and swine, elephants, cattle, horses and mares.

“He abstains from accepting fields and lands.

“He abstains from running messages and errands.

“He abstains from buying and selling.

“He abstains from dealing with false weights, false metals, and false measures.

“He abstains from the crooked ways of bribery, deception, and fraud.

“He abstains from mutilating, executing, imprisoning, robbery, plunder, and violence.

“This too pertains to his moral discipline.

THE INTERMEDIATE SECTION ON MORAL DISCIPLINE

“Whereas some recluses and brahmins, while living on food offered by the faithful, continually cause damage to seed and plant life—to plants propagated from roots, stems, joints, buds, and seeds—he abstains from damaging seed and plant life.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of stored-up goods, such as stored-up food, drinks, garments, vehicles, bedding, scents, and comestibles—he abstains from the use of stored-up goods.

“Whereas some recluses and brahmins, while living on food offered by the faithful, attend unsuitable shows, such as:

shows featuring dancing, singing, or instrumental music;
 theatrical performances;
 narrations of legends
 music played by hand-clapping, cymbals, and drums;
 picture houses;
 acrobatic performances;
 combats of elephants, horses, buffaloes, bulls, goats, rams, cocks and quails;
 stick-fights, boxing, and wrestling;
 sham-fights, roll-calls, battle-arrays, and regimental reviews—

he abstains from attending such unsuitable shows.

“Whereas some recluses and brahmins, while living on food offered by the faithful, indulge in the following games and recreations:

aṭṭhapada (a game played on an eight-row chessboard);
dasapada (a game played on a ten-row chessboard);
ākāsa (played by imagining a board in the air);
parihārapatha (“hopscotch,” a diagram is drawn on the ground and one has to jump in the allowable spaces avoiding the lines);

santika (“spillikins,” assembling the pieces in a pile, removing and returning them without disturbing the pile);
khalika (dice games);
ghaṭṭika (hitting a short stick with a long stick);
salākahattha (a game played by dipping the hand in paint or dye, striking the ground or a wall, and requiring the participants to show the figure of an elephant, a horse etc.);
akkha (ball games);
paṅgacīra (blowing through toy pipes made of leaves);
vaṅkaka (ploughing with miniature ploughs);
mokkhacika (turning somersaults);
ciṅgulika (playing with paper windmills);
pattāḷaka (playing with toy measures);
rathaka (playing with toy chariots);
dhanuka (playing with toy bows);
akkharika (guessing at letters written in the air or on one’s back);
manesika (guessing others’ thoughts);
yathāvajja (games involving mimicry of deformities) —

he abstains from such games that are a basis for negligence.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of high and luxurious beds and seats, such as:

spacious couches;
 thrones with animal figures carved on the supports;
 long-haired coverlets;
 multi-colored patchwork coverlets;
 white woollen coverlets
 woollen coverlets embroidered with flowers;
 quilts stuffed with cotton;
 woollen coverlets embroidered with animal figures;
 woollen coverlets with hair on both sides or on one side;
 bedspreads embroidered with gems;
 silk coverlets;
 dance-hall carpets;
 elephant, horse, or chariot rugs;
 rugs of antelope-skins;
 choice spreads made of *kadali*-deer hides;
 spreads with red awnings overhead;
 couches with red cushions for head and feet—

he abstains from the use of such high and luxurious beds and seats.

“Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of such devices for embellishing and beautifying themselves as the following:

rubbing scented powders into the body
 massaging with oils

bathing in perfumed water
 kneading the limbs
 mirrors
 ointments
 garlands
 scents
 unguents
 face-powders
 make-up
 bracelets
 head-bands
 decorated walking sticks
 ornamented medicine-tubes
 rapiers
 sunshades
 embroidered sandals
 turbans
 diadems
 yaktail whisks
 and long-fringed white robes—

he abstains from the use of such devices for embellishment and beautification.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in frivolous chatter, such as:

talk about kings, thieves, and ministers of state
 talk about armies, dangers, and wars
 talk about food, drink, garments, and lodgings;
 talk about garlands and scents;
 talk about relations, vehicles, villages, towns, cities, and countries;
 talk about women and talk about heroes; s
 treet talk and talk by the well;
 talk about those departed in days gone by;
 rambling chit-chat;
 speculations about the world and about the sea;
 talk about gain and loss—

he abstains from such frivolous chatter.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in wrangling argumentation, (saying to one another):

‘You don’t understand this doctrine and discipline. It is I who understand this doctrine and discipline.’

‘How can you understand this doctrine and discipline?’

‘You’re practising the wrong way. I’m practicing the right way.’

‘I’m being consistent. You’re inconsistent.’

‘What should have been said first you said last, what should have been said last you said first.’

‘What you took so long to think out has been confuted.’

‘Your doctrine has been refuted. You’re defeated. Go, try to save your doctrine, or disentangle yourself now if you can’—

he abstains from such wrangling argumentation.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in running messages and errands for kings, ministers of state, khattiyas, brahmins, householders, or youths, (who command them): ‘Go here, go there, take this, bring that from there’—he abstains from running such messages and errands.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in scheming, talking, hinting, belittling others, and pursuing gain with gain, he abstains from such kinds of scheming and talking.

THE LARGE SECTION ON MORAL DISCIPLINE

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

prophesying long life, prosperity etc., or the reverse, from the marks on a person’s limbs, hands, feet, etc;
 divining by means of omens and signs;
 making auguries on the basis of thunderbolts and celestial portents;
 interpreting ominous dreams;
 telling fortunes from marks on the body;
 making auguries from the marks on cloth gnawed by mice;
 offering fire oblations;
 offering oblations from a ladle;
 offering oblations of husks, rice powder, rice grains, ghee and oil to the gods;
 offering oblations from the mouth;
 offering blood-sacrifices to the gods;
 making predictions based on the fingertips;
 determining whether the site for a proposed house or garden is propitious or not;
 making predictions for officers of state;
 laying demons in a cemetery;
 laying ghosts;
 knowledge of charms to be pronounced by one living in an earthen house;
 snake charming;
 the poison craft, scorpion craft, rat craft, bird craft, crow craft;
 foretelling the number of years that a man has to live;
 reciting charms to give protection from arrows;
 reciting charms to understand the language of animals—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as interpreting the significance of the colour, shape, and other features of the following items to determine whether they portend fortune or misfortune for their owners: gems, garments, staffs, swords, spears, arrows, bows, other weapons, women, men, boys, girls, slaves, slave-women, elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards, earrings (or house-gables), tortoises, and other animals—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as making predictions to the effect that:

the king will march forth;
 the king will return;
 our king will attack and the enemy king will retreat;
 the enemy king will attack and our king will retreat;
 our king will triumph and the enemy king will be defeated;
 the enemy king will triumph and our king will be defeated;
 thus there will be victory for one and defeat for the other—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be an eclipse of the moon, an eclipse of the sun, an eclipse of a constellation
 the sun and the moon will go on their proper courses
 there will be an aberration of the sun and moon
 the constellations will go on their proper courses
 there will be an aberration of a constellation
 there will be a fall of meteors
 there will be a skyblaze
 there will be an earthquake
 there will be an earth-roar
 there will be a rising and setting, a darkening and brightening of the moon, sun, and constellations
 such will be the result of the moon’s eclipse, such the result of the sun’s eclipse, (and so on down to) such will be the result of the rising and setting, darkening and brightening of the moon, sun, and constellations—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be abundant rain
 there will be a drought
 there will be a good harvest

there will be a famine
 there will be security
 there will be danger
 there will be sickness
 there will be health
 or they earn their living by accounting, computation, calculation, the composing of poetry, and speculations about the world—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

arranging auspicious dates for marriages, both those in which the bride is brought home and those in which she is sent out
 arranging auspicious dates for betrothals and divorces
 arranging auspicious dates for the accumulation or expenditure of money
 reciting charms to make people lucky or unlucky
 rejuvenating the foetuses of abortive women
 reciting spells to bind a man’s tongue, to paralyze his jaws, to make him lose control over his hands, or to bring on deafness
 obtaining oracular answers to questions by means of a mirror, a girl, or a god
 worshipping the sun
 worshipping Mahābrahmā
 bringing forth flames from the mouth
 invoking the goddess of luck—

he abstains from such wrong means of livelihood, from such debased arts.

“Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

promising gifts to deities in return for favours
 fulfilling such promises
 demonology
 reciting spells after entering an earthen house
 inducing virility and impotence
 preparing and consecrating sites for a house
 giving ceremonial mouthwashes and ceremonial bathing
 offering sacrificial fires
 administering emetics, purgatives, expectorants, and phlegmagogues
 administering medicines through the ear and through the nose, administering ointments and counter-ointments, practising fine surgery on the eyes and ears, practising general surgery on the body, practising as a children’s doctor—

he abstains from such wrong means of livelihood, from such debased arts.

“Vāseṭṭha, the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Just as a head-anointed noble warrior who has defeated his enemies sees no danger anywhere from his enemies, so the bhikkhu who

is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Endowed with this noble aggregate of moral discipline, he experiences within himself a blameless happiness. In this way, Vāseṭṭha, the bhikkhu is possessed of moral discipline.

RESTRAINT OF THE SENSE FACULTIES

“And how, Vāseṭṭha, does the bhikkhu guard the doors of his sense faculties? Herein, Vāseṭṭha, having seen a form with the eye, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the eye, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the eye, and achieves restraint over the faculty of the eye.

Having heard a sound with the ear the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the ear, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the ear, and achieves restraint over the faculty of the ear.

Having smelled an odour with the nose the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the nose, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the nose, and achieves restraint over the faculty of the nose.

Having tasted a flavour with the tongue the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the tongue, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the tongue, and achieves restraint over the faculty of the tongue.

Having touched a tangible object with the body the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the body, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the body, and achieves restraint over the faculty of the body.

Having cognized a mind-object with the mind, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the mind, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the mind, and achieves restraint over the faculty of the mind. Endowed with this noble restraint of the sense faculties, he experiences within himself an unblemished happiness. In this way, Vāseṭṭha, the bhikkhu guards the doors of the sense faculties.

MINDFULNESS AND CLEAR COMPREHENSION

“And how, Vāseṭṭha, is the bhikkhu endowed with mindfulness and clear comprehension? Herein, Vāseṭṭha, in going forward and returning, the bhikkhu acts with clear comprehension. In looking ahead and looking aside, he acts with clear comprehension. In bending and stretching the limbs, he acts with clear comprehension. In wearing his robes and cloak and using his alms-bowl, he acts with clear comprehension. In eating, drinking, chewing, and tasting, he acts with clear comprehension. In defecating and urinating, he

acts with clear comprehension. In going, standing, sitting, lying down, waking up, speaking, and remaining silent, he acts with clear comprehension. In this way, Vāseṭṭha, the bhikkhu is endowed with mindfulness and clear comprehension.

CONTENTMENT

“And how, Vāseṭṭha, is the bhikkhu content? Herein, Vāseṭṭha, a bhikkhu is content with robes to protect his body and almsfood to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. Just as a bird, wherever it goes, flies with its wings as its only burden, in the same way a bhikkhu is content with robes to protect his body and almsfood to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. In this way, Vāseṭṭha, the bhikkhu is content.

THE ABANDONING OF THE HINDRANCES

“Endowed with this noble aggregate of moral discipline, this noble restraint over the sense faculties, this noble mindfulness and clear comprehension, and this noble contentment, he resorts to a secluded dwelling—a forest, the foot of a tree, a mountain, a glen, a hillside cave, a cremation ground, a jungle grove, the open air, a heap of straw. After returning from his alms-round, following his meals, he sits down, crosses his legs, holds his body erect, and sets up mindfulness before him.

“Having abandoned covetousness for the world, he dwells with a mind free from covetousness; he purifies his mind from covetousness. Having abandoned ill will and hatred, he dwells with a benevolent mind, sympathetic for the welfare of all living beings; he purifies his mind from ill will and hatred. Having abandoned dullness and drowsiness, he dwells perceiving light, mindful and clearly comprehending; he purifies his mind from dullness and drowsiness. Having abandoned restlessness and worry, he dwells at ease within himself, with a peaceful mind; he purifies his mind from restlessness and worry. Having abandoned doubt, he dwells as one who has passed beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

“Vāseṭṭha, suppose a man were to take a loan and apply it to his business, and his business were to succeed, so that he could pay back his old debts and would have enough money left over to maintain a wife. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Vāseṭṭha, suppose a man were to become sick, afflicted, gravely ill, so that he could not enjoy his food and his strength would decline. After some time he would recover from that illness and would enjoy his food and regain his bodily strength. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Vāseṭṭha, suppose a man were locked up in a prison. After some time he would be released from prison, safe and secure, with no loss of his possessions. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Vāseṭṭha, suppose a man were a slave, without independence, subservient to others, unable to go where he wants. After some time he would be released from slavery and gain his independence; he would no longer be subservient to others but a free man able to go

where he wants. He would reflect on this, and as a result he would become glad and experience joy.

“Again, Vāseṭṭha, suppose a man with wealth and possessions were travelling along a desert road where food was scarce and dangers were many. After some time he would cross over the desert and arrive safely at a village which is safe and free from danger. He would reflect on this, and as a result he would become glad and experience joy.

“In the same way, Vāseṭṭha, when a bhikkhu sees that these five hindrances are unabandoned within himself, he regards that as a debt, as a sickness, as confinement in prison, as slavery, as a desert road.

“But when he sees that these five hindrances have been abandoned within himself, he regards that as freedom from debt, as good health, as release from prison, as freedom from slavery, as a place of safety.

“When he sees that these five hindrances have been abandoned within himself, gladness arises. When he is gladdened, rapture arises. When his mind is filled with rapture, his body becomes tranquil; tranquil in body, he experiences happiness; being happy, his mind becomes concentrated.

‘And he lets his mind pervade one quarter of the world with thoughts of Love , and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of Love, far-reaching, grown great, and beyond measure.

‘Just, Vāseṭṭha, as a mighty trumpeter makes himself heard—and that without difficulty—in all the four directions; even so of all things that have shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free, and deep-felt love.

‘Verily this, Vāseṭṭha, is the way to a state of union with Brahmā.

‘And he lets his mind pervade one quarter of the world with thoughts of pity, ... sympathy, ... equanimity, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of pity, ... sympathy, ... equanimity, far-reaching, grown great, and beyond measure.

‘Just, Vāseṭṭha, as a mighty trumpeter makes himself heard—and that without difficulty—in all the four directions; even so of all things that have shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free, and deep-felt pity, ... sympathy, ... equanimity.

‘Verily this, Vāseṭṭha, is the way to a state of union with Brahmā.’

‘Now what think you, Vāseṭṭha, will the Bhikkhu who lives thus be in possession of women and of wealth, or will he not?’

‘He will not, Gotama!’

‘Will he be full of anger, or free from anger?’

‘He will be free from anger, Gotama!’

‘Will his mind be full of malice, or free from malice?’

‘Free from malice, Gotama!’

‘Will his mind be tarnished, or pure?’

‘It will be pure, Gotama!’

‘Will he have self-mastery, or will he not?’

‘Surely he will, Gotama!’

‘Then you say, Vāseṭṭha, that the Bhikkhu is free from household and worldly cares, and that Brahmā is free from household and worldly cares. Is there then agreement and likeness between the Bhikkhu and Brahmā?’

‘There is, Gotama!’

‘Very good, Vāseṭṭha. Then in sooth, Vāseṭṭha, that the Bhikkhu who is free from household cares should after death, when the body is dissolved, become united with Brahmā, who is the same—such a condition of things is every way possible!’

‘And so you say, Vāseṭṭha, that the Bhikkhu is free from anger, and free from malice, pure in mind, and master of himself; and that Brahmā is free from anger, and free from malice, pure in mind, and master of himself. Then in sooth, Vāseṭṭha, that the Bhikkhu who is free from anger, free from malice, pure in mind, and master of himself should after death, when the body is dissolved, become united with Brahmā, who is the same—such a condition of things is every way possible!’

‘When he had thus spoken, the young Brahmans Vāseṭṭha and Bhāradvāja addressed the Blessed One, and said:

‘Most excellent, Lord, are the words of thy mouth, most excellent! Just as if a man were to set up that which is thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness, so that those who have eyes can see external forms—just even so, Lord, has the truth been made known to us, in many a figure, by the Exalted One. And we, even we, betake ourselves, Lord, to the Blessed One as our guide, to the Truth, and to the Brotherhood. May the Blessed One accept us as disciples, as true believers, from this day forth, as long as life endures!’

Here ends the Tevijja Suttanta.

MAJJHIMA NIKĀYA 27

THE SHORTER DISCOURSE ON THE SIMILE OF THE ELEPHANT'S FOOTPRINT

THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park.

Now on that occasion the brahmin Jāṇussoṇi was driving out of Sāvattthī in the middle of the day in an all-white chariot drawn by white mares. He saw the wanderer Pilotika coming in the distance and asked him: "Now where is Master Vacchāyana coming from in the middle of the day?"

"Sir, I am coming from the presence of the recluse Gotama."

"What does Master Vacchāyana think of the recluse Gotama's lucidity of wisdom? He is wise, is he not?"

"Sir, who am I to know the recluse Gotama's lucidity of wisdom? One would surely have to be his equal to know the recluse Gotama's lucidity of wisdom."

"Master Vacchāyana praises the recluse Gotama with high praise indeed."

"Sir, who am I to praise the recluse Gotama? The recluse Gotama is praised by the praised as best among gods and humans."

"What reasons does Master Vacchāyana see that he has such firm confidence in the recluse Gotama?"

"Sir, suppose a wise elephant woodsman were to enter an elephant wood and were to see in the elephant wood a big elephant's footprint, long in extent and broad across. He would come to the conclusion: 'Indeed, this is a big bull elephant.' So too, when I saw four footprints of the recluse Gotama, I came to the conclusion: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.' What are the four?"

"Sir, I have seen here certain learned nobles who were clever, knowledgeable about the doctrines of others, as sharp as hairsplitting marksmen; they wander about, as it were, demolishing the views of others with their sharp wits. When they hear: 'The recluse Gotama will visit such and such a village or town,' they formulate a question thus: 'We will go to the recluse Gotama and ask him this question. If he is asked like this, he will answer like this, and so we will refute his doctrine in this way; and if he is asked like that, he will answer like that, and so we will refute his doctrine in that way.'

"They hear: 'The recluse Gotama has come to visit such and such a village or town.' They go to the recluse Gotama, and the recluse Gotama instructs, urges, rouses, and gladdens them with a talk on the Dhamma. After they have been instructed, urged, roused, and gladdened

by the recluse Gotama with a talk on the Dhamma, they do not so much as ask him the question, so how should they refute his doctrine? In actual fact, they become his disciples. When I saw this first footprint of the recluse Gotama, I came to the conclusion: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.'

"Again, I have seen certain learned brahmins who were clever...In actual fact, they too become his disciples. When I saw this second footprint of the recluse Gotama, I came to the conclusion: 'The Blessed One is fully enlightened...'

"Again, I have seen certain learned householders who were clever.....In actual fact, they too become his disciples. When I saw this third footprint of the recluse Gotama, I came to the conclusion: 'The Blessed One is fully enlightened...'

"Again, I have seen certain learned recluses who were clever...They do not so much as ask him the question, so how should they refute his doctrine? In actual fact, they ask the recluse Gotama to allow them to go forth from the home life into homelessness, and he gives them the going forth. Not long after they have gone forth, dwelling alone, withdrawn, diligent, ardent, and resolute, by realising for themselves with direct knowledge they here and now enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. They say thus: 'We were very nearly lost, we very nearly perished, for formerly we claimed that we were recluses though we were not really recluses; we claimed that we were brahmins though we were not really brahmins; we claimed that we were arahants though we were not really arahants. But now we are recluses, now we are brahmins, now we are arahants.' When I saw this fourth footprint of the recluse Gotama, I came to the conclusion: 'The Blessed One is fully enlightened...'

"When I saw these four footprints of the recluse Gotama, I came to the conclusion: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.'"

When this was said, the brahmin Jāṇussoṇi got down from his all-white chariot drawn by white mares, and arranging his upper robe on one shoulder, he extended his hands in reverential salutation towards the Blessed One and uttered this exclamation three times: "Honour to the Blessed One, accomplished and fully enlightened! Honour to the Blessed One, accomplished and fully enlightened! Honour to the Blessed One, accomplished and fully enlightened! Perhaps some time or other we might meet Master Gotama and have some conversation with him."

Then the brahmin Jāṇussoṇi went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and related to the Blessed One his entire conversation with the wanderer Pilotika. Thereupon the Blessed One told him: "At this point, brahmin, the simile of the elephant's footprint has not yet been completed in detail. As to how it is completed in detail, listen and attend carefully to what I shall say." — "Yes, sir," the brahmin Jāṇussoṇi replied. The Blessed One said this:

"Brahmin, suppose an elephant woodsman were to enter an elephant wood and were to see in the elephant wood a big elephant's footprint, long in extent and broad across. A wise elephant woodsman would not yet come to the conclusion: 'Indeed, this is a big bull elephant.' Why is that? In an elephant wood there are small she-elephants that leave a big

footprint, and this might be one of their footprints. He follows it and sees in the elephant wood a big elephant's footprint, long in extent and broad across, and some scrapings high up. A wise elephant woodsman would not yet come to the conclusion: 'Indeed, this is a big bull elephant.' Why is that? In an elephant wood there are tall she-elephants that have prominent teeth and leave a big footprint, and this might be one of their footprints. He follows it further and sees in the elephant wood a big elephant's footprint, long in extent and broad across, and some scrapings high up, and marks made by tusks. A wise elephant woodsman would not yet come to the conclusion: 'Indeed, this is a big bull elephant.' Why is that? In an elephant wood there are tall she-elephants that have tusks and leave a big footprint, and this might be one of their footprints. He follows it further and sees in the elephant wood a big elephant's footprint, long in extent and broad across, and some scrapings high up, and marks made by tusks, and broken-off branches. And he sees that bull elephant at the root of a tree or in the open, walking about, sitting, or lying down. He comes to the conclusion: 'This is that big bull elephant.'

"So too, brahmin, here a Tathāgata appears in the world, accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He declares this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its princes and its people, which he has himself realised with direct knowledge. He teaches the Dhamma good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure.

"A householder or householder's son or one born in some other clan hears that Dhamma. On hearing the Dhamma he acquires faith in the Tathāgata. Possessing that faith, he considers thus: 'Household life is crowded and dusty; life gone forth is wide open. It is not easy, while living in a home, to lead the holy life utterly perfect and pure as a polished shell. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness.' On a later occasion, abandoning a small or a large fortune, abandoning a small or a large circle of relatives, he shaves off his hair and beard, puts on the yellow robe, and goes forth from the home life into homelessness.

"Having thus gone forth and possessing the bhikkhu's training and way of life, abandoning the killing of living beings, he abstains from killing living beings; with rod and weapon laid aside, conscientious, merciful, he abides compassionate to all living beings. Abandoning the taking of what is not given, he abstains from taking what is not given; taking only what is given, expecting only what is given, by not stealing he abides in purity. Abandoning incelibacy, he observes celibacy, living apart, abstaining from the vulgar practice of sexual intercourse.

"Abandoning false speech, he abstains from false speech; he speaks truth, adheres to truth, is trustworthy and reliable, one who is no deceiver of the world. Abandoning malicious speech, he abstains from malicious speech; he does not repeat elsewhere what he has heard here in order to divide those people from these, nor does he repeat to these people what he has heard elsewhere in order to divide these people from those; thus he is one who reunites those who are divided, a promoter of friendships, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord. Abandoning harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, and

loveable, as go to the heart, are courteous, desired by many and agreeable to many. Abandoning gossip, he abstains from gossip; he speaks at the right time, speaks what is fact, speaks on what is good, speaks on the Dhamma and the Discipline; at the right time he speaks such words as are worth recording, reasonable, moderate, and beneficial.

“He abstains from injuring seeds and plants. He practises eating only one meal a day, abstaining from eating at night and outside the proper time. He abstains from dancing, singing, music, and theatrical shows. He abstains from wearing garlands, smartening himself with scent, and embellishing himself with unguents. He abstains from high and large couches. He abstains from accepting gold and silver. He abstains from accepting raw grain. He abstains from accepting raw meat. He abstains from accepting women and girls. He abstains from accepting men and women slaves. He abstains from accepting goats and sheep. He abstains from accepting fowl and pigs. He abstains from accepting elephants, cattle, horses, and mares. He abstains from accepting fields and land. He abstains from going on errands and running messages. He abstains from buying and selling. He abstains from false weights, false metals, and false measures. He abstains from accepting bribes, deceiving, defrauding, and trickery. He abstains from wounding, murdering, binding, brigandage, plunder, and violence.

“He becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes, he sets out taking only these with him. Just as a bird, wherever it goes, flies with its wings as its only burden, so too the bhikkhu becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes, he sets out taking only these with him. Possessing this aggregate of noble virtue, he experiences within himself a bliss that is blameless.

“On seeing a form with the eye, he does not grasp at its signs and features. Since, if he left the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty. On hearing a sound with the ear...On smelling an odour with the nose...On tasting a flavour with the tongue...On touching a tangible with the body...On cognizing a mind-object with the mind, he does not grasp at its signs and features. Since, if he left the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty. Possessing this noble restraint of the faculties, he experiences within himself a bliss that is unsullied.

“He becomes one who acts in full awareness when going forward and returning; who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bowl; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating and urinating; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

“Possessing this aggregate of noble virtue, and this noble restraint of the faculties, and possessing this noble mindfulness and full awareness, he resorts to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.

“On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness before him. Abandoning covetousness for the world, he abides with a mind free from covetousness; he purifies his mind from covetousness. Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all living beings; he purifies his mind from ill will and hatred. Abandoning sloth and torpor, he abides free from sloth and torpor, percipient of light, mindful and fully aware; he purifies his mind from sloth and torpor. Abandoning restlessness and remorse, he abides unagitated with a mind inwardly peaceful; he purifies his mind from restlessness and remorse. Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

“Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. This, brahmin, is called a footprint of the Tathāgata, something scraped by the Tathāgata, something marked by the Tathāgata, but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.’

“Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. This too, brahmin, is called a footprint of the Tathāgata... but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened...’

“Again, with the fading away as well of rapture, a bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’ This too, brahmin, is called a footprint of the Tathāgata... but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened...’

“Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. This too, brahmin, is called a footprint of the Tathāgata...but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened...’

“When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past lives. He recollects his manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: ...as Sutta 4, §27... Thus with their aspects and particulars he recollects his manifold past lives. This too, brahmin, is called a footprint of the Tathāgata...but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened...’

“When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wiely, steady, and attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate. He understands how beings pass on according to their actions thus:...as Sutta 4, §29...Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions. This too, brahmin, is called a footprint of the Tathāgata...but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened...’

“When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wiely, steady, and attained to imperturbability, he directs it to knowledge of the destruction of the taints. He understands as it actually is: ‘This is suffering’;... ‘This is the origin of suffering’;... ‘This is the cessation of suffering’;... ‘This is the way leading to the cessation of suffering’;... ‘These are the taints’;... ‘This is the origin of the taints’;... ‘This is the cessation of the taints’;... ‘This is the way leading to the cessation of the taints.’

“This too, brahmin, is called a footprint of the Tathāgata, something scraped by the Tathāgata, something marked by the Tathāgata, but a noble disciple still has not yet come to the conclusion: ‘The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.’ Rather, he is in the process of coming to this conclusion.

“When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: ‘It is liberated.’ He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’

“This too, brahmin, is called a footprint of the Tathāgata, something scraped by the Tathāgata, something marked by the Tathāgata. It is at this point that a noble disciple has come to the conclusion: ‘The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way. And it is at this point, brahmin, that the simile of the elephant’s footprint has been completed in detail.”

When this was said, the brahmin Jāṇussoṇi said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life.”

MAJJHIMA NIKĀYA 38

THE GREATER DISCOURSE ON THE DESTRUCTION OF CRAVING

SETTING

THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park.

Now on that occasion a pernicious view had arisen in a bhikkhu named Sāti, son of a fisherman, thus: "As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another."

Several bhikkhus, having heard about this, went to the bhikkhu Sāti and asked him: "Friend Sāti, is it true that such a pernicious view has arisen in you?"

"Exactly so, friends. As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another."

Then those bhikkhus, desiring to detach him from that pernicious view, pressed and questioned and cross-questioned him thus: "Friend Sāti, do not say so. Do not misrepresent the Blessed One; it is not good to misrepresent the Blessed One. The Blessed One would not speak thus. For in many ways the Blessed One has stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness."

Yet although pressed and questioned and cross-questioned by those bhikkhus in this way, the bhikkhu Sāti, son of a fisherman, still obstinately adhered to that pernicious view and continued to insist upon it.

Since the bhikkhus were unable to detach him from that pernicious view, they went to the Blessed One, and after paying homage to him, they sat down at one side and told him all that had occurred, adding: "Venerable sir, since we could not detach the bhikkhu Sāti, son of a fisherman, from this pernicious view, we have reported this matter to the Blessed One."

Then the Blessed One addressed a certain bhikkhu thus: "Come, bhikkhu, tell the bhikkhu Sāti, son of a fisherman, in my name that the Teacher calls him." — "Yes, venerable sir," he replied, and he went to the bhikkhu Sāti and told him: "The Teacher calls you, friend Sāti."

"Yes, friend," he replied, and he went to the Blessed One, and after paying homage to him, sat down at one side. The Blessed One then asked him: "Sāti, is it true that the following pernicious view has arisen in you: 'As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another'?"

“Exactly so, venerable sir. As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another.”

“What is that consciousness, Sāti?”

“Venerable sir, it is that which speaks and feels and experiences here and there the result of good and bad actions.”

“Misguided man, to whom have you ever known me to teach the Dhamma in that way? Misguided man, have I not stated in many ways consciousness to be dependently arisen, since without a condition there is no origination of consciousness? But you, misguided man, have misrepresented us by your wrong grasp and injured yourself and stored up much demerit; for this will lead to your harm and suffering for a long time.”

Then the Blessed One addressed the bhikkhus thus: “Bhikkhus, what do you think? Has this bhikkhu Sāti, son of a fisherman, kindled even a spark of wisdom in this Dhamma and Discipline?”

“How could he, venerable sir? No, venerable sir.”

When this was said, the bhikkhu Sāti, son of a fisherman, sat silent, dismayed, with shoulders drooping and head down, glum, and without response. Then, knowing this, the Blessed One told him: “Misguided man, you will be recognised by your own pernicious view. I shall question the bhikkhus on this matter.”

Then the Blessed One addressed the bhikkhus thus: “Bhikkhus, do you understand the Dhamma taught by me as this bhikkhu Sāti, son of a fisherman, does when he misrepresents us by his wrong grasp and injures himself and stores up much demerit?”

“No, venerable sir. For in many discourses the Blessed One has stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness.”

“Good, bhikkhus. It is good that you understand the Dhamma taught by me thus. For in many ways I have stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness. But this bhikkhu Sāti, son of a fisherman, misrepresents us by his wrong grasp and injures himself and stores up much demerit; for this will lead to the harm and suffering of this misguided man for a long time.

CONDITIONALITY OF CONSCIOUSNESS

“Bhikkhus, consciousness is reckoned by the particular condition dependent upon which it arises. When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness; when consciousness arises dependent on the ear and sounds, it is reckoned as ear-consciousness; when consciousness arises dependent on the nose and odours, it is reckoned as nose-consciousness; when consciousness arises dependent on the tongue and flavours, it is reckoned as tongue-consciousness; when consciousness arises dependent on the body and tangibles, it is reckoned as body-consciousness; when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness. Just as fire is reckoned by the particular condition dependent on which it burns—when fire burns dependent on logs, it is reckoned as a log fire; when fire burns dependent on faggots, it is reckoned as a faggot fire; when fire burns dependent on grass, it is reckoned as a grass fire; when fire burns dependent on cowdung, it is reckoned as a cowdung fire; when fire burns

dependent on chaff, it is reckoned as a chaff fire; when fire burns dependent on rubbish, it is reckoned as a rubbish fire—so too, consciousness is reckoned by the particular condition dependent on which it arises. When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness...when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness.

GENERAL QUESTIONNAIRE ON BEING

“Bhikkhus, do you see: ‘This has come to be?’ — “Yes, venerable sir.” — “Bhikkhus, do you see: ‘Its origination occurs with that as nutriment?’ — “Yes, venerable sir.” — “Bhikkhus, do you see: ‘With the cessation of that nutriment, what has come to be is subject to cessation?’ — “Yes, venerable sir.”

“Bhikkhus, does doubt arise when one is uncertain thus: ‘Has this come to be?’ — “Yes, venerable sir.” — “Bhikkhus, does doubt arise when one is uncertain thus: ‘Does its origination occur with that as nutriment?’ — “Yes, venerable sir.” — “Bhikkhus, does doubt arise when one is uncertain thus: ‘With the cessation of that nutriment, is what has come to be subject to cessation?’ — “Yes, venerable sir.”

“Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: ‘This has come to be?’ — “Yes, venerable sir.” — “Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: ‘Its origination occurs with that as nutriment?’ — “Yes, venerable sir.” — “Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: ‘With the cessation of that nutriment, what has come to be is subject to cessation?’ — “Yes, venerable sir.”

“Bhikkhus, are you thus free from doubt here: ‘This has come to be?’ — “Yes, venerable sir.” — “Bhikkhus, are you thus free from doubt here: ‘Its origination occurs with that as nutriment?’ — “Yes, venerable sir.” — “Bhikkhus, are you thus free from doubt here: ‘With the cessation of that nutriment, what has come to be is subject to cessation?’ — “Yes, venerable sir.”

“Bhikkhus, has it been seen well by you as it actually is with proper wisdom thus: ‘This has come to be?’ — “Yes, venerable sir.” — “Bhikkhus, has it been seen well by you as it actually is with proper wisdom thus: ‘Its origination occurs with that as nutriment?’ — “Yes, venerable sir.” — “Bhikkhus, has it been seen well by you as it actually is with proper wisdom thus: ‘With the cessation of that nutriment, what has come to be is subject to cessation?’ — “Yes, venerable sir.”

“Bhikkhus, purified and bright as this view is, if you adhere to it, cherish it, treasure it, and treat it as a possession, would you then understand that the Dhamma has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?” — “No, venerable sir.” — “Bhikkhus, purified and bright as this view is, if you do not adhere to it, cherish it, treasure it, and treat it as a possession, would you then understand that the Dhamma has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?” — “Yes, venerable sir.”

NUTRIMENT AND DEPENDENT ORIGINATION

“Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those about to come to be. What four? They are: physical food as nutriment, gross or subtle; contact as the second; mental volition as the third; and consciousness as the fourth.

“Now, bhikkhus, these four kinds of nutriment have what as their source, what as their origin, from what are they born and produced? These four kinds of nutriment have craving as their source, craving as their origin; they are born and produced from craving. And this craving has what as its source...? Craving has feeling as its source...And this feeling has what as its source...? Feeling has contact as its source...And this contact has what as its source...? Contact has the sixfold base as its source...And this sixfold base has what as its source...? The sixfold base has mentality-materiality as its source...And this mentality-materiality has what as its source...? Mentality-materiality has consciousness as its source...And this consciousness has what as its source...? Consciousness has formations as its source...And these formations have what as their source, what as their origin, from what are they born and produced? Formations have ignorance as their source, ignorance as their origin; they are born and produced from ignorance.

FORWARD EXPOSITION ON ARISING

“So, bhikkhus, with ignorance as condition, formations come to be; with formations as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the sixfold base; with the sixfold base as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, being; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

REVERSE ORDER QUESTIONNAIRE ON ARISING

“With birth as condition, ageing and death’: so it was said. Now, bhikkhus, do ageing and death have birth as condition or not, or how do you take it in this case?”

“Ageing and death have birth as condition, venerable sir. Thus we take it in this case: ‘With birth as condition, ageing and death.’”

“With being as condition, birth’: so it was said. Now, bhikkhus, does birth have being as condition or not, or how do you take it in this case?”

“Birth has being as condition, venerable sir. Thus we take it in this case: ‘With being as condition, birth.’”

“With clinging as condition, being’: so it was said. Now, bhikkhus, does being have clinging as condition or not, or how do you take it in this case?”

“Being has clinging as condition, venerable sir. Thus we take it in this case: ‘With clinging as condition, being.’”

“With craving as condition, clinging’: so it was said. Now, bhikkhus, does clinging have craving as condition or not, or how do you take it in this case?”

“Clinging has craving as condition, venerable sir. Thus we take it in this case: ‘With craving as condition, clinging.’”

“‘With feeling as condition, craving’: so it was said. Now, bhikkhus, does craving have feeling as condition or not, or how do you take it in this case?”

“Craving has feeling as condition, venerable sir. Thus we take it in this case: ‘With feeling as condition, craving.’”

“‘With contact as condition, feeling’: so it was said. Now, bhikkhus, does feeling have contact as condition or not, or how do you take it in this case?”

“Feeling has contact as condition, venerable sir. Thus we take it in this case: ‘With contact as condition, feeling.’”

“‘With the sixfold base as condition, contact’: so it was said. Now, bhikkhus, does contact have the sixfold base as condition or not, or how do you take it in this case?”

“Contact has the sixfold base as condition, venerable sir. Thus we take it in this case: ‘With the sixfold base as condition, contact.’”

“‘With mentality-materiality as condition, the sixfold base’: so it was said. Now, bhikkhus, does the sixfold base have mentality-materiality as condition or not, or how do you take it in this case?”

“The sixfold base has mentality-materiality as condition, venerable sir. Thus we take it in this case: ‘With mentality-materiality as condition, the sixfold base.’”

“‘With consciousness as condition, mentality-materiality’: so it was said. Now, bhikkhus, does mentality-materiality have consciousness as condition or not, or how do you take it in this case?”

“Mentality-materiality has consciousness as condition, venerable sir. Thus we take it in this case: ‘With consciousness as condition, mentality-materiality.’”

“‘With formations as condition, consciousness’: so it was said. Now, bhikkhus, does consciousness have formations as condition or not, or how do you take it in this case?”

“Consciousness has formations as condition, venerable sir. Thus we take it in this case: ‘With formations as condition, consciousness.’”

“‘With ignorance as condition, formations’: so it was said. Now, bhikkhus, do formations have ignorance as condition or not, or how do you take it in this case?”

“Formations have ignorance as condition, venerable sir. Thus we take it in this case: ‘With ignorance as condition, formations.’”

RECAPITULATION ON ARISING

“Good, bhikkhus. So you say thus, and I also say thus: ‘When this exists, that comes to be; with the arising of this, that arises.’ That is, with ignorance as condition, formations come to be; with formations as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the sixfold base; with the sixfold base as condition, contact; with contact as condition, feeling; with feeling as

condition, craving; with craving as condition, clinging; with clinging as condition, being; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

FORWARD EXPOSITION ON CESSATION

“But with the remainderless fading away and cessation of ignorance comes cessation of formations; with the cessation of formations, cessation of consciousness; with the cessation of consciousness, cessation of mentality-materiality; with the cessation of mentality-materiality, cessation of the sixfold base; with the cessation of the sixfold base, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

REVERSE ORDER QUESTIONNAIRE ON CESSATION

“With the cessation of birth, cessation of ageing and death’: so it was said. Now, bhikkhus, do ageing and death cease with the cessation of birth or not, or how do you take it in this case?”

“Ageing and death cease with the cessation of birth, venerable sir. Thus we take it in this case: ‘With the cessation of birth, cessation of ageing and death.’”

“With the cessation of being, cessation of birth’...‘With the cessation of clinging, cessation of being’...‘With the cessation of craving, cessation of clinging’...‘With the cessation of feeling, cessation of craving’...‘With the cessation of contact, cessation of feeling’...‘With the cessation of the sixfold base, cessation of contact’...‘With the cessation of mentality-materiality, cessation of the sixfold base’...‘With the cessation of consciousness, cessation of mentality-materiality’...‘With the cessation of formations, cessation of consciousness’...‘With the cessation of ignorance, cessation of formations’: so it was said. Now, bhikkhus, do formations cease with the cessation of ignorance or not, or how do you take it in this case?”

“Formations cease with the cessation of ignorance, venerable sir. Thus we take it in this case: ‘With the cessation of ignorance, cessation of formations.’”

RECAPITULATION ON CESSATION

“Good, bhikkhus. So you say thus, and I also say thus: ‘When this does not exist, that does not come to be; with the cessation of this, that ceases.’ That is, with the cessation of ignorance comes cessation of formations; with the cessation of formations, cessation of consciousness; with the cessation of consciousness, cessation of mentality-materiality; with the cessation of mentality-materiality, cessation of the sixfold base; with the cessation of the sixfold base, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of being; with the

cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

PERSONAL KNOWLEDGE

“Bhikkhus, knowing and seeing in this way, would you run back to the past thus: ‘Were we in the past? Were we not in the past? What were we in the past? How were we in the past? Having been what, what did we become in the past?’” — “No, venerable sir.” — “Knowing and seeing in this way, would you run forward to the future thus: ‘Shall we be in the future? Shall we not be in the future? What shall we be in the future? How shall we be in the future? Having been what, what shall we become in the future?’” — “No, venerable sir.” — “Knowing and seeing in this way, would you now be inwardly perplexed about the present thus: ‘Am I? Am I not? What am I? How am I? Where has this being come from? Where will it go?’” — “No, venerable sir.”

“Bhikkhus, knowing and seeing in this way, would you speak thus: ‘The Teacher is respected by us. We speak as we do out of respect for the Teacher?’” — “No, venerable sir.” — “Knowing and seeing in this way, would you speak thus: ‘The Recluse says this, and we speak thus at the bidding of the Recluse?’” — “No, venerable sir.” — “Knowing and seeing in this way, would you acknowledge another teacher?” — “No, venerable sir.” — “Knowing and seeing in this way, would you return to the observances, tumultuous debates, and auspicious signs of ordinary recluses and brahmins, taking them as the core of the holy life?” — “No, venerable sir.” — “Do you speak only of what you have known, seen, and understood for yourselves?” — “Yes, venerable sir.”

“Good, bhikkhus. So you have been guided by me with this Dhamma, which is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves. For it was with reference to this that it has been said: ‘Bhikkhus, this Dhamma is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves.’”

THE ROUND OF EXISTENCE: CONCEPTION TO MATURITY

“Bhikkhus, the descent of the embryo takes place through the union of three things. Here, there is the union of the mother and father, but the mother is not in season, and the gandhabba is not present—in this case no descent of an embryo takes place. Here, there is the union of the mother and father, and the mother is in season, but the gandhabba is not present—in this case too no descent of the embryo takes place. But when there is the union of the mother and father, and the mother is in season, and the gandhabba is present, through the union of these three things the descent of the embryo takes place.

“The mother then carries the embryo in her womb for nine or ten months with much anxiety, as a heavy burden. Then, at the end of nine or ten months, the mother gives birth with much anxiety, as a heavy burden. Then, when the child is born, she nourishes it with her own blood; for the mother’s breast-milk is called blood in the Noble One’s Discipline.

“When he grows up and his faculties mature, the child plays at such games as toy ploughs, tipcat, somersaults, toy windmills, toy measures, toy cars, and a toy bow and arrow.

“When he grows up and his faculties mature still further, the youth enjoys himself provided and endowed with the five cords of sensual pleasure, with forms cognizable by the eye... sounds cognizable by the ear...odours cognizable by the nose... flavours cognizable by the tongue...tangibles cognizable by the body that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust.

THE CONTINUATION OF THE ROUND

“On seeing a form with the eye, he lusts after it if it is pleasing; he dislikes it if it is unpleasing. He abides with mindfulness of the body unestablished, with a limited mind, and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. Engaged as he is in favouring and opposing, whatever feeling he feels—whether pleasant or painful or neither-painful-nor-pleasant—he delights in that feeling, welcomes it, and remains holding to it. As he does so, delight arises in him. Now delight in feelings is clinging. With his clinging as condition, being comes to be; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

“On hearing a sound with the ear...On smelling an odour with the nose...On tasting a flavour with the tongue...On touching a tangible with the body...On cognizing a mind-object with the mind, he lusts after it if it is pleasing; he dislikes it if it is unpleasing...Now delight in feelings is clinging. With his clinging as condition, being comes to be; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

THE ENDING OF THE ROUND: THE GRADUAL TRAINING

“Here, bhikkhus, a Tathāgata appears in the world, accomplished, fully enlightened...as Sutta 27, §§11-18 [268-69]...he purifies his mind from doubt.

“Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhāna...With the stilling of applied and sustained thought, he enters upon and abides in the second jhāna...With the fading away as well of rapture...he enters upon and abides in the third jhāna...With the abandoning of pleasure and pain...he enters upon and abides in the fourth jhāna...which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

THE ENDING OF THE ROUND: FULL CESSATION

“On seeing a form with the eye, he does not lust after it if it is pleasing; he does not dislike it if it is unpleasing. He abides with mindfulness of the body established, with an immeasurable mind, and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. Having thus abandoned favouring and opposing, whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant, he does not delight in that feeling, welcome it, or remain holding to it. As he does not do so, delight in feelings ceases in him. With the cessation of his delight comes cessation of clinging; with the cessation of

clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

“On hearing a sound with the ear...On smelling an odour with the nose...On tasting a flavour with the tongue...On touching a tangible with the body...On cognizing a mind-object with the mind, he does not lust after it if it is pleasing; he does not dislike it if it is unpleasing... With the cessation of his delight comes cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

CONCLUSION

“Bhikkhus, remember this discourse of mine briefly as deliverance in the destruction of craving; but remember the bhikkhu Sāti, son of a fisherman, as caught up in a vast net of craving, in the trammel of craving.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

MN 39 PTS: M i 271

Maha-Assapura Sutta: The Greater Discourse at Assapura

translated from the Pali by
Thanissaro Bhikkhu

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I have heard that on one occasion the Blessed One was staying among the Angas. Now, the Angas have a town named Assapura. There the Blessed One addressed the monks, "Monks!"

"Yes, lord," the monks responded.

The Blessed One said, "'Contemplative, contemplatives': That is how people perceive you. And when asked, 'What are you?' you claim that 'We are contemplatives.' So, with this being your designation and this your claim, this is how you should train yourselves: 'We will undertake & practice those qualities that make one a contemplative, that make one a brahman, so that our designation will be true and our claim accurate; so that the services of those whose robes, alms-food, lodging, and medicinal requisites we use will bring them great fruit & great reward; and so that our going forth will not be barren, but fruitful & fertile.'^[1]

Conscience & concern

"And what, monks, are the qualities that make one a contemplative, that make one a brahman? 'We will be endowed with conscience & concern (for the consequences of wrongdoing)': That's how you should train yourselves. Now the thought may occur to you, 'We are endowed with conscience & concern. That much is enough, that much means we're done, so that the goal of our contemplative state has been reached. There's nothing further to be done,' and you may rest content with just that. So I tell you, monks. I exhort you, monks.

Don't let those of you who seek the contemplative state fall away from the goal of the contemplative state when there is more to be done.

Purity of conduct

"And what more is to be done? 'Our bodily conduct will be pure, clear & open, unbroken & restrained. We will not exalt ourselves nor disparage others on account of that pure bodily conduct': That's how you should train yourselves. Now the thought may occur to you, 'We are endowed with conscience & concern. Our bodily conduct is pure. That much is enough, that much means we're done, so that the goal of our contemplative state has been reached. There's nothing further to be done,' and you may rest content with just that. So I tell you, monks. I exhort you, monks. Don't let those of you who seek the contemplative state fall away from the goal of the contemplative state when there is more to be done.

"And what more is to be done? 'Our verbal conduct... our mental conduct will be pure, clear & open, unbroken & restrained. We will not exalt ourselves nor disparage others on account of that pure verbal... mental conduct': That's how you should train yourselves. Now the thought may occur to you, 'We are endowed with conscience & concern. Our bodily conduct is pure. Our verbal conduct... our mental conduct is pure. That much is enough, that much means we're done, so that the goal of our contemplative state has been reached. There's nothing further to be done,' and you may rest content with just that. So I tell you, monks. I exhort you, monks. Don't let those of you who seek the contemplative state fall away from the goal of the contemplative state when there is more to be done.

"And what more is to be done? 'Our livelihood will be pure, clear & open, unbroken & restrained. We will not exalt ourselves nor disparage others on account of that pure livelihood': That's how you should train yourselves. Now the thought may occur to you, 'We are endowed with conscience & concern. Our bodily conduct is pure. Our verbal conduct... our mental conduct is pure. Our livelihood is pure. That much is enough, that much means we're done, so that the goal of our contemplative state has been reached. There's nothing further to be done,' and you may rest content with just that. So I tell you, monks. I exhort you, monks. Don't let those of you who seek the contemplative state fall away from the goal of the contemplative state when there is more to be done.

Restraint of the senses

"And what more is to be done? 'We will guard the doors to our sense faculties. On seeing a form with the eye, we will not grasp at any theme or variations by which — if we were to

dwell without restraint over the faculty of the eye — evil, unskillful qualities such as greed or distress might assail us. We will practice for its restraint. We will protect the faculty of the eye. We will achieve restraint with regard to the faculty of the eye. On hearing a sound with the ear... On smelling an aroma with the nose... On tasting a flavor with the tongue... On feeling a tactile sensation with the body... On cognizing an idea with the intellect, we will not grasp at any theme or variations by which — if we were to dwell without restraint over the faculty of the intellect — evil, unskillful qualities such as greed or distress might assail us. We will practice for its restraint. We will protect the faculty of the intellect. We will achieve restraint with regard to the faculty of the intellect': That's how you should train yourselves. Now the thought may occur to you, 'We are endowed with conscience & concern. Our bodily conduct is pure. Our verbal conduct... our mental conduct is pure. Our livelihood is pure. We guard the doors to our sense faculties. That much is enough, that much means we're done, so that the goal of our contemplative state has been reached. There's nothing further to be done,' and you may rest content with just that. So I tell you, monks. I exhort you, monks. Don't let those of you who seek the contemplative state fall away from the goal of the contemplative state when there is more to be done.

Moderation in eating

"And what more is to be done? 'We will have a sense of moderation in eating. Considering it appropriately, we will take food not playfully, nor for intoxication, nor for putting on bulk, nor for beautification, but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, thinking, "I will destroy old feelings [of hunger] & not create new feelings [from overeating]. Thus I will maintain myself, be blameless, & live in comfort": That's how you should train yourselves. Now the thought may occur to you, 'We are endowed with conscience & concern. Our bodily conduct is pure. Our verbal conduct... our mental conduct is pure. Our livelihood is pure. We guard the doors to our sense faculties. We have a sense of moderation in eating. That much is enough, that much means we're done, so that the goal of our contemplative state has been reached. There's nothing further to be done,' and you may rest content with just that. So I tell you, monks. I exhort you, monks. Don't let those of you who seek the contemplative state fall away from the goal of the contemplative state when there is more to be done.

Wakefulness

"And what more is to be done? 'We will be devoted to wakefulness. During the day, sitting & pacing back & forth, we will cleanse the mind of any qualities that would hold it in check. During the first watch of the night,^[2] sitting & pacing back & forth, we will cleanse the mind

of any qualities that would hold it in check. During the second watch of the night^[3] reclining on his right side, we will take up the lion's posture, one foot placed on top of the other, mindful, alert, with the mind set on getting up [either as soon as we awaken or at a particular time]. During the last watch of the night,^[4] sitting & pacing back & forth, we will cleanse the mind of any qualities that would hold it in check': That's how you should train yourselves. Now the thought may occur to you, 'We are endowed with conscience & concern. Our bodily conduct is pure. Our verbal conduct... our mental conduct is pure. Our livelihood is pure. We guard the doors to our sense faculties. We have a sense of moderation in eating. We are devoted to wakefulness. That much is enough, that much means we're done, so that the goal of our contemplative state has been reached. There's nothing further to be done,' and you may rest content with just that. So I tell you, monks. I exhort you, monks. Don't let those of you who seek the contemplative state fall away from the goal of the contemplative state when there is more to be done.

Mindfulness & alertness

"And what more is to be done? We will be possessed of mindfulness & alertness. When going forward and returning, we will act with alertness. When looking toward and looking away... when bending and extending our limbs... when carrying our outer cloak, upper robe, & bowl... when eating, drinking, chewing, & tasting... when urinating & defecating... when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, we will act with alertness': That's how you should train yourselves. Now the thought may occur to you, 'We are endowed with conscience & concern. Our bodily conduct is pure. Our verbal conduct... our mental conduct is pure. Our livelihood is pure. We guard the doors to our sense faculties. We have a sense of moderation in eating. We are devoted to wakefulness. We are possessed of mindfulness & alertness. That much is enough, that much means we're done, so that the goal of our contemplative state has been reached. There's nothing further to be done,' and you may rest content with just that. So I tell you, monks. I exhort you, monks. Don't let those of you who seek the contemplative state fall away from the goal of the contemplative state when there is more to be done.

Abandoning the hindrances

"And what more is to be done? There is the case where a monk seeks out a secluded dwelling: a forest, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a jungle grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

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

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

"Now suppose that a man falls sick — in pain & seriously ill. He does not enjoy his meals and has no measure of strength in his body. At a later time he is released from that sickness. He enjoys his meals and has a measure of strength in his body. The thought would occur to him, 'Before, I was sick... Now I am released from that sickness. I enjoy my meals and have a measure of strength in my body.' Because of that he would gain joy & experience happiness.

"Now suppose that a man is bound in prison. At a later time he is released from that bondage, safe & sound, with no loss of property. The thought would occur to him, 'Before, I was bound in prison. Now I am released from that bondage, safe & sound, with no loss of my property.' Because of that he would gain joy & experience happiness.

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

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

experience happiness.

In the same way, when these five hindrances are not abandoned in himself, the monk regards it as a debt, a sickness, a prison, slavery, a road through desolate country. But when these five hindrances are abandoned in himself, he regards it as unindebtedness, good health, release from prison, freedom, a place of security. Seeing that they have been abandoned within him, he becomes glad. Glad, he becomes enraptured. Enraptured, his body grows tranquil. His body tranquil, he is sensitive to pleasure. Feeling pleasure, his mind becomes concentrated.

The four jhanas

"Quite withdrawn from sensuality, withdrawn from unskillful mental qualities, he enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born from withdrawal. Just as if a skilled bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder — saturated, moisture-laden, permeated within and without — would nevertheless not drip; even so, the monk permeates... this very body with the rapture and pleasure born of withdrawal. There's nothing of his entire body unpervaded by rapture and pleasure born from withdrawal.

"Furthermore, with the stilling of directed thoughts & evaluations, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation — internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time and again, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates... this very body with the rapture and pleasure born of composure. There's nothing of his entire body unpervaded by rapture and pleasure born of composure.

"And furthermore, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water

and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water; even so, the monk permeates... this very body with the pleasure divested of rapture. There's nothing of his entire body unpervaded with pleasure divested of rapture.

"And furthermore, with the abandoning of pleasure and stress — as with the earlier disappearance of elation and distress — he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure nor stress. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There's nothing of his entire body unpervaded by pure, bright awareness.

The three knowledges

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the recollection of past lives.^[5] He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose here.' Thus he recollects his manifold past lives in their modes and details. Just as if a man were to go from his home village to another village, and then from that village to yet another village, and then from that village back to his home village. The thought would occur to him, 'I went from my home village to that village over there. There I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I went to that village over there, and there I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I came back home.' In the same way — with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability — the monk directs and inclines it to knowledge of the recollection of past lives. He recollects his manifold past lives... in their modes and details.

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

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, the monk directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it has come to be, that 'This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are mental fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There's nothing further for this world.' Just as if there were a pool of water in a mountain glen — clear, limpid, and unsullied — where a man with good eyesight standing on the bank could see shells, gravel, and pebbles, and also shoals of

fish swimming about and resting, and it would occur to him, 'This pool of water is clear, limpid, and unsullied. Here are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.' In the same way — with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability — the monk directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it has come to be, that 'This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are mental fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There's nothing further for this world.'

"This, monks, is called a monk who is a contemplative, a brahman, washed, a master, learned, noble, an arahant.[6]

"And how is a monk a contemplative?[7] His evil, unskillful qualities that are defiled, that lead to further becoming, create trouble, ripen in stress, and lead to future birth, aging, & death have been calmed.[8] This is how a monk is a contemplative.

"And how is a monk a brahman? His evil, unskillful qualities that are defiled, that lead to further becoming, create trouble, ripen in stress, and lead to future birth, aging, & death have been expelled.[9] This is how a monk is a brahman.

"And how is a monk washed? His evil, unskillful qualities that are defiled, that lead to further becoming, create trouble, ripen in stress, and lead to future birth, aging, & death have been washed away. This is how a monk is washed.

"And how is a monk a master? His evil, unskillful qualities that are defiled, that lead to further becoming, create trouble, ripen in stress, and lead to future birth, aging, & death have been mastered. This is how a monk is a master.

"And how is a monk learned?[10] His evil, unskillful qualities that are defiled, that lead to further becoming, create trouble, ripen in stress, and lead to future birth, aging, & death have streamed away.[11] This is how a monk is learned.

"And how is a monk noble?[12] His evil, unskillful qualities that are defiled, that lead to further

becoming, create trouble, ripen in stress, and lead to future birth, aging, & death have gone far away.[13] This is how a monk is noble.

"And how is a monk an arahant? His evil, unskillful qualities that are defiled, that lead to further becoming, create trouble, ripen in stress, and lead to future birth, aging, & death have gone far away.[14] This is how a monk is an arahant."

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

Notes

1. Given the widespread misperception that arahantship is a selfish goal, it's important to take note of this statement — that part of the motivation to become an arahant is how it will benefit other people.
2. First watch: Dusk to 10 p.m.
3. Second watch: 10 p.m. to 2 a.m.
4. Third watch: 2 a.m. to dawn.
5. Lit.: "previous homes".
6. The following passages are all based on word play in the Pali.
7. *Samana*.
8. *Samita*.
9. *Bahita*.
10. *Sotthiya*.
11. *Nissuta*.
12. *Ariya*.
- 13, 14 *Araka*.

See also: [DN 2](#); [Dhp XXVI](#).



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MAJJHIMA NIKAYA

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Majjhima Nikaya II. Majjhimapaṇṇāsa 1. Gahapati Vagga

The Middle Length Discourses of the Buddha

Sutta 51

To Kandaraka

Translated from the Pali by Ñanamoli Thera.
 edited and revised by Bhikkhu Bodhi.

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[1][[chlm](#)][[pts](#)][[mn](#)] THUS HAVE I HEARD.

On one occasion the Blessed One was living at Campā on the banks of the Gaggarā Lake with a

large Sangha of bhikkhus. Then Pessa, the elephant driver's son, and Kandaraka the wanderer went to the Blessed One. Pessa, after paying homage to the Blessed One, sat down at one side, while Kandaraka exchanged greetings with the Blessed One, and when this courteous and amiable talk was finished, he stood at one side.^[538] Standing there, he surveyed the Sangha of bhikkhus sitting in complete silence,^[539] and then he said to the Blessed One:

2. "It is wonderful, Master Gotama, it is marvellous how the Sangha of bhikkhus has been led to practise the right way by Master Gotama. Those who were Blessed Ones, accomplished and fully enlightened in the past, at most only led the Sangha of bhikkhus to practise the right way as is done by Master Gotama now. And those who will be Blessed Ones, accomplished and fully enlightened in the future, at most will only lead the Sangha of bhikkhus to practise the right way as is done by Master Gotama now."^[540]

3. "So it is, Kandaraka, so it is! Those who were Blessed Ones, accomplished and fully enlightened in the past, at most only led the Sangha of bhikkhus to practise the right way as is done by me now. And those who will be Blessed Ones, accomplished and fully enlightened in the future, at most will only lead the Sangha of bhikkhus to practise the right way as is done by me now.

"Kandaraka, in this Sangha of bhikkhus there are bhikkhus who are arahants with taints destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and who are completely liberated through final knowledge. In this Sangha of bhikkhus there are bhikkhus in higher training, of constant virtue, living a life of constant virtue, sagacious, living a life of constant sagacity. They abide with their minds well established in the four foundations of mindfulness.^[541] What four? Here, Kandaraka, a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind-objects as mind-objects,

ardent, fully aware, and mindful, having put away covetousness and grief for the world."

4. When this was said, Pessa, the elephant driver's son, said: "It is wonderful, venerable sir, it is marvellous how well the four foundations of mindfulness have been made known by the Blessed One: for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realisation of Nibbāna. From time to time, venerable sir, we white-clothed lay people also abide with our minds well established in these four foundations of mindfulness.^[542] Here, venerable sir, we abide contemplating the body as a body ... feelings as feelings ... mind as mind ... mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world. It is wonderful, venerable sir, it is marvellous how amid man's tangle, corruption, and deceptions, the Blessed One knows the welfare and harm of beings. For humankind is a tangle but the animal is open enough. Venerable sir, I can drive an elephant to be tamed, and in the time it takes to make a trip back and forth in Campā, that elephant will show every kind of deception, duplicity, crookedness, and fraud [he is capable of].^[543] But those who are called our slaves, messengers, and servants behave in one way with the body, in another way by speech, while their minds work in still another way. It is wonderful, venerable sir, it is marvellous how amid man's tangle, corruption, and deceptions, the Blessed One knows the welfare and harm of beings. For humankind is a tangle but the animal is open enough."

5. "So it is, Pessa, so it is! Humankind is a tangle but the animal is open enough. Pessa, there are four kinds of persons to be found existing in the world.^[544] What four? Here a certain kind of person torments himself and pursues the practice of torturing himself. Here a certain kind of person torments others and pursues the practice of torturing others. Here a certain kind of person torments himself and pursues the practice of torturing himself, and he also torments others and pursues the practice of torturing others. Here a certain kind of person does not torment himself or pursue the practice of torturing himself, and he does not torment others or pursue the practice of torturing others. Since he torments neither himself nor others, he is here and now hungerless, extinguished, and cooled, and he abides experiencing bliss, having himself become holy.^[545] Which of these four kinds of persons satisfies your mind, Pessa?"

The first three do not satisfy my mind, venerable sir, but the last one satisfies my mind."

6. "But, Pessa, why don't the first three kinds of persons satisfy your mind?"

"Venerable sir, the kind of person who torments himself and pursues the practice of torturing himself, torments and tortures himself though he desires pleasure and recoils from pain; that is why this kind of person does not satisfy my mind. And the kind of person who torments others and pursues the practice of torturing others, torments and tortures others who desire pleasure and recoil from pain; that is why this kind of person does not satisfy my mind. And the kind of person who torments himself and pursues the practice of torturing himself, and who also torments others and pursues the practice of torturing others, torments and tortures himself and others, both of whom desire pleasure and recoil from pain; that is why this kind of person does not satisfy my mind. But the kind of person who does not torment himself or pursue the practice of torturing himself and who does not torment others or pursue the practice of torturing others; who, since he torments neither himself nor others, is here and now hungerless, extinguished, and cooled, and abides experiencing bliss, having himself become holy - he does not torment and torture either himself or others, both of whom desire pleasure and recoil from pain. That is why this kind of person satisfies my mind. And now, venerable sir, we depart. We are busy and have much to do."

"You may go, Pessa, at your own convenience."

Then Pessa, the elephant driver's son, having delighted and rejoiced in the Blessed One's words, rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he departed.

7. Soon after he had left, the Blessed One addressed the bhikkhus thus: "Bhikkhus, Pessa, the elephant driver's son, is wise, he has great wisdom. If he had sat a while longer until I had expounded for him in detail these four kinds of persons, he would have greatly benefited. Still he has already greatly benefited even as it is."^[546]

"This is the time, Blessed One, this is the time, Sublime One, for the Blessed One to expound in detail these four kinds of persons. Having heard it from the Blessed One, the bhikkhus will remember it."

"Then, bhikkhus, listen and attend closely to what I shall say." "Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

8. "Bhikkhus, what kind of person torments himself and pursues the practice of torturing himself?^[547] Here a certain person goes naked, rejecting conventions, licking his hands, not coming when asked, not stopping when asked; he does not accept food brought or food specially made or an invitation to a meal; he receives nothing from a pot, from a bowl, across a threshold, across a stick, across a pestle, from two eating together, from a pregnant woman, from a woman giving suck, from a woman in the midst of men, from where food is advertised to be distributed, from where a dog is waiting, from where flies are buzzing; he accepts no fish or meat, he drinks no liquor, wine, or fermented brew. He keeps to one house, to one morsel; he keeps to two houses to two morsels; ... he keeps to seven houses, to seven morsels. He lives on one saucerful a day, on two saucerfuls a day ... on seven saucerfuls a day. He takes food once a day, once every two days ... once every seven days; thus even up to once every fortnight, he dwells pursuing the practice of taking food at stated intervals. He is an eater of greens or millet or wild rice or hide-parings or moss or ricebran or rice-scum or sesamum flour or grass or cowdung. He lives on forest roots and fruits, he feeds on fallen fruits. He clothes himself in hemp, in hemp-mixed cloth, in shrouds, in refuse rags, in tree bark, in antelope hide, in strips of antelope hide, in kusa-grass fabric, in bark fabric, in wood-shavings fabric, in head-hair wool, in animal wool, in owls' wings. He is one who pulls out hair and beard, pursuing the practice of pulling out hair and beard. He is one who stands continuously, rejecting seats. He is one who squats continuously, devoted to maintaining the squatting position. He is one who uses a mattress of spikes; he makes a mattress of spikes his bed. He dwells pursuing the practice of bathing in water three times daily including the evening. Thus in such a variety of ways he dwells pursuing the practice of tormenting and mortifying the body. This is called the kind of person who torments himself and pursues the practice of torturing himself.

9. "What kind of person, bhikkhus, torments others and pursues the practice of torturing others? Here a certain person is a butcher of sheep, a butcher of pigs, a fowler, a trapper of wild beasts, a hunter, a fisherman, a thief, an executioner, a prison warden, or one who follows any other

such bloody occupation. This is called the kind of person who torments others and pursues the practice of torturing others.

10. "What kind of person, bhikkhus, torments himself and pursues the practice of torturing himself and also torments others and pursues the practice of torturing others? Here some person is a head-anointed noble king or a well-to-do brahmin.^[548] Having had a new sacrificial temple built to the east of the city, and having shaved off his hair and beard, dressed himself in rough hide, and greased his body with ghee and oil, scratching his back with a deer's horn, he enters the sacrificial temple together with his chief queen and his brahmin high priest. There he lies down on the bare ground with the grass on it. The king lives on the milk in the first teat of a cow with a calf of the same colour while the chief queen lives on the milk in the second teat and the brahmin high priest lives on the milk in the third teat; the milk in the fourth teat they pour onto the fire, and the calf lives on what is left. He says thus: 'Let so many bulls be slaughtered for sacrifice, let so many bullocks be slaughtered for sacrifice, let so many heifers be slaughtered for sacrifice, let so many goats be slaughtered for sacrifice, let so many sheep be slaughtered for sacrifice, let so many trees be felled for the sacrificial posts, let so much grass be cut for the sacrificial grass.' And then his slaves, messengers, and servants make preparations, weeping with tearful faces, being spurred on by threats of punishment and by fear. This is called the kind of person who torments himself and pursues the practice of torturing himself and who torments others and pursues the practice of torturing others.

11. "What kind of person, bhikkhus, does not torment himself or pursue the practice of torturing himself and does not torment others or pursue the practice of tormenting others - the one who, since he torments neither himself nor others, is here and now hungerless, extinguished, and cooled, and abides experiencing bliss, having himself become holy?^[549]

12. "Here, bhikkhus, a Tathāgata appears in the world, accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He declares this world with its gods, its Māras, and its Brahmas, this generation with its recluses and brahmins, its princes and

its people, which he has himself realised by direct knowledge. He teaches the Dhamma good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure.

13. "A householder or householder's son or one born in some other clan hears that Dhamma. On hearing the Dhamma he acquires faith in the Tathāgata. Possessing that faith, he considers thus: 'Household life is crowded and dusty; life gone forth is wide open. It is not easy, while living in a home, to lead the holy life utterly perfect and pure as a polished shell. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness.' On a later occasion, abandoning a small or a large fortune, abandoning a small or a large circle of relatives, he shaves off his hair and beard, puts on the yellow robe, and goes forth from the home life into homelessness.

14. "Having thus gone forth and possessing the bhikkhus' training and way of life, abandoning the killing of living beings, he abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Abandoning the taking of what is not given, he abstains from taking what is not given; taking only what is given, expecting only what is given, by not stealing he abides in purity. Abandoning incelibacy, he observes celibacy, living apart, abstaining from the vulgar practice of sexual intercourse.

"Abandoning false speech, he abstains from false speech; he speaks truth, adheres to truth, is trustworthy and reliable, one who is no deceiver of the world. Abandoning malicious speech, he abstains from malicious speech; he does not repeat elsewhere what he has heard here in order to divide [those people] from these, nor does he repeat to these people what he has heard elsewhere in order to divide [these people] from those; thus he is one who reunites those who are divided, a promoter of friendships, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord. Abandoning harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, and loveable, as go to the heart, are courteous, desired by many and agreeable to many. Abandoning gossip, he abstains from gossip; he speaks at the right time, speaks what is fact, speaks on what is good, speaks on the Dhamma and the Discipline; at the right time he speaks such words as are worth recording,

reasonable, moderate, and beneficial.

"He abstains from injuring seeds and plants. He practises eating only meal a day, abstaining from eating at night and outside the proper time. He abstains from dancing, singing, music, and theatrical shows. He abstains from wearing garlands, smartening himself with scent, and embellishing himself with unguents. He abstains from high and large couches. He abstains from accepting gold and silver. He abstains from accepting raw grain. He abstains from accepting raw meat. He abstains from accepting women and girls. He abstains from accepting men and women slaves. He abstains from accepting goats and sheep. He abstains from accepting fowl and pigs. He abstains from accepting elephants, cattle, horses, and mares. He abstains from accepting fields and land. He abstains from going on errands and running messages. He abstains from buying and selling. He abstains from false weights, false metals, and false measures. He abstains from cheating, deceiving, defrauding, and trickery. He abstains from wounding, murdering, binding, brigandage, plunder, and violence.

15. "He becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes he sets out taking only these with him. Just as a bird, wherever it goes, flies with its wings as its only burden, so too, the bhikkhu becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes he sets out taking only these with him. Possessing this aggregate of noble virtue, he experiences within himself a bliss that is blameless.

16. "On seeing a form with the eye, he does not grasp at its signs and features. Since, if he left the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty. On hearing a sound with the ear, he does not grasp at its signs and features. Since, if he left the ear faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the ear faculty, he undertakes the restraint of the ear faculty. On smelling an odour with the nose, he does not grasp at its signs and features. Since, if he left the nose faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the nose faculty, he

undertakes the restraint of the nose faculty. On tasting a flavour with the tongue, he does not grasp at its signs and features. Since, if he left the tongue faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the tongue faculty, he undertakes the restraint of the tongue faculty. On touching a tangible with the body, he does not grasp at its signs and features. Since, if he left the body faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the body faculty, he undertakes the restraint of the body faculty. On cognizing a mind-object with the mind, he does not grasp at its signs and features. Since, if he left the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty. Possessing this noble restraint of the faculties, he experiences within himself a bliss that is unsullied.

17. "He becomes one who acts in full awareness when going forward and returning; who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bowl; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating and urinating; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

18. "Possessing this aggregate of noble virtue, and this noble restraint of the faculties, and possessing this noble mindfulness and full awareness, he resorts to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.

19. "On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness before him. Abandoning covetousness for the world, he abides with a mind free from covetousness; he purifies his mind from covetousness. Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all living beings; he purifies his mind from ill will and hatred. Abandoning sloth and torpor, he abides free from sloth and torpor, percipient of light, mindful

and fully aware; he purifies his mind from sloth and torpor. Abandoning restlessness and remorse, he abides unagitated with a mind inwardly peaceful; he purifies his mind from restlessness and remorse. Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

20. "Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

21. "Again, with the stilling of applied and sustained thought, he enters upon and abides in the second jhāna, which has selfconfidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration.

22. "Again, with the fading away as well of rapture, he abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: 'He has a pleasant abiding who has equanimity and is mindful.'

23. "Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

24. "When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past lives. He recollects his manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: 'There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment,

such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared here.' Thus with their aspects and particulars he recollects his manifold past lives.

25. "When his concentrated mind is thus purified, bright, unblemished unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate. He understands how beings pass on according to their actions thus: 'These worthy beings who were ill conducted in body, speech, and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well conducted in body, speech, and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.' Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions.

26. "When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the destruction of the taints. He understands as it actually is: 'This is suffering'; he understands as it actually is: 'This is the origin of suffering'; he understands as it actually is: 'This is the cessation of suffering'; he understands as it actually is: 'This is the way leading to the cessation of suffering.' He understands as it actually is: 'These are the taints'; he understands as it actually is: 'This is the origin of the taints'; he understands as it actually is: 'This is the cessation of the taints'; he understands as it actually is: 'This is the way leading to the cessation of the taints.'

27. "When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: 'It is liberated.' He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'

28. "This, bhikkhus, is called the kind of person who does not torment himself or pursue the practice of torturing himself and who does not torment others or pursue the practice of torturing others - the one who, since he torments neither himself nor others, is here and now hungerless, extinguished, and cooled, and abides experiencing bliss, having himself become holy." That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

[538] From this difference in their manner of greeting the Buddha it is evident that Pessa is a follower of the Buddha, whereas Kandaraka - despite his respect and admiration - belongs to a different religious community.

[539] *MA*: Out of respect for the Buddha and because of their training, the bhikkhus did not converse with one another, nor did they even clear their throats. Unmoving in body, undistracted in mind, they sat surrounding the Blessed One like ruddy clouds surrounding the peak of Mount Sineru. Kandaraka must have been privately comparing this assembly of the bhikkhus with the assemblies of wanderers as described in [MN 76.4](#).

[540] *MA* explains that Kandaraka did not have direct knowledge of the Buddhas of the past and future. He made this statement as a way of expressing his admiration for the well-trained, disciplined, and calm Sangha of bhikkhus. The Buddha, however, confirms this on the basis of direct knowledge.

[541] *MA*: The four foundations of mindfulness are brought in to show the cause for the calm and tranquil deportment of the Sangha. On the foundations of mindfulness, see [MN 10](#).

[542] *MA* glosses: "We too, when we get an opportunity, from time to time attend to this; we are also practitioners; we do not completely neglect meditation."

[543] The point of this statement is that an animal's guile and trickery is very limited, while that of human beings is inexhaustible.

[544] *MA* explains that this passage is introduced as a sequel to Pessa's statement that the Blessed One knows the welfare and harm of beings; for the Buddha shows that the first three kinds of persons are practising in harmful ways, while the fourth is practising in a beneficial way. The passage can also be connected with Kandaraka's praise of the Sangha; for the Buddha will show three ways in which he does not train the Sangha and the one way in which all the Buddhas of the past, present, and future train their

Sanghas.

[545] *Sukhapatīsaṃvedī brahmabhūtena attanā. MA:* He experiences the bliss of the jhāna, paths, fruits, and Nibbāna. "Brahma" here should be understood in the sense of holy or excellent (*seṭṭha*). There may be an allusion here to the main theme of the Upanishads, the identity of the *ātman* with *brahman*.

[546] *MA:* Pessa would have attained the fruit of stream-entry, but he rose from his seat and left before the Buddha had completed his discourse. The benefits he did receive are two: he gained greater confidence in the Sangha, and he gave rise to a new method for comprehending the foundations of mindfulness.

[547] This passage details the austerities undertaken by many of the Buddha's ascetic contemporaries, as well as by the Bodhisatta himself during his period of striving for enlightenment. See MN 12.45.

[548] This passage shows the practice of one who torments himself in the hope of gaining merit and then offers sacrifices that involve the slaughter of many animals and the oppression of his workers.

[549] This is the arahant. To show clearly that he torments neither himself nor others, the Buddha next undertakes to describe the path of practice by which he arrived at arahantship.

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MN 53 PTS: M i 353

Sekha-patipada Sutta: The Practice for One in Training

translated from the Pali by

Thanissaro Bhikkhu

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I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time a new reception hall [1] had just been built by the Kapilavatthu Sakyans, and it had not yet been dwelled in by any contemplative, brahman, or anyone at all in human form. So the Kapilavatthu Sakyans went to the Blessed One and, on arrival, having bowed down, sat to one side. As they were sitting there they said to him, "Lord, a new reception hall has just been built by the Kapilavatthu Sakyans, and it has not yet been dwelled in by any contemplative, brahman, or anyone at all in human form. May the Blessed One be the first to use it. When the Blessed One has used it first, the Kapilavatthu Sakyans will use it afterwards. That will be for their long-term welfare & happiness."

The Blessed One acquiesced with silence. Sensing his acquiescence, the Kapilavatthu Sakyans got up from their seats, bowed down to him, circumambulated him, and then went to the new reception hall. On arrival, they spread it all over with felt rugs, arranged seats, set out a water vessel, and raised an oil lamp. Then they went to the Blessed One and, on arrival, having bowed down, stood to one side. As they were standing there they said to him, "Lord, the reception hall has been covered all over with felt rugs, seats have been arranged, a water vessel has been set out, and an oil lamp raised. It is now time for the Blessed One to do as he sees fit."

So the Blessed One, putting on his robe and taking up his bowl & outer robe, went together with a community of monks to the reception hall. On arrival he washed his feet, entered the hall, and sat with his back to the central post, facing east. The community of monks washed

their feet, entered the hall, and sat with their backs to the western wall, facing east, ranged around the Blessed One. The Kapilavatthu Sakyans washed their feet, entered the hall, and sat with their backs to the eastern wall, facing west, ranged around the Blessed One. Then the Blessed One — having spent most of the night instructing, urging, rousing, & encouraging the Kapilavatthu Sakyans with a Dhamma talk — said to Ven. Ananda, "Ananda, speak to the Kapilavatthu Sakyans about the person who follows the practice for one in training. [2] My back aches. I will rest it."

Ven. Ananda responded, "As you say, lord."

Then the Blessed One, having arranged his outer robe folded in four, lay down on his right side in the lion's sleeping posture, with one foot on top of the other, mindful & alert, having made a mental note to get up.

Then Ven. Ananda addressed Mahanama the Sakyan[3]: "There is the case, Mahanama, where a disciple of the noble ones is consummate in virtue, guards the doors to his sense faculties, knows moderation in eating, is devoted to wakefulness, is endowed with seven qualities, and obtains at will — without trouble or difficulty — the four jhanas that constitute heightened awareness and a pleasant abiding in the here-&-now.

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

"And how does the disciple of the noble ones guard the doors to his sense faculties? There is the case where the disciple of the noble ones, on seeing a form with the eye, doesn't grasp at any theme or variations by which — if he were to dwell without restraint over the faculty of the eye — evil, unskillful qualities such as greed or distress might assail him. He practices for its restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear...

"On smelling an aroma with the nose...

"On tasting a flavor with the tongue...

"On feeling a tactile sensation with the body...

"On cognizing an idea with the intellect, he doesn't grasp at any theme or variations by which — if he were to dwell without restraint over the faculty of the intellect — evil, unskillful qualities such as greed or distress might assail him. He practices for its restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect. This is how the disciple of the noble ones guards the doors to his sense faculties.

"And how does the disciple of the noble ones know moderation in eating? There is the case where the disciple of the noble ones, considering it appropriately, takes his food not playfully, nor for intoxication, nor for putting on bulk, nor for beautification, but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'I will destroy old feelings [of hunger] & not create new feelings [from overeating]. Thus I will maintain myself, be blameless, & live in comfort.' This is how the disciple of the noble ones knows moderation in eating.

"And how is the disciple of the noble ones devoted to wakefulness? There is the case where a disciple of the noble ones, sitting & pacing back & forth, cleanses his mind of any qualities that would hold the mind in check. During the first watch of the night [dusk to 10 p.m.], sitting & pacing back & forth, he cleanses his mind of any qualities that would hold the mind in check. During the second watch of the night [10 p.m. to 2 a.m.], reclining on his right side, he takes up the lion's posture, one foot placed on top of the other, mindful, alert, with his mind set on getting up [either as soon as he awakens or at a particular time]. During the last watch of the night [2 a.m. to dawn], sitting & pacing back & forth, he cleanses his mind of any qualities that would hold the mind in check. This is how the monk is devoted to wakefulness.

"And how is the disciple of the noble ones endowed with seven qualities?

"(1) There is the case where the disciple of the noble ones has conviction, is convinced of the Tathagata's Awakening: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.'

"(2) He feels shame at [the thought of engaging in] bodily misconduct, verbal misconduct,

mental misconduct.

"(3) He feels concern for [the suffering that results from] bodily misconduct, verbal misconduct, mental misconduct.

"(4) He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that — in their meaning & expression — proclaim the holy life that is entirely complete & pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, and well-penetrated in terms of his views.

"(5) He keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities.

"(6) He is mindful, endowed with excellent proficiency in mindfulness, remembering & recollecting even things that were done & said long ago.

"(7) He is discerning, endowed with discernment of arising & passing away — noble, penetrating, leading to the right ending of stress.

"This is how the disciple of the noble ones is endowed with seven qualities.

"And how does the disciple of the noble ones obtain at will — without trouble or difficulty — the four jhanas that constitute heightened awareness and a pleasant abiding in the here-&-now? There is the case where, quite withdrawn from sensuality, withdrawn from unskillful mental qualities, the disciple of the noble ones enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation — internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain — as with the earlier disappearance of elation & distress — he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. This is how the disciple of the noble ones obtains at will — without trouble or difficulty — the four jhanas that constitute heightened awareness and a pleasant abiding in the here-&-now.

"Now, when a disciple of the noble ones is consummate in virtue in this way, guards the doors to his sense faculties in this way, knows moderation in eating in this way, is devoted to wakefulness in this way, is endowed with seven qualities in this way, and obtains at will — without trouble or difficulty — the four jhanas that constitute heightened awareness and a pleasant abiding in the here-&-now in this way, then he is called a disciple of the noble ones who follows the practice for one in training, whose eggs are unspoiled, who is capable of breaking out, capable of awakening, capable of attaining the supreme rest from the yoke. [4]

"Just as if a hen had eight, ten, or twelve eggs that she covered rightly, warmed rightly, & incubated rightly: Even though this wish did not occur to her — 'O that my chicks might break through the egg shells with their spiked claws or beaks and hatch out safely!' — still it is possible that the chicks would break through the shells with their spiked claws or beaks and hatch out safely. In the same way, when a disciple of the noble ones is consummate in virtue in this way, guards the doors to his sense faculties in this way, knows moderation in eating in this way, is devoted to wakefulness in this way, is endowed with seven qualities in this way, and obtains at will — without trouble or difficulty — the four jhanas that constitute heightened awareness and a pleasant abiding in the here-&-now in this way, then he is called a disciple of the noble ones who follows the practice for one in training, whose eggs are unspoiled, who is capable of breaking out, capable of awakening, capable of attaining the supreme rest from the yoke.

"Now when the disciple of the noble ones has arrived at this purity of equanimity & mindfulness, he recollects his manifold past lives, i.e., one birth, two... five, ten... fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his manifold past lives in their modes & details. This is his first breaking out, like that of the hen's chicks from their shells.

"When the disciple of the noble ones has arrived at this purity of equanimity & mindfulness, he sees — by means of the divine eye, purified & surpassing the human — beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings — who were endowed with bad conduct of body, speech & mind, who reviled noble ones, held wrong views and undertook actions under the influence of wrong views — with the break-up of the

body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings — who were endowed with good conduct of body, speech, & mind, who did not revile noble ones, who held right views and undertook actions under the influence of right views — with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus — by means of the divine eye, purified & surpassing the human — he sees beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma. This is his second breaking out, like that of the hen's chicks from their shells.

"When the disciple of the noble ones has arrived at this purity of equanimity & mindfulness, he enters & remains in the fermentation-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now. [5] This is his third breaking out, like that of the hen's chicks from their shells.

"Now, when the disciple of the noble ones is consummate in virtue, that is a matter of his conduct. When he guards the doors to his sense faculties... knows moderation in eating... is devoted to wakefulness... is endowed with seven qualities, that is a matter of his conduct. When he obtains at will — without trouble or difficulty — the four jhanas that constitute heightened awareness and a pleasant abiding in the here-&-now, that is a matter of his conduct.

"When he recollects his manifold past lives... in their modes & details, that is a matter of his clear-knowing. When he sees — by means of the divine eye, purified & surpassing the human — beings passing away & re-appearing... When he enters & remains in the fermentation-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now, that is a matter of his clear-knowing.

"This, Mahanama, is called a disciple of the noble ones who is consummate in clear-knowing, consummate in conduct, consummate in clear-knowing & conduct. And by the Brahma Sanankumara this verse was said:

'The noble warrior is the best among people
 when judging by clan.
 But a person consummate
 in clear-knowing & conduct,
 is the best of beings

human & divine.'

"This verse was well-sung by the Brahma Sanankumara, not ill-sung; well-said, not ill-said; connected with the goal, not unconnected with the goal. It was endorsed by the Blessed One."

Then the Blessed One got up and said to Ven. Ananda, "Good, good, Ananda. What you have said to the Kapilavatthu Sakyans about the person who follows the practice for one in training is good."

That is what Ven. Ananda said, and the Teacher approved. Gratified, the Kapilavatthu Sakyans delighted in Ven. Ananda's words.

Notes

1. According to the Commentary, this was a hall built to receive royal guests, together with their entourages.
2. This phrase — "the person who follows the practice for one in higher training" — translates the Pali phrase, *sekho patipado*. Although this phrase may be taken as two separate words, the Commentary treats it as a compound and translates it as "one who follows the *sekha-patipada*." Grammatically, as a compound, the form is strange, with the first member maintaining its case ending, instead of being reduced to a stem form connected with the following member of the compound, as in a normal compound. However, this form has been found in other parts of the Canon as well, and modern grammarians have coined a term to describe it: a syntactical compound. I have thus followed the Commentary in my translation. "One in training" is a person who has attained at least stream-entry, but not yet arahantship.
3. The chief of the Kapilavatthu Sakyans. See [AN 3.73](#); [AN 11.12](#); and [AN 11.13](#).
4. The yoke is fourfold: the yoke of sensuality, the yoke of becoming, the yoke of views, & the yoke of ignorance. See [AN 4.10](#).
5. This completes the training, and so one becomes an *asekha*: one no longer in training. In other words, one is an arahant.

See also: [AN 4.37](#); [AN 7.6](#)



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MAJJHIMA NIKĀYA 60

THE INCONTROVERTIBLE TEACHING

THUS HAVE I HEARD. On one occasion the Blessed One was wandering in the Kosalan country with a large Sangha of bhikkhus, and eventually he arrived at a Kosalan brahmin village named Sālā.

The brahmin householders of Sālā heard: “The recluse Gotama, the son of the Sakyans who went forth from a Sakyan clan, has been wandering in the Kosalan country with a large Sangha of bhikkhus and has come to Sālā. Now a good report of Master Gotama has been spread to this effect: ‘That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He declares this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its princes and its people, which he has himself realised with direct knowledge. He teaches the Dhamma good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure.’ Now it is good to see such arahants.”

Then the brahmin householders of Sālā went to the Blessed One. Some paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when this courteous and amiable talk was finished, sat down at one side; some extended their hands in reverential salutation towards the Blessed One and sat down at one side; some pronounced their name and clan in the Blessed One’s presence and sat down at one side; some kept silent and sat down at one side.

When they were seated, the Blessed One asked them: “Householders, is there any teacher agreeable to you in whom you have acquired faith supported by reasons?”

“No, venerable sir, there is no teacher agreeable to us in whom we have acquired faith supported by reasons.”

“Since, householders, you have not found an agreeable teacher, you may undertake and practise this incontrovertible teaching; for when the incontrovertible teaching is accepted and undertaken, it will lead to your welfare and happiness for a long time. And what is the incontrovertible teaching?”

I. THE DOCTRINE OF NIHILISM

A “Householders, there are some recluses and brahmins whose doctrine and view is this: ‘There is nothing given, nothing offered, nothing sacrificed; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world.’”

B “Now there are some recluses and brahmins whose doctrine is directly opposed to that of those recluses and brahmins, and they say thus: ‘There is what is given and what is offered and what is sacrificed; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world.’ What do you think, householders? Don’t these recluses and brahmins hold doctrines directly opposed to each other?” — “Yes, venerable sir.”

A.i “Now, householders, of those recluses and brahmins whose doctrine and view is this: ‘There is nothing given...no good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world,’ it is to be expected that they will avoid these three wholesome states, namely, good bodily conduct, good verbal conduct, and good mental conduct, and that they will undertake and practise these three unwholesome states, namely, bodily misconduct, verbal misconduct, and mental misconduct. Why is that? Because those good recluses and brahmins do not see in unwholesome states the danger, degradation, and defilement, nor do they see in wholesome states the blessing of renunciation, the aspect of cleansing.

A.ii “Since there actually is another world, one who holds the view ‘there is no other world’ has wrong view. Since there actually is another world, one who intends ‘there is no other world’ has wrong intention. Since there actually is another world, one who makes the statement ‘there is no other world’ has wrong speech. Since there actually is another world, one who says ‘there is no other world’ is opposed to those arahants who know the other world. Since there actually is another world, one who convinces another ‘there is no other world’ convinces him to accept an untrue Dhamma; and because he convinces another to accept an untrue Dhamma, he praises himself and disparages others. Thus any pure virtue that he formerly had is abandoned and corrupt conduct is substituted. And this wrong view, wrong intention, wrong speech, opposition to noble ones, convincing another to accept an untrue Dhamma, and self-praise and disparagement of others—these several evil unwholesome states thus come into being with wrong view as their condition.

A.iii “About this a wise man considers thus: ‘If there is no other world, then on the dissolution of the body this good person will have made himself safe enough. But if there is another world, then on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. Now whether or not the word of those good recluses and brahmins is true, let me assume that there is no other world: still this good person is here and now censured by the wise as an immoral person, one of wrong view who holds the doctrine of nihilism. But on the other hand, if there is another world, then this good person has made an unlucky throw on both counts: since he is censured by the wise here and now, and since on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. He has wrongly accepted and undertaken this incontrovertible teaching in such a way that it extends only to one side and excludes the wholesome alternative.’

B.i “Now, householders, of those recluses and brahmins whose doctrine and view is this: ‘There is what is given...there are good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world,’ it is to be expected that they will avoid these three unwholesome states, namely,

bodily misconduct, verbal misconduct, and mental misconduct, and that they will undertake and practise these three wholesome states, namely, good bodily conduct, good verbal conduct, and good mental conduct. Why is that? Because those good recluses and brahmins see in unwholesome states the danger, degradation, and defilement, and they see in wholesome states the blessing of renunciation, the aspect of cleansing.

B.ii “Since there actually is another world, one who holds the view ‘there is another world’ has right view. Since there actually is another world, one who intends ‘there is another world’ has right intention. Since there actually is another world, one who makes the statement ‘there is another world’ has right speech. Since there actually is another world, one who says ‘there is another world’ is not opposed to those arahants who know the other world. Since there actually is another world, one who convinces another ‘there is another world’ convinces him to accept true Dhamma; and because he convinces another to accept true Dhamma, he does not praise himself and disparage others. Thus any corrupt conduct that he formerly had is abandoned and pure virtue is substituted. And this right view, right intention, right speech, non-opposition to noble ones, convincing another to accept true Dhamma, and avoidance of self-praise and disparagement of others—these several wholesome states thus come into being with right view as their condition.

B.iii “About this a wise man considers thus: ‘If there is another world, then on the dissolution of the body, after death, this good person will reappear in a happy destination, even in the heavenly world. Now whether or not the word of those good recluses and brahmins is true, let me assume that there is no other world: still this good person is here and now praised by the wise as a virtuous person, one with right view who holds the doctrine of affirmation. And on the other hand, if there is another world, then this good person has made a lucky throw on both counts: since he is praised by the wise here and now, and since on the dissolution of the body, after death, he will reappear in a happy destination, even in the heavenly world. He has rightly accepted and undertaken this incontrovertible teaching in such a way that it extends to both sides and excludes the unwholesome alternative.’

II. THE DOCTRINE OF NON-DOING

A “Householders, there are some recluses and brahmins whose doctrine and view is this: ‘When one acts or makes others act, when one mutilates or makes others mutilate, when one tortures or makes others inflict torture, when one inflicts sorrow or makes others inflict sorrow, when one oppresses or makes others inflict oppression, when one intimidates or makes others inflict intimidation, when one kills living beings, takes what is not given, breaks into houses, plunders wealth, commits burglary, ambushes highways, seduces another’s wife, utters falsehood—no evil is done by the doer. If, with a razor-rimmed wheel, one were to make the living beings on this earth into one mass of flesh, into one heap of flesh, because of this there would be no evil and no outcome of evil. If one were to go along the south bank of the Ganges killing and slaughtering, mutilating and making others mutilate, torturing and making others inflict torture, because of this there would be no evil and no outcome of evil. If one were to go along the north bank of the Ganges giving gifts and making others give gifts, making offerings and making others make offerings, because of this there would be no merit and no outcome of merit. By giving, by taming oneself, by restraint, by speaking truth, there is no merit and no outcome of merit.’

B “Now there are some recluses and brahmins whose doctrine is directly opposed to that of those recluses and brahmins, and they say thus: ‘When one acts or makes others act, when one mutilates or makes others mutilate...utters falsehood—evil is done by the doer. If, with a razor-rimmed wheel, one were to make the living beings on this earth into one mass of flesh, into one heap of flesh, because of this there would be evil and the outcome of evil. If one were to go along the south bank of the Ganges killing and slaughtering, mutilating and making others mutilate, torturing and making others inflict torture, because of this there would be evil and the outcome of evil. If one were to go along the north bank of the Ganges giving gifts and making others give gifts, making offerings and making others make offerings, because of this there would be merit and the outcome of merit. By giving, by taming oneself, by restraint, by speaking truth, there is merit and the outcome of merit.’ What do you think, householders? Don’t these recluses and brahmins hold doctrines directly opposed to each other?” — “Yes, venerable sir.”

A.i “Now, householders, of those recluses and brahmins whose doctrine and view is this: ‘When one acts or makes others act...there is no merit and no outcome of merit,’ it is to be expected that they will avoid these three wholesome states, namely, good bodily conduct, good verbal conduct and good mental conduct, and that they will undertake and practise these three unwholesome states, namely, bodily misconduct, verbal misconduct, and mental misconduct. Why is that? Because those good recluses and brahmins do not see in unwholesome states the danger, degradation, and defilement, nor do they see in wholesome states the blessing of renunciation, the aspect of cleansing.

A.ii “Since there actually is doing, one who holds the view ‘there is no doing’ has wrong view. Since there actually is doing, one who intends ‘there is no doing’ has wrong intention. Since there actually is doing, one who makes the statement ‘there is no doing’ has wrong speech. Since there actually is doing, one who says ‘there is no doing’ is opposed to those arahants who hold the doctrine that there is doing. Since there actually is doing, one who convinces another ‘there is no doing’ convinces him to accept an untrue Dhamma; and because he convinces another to accept an untrue Dhamma, he praises himself and disparages others. Thus any pure virtue that he formerly had is abandoned and corrupt conduct is substituted. And this wrong view, wrong intention, wrong speech, opposition to noble ones, convincing another to accept an untrue Dhamma, and self-praise and disparagement of others—these several evil unwholesome states thus come into being with wrong view as their condition.

A.iii “About this a wise man considers thus: ‘If there is no doing, then on the dissolution of the body this good person will have made himself safe enough. But if there is doing, then on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. Now whether or not the word of those good recluses and brahmins is true, let me assume that there is no doing: still this good person is here and now censured by the wise as an immoral person, one of wrong view who holds the doctrine of non-doing. But on the other hand, if there is doing, then this good person has made an unlucky throw on both counts: since he is censured by the wise here and now, and since on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. He has wrongly accepted and undertaken this incontrovertible teaching in such a way that it extends only to one side and excludes the wholesome alternative.’

B.i “Now, householders, of those recluses and brahmins whose doctrine and view is this: ‘When one acts or makes others act...there is merit and outcome of merit,’ it is to be expected that they will avoid these three unwholesome states, namely, bodily misconduct, verbal misconduct, and mental misconduct, and that they will undertake and practise these three wholesome states, namely, good bodily conduct, good verbal conduct, and good mental conduct. Why is that? Because those good recluses and brahmins see in unwholesome states the danger, degradation, and defilement, and they see in wholesome states the blessing of renunciation, the aspect of cleansing.

B.ii “Since there actually is doing, one who holds the view ‘there is doing’ has right view. Since there actually is doing, one who intends ‘there is doing’ has right intention. Since there actually is doing, one who makes the statement ‘there is doing’ has right speech. Since there actually is doing, one who says ‘there is doing’ is not opposed to those arahants who hold the doctrine that there is doing. Since there actually is doing, one who convinces another ‘there is doing’ convinces him to accept true Dhamma; and because he convinces another to accept true Dhamma, he does not praise himself and disparage others. Thus any corrupt conduct that he formerly had is abandoned and pure virtue is substituted. And this right view, right intention, right speech, non-opposition to noble ones, convincing another to accept true Dhamma, and avoidance of self-praise and disparagement of others — these several wholesome states thus come into being with right view as their condition.

B.iii “About this a wise man considers thus: ‘If there is doing, then on the dissolution of the body, after death, this good person will reappear in a happy destination, even in the heavenly world. Now whether or not the word of those good recluses and brahmins is true, let me assume that there is no doing: still this good person is here and now praised by the wise as a virtuous person, one with right view who holds the doctrine of doing. And on the other hand, if there is doing, then this good person has made a lucky throw on both counts: since he is praised by the wise here and now, and since on the dissolution of the body, after death, he will reappear in a happy destination, even in the heavenly world. He has rightly accepted and undertaken this incontrovertible teaching in such a way that it extends to both sides and excludes the unwholesome alternative.’

III. THE DOCTRINE OF NON-CAUSALITY

A “Householders, there are some recluses and brahmins whose doctrine and view is this: ‘There is no cause or condition for the defilement of beings; beings are defiled without cause or condition. There is no cause or condition for the purification of beings; beings are purified without cause or condition. There is no power, no energy, no manly strength, no manly endurance. All beings, all living things, all creatures, all souls are without mastery, power, and energy; moulded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes.’

B “Now there are some recluses and brahmins whose doctrine is directly opposed to that of those recluses and brahmins, and they say thus: ‘There is a cause and condition for the defilement of beings; beings are defiled owing to a cause and condition. There is a cause and condition for the purification of beings; beings are purified owing to a cause and condition. There is power, energy, manly strength, manly endurance. It is not the case that all beings, all living things, all creatures, all souls are without mastery, power, and energy,

or that moulded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes.’ What do you think, householders? Don’t these recluses and brahmins hold doctrines directly opposed to each other?” — “Yes, venerable sir.”

A.i “Now, householders, of those recluses and brahmins whose doctrine and view is this: ‘There is no cause or condition for the defilement of beings...they experience pleasure and pain in the six classes,’ it is to be expected that they will avoid these three wholesome states, namely, good bodily conduct, good verbal conduct, and good mental conduct, and that they will undertake and practise these three unwholesome states, namely, bodily misconduct, verbal misconduct, and mental misconduct. Why is that? Because those good recluses and brahmins do not see in unwholesome states the danger, degradation, and defilement, nor do they see in wholesome states the blessing of renunciation, the aspect of cleansing.

A.ii “Since there actually is causality, one who holds the view ‘there is no causality’ has wrong view. Since there actually is causality, one who intends ‘there is no causality’ has wrong intention. Since there actually is causality, one who makes the statement ‘there is no causality’ has wrong speech. Since there actually is causality, one who says ‘there is no causality’ is opposed to those arahants who hold the doctrine of causality. Since there actually is causality, one who convinces another ‘there is no causality’ convinces him to accept an untrue Dhamma; and because he convinces another to accept an untrue Dhamma, he praises himself and disparages others. Thus any pure virtue that he formerly had is abandoned and corrupt conduct is substituted. And this wrong view, wrong intention, wrong speech, opposition to noble ones, convincing another to accept an untrue Dhamma, and self-praise and disparagement of others—these several evil unwholesome states thus come into being with wrong view as their condition.

A.iii “About this a wise man considers thus: ‘If there is no causality, then on the dissolution of the body this good person will have made himself safe enough. But if there is causality, then on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. Now whether or not the word of those good recluses and brahmins is true, let me assume that there is no causality: still this good person is here and now censured by the wise as an immoral person, one of wrong view who holds the doctrine of non-causality. But on the other hand, if there is causality, then this good person has made an unlucky throw on both counts: since he is censured by the wise here and now, and since on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. He has wrongly accepted and undertaken this incontrovertible teaching in such a way that it extends only to one side and excludes the wholesome alternative.’

B.i “Now, householders, of those recluses and brahmins whose doctrine and view is this: ‘There is a cause and condition for the defilement of beings...they experience pleasure and pain in the six classes,’ it is to be expected that they will avoid these three unwholesome states, namely, bodily misconduct, verbal misconduct, and mental misconduct, and that they will undertake and practise these three wholesome states, namely, good bodily conduct, good verbal conduct, and good mental conduct. Why is that? Because those good recluses and brahmins see in unwholesome states the danger, degradation, and defilement, and they see in wholesome states the blessing of renunciation, the aspect of cleansing.

B.ii “Since there actually is causality, one who holds the view ‘there is causality’ has right view. Since there actually is causality, one who intends ‘there is causality’ has right intention. Since there actually is causality, one who makes the statement ‘there is causality’ has right speech. Since there actually is causality, one who says ‘there is causality’ is not opposed to those arahants who hold the doctrine of causality. Since there actually is causality, one who convinces another ‘there is causality’ convinces him to accept true Dhamma; and because he convinces another to accept true Dhamma, he does not praise himself and disparage others. Thus any corrupt conduct that he formerly had is abandoned and pure virtue is substituted. And this right view, right intention, right speech, non-opposition to noble ones, convincing another to accept true Dhamma, and avoidance of self-praise and disparagement of others—these several wholesome states thus come into being with right view as their condition.

B.iii “About this a wise man considers thus: ‘If there is causality, then on the dissolution of the body, after death, this good person will reappear in a happy destination, even in the heavenly world. Now whether or not the word of those good recluses and brahmins is true, let me assume that there is no causality: still this good person is here and now praised by the wise as a virtuous person, one with right view who holds the doctrine of causality. And on the other hand, if there is causality, then this good person has made a lucky throw on both counts: since he is praised by the wise here and now, and since on the dissolution of the body, after death, he will reappear in a happy destination, even in the heavenly world. He has rightly accepted and undertaken this incontrovertible teaching in such a way that it extends to both sides and excludes the unwholesome alternative.’

IV. THERE ARE NO IMMATERIAL REALMS

“Householders, there are some recluses and brahmins whose doctrine and view is this: ‘There are definitely no immaterial realms.’

“Now there are some recluses and brahmins whose doctrine is directly opposed to that of those recluses and brahmins, and they say thus: ‘There definitely are immaterial realms.’ What do you think, householders? Don’t these recluses and brahmins hold doctrines directly opposed to each other?” — “Yes, venerable sir.”

“About this a wise man considers thus: ‘These good recluses and brahmins hold the doctrine and view “there are definitely no immaterial realms,” but that has not been seen by me. And these other good recluses and brahmins hold the doctrine and view “there definitely are immaterial realms,” but that has not been known by me. If, without knowing and seeing, I were to take one side and declare: “Only this is true, anything else is wrong,” that would not be fitting for me. Now as to the recluses and brahmins who hold the doctrine and view “there are definitely no immaterial realms,” if their word is true then it is certainly still possible that I might reappear after death among the gods of the fine-material realms who consist of mind. But as to the recluses and brahmins who hold the doctrine and view “there definitely are immaterial realms,” if their word is true then it is certainly possible that I might reappear after death among the gods of the immaterial realms who consist of perception. The taking up of rods and weapons, quarrels, brawls, disputes, recrimination, malice, and false speech are seen to occur based on material form, but this does not exist at all in the immaterial realms.’ After reflecting thus, he practises the way to disenchantment with material forms, to the fading away and cessation of material forms.

V. THERE IS NO CESSATION OF BEING

“Householders, there are some recluses and brahmins whose doctrine and view is this: ‘There is definitely no cessation of being.’

“Now there are some recluses and brahmins whose doctrine is directly opposed to that of those recluses and brahmins, and they say thus: ‘There definitely is a cessation of being.’ What do you think, householders? Don’t these recluses and brahmins hold doctrines directly opposed to each other?” — “Yes, venerable sir.”

“About this a wise man considers thus: ‘These good recluses and brahmins hold the doctrine and view “there is definitely no cessation of being,” but that has not been seen by me. And these other good recluses and brahmins hold the doctrine and view “there definitely is a cessation of being,” but that has not been known by me. If, without knowing and seeing, I were to take one side and declare: “Only this is true, anything else is wrong,” that would not be fitting for me. Now as to the recluses and brahmins who hold the doctrine and view “there definitely is no cessation of being,” if their word is true then it is certainly still possible that I might reappear after death among the gods of the immaterial realms who consist of perception. But as to the recluses and brahmins who hold the doctrine and view “there definitely is a cessation of being,” if their word is true then it is possible that I might here and now attain final Nibbāna. The view of those good recluses and brahmins who hold the doctrine and view “there definitely is no cessation of being” is close to lust, close to bondage, close to delighting, close to holding, close to clinging; but the view of those good recluses and brahmins who hold the doctrine and view “there definitely is cessation of being” is close to non-lust, close to non-bondage, close to non-delighting, close to non-holding, close to non-clinging.’ After reflecting thus, he practises the way to disenchantment with being, to the fading away and cessation of being.

FOUR KINDS OF PERSONS

“Householders, there are four kinds of persons to be found existing in the world. What four? Here a certain kind of person torments himself and pursues the practice of torturing himself. Here a certain kind of person torments others and pursues the practice of torturing others. Here a certain kind of person torments himself and pursues the practice of torturing himself, and he also torments others and pursues the practice of torturing others. Here a certain kind of person does not torment himself or pursue the practice of torturing himself, and he does not torment others or pursue the practice of torturing others. Since he torments neither himself nor others, he is here and now hungerless, extinguished, and cooled, and he abides experiencing bliss, having himself become holy.

“What kind of person, householders, torments himself and pursues the practice of torturing himself? Here a certain person goes naked, rejecting conventions...as Sutta 51, §8...Thus in such a variety of ways he dwells pursuing the practice of tormenting and mortifying the body. This is called the kind of person who torments himself and pursues the practice of torturing himself.

“What kind of person, householders, torments others and pursues the practice of torturing others? Here a certain person is a butcher of sheep...as Sutta 51, §9...or one who follows any other such bloody occupation. This is called the kind of person who torments others and pursues the practice of torturing others.

“What kind of a person, householders, torments himself and pursues the practice of torturing himself and also torments others and pursues the practice of torturing others? Here some person is a head-anointed noble king or a well-to-do brahmin... as Sutta 51, §10...And then his slaves, messengers, and servants make preparations, weeping with tearful faces, being spurred on by threats of punishment and by fear. This is called the kind of person who torments himself and pursues the practice of torturing himself and who torments others and pursues the practice of torturing others.

“What kind of person, householders, does not torment himself or pursue the practice of torturing himself and does not torment others or pursue the practice of torturing others—the one who, since he torments neither himself nor others, is here and now hungerless, extinguished, and cooled, and abides experiencing bliss, having himself become holy?

“Here, householders, a Tathāgata appears in the world...as Sutta 51, §§12-27 ...He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’

“This, householders, is called the kind of person who does not torment himself or pursue the practice of torturing himself and who does not torment others or pursue the practice of torturing others—the one who, since he torments neither himself nor others, is here and now hungerless, extinguished, and cooled, and abides experiencing bliss, having himself become holy.”

When this was said, the brahmin householders of Sālā said to the Blessed One:

“Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the darkness for those with eyesight to see forms. We go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama accept us as lay followers who have gone to him for refuge for life.”

they are ignorant and dull, so as to be either unwilling or unable to see the truth even when they are so clear and meaningful. In the worst case scenario, they might be desperate enough to resort to “eel-wriggling” (*amarā, vikkhepa*) or hedging, that is, giving evasive answers, as stated in **the Brahma, jāla Sutta** (D 1).³⁷

Not all such hedgers are foolish or dull. On the contrary, they could be intelligent and engaging people who are articulate in expressing what they know and think. From experience, we know that such speculators can both fascinate and overwhelm us with their words and ideas. However, the fact remains that such speculators are at best agnostics who honest enough not to claim that they have final knowledge or liberating insight. In fact, Bodhi remarks that “it is quite possible that the ‘eel-wrigglers’ were a class of radical skeptics who questioned the entire prospect of apodictic knowledge about ultimate issues” (M:ÑB 1283 n755). Agnosticism is, however, only a temporary solution to certain philosophical problems. So long as we openly ask the right questions, we will find the true answers in due course.

3.2 CLAIMS TO OMNISCIENCE. The first type of unsatisfactory holy life is the false claim to omniscience. Parts of the examination of the first type of such an unsatisfactory holy life is preserved in a Sanskrit fragment, which offers additional examples that render such a teacher’s claim to omniscience self-contradictory. The Sanskrit fragment agrees with the Sandaka Sutta in describing how a supposedly omniscient teacher enters an empty house (presumably in search of alms), comes across a wild animal, or has to ask for someone’s name or for the way.

In addition, the Sanskrit fragment depicts how such a teacher falls into a pond, a sewer or a cess-pool,³⁸ or even hits (his head) on a door.³⁹ These additional descriptions enhance the absurd situation that can result from claiming omniscience. The agreement between the Pali and Sanskrit presentations on the predicament caused by such claims, concludes Analayo, suggests it to be improbable that such a claim has been attributed to the Buddha when the Sandaka Sutta originated (2006:292).⁴⁰

The Cūḷa Dukkha-k, khandha Sutta (M 14) record the Nirgranthas as trying to justify Nigaṇṭha Nātaputta’s claim to omniscience.⁴¹ **The Upāli Sutta** (M 56) records the Buddha’s rejection of such claims to omniscience (M 56).⁴² In **the Sandaka Sutta** (M 76), Ānanda rebuts the Nirgrantha’ claim that their teacher Nāta,putta is omniscient [§21], and when Sandaka asks Ānanda about an arhat’s omniscience, he replies that he only knows this by way of *reviewing* [§52]. In short, it is impossible to know everything all the time, but only one thing at any one time.

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The Discourse to Sandaka

M 76/1:513-524

Thus have I heard.

At one time, he Blessed One was staying in Ghosita’s park near Kosambī.

Ānanda goes to the Deva, katā Pool

2 At that time, the wanderer Sandaka was staying at the pilkhan-tree⁴³ cave, with a large company of wanderers, numbering some five hundred.

³⁷ D 1.2.27/1:27 = SD 25.2.

³⁸ SHT III 942 R3: *palvalam prapa[ta]m syandanikam gutho[d]igallam.*

³⁹ SHT III 942 R4: *kavatam va [ma]r[date].*

⁴⁰ For a more detailed examination of the attribution of omniscience to the Buddha, cf Analayo 2006b.

⁴¹ M 14.17/1:92 f = SD 4.7.

⁴² M 56/1:371-387 = SD 27.1.

⁴³ “Pilkhan-tree,” *pilakkha* (V 4:35), which Comy says stands at the cave’s entrance (MA 3:220). It is the *Ficus infectoria*, the pilkhan or pakur, the “wavy-leaved fig tree,” a large spreading thick-foliaged evergreen, low-crowned

3 Then when it was evening, the venerable Ānanda, having emerged from his solitary retreat, addressed the monks:

“Come, avuso, let us go to the Deva,kaṭā Pool to see the cave.”

“Yes, avuso,” the monks replied to the venerable Ānanda in assent.

Then the venerable Ānanda, with a number of monks, went to the Deva,kaṭā Pool.

Sandaka and the wanderers

4a Now at the time, the wanderer was sitting with a large company of wanderers, all talking loudly, shouting, making loud noises, and indulging in various **low talk**,⁴⁴ that is to say, talk about kings, robbers, ministers of state; about armies, dangers, and wars; about food and drink; about clothing, beds [furniture], garlands, and scents; about relatives; about vehicles; about villages, towns, cities, the countryside; about women and heroes; gossips of the street and at the well; tales of the dead; tales of diversity [philosophical discussions of the past and future], talk about the creation of the world and of the sea, [514] and talk of whether things exist or not [talk about gain and loss].⁴⁵

4b Then the wanderer Sandaka saw the venerable Ānanda approaching from a distance, and he called his own company of followers to order, saying:

“Good sirs, be quiet please! Don’t make a noise, good sirs! The recluse Ānanda, a disciple of the recluse Gotama, is approaching. He is one of the recluse Gotama’s disciples residing in Kosamb. And these good folks are fond of quiet; they are taught to be quiet and speak in praise of quiet. If he sees that this company is quiet, he will most likely want to come and visit us.”

When this was said, the wanderers fell silent.

The wanderers welcome Ānanda

5a Then the venerable Ānanda approached the wanderer Sandaka. Then the wanderer Sandaka said this to the venerable Ānanda:

“Please come, master Ānanda! Welcome, master Ānanda! It is a long time since master Ānanda has found the occasion to come here.⁴⁶ Let master Ānanda take a seat. Here is a seat that has been prepared.”

and shady, 10-12 m [35-40 ft] high with aerial roots. Its bark is greenish-grey smooth bark. Its wood is grey and moderately hard. Its ripe fruits are white. In April it is covered with delicately tinted copper coloured foliage.

⁴⁴ *Tiracchāna,kathā* (*tiracchāna*, Skt *tiraścīna* = *tiraśca*, lit “going horizontally,” like animal), animal talk, alt “small talk, childish pratter” (V 1:188, 4:164; D 1.1.7/1:7 f, 9.3/1:178, 25.2/3:36; M 76.4/1:513, 77.4/2:1, 78.3/2:23; S 56.10/5:419; A 10.9/5:128; Comy sometimes combines it with “household talk,” *gehasita,kathā*, DA 89). See also V:H 3:82 f (with nn); D:RD 3:33; S:W 5:355; A:W 5:86). It is said to be “animal talk” because they are not a path to heaven or liberation, but to the animal state; for, just as animals mostly walk parallel to the earth, so this kind of talk does not lead on upwards, ie “talk that makes on an animal on account of its being inconducive to the paths to heaven and liberation” (*aniyyānikattā sagga,mokkha,maggānaṃ tiracchāna,bhūtā kathāti*, DA 89-92; MA 3:221-224; SA 3:293 = NmA 2:393). **Tiracchāna,kathā S** (S 56.9) says that such talks do not conduce to spiritual growth (S 56.9/5:419) = SD 65.13. This section is *mutatis mutandis* as at **Poṭṭhapāda S** (D 9.3/1:178 f). For a fuller list, called “the moralities” (*sīla*), see **Brahma,jāla S** (D 1.43-62/1:4-12) = SD 25.2 & Intro (3), & **Sāmañña,phala S** (D 2.43-63/ 1:63-70) = SD 8.10 & Intro (3). On the destiny for those with wrong views, see **Lohicca S** (D 12.10/1:228).

⁴⁵ *Iti,bhavābhāva,kathā*, may be rendered as “being and non-being” or as “profit and loss,” but according to Wal-she, the philosophical sense (as in Horner and Ñānamoli translations of Sandaka S, M 76) is preferable.

⁴⁶ “Please come,...to come here,” *etu kho bhante Bhagavā svagataṃ bhante Bhagavato, cirassaṃ kho marisā imaṃ pariyaṃ akāsi yadidaṃ idh’āgamanāya*, using the 3rd imp sg *etu* (“Let...come!”) as a polite formality (D 25.7a/3:39); also at **Poṭṭhapāda S** (D 9.5/1:179) = SD 7.14; **Gopaka Moggallāna S** (M 108.4/3:7) = SD 33.5. In the phrase, *pariyaṃ akasi*, “made it an occasion.” In the phrase, *pariyaṃ akasi*, “made it an occasion,” Comy glosses *pariyaṃ* as *vāra* (“occasion, opportunity”) (UA 115). This is stock: D 1:90 (DA 2:369), 179 (see D:RD 1:245 n2), 2:270, 3:2, 39; M 1:252 (MA 2:300 f), 326, 481, 2:2, 30, 3:7; S 1:142; A 3:332 (AA 3:363), 4:76; U 13 (UA 115); J 3:359. In **Brahma Nimantanika S** (M 49), Baka Brahmā says: “Come, good sir! Welcome, good sir! It has been a long time since the good sir has made it an occasion in coming here” (*ehi kho marisā, sāgataṃ marisā, cirassaṃ kho marisā imaṃ pariyaṃ akāsi yadidaṃ idh’āgamanāya* (M 49.3a/1:326) = SD 11.7 (qv).

5b The venerable Ānanda sat down on the prepared seat, and the wanderer Sandaka taking a low seat, sat down at one side. Having sat down, the venerable Ānanda said this to him:⁴⁷

“Sandaka, what is the talk you are having, sitting together here? And what is the conversation that is left unfinished?”⁴⁸

“Master Ānanda, never mind the subject that those assembled (here) have been discussing just now. It would not be difficult for the master Ānanda to hear about it later.

But, master Ānanda, it would be good if master Ānanda were to give us a talk on his own teacher’s teaching.”⁴⁹

5c “In that case, Sandaka, listen, pay careful attention, I will speak.”

“Yes, master Ānanda,” the wanderer Sandaka replied to the venerable Ānanda in assent.

Ānanda’s teachings

The venerable Ānanda said this:

6a “There are, Sandaka, the four ways of living that are not the holy life and four unsatisfactory kinds of holy life⁵⁰ that have been pointed out by the fully self-awakened one, the worthy one who knows and sees,

wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way, the Dharma that is wholesome.”⁵¹

6b “But what, master Ānanda, are the four ways of living that are not the holy life and four unsatisfactory kinds of holy life that have been pointed out by the fully self-awakened one, the worthy one who knows and sees,

wherein [515] an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way, the Dharma that is wholesome?”

THE 4 WAYS THAT IS *NOT* THE HOLY LIFE

(1) Materialism & annihilationism⁵²

7a “Here, Sandaka, a certain teacher holds such a doctrine [dogma], such a view:

7b AJITA KESA, KAMBALA’S VIEW.⁵³ “There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or evil actions. There is no this world, no next world;⁵⁴ there is no mother, no father, there are no beings that are reborn,⁵⁵ there are no brahmins and recluses who, living

⁴⁷ Better known are the occasions when the Buddha interrupts an “unfinished conversation” (*antarā, kathā vipṭakā*) is stock, eg, D 1.1.4/1:2; D 2.7a/3:39 f; M 119.2/3:89, U 2.2/11.

⁴⁸ *Kāya nu ’ttha, bho ānanda, etarahi kathāya sannisinnā, kā ca pana vo antarā, kathā vipṭakatā ti?* This is stock, where the person interrupting is usu the Buddha, eg, D 1.1.4/1:2 (Buddha to the monks); M 77.5/2:2 (Buddha to the wanderer Sakul’udāyi), 108.6/3:8 (the brahmin Vassa, kāra to Ānanda), 119.2/3:89 (Buddha to the monks); U 2.2/11 (id), 3.8/31; J 4/1:120 (id).

⁴⁹ *Sādhu vata bhavantaṃ yeva ānandaṃ paṭibhātu sake ācariyake dhammī, kathāti.*

⁵⁰ The section on the 4 unsatisfactory systems are at §§21-33: see Intro (3.1.0).

⁵¹ “These four ways of living that are not the holy life” (*cattāro abrahma, cariya, vāsā*): see Intro (2.1).

⁵² These views deny both karma and rebirth, ie moral accountability and the hereafter, taking only this life and this body as the only realities. See Intro (2.1).

⁵³ As at **Sāmañña, phala S** (D 2.22/1:54) = SD 8.10: on Ajita Kesakambalī, see §21n.

⁵⁴ “There is no this world, no next world,” *n’atthi ayam loko, n’atthi para, loko* (also at M 3.71), lit “this world does not exist, the next world does not exist.” For details, esp the problem of associating these two differing views to Ajita Kesa, kambala, see **Sāmañña, phala S** (D 2.22/1:55) n = SD 8.10. See also Jayatilleke 1963:79 f, 91 f).

⁵⁵ *Opapātika*, often said of a non-returner’s rebirth, and also that of all divine and hell beings. In pericope on wrong view: D 1.2.27/1:27, 2.23/1:55, 6.13/1:156, 23.2-11/2:317-329, 14-20/2:332-339, 21/2:342, 33/2:356 f, 33.3.-2(4)/3:265, 34.2.1(7)/287; M 41.10/1:287, 60.5-6/1:401 f, 76.7/1:515, 110.11/3:22, 22/3:24, 114.10/3:52, 117.5/3:-72; S 24.5/3:206, 42.13(III)/4:348 f, (IV)/4:352, (V)/355 f; A 3.115.6/1:269, 8.29.3/4:226, 10.176.5/5:265, 10.200.-

rightly and practising rightly, having directly known and realized for themselves this world and the hereafter, proclaim them.⁵⁶

7c A person is a composite of the four primary elements. At death, the earth (in the body) returns to and merges with the (external) earth-body. The fire returns to and merges with the external fire-body. The water [liquid] returns to and merges with the external water-body. The wind returns to and merges with the external wind-body. The sense-faculties scatter into space.

Four men, with the bier as the fifth,⁵⁷ carry the corpse. His eulogies⁵⁸ are sounded only as far as the charnel ground. The bones turn pigeon-colored. The offerings end in ashes.

Generosity is taught by fools. Those who say that *there is* such a notion make false, empty chatter.⁵⁹

With the break-up of the body, the wise and the foolish alike are annihilated, destroyed. They do not exist after death.⁷

8a THE WISE. Now, Sandaka, regarding this, a wise person considers thus:

‘This good teacher⁶⁰ holds such a doctrine [dogma], such a view:

8b “*There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or evil actions. There is no this world, no next world; there is no mother, no father, there are no beings that are reborn, there are no brahmins and recluses who, living rightly and practising rightly, having directly known and realized for themselves this world and the hereafter, proclaim them.*

8c *A person is a composite of the four primary elements. At death, the earth (in the body) returns to and merges with the (external) earth-body.⁶¹ The fire returns to and merges with the external fire-body. The water [liquid] returns to and merges with the external water-body. The wind returns to and merges with the external wind-body. The sense-faculties scatter into space.*

Four men, with the bier as the fifth, carry the corpse. His eulogies are sounded only as far as the charnel ground. The bones turn pigeon-colored. The offerings end in ashes.

Generosity is taught by fools. Those who say that there is such a notion make false, empty chatter.

With the break-up of the body, the wise and the foolish alike are annihilated, destroyed. They do not exist after death.”

8d If this good teacher’s words were true, then by my not doing, I’ve done it here,⁶² by my *not* living it, I’ve lived it here.⁶³ Both of us here, too, are equal in having attained to the fruits of recluship.⁶⁴

8e Yet, I do *not* say that, after the body’s breaking up, both of us will be annihilated or destroyed, that after death we will not be.

8f Indeed, it is *redundant* then that this good teacher’s nakedness, being shaven, resorting to squatting, plucking out his hair and beard. For, I, living in a house crowded with children, enjoying perfume

2/5:284 f; **Nm** 1:188. Here, foll Comy, I take it in a general sense of “rebirth.” Comy: “There are no beings that are reborn means to that beings after dying are not reborn” (*n’atthi sattā opapātikā ti cavitvā upapajjanakā sattā nāma n’atthi ti vadati*, DA 1:165). Cf A 4.191/2:186 f.

⁵⁶ This section up to here is the stock def of wrong view: **Sāmañña,phala S** (D 2.23/1:55) = SD 8.10; **Sāleyyaka S** (M 41.10/1:287) = SD 5.7; **Sandaka S** (M 76.7b/1:515) = SD 35.7; **Mahā Cattārīsaka S** (M 117.5/3:71 f) = SD 6.10; the wrong views here are refuted in **Apañṇaka S** (M 60.5-12/1:401-404) = SD 35.5.

⁵⁷ Four men, each holding a leg of the bier, and the bier itself is the fifth object.

⁵⁸ *Padāni*, alt “funeral orations” (M:ÑB).

⁵⁹ *Tesaṃ tucchā musā vilāpo ye keci atthika, vādam vadanti*. Comy says that this refers to the fruits of giving (MA 3:227).

⁶⁰ “Good teacher,” *bhavaṃ satthā*, here merely a polite reference, without any ethical connotation.

⁶¹ This materialistic view is also stated at **Apañṇaka S** (M 60.7/1402), where it is refuted.

⁶² *Ettha*, ie, in this recluse’s teaching (MA 3:228).

⁶³ *Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ*.

⁶⁴ This apparently means that even if we do not lead such a religious life, we would in the end reap the same fruit as one who does. This is clear from what follows.

from Kāsī, wearing garlands, perfumes and unguents, enjoying the use of gold and silver [the use of money],⁶⁵ shall attain the same destiny hereafter as this good teacher!⁶⁶

What is there to see, what is there to know, that should I live the holy life under this teacher?

Understanding that this is *not* the holy life, he is revulsed and leaves.

9 This, then, Sandaka, is the first way of living what is *not* the holy life that has been pointed out by the fully self-awakened one, the worthy one who knows and sees, wherein an intelligent person would certainly not live [516] the holy life, or, if he lives it, would not attain the right way, the Dharma that is wholesome.

(2) Amoralism⁶⁷

10a Furthermore, Sandaka, here a certain teacher holds such a doctrine [dogma], such a view:⁶⁸

10b PŪRAṆA KASSAPA'S VIEW.⁶⁹ ‘When one does or makes another do, such deeds as cutting others, burning others, or hurting others, tormenting others, intimidating others, killing, stealing, breaking into houses, plundering, burgling, ambushing, committing adultery, lying, one does *no* evil.

If with a razor-disc [chakra], one were to turn all the living beings on this earth to a single mountain of flesh, no evil would come from it.

If one were to go along the south bank of the Ganges, killing and making others kill, mutilating and making others mutilate, torturing and making others torture, there is *no* evil, no source of evil.

Or, if one were to go along the north bank of the Ganges, giving and making others give, sacrificing and making others sacrifice, there is *no* merit, no source of merit.⁷⁰

11a THE WISE. Now, Sandaka, regarding this, a wise person considers thus:

‘This good teacher⁷¹ holds such a doctrine [dogma], such a view:

11b “When one does or makes another do, such deeds as cutting others, burning others, or hurting others, tormenting others, intimidating others, killing, stealing, breaking into houses, plundering, burgling, ambushing, committing adultery, lying, one does *no* evil.

If with a razor-disc [chakra], one were to turn all the living beings on this earth to a single mountain of flesh, no evil would come from it.

If one were to go along the south bank of the Ganges, killing and making others kill, mutilating and making others mutilate, torturing and making others torture, there is *no* evil, no source of evil.

Or, if one were to go along the north bank of the Ganges, giving and making others give, sacrificing and making others sacrifice, there is *no* merit, no source of merit.”

11c If this good teacher’s words were true, then by my not doing, I’ve done it here, by my *not* living it, I’ve lived it here.⁷² Both of us here, too, are equal in having attained to the fruits of recluseship.

11d Yet, I do not say that whatever either of us do, no evil is done.⁷³

11e Indeed, it is *redundant* then that this good teacher’s nakedness, being shaven, resorting to squatting, plucking out his hair and beard. For, I, *living in a house* crowded with children, enjoying perfume

⁶⁵ On the sentence up to here is stock: **Dāru Kammika S** (A 6.59.3/3:391), **Dīgha, jānu S** (A 8.54.1/4:281); **Satta Jaṭṭha S** (U 6.2/65).

⁶⁶ *Iminā bhotā satthārā sama, sama, gatiko bhavissāmi abhisamparāyam.* The underscored phrase is stock: **Iṇa S** (A 6.45.2/3:347), **Miga, sāla S** (A 10.75.3/5:139).

⁶⁷ This view denies moral values (incl karma), that there is neither good nor evil. See Intro (2.1).

⁶⁸ This view [§10b] as at **Apaṇṇaka S** (M 60.13/1:404), where it is rebutted.

⁶⁹ As at **Sāmañña, phala S** (D 2.17/1:52) n = SD 8.10: on Pūraṇa Kassapa, see §16n.

⁷⁰ **Sāmañña, pha S** (D 2) adds here a closing line: “In generosity, self-taming, self-restraint, and truthful speech, there is no merit, no source of merit” (*dānena damena saṃyamena sacca, vajjena n’atthi puññaṃ, n’atthi puññaṃ āgamo*, D 2.17/1:53,1 f). Pūraṇa’s wrong views are refuted in **Apaṇṇaka S** (M 60.13-20 = 1:404-407). See Bodhi, *The Discourse on the Fruits of Recluseship*, 1989:69 f.

⁷¹ “Good teacher,” *bhavaṃ satthā*, here merely a polite reference, without any ethical connotation.

⁷² *Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ.*

⁷³ *Yo cāhaṃ na vadāmi ‘ubhinnaṃ kurutaṃ na karīyati pāpan’ti.*

from Kāsī, wearing garlands, perfumes and unguents, enjoying the use of gold and silver [the use of money], shall attain the same destiny hereafter as this good teacher!

What is there to see, what is there to know, that should I live the holy life under this teacher?

Understanding that this is *not* the holy life, he is revulsed and leaves.

12 This, then, Sandaka, is the second way of living what is *not* the holy life that has been pointed out by the fully self-awakened one, the worthy one who knows and sees, wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way, the Dharma that is wholesome.

(3) Non-conditionality⁷⁴

13a Furthermore, Sandaka, here a certain teacher holds such a doctrine [dogma], such a view:⁷⁵

13b MAKKHALI GOSĀLA'S VIEW.⁷⁶ ‘There is neither cause nor condition’⁷⁷ for the defilement of beings.

Beings are defiled without cause, without condition.

There is neither cause nor condition for the purification of beings.

Beings are purified without cause, without condition.

There is nothing self-caused, nothing other-caused, nothing human-caused.⁷⁸

There is no power, no effort, no personal strength [human energy], **[517]** no human endeavour.

All living beings, all life, all beings, all living things⁷⁹ are powerless, devoid of power, devoid of effort.

Subject to the changes of fate, circumstances and nature, they experience joy and pain in the six classes by birth.⁸⁰

14a THE WISE. Now, Sandaka, regarding this, a wise person considers thus:

‘This good teacher holds such a doctrine [dogma], such a view:

14b ‘There is neither cause nor condition for the defilement of beings.

⁷⁴ This view denies moral accountability (incl karma), rejecting moral evolution and liberation. See Intro (2.1).

⁷⁵ This view [§13b] as at **Apaṇṇaka S** (M 60.21/1:407), where it is rebutted.

⁷⁶ As at **Sāmañña,phala S** (D 2.19a/1:53) = SD 8.10: on Makkhali Go,sāla, see **§18n**. See below §16b.

⁷⁷ *Ahetu,appaccayā*: “condition,” *hetu*, means “root” (eg greed, hatred, delusion); *paccaya* means “condition.”

⁷⁸ *N’atthi atta,kāre, n’atthi para,kāre, n’atthi purisa,kāre, n’atthi balam, n’atthi vīriyam, n’atthi purisa,thāmo, n’atthi purisa,parakkamo*. The ideas here and in the next para are presented by a certain brahmin to the Buddha who refutes them in **Atta,kārī S** (A 6.38/3:337 f) = SD 7.6.

⁷⁹ “All beings...all living things,” *sabbe sattā sabbe paṇā sabbe bhūtā sabbe jīvā*. Comys on **Sāmañña,phala S** (D 2) and **Apaṇṇaka S** (M 60) say that “animals” (*sattā*) are camels, cattle, donkeys, etc; life or “breathers” (*paṇā*) are those with one or two faculties; beings (*bhūta*) are those enclosed in egg-shell or membrane; “living things” (*jīva*) are rice, corn, wheat, etc (DA 1:161 = MA 3:120). This list also appears in the Jain Sūtras, where Jacobi tr as “Every sentient being, every insect, every living thing, whether animal or vegetable” (*Jaina Sūtras* 2:xxvi). It is however uncertain how these words were used by Gosāla, or how the Buddhists supposed he used them: see D:RD 1:71 n2. Cf the 4 modes of birth (*yoni*) at **Mahā Sīha,nāda S** (M 12.32-33/1:71) = SD 49.1.

⁸⁰ *Niyati,saṅgati,bhāva,pariṇatā chass’ev’ābhijātisu sukha,dukkham paṭisaṃvedeti*. In “fate, circumstances and nature,” *niyati,saṅgati,bhāva, niyati* is fate or destiny, the primary idea in Gosāla’s view; “circumstance and nature” (*saṅgati,bhāva*) apparently refers to how it works within an individual and externally. See **Apaṇṇaka S** (M 60.21-28/1:407-410 = SD 35.5) & **Sandaka S** (M 76.13-14/1:516 f), where this wrong view (attr to **Makkhali Gosāla**) is refuted. On the 6 “classes by birth” (*ābhijāti*), see **Cha-ḷ-ābhijāti S** (A 6.57), where according to the antinomian **Pūraṇa Kassapa**, they are (1) the black class (*kaṇhābhijāti*), ie the bloody trade (butchers, fishermen, robbers, etc); (2) the blue class (*nīlābhijāti*), ie monks who subscribe to karma; (3) the red class (*lohitaḥbhijāti*), ie the loin-clad Jains; (4) the yellow class (*haliddābhijāti*), ie the white-clad disciples of naked ascetics; (5) the white class (*sukkābhijāti*), ie the male and female Ājīvikas; (6) the purest white class (*parama,sukkhābhijāti*), the highest, ie the Ājīvika teachers, Nanda Vaccha, Kisa Saṅkicca and Makkhali Gosāla (M 36.5/1:238) = SD 49.4. The Buddha however rejects this arbitrary gesture, and teaches that it is karma and present conditions, not class, that make us (A 6.57/3:-383-387 @ SD 23.10; also DA 1:182; MA 3:131; AA 2:342 f; SA 2:342 f); also **Deva,daha S** (M 101.22(4)/2:222 = SD 18.4), where *ābhijāti* is mentioned in connection with the Nirgranthas, and Bodhi 1989:73-75.

Beings are defiled without cause, without condition.

There is neither cause nor condition for the purification of beings.

Beings are purified without cause, without condition.

There is nothing self-caused, nothing other-caused, nothing human-caused.

There is no power, no effort, no personal strength [human energy], no human endeavour.

All living beings, all life, all beings, all living things⁸¹ are powerless, devoid of power, devoid of effort.

Subject to the changes of fate, circumstances and nature, they experience joy and pain in the six classes by birth.”

14c If this good teacher’s words were true, then by my not doing, I’ve done it here, by my *not* living it, I’ve lived it here. Both of us here, too, are equal in having attained to the fruits of recluseship.

14d Yet, I do not say that either of us would be purified without cause, without condition.⁸²

14e Indeed, it is *redundant* then that this good teacher’s nakedness, being shaven, resorting to squatting, plucking out his hair and beard. For, I, *living in a house* crowded with children, enjoying perfume from Kāsī, wearing garlands, perfumes and unguents, enjoying the use of gold and silver [the use of money], shall attain the same destiny hereafter as this good teacher!

What is there to see, what is there to know, that should I live the holy life under this teacher?’

Understanding that this is *not* the holy life, he is revulsed and leaves.

15 This, then, Sandaka, is the third way of living what is not the holy life that has been pointed out by the fully self-awakened one, the worthy one who knows and sees, wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way, the Dharma that is wholesome.

(4) Determinism⁸³

16a Furthermore, Sandaka, here a certain teacher holds such a doctrine [dogma], such a view:

16b (PAKUDHA KACCĀYANA’S VIEW).⁸⁴ ‘There are these seven bodies [substances], uncreated, irreducible, barren, stable as a mountain-peak, standing firm like pillars,⁸⁵ that do not obstruct with one another, are incapable of causing one another happiness, pain or both happiness and pain.

Which are the seven? The earth-body,⁸⁶ the water-body, the fire-body, the wind-body, happiness, pain, and the soul—these are the seven.⁸⁷ These seven bodies are uncreated, irreducible, barren, stable as a mountain-peak, standing firm like pillars, that do not obstruct with one another, are incapable of causing one another happiness, pain or both happiness and pain.

⁸¹ “All beings...all living things,” *sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā*. Comys on **Sāmañña,phala S** (D 2) and **Apañṇaka S** (M 60) say that “animals” (*sattā*) are camels, cattle, donkeys, etc; life or “breathers” (*pāṇā*) are those with one or two faculties; beings (*bhūta*) are those enclosed in egg-shell or membrane; “living things” (*jīva*) are rice, corn, wheat, etc (DA 1:161 = MA 3:120). This list also appears in the Jain Sūtras, where Jacobi tr as “Every sentient being, every insect, every living thing, whether animal or vegetable” (*Jaina Sūtras* 2:xxvi). It is however uncertain how these words were used by Goṣāla, or how the Buddhists supposed he used them: see D:RD 1:71 n2. Cf the 4 modes of birth (*yonī*) at **Mahā Siha,nāda S** (M 12.32-33/1:71) = SD 49.1.

⁸² *Yo cāhaṃ na vadāmi ‘ubho ahetū appaccayā visujjhissāmāti.*

⁸³ This view denies free will. See Intro (2.2).

⁸⁴ As at **Sāmañña,phala S** (D 2.25/1:55) = SD 8.10, where it is ascribed to Pakudha Kaccāyana: see §24n there. See Intro (2.2).

⁸⁵ “Barren, stable as a mountain-peak, standing firm like pillars” (*vañjhā kūṭa-t,thā esika-t,thāyi-t,thitā*): cf **Brahma,jāla S** (D 1), where a similar imagery is repeated in ref to the self and the world (D 1.32+33(×2)+34/1:14, 16): see D 1.31/1:14n = SD 25.2.

⁸⁶ See §17b.

⁸⁷ M here reads “these are the seven,” *satt’ime*, as against **Sāmañña,phala S** (D 2)’s “as the seventh,” *sattame* (D 2.25/1:56) = SD 8.10.

Among them, there is no killer nor one who causes killing,⁸⁸ no hearer⁸⁹ nor one who causes hearing, no knower nor one who causes knowing [who makes known or makes others understand]. When one cuts off a (person's) head, there is no one taking anyone's life. *The sword merely passes through the spaces amongst the seven bodies [substances].*⁹⁰

16c (MAKKHALI GOSĀLA'S VIEW)⁹¹ There are 1,406,600 principal modes of birth.⁹² There are 500 kinds of karma [action],⁹³ 5 kinds of karma,⁹⁴ and 3 kinds of karma,⁹⁵ full karma⁹⁶ and half karma.⁹⁷ There are 62 ways,⁹⁸ 62 sub-aeons,⁹⁹ 6 human classes by birth,¹⁰⁰ 8 stages [grounds] of man,¹⁰¹ 4,900 modes of livelihood,¹⁰² 4,900 kinds of “wanderers,”¹⁰³ **[518]** 4,900 naga-realms [serpent abodes],¹⁰⁴ 2,000 facul-

⁸⁸ *N'atthi hantā vā ghātetā vā*: cf the more positive, *yo na hanti na ghātetī*, **Vāseṭṭha S** (M 98 v36 = Sn 629c) = **Mettā S** (A 4:151) = **Mettā Bhāvanā S** (It 1.3.7/22) = Dh 495c = **Cakka,vāka J** (J 451/4:71) = Miln 402 (qu J 451).

⁸⁹ In **Dūta S** (A 8.16), “hearer, or one who causes hearing, knower, or one who causes knowing...” (*sotā vā sāveta vā viññāta vā viññāpetā vā*) are among the 8 qualities of a messenger (*dūta*) (A 8.16.4/4:196) = SD 46.7, reading *ca* for *vā* throughout.

⁹⁰ *Sattannaṃ tv-eva kāyānam-antarena satthaṃ vivaram anupatati*.

⁹¹ As at **Sāmañña,phala S** (D 2.19b/1:54) = SD 8.10, where this is attr to Makkhali Go,sāla: see **§18n** there. These views are discussed in some detail in **Basham** 1951: 240-277 (ch 13), the key points of which are reflected below. See above §13a & Intro (2.2).

⁹² *Cuddasa kho pan'imāni yoni,pamukha,sata,sahassāni satṭhi ca satāni cha ca*, lit “Indeed, 40 of these principal wombs of a 100,000, and sixty 100s and six 100s.” M:NB mistranslates many of these numbers, omitting the suffix, *sata* (“hundred”). These are prob the total number of species in existence, according to Makkhali, transmigrating “through which through which the foolish and the wise will make an end of suffering” [below] (Basham 1951: 241).

⁹³ Karma here, according to Makkhali, in a non-Buddhist sense, but is unclear: Comy says that they are regarded as ineffective or useleww (*nirathaka*) (MA 3:229 f). Early ājīvikism rejects karma as taught by the Buddha and teaches determinism [fatalism] (*niyati*): see §19a n. Basham thinks that the ājīvikas believed that only on a “conventional” (*vyāvahārika*) level, a person's behaviour can affect his future condition, but on the “ultimate” (*pāramārthika*) of truth, the only effective agent is *niyati* (1951:241 f).

⁹⁴ According to the 5 physical senses (MA 2:230 = DA 162).

⁹⁵ Of thought, word and deed (MA 2:230).

⁹⁶ Of body and speech (MA 2:230).

⁹⁷ “Half-karma,” in thought only (MA 3:230).

⁹⁸ *Paṭipadā*, here, in Makkhali's view, prob refers to different “religious systems of conduct” (Basham 1951: 242).

⁹⁹ Or “lesser aeons” (*antara,kappa*): Buddhaghosa however lists 64 sub-aeons, saying that Go,sāla is ignorant of two of them (listing only 62) (MA 3:230; DA 1:64). “Either Ājīvika chronometry differed in the particular from that of the Buddhists, or an error crept into the text at an early date” (Basham 1951:243).

¹⁰⁰ *Cha-ḷ-ābhijāti*. The ājīvika sixfold human classes are given in **Cha-ḷ-ābhijāti S** (A 6.57) (qv), where it is ascribed to **Pūraṇa Kassapa** (A 6.57/3:383 = SD 23.5; DA 1:162); ref to at **Apaṇṇaka S** (M 60.21/1:407) & **Devadaha S** (M 101.22(4)/2:222). The ājīvikas prob believed that the soul must transmigrate through all these classes before its release from samsara. This ājīvika classification of human according to psychic colour is confirmed by Tamil sources. (Basham 1951:139, 243-246)

¹⁰¹ *Aṭṭha purisa,bhūmi*: Buddhaghosa explains these as the stages of being a recluse, viz: (1) foolish stage (*maṇḍa bhūmi*), (2) playful stage (*khiḍḍa bhūmi*), (3) inquisitive on the word level stage (*pada,vīmaṃsā bhūmi*), (4) upright stage (*uju,gata bhūmi*), (5) learning stage (*sekha bhūmi*), (6) recluse stage (*samaṇa bhūmi*), (7) conqueror stage (*jina bhūmi*), (8) wisdom stage (*paññā bhūmi*) or attainment stage (vl *patta,bhūmi*, SA 2:343) (DA 1:162 f); cf his 8 decades of life (Vism 20.51-52/619 f). See Basham 1951:246 f.

¹⁰² Buddhaghosa only briefly glosses this as “practising a livelihood [profession]” (*ājīvaka,vutti*, DA 1:163). It is possible here, according to the ājīvikas, the transmigrating must take one or other (and in the end every one of these) 4,900 means of livelihood.

¹⁰³ Here *paribbājaka* is prob fig, referring to the ājīvika transmigrating soul, wandering through samsara.

¹⁰⁴ *Nāg'avāsa*, which Buddhaghosa explains as “naga circles or regions” (*nāga,maṇḍala*, DA 1:163). Jain sources tell us that the ājīvikas were fascinated by the popular cult of nagas, which is important in their mythology. Makkhali, in fact, compared himself to a great serpent, destroying those who attacked him (Bhagavatī Sūtra 15.547.668-670 (Basham 1951:59). Makkhali seemed to believe that his ascetics who died after a 3-month self-mortification, would be reborn as nagas (Basham 1951:128, 257, 257-261).

ties,¹⁰⁵ 3,000 hells, 36 dust-elements,¹⁰⁶ 7 spheres [wombs] of percipient beings,¹⁰⁷ 7 spheres of non-percipient beings,¹⁰⁸ 7 spheres of the “knot-free ones,”¹⁰⁹ 7 divine births,¹¹⁰ 7 human births, 7 demon births, 7 great lakes,¹¹¹ 7 (major) knots,¹¹² 700 knots, 7 (major) precipices,¹¹³ 700 precipices, seven (major) dreams,¹¹⁴ 700 dreams, 84,000 great aeons,¹¹⁵ running¹¹⁶ and wandering through which the foolish and the wise will make an end of suffering.¹¹⁷

Though one might think, “Through this moral conduct, this practice, this austerity, or this holy life,¹¹⁸ I will ripen unripened karma,¹¹⁹ or eliminate ripened karma that has arisen¹²⁰—that is impossible.

¹⁰⁵ These prob included the human senses-faculties and those of beings in the other realms.

¹⁰⁶ Buddhaghosa takes this lit, as “places that collect dust, such as hand-rests and foot-rests” (*raja, okirāṇa-ṭ, thānāni, hattha.piṭṭhi, pāda.piṭṭh’ādini sandhāya vadati*, DA 1:163): Be *piṭṭhī*, Ee *pīṭha*. This is unhelpful. It is prob that, from the context here, it refers to “elements [realms] of the impure”: see Basham 1951:248.

¹⁰⁷ *Satta saññī, gabbhā*, ie sentient life. Comy lists these as camel, cow, ass, goat, cattle, deer, buffalo (*oṭṭha, goṇa, gadrabha, aja, pasu, miga, mahimse*, DA 1:13). *Gabbha* here and in the foll 2 terms means “rebirth” (DA 1:163). “Non-percipient” here means “unconscious.”

¹⁰⁸ *Asaññī, gabbha*, ie non-conscious living things, such as monsoon rice, winter rice, barley, wheat, millet, bean, kudrūsa(ka)” (*sāli, vīhi, yava, godhūma, kaṅgu, varaka, kudrūsake*, DA 1:163). On *kudrūsaka* or *kudrūsa* (cf Skt *kora-dūṣa* or *koradūṣaka*, or *kodrava* (see Johnston 1931) *Paspalum scrobiculatum*, ie kodo millet, kodra millet, varaku (Tamil), ricegrass (Hawaii); said to be the staple (*agga, bhojana*) in the future when human life averages 10 years (**Cakka, vattī Sīha, nāda S**, D 26.19/3:71); said to be a black, rough, millet grain (VA 4:822): sometimes tr as “rye” (D:RD 3:70; Miln:H 2:86). See also DA 1:78; DhsA 331; Miln 2:267. This is a list of 7 kinds of grain (*dhañña*), often mentioned in the texts, where they are called “raw gains,” *āmaka, dhañña* (V 4:264, DA 1:78; NmA 2:396); or as “the first foods” (*pubb’añña*), contrasting with “other foods” (*apar’añña*), ie vegetables (Nc 314/176). At D 1:5 = A 2:209, it is said that the Buddha abstains from accepting any kind of such uncooked grain. Cf Nm 248 in its def of *khetta*; see also V:H 1:83 n4;

¹⁰⁹ *Nigaṅṭhi, gabbhā: nigaṅṭha* usu means nirgrantha, the followers of Nāta,putta [§28n], but Comy takes this literally as “jointed plants,” such as sugar-cane, bamboo, reed (MA 3:231), but this would break the natural flow of ideas. See Basham 1951: 249-251.

¹¹⁰ This and the foll 2 phrases: *satta devā, satta manusā, satta pesācā* [Be Se *pisācā*]. Comy thinks that *satta* here means “many” (MA 3:231). **Basham** thinks that *deva* should be taken as adj meaning, “bright” (Skt *daiva*), corresponding to the *satta divve* of the Bhagavatī Sutra list of 7 divine births in the Māṇasa and Māṇusuttara heavens of the ājīvika. *Manusā* refers to the last 7 human bodies into which the soul (according to Makkhali) reanimates itself in its last birth (known as *pauṭṭa-parihāra*, “abandonments of transmigration” (1951:31). It is possible here that Pali *manusā* is a corruption of *māṇasa*, the ājīvika (Pkt) word for their heaven. *Pesāca* or *pisāca*, too, should be adj, ie, ref to the last seven births as demons or goblins, which the ājīvika soul must experience before it release from samsara (1951:251).

¹¹¹ *Māha, sarā*. Buddhaghosa takes this to be lakes (*daha*) and names them thus: Kaṅṅamuṇḍa, Rathakāra, Anotatta, Sīha-p, papāta, Chaddanta, Mandākinī, and Kuṇāla (DA 1:164). It is also worth noting that the Pkt for the ājīvika heaven, *māṇasa*, may also mean “lake” (Basham 1951:251). Furthermore, in ājīvika chronometry, 300,000 *sara* form a *mahā, kappā*, “great aeon.” (1951:252 f)

¹¹² This term and the foll: *satta pavuṭā* [Ce *pabuṭā*; vl *sapuṭā*] *satta pavuṭasātāni*. It is likely that *pavuṭa* is a corruption of the 7 *pauṭṭa-parihāra*, “abandonments of transmigration” (1951:31), mentioned above.

¹¹³ The precipice (*papāta*) prob refers to “falling” from a higher to a lower state of being.

¹¹⁴ These dreams prob occur just before the ājīvika attains release (Basham 1951:252). Cf the 5 dreams of the Boddhisattva (A 5.196/3:240; J 1:69) = SD 63.13.

¹¹⁵ This is the same number of *mahā, kappā* given in Bhagavatī Sūtra (15.550.673) of the Jains, where it is stated that they and the other categories must all be duly passed before total release from transmigration. (Basham 1951: 258)

¹¹⁶ *Sandhāvītvā*, fig “having transmigrated” (fr *sandhāvati*). This term which connotes a permanent soul is rejected by the Buddha.

¹¹⁷ According to Makkhali, beings must transmigrate through all the 1,406,600 modes of births as stated above.

¹¹⁸ That of the Ājīvikas or of other recluses (see MA 3:232).

¹¹⁹ This is what a wise person might say (MA 3:233).

¹²⁰ This is what a foolish person might say, but he continues (in samsara) even after saying this (MA 3:233).

Joy and pain are measured out by the bushel. Samsara (cycle of life and death) is fixed in its limits, with neither shortening nor lengthening, neither excess nor deficit.¹²¹

Just as a ball of string, when thrown, comes to its end simply by unwinding,¹²² in the same way, having transmigrated and wandered on, the wise and the foolish alike will put an end to pain.’

17a THE WISE. Now, Sandaka, regarding this, a wise person considers thus:

‘This good teacher holds such a doctrine [dogma], such a view:

17b “There are these seven bodies [substances], uncreated, irreducible, barren, stable as a mountain-peak, standing firm like pillars, that do not obstruct with one another, are incapable of causing one another happiness, pain or both happiness and pain.

Which are the seven? The earth-body,¹²³ the water-body, the fire-body, the wind-body, happiness, pain, and the soul—these are the seven. These seven bodies are uncreated, irreducible, barren, stable as a mountain-peak, standing firm like pillars, that do not obstruct with one another, are incapable of causing one another happiness, pain or both happiness and pain.

Among them, there is no killer nor one who causes killing, no hearer nor one who causes hearing, no knower nor one who causes knowing [who makes known or makes others understand]. When one cuts off a (person’s) head, there is no one taking anyone’s life. The sword merely passes through the spaces amongst the seven bodies [substances].

17c There are 1,406,600 principal modes of birth. There are 500 kinds of karma [action], 5 kinds of karma, and 3 kinds of karma; full karma and half karma. There are 62 ways, 62 sub-aeons, 6 human classes by birth, 8 stages [grounds] of man, 4,900 modes of livelihood, 4,900 kinds of “wanderers,” 4,900 naga-realms [serpent abodes], 2,000 faculties, 3,000 hells, 36 dust-elements, 7 spheres [wombs] of percipient beings, 7 spheres of non-percipient beings, 7 spheres of the “knot-free ones,” 7 divine births, 7 human births, 7 demon births, 7 great lakes, 7 (major) knots, 700 knots, 7 (major) precipices, 700 precipices, seven (major) dreams, 700 dreams, 84,000 great aeons, running and wandering through which the foolish and the wise will make an end of suffering.

Though one might think, “Through this moral conduct, this practice, this austerity, or this holy life I will ripen unripened karma and eliminate ripened karma that has arisen”—that is impossible.

Joy and pain are measured out by the bushel. Samsara (cycle of life and death) is fixed in its limits, with neither shortening nor lengthening, neither excess nor deficit.

Just as a ball of string, when thrown, comes to its end simply by unwinding, in the same way, having transmigrated and wandered on, the wise and the foolish alike will put an end to pain.”

17d If this good teacher’s words were true, then by my not doing, I’ve done it here, by my *not* living it, I’ve lived it here. Both of us here, too, are equal in having attained to the fruits of recluship.

17e Yet, I do not say that either of us will make an end of suffering by running and wandering through samsara [the cycle of rebirths and redeaths].¹²⁴

17f Indeed, it is *redundant* then that this good teacher’s nakedness, being shaven, resorting to squatting, plucking out his hair and beard. For, I, *living in a house* crowded with children, enjoying perfume from Kāsī, wearing garlands, perfumes and unguents, enjoying the use of gold and silver [the use of money], shall attain the same destiny hereafter as this good teacher!

What is there to see, what is there to know, that should I live the holy life under this teacher?’

Understanding that this is not the holy life, he is revulsed and leaves.

18 This, then, Sandaka, is the fourth way of living what is not the holy life that has been pointed out by the fully self-awakened one, the worthy one who knows and sees, wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way, the Dharma that is wholesome.

¹²¹ (The false view that) samsara does not diminish for the wise nor grow for the fool (MA 3:233).

¹²² It unwinds itself for its full length (MA 3:233).

¹²³ Comy says that this is earth (*paṭhavī*) itself or a mass of earth (*paṭhavī, samūha*); and so for the other three (MA 3:229).

¹²⁴ *Yo cāhaṃ na vadāmi ‘ubho sandhāvitvā saṃsaritvā dukkhassantaṃ karissāmāti.*

19 These, Sandaka, the four ways of living what is *not* the holy life that have been pointed out by the fully self-awakened one, the worthy one who knows and sees, **[519]**

wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way, the Dharma that is wholesome.”

The wanderers exult

20a “It is marvellous, master Ānanda! It is wonderful, master Ānanda!

How these the four ways of living what is *not* the holy life have been pointed out by the fully self-awakened one, the worthy one who knows and sees,

wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way, the Dharma that is wholesome!

20b But what, master Ānanda, are the four unsatisfactory kinds of holy life that have been pointed out by the fully self-awakened one, the worthy one who knows and sees,

wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way, the Dharma that is wholesome?”

THE 4 UNSATISFACTORY KINDS OF HOLY LIFE¹²⁵

(1) Knowledge-based religion

21a “Here, Sandaka, a certain teacher claims to be omniscient, all-knowing, to knowledge and vision of everything, thus:

‘Whether I am walking, or standing, or sleeping, or awake, knowledge and vision are continuously and constantly present before me.’¹²⁶

21b Now, he enters an empty house and receives no alms; a dog bites him; he meets with a fierce elephant, a wild horse, a wild bull; he asks for the name and clan of a woman or a man; he asks for the name of a village or a town, and the way to go there.

On being asked, ‘What’s this?’ he replies,

‘I had to enter the house,

I had to receive no almsfood,

I had to be bitten by a dog,

I had to be met with a wild elephant, a wild horse, a wild bull,

I had to ask the name and clan of a woman or a man,

I had to ask the name of a village or a town, and the way to go there,

that is why I entered it.

that is why I received none.

that is why I was bitten by one.

that is why I met one.

that is why I asked.

that is why I asked.’¹²⁷

22a THE WISE. Now, Sandaka, regarding this, a wise person considers thus:

22b ‘This good teacher claims to be omniscient, all-knowing, to knowledge and vision of everything, thus:

“Whether I am walking, or standing, or sleeping, or awake, knowledge and vision are continuously and constantly present before me.”¹²⁸

¹²⁵ On the unsatisfactory religions or systems, see Intro (3.1.0).

¹²⁶ The Nirgranthas try to justify Nigaṇṭha Nātaputta’s claim to omniscience in **Cūḷa Dukkha-k,khandha S** (M 14.17/1:92 f) = SD 4.7. **Upāli S** (M 56) records the Buddha’s rejection of Nāta,putta’s claim to omniscience (M 56/1:371-387) = SD 27.1. This whole passage [§21a] is stock: **Cūḷa Sakul’udāyi S** (M 79.6/2:31), **Nigaṇṭha S** (A 3.-74/1:220). Here, Ānanda rebuts the Nirgrantha’ claim that their teacher Nāta,putta is omniscient; cf §52, where Sandaka asks Ānanda about this of the arhats.

¹²⁷ See Intro (3.1.1).

¹²⁸ This claim is made by Nigaṇṭha Nāta,putta in **Cūḷa Dukkha-k,khandha S** (M 14.17/1:92 f) = SD 4.7, and both by Nāta,putta and by Pūraṇa Kassapa in **Lokāyatika Brāhmaṇā S** (A 9.38.2/4:428 f) = SD 35.2. **Upāli S** (M 56) records the Buddha as rejecting such a claim (M 56/1:371-387) = SD 27.1.

Now, he enters an empty house and receives no alms; a dog bites him; he meets with a fierce elephant, a wild horse, a wild bull; he asks for the name and clan of a woman or a man; he asks for the name of a village or a town, and the way to go there.¹²⁹

On being asked, “What’s this?” he replies,

“I had to enter the house, that is why I entered it.

I had to receive no almsfood, that is why I received none.

I had to be bitten by a dog, that is why I was bitten by one.

I had to meet with a wild elephant, a wild horse, a wild bull, that is why I met one.

I had to ask the name and clan of a woman or a man, that is why I asked.

I had to ask the name of a village or a town, and the way to go there, that is why I asked.”’

22c He finds that this holy life is unsatisfactory. Understanding thus, he is revulsed towards that holy life and leaves.

23 This, Sandaka, is the first kind of unsatisfactory holy life that has been pointed out [520] by the fully self-awakened one, the worthy one who knows and sees,

wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way, the Dharma that is wholesome.

(2) Scripture-based religion

24 Furthermore, Sandaka, a certain teacher is a traditionalist,¹³⁰ one who takes the aural tradition¹³¹ as the truth.¹³² He teaches a teaching by aural tradition,¹³³ by a tradition [lineage] of legends, by the authority of scriptures.¹³⁴

But, Sandaka, when a teacher goes by aural tradition as the truth, it is sometimes *well-heard*, sometimes *misheard*, some of it is *true*, some *otherwise*.¹³⁵

25a THE WISE. Now, Sandaka, regarding this, a wise person considers thus:

25b ‘This good teacher is a traditionalist, one who takes that aural tradition as the truth. He teaches a teaching by aural tradition, by a tradition [lineage] of legends, by the authority of scriptures.

But when a teacher goes by aural tradition as the truth, it is sometimes well-heard, sometimes misheard, some of it is true, some otherwise.’

25c He finds that this holy life is unsatisfactory. Understanding thus, he is revulsed towards that holy life and leaves.

26 This, Sandaka, is the second kind of unsatisfactory holy life that has been pointed out by the fully self-awakened one, the worthy one who knows and sees,

wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way, the Dharma that is wholesome.

¹²⁹ If he were omniscient, why does he ask?(MA 3:233).

¹³⁰ *Anussavikā*, lit “those of the aural tradition.”

¹³¹ *Anussavena*, “through hearsay.” For a similar passage, see **Saṅgārava S** (M 100.7/2:211) = SD 10.9. See Intro (3.1.2).

¹³² *Puna c’aparāṃ, sandaka, idh’ekacco satthā anussaviko hoti anussava,sacco*. A similar statement is made in **Kesa,puttiya S** (A 3.65.3a/1:189) = SD 35.7. See Intro (3.1).

¹³³ As ar **Kesa,puttiya S** (A 3.65.3a/1:189); **Sāḷha S** (A 3.66/3:195).

¹³⁴ *So anussavena iti.h’iti.ha,paramparāya piṭaka,sampadāya dhammaṃ deseti*. For an example, see **Caṅki S** (M 95.132:269 f) = SD 21.15. On *iti.h’iti.ha* (hearsay), see Jayatilleke 1963:195-199. On *piṭaka,sampadā* (scri[tural authority]), see Jayatilleke 1963:200.

¹³⁵ Be Ce *Anussavikassa kho pana, sandaka, satthuno anussava,saccassa sussutam pi hoti dussutam pi hoti tathā-’pi hoti aññathā’pi hoti*. See Intro (3.1.2).

(3) Reason-based (speculative) religion

27 Furthermore, Sandaka, a certain teacher is a reasoner [rationalist]¹³⁶ or inquirer [speculator].¹³⁷ He teaches a teaching, fabricated through through reasoning, following a line of inquiry, by his own wits [intelligence].¹³⁸

But, Sandaka, when a teacher is a reasoner, an inquirer, who teaches a teaching beaten out of reasoning, following a line of inquiry, by his own wits [of his own devising], it is sometimes well-reasoned, sometimes wrongly reasoned, some of it is true, some otherwise.¹³⁹

28a THE WISE. Now, Sandaka, regarding this, a wise person considers thus:

28b *'This good teacher is a reasoner, an inquirer, who teaches a teaching fabricated through reasoning, following a line of inquiry, by his own wits [of his own devising], it is sometimes well-reasoned, sometimes wrongly reasoned, some of it is true, some otherwise.'*

28c He finds that this holy life is unsatisfactory. Understanding thus, he is revulsed towards that holy life and leaves.

29 This, Sandaka, is the third kind of unsatisfactory holy life that has been pointed out by the fully self-awakened one, the worthy one who knows and sees,

wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way, the Dharma that is wholesome.

(4) Foolish religion

30 Furthermore, Sandaka, a certain teacher is foolish, confused.¹⁴⁰ On account of his foolishness and confusion, [521] when he is asked this or that question, he falls into word-twisting, endless hedging [eel-wriggling],¹⁴¹ thus¹⁴²

"I do not take it as this. I do not take it as that. I do not take it as otherwise. I do not take it to be not so."¹⁴³ I do not take it to be not not so."¹⁴⁴

31a THE WISE. Now, Sandaka, regarding this, a wise person considers thus:

31b *'This good teacher is foolish, confused. On account of his foolishness and confusion, when he is asked this or that question, he falls into word-twisting, endless hedging [eel-wriggling], thus*

¹³⁶ *Takkī*, lit "reasoners," alt "logicians, metaphysicians." See foll n.

¹³⁷ *Vīmaṃsī*, those who examine and investigate, ie who speculate. Both the term "reasoner" and "inquirer" clearly refer the religious and philosophical speculators of the Buddha's time: see **Saṅgārava S** (M 100.7(2)/2:211) = SD 10.9. In our own time, in spiritual terms, these would be the academicians, philosophers or scientists. See **Mahā Sīha, nāda S** (M 12) where Sunakkhatta is presented as an example of such a person (M 12.2/1:68) = SD 49.1. Technically, I have rendered *vīmaṃsī* here (in the non-Buddhist sense) as "inquirer" (in the rationalist context), and reserved "investigator" (*vīmaṃsaka*) for the Buddhist context: see eg **Vīmaṃsaka S** (M 47/1:317-320) = SD 35.6. On *takka* (reasoning), see Jayatilke 1963: 205-276 (ch 5). See Intro (3.1.3).

¹³⁸ *So takka, pariyāhataṃ vīmaṃsānucaritaṃ sayam paṭibhānaṃ dhammaṃ deseti*. As at **Brahma, jāla S** (D 1.49/-1:21, 23 29; **Mahā Sīha, nāda S** (M 12.2 f/1:68×3); **Sandaka S** (M 76.27/1:520×2); also Nm 2:294. A notorious example of such a person is the monk Sunakkhatta: see **Mahā Sīha, nāda S** (M 12/1:68-83) = SD 49.1.

¹³⁹ *Takkissa kho pana, sandaka, satthuno vīmaṃsissa sutakkitaṃ pi hoti duttakkitaṃ pi hoti tathā 'pi hoti aññathā' pi hoti*. See Intro (3.1.3).

¹⁴⁰ *Puna c'aparaṃ, sandaka, idh'ekacco satthā mando hoti momūho*.

¹⁴¹ *Amara, vikkhepikā*, or "endless equivocators." The word *amara* has 2 senses: (1) "undying, not subject to death" (M 2:73,6*; S 1:103; Sn 249) and (2) a kind of fish difficult to catch (DA 115,16 = MA 3:234,1); both senses apply here, T W Rhys Davids renders it as "who wriggle like eels," ie "eel-wrigglers" (D 1:37 ff). In modern terms, they include the skeptics, who suspend judgement when faced with propositions. See **Brahma, jāla S** (D 1.61-65/-1:24-27) = SD 25.3. A notorious example of such a person is the heterodox teacher, Saṅjaya Belaṭṭhi,putta: see **Brahma, jāla S** (D 1.61-65/1:24-27) & SD 25.3(1.6) .

¹⁴² *So mandattā momūhattā tattha tattha pañhaṃ puṭṭho samāno vācā, vikkhepaṃ āpajjati amara, vikkhepaṃ*.

¹⁴³ That is, "I do not take it to be none of the previous three."

¹⁴⁴ *Evan ti pi me no, tathā 'ti pi me no, aññathā 'ti pi me no, no 'ti pi me no, no 'ti pi me no*. As at **Brahma, jāla S** (D 1.64/1:26) = SD 25.2. See Intro (3.1.4).

“I do not take it as this. I do not take it as that. I do not take it as otherwise. I do not take it to be not so. I do not take it to be not not so.”

31c He finds that this holy life is unsatisfactory. Understanding thus, he is revulsed towards that holy life and leaves.

32 This, Sandaka, is the third kind of unsatisfactory holy life that has been pointed out by the fully self-awakened one, the worthy one who knows and sees,

wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way, the Dharma that is wholesome.

33 These, Sandaka, the four kinds of unsatisfactory holy life that have been pointed out by the fully self-awakened one, the worthy one who knows and sees,

wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way, the Dharma that is wholesome.”

The wanderers exult

34 “It is marvellous, master Ānanda! It is wonderful, master Ānanda!

How these four unsatisfactory kinds of holy life have been pointed out by the fully self-awakened one, the worthy one who knows and sees,

wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way, the Dharma that is wholesome!

THE TRUE TEACHING¹⁴⁵

Turning to the true teaching

35 Here, Sandaka, there arises in this world the Tathāgata [Thus Come], an arhat, fully self-awakened, accomplished in knowledge and conduct, well-gone, knower of the worlds,¹⁴⁶ unexcelled trainer of tamable persons, teacher of beings human and divine, awakened, blessed.

Having realized by his own direct knowledge this world with its gods, its Māras [evil ones], and its Brahmās [high gods], this generation with its recluses and brahmins, its rulers¹⁴⁷ and people, he makes it known to others. He teaches the Dharma, good in its beginning, good in its middle, good in its end, endowed with meaning and phrasing. He proclaims the holy life that is entirely complete and pure.

36 A householder or householder’s son, hearing the Dharma, gains faith¹⁴⁸ in the Tathāgata and reflects:

¹⁴⁵ From §§35-42, as in **Cūla Hatthi, padôpama S** (M 27.11-18/1:178-182) = SD 40a.5 & **Kandaraka S** (M 51.-12-19/1:344-347) = SD 32.9..

¹⁴⁶ Comy mentions the 3 worlds—that of space (*okāsa*), that of beings (*satta*), that of formations (*sankhāra*)—and says that here, the world of beings (*satta, loka*) is meant (Vism 7.37/204 f; DA 1:173 f; MA 1:397, 2:200). For details, see **Rohitassa S** (S 2.26/1:61 f) in SD 7.1 Intro.

¹⁴⁷ *Deva*, here in the sense of “devas by convention” (*sammati, deva*), ie kings. The other 2 types of *deva* are “gods by rebirth” (*upapatti, deva*) and “gods by purification” (*visuddhi, deva*), ie the Buddhas, Pratyeka Buddhas and arhats. (NC 307 KhA 123).

¹⁴⁸ “Faith,” *saddhā*. There are 2 kinds of faith (*saddhā*): (1) “rootless faith” (*amūlaka, saddhā*), baseless or irrational faith, blind faith. (M 2:170); (2) “faith with a good cause” (*ākāravati, saddhā*), faith founded on seeing (M 1:-320,8 401,23); also called *avecca-p, pasāda* (S 12.41.11/2:69). “Wise faith” is syn with (2). *Amūlaka* = “not seen, not heard, not suspected” (V 2:243 3:163 & Comy). **Gethin** speaks of two kinds of faith: the cognitive and the affective (eg ERE: Faith & Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963:387): “Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not—or perhaps cannot—have knowledge proper (however that should be defined); cognitive faith is a mode of knowing in a different category from that knowledge. Faith is its affective dimension is a more straightforward positive response to trust or confidence towards something or somebody...the conception of *saddhā* in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary.” (Gethin 2001:207; my emphases).

‘The household life is stifling, a dusty path. The life of renunciation is like the open air. It is not easy living in a house to practise the holy life completely, in all its purity, like a polished conch-shell. What if I were to shave off my hair and beard, put on the saffron robes, and go forth from the household life into homelessness?’

So after some time he abandons his wealth, great or small,¹⁴⁹ [345] and his circle of relatives, great or small, shaves off his hair and beard, puts on the saffron robes, and goes forth from the household life into homelessness.

Thus, too, Sandaka, is the exertion fruitful, the striving fruitful.

(A) MORAL VIRTUE

The Lesser Section on Moral Virtue¹⁵⁰

Purity of body

37 He is thus one gone forth and possessing the monk’s training and way of life:

(1) Having abandoned the destruction of life, he abstains from destroying life. He dwells with rod and weapon laid down, conscientious,¹⁵¹ merciful, compassionate for the welfare of all living beings.

(2) Having abandoned the taking of the not-given, he abstains from taking what is not given. He takes only what is given, accepts only what is given, lives not by stealth but by means of a pure mind.

(3) Having abandoned incelibacy, he lives a celibate life,¹⁵² living apart, refraining from the sexual act, the way of the village.¹⁵³

Purity of speech

(4) Having abandoned false speech, he abstains from false speech. He speaks the truth, the truth is his bond,¹⁵⁴ trustworthy, reliable, no deceiver of the world.¹⁵⁵

(5) Having abandoned divisive speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there.¹⁵⁶

Thus reconciling those who have broken apart or consolidating those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord.

(6) Having abandoned harsh [abusive] speech, he abstains from harsh speech. He speaks words that are humane, soothing, loving, touching, urbane, and delightful and pleasant to the multitude.

(7) Having abandoned idle chatter, he abstains from idle chatter. He speaks in season, speaks what is true, what is in accordance with the goal [or, what is beneficial].¹⁵⁷ He speaks on the Dharma

¹⁴⁹ On the accumulation of wealth, cf **Mahā Parinibbāna S** (D 16.1.23-24/2:85 f).

¹⁵⁰ This section [33] as at **Brahma, jāla S** (D 1.8-27/1:4-11), **Mahā Taṇhā, saṅkhaya S** (M 37.33-39/1:267-270) = SD 7.10; cf **Sāleyyaka S** (M 41.7-14/1:287), **Kandaraka S** (M 51.14-19/1:345-7), **Cha-b, bisodhana S** (M 112.13-17/3:33-36); also A 2:208, 4:249; Pug 56.

¹⁵¹ *Lajjī*, “feel shame, modest”, explain in the Comy on S 1:73 as “one who has moral shame (*hiri*) and moral fear (*ottappa*).” Opp *alajjī*, shameless.

¹⁵² *Brahma, cariya* is the supreme conduct or holy life, ie celibacy. Dīgha Comy points out that it involves refraining from other forms of erotic behaviour besides intercourse (DA 1:73).

¹⁵³ *Gāma, dhamma*, ie the way of the householder, vulgar (in the sense of being associated with the masses) (MA 2:206 = DA 1:72).

¹⁵⁴ “The truth is his bond,” *sacca, sandha*. Comy glosses as *saccena saccam sandahati*, “he joins truth with truth” (MA 1:206 = DA 1:73).

¹⁵⁵ This verse as in **Lakkhaṇa S** (D 30.2.16/3:170).

¹⁵⁶ This verse as in **Sāleyyaka S** (M 41.9/1:286 f) & **Sevitabbāsevitabba S** (M 114.6/3:49).

¹⁵⁷ *attha, vādī*. That is, he speaks about what is connected with the spiritual goal here and now, and hereafter (MA 2:208; DA 1:76).

[Teaching]¹⁵⁸ and the Vinaya [Discipline].¹⁵⁹ He speaks words worth treasuring, seasonable, backed by reason, measured, connected with the goal.¹⁶⁰

General

(8) He abstains from damaging seeds and plant life.¹⁶¹

Novice's precepts 6-10

(9) He eats only once a day, refraining from the evening meal and from food at improper times.¹⁶²

(10) He abstains from dancing, singing, music and from watching shows.¹⁶³

(11) He abstains from wearing garlands and from beautifying himself with scents and make-up.¹⁶⁴

(12) He abstains from high and luxurious beds and seats.¹⁶⁵

(13) He abstains from accepting gold and silver [money].¹⁶⁶

General

(14) He abstains from accepting uncooked grain;

(15) He abstains from accepting raw meat.¹⁶⁷

(16) He abstains from accepting women and girls.

(17) He abstains from accepting male and female slaves.

(18) He abstains from accepting goats and sheep.

(19) He abstains from accepting fowl and pigs.

(20) He abstains from accepting elephants, cattle, horses, and mares.

(21) He abstains from accepting fields and lands [landed property].¹⁶⁸

(22) He abstains from running messages [or errands].¹⁶⁹

(23) He abstains from buying and selling.

(24) He abstains from dealing with false scales, false metals,¹⁷⁰ and false measures.¹⁷¹

(25) He abstains from bribery, deception, and fraud.

¹⁵⁸ He speaks on the 9 supramundane things (*nava lok'uttara, dhamma*) (MA 2:208 = DA 1:76), ie the 4 paths, 4 fruitions, nirvana (Dhs 1094).

¹⁵⁹ The discipline of restraint (*saṃvara*) [of the senses] and of letting go (*pahāna*) [of defilements] (MA 2:208 = DA 1:76).

¹⁶⁰ *Attha, saṃhitam*.

¹⁶¹ Curiously, this replaces the precept against intoxicants, which is omitted. As at D 1:10. On *bīja, gāma, bhūta, gāma*, see Pāc 11 (V 4:34); see also D 1:5; MA 2:208.

¹⁶² "Improper times" here means between noon and the following dawn (V 1:83, 4:86); cf S 5:470; A 1:212; Kvu 2.6.

¹⁶³ A *dukkata* (wrong-doing) offence for monks (V 2:108); a *pācittiya* for nuns (V 4:267). Cf D 1:6, Kvu 2.7.

¹⁶⁴ Cf Kvu 2.8.

¹⁶⁵ See Pāc 87; V 1:192, 2:163; D 1:7; A 1:181. Comy says that the "high beds" are those that exceed the prescribed measurements and the "large beds" are those that are not allowable (MA 2:209).

¹⁶⁶ See Nissaggiya 18 (V 3:236 ff); Kvu 2.10. For detailed discussion, see "Money and Monastics" (essay) in SD 4.19-23.

¹⁶⁷ "Raw meat." See V 3:208 where the nun Uppala.vaṇṇā prepares or roasts meat before offering to the Buddha.

¹⁶⁸ The Buddha however accepted land from rajahs like Bimbisāra and Pasenadi, and others like Anāthapiṇḍika and Visākhā, which were all received in the name of the Sangha. What is connoted here is accepting land on a personal basis.

¹⁶⁹ "Running messages." See D 1:8; S 3:239.

¹⁷⁰ "False metals," *kaṃsa, kūṭa*. See Nun's Nis 11, 12 & n at V:H 3:230. Comy however says that *kaṃsa* refers to a bronze bowl with a veneer of golden colour presented as a golden bowl to mislead others. (MA 2:210 = DA 1:79).

¹⁷¹ Comys mention 3 methods: *hadaya, bheda* ("heartbreak"), used in measuring ghee, oil, etc; *sikhā, bheda* ("heap break"), used in measuring sesamum, husked rice, etc; *rajju, bheda* ("cord break"), used in measuring fields and sites (MA 2:210 = DA 1:79). *Sikhā* refers to a pyramid-shaped heap of grain on a tray of prescribed measurements.

(26) He abstains from wounding, executing, imprisoning, highway robbery, plunder, and violence.¹⁷²

(B) Mental cultivation

Contentment

38 He is content with robes to protect his body and with almsfood to maintain his belly, and wherever he goes he sets out only with these¹⁷³ with him.

Here, just as a bird, wherever it goes, flies with its wings as its only burden, so, too, he is content with robes to protect his body¹⁷⁴ and with almsfood to maintain his belly, and wherever he goes, he takes only these with him.¹⁷⁵

Possessing this aggregate of noble virtue, he experiences within himself a blameless joy.¹⁷⁶

Sense-restraint

39¹⁷⁷ (1) Here, Sandaka, when a monk sees a form with the eye, **he grasps neither its sign nor its detail**, insofar as he dwells unrestrained in that eye-faculty

so that the evil, wholesome states of covetousness and displeasure¹⁷⁸ might overwhelm him, to that extent, he therefore keeps himself restrained.

He practises the restraint of it. He guards the restraint of the eye-faculty, he commits himself to the restraint of the eye-faculty.

¹⁷² Dīgha Comy says that they kidnap victims by hiding in the snow and by hiding in a thicket (DA 1:80).

¹⁷³ “These,” ie the 8 requisites (*aṭṭha parikkhāra*): a small razor (*khuddaka, vāsi*), needle (*sūci*), water-strainer (*parissāvana*), almsbowl (*patta*) with a shoulder-strap, the triple robe (*ti, cīvara*), belt (*kāya, paṭibandha*) (MA 2:213 = DA 1:297; DA 1:206 = J 1:65; DhA 2:61; J 4:342, 5:254). Explained in detail at DA 1:206 f.

¹⁷⁴ As in **Sāmañña, phala S** (D 2.66/1:71).

¹⁷⁵ This whole section (Contentment) up to here as in “the mental development” section of **Sāmañña, phala S** (D 2.66/1:71).

¹⁷⁶ “A blameless joy,” *anavajja, sukham*. Comy: “He experiences within himself a blameless, faultless, wholesome bodily and mental happiness accompanied by such phenomena as non-remorse, gladness, rapture, and tranquillity, which are based on moral virtue as their proximate cause” (DA 1:183); “a happiness free from faults” (*niddosa, sukha*, MA 2:214 = AA 3:198). Evidently, this joy arises on account of being free from the fear of being blamed of moral faults. Cf *avyāseka, sekha* below [§16]. See Intro (5).

¹⁷⁷ This whole para: *Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā na nimitta-g, gāhī hoti nānuyyañjana-g, gāhī. Yatvādhikaraṇaṃ eṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhā, domanassā pāpakā akusalā dhammā an-vāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. On Na nimitta-g, gāhī hoti nānuyyañjana-g, gāhī, lit “he is not one who grasps at a sign, he is not one who grasps at a detail (feature),” see SD 19.14. Comys say that “**sign**” (*nimitta*) here refers to a grasping arising through one’s sensual lust (*chanda, rāga, vasena*) or on account of merely one’s view (*ditṭhi, matta, vasena*); “**detail**” (*anuyyañjana*) here refers to finding delight by grasping at another’s limb or body part (eyes, arms, legs, etc) (Nm 2:390; Nc 141, 141; DhSA 400, 402; cf MA 1:75, 4:195; SA 3:4, 394; Nc 1:55; DhA 1:74). On other meanings of *nimitta*, see SD 13 §3.1a.*

¹⁷⁸ “Covetousness and displeasure,” *abhijjhā, domanassaṃ*, which Walshe (1995:335 & n632) renders as “hankering and fretting for the world”; alt tr “covetousness and displeasure” or “longing and loathing.” MA says that longing and displeasure signify the first two hindrances—sensual desire and ill will—principal hindrances to be overcome for the practice to succeed. They thus represent the contemplation of mind-objects, which begins with the five hindrances. Cf M 1:274/39.13; see also **Mahā Satipaṭṭhāna S** (D 22.13) and **Satipaṭṭhāna S** (M 10.36) on how to deal with the hindrances in one’s meditation. The monk effects the abandoning of the hindrances by the contemplations of impermanence, fading away (of lust), cessation (of suffering) and letting go (of defilements), and thus comes to look upon the object with equanimity. On *abhijjhā, domanassa*, there is an interesting related passage from **Pubba or Pubb’eva Sambodha S** (A 3.101): “Bhikshus, before my enlightenment, when I was still a bodhisattva, this thought occurred to me... ‘Whatever physical and mental joy (*sukha, somanassa*) there is in the world, that is the gratification (*assāda*) in the world; that the world is impermanent, suffering and of the nature to change, that is the disadvantages (*ādīnava*) in the world—the removal and abandoning of desire and lust for the world, that is the escape from the world.’” (A 3.101/1:258, pointed out to me by Robert Eddison).

(2) When he hears a sound with the ear, **he grasps neither its sign nor its detail**, insofar as he dwells unrestrained in that ear-faculty

so that the evil, wholesome states of covetousness and displeasure might overwhelm him, to that extent, he therefore keeps himself restrained.

He practises the restraint of it. He guards the restraint of the ear-faculty, he commits himself to the restraint of the ear-faculty.

(3) When he smells a smell with the nose, **he grasps neither its sign nor its detail**, insofar as he dwells unrestrained in that nose-faculty

so that the evil, wholesome states of covetousness and displeasure might overwhelm him, to that extent, he therefore keeps himself restrained.

He practises the restraint of it. He guards the restraint of the nose-faculty, he commits himself to the restraint of the nose-faculty.

(4) When he tastes a taste with the tongue, **he grasps neither its sign nor its detail**, insofar as he dwells unrestrained in that tongue-faculty

so that the evil, wholesome states of covetousness and displeasure might overwhelm him, to that extent, he therefore keeps himself restrained.

He practises the restraint of it. He guards the restraint of the tongue-faculty, he commits himself to the restraint of the tongue-faculty.

(5) When he feels a touch with the body, **he grasps neither its sign nor its detail**, insofar as he dwells unrestrained in that body-faculty

so that the evil, wholesome states of covetousness and displeasure might overwhelm him, to that extent, he therefore keeps himself restrained.

He practises the restraint of it. He guards the restraint of the body-faculty, he commits himself to the restraint of the body-faculty.

(6) When he cognizes a mind-object with the mind, **he grasps neither its sign nor its detail**, insofar as he dwells unrestrained in that mind-faculty so that covetousness and displeasure, evil unwholesome states, might overwhelm him, to that extent, he therefore keeps himself restrained. He practises the restraint of it. He guards the restraint of the mind-faculty, he commits himself to the restraint of the mind-faculty.¹⁷⁹

Possessing this noble sense-restraint, he experiences within himself an undefiled joy.¹⁸⁰

Full awareness

40 When going forward and returning, he acts with full awareness.¹⁸¹

When looking toward and looking away, he acts with full awareness.

When bending and extending his limbs, he acts with full awareness.

When carrying his outer robe, his upper robe, and his bowl, he acts with full awareness.

When eating, drinking, chewing, and tasting, he acts with full awareness.

When voiding and peeing, he acts with full awareness.

When walking, while standing, while sitting, while asleep, while awake, while talking, and while remaining silent, he acts with full awareness.

Possessing this aggregate of noble full awareness, he experiences within himself an undefiled joy.¹⁸²

¹⁷⁹ D 2.64/1:70, 10.2.2/1:207, 33.1.11(10)/3:225; M 27.15/1:180, 33.20/1:223, 38.35/1:269, 51.16/1:346, 53.8/-1:355, 94.18/2:162, 101.33/2:226; S 35.120/4:104, 35.239/4:176; A 3.16/1:113, 4.14/2:16, 4.37/2:39, 4.164/2:152 (×4), 4.198.11/2:210, 5.76.12/3:99 f, 5.140.11/3:163, 10.99.6/5:206, 11.18.23/5:351. For a study, see SD 9.14.

¹⁸⁰ *So iminā ariyena indriya samvarena samannāgato ajjhataṃ abyāseka, sukhaṃ paṭisaṃvedeti.* Cf **Sāmañña, phala S** (D 2.63/1:70) = SD 8.10. Evidently, this undefiled joy (*abyāseka, sukha*) arises from meditation and mindfulness: also at §17 below; cf *anavajja, sukha* above [§15].

¹⁸¹ “He acts with full awareness,” *sampajāna, kārī*, lit “he is one who works with full awareness.” **Sāmañña, phala S** (D 2.67/1:71) reading: *sati, sampajāna, kārī*, “he acts with mindfulness and full awareness,” so too below here [§36]. As in **Mahā Satipaṭṭhāna S** (D 22.4/2:293) = **Satipaṭṭhāna S** (M 10.8/1:57).

ATTAINING THE DHYANAS

Overcoming the 5 mental hindrances¹⁸³

41 Possessing this aggregate of noble virtue and this aggregate of noble sense-restraint and this aggregate of noble full awareness,¹⁸⁴ he seeks out a secluded dwelling: a forest, the foot of a tree, a mountain, a glen, a hillside cave, a charnel ground, a jungle grove, the open air, a heap of straw.¹⁸⁵

42 Returning from his almsround, after his meal, he sits down, crosses his legs, holds his body erect, and establishes mindfulness before him.¹⁸⁶

(1) Abandoning **covetousness** with regard to the world, he dwells with a mind devoid of covetousness. He cleanses his mind of covetousness.

(2) Abandoning **ill will and anger**, he dwells with a mind devoid of ill will and anger, sympathetic with the welfare of all living beings. He cleanses his mind of ill will and anger.

(3) Abandoning **sloth and torpor**, he dwells with a mind devoid of sloth and torpor, mindful, alert, perceiving light. He cleanses his mind of sloth and torpor.

(4) Abandoning **restlessness and worry**, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness and worry.

(5) Abandoning **spiritual doubt**, he dwells having crossed over doubt, with no perplexity with regard to wholesome mental states. He cleanses his mind of doubt.

The 4 dhyanas

43a (1) Having thus abandoned the five mental hindrances, impurities of the mind that weaken wisdom, quite detached from sensual pleasures, detached from unwholesome mental states, he enters and dwells in **the first dhyana**, accompanied by initial application and sustained application, accompanied by zest and happiness born of seclusion (that is samadhi).

43b A disciple of a teacher, Sandaka, under whom he attains to such a high excellence, [522] is therein a wise man who would surely live the holy life, and while living it, he would attain the true way, the Dharma that is wholesome.¹⁸⁷

44a (2) Furthermore, Sandaka, with the stilling of initial application and sustained application, by gaining inner tranquillity and oneness of mind, he enters and remains in **the second dhyana**, free from initial application and sustained application, accompanied by zest and happiness born of concentration.¹⁸⁸

44b A disciple of a teacher, Sandaka, under whom he attains to such a high excellence, is therein a wise man who would surely live the holy life, and while living it, he would attain the true way, the Dharma that is wholesome.

¹⁸² “A undefiled joy,” *avyāseka, sukham* [vl *abyāseka, sukham*]: see §16 n.

¹⁸³ As in **Satipaṭṭhāna S** (M 10.36/1:60). See details in **Mahā Assa, pura S** (M 39.12-18/1:274 f).

¹⁸⁴ As in **Sāmañña, phala S** (D 2.67/1:71).

¹⁸⁵ “He seeks out... a heap of straw,” see **Mahā Assapura S** on wakefulness (M 39.12/1:274) & **Gaṇaka Moggallāna S** (M 107.8/3:3).

¹⁸⁶ Comy. He applies mindfulness towards his meditation subject; or he sets it up in the region of the mouth. As such, it is said in the Vibhaṅga: “This mindfulness is set up, set up well, at the tip of the nose or at the sign of the mouth” (Vbh §537/252). NT: The “sign of the mouth” (*mukha, nimitta*) is the middle region of the upper lip, against which the air strikes when it comes out of the nose.

¹⁸⁷ *Yasmim kho, sandaka, satthari sāvako eva, rūpaṃ uḷāra, viśesaṃ adhigacchati tattha viññū puriso sasakkam brahma, cariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalam.*

¹⁸⁸ The 2nd dhyana is known as “the noble silence” (*ariya, tuṅhī, bhāva*) because within it initial application and sustained application (*vitakka, vicāra*) cease, and with their cessation, speech cannot occur (S 2:273); cf S 4:293 where *vitakka* and *vicāra* are called verbal formation (*vacī, saṅkhāra*), the mental factors responsible for speech. In **Ariya, pariyesanā S** (M 1:161), the Buddha exhorts the monks when assembled to “either speak on the Dharma or observe the noble silence” (ie either talk Dharma or meditate).

45a (3) Furthermore, Sandaka, with the fading away of zest, he dwells equanimous, mindful and fully aware, and experiences happiness with the body. He enters and remains in **the third dhyana**, of which the noble ones declare, ‘Happily he dwells in equanimity and mindfulness.’

45b A disciple of a teacher, Sandaka, under whom he attains to such a high excellence, is therein a wise man who would surely live the holy life, and while living it, he would attain the true way, the Dharma that is wholesome.

46a (4) Furthermore, Sandaka, with the abandoning of joy and abandoning of pain,¹⁸⁹ and with the earlier disappearance of pleasure and displeasure, attains and dwells in **the fourth dhyana** that is neither painful nor pleasant, and with mindfulness fully purified by equanimity.¹⁹⁰

46b A disciple of a teacher, Sandaka, under whom he attains to such a high excellence, is therein a wise man who would surely live the holy life, and while living it, he would attain the true way, the Dharma that is wholesome.

THE THREE KNOWLEDGES

The mundane direct knowledge

(1) The knowledge of the recollection of past lives [rebirth]

47a With his concentrated mind thus purified, and bright, unblemished, free from defects,¹⁹¹ pliant, malleable, steady and utterly unshakable, he directs it to **the knowledge of the recollection of past lives**.¹⁹²

He recollects manifold past existence, that is to say, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, one hundred births, one thousand births, one hundred thousand births, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, thus:

‘There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of joy and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of joy and pain, such my life-span. Passing away from that state, I re-arose here.’

Thus, Sandaka, he recollects his manifold past lives in their modes and details.

47b A disciple of a teacher, Sandaka, under whom he attains to such a high excellence, is therein a wise man who would surely live the holy life, and while living it, he would attain the true way, the Dharma that is wholesome.

(2) The knowledge of the rebirth of beings [karma]

48a With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable, he directs it to **the knowledge of the passing away and re-**

¹⁸⁹ “Joy...pain,” *sukha...dukkha*: this refers to *physical* feelings. The next phrase—“pleasure and displeasure,” *domanassa...somanassa*—refers to *mental* feelings, transcended earlier. Mental feelings must be overcome first so that the mind is not distracted by itself, as it were. Then, all the other feelings (arising from the physical sense-contacts) are transcended. On the significance of this, see **Sall’atthana S** (S 36.6/4:207-210) = SD 5.5.

¹⁹⁰ Here, **Vibhaṅga** gives 3 factors of the 4th dhyana—*equanimity (upekhā)*, *mindfulness (sati)* and *one-pointedness of mind (cittassa ek’aggatā)*—according to the Sutta analysis (Vbh 261), and 2 factors—*equanimity* and *one-pointedness of the mind*—according to the Abhidhamma analysis (Vbh 164; Vism 4.183/165). See also **Sāmañña,phala S** (D 2.83/1:75) = SD 8.10 & **Dhyana** = SD 8.4 (5.4).

¹⁹¹ *Upakkilesa*: to be distinguished from *kilesa*, “defilement.” Perhaps the 10 “imperfections of insight” listed in Vism 20.105 ff are meant here, but potential hindrances at a certain stage of insight meditation. (Walshe)

¹⁹² *Pubbe,nivāsanānussati*, lit “recollection of past abiding [existence].” The remainder of this is expanded into 4 sections in **Brahma,jāla S** (D 1.1.31-34/1:13-16 = SD 25.3(76.3)) and 3 sections in **Sampasādaniya S** (D 27.15-17/3:107-112 = SD 10.12). In both cases, each explains how the eternalist view arose.

arising of beings.¹⁹³ He sees—by means of the divine eye [clairvoyance],¹⁹⁴ purified and surpassing the human—beings passing away and re-arising, and he knows how they are inferior and superior, beautiful and ugly, fortunate and unfortunate, in the heavens, in the suffering states, faring in accordance with their karma:

‘These beings, alas, sirs—who were endowed with evil conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the body’s breaking up, after death, have re-arisen in a plane of misery, an evil destination, a lower realm, in hell.

But these beings, sirs—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the body’s breaking up, after death, have reappeared in a happy destination, in heaven.’

Thus, by means of the divine eye, thus purified, surpassing the human, he sees beings passing away and re-arising, and how they fare according to their karma.

48b A disciple of a teacher, Sandaka, under whom he attains to such a high excellence, is therein a wise man who would surely live the holy life, and while living it, he would attain the true way, the Dharma that is wholesome.

(C) Development of Wisdom

The supramundane direct knowledge

(3) The knowledge of the destruction of mental influxes

49 With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable, the monk directs it to **the knowledge of the destruction of the mental influxes.**¹⁹⁵

He knows, as it is really is, “This is suffering (*dukkha*)”;

He knows, as it is really is, “This is the arising of suffering”;

He knows, as it is really is, “This is the ending of suffering”;

He knows, as it is really is, “This is the path to the ending of suffering”¹⁹⁶

¹⁹³ *Cutūpapāta nāṇa*, or “knowledge of rebirth according to karma” (*yathā,kammūpaga nāṇa*), or “the divine eye” (*dibba,cakkhu*): see foll n.

¹⁹⁴ *Dibba,cakkhu*, clairvoyance, not to be confused with the Dharma-eye (*dhamma,cakkhu*) (see n in §104). On the relationship of this knowledge to the 62 grounds for wrong views, see **Brahma,jāla S** (D 1) = SD 25.3(76.3). See pre c.

¹⁹⁵ *Āsava-k,khaya,nāṇa*. The term *āsava* (lit “cankers”) comes from *ā-savati* “flows towards” (ie either “into” or “out” towards the observer). It has been variously translated as taints (“deadly taints”, RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untranslated. The Abhidhamma lists four *āsava*: the influx of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence or becoming (*bhav’āsava*), (3) wrong views (*diṭṭh’āsava*), (4) ignorance (*avijjāśava*) (D 16.2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These four are also known as “floods” (*oghā*) and “yokes” (*yogā*). The list of three influxes (omitting the influx of views) [43] is probably older and is found more frequently in the Suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these *āsavas* is equivalent to arhathood. See BDict under *āsava*.

¹⁹⁶ These 4 statements on suffering pose an interesting problem: they are not called “noble truths” here (nor in **Ariya,pariyesanā S**, M 26.43). Elsewhere, KR Norman (a non-Buddhist scholar) remarks that these four statements, which also likewise appear in **Mahā Saccaka S** (M 36.42/1:249), but are not referred to as the noble truths about suffering, “and since they appear to be subordinate to the four statements about the *āsavas*, it is possible that the statements about misery are a later addition [here], which led to a parallel, but inappropriate, set of four statements being evolved about the *āsavas*, to provide a symmetry” (Norman 1990:26). For a discussion on the formulation of the noble truths, see Norman 1982:377-91 & also Schmithausen 1981:205.

He knows, as it is really is, “These are mental influxes (*āsava*)”;
 He knows, as it is really is, “This is the arising of influxes”;
 He knows, as it is really is, “This is the ending of influxes”;
 He knows, as it is really is, “This is the path to the ending of influxes.”¹⁹⁷

50a His mind, thus knowing, thus seeing, is released from the influx of sensual desire, the influx of existence, the influx of ignorance.¹⁹⁸ With release, there is the knowledge, ‘Released (am I)!’ He knows that ‘Birth is ended, the holy life has been lived, done is that which needs to be done. There is nothing further beyond this.’¹⁹⁹

50b A disciple of a teacher, Sandaka, under whom he attains to such a high excellence, is therein a wise man who would surely live the holy life, and while living it, he would attain the true way, the Dharma that is wholesome.”

Sandaka’s questions

An arhat and sense-pleasures

51a “But, master Ānanda, a monk who is an arhat with influxes destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached their own goal, destroyed the fetters of being, liberated through his own direct knowledge²⁰⁰—would he enjoy [523] sense-pleasures?”

51b “Sandaka, a monk who is an arhat with influxes destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal, destroyed the fetters of being, liberated through his own direct knowledge, is incapable of transgressing in five cases:²⁰¹

- (1) A monk who is an arhat with influxes destroyed is incapable of deliberately depriving a living being of life.
- (2) A monk who is an arhat with influxes destroyed is incapable of taking the not-given.
- (3) A monk who is an arhat with influxes destroyed is incapable of indulging in sexual intercourse.²⁰²
- (4) A monk who is an arhat with influxes destroyed is incapable of consciously speaking falsehood.
- (5) A monk who is an arhat with influxes destroyed is incapable of enjoying sense-pleasures by storing them up,²⁰³ as he did before as a layman.

A monk, Sandaka, who is an arhat with influxes destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached their own goal, destroyed the fetters of being, liberated through his own direct knowledge, is incapable of transgressing in these five cases.²⁰⁴

An arhat’s knowledge of his liberated state

52a “Now, master Ānanda, a monk who is an arhat with influxes destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached their own goal, destroyed the fetters of be-

¹⁹⁷ As in **Ariya,pariyesanā S** (M 26.42) = SD 1. On the application of the 4 noble truth template to both *dukkha* and to *āsava* here, see Analayo 2003:224 n28 & SD 17.4(8.4)

¹⁹⁸ See §97a n.

¹⁹⁹ *Nâparam itthatāya*: lit. “there is no more of ‘thusness.’” See **Mahānidāna S** (M 15.22) = SD 5.17.

²⁰⁰ *Araham hoti khīṇ’āsavo vusitavā kata, karaṇīyo ohita, bhāro anuppatta, sadattho parikkhīṇa, bhava, saṃyojano samma-d-aññā, vimutto*, This is stock: see eg **Aggañña S** (D 27.7/3:83) = SD 2.19; **Sutavā S** (A 9.7.2/4:369 f) = SD 80.2.

²⁰¹ “Incapable of transgressing in five ways,” *abhabbo so pañcaṭṭhānāni ajjhācaritum*. Cf D 3:133, 235. In other words, the arhat is incapable of any action motivated by any of the 3 unwholesome roots.

²⁰² *Abhabbo khīṇāsavo bhikkhu methunam dhammam paṭisevetum*.

²⁰³ *Sannidhi, kāraka*. Comy: He is incapable of storing up food and other pleasurable goods, and later enjoying them (MA 3:234); cf Pāc 36/V 4:86 f & V:H 2:339 n1; A:H 4:245 n8.

²⁰⁴ In **Pāsādika S** (D 29.26/3:133), 4 other things that an arhat cannot do are mentioned (totalling 9 points): (6) he cannot take a wrong course of action due to bias (*agati, gamana*), ie, because of desire, (7) because of hatred, (8) because of fear, or (9) because of delusion. See M:ÑB 2001:1208 n252.

ing, liberated through his own direct knowledge—is his knowledge and vision that his mental influxes are destroyed continuously and constantly present before him, whether he is walking, standing, sleeping, or awake?²⁰⁵

52b “Now, Sandaka, I shall give you a parable, for some wise persons here understand the meaning of a statement by means of a parable.²⁰⁶

Suppose, Sandaka, a person’s hands and feet have been cut off. Whether he is walking, standing, sleeping, or awake,

would he know continuously and constantly that his hands and feet have been cut off, or would he know this only when he reviews that they have been cut off?”

52c “Master Ānanda, that person would *not* know continuously and constantly that his hands and feet are cut off, but he would know it *only when he reviews* that they have been cut off.”

52d “Even so, Sandaka, an arhat with influxes destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal, destroyed the fetters of being, liberated through his own direct knowledge—his knowledge and vision that his mental influxes are destroyed are not continuously and constantly present before him, whether he is walking, standing, sleeping, or awake, but when he reviews it, he know that they are destroyed.”

Liberated saints

53a “Master Ānanda, how many liberated saints (*niyyātāra*) are there in this Dharma Vinaya [teaching and discipline]?”²⁰⁷

“Indeed, Sandaka, not just one, nor a hundred, nor two hundred, nor three hundred, nor five hundred, but much more are there liberated saints in this Dharma Vinaya!”

The wanderers take up the Buddha’s teaching

53b “It is marvellous, master Ānanda! It is wonderful master Ānanda! There is neither lauding of one’s own teaching nor the belittling of the teachings of others in the expression in the Dharma teaching [524]—and surely there must exist many liberated ones.²⁰⁸

But these ajivikas, the dead sons of their mothers,²⁰⁹ only laud themselves and belittle others. And they have only three liberated ones,²¹⁰ that is to say, Nanda Vaccha, Kisa Sankicca and Makkhali Gosāla.²¹¹

²⁰⁵ Cf §21.

²⁰⁶ *Tena h’āvuso, upamaṃ te karissāmi; upamāya p’idhekacce viññū purisā bhāsitassa atthaṃ ājānanti*, stock, as at M 24.14/1:148.

²⁰⁷ *Kīva bahukā pana, bho ānanda, imasmiṃ dhammavinaye niyyātārōti?* PED defines *niyyātar* it as nomen agentis to *niyyāma* (a pilot, helmsman, master mariner, guide), hence “a guide, leader.” Hence, M:H has “great leaders,” “but” this is rejected by Bodhi, “*niyyātar* must be an agent noun of the verb *niyyāti*, ‘to go out (to final liberation),’” and he renders it as “emancipators.” *Niyyātāra* here must be related to BHSD *niryāṇa* (sv) and *niryāta* = *nirjāta*, “expertness, skill in accomplishing; (prob) deliverance,” and seems to occur only here, and is uncommented by Comy and Ṭīkā. It is prob a Pali form of a forgotten Pkt form in Jain or ajivika terminology (cf *niyaṭṭai*, Pischel §289/235).

²⁰⁸ *Na ca nāma sa, dhammōkkaṃsanā bhavissati, na para, dhamm’avambhanā āyatane ca dhamma, desanā tāva bahukā ca niyyātāro paññāyissanti.*

²⁰⁹ *Putta, matāya puttā*, which Comy says refers to the ajivikas, explaining that the idea occurred to one: “The Ājivikas are dead; their mother had dead sons” (*ājivikā mātā nāma tesaṃ mātā putta. mātā hoti iti*) (MA 3:235). The Ṭīkā says that the ajivikas are “dead” (*mata*) on account of the false practices and lack of moral virtue (DAT:Be 2:112).

²¹⁰ *Ime pan’ājivakā putta, matāya puttā attānañ c’eva ukkaṃsenti, pare ca vambhenti tayo c’eva niyyātāro paññāpenti.*

²¹¹ The identities of the first two are uncertain, and they could be legendary figures. Only the last is historical, a contemporary of the Buddha. They are also mentioned in **Mahā Saccaka S** (M 36) as being naked ascetics who practise various austerities (M 36.5/1:238) = SD 49.4.

54 Then the wanderer Sandaka addressed his own congregation,
 “Go forth, sirs, as those who live the holy life under the ascetic Gotama! It is not easy now for us to give up our gains, honour and fame.”

This is how the wanderer Sandaka dismissed his own congregation into the holy life under the Blessed One.

— evaṃ —

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[See also Sāmañña.,phala Sutta (D 2) = SD 8.10 Bibliography]

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MAJJHIMA NIKĀYA 77

THE GREATER DISCOURSE TO SAKULUDĀYIN

THUS HAVE I HEARD. On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary.

Now on that occasion a number of well-known wanderers were staying at the Peacocks' Sanctuary, the wanderers' park—that is, Annabhāra, Varadhara, and the wanderer Sakuludāyin, as well as other well-known wanderers.

Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Rājagaha for alms. Then he thought: “It is still too early to wander for alms in Rājagaha. Suppose I went to the wanderer Sakuludāyin in the Peacocks' Sanctuary, the wanderers' park.”

Then the Blessed One went to the Peacocks' Sanctuary, the wanderers' park. Now on that occasion the wanderer Sakuludāyin was seated with a large assembly of wanderers who were making an uproar, loudly and noisily talking many kinds of pointless talk, such as talk of kings...as Sutta 76, §4 ... whether things are so or are not so. Then the wanderer Sakuludāyin saw the Blessed One coming in the distance. Seeing him, he quieted his own assembly thus: “Sirs, be quiet; sirs, make no noise. Here comes the recluse Gotama. This venerable one likes quiet and commends quiet. Perhaps if he finds our assembly a quiet one, he will think to join us.” Then the wanderers became silent.

The Blessed One went to the wanderer Sakuludāyin, who said to him: “Let the Blessed One come, venerable sir! Welcome to the Blessed One! It is long since the Blessed One found an opportunity to come here. Let the Blessed One be seated; this seat is ready.”

The Blessed One sat down on the seat made ready, and the wanderer Sakuludāyin took a low seat and sat down at one side. When he had done so, the Blessed One asked him: “For what discussion are you sitting together here now, Udāyin? And what was your discussion that was interrupted?”

“Venerable sir, let be the discussion for which we are now sitting together here. The Blessed One can well hear about it later. In recent days, venerable sir, when recluses and brahmins of various sects have been gathering together and sitting together in the debating hall, this topic has arisen: ‘It is a gain for the people of Anga and Magadha, it is a great gain for the people of Anga and Magadha that these recluses and brahmins, heads of orders, heads of groups, teachers of groups, well-known and famous founders of sects regarded by many as saints, have come to spend the Rains at Rājagaha. There is this Pūraṇa Kassapa, the head of an order, the head of a group, the teacher of a group, the well-known and famous founder of a sect regarded by many as a saint: he has come to spend the Rains at Rājagaha. There is also this Makkhali Gosāla...this Ajita Kesakambalin... this Pakudha Kaccāyana...this Sañjaya Belatthiputta...this Nigaṇṭha Nātaputta, the head of an order, the head of a group,

the teacher of a group, the well-known and famous founder of a sect regarded by many as a saint: he too has come to spend the Rains at Rājagaha. There is also this recluse Gotama, the head of an order, the head of a group, the teacher of a group, the well-known and famous founder of a sect regarded by many as a saint: he too has come to spend the Rains at Rājagaha. Now among these worthy recluses and brahmins, heads of orders...regarded by many as saints, who is honoured, respected, revered, and venerated by his disciples? And how, honouring and respecting him, do they live in dependence on him?’

“Thereupon some said this: ‘This Pūraṇa Kassapa is the head of an order...regarded by many as a saint, yet he is not honoured, respected, revered, and venerated by his disciples, nor do his disciples live in dependence on him, honouring and respecting him. Once Pūraṇa Kassapa was teaching his Dhamma to an assembly of several hundred followers. Then a certain disciple of his made a noise thus: “Sirs, do not ask Pūraṇa Kassapa this question. He does not know that. We know that. Ask us that question. We will answer that for you, sirs.” It happened that Pūraṇa Kassapa did not get his way, though he waved his arms and wailed: “Be quiet, sirs, make no noise, sirs. They are not asking you, sirs. They are asking us. We will answer them.” Indeed, many of his disciples left him after refuting his doctrine thus: “You do not understand this Dhamma and Discipline. I understand this Dhamma and Discipline. How could you understand this Dhamma and Discipline? Your way is wrong. My way is right. I am consistent. You are inconsistent. What should have been said first, you said last. What should have been said last, you said first. What you had so carefully thought up has been turned inside out. Your doctrine is refuted. You are proved wrong. Go and learn better, or disentangle yourself if you can!” Thus Pūraṇa Kassapa is not honoured, respected, revered, and venerated by his disciples, nor do his disciples live in dependence on him, honouring and respecting him. Indeed, he is scorned by the scorn shown to his Dhamma.’

“And some said this: ‘This Makkhali Gosāla...this Ajita Kesakambalin...this Pakudha Kaccāyana...this Sañjaya Belaṭṭhiputta...this Nigaṇṭha Nātaputta is the head of an order...but he is not honoured, respected, revered, and venerated by his disciples, nor do his disciples live in dependence on him, honouring and respecting him. Indeed, he is scorned by the scorn shown to his Dhamma.’

“And some said this: ‘This recluse Gotama is the head of an order, the head of a group, the teacher of a group, the well-known and famous founder of a sect regarded by many as a saint. He is honoured, respected, revered, and venerated by his disciples, and his disciples live in dependence on him, honouring and respecting him. Once the recluse Gotama was teaching his Dhamma to an assembly of several hundred followers and there a certain disciple of his cleared his throat. Thereupon one of his companions in the holy life nudged him with his knee to indicate: “Be quiet, venerable sir, make no noise; the Blessed One, the Teacher, is teaching us the Dhamma.” When the recluse Gotama is teaching the Dhamma to an assembly of several hundred followers, on that occasion there is no sound of his disciples’ coughing or clearing their throats. For then that large assembly is poised in expectancy: “Let us hear the Dhamma the Blessed One is about to teach.” Just as though a man were at a crossroads pressing out pure honey and a large group of people were poised in expectancy, so too, when the recluse Gotama is teaching the Dhamma to an assembly of several hundred followers, on that occasion there is no sound of his disciples’ coughing or clearing their throats. For then that large assembly is poised in expectancy: “Let us hear the Dhamma the Blessed One is about to teach.” And even those disciples of his who fall out with their companions in the holy life and abandon the training to return to the low life—

even they praise the Master and the Dhamma and the Sangha; they blame themselves instead of others, saying: “We were unlucky, we have little merit; for though we went forth into homelessness in such a well-proclaimed Dhamma, we were unable to live the perfect and pure holy life for the rest of our lives.” Having become monastery attendants or lay followers, they undertake and observe the five precepts. Thus the recluse Gotama is honoured, respected, revered, and venerated by his disciples, and his disciples live in dependence on him, honouring and respecting him.”

“But, Udāyin, how many qualities do you see in me because of which my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me?”

“Venerable sir, I see five qualities in the Blessed One because of which his disciples honour, respect, revere, and venerate him, and live in dependence on him, honouring and respecting him. What are the five? First, venerable sir, the Blessed One eats little and commends eating little; this I see as the first quality of the Blessed One because of which his disciples honour, respect, revere, and venerate him, and live in dependence on him, honouring and respecting him. Again, venerable sir, the Blessed One is content with any kind of robe and commends contentment with any kind of robe; this I see as the second quality of the Blessed One...Again, venerable sir, the Blessed One is content with any kind of almsfood and commends contentment with any kind of almsfood; this I see as the third quality of the Blessed One...Again, venerable sir, the Blessed One is content with any kind of resting place and commends contentment with any kind of resting place; this I see as the fourth quality of the Blessed One...Again, venerable sir, the Blessed One is secluded and commends seclusion; this I see as the fifth quality of the Blessed One...Venerable sir, these are the five qualities I see in the Blessed One because of which his disciples honour, respect, revere, and venerate him, and live in dependence on him, honouring and respecting him.”

“Suppose, Udāyin, my disciples honoured, respected, revered, and venerated me, and lived in dependence on me, honouring and respecting me, with the thought: ‘The recluse Gotama eats little and commends eating little.’ Now there are disciples of mine who live on a cupful or half a cupful of food, a bilva fruit’s or half a bilva fruit’s quantity of food, while I sometimes eat the full contents of my almsbowl or even more. So if my disciples honoured me...with the thought: ‘The recluse Gotama eats little and commends eating little,’ then those disciples of mine who live on a cupful of food...should not honour, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honouring and respecting me.

“Suppose, Udāyin, my disciples honoured, respected, revered, and venerated me, and lived in dependence on me, honouring and respecting me, with the thought: ‘The recluse Gotama is content with any kind of robe and commends contentment with any kind of robe.’ Now there are disciples of mine who are refuse-rag wearers, wearers of coarse robes; they collect rags from the charnel ground, rubbish heaps, or shops, make them into patched robes, and wear them. But I sometimes wear robes given by householders, robes so fine that pumpkin hair is coarse in comparison. So if my disciples honoured me...with the thought: ‘The recluse Gotama is content with any kind of robe and commends contentment with any

kind of robe,' then those disciples of mine who are refuse-rag wearers, wearers of coarse robes...should not honour, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honouring and respecting me.

“Suppose, Udāyin, my disciples honoured, respected, revered, and venerated me, and lived in dependence on me, honouring and respecting me, with the thought: ‘The recluse Gotama is content with any kind of almsfood and commends contentment with any kind of almsfood.’ Now there are disciples of mine who are almsfood eaters, who go on unbroken almsround from house to house, who delight in gathering their food; when they have entered among the houses they will not consent even when invited to sit down. But I sometimes eat on invitation meals of choice rice and many sauces and curries. So if my disciples honoured me...with the thought: ‘The recluse Gotama is content with any kind of almsfood and commends contentment with any kind of almsfood,’ then those disciples of mine who are almsfood eaters...should not honour, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honouring and respecting me.

“Suppose, Udāyin, my disciples honoured, respected, revered, and venerated me, and lived in dependence on me, honouring and respecting me, with the thought: ‘The recluse Gotama is content with any kind of resting place and commends contentment with any kind of resting place.’ Now there are disciples of mine who are tree-root dwellers and open-air dwellers, who do not use a roof for eight months of the year, while I sometimes live in gabled mansions plastered within and without, protected against the wind, secured by door bolts, with shuttered windows. So if my disciples honoured me...with the thought: ‘The recluse Gotama is content with any kind of resting place and commends contentment with any kind of resting place,’ then those disciples of mine who are tree-root dwellers and open-air dwellers...should not honour, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honouring and respecting me.

“Suppose, Udāyin, my disciples honoured, respected, revered, and venerated me, and lived in dependence on me, honouring and respecting me, with the thought: ‘The recluse Gotama is secluded and commends seclusion.’ Now there are disciples of mine who are forest dwellers, dwellers in remote resting places, who live withdrawn in remote jungle-thicket resting places and return to the midst of the Sangha once each half-month for the recitation of the Pātimokkha. But I sometimes live surrounded by bhikkhus and bhikkhunīs, by men and women lay followers, by kings and kings’ ministers, by other sectarians and their disciples. So if my disciples honoured me...with the thought: ‘The recluse Gotama is secluded and commends seclusion,’ then those disciples of mine who are forest dwellers...should not honour, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honouring and respecting me. Thus, Udāyin, it is not because of these five qualities that my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me.

“However, Udāyin, there are five other qualities because of which my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me. What are the five?

I. THE HIGHER VIRTUE

“Here, Udāyin, my disciples esteem me for the higher virtue thus: ‘The recluse Gotama is virtuous, he possesses the supreme aggregate of virtue.’ This is the first quality because of which my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me.

II. KNOWLEDGE AND VISION

“Again, Udāyin, my disciples esteem me for my excellent knowledge and vision thus: ‘When the recluse Gotama says “I know,” he truly knows; when he says “I see,” he truly sees. The recluse Gotama teaches the Dhamma through direct knowledge, not without direct knowledge; he teaches the Dhamma with a sound basis, not without a sound basis; he teaches the Dhamma in a convincing manner, not in an unconvincing manner.’ This is the second quality because of which my disciples honour me...

III. THE HIGHER WISDOM

“Again, Udāyin, my disciples esteem me for the higher wisdom thus: ‘The recluse Gotama is wise; he possesses the supreme aggregate of wisdom. It is impossible that he should not foresee the implications of an assertion or that he should not be able to confute with reasons the current doctrines of others.’ What do you think, Udāyin? Would my disciples, knowing and seeing thus, break in and interrupt me?” — “No, venerable sir.” — “I do not expect instruction from my disciples; invariably, it is my disciples who expect instruction from me. This is the third quality because of which my disciples honour me...

IV. THE FOUR NOBLE TRUTHS

“Again, Udāyin, when my disciples have met with suffering and become victims of suffering, prey to suffering, they come to me and ask me about the noble truth of suffering. Being asked, I explain to them the noble truth of suffering, and I satisfy their minds with my explanation. They ask me about the noble truth of the origin of suffering...about the noble truth of the cessation of suffering...about the noble truth of the way leading to the cessation of suffering. Being asked, I explain to them the noble truth of the way leading to the cessation of suffering, and I satisfy their minds with my explanation. This is the fourth quality because of which my disciples honour me...

V. THE WAY TO DEVELOP WHOLESOME STATES

1. THE FOUR FOUNDATIONS OF MINDFULNESS

“Again, Udāyin, I have proclaimed to my disciples the way to develop the four foundations of mindfulness. Here a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating feelings as feelings...He abides contemplating mind as mind...He abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

2. THE FOUR RIGHT KINDS OF STRIVING

“Again, Udāyin, I have proclaimed to my disciples the way to develop the four right kinds of striving. Here a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states, and he makes effort, arouses energy, exerts his mind, and strives. He awakens zeal for the abandoning of arisen evil unwholesome states...He awakens zeal for the arising of unarisen wholesome states...He awakens zeal for the continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

3. THE FOUR BASES FOR SPIRITUAL POWER

“Again, Udāyin, I have proclaimed to my disciples the way to develop the four bases for spiritual power. Here a bhikkhu develops the basis for spiritual power consisting in concentration due to zeal and determined striving. He develops the basis for spiritual power consisting in concentration due to energy and determined striving. He develops the basis for spiritual power consisting in concentration due to purity of mind and determined striving. He develops the basis for spiritual power consisting in concentration due to investigation and determined striving. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

4. THE FIVE FACULTIES

“Again, Udāyin, I have proclaimed to my disciples the way to develop the five spiritual faculties. Here a bhikkhu develops the faculty of faith, which leads to peace, leads to enlightenment. He develops the faculty of energy...the faculty of mindfulness... the faculty of concentration...the faculty of wisdom, which leads to peace, leads to enlightenment. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

5. THE FIVE POWERS

“Again, Udāyin, I have proclaimed to my disciples the way to develop the five powers. Here a bhikkhu develops the power of faith, which leads to peace, leads to enlightenment. He develops the power of energy...the power of mindfulness...the power of concentration...the power of wisdom, which leads to peace, leads to enlightenment. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

6. THE SEVEN ENLIGHTENMENT FACTORS

“Again, Udāyin, I have proclaimed to my disciples the way to develop the seven enlightenment factors. Here a bhikkhu develops the mindfulness enlightenment factor, which is supported by seclusion, dispassion, and cessation, and results in relinquishment. He develops the investigation-of-states enlightenment factor...the energy enlightenment factor...the rapture enlightenment factor...the tranquillity enlightenment factor... the concentration enlightenment factor...the equanimity enlightenment factor, which is supported by seclusion, dispassion, and cessation, and results in relinquishment. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

7. THE NOBLE EIGHTFOLD PATH

“Again, Udāyin, I have proclaimed to my disciples the way to develop the Noble Eightfold Path. Here a bhikkhu develops right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

8. THE EIGHT LIBERATIONS

“Again, Udāyin, I have proclaimed to my disciples the way to develop the eight liberations. Possessed of material form, one sees forms: this is the first liberation. Not perceiving form internally, one sees forms externally: this is the second liberation. One is resolved only upon the beautiful: this is the third liberation. With the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ one enters upon and abides in the base of infinite space: this is the fourth liberation. By completely surmounting the base of infinite space, aware that ‘consciousness is infinite,’ one enters upon and abides in the base of infinite consciousness: this is the fifth liberation. By completely surmounting the base of infinite consciousness, aware that ‘there is nothing,’ one enters upon and abides in the base of nothingness: this is the sixth liberation. By completely surmounting the base of nothingness, one enters upon and abides in the base of neither-perception-nor-non-perception: this is the seventh liberation. By completely surmounting the base of neither-perception-nor-non-perception, one enters upon and abides in the cessation of perception and feeling: this is the eighth liberation. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

9. THE EIGHT BASES FOR TRANSCENDENCE

“Again, Udāyin, I have proclaimed to my disciples the way to develop the eight bases for transcendence. Perceiving form internally, one sees forms externally, limited, fair and ugly; by transcending them, one perceives thus: ‘I know, I see.’ This is the first base for transcendence. Perceiving form internally, one sees forms externally, immeasurable, fair and ugly; by transcending them, one perceives thus: ‘I know, I see.’ This is the second base for transcendence. Not perceiving form internally, one sees forms externally, limited, fair and ugly; by transcending them, one perceives thus: ‘I know, I see.’ This is the third base for transcendence. Not perceiving form internally, one sees forms externally, immeasurable, fair and ugly; by transcending them, one perceives thus: ‘I know, I see.’ This is the fourth base for transcendence. Not perceiving form internally, one sees forms externally, blue, of blue colour, blue in appearance, with blue luminosity. Just like a flax flower, which is blue, of blue colour, blue in appearance, with blue luminosity, or just like Benares cloth smoothed on both sides, which is blue, of blue colour, blue in appearance, with blue luminosity; so too, not perceiving form internally, one sees forms externally...with blue luminosity; by transcending them, one perceives thus: ‘I know, I see.’ This is the fifth base for transcendence. Not perceiving form internally, one sees forms externally, yellow, of yellow colour, yellow in appearance, with yellow luminosity. Just like a kaṇṇikāra flower, which is yellow, of yellow colour, yellow in appearance, with yellow luminosity, or just like Benares cloth smoothed on both sides, which is yellow, of yellow colour, yellow in appearance, with yellow luminosity; so too, not perceiving form internally, one sees forms externally...with yellow luminosity; by transcending them, one perceives thus: ‘I know, I

see.’ This is the sixth base for transcendence. Not perceiving form internally, one sees forms externally, red, of red colour, red in appearance, with red luminosity. Just like a hibiscus flower, which is red, of red colour, red in appearance, with red luminosity, or just like Benares cloth smoothed on both sides, which is red, of red colour, red in appearance, with red luminosity; so too, not perceiving form internally, one sees forms externally... with red luminosity; by transcending them, one perceives thus: ‘I know, I see.’ This is the seventh base for transcendence. Not perceiving form internally, one sees forms externally, white, of white colour, white in appearance, with white luminosity. Just like the morning star, which is white, of white colour, white in appearance, with white luminosity, or just like Benares cloth smoothed on both sides, which is white, of white colour, white in appearance, with white luminosity; so too, not perceiving form internally, one sees forms externally...with white luminosity; by transcending them, one perceives thus: ‘I know, I see.’ This is the eighth base for transcendence. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

10. THE TEN KASIṆAS

“Again, Udāyin, I have proclaimed to my disciples the way to develop the ten kasiṇa bases. One contemplates the earthkasiṇa above, below, and across, undivided and immeasurable. Another contemplates the water-kasiṇa...Another contemplates the fire-kasiṇa...Another contemplates the air-kasiṇa...Another contemplates the blue-kasiṇa...Another contemplates the yellow-kasiṇa...Another contemplates the red-kasiṇa...Another contemplates the white-kasiṇa...Another contemplates the space-kasiṇa...Another contemplates the consciousness-kasiṇa above, below, and across, undivided and immeasurable. And thereby many disciples of mine abide having reached the perfection and consummation of direct knowledge.

11. THE FOUR JHĀNAS

“Again, Udāyin, I have proclaimed to my disciples the way to develop the four jhānas. Here, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. He makes the rapture and pleasure born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of seclusion. Just as a skilled bath man or a bath man’s apprentice heaps bath powder in a metal basin and, sprinkling it gradually with water, kneads it till the moisture wets his ball of bath powder, soaks it and pervades it inside and out, yet the ball itself does not ooze; so too, a bhikkhu makes the rapture and pleasure born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of seclusion.

“Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. He makes the rapture and pleasure born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of concentration. Just as though there were a lake whose waters welled up from below and it had no inflow from east, west, north, or south and would not be replenished from time to time by showers of rain, then the cool fount of water welling up in the lake would make the

cool water drench, steep, fill, and pervade the lake, so that there would be no part of the whole lake unpervaded by cool water; so too, a bhikkhu makes the rapture and pleasure born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of concentration.

“Again, with the fading away as well of rapture, a bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’ He makes the pleasure divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture. Just as in a pond of blue or red or white lotuses, some lotuses that are born and grow in the water thrive immersed in the water without rising out of it, and cool water drenches, steeps, fills, and pervades them to their tips and their roots, so that there is no part of all those lotuses unpervaded by cool water; so too, a bhikkhu makes the pleasure divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture.

“Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. He sits pervading this body with a pure bright mind, so that there is no part of his whole body unpervaded by the pure bright mind. Just as though a man were sitting covered from the head down with a white cloth, so that there would be no part of his whole body not covered by the white cloth; so too, a bhikkhu sits pervading this body with a pure bright mind, so that there is no part of his whole body unpervaded by the pure bright mind. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

12. INSIGHT KNOWLEDGE

“Again, Udāyin, I have proclaimed to my disciples the way to understand thus : ‘This body of mine, made of material form, consisting of the four great elements, procreated by a mother and father, and built up out of boiled rice and porridge, is subject to impermanence, to being worn and rubbed away, to dissolution and disintegration, and this consciousness of mine is supported by it and bound up with it.’ Suppose there were a beautiful beryl gem of purest water, eight-faceted, well cut, clear and limpid, possessed of all good qualities, and through it a blue, yellow, red, white, or brown thread would be strung. Then a man with good sight, taking it in his hand, might review it thus: ‘This is a beautiful beryl gem of purest water, eight-faceted, well cut, clear and limpid, possessed of all good qualities, and through it is strung a blue, yellow, red, white, or brown thread.’ So too, I have proclaimed to my disciples the way to understand thus: ‘This body of mine...is subject to impermanence, to being worn and rubbed away, to dissolution and disintegration, and this consciousness of mine is supported by it and bound up with it.’ And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

13. THE MIND-MADE BODY

“Again, Udāyin, I have proclaimed to my disciples the way to create from this body another body having form, mind-made, with all its limbs, lacking no faculty. Just as though a man were to pull out a reed from its sheath and think thus: ‘This is the sheath, this is the reed; the sheath is one, the reed is another; it is from the sheath that the reed has been pulled

out'; or just as though a man were to pull out a sword from its scabbard and think thus: 'This is the sword, this is the scabbard; the sword is one, the scabbard another; it is from the scabbard that the sword has been pulled out'; or just as though a man were to pull a snake out of its slough and think thus: 'This is the snake, this is the slough; the snake is one, the slough another; it is from the slough that the snake has been pulled out.' So too, I have proclaimed to my disciples the way to create from this body another body having form, mind-made, with all its limbs, lacking no faculty. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

14. THE KINDS OF SUPERNORMAL POWER

"Again, Udāyin, I have proclaimed to my disciples the way to wield the various kinds of supernormal power: having been one, they become many; having been many, they become one; they appear and vanish; they go unhindered through walls, through enclosures, through mountains, as though through space; they dive in and out of the earth as though it were water; they walk on water without sinking as though it were earth; seated cross-legged, they travel in space like birds; with their hands they touch and stroke the moon and sun so powerful and mighty; they wield bodily mastery even as far as the Brahma-world. Just as a skilled potter or his apprentice might create and fashion out of well-prepared clay any shape of pot he wished; or just as a skilled ivory-worker or his apprentice might create and fashion out of well-prepared ivory any ivory work of art he wished; or just as a skilled goldsmith or his apprentice might create and fashion out of well-prepared gold any gold work of art he wished; so too, I have proclaimed to my disciples the way to wield the various kinds of supernormal power.....they wield bodily mastery even as far as the Brahma-world. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

15. THE DIVINE EAR ELEMENT

"Again, Udāyin, I have proclaimed to my disciples the way whereby with the divine ear element, which is purified and surpasses the human, they hear both kinds of sounds, the divine and the human, those that are far as well as near. Just as a vigorous trumpeter might make himself heard without difficulty in the four quarters; so too, I have proclaimed to my disciples the way whereby with the divine ear element...far as well as near. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

16. UNDERSTANDING THE MINDS OF OTHERS

"Again, Udāyin, I have proclaimed to my disciples the way to understand the minds of other beings, of other persons, having encompassed them with their own minds. They understand a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; they understand a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; they understand a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; they understand a contracted mind as contracted and a distracted mind as distracted; they understand an exalted mind as exalted and an unexalted mind as unexalted; they understand a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; they understand a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; they understand a liberated mind as liberated and an unliberated mind as

unliberated. Just as a man or a woman—young, youthful, and fond of ornaments—on viewing the image of his or her own face in a clean bright mirror or in a bowl of clear water, would know if there were a spot thus: ‘There is a spot,’ or would know if there were no spot thus: ‘There is no spot’; so too, I have proclaimed to my disciples the way to understand...an unliberated mind as unliberated. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

17. THE RECOLLECTION OF PAST LIVES

“Again, Udāyin, I have proclaimed to my disciples the way to recollect their manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: ‘There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named...and passing away from there, I reappeared here.’ Thus with their aspects and particulars they recollect their manifold past lives. Just as a man might go from his own village to another village and then back again to his own village. He might think: ‘I went from my own village to that village, and there I stood in such a way, sat in such a way, spoke in such a way, kept silent in such a way; and from that village I went to that other village and there I stood in such a way...kept silent in such a way; and from that village I came back again to my own village.’ So too, I have proclaimed to my disciples the way to recollect their manifold lives...Thus with their aspects and particulars they recollect their manifold past lives. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

18. THE DIVINE EYE

“Again, Udāyin, I have proclaimed to my disciples the way whereby with the divine eye, which is purified and surpasses the human, they see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate. They understand how beings pass on according to their actions thus: ‘These worthy beings who were ill conducted in body, speech, and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well conducted in body, speech, and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, they see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and they understand how beings pass on according to their actions. Just as though there were two houses with doors and a man with good sight standing there between them saw people entering the houses and coming out and passing to and fro. So too, I have proclaimed to my disciples the way whereby with the divine eye...They understand how beings pass on according to their actions. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

19. THE DESTRUCTION OF THE TAINTS

“Again, Udāyin, I have proclaimed to my disciples the way whereby by realising for themselves with direct knowledge, they here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. Just as if there were a lake in a mountain recess, clear, limpid, and undisturbed, so that a man with good sight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting. He might think: ‘There is this lake, clear, limpid, and undisturbed, and there are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.’ So too, I have proclaimed to my disciples the way whereby by realising for themselves with direct knowledge, they here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

“This, Udāyin, is the fifth quality because of which my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me.

“These, Udāyin, are the five qualities because of which my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me.”

That is what the Blessed One said. The wanderer Udāyin was satisfied and delighted in the Blessed One’s words.

79. Culasakuludayi Sutta - The Shorter Discourse to Sakuludayin

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary. Now on that occasion the wanderer Sakuludayin was staying in the Peacocks' Sanctuary, the wanderers' park, with a large assembly of wanderers.

2. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went to Rajagaha for alms. Then he thought: "It is still too early to wander for alms in Rajagaha. Suppose I went to the wanderer Sakuludayin in the Peacocks' Sanctuary, the wanderers' park."

3-4. Then the Blessed One went to the Peacocks' Sanctuary, the wanderers' park. Now on that occasion the wanderer Sakuludayin was seated with a large assembly of wanderers who were making an uproar ... (as Sutta 77, §§4-5) [30] ... For what discussion are you sitting together here now, Udayin? And what was your discussion that was interrupted?"

5. "Venerable sir, let be the discussion for which we are now sitting together here. The Blessed One can well hear about it later. Venerable sir, when I do not come to this assembly, then it sits talking many kinds of pointless talk. But when I have come to this assembly, then it sits looking up to me, thinking: 'Let us hear the Dhamma that the recluse Udayin expounds.' However, when [31] the Blessed One comes, then both I and this assembly sit looking up to the Blessed One, thinking: 'Let us hear the Dhamma that the Blessed One expounds.'"

6. "Then, Udayin, suggest something that I should speak about."

"Venerable sir, in recent days there was one claiming to be omniscient and all-seeing, to have complete knowledge and vision thus: 'Whether I am walking or standing or sleeping or awake, knowledge and vision are continuously and uninterruptedly present to me.' When I asked him a question about the past, he prevaricated, led the talk aside, and showed anger, hate, and bitterness. Then I remembered the Blessed One thus: 'Ah, surely it is the Blessed One, surely it is the Sublime One who is skilled in these things.'"

"But, Udayin, who was it that claimed to be omniscient and all-seeing ... yet when asked a question by you about the past, prevaricated, led the talk aside, and showed anger, hate, and bitterness?"

"It was the Nigantha Nataputta, venerable sir."

7. "Udayin, if someone should recollect his manifold past lives, that is, one birth, two births ... thus, with their aspects and particulars, should he recollect his manifold past lives, then either he might ask me a question about the past or I might ask him a question about the past, and he might satisfy my mind with his answer to my question or I might satisfy his mind with my answer to his question. If someone with the divine eye, which is purified and surpasses the human, should see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate ... and understand how beings pass on according to their actions, then either he might ask me a question about the future [32] or I might ask him a question about the future, and he might satisfy my mind with his answer to my question or I might satisfy his mind with my answer to his question. But let be the past, Udayin, let be the future. I shall teach you the Dhamma: When this exists, that comes to be; with the arising of this, that arises. When

this does not exist, that does not come to be; with the cessation of this, that ceases.”^{dcclxxxii}

8. “Venerable sir, I cannot even recollect with their aspects and particulars all that I have experienced within this present existence, so how should I recollect my manifold past lives, that is, one birth, two births ... with their aspects and particulars, as the Blessed One does? And I cannot now even see a mud-goblin, so how should I with the divine eye, which is purified and surpasses the human, see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate ... and understand how beings pass on according to their actions, as the Blessed One does? But, venerable sir, when the Blessed One told me: ‘But let be the past, Udayin, let be the future. I shall teach you the Dhamma: When this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases’ - that is even more unclear to me. Perhaps, venerable sir, I might satisfy the Blessed One’s mind by answering a question about our own teachers’ doctrine.”

9. “Well, Udayin, what is taught in your own teachers’ doctrine?”

“Venerable sir, it is taught that in our own teachers’ doctrine: ‘This is the perfect splendour, this is the perfect splendour!’“

“But, Udayin, since it is taught in your own teachers’ doctrine: ‘This is the perfect splendour, this is the perfect splendour!’ - what is that perfect splendour?”

“Venerable sir, that splendour is the perfect splendour which is unsurpassed by any other splendour higher or more sublime.”

“But, Udayin, what is that splendour which is unsurpassed by any other splendour higher or more sublime?” [33]

“Venerable sir, that splendour is the perfect splendour which is unsurpassed by any other splendour higher or more sublime.”

10. Udayin, you might continue for a long time in this way. You say: ‘Venerable sir, that splendour is the perfect splendour which is unsurpassed by any other splendour higher or more sublime,’ yet you do not indicate what that splendour is. Suppose a man were to say: ‘I am in love with the most beautiful girl in this country.’ Then they would ask him: ‘Good man, that most beautiful girl in this country with whom you are in love - do you know whether she is from the noble class or the brahmin class or the merchant class or the worker class?’ and he would reply: ‘No.’ Then they would ask him: ‘Good man, that most beautiful girl in this country with whom you are in love - do you know her name and clan?.. Whether she is tall or short or of middle height? ... Whether she is dark or brown or goldskinned? ... What village or town or city she lives in?’ and he would reply: ‘No.’ And then they would ask him: ‘Good man, do you then love a girl you have never known or seen?’ and he would reply: ‘Yes.’ What do you think, Udayin, that being so, would not that man’s talk amount to nonsense?”

“Surely, venerable sir, that being so, that man’s talk would amount to nonsense.”

“But in the same way, Udayin, you say thus: ‘That splendour is the perfect splendour which is unsurpassed by any other splendour higher or more sublime,’ yet you do not indicate what that splendour is.”

11. “Venerable sir, just as a beautiful beryl gem of purest water, eight-faceted, well cut, lying on

red brocade, glows, radiates, and shines, of such splendour is the self [surviving] unimpaired after death.”^{dcclxxxiii}

12. “What do you think, Udayin? This beautiful beryl gem of purest water, eight-faceted, well cut, lying on red brocade, [34] which glows, radiates, and shines, or a glowworm in the thick darkness of the night - of these two, which gives off the splendour that is more excellent and sublime?” - “The glowworm in the thick darkness of the night, venerable sir.”

13. “What do you think, Udayin? This glowworm in the thick darkness of the night or an oil-lamp in the thick darkness of the night - of these two, which gives off the splendour that is more excellent and sublime?” - “The oil-lamp, venerable sir.”

14. “What do you think, Udayin? This oil-lamp in the thick darkness of the night or a great bonfire in the thick darkness of the night - of these two, which gives off the splendour that is more excellent and sublime?” - “The great bonfire, venerable sir.”

15. “What do you think, Udayin? This great bonfire in the thick darkness of the night or the morning star towards dawn in a clear cloudless sky - of these two, which gives off the splendour that is more excellent and sublime?” - “The morning star towards dawn in a clear cloudless sky, venerable sir.”

16. “What do you think, Udayin? The morning star towards dawn in a clear cloudless sky or the full moon at midnight in a clear cloudless sky on the Uposatha day of the fifteenth - of these two, which gives off the splendour that is more excellent and sublime?” - “The full moon at midnight in a clear cloudless sky on the Uposatha day of the fifteenth, venerable sir.” [35]

17. “What do you think, Udayin? The full moon at midnight in a clear cloudless sky on the Uposatha day of the fifteenth, or the full disk of the sun at midday in a clear cloudless sky in autumn in the last month of the rainy season - of these two, which gives off the splendour that is more excellent and sublime?” - “The full disk of the sun at midday in a clear cloudless sky in autumn in the last month of the rainy season, venerable sir.”

18. “Beyond this, Udayin, I know of very many gods [whose splendour] the radiance of the sun and moon does not match, yet I do not say that there is no other splendour higher or more sublime than that splendour. But you, Udayin, say of that splendour which is lower and meaner than a glowworm’s: ‘This is the perfect splendour,’ yet you do not indicate what that splendour is.”

19. “The Blessed One has terminated the discussion; the Sublime One has terminated the discussion.”

“But, Udayin, why do you say that?”

“Venerable sir, it is taught in our own teachers’ doctrine: ‘This is the perfect splendour, this is the perfect splendour.’ But on being pressed and questioned and cross-questioned about our own teachers’ doctrine by the Blessed One, we are found empty, hollow, and mistaken.”

20. “How is it, Udayin, is there an entirely pleasant world? Is there a practical way to realise an entirely pleasant world?”

“Venerable sir, it is taught in our own teachers’ doctrine: ‘There is an entirely pleasant world; there is a practical way to realise an entirely pleasant world.’“

21. “But, Udayin, what is that practical way to realise an entirely pleasant world?”

“Here, venerable sir, abandoning the killing of living beings, someone abstains from killing living beings; abandoning the taking of what is not given, he abstains from taking what is not given; abandoning misconduct in sensual pleasures, he abstains from misconduct in sensual pleasures; [36] abandoning false speech, he abstains from false speech; or else he undertakes and practises some kind of asceticism. This is the practical way to realise an entirely pleasant world.”

22. “What do you think, Udayin? On an occasion when he abandons the killing of living beings and abstains from killing living beings, does his self then feel only pleasure or both pleasure and pain?”

“Both pleasure and pain, venerable sir.”

“What do you think, Udayin? On an occasion when he abandons the taking of what is not given and abstains from taking what is not given ... when he abandons misconduct in sensual pleasures and abstains from misconduct in sensual pleasures ... when he abandons false speech and abstains from false speech, does his self then feel only pleasure or both pleasure and pain?”

“Both pleasure and pain, venerable sir.”

“What do you think, Udayin? On an occasion when he undertakes and practises some kind of asceticism, does his self then feel only pleasure or both pleasure and pain?”

“Both pleasure and pain, venerable sir.”

“What do you think, Udayin? Does the realisation of an entirely pleasant world come about by following a way of mixed pleasure and pain?”

23. “The Blessed One has terminated the discussion; the Sublime One has terminated the discussion.”

“But, Udayin, why do you say that?”

“Venerable sir, it is taught in our own teachers’ doctrine:

‘There is an entirely pleasant world; there is a practical way to realise an entirely pleasant world.’ But on being pressed and questioned and cross-questioned about our own teachers’ doctrine by the Blessed One, we are found empty, hollow, and mistaken. But how is it, venerable sir, is there an entirely pleasant world? Is there a practical way to realise an entirely pleasant world?” [37]

24. “There is an entirely pleasant world, Udayin; there is a practical way to realise an entirely pleasant world.”

“Venerable sir, what is that practical way to realise an entirely pleasant world?”

25. “Here, Udayin, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhana ... With the stilling of applied and sustained thought, he enters upon and abides in the second jhana ... in the third jhana ... This is the practical way to realise an entirely pleasant world.”

“Venerable sir, that is not the practical way to realise an entirely pleasant world; at that point an entirely pleasant world has already been realised.”

“Udayin, at that point an entirely pleasant world has not yet been realised; that is only the practical way to realise an entirely pleasant world.”

26. When this was said, the wanderer Sakuludayin’s assembly made an uproar, saying very loudly and noisily: “We are lost along with our own teachers’ doctrines! We are lost along with our own teachers’ doctrines! We know nothing higher than that!”^{dcclxxxiv}

Then the wanderer Sakuludayin quieted those wanderers and asked the Blessed One:

27. “Venerable sir, at what point is an entirely pleasant world realised?”

“Here, Udayin, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth jhana, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. He dwells with those deities who have arisen in an entirely pleasant world and he talks with them and enters into conversation with them.^{dcclxxxv} It is at this point that an entirely pleasant world has been realised.”

28. “Venerable sir, surely it is for the sake of realising that entirely pleasant world that bhikkhus lead the holy life under the Blessed One.”

“It is not for the sake of realising that entirely pleasant world that bhikkhus lead the holy life under me. There are other states, Udayin, higher and more sublime [than that] and it is for the sake of realising them that bhikkhus lead the holy life under me.” [38]

“What are those higher and more sublime states, venerable sir, for the sake of realising which bhikkhus lead the holy life under the Blessed One?”

29-36. “Here, Udayin, a Tathagata appears in the world, accomplished, fully enlightened ... (as Sutta 51, §§12-19) ... he purifies his mind from doubt.

37. “Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhana ... This, Udayin, is a higher and more sublime state for the sake of realising which bhikkhus lead the holy life under me.

38-40. “Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhana ... the third jhana ... the fourth jhana. This too, Udayin, is a higher and more sublime state for the sake of realising which bhikkhus lead the holy life under me.

41. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past lives. He recollects his manifold past lives, that is, one birth, two births ... (as Sutta 51, §24) ... Thus with their

aspects and particulars he recollects his manifold past lives. This too, Udayin, is a higher and more sublime state for the sake of realising which bhikkhus lead the holy life under me.

42. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings ... (as Sutta 51, §25) ... Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions. This too, Udayin, is a higher and more sublime state for the

sake of realising which bhikkhus lead the holy life under me.

43. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the destruction of the taints. He understands as it actually is : ‘This is suffering’ ... (as Sutta 51, §26) [39] ... He understands as it actually is: ‘This is the way leading to the cessation of the taints.’

44. “When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: ‘It is liberated.’ He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’ This too, Udayin, is a higher and more sublime state for the sake of realising which bhikkhus lead the holy life under me.

“These, Udayin, are those higher and more sublime states for the sake of realising which bhikkhus lead the holy life under me.”

45. When this was said, the wanderer Sakuludayin said to the Blessed One: “Magnificent, venerable sir! Magnificent, venerable sir! The Blessed One has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to the Blessed One for refuge and to the Dhamma and to the Sangha of bhikkhus. I would receive the going forth under the Blessed One, venerable sir, I would receive the full admission.”

46. When this was said, the wanderer Sakuludayiri s assembly

addressed him thus: “Do not lead the holy life under the recluse Gotama, Master Udayin. Having been a teacher, Master Udayin, do not live as a pupil. For Master Udayin to do so would be as if a water jug were to become a pitcher. Do not lead the holy life under the recluse Gotama, Master Udayin. Having been a teacher, Master Udayin, do not live as a pupil.”

That is how the wanderer Sakuludayiri s assembly obstructed him from leading the holy life under the Blessed One.^{dcclxxxvi}

94. Ghotamukha Sutta - To Ghotamukha

1. THUS HAVE I HEARD. On one occasion the venerable Udena was living at Benares in the Khemiya Mango Grove.

2. Now on that occasion the brahmin Ghotamukha had arrived in Benares for some business or other. As he was [158] walking and wandering for exercise, he came to the Khemiya Mango Grove. At the time the venerable Udena was walking up and down in the open. Then the brahmin Ghotamukha went up to the venerable Udena and exchanged greetings with him. When this courteous and amiable talk was finished, still walking up and down with the venerable Udena, he said this: “Worthy recluse, there is no wanderers’ life that accords with the Dhamma: so it seems to me here, and that may be because I have not seen such venerable ones as yourself or [because I have not seen] the Dhamma here.”

3. When this was said, the venerable Udena stepped down from the walk and went into his dwelling, where he sat down on a seat made ready.^{dccclxxvii} And Ghotamukha too stepped down from the walk and went into the dwelling, where he stood at one side. Then the venerable Udena said to him: “There are seats, brahmin, sit down if you wish.”

“We did not sit down because we were waiting for Master Udena [to speak]. For how could one like myself presume to sit down on a seat without first being invited to do so?”

4. Then the brahmin Ghotamukha took a low seat, sat down at one side, and said to the venerable Udena: “Worthy recluse, there is no wanderers’ life that accords with the Dhamma: so it seems to me here, and that may be because I have not seen such venerable ones as yourself or [because I have not seen] the Dhamma here.”

“Brahmin, if you think any statement of mine is to be agreed with, then agree with it; if you think any statement of mine is to be argued against, then argue against it; and if you do not understand the meaning of any statement of mine, ask me to clarify it thus: ‘How is this, Master Udena? What is the meaning of this?’ In this way we can discuss this matter.”

“Master Udena, if I think any statement of Master Udena’s is to be agreed with, I shall agree with it; if I think any statement of his is to be argued against, I shall argue against it; and if I [159] do not understand the meaning of any statement of Master Udena’s, then I shall ask Master Udena to clarify it thus: ‘How is this Master Udena? What is the meaning of this?’ In this way let us discuss this matter.”

5-6. “Brahmin, there are four kinds of persons to be found existing in the world. What four?”
... (as Sutta 51, §§5-6) [160] ...

“But, Master Udena, the kind of person who does not torment himself or pursue the practice of torturing himself and who does not torment others or pursue the practice of torturing others; who, since he torments neither himself nor others, is here and now hungerless, extinguished, and cooled, and abides experiencing bliss, having himself become holy - he does not torment and torture either himself or others, both of whom desire pleasure and recoil from pain. That is why this kind of person satisfies my mind.”

7. “Brahmin, there are two kinds of assembly. What two? Here a certain assembly lusts after

jewels and earrings and seeks wives and children, men and women slaves, fields and land, gold and silver. But here a certain assembly does not lust after jewels and earrings, but having abandoned wives and children, men and women slaves, fields and land, gold and silver, has gone forth from the home life into homelessness. Now there is this kind of person who does not torment himself or pursue the practice of torturing himself and who does not torment others or pursue the practice of torturing others; who, since he torments neither himself nor others, is here and now hungerless, extinguished, and cooled, and abides experiencing bliss, having himself become holy. In which of the two kinds of assembly do you usually see this person, brahmin - in the assembly that lusts after jewels and earrings and seeks wives and children, men and women slaves, fields and land, gold and silver; or in the assembly that does not lust after jewels and earrings, but having abandoned wives and children ... has gone forth from the home life into homelessness?"

[161] "I usually see this kind of person, Master Udena, in the assembly that does not lust after jewels and earrings, but having abandoned wives and children ... has gone forth from the home life into homelessness."

8. "But only just now, brahmin, we understood you to say: 'Worthy recluse, there is no wanderers' life that accords with the Dhamma: so it seems to me here, and that may be because I have not seen such venerable ones as yourself or [because I have not seen] the Dhamma here.'"

"Certainly, Master Udena, it was in order to learn that I spoke those words. There is a wanderers' life that accords with the Dhamma; so it seems to me here, and may Master Udena remember me [to have spoken] thus. It would be good if, out of compassion, Master Udena would expound to me in detail those four kinds of persons he mentioned in brief."

9. "Then, brahmin, listen and attend closely to what I shall say." - "Yes, sir," the brahmin Ghotamukha replied. The venerable Udena said this:

10-30. "Brahmin, what kind of person torments himself and pursues the practice of torturing himself? Here a certain person goes naked ... (as Sutta 51, §§8-28) [162] ... and abides experiencing bliss, having himself become holy."

31. When this was said, the brahmin Ghotamukha said to the venerable Udena: "Magnificent, Master Udena! Magnificent, Master Udena! Master Udena has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Udena for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Udena remember me as a lay follower who has gone to him for refuge for life."

32. "Do not go to me for refuge, brahmin. Go for refuge to that same Blessed One to whom I have gone for refuge."

"Where is he living now, that Master Gotama, accomplished and fully enlightened, Master Udena?"

"That Blessed One, accomplished and fully enlightened, has attained final Nibbana, brahmin."

"If we heard that Master Gotama was within ten leagues, we would go ten leagues in order to

see that Master Gotama, accomplished and fully enlightened. If we heard that Master Gotama was within twenty leagues ... thirty leagues ... forty leagues ... fifty leagues ... a hundred leagues, [163] we would go a hundred leagues in order to see that Master Gotama, accomplished and fully enlightened. But since that Master Gotama has attained to final Nibbana, we go to that Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Udena remember me as a lay follower who has gone for refuge for life.

33. “Now, Master Udena, the king of Anga gives me a daily donation. Let me give Master Udena a regular donation from that.”

“What kind of regular donation does the king of Anga give you, brahmin?”

“Five hundred kahapanas, Master Udena.”^{”dcclxxviii}

“It is not allowable for us to accept gold and silver, brahmin.” “If it is not allowable for Master Udena, I will have a monastery built for Master Udena.”

“If you desire to have a monastery built for me, brahmin, have an assembly hall built for the Sangha at Pataliputta.”^{”dcclxxix}

“I am still more satisfied and pleased that Master Udena suggests that I give a gift to the Sangha. So with this regular donation and another regular donation, I shall have an assembly hall built for the Sangha at Pataliputta.”

Then with that regular donation [which he offered to Master Udena] and another regular donation [added to it], the brahmin Ghotamukha had an assembly hall built for the Sangha at Pataliputta. And that is now known as the Ghotamukhi.

COLLECTION OF MIDDLE LENGTH DISCOURSES

101. AT DEVADAHA

I have heard that on one occasion the Blessed One was staying among the Sakyans. Now the Sakyans have a city named Devadaha, and there the Blessed One addressed the monks:

“Monks!”

“Yes, lord,” the monks responded.

The Blessed One said, “Monks, there are some brahmans and contemplatives who teach in this way, who have this view: ‘Whatever a person experiences—pleasure, pain, or neither pleasure nor pain—all is caused by what was done in the past. Thus, with the destruction of old actions through asceticism, and with the non-doing of new actions, there will be no consequence in the future. With no consequence in the future, there is the ending of action. With the ending of action, the ending of suffering. With the ending of suffering, the ending of feeling. With the ending of feeling, all suffering will be ended.’ Such is the teaching of the Nigaṇṭhas.

“Going to Nigaṇṭhas who teach in this way, I have asked them, ‘Is it true, friend Nigaṇṭhas, that you teach in this way, that you have this view: “Whatever a person experiences—pleasure, pain, or neither pleasure nor pain—all is caused by what was done in the past. Thus, with the destruction of old actions through asceticism, and with the non-doing of new actions, there will be no consequence in the future. With no consequence in the future, there is the ending of action. With the ending of action, the ending of suffering. With the ending of suffering, the ending of feeling. With the ending of feeling, all suffering will be ended”?’

“Having been asked this by me, the Nigaṇṭhas admitted it, ‘Yes.’

“So I said to them, ‘But friends, do you know that you existed in the past, and that you did not not exist?’

“No, friend.’

“And do you know that you did bad actions in the past, and that you did not not do them?”

“No, friend.’

“And do you know that you did such-and-such bad actions in the past?”

“No, friend.’

“And do you know that so-and-so much suffering has been ended, or that so-and-so much suffering remains to be ended, or that with the ending of so-and-so much suffering all suffering will be ended?’

“No, friend.’

“But do you know what is the abandoning of unskillful mental qualities and the attainment of skillful mental qualities in the here-and-now?’

“No, friend.’

“So, friends, it seems that you don’t know that you existed in the past, and that you did not not exist... you don’t know what is the abandoning of unskillful mental qualities and the attainment of skillful mental qualities in the here-and-now. That being the case, it is not proper for you to assert that, “Whatever a person experiences—pleasure, pain, or neither pleasure nor pain—all is caused by what was done in the past. Thus, with the destruction of old actions through asceticism, and with the non-doing of new actions, there will be no consequence in the future. With no consequence in the future, there is the ending of action. With the ending of action, the ending of suffering. With the ending of suffering, the ending of feeling. With the ending of feeling, all suffering will be ended.”

“If, however, you knew that you existed in the past, and that you did not not exist; if you knew that you did bad actions in the past, and that you did not not do them; if you knew that you did such-and-such bad actions in the past; you don’t know that so-and-so much suffering has been ended, or that so-and-so much suffering remains to be ended, or that with the ending of so-and-so much suffering all suffering will be ended; if you knew what is the abandoning of unskillful mental qualities and the attainment of skillful mental qualities in the here-and-now, then—that being the case—it would be proper for you to assert that, “Whatever a person experiences—pleasure, pain, or neither pleasure nor pain—all is caused by what was done in the past. Thus, with the destruction of old actions through asceticism, and with the non-doing of new actions, there will be no consequence in the future. With no consequence in the future, there is the ending of action. With the ending of action, the ending of suffering. With the ending of suffering, the ending of feeling. With the ending of feeling, all suffering will be ended.”

“Friend Nigaṇṭhas, it’s as if a man were shot with an arrow thickly smeared with poison. As a result of being shot with the arrow, he would feel fierce, sharp, racking pains. His friends and companions, kinsmen and relatives would provide him with a surgeon. The surgeon would cut around the opening of the wound with a knife. As a result of the surgeon’s cutting around the opening of the wound with a knife, the man would feel fierce, sharp, racking pains. The surgeon would probe for the arrow with a probe. As a result of the surgeon’s probing for the arrow with a probe, the man would feel fierce, sharp, racking pains. The surgeon would then pull out the arrow. As a result of the surgeon’s pulling out the arrow, the man would feel fierce, sharp, racking pains. The surgeon would then apply a burning medicine to the mouth of the wound. As a result of the surgeon’s applying a burning medicine to the mouth of the wound, the man would feel fierce, sharp, racking pains. But then at a later time, when the wound had healed and was covered with skin, he would be well and happy, free, master of himself, able to go wherever he liked. The thought

would occur to him, “Before, I was shot with an arrow thickly smeared with poison. As a result of being shot with the arrow, I felt fierce, sharp, racking pains. My friends and companions, kinsmen and relatives provided me with a surgeon... The surgeon cut around the opening of the wound with a knife... probed for the arrow with a probe... pulled out the arrow... applied a burning medicine to the mouth of the wound. As a result of his applying a burning medicine to the mouth of the wound, I felt fierce, sharp, racking pains. But now that the wound is healed and covered with skin, I am well and happy, free, master of myself, able to go wherever I like.”

“In the same way, friend Nigaṇṭhas, if you knew that you existed in the past, and that you did not not exist... if you knew what is the abandoning of unskillful mental qualities and the attainment of skillful mental qualities in the here-and-now, then—that being the case—it would be proper for you to assert that, “Whatever a person experiences—pleasure, pain, or neither pleasure nor pain—all is caused by what was done in the past. Thus, with the destruction of old actions through asceticism, and with the non-doing of new actions, there will be no consequence in the future. With no consequence in the future, there is the ending of action. With the ending of action, the ending of suffering. With the ending of suffering, the ending of feeling. With the ending of feeling, all suffering will be ended.” But because you do not know that you existed in the past... you do not know what is the abandoning of unskillful mental qualities and the attainment of skillful mental qualities in the here-and-now, then—that being the case—it is not proper for you to assert that, “Whatever a person experiences—pleasure, pain, or neither pleasure nor pain—all is caused by what was done in the past. Thus, with the destruction of old actions through asceticism, and with the non-doing of new actions, there will be no consequence in the future. With no consequence in the future, there is the ending of action. With the ending of action, the ending of suffering. With the ending of suffering, the ending of feeling. With the ending of feeling, all suffering will be ended.”

“When this was said, the Nigaṇṭhas said to me, ‘Friend, the Nigaṇṭha Nataputta is all-knowing, all-seeing, and claims total knowledge and vision thus: “Whether I am walking or standing, sleeping or awake, knowledge and vision are continuously and continually established in me.” He has told us, “Nigaṇṭhas, there are bad actions that you have done in the past. Exhaust them with these painful austerities. When in the present you are restrained in body, restrained in speech, and restrained in mind, that is the non-doing of bad action for the future. Thus, with the destruction of old actions through asceticism, and with the non-doing of new actions, there will be no consequence in the future. With no consequence in the future, there is the ending of action. With the ending of action, the ending of suffering. With the ending of suffering, the ending of feeling. With the ending of feeling, all suffering will be ended.” We approve of that [teaching], prefer it, and are gratified by it.’

“When this was said, I said to the Nigaṇṭhas, ‘Friend Nigaṇṭhas, there are five things that can turn out in two ways in the here-and-now. Which five? Faith, preference, oral tradition, reasoning, and acceptance of a view by pondering. These are the five things that can turn out in two ways in the here-and-now. That being the case, what kind of faith do you have for your teacher with regard to the past? What kind of preference? What kind of oral

tradition? What kind of reasoning? What kind of acceptance of a view by pondering? But when I said this, I did not see that the Nigaṇṭhas had any legitimate defense of their teaching.

“So I asked them further, ‘Friend Nigaṇṭhas, what do you think: When there is fierce striving, fierce exertion, do you feel fierce, sharp, racking pains from harsh treatment? And when there is no fierce striving, no fierce exertion, do you feel no fierce, sharp, racking pains from harsh treatment?’

“Yes, friend...’

“... Then it’s not proper for you to assert that, “Whatever a person experiences—pleasure, pain, or neither pleasure nor pain—all is caused by what was done in the past. Thus, with the destruction of old actions through asceticism, and with the non-doing of new actions, there will be no consequence in the future. With no consequence in the future, there is the ending of action. With the ending of action, the ending of suffering. With the ending of suffering, the ending of feeling. With the ending of feeling, all suffering will be ended.”

“If it were the case that when there was fierce striving, fierce exertion, you felt fierce, sharp, racking pains from harsh treatment; and when there was no fierce striving, no fierce exertion, you still felt fierce, sharp, racking pains from harsh treatment, then—that being the case—it would be proper for you to assert that, “Whatever a person experiences—pleasure, pain, or neither pleasure nor pain—all is caused by what was done in the past. Thus, with the destruction of old actions through asceticism, and with the non-doing of new actions, there will be no consequence in the future. With no consequence in the future, there is the ending of action. With the ending of action, the ending of suffering. With the ending of suffering, the ending of feeling. With the ending of feeling, all suffering will be ended.” But because when there is fierce striving, fierce exertion, you feel fierce, sharp, racking pains from harsh treatment; and when there was no fierce striving, no fierce exertion, you feel no fierce, sharp, racking pains from harsh treatment, then—that being the case—it is not proper for you to assert that, “Whatever a person experiences—pleasure, pain, or neither pleasure nor pain—all is caused by what was done in the past. Thus, with the destruction of old actions through asceticism, and with the non-doing of new actions, there will be no consequence in the future. With no consequence in the future, there is the ending of action. With the ending of action, the ending of suffering. With the ending of suffering, the ending of feeling. With the ending of feeling, all suffering will be ended.” But when I said this, I did not see that the Nigaṇṭhas had any legitimate defense of their teaching.

“So I asked them further, ‘Friend Nigaṇṭhas, what do you think: Can an action to be experienced in the here-and-now be turned, through striving and exertion, into an action to be experienced in the future life?’

“No, friend.’

“Can an action to be experienced in the future life be turned, through striving and exertion, into an action to be experienced in the here-and-now?’

“No, friend.’

“What do you think: Can an action to be experienced as pleasure be turned, through striving and exertion, into an action to be experienced as pain?”

“No, friend.’

“Can an action to be experienced as pain be turned, through striving and exertion, into an action to be experienced as pleasure?”

“No, friend.’

“What do you think: Can an action ripe to be experienced be turned, through striving and exertion, into an action not ripe to be experienced?”

“No, friend.’

“Can an action not ripe to be experienced be turned, through striving and exertion, into an action ripe to be experienced?”

“No, friend.’

“What do you think: Can an action greatly to be experienced be turned, through striving and exertion, into an action barely to be experienced?”

“No, friend.’

“Can an action barely to be experienced be turned, through striving and exertion, into an action greatly to be experienced?”

“No, friend.’

“What do you think: Can an action to be experienced be turned, through striving and exertion, into an action not to be experienced?”

“No, friend.’

“Can an action not to be experienced be turned, through striving and exertion, into an action to be experienced?”

“No, friend.’

“So, friends, it seems that an action to be experienced in the here-and-now cannot be turned, through striving and exertion, into an action to be experienced in the future life. An action to be experienced in the future life cannot be turned, through striving and exertion, into an action to be experienced in the here-and-now... An action to be experienced cannot be turned, through striving and exertion, into an action not to be experienced. An action not to be experienced cannot be turned, through striving and exertion, into an action to be experienced. That being the case, the striving of the Nigaṇṭhas is fruitless, their exertion is fruitless.’

“Such is the teaching of the Nigaṇṭhas. And, such being the teaching of the Nigaṇṭhas, ten legitimate deductions can be drawn that give grounds for censuring them.

(1) “If beings experience pleasure and pain based on what was done in the past, then obviously the Nigaṇṭhas have done bad things in the past, which is why they now feel such fierce, sharp, racking pains.

(2) “If beings experience pleasure and pain based on the creative act of a supreme god, then obviously the Nigaṇṭhas have been created by a bad supreme god, which is why they now feel such fierce, sharp, racking pains.

(3) “If beings experience pleasure and pain based on sheer luck, then obviously the Nigaṇṭhas have bad luck, which is why they now feel such fierce, sharp, racking pains.

(4) “If beings experience pleasure and pain based on birth, then obviously the Nigaṇṭhas have had a bad birth, which is why they now feel such fierce, sharp, racking pains.

(5) “If beings experience pleasure and pain based on efforts in the here-and-now, then obviously the Nigaṇṭhas have bad efforts in the here-and-now, which is why they now feel such fierce, sharp, racking pains.

(6) “If beings experience pleasure and pain based on what was done in the past, the Nigaṇṭhas deserve censure. Even if not, they still deserve censure.

(7) “If beings experience pleasure and pain based on the creative act of a supreme god, the Nigaṇṭhas deserve censure. Even if not, they still deserve censure.

(8) “If beings experience pleasure and pain based on sheer luck, the Nigaṇṭhas deserve censure. Even if not, they still deserve censure.

(9) “If beings experience pleasure and pain based on birth, the Nigaṇṭhas deserve censure. Even if not, they still deserve censure.

(10) “If beings experience pleasure and pain based on efforts in the here-and-now, the Nigaṇṭhas deserve censure. Even if not, they still deserve censure.

“Such is the teaching of the Nigaṇṭhas, monks. And, such being the teaching of the Nigaṇṭhas, these ten legitimate deductions can be drawn that give grounds for censuring them. This is how striving is fruitless, how exertion is fruitless.

“And how is striving fruitful, how is exertion fruitful? There is the case where a monk, when not loaded down, does not load himself down with pain, nor does he reject pleasure that accords with the Dhamma, although he is not fixated on that pleasure. He discerns that ‘When I exert a [physical, verbal, or mental] fabrication against this cause of suffering, then from the fabrication of exertion there is dispassion. When I look on with equanimity at that cause of suffering, then from the development of equanimity there is dispassion.’ So he exerts a fabrication against the cause of suffering where there comes dispassion from the fabrication of exertion, and develops equanimity with regard to the cause of suffering where there comes dispassion from the development of equanimity. Thus the suffering coming from the cause of suffering for which there is dispassion through the fabrication of exertion is ended and the suffering resulting from the cause of suffering for which there is dispassion through the development of equanimity is ended.

“Suppose that a man is in love with a woman, his mind ensnared with fierce desire, fierce passion. He sees her standing with another man, chatting, joking, and laughing. What do you think, monks: As he sees her standing with another man, chatting, joking, and laughing, would sorrow, lamentation, pain, disuffering, and despair arise in him?”

“Yes, lord. Why is that? Because he is in love with her, his mind ensnared with fierce desire, fierce passion...”

“Now suppose the thought were to occur to him, ‘I am in love with this woman, my mind ensnared with fierce desire, fierce passion. When I see her standing with another man, chatting, joking, and laughing, then sorrow, lamentation, pain, disuffering, and despair arise within me. Why don’t I abandon my desire and passion for that woman?’ So he abandons his desire and passion for that woman, and afterwards sees her standing with another man, chatting, joking, and laughing. What do you think, monks: As he sees her standing with another man, chatting, joking, and laughing, would sorrow, lamentation, pain, disuffering, and despair arise in him?”

“No, lord. Why is that? He is dispassionate toward that woman...”

“In the same way, the monk, when not loaded down, does not load himself down with pain, nor does he reject pleasure that accords with the Dhamma, although he is not infatuated with that pleasure. He discerns that ‘When I exert a [physical, verbal, or mental] fabrication against this cause of suffering, then from the fabrication of exertion there is dispassion. When I look on with equanimity at that cause of suffering, then from the development of equanimity there is dispassion.’ So he exerts a fabrication against the cause of suffering where there comes dispassion from the fabrication of exertion, and develops equanimity with regard to the cause of suffering where there comes dispassion from the development of equanimity. Thus the suffering coming from the cause of suffering for which there is dispassion through the fabrication of exertion is ended and the suffering resulting from the cause of suffering for which there is dispassion through the development of equanimity is ended.

“Furthermore, the monk notices this: ‘When I live according to my pleasure, unskillful mental qualities increase in me and skillful qualities decline. When I exert myself with suffering and pain, though, unskillful qualities decline in me and skillful qualities increase. Why don’t I exert myself with suffering and pain?’ So he exerts himself with suffering and pain, and while he is exerting himself with suffering and pain, unskillful qualities decline in him, and skillful qualities increase. Then at a later time he would no longer exert himself with suffering and pain. Why is that? Because he has attained the goal for which he was exerting himself with suffering and pain. That is why, at a later time, he would no longer exert himself with suffering and pain.

“Suppose a fletcher were to heat and warm an arrow shaft between two flames, making it straight and pliable. Then at a later time he would no longer heat and warm the shaft between two flames, making it straight and pliable. Why is that? Because he has attained the goal for which he was heating and warming the shaft. That is why at a later time he would no longer heat and warm the shaft between two flames, making it straight and pliable.

“In the same way, the monk notices this: ‘When I live according to my pleasure, unskillful mental qualities increase in me and skillful qualities decline. When I exert myself with suffering and pain, though, unskillful qualities decline in me and skillful qualities increase. Why don’t I exert myself with suffering and pain?’ So he exerts himself with suffering and pain, and while he is exerting himself with suffering and pain, unskillful qualities decline in him, and skillful qualities increase. Then at a later time he would no longer exert himself with suffering and pain. Why is that? Because he has attained the goal for which he was exerting himself with suffering and pain. That is why, at a later time, he would no longer exert himself with suffering and pain.

“This is how striving is fruitful, how exertion is fruitful.

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

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

“So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness.

VIRTUE

“When he has thus gone forth, endowed with the monks’ training and livelihood, then—abandoning the taking of life—he abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings.

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

“Abandoning uncelibacy, he lives a celibate life, aloof, refraining from the sexual act that is the villager’s way.

“Abandoning false speech, he abstains from false speech. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world.

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

“Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing and pleasing to people at large.

“Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma, and the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal.

“He abstains from damaging seed and plant life.

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

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

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

“He abstains from high and luxurious beds and seats.

“He abstains from accepting gold and money.

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

“He abstains from running messages... from buying and selling... from dealing with false scales, false metals, and false measures... from bribery, deception, and fraud.

“He abstains from mutilating, executing, imprisoning, highway robbery, plunder, and violence.

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

“Endowed with this noble aggregate of virtue, he is inwardly sensitive to the pleasure of being blameless.

SENSE RESTRAINT

“On seeing a form with the eye, he does not grasp at any theme or details by which—if he were to dwell without restraint over the faculty of the eye—bad, unskillful qualities such as greed or disuffering might assail him. On hearing a sound with the ear... On smelling an odor with the nose... On tasting a flavor with the tongue... On touching a tactile sensation with the body... On cognizing an idea with the intellect, he does not grasp at any theme or details by which—if he were to dwell without restraint over the faculty of the intellect—bad, unskillful qualities such as greed or disuffering might assail him. Endowed with this noble restraint over the sense faculties, he is inwardly sensitive to the pleasure of being blameless.

MINDFULNESS AND ALERTNESS

“When going forward and returning, he acts with alertness. When looking toward and looking away... when bending and extending his limbs... when carrying his outer cloak, his upper robe, and his bowl... when eating, drinking, chewing, and tasting... when urinating and defecating... when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he acts with alertness.

ABANDONING THE HINDRANCES

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

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

THE FOUR JHANAS

“Having abandoned these five hindrances—imperfections of awareness that weaken discernment—then, quite withdrawn from sensual pleasures, withdrawn from unskillful mental qualities, he enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. This, too, is how striving is fruitful, how exertion is fruitful.

“Then, with the stilling of directed thoughts and evaluations, he enters and remains in the second jhana: rapture and pleasure born of composure, one-pointedness of awareness free from directed thought and evaluation—internal assurance. This, too, is how striving is fruitful, how exertion is fruitful.

“Then, with the fading of rapture, he remains equanimous, mindful, and alert, and senses pleasure with the body. He enters and remains in the third jhana, of which the Noble Ones declare, ‘Equanimous and mindful, he has a pleasant abiding.’ This, too, is how striving is fruitful, how exertion is fruitful.

“Then, with the abandoning of pleasure and pain—as with the earlier disappearance of elation and disuffering—he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain. This, too, is how striving is fruitful, how exertion is fruitful.

THE THREE KNOWLEDGES

“With his mind thus in samādhi, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the recollection of past lives. He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], ‘There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose here.’ Thus he recollects his manifold past lives in their modes and details. This, too, is how striving is fruitful, how exertion is fruitful.

“With his mind thus in samādhi, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees—by means of the divine eye, purified and surpassing the human—beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: ‘These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.’ Thus—by means of the divine eye, purified and surpassing the human—he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. This, too, is how striving is fruitful, how exertion is fruitful.

“With his mind thus in samādhi, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, the monk directs and inclines it to the knowledge of the ending of the mental defilements. He discerns, as it has come to be, that ‘This is suffering... This is the origination of suffering... This is the cessation of suffering... This is the way leading to the cessation of suffering... These are mental defilements... This is the origination of defilements... This is the cessation of defilements... This is the way leading to the cessation of defilements.’ His heart, thus knowing, thus seeing, is released from the defilement of sensuality, the defilement of attachment to rebirth, the defilement of ignorance. With release, there is the knowledge, ‘Released.’ He discerns that ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’ This, too, is how striving is fruitful, how exertion is fruitful.

“Such is the teaching of the Tathāgata. And, such being the teaching of the Tathāgata, ten legitimate deductions can be drawn that give grounds for praising him.

(1) “If beings experience pleasure and pain based on what was done in the past, then obviously the Tathāgata has done good things in the past, which is why he now feels such pleasure free from defilement.

(2) “If beings experience pleasure and pain based on the creative act of a supreme god, then obviously the Tathāgata has been created by an excellent supreme god, which is why he now feels such pleasure free from defilement.

(3) “If beings experience pleasure and pain based on sheer luck, then obviously the Tathāgata has admirable luck, which is why he now feels such pleasure free from defilement.

(4) “If beings experience pleasure and pain based on birth, then obviously the Tathāgata has had an admirable birth, which is why he now feels such pleasure free from defilement.

(5) “If beings experience pleasure and pain based on efforts in the here-and-now, then obviously the Tathāgata has admirable efforts in the here-and-now, which is why he now feels such pleasure free from defilement.

(6) “If beings experience pleasure and pain based on what was done in the past, the Tathāgata deserves praise. Even if not, he still deserves praise.

(7) “If beings experience pleasure and pain based on the creative act of a supreme god Tathāgata deserves praise. Even if not, he still deserves praise.

(8) “If beings experience pleasure and pain based on sheer luck, the Tathāgata deserves praise. Even if not, he still deserves praise.

(9) “If beings experience pleasure and pain based on birth, Tathāgata deserves praise. Even if not, he still deserves praise.

(10) “If beings experience pleasure and pain based on efforts in the here-and-now, the Tathāgata deserves praise. Even if not, he still deserves praise.

“Such is the teaching of the Tathāgata. And, such being the teaching of the Tathāgata, these ten legitimate deductions can be drawn that give grounds for praising him.”

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

107. Ganakamoggallana Sutta - To Ganaka Moggallana

[111. THUS HAVE I HEARD. On one occasion the Blessed One was living at Savatthi in the Eastern Park, in the Palace of Migara's Mother. Then the brahmin Ganaka Moggallana went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and said to the Blessed One:

2. "Master Gotama, in this Palace of Migara's Mother there can be seen gradual training, gradual practice, and gradual progress, that is, down to the last step of the staircase.^{mxxiv} Among these brahmins too, there can be seen gradual training, gradual practice, and gradual progress, that is, in study. Among archers too, there can be seen gradual training ... that is, in archery. And also among accountants^{mxxv} like us, who earn our living by accountancy, there can be seen gradual training ... that is, in computation. For when we get an apprentice first we make him count: one one, two twos, three threes, four fours, five fives, six sixes, seven sevens, eight eights, nine nines, ten tens; and we make him count a hundred too. Now is it also possible, Master Gotama, to describe gradual training, gradual practice, and gradual progress in this Dhamma and Discipline?" [2]

3. "It is possible, brahmin, to describe gradual training, gradual practice, and gradual progress in this Dhamma and Discipline. Just as, brahmin, when a clever horse-trainer obtains a fine thoroughbred colt, he first makes him get used to wearing the bit, and afterwards trains him further,^{mxxvi} so when the Tathagata obtains a person to be tamed he first disciplines him thus: 'Come, bhikkhu, be virtuous, restrained with the restraint of the Patimokkha, be perfect in conduct and resort, and seeing fear in the slightest fault, train by undertaking the training precepts.'

4. "When, brahmin, the bhikkhu is virtuous ... and seeing fear in the slightest fault, trains by undertaking the training precepts, then the Tathagata disciplines him further: 'Come, bhikkhu, guard the doors of your sense faculties. On seeing a form with the eye, do not grasp at its signs and features. Since, if you were to leave the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade you, practise the way of its restraint, guard the eye faculty, undertake the restraint of the eye faculty. On hearing a sound with the ear ... On smelling an odour with the nose ... On tasting a flavour with the tongue ... On touching a tangible with the body ... On cognizing a mind-object with the mind, do not grasp at its signs and features. Since, if you were to leave the mind faculty unguarded, evil unwholesome states might invade you, practise the way of its restraint, guard the mind faculty, undertake the restraint of the mind faculty.'

5. "When, brahmin, the bhikkhu guards the doors of his sense faculties, then the Tathagata disciplines him further: 'Come, bhikkhu, be moderate in eating. Reflecting wisely, you should take food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the endurance and continuance of this body, for ending discomfort, and for assisting the holy life, considering: "Thus I shall terminate old feelings without arousing new feelings and I shall be healthy and blameless and shall live in comfort."' "

6. "When, [3] brahmin, the bhikkhu is moderate in eating, then the Tathagata disciplines him further: 'Come, bhikkhu, be devoted to wakefulness. During the day, while walking back and

forth and sitting, purify your mind of obstructive states. In the first watch of the night, while walking back and forth and sitting, purify your mind of obstructive states. In the middle watch of the night you should lie down on the right side in the lion's pose with one foot overlapping the other, mindful and fully aware, after noting in your mind the time for rising. After rising, in the third watch of the night, while walking back and forth and sitting, purify your mind of obstructive states.'

7. "When, brahmin, the bhikkhu is devoted to wakefulness, then the Tathagata disciplines him further: 'Come, bhikkhu, be possessed of mindfulness and full awareness. Act in full awareness when going forward and returning; act in full awareness when looking ahead and looking away; act in full awareness

when flexing and extending your limbs; act in full awareness when wearing your robes and carrying your outer robe and bowl; act in full awareness when eating, drinking, consuming food, and tasting; act in full awareness when defecating and urinating; act in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.'

8. "When, brahmin, the bhikkhu possesses mindfulness and full awareness, then the Tathagata disciplines him further: 'Come, bhikkhu, resort to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.'

9. "He resorts to a secluded resting place: the forest ... a heap of straw. On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness before him. Abandoning covetousness for the world, he abides with a mind free from covetousness; he purifies his mind from covetousness. Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all living beings; he purifies his mind from ill will and hatred. Abandoning sloth and torpor, he abides free from sloth and torpor, percipient of light, mindful and fully aware; he purifies his mind from sloth and torpor. Abandoning restlessness and remorse, he abides unagitated with a mind inwardly peaceful; he purifies his mind from restlessness and remorse. Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt. [4]

10. "Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhana, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. With the stilling of applied and sustained thought, he enters upon and abides in the second jhana, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. With the fading away as well of rapture, he abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhana, on account of which noble ones announce: 'He has a pleasant abiding who has equanimity and is mindful.' With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters upon and abides in the fourth jhana, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

11. "This is my instruction, brahmin, to those bhikkhus who are in the higher training, whose minds have not yet attained the goal, who abide aspiring to the supreme security from bondage.

But these things conduce both to a pleasant abiding here and now and to mindfulness and full awareness for those bhikkhus who are arahants with taints destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and are completely liberated through final knowledge.”^{mxxvii}

12. When this was said, the brahmin Ganaka Moggallana asked the Blessed One: “When Master Gotama’s disciples are thus advised and instructed by him, do they all attain Nibbana, the ultimate goal, or do some not attain it?”

“When, brahmin, they are thus advised and instructed by me, some of my disciples attain Nibbana, the ultimate goal, and some do not attain it.”

13. “Master Gotama, since Nibbana exists and the path leading to Nibbana exists and Master Gotama is present as the guide, what is the cause and reason why, when Master Gotama’s disciples are thus advised and instructed by him, some of them attain Nibbana, the ultimate goal, and some do not attain it?”

14. “As to that, brahmin, I will ask you a question in return. Answer it as you choose. [5] What do you think, brahmin? Are you familiar with the road leading to Rajagaha?”

“Yes, Master Gotama, I am familiar with the road leading to Rajagaha.”

“What do you think, brahmin? Suppose a man came who wanted to go to Rajagaha, and he approached you and said: ‘Venerable sir, I want to go to Rajagaha. Show me the road to Rajagaha.’ Then you told him: ‘Now, good man, this road goes to Rajagaha. Follow it for awhile and you will see a certain village, go a little further and you will see a certain town, go a little further and you will see Rajagaha with its lovely parks, groves, meadows, and ponds.’ Then, having been thus advised and instructed by you, he would take a wrong road and would go to the west. Then a second man came who wanted to go to Rajagaha, and he approached you and said: ‘Venerable sir, I want to go to Rajagaha.’ Then you told him: ‘Now, good man, this road goes to Rajagaha. Follow it for a while ... and you will see Rajagaha with its lovely parks, groves, meadows, and ponds.’ Then, having been thus advised and instructed by you, he would arrive safely in Rajagaha. Now, brahmin, since Rajagaha exists and the path leading to Rajagaha exists and you are present as the guide, what is the cause and reason why, when those men have been thus advised and instructed by you, one man takes a wrong road and goes to the west and one arrives safely in Rajagaha?” [6]

“What can I do about that, Master Gotama? I am one who shows the way.”

“So too, brahmin, Nibbana exists and the path leading to Nibbana exists and I am present as the guide. Yet when my disciples have been thus advised and instructed by me, some of them attain Nibbana, the ultimate goal, and some do not attain it. What can I do about that, brahmin? The Tathagata is one who shows the way.”^{mxxviii}

15. When this was said, the brahmin Ganaka Moggallana said to the Blessed One:^{mxxix} “There are persons who are faithless and have gone forth from the home life into homelessness not out of faith but seeking a livelihood, who are fraudulent, deceitful, treacherous, haughty, hollow, personally vain, rough-tongued, loose-spoken, unguarded in their sense faculties, immoderate in eating, undevoted to wakefulness, unconcerned with recluseship, not greatly respectful of training, luxurious, careless, leaders in backsliding, neglectful of seclusion, lazy, wanting in energy, unmindful, not fully aware, unconcentrated, with straying minds, devoid of wisdom,

drivellers. Master Gotama does not dwell together with these.

“But there are clansmen who have gone forth out of faith from the home life into homelessness, who are not fraudulent, deceitful, treacherous, haughty, hollow, personally vain, roughtongued, and loose-spoken; who are guarded in their sense faculties, moderate in eating, devoted to wakefulness, concerned with recluseship, greatly respectful of training, not luxurious or careless, who are keen to avoid backsliding, leaders in seclusion, energetic, resolute, established in mindfulness, fully aware, concentrated, with unified minds, possessing wisdom, not drivellers. Master Gotama dwells together with these.

16 “Just as black orris root is reckoned as the best of root perfumes and red sandalwood is reckoned as the best of wood perfumes and jasmine is reckoned as the best of flower perfumes, [7] so too, Master Gotama’s advice is supreme among the teachings of today.^{mxxx}

17. “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overturned, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. Let Master Gotama remember me as a lay follower who has gone to him for refuge for life.”

112. Chabbisodhana Sutta - The Sixfold Purity

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park. There he addressed the bhikkhus thus: "Bhikkhus." - "Venerable sir," they replied. The Blessed One said this:

2. "Here, bhikkhus, a bhikkhu makes a declaration of final knowledge thus: 'I understand: Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'

3. "That bhikkhu's words should neither be approved nor disapproved. Without approving or disapproving, a question should be put thus: 'Friend, there are four kinds of expression rightly proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened. What four? Telling the seen as it is seen; telling the heard as it is heard; telling the sensed as it is sensed; telling the cognized as it is cognized.^{mlvi} [30] These, friend, are the four kinds of expression rightly proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened. How does the venerable one know, how does he see, regarding these four kinds of expression, so that through not clinging his mind is liberated from the taints?'

4. "Bhikkhus, when a bhikkhu is one with taints destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and is completely liberated through final knowledge, this is the nature of his answer:

"Friends, regarding the seen I abide unattracted, unrepelled, independent, detached, free, dissociated, with a mind rid of barriers.^{mlvii} Regarding the heard ... Regarding the sensed.. Regarding the cognized I abide unattracted, unrepelled, independent, detached, free, dissociated, with a mind rid of barriers. It is by knowing thus, seeing thus, regarding these four kinds of expression, that through not clinging my mind is liberated from the taints.'

5. "Saying 'good,' one may delight and rejoice in that bhikkhu's words. Having done so, a further question may be put thus:

"Friend, there are these five aggregates affected by clinging, rightly proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened. What five? They are the material form aggregate affected by clinging, the feeling aggregate affected by clinging, the perception aggregate affected by clinging, the formations aggregate affected by clinging, and the consciousness aggregate affected by clinging. These, friend, are the five aggregates affected by clinging, rightly proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened. How does the venerable one know, how does he see, regarding these five aggregates affected by clinging, so that through not clinging his mind is liberated from the taints?'

6. "Bhikkhus, when a bhikkhu is one with taints destroyed ... and is completely liberated through final knowledge, this is the nature of his answer:

"Friends, having known material form to be feeble, fading away, and comfortless, [31] with the destruction, fading away, cessation, giving up, and relinquishing of attraction and clinging regarding material form, of mental standpoints, adherences, and underlying tendencies regarding material form,^{mlviii} I have understood that my mind is liberated.

“‘Friends, having known feeling ... Having known perception ... Having known formations ... Having known consciousness to be feeble, fading away, and comfortless, with the destruction, fading away, cessation, giving up, and relinquishing of attraction and clinging regarding consciousness, of mental standpoints, adherences, and underlying tendencies regarding consciousness, I have understood that my mind is liberated.

“‘It is by knowing thus, seeing thus, regarding these five aggregates affected by clinging, that through not clinging my mind is liberated from the taints.’

7. “‘Saying ‘good,’ one may delight and rejoice in that bhikkhu’s words. Having done so, a further question may be put thus:

“‘Friend, there are these six elements rightly proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened. What six? They are the earth element, the water element, the fire element, the air element, the space element, and the consciousness element. These, friend, are the six elements rightly proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened. How does the venerable one know, how does he see, regarding these six elements, so that through not clinging his mind is liberated from the taints?’

8. “‘Bhikkhus, when a bhikkhu is one with taints destroyed ... and is completely liberated through final knowledge, this is the nature of his answer:

“‘Friends, I have treated the earth element as not self, with no self based on the earth element.^{mlix} And with the destruction, fading away, cessation, giving up, and relinquishing of attraction and clinging based on the earth element, of mental standpoints, adherences, and underlying tendencies based on the earth element, I have understood that my mind is liberated.

“‘Friends, I have treated the water element ... the fire element ... the air element ... the space element ... the consciousness element as not self, with no self based on the consciousness element. And with the destruction, fading away, cessation, giving up, and relinquishing of attraction and clinging based on the consciousness element, of mental standpoints, adherences, and underlying tendencies based on the consciousness element, I have understood that my mind is liberated.

“‘It is by knowing thus, seeing thus, regarding these six elements, that through not clinging my mind is liberated from the taints.’

9. “‘Saying ‘good,’ [32] one may delight and rejoice in that bhikkhu’s words. Having done so, a further question may be put thus:

“‘But, friend, there are these six internal and external bases rightly proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened. What six? They are the eye and forms, the ear and sounds, the nose and odours, the tongue and flavours, the body and tangibles, the mind and mindobjects. These, friend, are the six internal and external bases rightly proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened. How does the venerable one know, how does he see, regarding these six internal and external bases, so that through not clinging his mind is liberated from the taints?’

10. “‘Bhikkhus, when a bhikkhu is one with taints destroyed ... and is completely liberated through final knowledge, this is the nature of his answer:

“‘Friends, with the destruction, fading away, cessation, giving up, and relinquishing of desire,

lust, delight, craving, attraction, and clinging, and of mental standpoints, adherences, and underlying tendencies regarding the eye, forms, eye-consciousness, and things cognizable [by the mind] through eye-consciousness, I have understood that my mind is liberated.^{mlx}

“With the destruction, fading away, cessation, giving up, and relinquishing of desire, lust, delight, craving, attraction, and clinging, and of mental standpoints, adherences, and underlying tendencies regarding the ear, sounds, ear-consciousness, and things cognizable [by the mind] through ear-consciousness ... regarding the nose, odours, nose-consciousness, and things cognizable [by the mind] through nose-consciousness ... regarding the tongue, flavours, tongue-consciousness, and things cognizable [by the mind] through tongue consciousness ... regarding the body, tangibles, body-consciousness, and things cognizable [by the mind] through body-consciousness ... regarding the mind, mind-objects, mind-consciousness, and things cognizable [by the mind] through mind-consciousness, I have understood that my mind is liberated.

“It is by knowing thus, seeing thus, regarding these six internal and external bases, that through not clinging my mind is liberated from the taints.’

11. “Saying ‘good,’ one may delight and rejoice in that bhikkhu’s words. Having done so, a further question may be put thus:

“But, friend, how does the venerable one know, how does he see, so that in regard to this body with its consciousness and all external signs, I-making, mine-making, and the underlying tendency to conceit have been eradicated in him?’^{mlxi} [33]

12. “Bhikkhus, when a bhikkhu is one with taints destroyed ... and is completely liberated through final knowledge, this is the nature of his answer:

“Friends, formerly when I lived the home life I was ignorant. Then the Tathagata or his disciple taught me the Dhamma. On hearing the Dhamma I acquired faith in the Tathagata. Possessing that faith, I considered thus: “Household life is crowded and dusty; life gone forth is wide open. It is not easy while living in a home to lead the holy life utterly perfect and pure as a polished shell. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness.” On a later occasion, abandoning a small or a large fortune, abandoning a small or a large circle of relations, I shaved off my hair and beard, put on the yellow robe, and went forth from the home life into homelessness.

13-17. “Having thus gone forth and possessing the bhikkhus’ training and way of life ... (as Sutta 51, §§14-19) [34, 35] ... I purified my mind from doubt. [36]

18. “Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, I entered upon and abided in the first jhana, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. With the stilling of applied and sustained thought, I entered upon and abided in the second jhana ... With the fading away as well of rapture ... I entered upon and abided in the third jhana ... With the abandoning of pleasure and pain ... I entered upon and abided in the fourth jhana, which has neither-painnor-pleasure and purity of mindfulness due to equanimity.

19. “When my concentrated mind was thus purified, bright, unblemished, rid of imperfections, malleable, wieldy, steady, and attained to imperturbability, I directed it to knowledge of the

destruction of the taints.^{mlxii} I directly knew as it actually is: “This is suffering” ... “This is the origin of suffering This is the cessation of suffering” ... ”This is the way leading to the cessation of suffering.” I directly knew as it actually is: “These are the taints” ... “This is the origin of the taints This is the cessation of the taints This is the way leading to the cessation of the taints.”

20. ““When I knew and saw thus, my mind was liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it was liberated there came the knowledge: “It is liberated.” I directly knew: “Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.”

““It is by knowing thus, seeing thus, friends, that in regard to this body with its consciousness and all external signs, I-making, mine-making, and the underlying tendency to conceit have been eradicated in me.’

21. “Saying ‘good,’ bhikkhus, one may delight and rejoice in that bhikkhu’s words. Having done so, one should say to him: ‘It is a gain for us, friend, [37] it is a great gain for us, friend, that we see such a companion in the holy life as the venerable one.’”^{mlxiii}

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

125. Dantabhumi Sutta - The Grade of the Tamed

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary.

2. Now on that occasion the novice Aciravata was living in a forest hut. Then Prince Jayasena, while wandering and walking for exercise, went to the novice Aciravata and exchanged greetings with him.^{mclxxiv} When this courteous and amiable talk was finished, he sat down at one side and said to the novice Aciravata: "Master Aggivessana, I have heard that a bhikkhu who abides here diligent, ardent, and resolute can achieve unification of mind."

"That is so, prince, that is so. A bhikkhu who abides here diligent, ardent, and resolute can achieve unification of mind."

3. "It would be good if Master Aggivessana would teach me the Dhamma as he has heard it and mastered it."

"I cannot teach you the Dhamma, prince, as I have heard it and mastered it. For if I were to teach you the Dhamma as I have heard it and mastered it, you would not understand the meaning of my words, and that would be wearying and troublesome for me." [129]

4. "Let Master Aggivessana teach me the Dhamma as he has heard it and mastered it. Perhaps I can understand the meaning of his words."

"I shall teach you the Dhamma, prince, as I have heard it and mastered it. If you can understand the meaning of my words, that will be good. But if you cannot understand the meaning, then leave it at that and do not question me about it further."

"Let Master Aggivessana teach me the Dhamma as he has heard it and mastered it. If I can understand the meaning of his words, that will be good. If I cannot understand the meaning, then I will leave it at that and I will not question him about it further."

5. Then the novice Aciravata taught Prince Jayasena the Dhamma as he had heard it and mastered it. After he had spoken, Prince Jayasena remarked: "It is impossible, Master Aggivessana, it cannot happen that a bhikkhu who abides diligent, ardent, and resolute can achieve unification of mind." Then, having declared to the novice Aciravata that this was impossible and could not happen, Prince Jayasena rose from his seat and departed.

6. Soon after Prince Jayasena had left, the novice Aciravata went to the Blessed One. After paying homage to the Blessed One, he sat down at one side and reported to the Blessed One his entire conversation with Prince Jayasena. When he had finished, the Blessed One said to him:

7. "Aggivessana, how is it possible that Prince Jayasena, living in the midst of sensual pleasures, enjoying sensual pleasures, being devoured by thoughts of sensual pleasures, being consumed by the fever of sensual pleasures, bent on the search for sensual pleasures, [130] could know, see, or realise that which must be known through renunciation, seen through renunciation, attained through renunciation, realised through renunciation? That is impossible.

8. "Suppose,^{mclxxv} Aggivessana, there were two tamable elephants, horses, or oxen that were well tamed and well disciplined, and two tamable elephants, horses, or oxen that were untamed

and undisciplined. What do you think, Aggivessana? Would the two tamable elephants, horses, or oxen that were well tamed and well disciplined, being tamed, acquire the behaviour of the tamed, would they arrive at the grade of the tamed?” - “Yes, venerable sir.” - “But would the two tamable elephants, horses, or oxen that were untamed and undisciplined, being untamed, acquire the behaviour of the tamed, would they arrive at the grade of the tamed, like the two tamable elephants, horses, or oxen that were well tamed and well disciplined?” - “No, venerable sir.” - “So too, Aggivessana, it is impossible that Prince Jayasena, living in the midst of sensual pleasures, ... could know, see, or realise that which must be known through renunciation, seen through renunciation, attained through renunciation, realised through renunciation.

9. “Suppose, Aggivessana, there were a high mountain not far from a village or town, and two friends would leave the village or town and approach the mountain hand in hand. Having reached it, one friend would remain below at the foot of the mountain while the other would climb to the top. Then the friend who remained below at the foot of the mountain would say to the friend who stood on the top: ‘Well, friend, what do you see, standing on top of the mountain?’ And the other replied:

‘Standing on top of the mountain, friend, I see lovely parks, lovely groves, lovely meadows, and lovely ponds.’ Then the first friend would say: ‘It is impossible, [131] friend, it cannot happen that while standing on top of the mountain you should see lovely parks, lovely groves, lovely meadows, and lovely ponds.’

“Then the other friend would come down to the foot of the mountain, take his friend by the arm, and make him climb to the top of the mountain. After giving him a few moments to catch his breath, he would ask: ‘Well, friend, standing on top of the mountain, what do you see?’ And his friend would reply: ‘Standing on top of the mountain, friend, I see lovely parks, lovely groves, lovely meadows, and lovely ponds.’ Then the other would say: ‘Friend, just a little earlier we heard you say: “It is impossible, friend, it cannot happen that while standing on top of the mountain you should see lovely parks ... lovely ponds.” But just now we heard you say: “Standing on top of the mountain, friend, I see lovely parks ... lovely ponds.”’ “Then the first friend would reply: ‘Because I was obstructed by this high mountain, friend, I did not see what was there to be seen.’

10. “So too, Aggivessana, Prince Jayasena is obstructed, hindered, blocked, and enveloped by a still greater mass than this - the mass of ignorance. Thus it is impossible that Prince Jayasena, living in the midst of sensual pleasures, ... could know, see, or realise that which must be known through renunciation, seen through renunciation, attained through renunciation, realised through renunciation.

11. “Aggivessana, if these two similes had occurred to you [with reference] to Prince Jayasena, he would have spontaneously acquired confidence in you, and being confident, would have shown his confidence to you.”

“Venerable sir, how could these two similes have occurred to me [with reference] to Prince Jayasena as they occur to the Blessed One, since they are spontaneous and have never been heard before?”

[132] 12. “Suppose, Aggivessana, a head-anointed noble king addresses his elephant woodsman thus: ‘Good elephant woodsman, mount the king’s elephant, enter the elephant

wood, and when you see a forest elephant, bind him by the neck to the king's elephant.' Having replied 'Yes, sire,' the elephant woodsman mounts the king's elephant, enters the elephant wood, and when he sees a forest elephant, binds him by the neck to the king's elephant. The king's elephant leads him out into the open. It is in this way that a forest elephant comes out into the open; for the forest elephant clings to the elephant wood.

"Then the elephant woodsman informs the head-anointed noble king: 'Sire, the forest elephant has come out into the open.' The king addresses his elephant tamer thus: 'Come, good elephant tamer, tame the forest elephant. Subdue his forest habits, subdue his forest memories and intentions, subdue his distress, fatigue, and fever over leaving the forest. Get him to take delight in the town, inculcate in him habits congenial to human beings.' Having replied 'Yes, sire,' the elephant tamer plants a large post in the earth and binds the forest elephant to it by the neck in order to subdue his forest habits ... and to inculcate in him habits congenial to human beings.

"Then the elephant tamer addresses the elephant with words that are gentle, pleasing to the ear, and loveable, as go to the heart, are courteous, desired by many, and agreeable to many. When the forest elephant [133] is addressed by such words, he listens, gives ear, and exerts his mind to understand. The elephant tamer next rewards him with grass-fodder and water. When the forest elephant accepts the grass-fodder and water from him, the elephant tamer knows: 'Now the king's elephant will live!'

"Then the elephant tamer trains him further thus: 'Take up, put down!' When the king's elephant obeys his tamer's orders to take up and put down and carries out his instructions, the elephant tamer trains him further thus: 'Go forward, go back!' When the king's elephant obeys his tamer's orders to go forward and go back and carries out his instructions, the elephant tamer trains him further thus: 'Get up, sit down!' When the king's elephant obeys his tamer's orders to get up and sit down and carries out his instructions, the elephant tamer trains him further in the task called imperturbability. He ties a giant plank to his trunk; a man with a lance in his hand sits on his neck; men with lances in their hands surround him on all sides; and the elephant tamer himself stands in front of him holding a long lance pole. When the elephant is being trained in the task of imperturbability, he does not move his forelegs or his hindlegs; he does not move his forequarters or his hindquarters; he does not move his head, ears, tusks, tail, or trunk. The king's elephant is able to endure blows from spears, blows from swords, blows from arrows, blows from other beings, and the thundering sounds of drums, kettledrums, trumpets, and tomtoms. Being rid of all faults and defects, purged of flaws, he is worthy of the king, in the king's service, considered one of the factors of a king. [134]

13-14. "So too, Aggivessana, a Tathagata appears in the world, accomplished, fully enlightened ... (as Sutta 51, §§12-13) ... he shaves off his hair and beard, puts on the yellow robe, and goes forth from the home life into homelessness. It is in this way that a noble disciple comes out into the open; for gods and humans cling to the five cords of sensual pleasure.

15. "Then the Tathagata disciplines him further: 'Come, bhikkhu, be virtuous, restrained with the restraint of the Patimokkha, be perfect in conduct and resort, and seeing fear in the slightest fault, train by undertaking the training precepts.'

16. "When, Aggivessana, the noble disciple is virtuous ... and seeing fear in the slightest fault, trains by undertaking the training precepts, then the Tathagata disciplines him further: 'Come,

bhikkhu, guard the doors of your sense faculties. On seeing a form with the eye, do not grasp at its signs and features. Since, if you were to leave the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade you, practise the way of its restraint, guard the eye faculty, undertake the restraint of the eye faculty. On hearing a sound with the ear ... On smelling an odour with the nose ... On tasting a flavour with the tongue ... On touching a tangible with the body ... On cognizing a mind-object with the mind, do not grasp at its signs and features. Since, if you were to leave the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade you, practise the way of its restraint, guard the mind faculty, undertake the restraint of the mind faculty.’

17. “When, Aggivessana, the noble disciple guards the doors of his sense faculties, then the Tathagata disciplines him further:

‘Come, bhikkhu, be moderate in eating. Reflecting wisely, you should take food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the endurance and continuance of this body, for ending discomfort, and for assisting the holy life, considering: “Thus I shall terminate old feelings without arousing new feelings and I shall be healthy and blameless and shall live in comfort.”’

18. “When, [135] Aggivessana, the noble disciple is moderate in eating, then the Tathagata disciplines him further: ‘Come, bhikkhu, be devoted to wakefulness. During the day, while walking back and forth and sitting, purify your mind of obstructive states. In the first watch of the night, while walking back and forth and sitting, purify your mind of obstructive states. In the middle watch of the night you should lie down on the right side in the lion’s pose with one foot overlapping the other, mindful and fully aware, after noting in your mind the time for rising. After rising, in the last watch of the night, while walking back and forth and sitting, purify your mind of obstructive states.’

19. “When, Aggivessana, the noble disciple is devoted to wakefulness, then the Tathagata disciplines him further: ‘Come, bhikkhu, be possessed of mindfulness and full awareness. Act in full awareness when going forward and returning ... when looking ahead and looking away ... when flexing and extending your limbs ... when wearing your robes and carrying your outer robe and bowl ... when eating, drinking, consuming food, and tasting. . .when defecating and urinating ... when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.’

20. “When, Aggivessana, the noble disciple possesses mindfulness and full awareness, then the Tathagata disciplines him further: ‘Come, bhikkhu, resort to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.’

21. “He resorts to a secluded resting place: the forest ... a heap of straw. On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness before him. Abandoning covetousness for the world, he abides with a mind free from covetousness; he purifies his mind from covetousness. Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all living beings; he purifies his mind from ill will and hatred. Abandoning sloth and torpor, he abides free from sloth and torpor, percipient of light, mindful, and fully aware; he purifies his mind from sloth and torpor. Abandoning restlessness and remorse, he abides unagitated with a mind

inwardly peaceful; he purifies his mind from restlessness and remorse. [136] Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

22. “Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, he abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating feelings as feelings ... mind as mind ... mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world.^{mclxxvi}

23. “Just as, Aggivessana, the elephant tamer plants a large post in the earth and binds the forest elephant to it by the neck in order to subdue his forest habits ... and to inculcate in him habits congenial to human beings, so these four foundations of mindfulness are the bindings for the mind of the noble disciple in order to subdue his habits based on the household life, to subdue his memories and intentions based on the household life, to subdue his distress, fatigue, and fever based on the household life, and in order that he may attain the true way and realise Nibbana.

24. “Then the Tathagata disciplines him further: ‘Come, bhikkhu, abide contemplating the body as a body but do not think thoughts connected with the body; abide contemplating feelings as feelings but do not think thoughts connected with feelings; abide contemplating mind as mind but do not think thoughts connected with the mind; abide contemplating mindobjects as mind-objects but do not think thoughts connected with mind-objects.’

25. “With the stilling of applied and sustained thought, he enters upon and abides in the second jhana^{mclxxvii} ... the third jhana ... the fourth jhana.

26-29. “When his concentrated mind is thus purified ... (as Sutta 51, §§24-27) ... He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’

30. “That bhikkhu is able to endure cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; he is able to endure ill-spoken, unwelcome words and arisen bodily [137] feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life. Being rid of all lust, hate, and delusion, purged of flaws, he is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutations, an unsurpassed field of merit for the world.

31. “If, Aggivessana, the king’s elephant dies in old age untamed and undisciplined, then he is considered an old elephant that has died an untamed death. If the king’s elephant dies when middle-aged untamed and undisciplined, then he is considered a middle-aged elephant that has died an untamed death. If the king’s elephant dies when young untamed and undisciplined, then he is considered a young elephant that has died an untamed death. So too, Aggivessana, if an elder bhikkhu dies with his taints undestroyed, then he is considered an elder bhikkhu who has died an untamed death. If a bhikkhu of middle status dies with his taints undestroyed, then he is considered a bhikkhu of middle status who has died an untamed death. If a newly ordained bhikkhu dies with his taints undestroyed, then he is considered a newly ordained bhikkhu who has died an untamed death.

32. “If, Aggivessana, the king’s elephant dies in old age well tamed and well disciplined, then

he is considered an old elephant that has died a tamed death. If the king's elephant dies when middle-aged well tamed and well disciplined, then he is considered a middle-aged elephant that has died a tamed death. If the king's elephant dies when young well tamed and well disciplined, then he is considered a young elephant that has died a tamed death. So too, Aggivessana, if an elder bhikkhu dies with his taints destroyed, then he is considered an elder bhikkhu who has died a tamed death. If a bhikkhu of middle status dies with his taints destroyed, then he is considered a bhikkhu of middle status who has died a tamed death. If a newly ordained bhikkhu dies with his taints destroyed, then he is considered a newly ordained bhikkhu who has died a tamed death.”

That is what the Blessed One said. The novice Aciravata was satisfied and delighted in the Blessed One's words.

SAṂYUTTA NIKĀYA 16
CONNECTED DISCOURSES WITH KASSAPA

9. JHANAS AND DIRECT KNOWLEDGES

At Savatthī. “Bhikkhus, to whatever extent I wish, secluded from sensual pleasures, secluded from unwholesome states, I enter and dwell in the first jhana, which is accompanied by thought and examination, with rapture and happiness born of seclusion. Kassapa too, to whatever extent he wishes, secluded from sensual pleasures, secluded from unwholesome states, enters and dwells in the first jhana.

“Bhikkhus, to whatever extent I wish, with the subsiding of thought and examination, I enter and dwell in the second jhana, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. Kassapa too, to whatever extent he wishes, with the subsiding of thought and examination, enters and dwells in the second jhana.

“Bhikkhus, to whatever extent I wish, with the fading away as well of rapture, I dwell equanimous, and mindful and clearly comprehending, I experience happiness with the body; I enter and dwell in the third jhana of which the noble ones declare: ‘He is equanimous, mindful, one who dwells happily.’ Kassapa too, to whatever extent he wishes, enters and dwells in the third jhana.

“Bhikkhus, to whatever extent I wish, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, I enter and dwell in the fourth jhana, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. Kassapa too, to whatever extent he wishes, enters and dwells in the fourth jhana.

“Bhikkhus, to whatever extent I wish, with the complete transcendence of perceptions of forms, with the passing away of perceptions of sensory impingement, with nonattention to perceptions of diversity, aware that ‘space is infinite,’ I enter and dwell in the base of the infinity of space. Kassapa too, to whatever extent he wishes, enters and dwells in the base of the infinity of space.

“Bhikkhus, to whatever extent I wish, by completely transcending the base of the infinity of space, aware that ‘consciousness is infinite,’ I enter and dwell in the base of the infinity of consciousness. Kassapa too, to whatever extent he wishes, enters and dwells in the base of the infinity of consciousness.

“Bhikkhus, to whatever extent I wish, by completely transcending the base of the infinity of consciousness, aware that ‘there is nothing,’ I enter and dwell in the base of nothingness. Kassapa too, to whatever extent he wishes, enters and dwells in the base of nothingness.

“Bhikkhus, to whatever extent I wish, by completely transcending the base of nothingness, I enter and dwell in the base of neither-perception-nor-nonperception. Kassapa too, to whatever extent he wishes, enters and dwells in the base of neither-perception-nor-nonperception.

“Bhikkhus, to whatever extent I wish, by completely transcending the base of neither-perception-nor-nonperception, I enter and dwell in the cessation of perception and feeling. Kassapa too, to whatever extent he wishes, enters and dwells in the cessation of perception and feeling.

“Bhikkhus, to whatever extent I wish, I wield the various kinds of spiritual power: having been one, I become many; having been many, I become one; I appear and vanish; I go unhindered through a wall, through a rampart, through a mountain as though through space; I dive in and out of the earth as though it were water; I walk on water without sinking as though it were earth; seated cross-legged, I travel in space like a bird; with my hand I touch and stroke the moon and sun so powerful and mighty; I exercise mastery with the body as far as the brahma world. Kassapa too, to whatever extent he wishes, wields the various kinds of spiritual power.

“Bhikkhus, to whatever extent I wish, with the divine ear element, which is purified and surpasses the human, I hear both kinds of sounds, the divine and human, those that are far as well as near. Kassapa too, to whatever extent he wishes, with the divine ear element, which is purified and surpasses the human, hears both kinds of sounds.

“Bhikkhus, to whatever extent I wish, I understand the minds of other beings and persons, having encompassed them with my own mind. I understand a mind with lust as a mind with lust; a mind without lust as a mind without lust; a mind with hatred as a mind with hatred; a mind without hatred as a mind without hatred; a mind with delusion as a mind with delusion; a mind without delusion as a mind without delusion; a contracted mind as contracted and a distracted mind as distracted; an exalted mind as exalted and an unexalted mind as unexalted; a surpassable mind as surpassable and an unsurpassable mind as unsurpassable; a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; a liberated mind as liberated and an unliberated mind as unliberated. Kassapa too, to whatever extent he wishes, understands the minds of other beings and persons, having encompassed them with his own mind.

“Bhikkhus, to whatever extent I wish, I recollect my manifold past abodes, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion thus: ‘There I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pain, such my life span; passing away from there, I was reborn elsewhere, and there too I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pain, such my life span; passing away from there, I was reborn here.’ Thus I recollect my manifold past abodes with their modes and details. Kassapa too, to whatever extent he wishes, recollects his manifold past abodes with their modes and details.

“Bhikkhus, to whatever extent I wish, with the divine eye, which is purified and surpasses the human, I see beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and I understand how beings fare on according to their kamma thus: ‘These beings who engaged in misconduct of body, speech, and mind, who reviled the noble ones, held wrong view, and undertook actions based on wrong view, with the breakup of the body, after death, have been reborn in a state of misery, in a bad destination, in the nether world, in hell; but these beings who engaged in good conduct of body, speech, and mind, who did not revile the noble ones, who held right view, and undertook action based on right view, with the breakup of the body, after death, have been reborn in a good destination, in a heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, I see beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and I understand how beings fare on according to their kamma. Kassapa too, to whatever extent he wishes, with the divine eye, which is purified and surpasses the human, sees beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands how beings fare on according to their kamma.

“Bhikkhus, by the destruction of the taints, in this very life I enter and dwell in the taintless liberation of mind, liberation by wisdom, realizing it for myself with direct knowledge. Kassapa too, by the destruction of the taints, in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge.”

AṄGUTTARA NIKĀYA
THE BOOK OF THE THREES

58. TIKAṆṆA

Then the brahmin Tikaṇṇa approached the Blessed One and exchanged greetings with him.... Then, sitting to one side, the brahmin Tikaṇṇa, in the presence of the Blessed One, spoke praise of the brahmins who had mastered the threefold knowledge: “Such are the brahmins who are masters of the threefold knowledge; thus are the brahmins who are masters of the threefold knowledge.”

The Blessed One said: “But how, brahmin, do the brahmins describe a brahmin who is a master of the threefold knowledge?”

“Here, Master Gotama, a brahmin is well born on both his maternal and paternal sides, of pure descent, unassailable and impeccable with respect to birth as far back as the seventh paternal generation. He is a reciter and preserver of the hymns, a master of the three Vedas with their vocabularies, ritual, phonology, and etymology, and the histories as a fifth; skilled in philology and grammar, he is fully versed in natural philosophy and in the marks of a great man. It is in this way that the brahmins describe a brahmin who is a master of the threefold knowledge.”

“Brahmin, a master of the threefold knowledge in the Noble One’s discipline is quite different from a brahmin who is a master of the threefold knowledge as the brahmins describe him.”

“But in what way, Master Gotama, is one a master of the threefold knowledge in the Noble One’s discipline? It would be good if Master Gotama would teach me the Dhamma in such a way as to make clear how one is a master of the threefold knowledge in the Noble One’s discipline.”

“Well then, brahmin, listen and attend closely. I will speak.”

“Yes, sir,” the brahmin Tikaṇṇa replied. The Blessed One said this:

“Here, brahmin, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which consists of rapture and pleasure born of seclusion, accompanied by thought and examination. With the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal placidity and unification of mind and consists of rapture and pleasure born of concentration, without thought and examination. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences pleasure with the body; he enters and dwells in the third jhāna of which the noble ones declare: ‘He is equanimous, mindful, one who dwells happily.’ With the abandoning of pleasure and pain, and with the previous passing away of joy and dejection, he enters and dwells in the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity.

(1) “When his mind is thus concentrated, purified, cleansed, unblemished, rid of defilement, malleable, wieldy, steady, and attained to imperturbability, he directs it to the knowledge of the recollection of past abodes. He recollects his manifold past abodes, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many eons of world-dissolution, many eons of world-evolution, many eons of world-dissolution and world-evolution, thus: ‘There I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pain, such my life span; passing away from there, I was reborn elsewhere, and there too I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pain, such my life span; passing away from there, I was reborn here.’ Thus he recollects his manifold past abodes with their aspects and details.

“This is the first true knowledge attained by him. Ignorance is dispelled, true knowledge has arisen; darkness is dispelled, light has arisen, as happens when one dwells heedful, ardent, and resolute.

(2) “When his mind is thus concentrated, purified, cleansed, unblemished, rid of defilement, malleable, wieldy, steady, and attained to imperturbability, he directs it to the knowledge of the passing away and rebirth of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands how beings fare in accordance with their kamma thus: ‘These beings who engaged in misconduct by body, speech, and mind, who reviled the noble ones, held wrong view, and undertook kamma based on wrong view, with the breakup of the body, after death, have been reborn in the plane of misery, in a bad destination, in the lower world, in hell; but these beings who engaged in good conduct by body, speech, and mind, who did not revile the noble ones, who held right view, and undertook kamma based on right view, with the breakup of the body, after death, have been reborn in a good destination, in a heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands how beings fare in accordance with their kamma.

“This is the second true knowledge attained by him. Ignorance is dispelled, true knowledge has arisen; darkness is dispelled, light has arisen, as happens when one dwells heedful, ardent, and resolute.

(3) “When his mind is thus concentrated, purified, cleansed, unblemished, rid of defilement, malleable, wieldy, steady, and attained to imperturbability, he directs it to the knowledge of the destruction of the taints. He understands as it really is: ‘This is suffering’; he understands as it really is: ‘This is the origin of suffering’; he understands as it really is: ‘This is the cessation of suffering’; he understands as it really is: ‘This is the way leading to the cessation of suffering.’ He understands as it really is: ‘These are the taints’; he understands as it really is: ‘This is the origin of the taints’; he understands as it really is: ‘This is the cessation of the taints’; he understands as it really is: ‘This is the way leading to the cessation of the taints.’

“When he knows and sees thus, his mind is liberated from the taint of sensuality, from the taint of existence, and from the taint of ignorance. When it is liberated there comes the knowledge: ‘It’s liberated.’ He understands: ‘Destroyed is birth, the spiritual life has been

lived, what had to be done has been done, there is no more coming back to any state of being.’

“This is the third true knowledge attained by him. Ignorance is dispelled, true knowledge has arisen; darkness is dispelled, light has arisen, as happens when one dwells heedful, ardent, and resolute.

“He whose virtue has no vacillation,
who is alert and meditative,
whose mind has been mastered,
one-pointed, well concentrated;

“the wise one, dispeller of darkness,
the triple-knowledge bearer, victor over death;
the one they call an abandoner of all,
benefactor of devas and humans;

“the one possessing the three knowledges,
who dwells without delusion;
they worship him, the Buddha
Gotama, bearing his final body.

“One who knows his past abodes,
who sees heaven and the plane of misery,
and has reached the destruction of birth
is a sage consummate in direct knowledge.

“Through these three kinds of knowledge
one is a triple-knowledge brahmin.
I call him a triple-knowledge master,
not the other who utters incantations.

“It is in this way, brahmin, that one is a master of the threefold knowledge in the Noble One’s discipline.”

“Master Gotama, a master of the threefold knowledge in the Noble One’s discipline is quite different from a master of the threefold knowledge according to the brahmins. And a master of the threefold knowledge according to the brahmins is not worth a sixteenth part of a master of the threefold knowledge in the Noble One’s discipline.

“Excellent, Master Gotama! ... Let Master Gotama consider me a lay follower who from today has gone for refuge for life.”

198 (8) *Self-Torment*⁹²⁷

“Bhikkhus, there are these four kinds of persons found existing in the world. What four? (1) Here, a certain kind of person torments himself and pursues the practice of torturing himself. (2) But another kind of person torments others and pursues the practice of torturing others. (3) Still another kind of person torments himself and pursues the practice of torturing himself, and also torments others and pursues the practice of torturing others. (4) And still another kind of person does not torment himself or pursue the practice of torturing himself, [206] and does not torment others or pursue the practice of torturing others. Since he torments neither himself nor others, in this very life he dwells hungerless, quenched and cooled, experiencing bliss, having himself become divine.⁹²⁸

(1) “And how, bhikkhus, is a person one who torments himself and pursues the practice of torturing himself?⁹²⁹ Here, a certain person goes naked, rejecting conventions, licking his hands, not coming when asked, not stopping when asked; he does not accept food brought or food specially made or an invitation to a meal; he receives nothing from a pot, from a bowl, across a threshold, across a stick, across a pestle, from two eating together, from a pregnant woman, from a woman nursing a child, from a woman being kept by a man, from where food is advertised to be distributed, from where a dog is waiting, from where flies are buzzing; he accepts no fish or meat, he drinks no liquor, wine, or fermented brew. He keeps to one house [on alms round], to one morsel of food; he keeps to two houses, to two morsels . . . he keeps to seven houses, to seven morsels. He lives on one saucer a day, on two saucers a day . . . on seven saucers a day. He takes food once a day, once every two days . . . once every seven days; thus even up to once every fortnight, he dwells pursuing the practice of taking food at stated intervals.

“He is an eater of greens or millet or forest rice or hide-parings or moss or rice bran or rice scum or sesame flour or grass or cow dung. He subsists on forest roots and fruits; he feeds on fallen fruits.

“He wears hemp robes, robes of hemp-mixed cloth, robes made from shrouds, rag-robes, tree bark, antelope hides, strips of antelope hide, robes of *kusa* grass, bark fabric, or wood-

shavings fabric; a mantle made of head hair or of animal wool, a covering made of owls' wings.

"He is one who pulls out hair and beard, pursuing the practice of pulling out hair and beard. He is one who stands continuously, rejecting seats. He is one who squats continuously, devoted to maintaining the squatting position. He is one who uses a mattress of thorns; he makes a mattress of thorns his bed. He dwells pursuing the practice of bathing in water three times daily including the evening. [207] Thus in such a variety of ways he dwells pursuing the practice of tormenting and mortifying the body. It is in this way that a person torments himself and pursues the practice of torturing himself.

(2) "And how is a person one who torments others and pursues the practice of torturing others? Here, a certain person is a butcher of sheep, a butcher of pigs, a fowler, a trapper of wild beasts, a hunter, a fisherman, a thief, an executioner,⁹³⁰ a prison warden, or one who follows any other such bloody occupation. It is in this way that a person is one who torments others and pursues the practice of torturing others.

(3) "And how is a person one who torments himself and pursues the practice of torturing himself and also torments others and pursues the practice of torturing others? Here, some person is a head-anointed khattiya king or an affluent brahmin. Having had a new sacrificial temple built to the east of the city, and having shaved off his hair and beard, dressed himself in rough antelope hide, and greased his body with ghee and oil, scratching his back with a deer's horn, he enters the sacrificial temple together with his chief queen and his brahmin high priest. There he lies down on the bare ground strewn with grass. The king lives on the milk in the first teat of a cow with a calf of the same color while the chief queen lives on the milk in the second teat and the brahmin high priest lives on the milk in the third teat; the milk in the fourth teat they pour onto the fire, and the calf lives on what is left. He says: 'Let so many bulls be slaughtered for sacrifice, let so many bullocks be slaughtered for sacrifice, let so many heifers be slaughtered for sacrifice, let so many goats be slaughtered for sacrifice, let so many sheep be slaughtered for sacrifice, let so many trees be felled for the sacrificial posts, let so much grass be cut for the sacrificial grass.' [208] And then his slaves, messengers, and servants make preparations,

weeping with tearful faces, being spurred on by threats of punishment and by fear. It is in this way that a person is one who torments himself and pursues the practice of torturing himself and who also torments others and pursues the practice of torturing others.

(4) “And how is a person one who does not torment himself or pursue the practice of torturing himself and does not torment others or pursue the practice of torturing others—the one who, since he torments neither himself nor others, in this very life dwells hungerless, quenched and cooled, experiencing bliss, having himself become divine?”

“Here, bhikkhus, the Tathāgata arises in the world, an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One. Having realized with his own direct knowledge this world with its devas, Māra, and Brahmā, this population with its ascetics and brahmins, with its devas and humans, he makes it known to others. He teaches the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; he reveals the perfectly complete and pure spiritual life.

“A householder or householder’s son or one born in some other clan hears this Dhamma. He then acquires faith in the Tathāgata and considers thus: ‘Household life is crowded and dusty; life gone forth is wide open. It is not easy, while living at home, to lead the spiritual life that is utterly perfect and pure as a polished conch shell. Suppose I shave off my hair and beard, put on ochre robes, and go forth from the household life into homelessness.’ On a later occasion, having abandoned a small or a large fortune, having abandoned a small or a large circle of relatives, he shaves off his hair and beard, puts on ochre robes, and goes forth from the household life into homelessness.

“Having thus gone forth and possessing the bhikkhus’ training and way of life, having abandoned the destruction of life, he abstains from the destruction of life; with the rod and weapon laid aside, conscientious and kindly, he dwells compassionate toward all living beings. Having abandoned the taking of what is not given, he abstains from taking what is not given; [209] he takes only what is given, expects only what is given, and

dwells honestly without thoughts of theft. Having abandoned sexual activity, he observes celibacy, living apart, abstaining from sexual intercourse, the common person's practice.

"Having abandoned false speech, he abstains from false speech; he speaks truth, adheres to truth; he is trustworthy and reliable, no deceiver of the world. Having abandoned divisive speech, he abstains from divisive speech; he does not repeat elsewhere what he has heard here in order to divide [those people] from these, nor does he repeat to these what he has heard elsewhere in order to divide [these people] from those; thus he is one who reunites those who are divided, a promoter of unity, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord. Having abandoned harsh speech, he abstains from harsh speech; he speaks words that are gentle, pleasing to the ear, lovable, words that go to the heart, courteous words that are desired by many people and agreeable to many people. Having abandoned idle chatter, he abstains from idle chatter; he speaks at a proper time, speaks what is truthful, speaks what is beneficial, speaks on the Dhamma and the discipline; at the proper time he speaks such words as are worth recording, reasonable, succinct, and beneficial.

"He abstains from injuring seeds and plants. He eats once a day,⁹¹ abstaining from eating at night and outside the proper time. He abstains from dancing, singing, instrumental music, and unsuitable shows. He abstains from adorning and beautifying himself by wearing garlands and applying scents and unguents. He abstains from high and large beds. He abstains from accepting gold and silver, raw grain, raw meat, women and girls, men and women slaves, goats and sheep, fowl and pigs, elephants, cattle, horses, and mares, fields and land. He abstains from going on errands and running messages; from buying and selling; from cheating with weights, metals, and measures; from accepting bribes, deceiving, defrauding, and trickery. He abstains from wounding, murdering, binding, brigandage, plunder, and violence.

"He is content with robes to protect his body and almsfood to maintain his stomach, and wherever he goes he sets out taking only these with him. Just as a bird, wherever it goes, [210] flies with its wings as its only burden, so too, a bhikkhu is content with robes to protect his body and almsfood to maintain his

stomach, and wherever he goes he sets out taking only these with him. Possessing this aggregate of noble virtuous behavior, he experiences blameless bliss within himself.

“Having seen a form with the eye, he does not grasp at its marks and features. Since, if he left the eye faculty unrestrained, bad unwholesome states of longing and dejection might invade him, he practices restraint over it; he guards the eye faculty, he undertakes the restraint of the eye faculty. Having heard a sound with the ear . . . Having smelled an odor with the nose . . . Having tasted a taste with the tongue . . . Having felt a tactile object with the body . . . Having cognized a mental phenomenon with the mind, he does not grasp at its marks and features. Since, if he left the mind faculty unrestrained, bad unwholesome states of longing and dejection might invade him, he practices restraint over it; he guards the mind faculty, he undertakes the restraint of the mind faculty. Possessing this noble restraint of the faculties, he experiences unsullied bliss within himself.

“He acts with clear comprehension when going forward and returning; he acts with clear comprehension when looking ahead and looking away; he acts with clear comprehension when bending and stretching his limbs; he acts with clear comprehension when wearing his robes and carrying his outer robe and bowl; he acts with clear comprehension when eating, drinking, consuming food, and tasting; he acts with clear comprehension when defecating and urinating; he acts with clear comprehension when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

“Possessing this aggregate of noble virtuous behavior, and this noble restraint of the faculties, and this noble mindfulness and clear comprehension, he resorts to a secluded lodging: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.

“After his meal, on returning from his alms round, he sits down, folding his legs crosswise, straightening his body, and establishing mindfulness in front of him. Having abandoned longing for the world, he dwells with a mind free from longing; he purifies his mind from longing. Having abandoned ill will and hatred, he dwells with a mind free from ill will, compassionate toward all living beings; he purifies his mind from ill will and hatred. Having abandoned dullness and drowsiness,

[211] he dwells free from dullness and drowsiness, percipient of light, mindful and clearly comprehending; he purifies his mind from dullness and drowsiness. Having abandoned restlessness and remorse, he dwells without agitation, with a mind inwardly peaceful; he purifies his mind from restlessness and remorse. Having abandoned doubt, he dwells having gone beyond doubt, unperplexed about wholesome qualities; he purifies his mind from doubt.

“Having thus abandoned these five hindrances, defilements of the mind, qualities that weaken wisdom, secluded from sensual pleasures, secluded from unwholesome states, he enters and dwells in the first *jhāna*, which consists of rapture and pleasure born of seclusion, accompanied by thought and examination. With the subsiding of thought and examination, he enters and dwells in the second *jhāna*, which has internal placidity and unification of mind and consists of rapture and pleasure born of concentration, without thought and examination. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences pleasure with the body; he enters and dwells in the third *jhāna* of which the noble ones declare: ‘He is equanimous, mindful, one who dwells happily.’ With the abandoning of pleasure and pain, and with the previous passing away of joy and dejection, he enters and dwells in the fourth *jhāna*, neither painful nor pleasant, which has purification of mindfulness by equanimity.

“When his mind has been concentrated in this way, purified, cleansed, unblemished, rid of defilement, malleable, wieldy, steady, and attained to imperturbability, he directs it to the knowledge of the recollection of past abodes . . . [as in 3:58 §1] . . . to the knowledge of the passing away and rebirth of beings . . . [as in 3:58 §2] . . . to the knowledge of the destruction of the taints. He understands as it really is: ‘This is suffering’; he understands as it really is: ‘This is the origin of suffering’; he understands as it really is: ‘This is the cessation of suffering’; he understands as it really is: ‘This is the way leading to the cessation of suffering.’ He understands as it really is: ‘These are the taints’; he understands as it really is: ‘This is the origin of the taints’; he understands as it really is: ‘This is the cessation of the taints’; he understands as it really is: ‘This is the way leading to the cessation of the taints.’

“When he knows and sees thus, his mind is liberated from

the taint of sensuality, from the taint of existence, and from the taint of ignorance. When it is liberated there comes the knowledge: '[It's] liberated.' He understands: 'Destroyed is birth, the spiritual life has been lived, what had to be done has been done, there is no more coming back to any state of being.'

"It is in this way that a person is one who does not torment himself or pursue the practice of torturing himself and who does not torment others or pursue the practice of torturing others—one who, since he torments neither himself nor others, in this very life dwells hungerless, quenched and cooled, experiencing bliss, having himself become divine.

"These, bhikkhus, are the four kinds of persons found existing in the world."

199 (9) *Craving*

"Bhikkhus, I will teach you about craving—the ensnarer, streaming, widespread, and sticky⁹³²—by which this world has been smothered and enveloped, and by which it has become a tangled skein, a knotted ball of thread, a mass of reeds and rushes, [212] so that it does not pass beyond the plane of misery, the bad destination, the lower world, saṃsāra. Listen and attend closely; I will speak."

"Yes, Bhante," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is craving—the ensnarer, streaming, widespread, and sticky—by which this world has been smothered and enveloped, and by which it has become a tangled skein, a knotted ball of thread, a mass of reeds and rushes, so that it does not pass beyond the plane of misery, the bad destination, the lower world, saṃsāra?

"There are, bhikkhus, these eighteen currents of craving related to the internal and eighteen currents of craving related to the external.

"And what are the eighteen currents of craving related to the internal? When there is [the notion] 'I am,' there are [the notions] 'I am thus,' 'I am just so,' 'I am otherwise,' 'I am lasting,' 'I am evanescent,' 'I may be,' 'I may be thus,' 'I may be just so,' 'I may be otherwise,' 'May I be,' 'May I be thus,' 'May I be just so,' 'May I be otherwise,' 'I shall be,' 'I shall be thus,' 'I shall be just so,' 'I shall be otherwise.' These are the eighteen currents of craving related to the internal."⁹³³

AṄGUTTARA NIKĀYA
5. BOOK OF THE FIVES
75. THE WARRIOR (1)

“Monks, there are these five types of warriors who can be found existing in the world.
Which five?

“There is the case of a warrior who, on seeing a cloud of dust [stirred up by the enemy army], falters, faints, doesn’t steel himself, can’t engage in the battle. Some warriors are like this. This is the first type of warrior who can be found existing in the world.

“Then there is the warrior who can handle the cloud of dust, but on seeing the top of the enemy’s banner, he falters, faints, doesn’t steel himself, can’t engage in the battle. Some warriors are like this. This is the second type of warrior who can be found existing in the world.

“Then there is the warrior who can handle the cloud of dust & the top of the enemy’s banner, but on hearing the tumult [of the approaching forces], he falters, faints, doesn’t steel himself, can’t engage in the battle. Some warriors are like this. This is the third type of warrior who can be found existing in the world.

“Then there is the warrior who can handle the cloud of dust, the top of the enemy’s banner, & the tumult, but when in hand-to-hand combat he is struck and falls wounded. Some warriors are like this. This is the fourth type of warrior who can be found existing in the world.

“Then there is the warrior who can handle the cloud of dust, the top of the enemy’s banner, the tumult, & the hand-to-hand combat. On winning the battle, victorious in battle, he comes out at the very head of the battle. Some warriors are like this. This is the fifth type of warrior who can be found existing in the world.

“These are the five types of warriors who can be found existing in the world.

“In the same way, monks, there are these five warrior-like individuals who can be found existing among the monks. Which five?

[1] “There is the case of the monk who, on seeing a cloud of dust, falters, faints, doesn’t steel himself, can’t continue in the holy life. Declaring his weakness in the training, he leaves the training and returns to the lower life. What is the cloud of dust for him? There is the case of the monk who hears, ‘In that village or town over there is a woman or girl who is shapely, good-looking, charming, endowed with the foremost lotus-like complexion.’ On hearing this, he falters, faints, doesn’t steel himself, can’t continue in the holy life. Declaring his weakness in the training, he leaves the training and returns to the lower life.

That, for him, is the cloud of dust. This individual, I tell you, is like the warrior who, on seeing a cloud of dust, falters, faints, doesn't steel himself, can't engage in the battle. Some individuals are like this. This is the first type of warrior-like individual who can be found existing among the monks.

[2] “Then there is the case of the monk who can handle the cloud of dust, but on seeing the top of the enemy's banner, he falters, faints, doesn't steel himself, can't continue in the holy life. Declaring his weakness in the training, he leaves the training and returns to the lower life. What is the top of the banner for him? There is the case of the monk who not only hears that ‘In that village or town over there is a woman or girl who is shapely, good-looking, charming, endowed with the foremost lotus-like complexion.’ He sees for himself that in that village or town over there is a woman or girl who is shapely, good-looking, charming, endowed with the foremost lotus-like complexion. On seeing her, he falters, faints, doesn't steel himself, can't continue in the holy life. Declaring his weakness in the training, he leaves the training and returns to the lower life. That, for him, is the top of the banner. This individual, I tell you, is like the warrior who can handle the cloud of dust, but on seeing the top of the enemy's banner, he falters, faints, doesn't steel himself, can't engage in the battle. Some individuals are like this. This is the second type of warrior-like individual who can be found existing among the monks.

[3] “Then there is the case of the monk who can handle the cloud of dust & the top of the enemy's banner, but on hearing the tumult [of the approaching forces], he falters, faints, doesn't steel himself, can't continue in the holy life. Declaring his weakness in the training, he leaves the training and returns to the lower life. What is the tumult for him? There is the case of the monk who has gone to the wilderness, to the foot of a tree, or to an empty building. A woman approaches him and giggles at him, calls out to him, laughs aloud, & teases him. On being giggled at, called out to, laughed at, & teased by the woman, he falters, faints, doesn't steel himself, can't continue in the holy life. Declaring his weakness in the training, he leaves the training and returns to the lower life. That, for him, is the tumult. This individual, I tell you, is like the warrior who can handle the cloud of dust & the top of the enemy's banner, but on hearing the tumult he falters, faints, doesn't steel himself, can't engage in the battle. Some individuals are like this. This is the third type of warrior-like individual who can be found existing among the monks.

[4] “Then there is the case of the monk who can handle the cloud of dust, the top of the enemy's banner, & the tumult, but when in hand-to-hand combat he is struck and falls wounded. What is the hand-to-hand combat for him? There is the case of the monk who has gone to the wilderness, to the foot of a tree, or to an empty building. A woman approaches him and sits down right next to him, lies down right next to him, throws herself all over him. When she sits down right next to him, lies down right next to him, and throws herself all over him, he—without renouncing the training, without declaring his weakness—engages in sexual intercourse. This, for him, is hand-to-hand combat. This individual, I tell you, is like the warrior who can handle the cloud of dust, the top of the enemy's banner, & the tumult, but when in hand-to-hand combat he is struck and falls wounded. Some individuals are like this. This is the fourth type of warrior-like individual who can be found existing among the monks.

[5] “Then there is the case of the monk who can handle the cloud of dust, the top of the enemy’s banner, the tumult, & hand-to-hand combat. On winning the battle, victorious in battle, he comes out at the very head of the battle. What is victory in the battle for him? There is the case of the monk who has gone to the wilderness, to the foot of a tree, or to an empty dwelling. A woman approaches him and sits down right next to him, lies down right next to him, throws herself all over him. When she sits down right next to him, lies down right next to him, and throws herself all over him, he extricates himself, frees himself, and goes off where he will.

“He resorts to a secluded dwelling place: the wilderness, the foot of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a haystack. Having gone to the wilderness, the foot of a tree, or an empty building, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

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

“Having abandoned these five hindrances, corruptions of awareness that weaken discernment, then—quite withdrawn from sensuality, withdrawn from unskillful [mental] qualities—he enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, ‘Equanimous & mindful, he has a pleasant abiding.’ With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain.

“With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it has come to be, that ‘This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are mental fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.’ His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, ‘Released.’ He discerns that ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’

“This, for him, is victory in the battle. This individual, I tell you, is like the warrior who can handle the cloud of dust, the top of the enemy’s banner, the tumult, & hand-to-hand combat. On winning the battle, victorious in battle, he comes out at the very head of the battle. Some individuals are like this. This is the fifth type of warrior-like individual who can be found existing among the monks.

“These are the five warrior-like individuals who can be found existing among the monks.”

AṄGUTTARA NIKĀYA
5. BOOK OF THE FIVES
76. THE WARRIOR (2)

“Monks, there are these five types of warriors who can be found existing in the world. Which five?”

“There is the case of a warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents strike him down and finish him off. Some warriors are like this. This is the first type of warrior who can be found existing in the world.

“Then there is the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives. But while he is being taken to his relatives, before he has reached them he dies along the way. Some warriors are like this. This is the second type of warrior who can be found existing in the world.

“Then there is the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives, who nurse him and care for him, but he dies of that injury. Some warriors are like this. This is the third type of warrior who can be found existing in the world.

“Then there is the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives. His relatives nurse him and care for him, and he recovers from his injury. Some warriors are like this. This is the fourth type of warrior who can be found existing in the world.

“Then there is the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. On winning the battle, victorious in battle, he comes out at the very head of the battle. Some warriors are like this. This is the fifth type of warrior who can be found existing in the world.

“These are the five types of warriors who can be found existing in the world.

“In the same way, monks, there are these five warrior-like individuals who can be found existing among the monks. Which five?”

[1] “There is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having put on his robes and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her improperly dressed or half-naked, lust ravages his mind. With his mind ravaged by lust, he—without renouncing the training, without declaring his weakness—engages in sexual intercourse. This individual, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents strike him down and finish him off. Some individuals are like this. This is the first type of warrior-like individual who can be found existing among the monks.

[2] “Then there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having put on his robes and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her improperly dressed or half-naked, lust ravages his mind. With his mind ravaged by lust, he burns in body & mind. The thought occurs to him: ‘What if I were to go to the monastery and tell the monks: “Friends, I am assailed by lust, overcome by lust. I can’t continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life.”’ He heads toward the monastery, but before he arrives there, along the way, he declares his weakness in the training, renounces the training, and returns to the lower life. This individual, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives. But while he is being taken to his relatives, before he has reached them he dies along the way. Some individuals are like this. This is the second type of warrior-like individual who can be found existing among the monks.

[3] “Then there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having put on his robes and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her improperly dressed or half-naked, lust ravages his mind. With his mind ravaged by lust, he burns in body & mind. The thought occurs to him: ‘What if I were to go to the monastery and tell the monks: “Friends, I am assailed by lust, overcome by lust. I can’t continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life.”’ Going to the monastery, he tells the monks, ‘Friends, I am assailed by lust, overcome by lust. I can’t continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life.’

“Then his companions in the holy life admonish & instruct him, ‘Friend, the Blessed One has said that sensual pleasures are of little satisfaction, of much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a chain of bones—of much stress, much despair, & greater drawbacks. He has compared sensual pleasures to a lump of flesh... a grass torch... a pit of glowing embers... a dream... borrowed goods... the fruits of a tree... a slaughterhouse... spears & swords... a poisonous snake—of much stress, much despair, & greater drawbacks. Find delight, friend, in the holy life. Don’t declare your weakness in the training, renounce the training, or return to the lower life.’

“Thus admonished & instructed by his companions in the holy life, he says, ‘Even though the Blessed One has said that sensual pleasures are of little satisfaction, of much stress, much despair, & greater drawbacks, still I can’t continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life.’ So he declares his weakness in the training, renounces the training, and returns to the lower life. This individual, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives, who nurse him and care for him, but he dies of that injury. Some individuals are like this. This is the third type of warrior-like individual who can be found existing among the monks.

[4] “Then there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having put on his robes and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her improperly dressed or half-naked, lust ravages his mind. With his mind ravaged by lust, he burns in body & mind. The thought occurs to him: ‘What if I were to go to the monastery and tell the monks: “Friends, I am assailed by lust, overcome by lust. I can’t continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life.”’ Going to the monastery, he tells the monks, ‘Friends, I am assailed by lust, overcome by lust. I can’t continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life.’

“Then his companions in the holy life admonish & instruct him, ‘Friend, the Blessed One has said that sensual pleasures are of little satisfaction, of much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a chain of bones—of much stress, much despair, & greater drawbacks. He has compared sensual pleasures to a lump of flesh... a grass torch... a pit of glowing embers... a dream... borrowed goods... the fruits of a tree... a slaughterhouse... spears & swords... a poisonous snake—of much stress, much despair, & greater drawbacks. Find delight, friend, in the holy life. Don’t declare your weakness in the training, renounce the training, or return to the lower life.’

“Thus admonished & instructed by his companions in the holy life, he responds, ‘I will strive, friends. I will remember. I will find delight in the holy life. I won’t yet declare my weakness in the training, renounce the training, or return to the lower life.’ This individual, I tell you, is like the warrior who—taking his sword & shield, strapping on his

bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives, who nurse him and care for him, and he recovers from his injury. Some individuals are like this. This is the fourth type of warrior-like individual who can be found existing among the monks.

[5] “Then there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having put on his robes and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind protected, with mindfulness established, with his sense faculties guarded. On seeing a form with the eye, does not grasp at any theme or particulars by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

“On hearing a sound with the ear...

“On smelling an aroma with the nose...

“On tasting a flavor with the tongue...

“On touching a tactile sensation with the body...

“On cognizing an idea with the intellect, he does not grasp at any theme or particulars by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect.

“Returning from his almsround, after his meal, he resorts to a secluded dwelling place: the wilderness, the foot of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a haystack. Having gone to the wilderness, the foot of a tree, or an empty building, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

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

“Having abandoned these five hindrances, corruptions of awareness that weaken discernment, then—quite withdrawn from sensuality, withdrawn from unskillful [mental] qualities—he enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed

thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, ‘Equanimous & mindful, he has a pleasant abiding.’ With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain.

“With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it has come to be, that ‘This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are mental fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.’ His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, ‘Released.’ He discerns that ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’

“This individual, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. On winning the battle, victorious in battle, he comes out at the very head of the battle. Some individuals are like this. This is the fifth type of warrior-like individual who can be found existing among the monks.

“These are the five warrior-like individuals who can be found existing among the monks.”

of long-standing, long gone forth. (2) He is virtuous. . . . Having undertaken the training rules, he trains in them. (3) He has learned much . . . and penetrated well by view. (4) Both Pātimokkhas have been well transmitted to him in detail, well analyzed, well mastered, well determined in terms of the rules and their detailed explication. (5) He is skilled in the origination and settlement of disciplinary issues. (6) He loves the Dhamma and is pleasing in his assertions, filled with a lofty joy pertaining to the Dhamma and discipline. (7) He is content with any kind of robe, almsfood, lodging, and medicines and provisions for the sick. (8) He is graceful when going forward and returning, and also well restrained when sitting among the houses. (9) He gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are pleasant dwellings in this very life. (10) With the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom, and having entered upon it, he dwells in it. Possessing these ten qualities, an elder bhikkhu dwells at ease in whatever quarter he lives.”

99 (9) *Upāli*

Then the Venerable Upāli approached the Blessed One, paid homage to him, sat down to one side, [202] and said: “Bhante, I wish to resort to remote lodgings in forests and jungle groves.”

“Remote lodgings in forests and jungle groves are hard to endure, Upāli. Solitude is hard to undertake and hard to delight in. When he is alone, the woods steal the mind of a bhikkhu who does not gain concentration. It can be expected that one who says ‘I do not gain concentration, yet I will resort to remote lodgings in forests and jungle groves’ will either sink or float away.²¹³³

“Suppose, Upāli, there was a large lake, and a bull elephant seven or eight cubits in size would come along. He might think: ‘Let me enter this lake and playfully wash my ears and back. I will bathe and drink, come out, and set off wherever I want.’ He then enters the lake and playfully washes his ears and back. He bathes and drinks, comes out, and sets off wherever he wants. How so? Because his large body finds a footing in the depths.

“Then a hare or a cat comes along. It might think: ‘How is a

bull elephant different from myself? I'll enter this lake and playfully wash my ears and back. [203] I will bathe and drink, come out, and set off wherever I want.' Then, without reflecting, it hastily enters the deep lake. It can be expected that it will either sink or float away. Why so? Because its small body does not find a footing in the depths. So too, it can be expected that one who would say: 'I do not gain concentration, yet I will resort to remote lodgings in forests and jungle groves,' will either sink or float away.

"Suppose, Upāli, a young infant boy, lying on his back, would play with his own urine and feces. What do you think, isn't that a completely foolish type of amusement?"

"Yes, Bhante."

"Sometime later, when that boy grows up and his faculties mature, he would play the games that are typical for boys—games with toy plows, stick games, somersaults, games with pinwheels, games with measures made of leaves, games with toy chariots, games with toy bows. What do you think, isn't this amusement more excellent and sublime than the former kind?"

"Yes, Bhante."

"At a still later time, as that boy continues to grow up and his faculties mature still more, he enjoys himself furnished and endowed with the five objects of sensual pleasure: with forms cognizable by the eye that are wished for, desired, agreeable, pleasing, connected with sensual pleasure, tantalizing; with sounds cognizable by the ear . . . with odors cognizable by the nose . . . with tastes cognizable by the tongue . . . with tactile objects cognizable by the body [204] that are wished for, desired, agreeable, pleasing, connected with sensual pleasure, tantalizing. What do you think, isn't this amusement more excellent and sublime than the former kind?"

"Yes, Bhante."

"Here, Upāli, the Tathāgata arises in the world,²¹³⁴ an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One. Having realized with his own direct knowledge this world with its devas, Māra, and Brahmā, this population with its ascetics and brahmins, with

its devas and humans, he makes it known to others. He teaches the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; he reveals the perfectly complete and pure spiritual life.

“A householder or householder’s son or one born in some other clan hears this Dhamma. He then acquires faith in the Tathāgata and considers thus: ‘Household life is crowded and dusty; life gone forth is wide open. It is not easy, while living at home, to lead the spiritual life that is utterly perfect and pure as a polished conch shell. Suppose I shave off my hair and beard, put on ochre robes, and go forth from the household life into homelessness.’ On a later occasion, having abandoned a small or a large fortune, having abandoned a small or a large circle of relatives, he shaves off his hair and beard, puts on ochre robes, and goes forth from the household life into homelessness.

“Having thus gone forth and possessing the bhikkhus’ training and way of life, having abandoned the destruction of life, he abstains from the destruction of life; with the rod and weapon laid aside, conscientious and kindly, he dwells compassionate toward all living beings. Having abandoned taking what is not given, he abstains from taking what is not given; he takes only what is given, expects only what is given, and dwells honestly without thoughts of theft. Having abandoned sexual activity, he observes celibacy, [205] living apart, abstaining from sexual intercourse, the common person’s practice.

“Having abandoned false speech, he abstains from false speech; he speaks truth, adheres to truth; he is trustworthy and reliable, no deceiver of the world. Having abandoned divisive speech, he abstains from divisive speech; he does not repeat elsewhere what he has heard here in order to divide [those people] from these, nor does he repeat to these what he has heard elsewhere in order to divide [these people] from those; thus he is one who reunites those who are divided, a promoter of unity, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord. Having abandoned harsh speech, he abstains from harsh speech; he speaks words that are gentle, pleasing to the ear, lovable, words that go to the heart, courteous words that are desired by many people and agreeable to many people. Having abandoned idle chatter, he abstains from idle chatter; he speaks at a proper time,

speaks what is fact, speaks on what is beneficial, speaks on the Dhamma and the discipline; at the proper time he speaks words that are worth recording, reasonable, succinct, and beneficial.

“He abstains from injuring seeds and plants. He eats once a day, abstaining from eating at night and outside the proper time. He abstains from dancing, singing, instrumental music, and unsuitable shows. He abstains from adorning and beautifying himself by wearing garlands and applying scents and unguents. He abstains from high and large beds. He abstains from accepting gold and silver, raw grain, raw meat, women and girls, men and women slaves, goats and sheep, fowl and pigs, elephants, cattle, horses, and mares, fields and land. He abstains from going on errands and running messages; from buying and selling; from cheating with weights, metals, and measures; [206] from accepting bribes, deceiving, defrauding, and trickery. He abstains from wounding, murdering, binding, brigandage, plunder, and violence.

“He is content with robes to protect his body and almsfood to maintain his stomach, and wherever he goes he sets out taking only these with him. Just as a bird, wherever it goes, flies with its wings as its only burden, so too, a bhikkhu is content with robes to protect his body and almsfood to maintain his stomach, and wherever he goes he sets out taking only these with him. Possessing this aggregate of noble virtuous behavior, he experiences blameless bliss within himself.

“Having seen a form with the eye, he does not grasp at its marks and features. Since, if he left the eye faculty unrestrained, bad unwholesome states of longing and dejection might invade him, he practices restraint over it; he guards the eye faculty, he undertakes the restraint of the eye faculty. Having heard a sound with the ear . . . Having smelled an odor with the nose . . . Having tasted a taste with the tongue . . . Having felt a tactile object with the body . . . Having cognized a mental phenomenon with the mind, he does not grasp at its marks and features. Since, if he left the mind faculty unrestrained, bad unwholesome states of longing and dejection might invade him, he practices restraint over it; he guards the mind faculty, he undertakes the restraint of the mind faculty. Possessing this noble restraint of the faculties, he experiences unsullied bliss within himself.

“He acts with clear comprehension when going forward

and returning; he acts with clear comprehension when looking ahead and looking away; he acts with clear comprehension when bending and stretching his limbs; he acts with clear comprehension when wearing his robes and carrying his outer robe and bowl; he acts with clear comprehension when eating, drinking, consuming food, and tasting; he acts with clear comprehension when defecating and urinating; he acts with clear comprehension when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

“Possessing this aggregate of noble virtuous behavior, and this [207] noble restraint of the faculties, and this noble mindfulness and clear comprehension, he resorts to a secluded lodging: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.

“Having gone to the forest, to the foot of a tree, or to an empty hut, he sits down, folding his legs crosswise, straightening his body, and establishing mindfulness in front of him. Having abandoned longing for the world, he dwells with a mind free from longing; he purifies his mind from longing. Having abandoned ill will and hatred, he dwells with a mind free from ill will, compassionate for the welfare of all living beings; he purifies his mind from ill will and hatred. Having abandoned dullness and drowsiness, he dwells free from dullness and drowsiness, percipient of light, mindful and clearly comprehending; he purifies his mind from dullness and drowsiness. Having abandoned restlessness and remorse, he dwells without agitation, with a mind inwardly peaceful; he purifies his mind from restlessness and remorse. Having abandoned doubt, he dwells having gone beyond doubt, unperplexed about wholesome qualities; he purifies his mind from doubt.

(1) “Having thus abandoned these five hindrances, defilements of the mind, qualities that weaken wisdom, secluded from sensual pleasures, secluded from unwholesome states, he enters upon and dwells in the first jhāna, which consists of rapture and pleasure born of seclusion, accompanied by thought and examination. What do you think, isn’t this dwelling more excellent and sublime than those that precede it?”

“Yes, Bhante.”

“It is when they see this quality within themselves that my

disciples resort to remote lodgings in forests and jungle groves. But they still haven't attained their own goal.²¹³⁵

(2) "Again, Upāli, with the subsiding of thought and examination, the bhikkhu enters and dwells in the second jhāna. . . . What do you think, isn't this dwelling more excellent and sublime than those that precede it?"

"Yes, Bhante."

"It is when they see this quality, too, within themselves [208] that my disciples resort to remote lodgings in forests and jungle groves. But they still haven't attained their own goal.

(3) "Again, Upāli, with the fading away as well of rapture . . . he enters and dwells in the third jhāna. . . . What do you think, isn't this dwelling more excellent and sublime than those that precede it?"

"Yes, Bhante."

"It is when they see this quality, too, within themselves that my disciples resort to remote lodgings in forests and jungle groves. But they still haven't attained their own goal.

(4) "Again, Upāli, with the abandoning of pleasure and pain . . . he enters and dwells in the fourth jhāna. . . . What do you think, isn't this dwelling more excellent and sublime than those that precede it?"

"Yes, Bhante."

"It is when they see this quality, too, within themselves that my disciples resort to remote lodgings in forests and jungle groves. But they still haven't attained their own goal.

(5) "Again, Upāli, with the complete surmounting of perceptions of forms, with the passing away of perceptions of sensory impingement, with non-attention to perceptions of diversity, [perceiving] 'space is infinite,' the bhikkhu enters and dwells in the base of the infinity of space. What do you think, isn't this dwelling more excellent and sublime than those that precede it?"

"Yes, Bhante."

"It is when they see this quality, too, within themselves that my disciples resort to remote lodgings in forests and jungle groves. But they still haven't attained their own goal.

(6) "Again, Upāli, by completely surmounting the base of the infinity of space, [perceiving] 'consciousness is infinite,' he enters and dwells in the base of the infinity of consciousness.

What do you think, isn't this dwelling more excellent and sublime than those that precede it?"

"Yes, Bhante."

"It is when they see this quality, too, within themselves that my disciples resort to remote lodgings in forests and jungle groves. But they still haven't attained their own goal.

(7) "Again, Upāli, by completely surmounting the base of the infinity of consciousness, [perceiving] 'there is nothing,' he enters and dwells in the base of nothingness. What do you think, Upāli, isn't this dwelling more excellent and sublime than those that precede it?"

"Yes, Bhante."

"It is when they see this quality, too, within themselves that my disciples resort to remote lodgings in forests and jungle groves. But they still haven't attained their own goal.

(8) "Again, Upāli, by completely surmounting the base of nothingness, [perceiving] 'this is peaceful, this is sublime,' [209] he enters and dwells in the base of neither-perception-nor-non-perception. What do you think, isn't this dwelling more excellent and sublime than those that precede it?"

"Yes, Bhante."

"It is when they see this quality, too, within themselves that my disciples resort to remote lodgings in forests and jungle groves. But they still haven't attained their own goal.

(9) "Again, Upāli, by completely surmounting the base of neither-perception-nor-non-perception, he enters and dwells in the cessation of perception and feeling. (10) And having seen with wisdom, his taints are utterly destroyed. What do you think, isn't this dwelling more excellent and sublime than those that precede it?"

"Yes, Bhante."

"It is when they see this quality, too, within themselves that my disciples resort to remote lodgings in forests and jungle groves. And they dwell having attained their own goal."²¹³⁶

"Come, Upāli, dwell within the Saṅgha. While you dwell within the Saṅgha you will be at ease."²¹³⁷

100 (10) Incapable

"Bhikkhus, without having abandoned these ten things, one is incapable of realizing arahantship. What ten? Lust, hatred,