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The present work offers a complete translation of the Samyutta Nikāya, “The Connected Discourses of the Buddha,” the third major collection in the Sutta Pitaka, or “Basket of Discourses,” belonging to the Pāli Canon. The collection is so named because the suttas in any given chapter are connected (samyutta) by the theme after which the chapter is named. The full Samyutta Nikāya has been translated previously and published in five volumes by the Pali Text Society under the title The Book of Kindred Sayings. The first two volumes were translated by Mrs. C.A.F. Rhys Davids, the last three by F.L. Woodward. This translation, first issued between 1917 and 1930, is dated both in style and technical terminology, and thus a fresh rendition of the Samyutta Nikāya into English has long been an urgent need for students of early Buddhism unable to read the texts in the original Pāli.

My own translation was undertaken in response to a request made to me in the early 1980s by then Bhikkhu Khandālā (now Laurence Mills). This request was subsequently reinforced by an encouraging letter from Richard Gombrich, the present president of the Pali Text Society, who has been keenly aware of the need to replace the PTS translations of the Nikāyas by more contemporary versions. Although this appeal came in 1985, owing to prior literary commitments, most notably to the editing of Bhikkhu Nāṇamoli’s translation of the Majjhima Nikāya, I could not begin my translation of the Samyutta in earnest until the summer of 1989. Now, ten years later, after numerous interruptions and the daunting tasks of revision and annotation, it has at last reached completion.

As with The Middle Length Discourses of the Buddha, this transla-
tion aims to fulfill two ideals: first, fidelity to the intended meaning of the texts themselves; and second, the expression of that meaning in clear contemporary language that speaks to the non-specialist reader whose primary interest in the Buddha’s teachings is personal rather than professional. Of course, any ideas about “the intended meaning of the texts themselves” will inevitably reflect the subjective biases of the translator, but I have tried to minimize this danger to the best of my ability. To attempt to translate Pāli into a modern Western language rooted in a conceptual framework far removed from the “thought world” of the ancient suttas is also bound to involve some degree of distortion. The only remedy against this, perhaps, is to recommend to the reader the study of Pāli and the reading of the material in the original. Unlike English, or even Sanskrit, Pāli is a highly specialized language with only one major sphere of application—the Buddha’s teachings—and thus its terminology is extremely precise, free from intrusive echoes from other domains of discourse. It is also rich in nuances, undertones, and conceptual interconnections that no translation can ever succeed in replicating.

My translation is a hybrid based on editions of the Saṃyutta Nikāya coming from different lines of textual transmission. In defense of this approach, as against translating exclusively from one tradition, I can do no better than quote Léon Feer in his introduction to Part I of his PTS edition of SN: “In the choice of readings, I made no preference, and I adopted always the reading which seemed the best wherever it might come from” (p. xiii). I used as my root text the Burmese-script Sixth Buddhist Council edition, but I compared this version with the Sinhala-script Buddha Jayanti edition (itself influenced by the Burmese one), and with the PTS’s roman-script edition (which itself draws from older Sinhala and Burmese versions). It was not seldom that I preferred a reading from one of these other versions to that in the Burmese edition, as can be seen from my notes. I also consulted the footnotes on variants in the PTS edition, which occasionally, in my view, had a better reading than any in the printed editions. Though all versions have their flaws, as time went on I found myself increasingly leaning towards the older Sinhala transmission as in many respects the most reliable.

Because Pāli verse is generally much more difficult to translate than prose, at the outset I put aside the first volume of SN, the Saṅgāṭhāvagga, composed largely in verse, and began with the four prose volumes, II–V. I was apprehensive that, if I began with the Saṅgāṭhāvagga, I would have quickly lost heart and given up shortly after having made a start. This proved to be a prudent choice, for the Saṅgāṭhāvagga is indeed sometimes like a dense jungle, with the bare problem of interpreting knotty verses compounded by the multitude of variant readings. The disproportionately large number of notes attached to this volume, many dealing with the variant readings, should give the reader some idea of the difficulty.

Then in late 1998, towards the very end of this project, after I had already written, typed, proofed, and revised my translation of the Saṅgāṭhāvagga and its notes several times, the PTS issued a new edition of that volume, intended to replace Feer’s pioneering edition of 1884. At that point I was hardly prepared to redo the entire translation, but I did compare the readings found in the new edition with those I had commented on in my notes. In some cases I made minor changes in the translation based on the readings of this edition; in others I stuck to my guns, mentioning the new variant in the relevant notes. This edition also introduced numbering of the verses, something not found in any previous edition of the Saṅgāṭhāvagga but an idea I had already implemented in my translation to facilitate cross-references in the notes and concordances. However, the new edition of the Saṅgāṭhāvagga numbered the verses differently than I did, and thus, to keep my translation consistent with the new Pāli text, I had to renumber all the verses—in the text, in the references to the verses in the notes, and in the concordances.

The Saṃyutta Nikāya is divided into five principal parts called Vaggas, which I render as books. These are in turn divided into a total of fifty-six samyuttas, the main chapters, which are further divided into vaggas or subchapters (the same Pāli word as used for the books; I differentiate them with capital and simple letters, an orthographic distinction not found in Oriental scripts). The vaggas finally are made up of suttas. In the text of the translation I number the samyuttas in two ways: as chapters within the Vagga I give them roman numbers, beginning with “I” within each Vagga; as samyuttas I number them in simple
consecutive order through the whole collection, in arabic numerals, from 1 to 56. I number the suttas by giving first the absolute number of the sutta within the samyutta, and following this, in parenthesis, the number of the sutta within the vagga (except when the samyutta has no divisions into vaggas). In the introductions and notes I refer to the suttas by the number of the samyutta followed by the number of the sutta within that samyutta, ignoring the division into vaggas. Thus, for example, 22:95 is samyutta 22, sutta 95. The page numbers of the PTS edition are embedded in square brackets, with angle brackets used for the new edition of the Sagathavagga.

I have equipped this work with two types of introduction. At the very beginning, before Part I, there is a general introduction to the entire Samyutta Nikaya. Here I explain the overall structure of SN, its place in the Pali Canon, and its particular function in relation to the Buddha's dispensation; I end with a discussion of some technical problems concerning the translation. Each of the five parts is then provided with its own introduction in which I give a survey of each samyutta in that part, focusing especially upon the doctrinal principles that underlie the major samyuttas. Those who find the General Introduction too dry for their taste should still not pass over the introductions to the parts, for in these I aim to provide the reader with a study guide to the material in the samyuttas. Similarly, a general table of contents precedes the entire work, dividing it only into Vaggas and samyuttas, while a more detailed table of contents, listing every vagga and sutta, precedes the individual parts.

To further assist the reader to make sense of the suttas, often terse and abstruse, a copious set of notes is provided. These too have been allocated to the back of each part. The purpose of the notes is to clarify difficult passages in the texts and to make explicit the reading I adopt in the face of competing variants. Though I imagine that for many readers the notes on the readings (especially to Part I) will bring on a spell of vertigo, from a scholarly point of view the discussions they contain are essential, as I must establish the text I am translating. The different recensions of SN often have different readings (especially in the verses), and a small difference in a reading can entail a big difference in the meaning. Hence, to justify my rendering for readers who know Pali I had to explicate my understanding of the text's wording. At one point I had considered having two sets of notes for each part, one giving explanations of the suttas and other information of general interest, the other dealing with technical issues primarily aimed at specialists. But it proved too difficult to separate the notes so neatly into two classes, and therefore they are all grouped together. Though a substantial number of the notes will be of little interest to the general reader, I still encourage this type of reader to ferret out the notes concerned with meaning, for these provide helpful guidance to the interpretation of the texts.

Within the notes (as in the introductions) references to the suttas, verses, and other notes have been set in bold. When a sutta reference is followed by volume, page, and (sometimes) line numbers, without textual abbreviation, it should be understood that these are references to the PTS edition of SN. References to Part I are always to Eel.

Many of the notes are drawn from the Pali commentaries on SN, of which there are two. One is the authorized commentary, the Samyutta Nikaya-attakathā, also known by its proper name, the Sāratthapakkāsini (abbr: Spk), “The Elucidator of the Essential Meaning.” This is ascribed to the great Buddhist commentator, Ācariya Buddhaghosa, who came from South India to Sri Lanka in the fifth century C.E. and compiled the commentaries to the canonical texts on the basis of the ancient Sinhala commentaries (no longer extant) that had been preserved at the Mahāvihāra in Anuradhapura. The other commentarial work is the subcommentary, the Samyutta Nikāya-ṭīkā, also known as the Sāratthapakkāsini-purāṇa-ṭīkā (abbr: Spk-ṭ) and the Lināthapakkāsānā (Part III), “The Elucidation of the Implicit Meaning.” This is ascribed to Ācariya Dhammapāla, who may have lived a century or two after Buddhaghosa and resided near Kāṇchipura in South India. The main purpose of the ṭīkā is to clear up obscure or difficult points in the āṭṭhakathā, but in doing so the author often sheds additional light on the reading and meaning of the canonical text itself.

To keep the notes as concise as possible, the commentaries are generally paraphrased rather than directly quoted, but I use quotation marks to show where I am quoting directly. I have not given volume and page numbers to the citations from Spk and Spk-ṭ, for I did not have permanent access to the PTS edition of
The Samyutta Nikāya

the former, while the latter is published only in Burmese script. The absence of page numbers, however, should not be a problem, for the commentaries comment on the suttas in direct sequence, and thus those using the PTS edition of Spk should be able to locate any comment easily enough simply by locating the relevant sutta. In the few cases where I cited Spk out of sequence, through inquiry I was able to find out the volume and page number of the PTS edition and I give the full reference in the note.

I should state, as a precaution, that the commentaries explain the suttas as they were understood sometime around the first century C.E. at the latest, at which time the old commentaries drawn upon by Buddhaghosa were closed to further additions. The commentaries view the suttas through the lens of the complex exegetical method that had evolved within the Theravāda school, built up from the interpretations of the ancient teachers welded to a framework constructed partly from the principles of the Abhidhamma system. This exegetical method does not necessarily correspond to the way the teachings were understood in the earliest period of Buddhist history, but it seems likely that its nucleus goes back to the first generation of monks who had gathered around the Buddha and were entrusted with the task of giving detailed, systematic explanations of his discourses. The fact that I cite the commentaries so often in the notes does not necessarily mean that I always agree with them, though where I interpret a passage differently I generally say so. I realize that the notes sometimes repeat things already explained in the introduction to the same part, but in a work of this nature such repetitions can be helpful, particularly as novel ideas briefly treated in the introduction may slip the reader’s memory at the time of reading a sutta to which they pertain.

I conclude this preface by acknowledging the contributions that others have made to the completion of this project, for from an early time I was fortunate to have capable help and advice. My most assiduous helper from 1996 onward has been Ven. Bhikkhu Nāṇatusita of the Netherlands, who read through the translation and the notes at two different stages, made numerous suggestions for improvement, and collected information and references that have been incorporated into the notes. He also kindly provided me with translations of several of the more important notes to the German translation of SN, particularly of Wilhelm Geiger’s notes to the Sagāṭhāvagga. To Ven. Nāṇatusita, too, belongs most of the credit for the concordances of parallel passages, an impressive undertaking which required an incredible amount of diligent work.

Ven. Vanarata Ānanda Thera read an early draft of the translation and made useful suggestions. Especially helpful were his comments on the verses, an area in which he has special expertise. A number of his perspicacious remarks, including some radical but convincing readings, are incorporated in the notes. Ayyā Nyānasiri read through the verse translations at an early stage and helped to improve the diction, as did Ven. Thanissaro Bhikkhu at a later stage. Ven. Brahmālī Bhikkhu and Ven. Sujato Bhikkhu read through most of the prose volumes and made helpful comments, while Ven. Ajahn Brahmavamso, though unable to find the time to read the translation itself, made some valuable suggestions regarding terminology. I benefitted from occasional correspondence with K.R. Norman, Lambert Schmithausen, and Peter Skilling, who provided information and opinions on points that fell within their areas of expertise. I also learnt an enormous amount from Professor Norman’s notes to his translations of the Therā- and Therigāthās (Elders’ Verses, I and II) and the Suttanipāta (The Group of Discourses, II). In the final stage, William Pruitt of the Pali Text Society reviewed the entire work, from start to finish, and offered suggestions drawn from his extensive experience as a scholar, translator, and editor. Besides this scholarly help, Tim McNeill of Wisdom Publications and Richard Gombrich of the Pali Text Society gave me constant encouragement. By imposing a strict deadline, Tim ensured that the work finally reached completion. I also thank Carl Yamamoto for his meticulous proofreading of the entire translation.

For all this help I am deeply grateful. For any faults that remain I am fully responsible.

This translation is dedicated to the memory of three eminent Sangha elders with whom I had the fortune to be closely associated during my life as a bhikkhu: my ordination teacher, Ven. Balangoda Ānanda Maitreyan Mahānāyaka Thera (with whom I first studied the Sagāṭhāvagga back in 1973), and my chief
kalyāṇamittas (spiritual friends), Ven. Nyanaponika Mahāthera and Ven. Piyadassi Nāyaka Thera. When I started this translation all three were alive and gave me their encouragement; unfortunately, none lived to see it completed.

Bhikkhu Bodhi
Forest Hermitage
Kandy, Sri Lanka

Key to the Pronunciation of Pāli

The Pāli Alphabet

Vowels: a, ā, i, ī, u, ū, e, o

Consonants:
Gutterals: k, kh, g, gh, ŋ
Palatals: c, ch, j, jh, ŋ
Cerebrals: t, th, d, dh, ņ
Dentals: t, th, d, dh, ņ
Labials: p, ph, b, bh, m
Other: y, r, l, l, v, s, h, ŋ

Pronunciation

a as in “cut”
ā as in “father”
i as in “king”
i as in “keen”
u as in “put”
ū as in “rule”
e as in “way”
o as in “home”

Of the vowels, e and o are long before a single consonant and short before a double consonant. Among the consonants, g is always pronounced as in “good,” c as in “church,” ŋ as in “onion.” The cerebrals (or retroflexes) are spoken with the tongue on the roof of the mouth; the dentals with the tongue on the upper teeth. The aspirates—kh, gh, ch, jh, ñh, dh, th, dh, ph,
bh—are single consonants pronounced with slightly more force than the nonaspirates, e.g., th as in “Thomas” (not as in “thin”); ph as in “puff” (not as in “phone”). Double consonants are always enunciated separately, e.g., dd as in “mad dog,” gg as in “big gun.” The pure nasal (nigghita) m is pronounced like the ng in “song.” An o and an e always carry a stress; otherwise the stress falls on a long vowel—ā, i, ū, or on a double consonant, or on m.

General Introduction

The Samyutta Nikāya is the third great collection of the Buddha’s discourses in the Sutta Piṭaka of the Pāli Canon, the compilation of texts authorized as the Word of the Buddha by the Theravāda school of Buddhism. Within the Sutta Piṭaka it follows the Digha Nikāya and Majjhima Nikāya, and precedes the Aṅguttara Nikāya. Like the other Pāli Nikāyas, the Samyutta Nikāya had counterparts in the canonical collections of the other early Buddhist schools, and one such version has been preserved in the Chinese Tripiṭaka, where it is known as the Tsa-a-han-ching. This was translated from the Sanskrit Samyuktāgama, which the evidence indicates belonged to the Sarvāstivāda school. Thus, while the Samyutta Nikāya translated in the present work has its locus within the Theravāda canon, it should never be forgotten that it belongs to a body of texts—called the Nikāyas in the Pāli tradition prevalent in southern Asia and the Āgamas in the Northern Buddhist tradition—which stands at the fountainhead of the entire Buddhist literary heritage. It was on the basis of these texts that the early Buddhist schools established their systems of doctrine and practice, and again it was to these texts that later schools also appealed when formulating their new visions of the Buddha’s way.

As a source of Buddhist doctrine the Samyutta Nikāya is especially rich, for in this collection it is precisely doctrinal categories that serve as the primary basis for classifying the Buddha’s discourses. The word samyutta means literally “yoked together,” yutta (Skt yuktta) being etymologically related to our English “yoked” and sam a prefix meaning “together.” The word occurs in the suttas themselves with the doctrinally charged meaning of “fettered” or “bound.” In this sense it is a past participle related
to the technical term *samyojana*, “fetter,” of which there are ten that bind living beings to *samsara*, the round of rebirths. But the word *samyutta* is also used in a more ordinary sense to mean simply things that are joined or “yoked” together, as when it is said, “Suppose, friend, a black ox and a white ox were yoked together by a single harness or yoke” (35.232; S IV 163,12-13). This is the meaning relevant to the present collection of texts. They are suttas—discourses ascribed to the Buddha or to eminent disciples—yoked or connected together. And what connects them, the “harness or yoke” (*damena vā yottena vā*), are the topics that give their titles to the individual chapters, the *samyuttas* under which the suttas fall.

**The Groundplan of the *Samyutta Nikāya***

Despite the immense dimensions of the work, the plan according to which it is constructed is fairly simple and straightforward. The *Samyutta Nikāya* that has come down in the Pāli tradition consists of five major *Vaggas*, parts or “books,” each of which corresponds to a single volume in the Pāli Text Society’s roman-script edition of the work. Between them, these five volumes contain fifty-six *samyuttas*, chapters based on unifying themes.¹ The longer *samyuttas* are in turn divided into subchapters, also called *vaggas*, while the smaller *samyuttas* can be considered to consist of a single *vagga* identical with the *samyutta* itself. Each *vagga*, in this sense, ideally contains ten suttas, though in actuality the number of suttas in a *vagga* can range from as few as five to as many as sixty. Thus we find the word *vagga*, literally “a group,” used to designate both the five major parts of the entire collection and the subordinate sections of the chapters.²

The two largest *samyuttas*, the *Khandhasamyputta* (22) and the *Saḷāyatanasamyutta* (35), are so massive that they employ still another unit of division to simplify organization. This is the *paññāsaka* or “set of fifty.” This figure is only an approximation, since the sets usually contain slightly more than fifty suttas; indeed, the Fourth Fifty of the *Saḷāyatanasamyutta* contains ninety-three suttas, among them a *vagga* of sixty! Most of these suttas, however, are extremely short, being merely variations on a few simple themes.

Unlike the suttas of the first two Nikāyas, the Digha and the Majjhima, the suttas of SN do not have proper names unanimously agreed upon by all the textual traditions. In the old ola leaf manuscripts the suttas follow one another without a clean break, and the divisions between suttas have to be determined by certain symbolic markings. Each *vagga* ends with a short mnemonic verse called the *uddana*, which sums up the contents of the *vagga* by means of key words representing its component suttas. In modern printed editions of SN these key words are taken to be the titles of the suttas and are placed at their head. As the *uddanas* often differ slightly between the Sinhalese and the Burmese textual traditions, with the PTS edition following now one and now the other, the names of the suttas also differ slightly between the several editions. Moreover, the most recent Burmese edition, that prepared at the Sixth Buddhist Council, sometimes assigns the suttas titles that are fuller and more meaningful than those derivable from the mnemonic verses. In this translation I have generally followed the Burmese edition.

The titles of the vaggas also occasionally differ between the traditions. Whereas the Burmese-script edition often names them simply by way of their numerical position—e.g., as “The First Subchapter” (*pahāthu vaggo*), etc.—the Sinhala-script Buddha Jayanti edition assigns them proper names. When the titles of the vaggas differ in this way, I have placed the numerical name given in the Burmese-script edition first, followed parenthetically by the descriptive name given in the Sinhala-script edition. The titles of the vaggas are without special significance and do not imply that all the suttas within that *vagga* are related to the idea expressed by the title. Often these titles are assigned merely on the basis of one sutta within the *vagga*, often the first, occasionally a longer or weightier sutta coming later. The grouping of suttas into vaggas also appears largely arbitrary, though occasionally several successive suttas deal with a common theme or exemplify an extended pattern.

In his commentaries to the Pāli Canon, Ācariya Buddhaghosa states that SN contains 7,762 suttas, but the text that has come down to us contains, on the system of reckoning used here, only 2,904 suttas.³ Due to minor differences in the method of distinguishing suttas, this figure differs slightly from the total of 2,889 counted by Léon Feer on the basis of his roman-script edition.
### Table 1

A Breakdown of the Samyutta Nikāya by Vaggas and Suttas  
(Feer’s sutta counts in *It* differing from my own are shown to the far right.)

<table>
<thead>
<tr>
<th>Samyutta</th>
<th>Vaggas</th>
<th>Suttas</th>
<th>Feer</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Part I:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Sagāthavagga</strong></td>
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<tr>
<td>1</td>
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<td>81</td>
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<td><strong>Nidānavagga</strong></td>
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#### General Introduction

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**Grand Total**: 232 2,904 2,889
Table 1 shows how these figures are arrived at, with the divisions into Vaggas, samyuttas, and vaggas; the variant figures counted by Feer are given next to my own. The fact that our totals differ so markedly from that arrived at by Buddhaghosa should not cause alarm bells to ring at the thought that some 63% of the original Samyutta has been irretrievably lost since the time of the commentaries. For the *Suttaṅgaṭṭaṁsi* (Suttaṅgaṭṭasī) commentary, itself provides us with a check on the contents of the collection at our disposal, and from this it is evident that there are no suttas commented on by Buddhaghosa that are missing from the Samyutta we currently possess. The difference in totals must certainly stem merely from different ways of expanding the vaggas treated elliptically in the text, especially in Part V. However, even when the formulaic abridgements are expanded to the full, it is difficult to see how the commentator could arrive at so large a figure.

The five major Vaggas or “books” of the Samyutta Nikāya are constructed according to different principles. The first book, the Sagathavagga, is unique in being compiled on the basis of literary genre. As the name of the Vagga indicates, the suttas in this collection all contain *gathās* or verses, though it is not the case (as Feer had assumed at an early point) that all suttas in SN containing verses are included in this Vagga. In many suttas of Part I, the prose setting is reduced to a mere framework for the verses, and in the first samyutta even this disappears so that the sutta becomes simply an exchange of verses, presumably between the Buddha and an interlocutor. The other four Vaggas contain major samyuttas concerned with the main doctrinal themes of early Buddhism, accompanied by minor samyuttas spanning a wide diversity of topics. Parts II, III, and IV each open with a large chapter devoted to a theme of paramount importance: respectively, the chain of causation (i.e., dependent origination, in SN 12), the five aggregates (22), and the six internal and external sense bases (35). Each of these Vaggas is named after its opening samyutta and also includes one other samyutta dealing with another important topic secondary to the main one: in Part II, the elements (14); in Part III, philosophical views (24); and in Part IV, feeling (36). The other samyuttas in each of these collections are generally smaller and thematically lighter, though within these we can also find texts of great depth and power.

Part V tackles themes that are all of prime importance, namely, the various groups of training factors which, in the post-canonical period, come to be called the thirty-seven aids to enlightenment (*sattatīṁsa bodhipakkhiyā dhammā*). The Vagga concludes with a saṁyutta on the original intuition around which the entire Dhamma revolves, the Four Noble Truths. Hence this book is called the Mahāvagga, the Great Book, though at one point it might have also been called the Maggaṇavagga, the Book of the Path (and indeed the Sanskrit version translated into Chinese was so named).

The organization of SN, from Parts II to V, might be seen as corresponding roughly to the pattern established by the Four Noble Truths. The Nidānavagga, which focuses on dependent origination, lays bare the causal genesis of suffering, and is thus an amplification of the second noble truth. The Khandhavagga and the Saḷāyatanavagga highlight the first noble truth, the truth of suffering; for in the deepest sense this truth encompasses all the elements of existence comprised by the five aggregates and the six internal and external sense bases (see 56:13, 14). The Asankhata-samyutta (43), coming towards the end of the Saḷūya-tanavagga, discusses the unconditioned, a term for the third noble truth, Nibbāna, the cessation of suffering. Finally, the Mahāvagga, dealing with the path of practice, makes known the way to the cessation of suffering, hence the fourth noble truth. If we follow the Chinese translation of the Skt Sampktzigama, the parallelism is still more obvious, for this version places the Khandhavagga first and the Saḷūya-tanavagga second, followed by the Nidānavagga, thus paralleling the first and second truths in their proper sequence. But this version assigns the Asaṅkhatasamyutta to the end of the Mahāvagga, perhaps to show the realization of the unconditioned as the fruit of fulfilling the practice.

I said above that what makes the suttas of this collection “connected discourses” are the themes that unite them into fixed samyuttas. These, which we might consider the “yokes” or binding principles, constitute the groundplan of the collection, which would preserve its identity even if the samyuttas had been differently arranged. There are fifty-six such themes, which I have distinguished into four main categories: doctrinal topics, specific persons, classes of beings, and types of persons. Of the two
The Samyutta Nikāya

The Samyutta Nikāya and the Saṃyuktāgama

The Pāli commentaries, and even the canonical Cullavagga, give an account of the First Buddhist Council which conveys the impression that the participating elders arranged the Sutta Piṭaka into essentially the form in which it has come down to us today, even with respect to the precise sequence of texts. This is extremely improbable, and it is also unlikely that the council established a fixed and final recension of the Nikāyas. The evidence to the contrary is just too massive. This evidence includes the presence in the canon of suttas that could only have appeared after the First Council (e.g., MN Nos. 84, 108, 124); signs of extensive editing internal to the suttas themselves; and, a weighty factor, the differences in content and organization...
between the Pāli Nikāyas and the North Indian Āgamas preserved in the Chinese Tripitaka. It is much more likely that what took place at the First Council was the drafting of a comprehensive scheme for classifying the suttas (preserved only in the memory banks of the monks) and the appointment of an editorial committee (perhaps several) to review the material available and cast it into a format conducive to easy memorization and oral transmission. Possibly too the editorial committee, in compiling an authorized corpus of texts, would have closely considered the purposes their collections were intended to serve and then framed their guidelines for classification in ways designed to fulfill these purposes. This is a point I will return to below. The distribution of the texts among groups of reciters (bhāṇakas), charged with the task of preserving and transmitting them to posterity, would help to explain the divergences between the different recensions as well as the occurrence of the same suttas in different Nikāyas.

Comparison of the Pāli SN with the Chinese Samyukta-nīla is particularly instructive and reveals a remarkable correspondence of contents arranged in a different order. I already alluded just above to some differences in organization, but it is illuminating to examine this in more detail. The Chinese version contains nine major Vaggas (following Anesaki, I use the Pāli terms and titles for consistency). The first is the Khandhavagga (our 111), the second the Saññayatanavagga (our 4), the third the Nidānavagga (our II), which latter also contains the Saccasamyutta (56) and the Vedanāsamyutta (36), departing markedly from SN in these allocations. Then follows a fourth part named Sāvaka-vagga, without a counterpart in the Pāli version but which includes among others the Sāriputta- (28), Moggallāna- (40), Lakkhaṇa- (19), Anuruddha- (52), and Cittasamyuttas (41). The fifth part, whose Pāli title would be Magga-vagga, corresponds to SN Mahāvagga (our V), but its sanyuttas are arranged in a sequence that follows more closely the canonical order of the sets making up the thirty-seven aids to enlightenment: Satipaṭṭhāna (47), Indriya (48), Bala (50), Bojjhāṅga (46), and Magga (45); this part also includes the Ānāpānasati- (54) and Satipaṭṭhānasamyuttas (55), while a series of small chapters at the end includes a Ānūnasamyutta (53) and an Asāṅkatāsamyutta (43). The sixth Vagga of the Samyuktāgama is without a Pāli parallel but contains the Opaṃmasamyutta (20) and a collection of suttas on sick persons which draws together texts distributed among various chapters of SN. Then, as the seventh book, comes the Sagāthavagga (our I), with twelve sanyuttas—all eleven of the Pāli version but in a different order and with the addition of the Bhikkhusamyutta (21), which in this recension must contain only suttas with verses. Finally comes a Buddhist or Tathāgatavagga, which includes the Kassapa- (16) and Gāmaṇisamyuttas (42), and an Assasamyutta, “Connected Discourses on Horses.” This last chapter includes suttas that in the Pāli Canon are found in the Āṅguttara Nikāya.

THE ROLE OF THE SAMYUTTA AMONG THE FOUR NIKĀYAS

Prevalent scholarly opinion, fostered by the texts themselves, holds that the principal basis for distinguishing the four Nikāyas is the length of their suttas. Thus the largest suttas are collected into the Dīgha Nikāya, the middle length suttas into the Majjhima Nikāya, and the shorter suttas are distributed between the Samyutta and the Āṅguttara Nikāyas, the former classifying its suttas thematically, the latter by way of the number of items in terms of which the exposition is framed. However, in an important groundbreaking study, Pāli scholar Joy Manné has challenged the assumption that length alone explains the differences between the Nikāyas. By carefully comparing the suttas of DN with those of MN, Manné concludes that the two collections are intended to serve two different purposes within the Buddha’s dispensation. In her view, DN was primarily intended for the purpose of propaganda, to attract converts to the new religion, and thus is aimed mainly at non-Buddhists favourably disposed to Buddhism; MN, in contrast, was directed inwards towards the Buddhist community and its purpose was to extol the Master (both as a real person and as an archetype) and to integrate monks into the community and the practice. Manné also proposes that “each of the first four Nikāyas came about in order to serve a distinct need and purpose in the growing and developing Buddhist community” (p. 73). Here we shall briefly address the question what purposes may have been behind the compilation of SN and AN, in contrast to the other two Nikāyas.
In approaching this question we might first note that the suttas of these two Nīkāyas provide only minimal circumstantial background to the delivery of the Buddha’s discourses. With rare exceptions, in fact, a background story is completely absent and the nidāna or “setting” simply states that the sutta was spoken by the Blessed One at such and such a locale. Thus, while DN and MN are replete with drama, debate, and narrative, with DN especially abounding in imaginative excursions, here this decorative framework is missing. In SN the whole setting becomes reduced to a single sentence, usually abbreviated to “At Sāvatthī, in Jeta’s Grove,” and by the fourth book even this disappears. Apart from the Sāgāthavagga, which is in a class of its own, the other four books of SN have little ornamentation. The suttas themselves are usually issued as direct proclamations on the doctrine by the Buddha himself; sometimes they take the form of consultations with the Master by a single monk or group of monks; occasionally they are framed as discussions between two eminent monks. Many suttas consist of little more than a few short sentences, and it is not unusual for them simply to ring the permutations on a single theme. When we reach Part V whole chains of suttas are reduced to mere single words in mnemonic verses, leaving to the reciter (or to the modern reader) the task of blowing up the outline and filling in the contents. This indicates that the suttas in SN (as also in AN) were, as a general rule, not targeted at outsiders or even at the newly converted, but were intended principally for those who had already turned for refuge to the Dhamma and were deeply immersed in its study and practice.

On the basis of its thematic arrangement, we might postulate that, in its most distinctive features as a collection (though certainly not in all particulars), SN was compiled to serve as the repository for the many short but pithy suttas disclosing the Buddha’s radical insights into the nature of reality and his unique path to spiritual emancipation. This collection would have served the needs of two types of disciples within the monastic order. One were the doctrinal specialists, those monks and nuns who were capable of grasping the deepest dimensions of wisdom and took upon themselves the task of clarifying for others the subtle perspectives on reality opened up by the Buddha’s teachings. Because SN brings together in its major san̄yuttas the many abstruse, profound, and delicately nuanced suttas on such weighty topics as dependent origination, the five aggregates, the six sense bases, the factors of the path, and the Four Noble Truths, it would have been perfectly suited for those disciples of intellectual bent who delighted in exploring the deep implications of the Dhamma and in explaining them to their spiritual companions. The second type of disciples for whom SN seems to have been designed were those monks and nuns who had already fulfilled the preliminary stages of meditative training and were intent on consummating their efforts with the direct realization of the ultimate truth. Because the suttas in this collection are vitally relevant to meditators bent on arriving at the undeceptive “knowledge of things as they really are,” they could well have formed the main part of a study syllabus compiled for the guidance of insight meditators.

With the move from SN to AN, a shift in emphasis takes place from comprehension to personal edification. Because the shorter suttas that articulate the philosophical theory and the main structures of training have found their way into SN, what has been left for inclusion in AN are the short suttas whose primary concern is practical. To some extent, in its practical orientation, AN partly overlaps with SN Mahāvagga, which treats the various groups of path factors. To avoid unnecessary duplication the redactors of the canon did not include these topics again in AN under their numerical categories, thereby leaving AN free to focus on those aspects of the training not incorporated in the repetitive sets. AN also includes a notable proportion of suttas addressed to lay disciples, dealing with the mundane, ethical, and spiritual concerns of life within the world. This makes it especially suitable as a text for the edification of the laity.

From this way of characterizing the two Nīkāyas, we might see SN and AN as offering two complementary perspectives on the Dhamma, both inherent in the original teaching. SN opens up to us the profound perspective reached through contemplative insight, where the familiar consensual world of persons and things gives way to the sphere of impersonal conditioned phenomena arising and perishing in accordance with laws of conditioning. This is the perspective on reality that, in the next stage in the evolution of Buddhist thought, will culminate in the Abhidhamma. Indeed, the connection between SN and the
Abhidhamma appears to be a close one, and we might even speculate that it was the nonsubstantalist perspective so prominent in SN that directly gave rise to the type of inquiry that crystallized in the Abhidhamma philosophy. The close relationship between the two is especially evident from the second book of the Pāli Abhidhamma Pīṭaka, the Vibhaṅga, which consists of eighteen treatises each devoted to the analysis of a particular doctrinal topic. Of these eighteen, the first twelve have their counterparts in SN.7 Since most of these treatises include a "Suttanta Analysis" (suttantabhājaniya) as well as a more technical "Abhidhamma Analysis" (abhidhammabhājaniya), it is conceivable that the Suttanta Analyses of the Vibhaṅga were the pramordial seeds of the Abhidhamma and that it was among the specialists in SN that the idea arose of devising a more technical expository system which eventually came to be called the Abhidhamma.

The Anguttara Nikāya serves to balance the abstract philosophical point of view so prominent in SN with an acceptance of the conventional world of consensual realities. In AN, persons are as a rule not reduced to mere collections of aggregates, elements, and sense bases, but are treated as real centres of living experience engaged in a heartfelt quest for happiness and freedom from suffering. The suttas of this collection typically address these needs, many dealing with the practical training of monks and a significant number with the everyday concerns of lay followers. The numerical arrangement makes it particularly convenient for use in formal instruction, and thus it could be easily drawn upon by senior monks when teaching their pupils and by preachers when preparing sermons for the lay community. AN is replete with material that serves both purposes, and even today within the living Theravāda tradition it continues to fulfil this dual function.

The preceding attempt to characterize each Nikāya in terms of a ruling purpose should not be understood to imply that their internal contents are in any way uniform. To the contrary, amidst a welter of repetition and redundancy, each displays enormous diversity, somewhat like organisms of the same genera that exhibit minute specific differences absolutely essential to their survival. Further, it remains an open question, particularly in the case of SN and AN, whether their blueprints were drawn up with a deliberate pedagogical strategy in mind or whether, instead, the method of arrangement came first and their respective tactical applications followed as a matter of course from their groundplans.

**Relationship with Other Parts of the Canon**

Due partly to the composition of the suttas out of blocks of standardized, transposable text called pericopes, and partly to common points of focus throughout the Sutta Pīṭaka, a considerable amount of overlapping can be discovered between the contents of the four Nikāyas. In the case of SN, parallels extend not only to the other three Nikāyas but to the Vinaya Pīṭaka as well. Thus we find three SN suttas of great importance also recorded in the Vinaya Mahāvagga, represented as the first three discourses given by the Buddha at the dawn of his ministry: the Dhammacakkaṃpavattana, the Anattalakkhana, and the Ādittapariyāya (56:11; 22:59; 35:28).8 In the Vinaya, too, there are parallels to the SN suttas on the Buddha’s encounters with Mara (4:4, 5), on his hesitation to teach the Dhamma (6:1), on his first meeting with Anāthapindika (10:8), on the secession of Devadatta (17:35), and on the tormented spirits seen by Mahāmoggallāna (19:1–21). While it is possible that both the Vinaya and SN received this material via separate lines of oral transmission, in view of the fact that the narrative portions of the Vinaya Pīṭaka appear to stem from a later period than the Nikāyas, we might conjecture that the redactors of the Vinaya drew freely upon texts preserved by the Samyutta reciters when composing the frameworks for the disciplinary injunctions.

SN includes as individual suttas material which, in DN, is embedded in larger suttas. The most notable instances of this are segments of the Mahāparinibbāna Sutta (e.g., at 6:15; 47:12; 51:10), but we find as well a few snippets shared by the Mahāsatipaṭṭhāna Sutta (47:1, 2; 45:8) and a short (cūla) version of the Mahāniddāna Sutta (12:60). The latter shares with its larger counterpart (DN No. 15) only the opening paragraph but thereafter diverges in a completely different direction. Again, any solution to the question of borrowing can only be hypothetical.

The compilers of the canon seem to have laid down stringent rules governing the allocation of texts between SN and AN,
intended to avoid extensive reduplication when a doctrinal theme is also a numerical set. Still, within the bounds set by that condition, a certain amount of overlapping has taken place between the two Nikāyas. They hold in common the suttas on Rohitassa’s search for the end of the world (2:26), on the lion’s roar (22:78), on the ten qualities of the stream-enterer (12:41 = 55:28), on the death of Kokārika (69–10), on the five hindrances (4655, but in AN without the section on the enlightenment factors), as well as several large blocks of text that in SN do not constitute separate suttas.

It is, however, between SN and MN that the boundary appears to have been the most permeable, for SN contains five whole suttas also found in MN (22:82; 35:87, 88, 121; 36:19), as well as the usual common text blocks. We cannot know whether this dual allocation of the suttas was made with the general consent of the redactors responsible for the whole Sutta Pitaka or came about because the separate companies of reciters responsible for the two Nikāyas each thought these suttas fitted best into their own collections. But in view of the fact that in SN several suttas appear in two samyuttas, thus even in the same Nikāya, the first alternative is not implausible. Suttas from SN have also found their way into the smaller works of the Khuddaka Nikāya—the Suttanipāta, the Udāna, and the Itivuttaka—while the correspondence between verses is legion, as can be seen from Concordance 1 (B).

**LITERARY FEATURES OF THE SAMYUTTA**

Of the four Nikāyas, SN seems to be the one most heavily subjected to “literary embellishment.” While it is possible that some of the variations stemmed from the Buddha himself, it also seems plausible that many of the more minute elaborations were introduced by the redactors of the canon. I wish to call attention to two distinctive features of the collection which bear testimony to this hypothesis. We might conveniently call them “template parallelism” and “auditor-setting variation.” The texts that exhibit these features are collated in Concordances 3 and 4 respectively. Here I will explain the principles that lie behind these editorial devices and cite a few notable examples of each.

Template parallels are suttas constructed in accordance with the same formal pattern but which differ in the content to which this pattern is applied. The template is the formal pattern or mould; the template sutta, a text created by applying this mould to a particular subject, the “raw material” to be moulded into a sutta. Template parallels cut across the division between samyuttas and show how the same formula can be used to make identical statements about different categories of phenomena, for example, about the elements, aggregates, and sense bases (dhatu, khandha, āyatana), or about path factors, enlightenment factors, and spiritual faculties (maggaṅga, bojjhāṅga, indriya). The recurrence of template parallels throughout SN gives us an important insight into the structure of the Buddha’s teaching. It shows that the teaching is constituted by two intersecting components: a formal component expressed by the templates themselves, and a material component provided by the entities that are organized by the templates. The application of the templates to the material components instructs us how the latter are to be treated. Thus we are made to see, from the template suttas, that the constituent factors of existence are to be understood with wisdom; that the defilements are to be abandoned; and that the path factors are to be developed.

The templates are in turn sometimes subsumed at a higher level by what we might call a paradigm, that is, a particular perspective offering us a panoramic overview of the teaching as a whole. Paradigms generate templates, and templates generate suttas. Thus all one need do to compose different suttas is to subject various types of material to the same templates generated by a single paradigm.

SN abounds in examples of this. One prevalent paradigm in the collection, central to the Dhamma, is the three characteristics of existence: impermanence (anicca), suffering (dukkha), and non-self (anattā). This paradigm governs whole series of suttas both in SN 22 and SN 35, the royal samyuttas of Parts III and IV, respectively; for it is above all the five aggregates and the six pairs of sense bases that must be seen with insight in order to win the fruits of liberation. The “three characteristics paradigm” generates four common templates: impermanent, etc., in the three times; the simple contemplation of impermanence, etc.; impermanent, etc., through causes and conditions; and, most critical in the Buddha’s soteriological plan, the “what is imper-
manent is suffering” template, which sets the three characteristics in relation to one another.

Another major paradigm is the triad of gratification, danger, and escape (assada, adinana, nissarana), which generates three templates. At AN I 258–60 we find these templates used to generate three suttas in which the material content is the world as a whole (loka). SN, apparently drawing upon certain ways of understanding the concept of the world, contains twelve suttas churned out by these templates—three each in the samyuttas on the elements and the aggregates (14:31–33; 22:26–28), and six in the samyutta on the sense bases (35:13–18; six because the internal and external sense bases are treated separately). This paradigm is in turn connected to another, on the qualities of true ascetics and brahmins, and together they give birth to three more recurrent templates on how true ascetics and brahmins understand things: by way of the gratification triad; by way of the origin pentad (the gratification triad augmented by the origin and passing away of things); and by way of the noble-truth tetrad (modelled on the Four Noble Truths: suffering, its origin, its cessation, and the way to its cessation). These templates generate suttas on the four elements, gain and honour, the five aggregates, feelings, and the faculties. The last template is also applied several times to the factors of dependent origination, but strangely they are all missing in the Saññatañanasamyutta.

The main cause of suffering, according to the Buddha, is craving (tanha), also known as desire and lust (chanda-raga). In SN the task of removing craving serves as a paradigm which generates another set of templates, arrived at by splitting and then recombining the terms of the compound: abandon desire, abandon lust, abandon desire and lust. These are each connected separately to whatever is impermanent, whatever is suffering, and whatever is nonself (intersecting with the three characteristics paradigm), thereby giving rise to nine templates. These are then extended to the aggregates and to the internal and external sense bases, generating respectively nine and eighteen suttas (22:137–45; 35:168–85).

Some templates must have emerged from the conversations into which the monks were drawn in their everyday lives, such as the one based on the question why the holy life is lived under the Blessed One (35:81, 152; 38:4; 45:5, 41–48). Part V, on the groups pertaining to the path, employs still new templates, though without a single dominant paradigm. Many of the templates occur in the repetition series, which are elaborated in full only in the Maggasamyutta and thereafter abbreviated in mnemonic verses. But more substantive templates generate suttas in the bodies of these samyuttas, which will be discussed at greater length in the introduction to Part V.

If we closely inspect the concordance of template parallels, we would notice that certain templates are not employed to generate suttas in domains where they seem perfectly applicable. Thus, as noted above, we do not find the “ascetics and brahmins” templates applied to the six sense bases, or the “noble and emancipating” template applied to the five spiritual faculties, or the “seven fruits and benefits” template applied to the four establishments of mindfulness. This raises the intriguing question whether these omissions were made by deliberate design, or because the applications were overlooked, or because suttas got lost in the process of oral transmission. To arrive at cogent hypotheses concerning this question we would have to compare the Pali recension of SN with the Chinese translation of the Samyuktagama, which would no doubt be a major undertaking requiring a rare combination of skills.

The second distinctive editorial technique of SN is what I call “auditor-setting variation.” This refers to suttas that are identical (or nearly identical) in content but differ in regard to the person to whom they are addressed, or in the protagonist involved (in a sutta involving a “plot”), or in the circumstances under which they are spoken. The most notable example of this device is the sutta on how a bhikkhu attains or fails to attain Nibbana, which occurs seven times (at 35:118, 119, 124, 125, 126, 128, 131), in exactly the same words, but addressed to different auditors, including the deva-king Sakka and the gandhabba Pañcasikha. As the Buddha must have reiterated many suttas to different inquirers, the question arises why this one was selected for such special treatment. Could it have been a way of driving home, to the monks, what they must do to win the goal of the holy life? Or were there more mundane motives behind the redundancy, such as a desire to placate the families of important lay supporters?

Under this category fall several instances where a sutta is
spoken by the Buddha a first time in response to a question from Ananda, a second time to Ananda on his own initiative, a third time in response to a question from a group of bhikkhus, and a fourth time to a group of bhikkhus on his own initiative (e.g., 36:15–18; 54:13–16). Again, the Radhasamyutta includes two vaggas of twelve suttas each identical in all respects except that in the first (23:23–34) Radha asks for a teaching while in the second (23:35–46) the Buddha takes the initiative in speaking.

A third literary embellishment, not quite identical with auditor-setting variation, is the inclusion of chains of suttas that ring the permutations on a simple idea by using different phrasing. Thus the Ditthisamyutta (24) contains four “trips” (gamana) on speculative views differing only in the framework within which the exposition of views is encased (partial exception being made of the first trip, which for some unclear reason lacks a series of views included in the other three). In the Vacchagottasamyutta (33), the wanderer so named approaches the Buddha five times with the same question, about the reason why the ten speculative views arise in the world, and each time the answer is given as not knowing one of the five aggregates; each question and answer makes a separate sutta. Not content with this much, the compilers of the canon seem to have felt obliged to make it clear that each answer could have been formulated using a different synonym for lack of knowledge. Thus the samyutta is built up out of ten variants on the first pentad, identical in all respects except for the change of synonyms. The Jhanasamyutta (34) exhibits still another literary flourish, the “wheel” (cakka) of permutations, whereby a chain of terms is taken in pairwise combinations, exhausting all possibilities.

**Technical Notes**

Here I will discuss a few technical matters pertaining to the translation, emphasizing particularly why my renderings here sometimes differ from those used in MLDB. For the sake of precision, I usually refer to SN by volume, page, and line numbers of Ee (Ee1 in references to Part I), and use the samyutta and sutta numbers only when the whole sutta is relevant.9

**The Repetitions**

Readers of the Pāli suttas are invariably irked, and sometimes dismayed, by the ponderous repetitiveness of the texts. In SN these are more blatant than in the other Nikayas, even to the extent that in whole vaggas the suttas might differ from one another only in regard to a single word or phrase. Besides this type of reiterative pattern, we also come across the liberal use of stock definitions, stereotyped formulas, and pericopes typical of the Nikayas as a whole, stemming from the period when they were transmitted orally. It is difficult to tell how much of the repetition stems from the Buddha himself, who as an itinerant teacher must have often repeated whole discourses with only slight variations, and how much is due to zealous redactors eager to ring every conceivable change on a single idea and preserve it for posterity. It is hard, however, not to suspect that the latter have had a heavy hand in the redaction of the texts.

To avoid excessive repetitiveness in the translation I have had to make ample use of elisions. In this respect I follow the printed editions of the Pāli texts, which are also highly abridged, but a translation intended for a contemporary reader requires still more compression if it is not to risk earning the reader’s wrath. On the other hand, I have been keen to see that nothing essential to the original text, including the flavour, has been lost due to the abridgement. The ideals of considerateness to the reader and fidelity to the text sometimes make contrary demands on a translator.

The treatment of repetition patterns in which the same utterance is made regarding a set of items is a perpetual problem in translating Pāli suttas. When translating a sutta about the five aggregates, for example, one is tempted to forgo the enumeration of the individual aggregates and instead turn the sutta into a general statement about the aggregates as a class. To my mind, such a method veers away from proper translation towards paraphrase and thus risks losing too much of the original text. My general policy has been to translate the full utterance in relation to the first and last members of the set, and merely to enumerate the intermediate members separated by ellipsis points. Thus, in a sutta about the five aggregates, I render the statement in full only for form and consciousness, and in between have “feeling
"perception ... volitional formations ...," implying thereby that the full statement likewise applies to them. With the bigger sets I often omit the intermediate terms, rendering the statement only for the first and last members.

This approach has required the frequent use of ellipsis points, a practice which also invites criticism. Several consulting readers thought I might improve the aesthetic appearance of the page (especially in Part IV) by rephrasing repetitive passages in a way that would eliminate the need for ellipsis points. I accepted this suggestion in regard to repetitions in the narrative framework, but in texts of straight doctrinal exposition I adhered to my original practice. The reason is that I think it an important responsibility of the translator, when translating passages of doctrinal significance, to show exactly where text is being elided, and for this ellipsis points remain the best tool at hand.

Dhamma

Rather than embark on the quest for a single English rendering that can capture all the meanings of this polyvalent Pāli word, I have settled for the more pragmatic approach of using different renderings intended to match its different applications. When the word denotes the Buddha’s teaching, I have retained the Pāli “Dhamma,” for even “teaching” fails to convey the idea that what the Buddha teaches as the Dhamma is not a system of thought original to himself but the fundamental principles of truth, virtue, and liberation discovered and taught by all Buddhas throughout beginningless time. This is the Dhamma venerated by the Buddhas of the past, present, and future, which they look upon as their own standard and guide (see 6:2). From an internal “emic” point of view, the Dhamma is thus more than a particular religious teaching that has appeared at a particular epoch of human history. It is the timeless law in which reality, truth, and righteousness are merged in a seamless unity, and also the conceptual expression of this law in a body of spiritual and ethical teachings leading to the highest goal, Nibbāna, which is likewise comprised by the Dhamma. The word “Dhamma,” however, can also signify teachings that deviate from the truth, including the erroneous doctrines of the “outside” teachers. Thus the Jain teacher Nigantha Nātaputta is said to “teach the Dhamma to his disciples” (IV 317,25)—certainly not the Buddha’s teaching.

In one passage I render Dhamma as “righteousness” (at the Se counterpart of IV 303,21). This is in the epithet dhammaratā used for a universal monarch, where “king of righteousness” fits better than “king of the Dhamma,” the significance the epithet has relative to the Buddha. The corresponding adjective, dhammika, is “righteous.”

When dhamma occurs as a general term of reference, often in the plural, I usually render it “things.” As such, the word does not bear the narrow sense of concrete material objects but includes literally every-thing, such as qualities, practices, acts, and relationships. Thus the four factors of stream-entry are, as dhammas, things; so too are the twelve factors of dependent origination, the five aggregates, the six pairs of sense bases, and the diverse practices leading to enlightenment. Used in the plural, dhammā can also mean teachings, and so I render it at III 225,9 foli., though the exact sense there is ambiguous and the word might also mean the things that are taught rather than the teachings about them. One expression occurring in two suttas (II 58,3-4; IV 328,21-22), imīnā dhammenā, can be most satisfactorily rendered “by this principle,” though here dhamma points to the Dhamma as the essential teaching. Again, at I 167,9 (= I 168,25, 173,10), we have dhamme sati, “when this principle exists,” a rule of conduct followed by the Buddha.

When plural dhammā acquire a more technical nuance, in contexts with ontological overtones, I render it “phenomena.” For instance, paṭicca-samuppādā dhammā are “dependently arisen phenomena” (II 26,7), and each of the five aggregates is loke lokadhamma, “a world-phenomenon in the world” that the Buddha has penetrated and taught (III 139,22 foli.). When the word takes on a more psychological hue, I render it “states.” The most common example of this is in the familiar pair kusalā dhammā, wholesome states, and akusalā dhammā, unwholesome states (found, for example, in the formula for right effort; V 9,17-27). The enlightenment factor dhammacariya-sambojjhāṅka is said to be nurtured by giving careful attention to pairs of contrasting mental states (among them wholesome and unwholesome states; V 66,18), and thus I render it “the enlightenment
factor of discrimination of states.” But since the dhammas investigated can also be the four objective supports of mindfulness (V 331–32), dhammacaro might have been translated “discrimination of phenomena.” Sometimes dhamma signifies traits of character more persistent than transient mental states; in this context I render it “qualities,” e.g., Mahākassapa complains that the bhikkhus “have qualities which make them difficult to admonish” (II 204,3–4).

As a sense base and element, the dhammāyatana and dhamma-dhātu are the counterparts of the manayatana, the mind base, and the manovinīpānadūtū, the mind-consciousness element. The appropriate sense here would seem to be that of ideas and mental images, but the commentaries understand dhammas in these contexts to include not only the objects of consciousness but its concomitants as well. Thus I translate it “mental phenomena,” which is wide enough to encompass both these aspects of experience. As the fourth satipāṭṭhāna, objective base of mindfulness, dhamma is often translated “mind-objects.” So I rendered it in MLDB, but in retrospect this seems to me unsatisfactory. Of course, any existent can become an object of mind, and thus all dhammas in the fourth satipāṭṭhāna are necessarily mind-objects; but the latter term puts the focus in the wrong place. I now understand dhammas to be phenomena in general, but phenomena arranged in accordance with the categories of the Dhamma, the teaching, in such a way as to lead to a realization of the essential Dhamma embodied in the Four Noble Truths.

Finally, -dhamma as a suffix has the meaning “is subject to” or “has the nature of.” Thus all dependently arisen phenomena are “subject to destruction, vanishing, fading away, and cessation” (khayadhamma, vayadhamma, viragadhamma, nirodhadhamma; II 26,9 foii). The five aggregates are “of impermanent nature, of painful nature, of selfless nature” (aniccadhamma, dukkhadhamma, anattadhamma; III 195–96).

Sānkheṭā

In MLDB I had changed Ven. Nāṇamoli’s experimental rendering of sankhāra as “determinations” back to his earlier choice, “formations.” Aware that this word has its own drawbacks, in preparing this translation I had experimented with several alter-

natives. The most attractive of these was “constructions,” but in the end I felt that this term too often led to obscurity. Hence, like the land-finding crow which always returns to the ship when land is not close by (see Visn 657; Pji 21:65), I had to fall back on “formations,” which is colourless enough to take on the meaning being imparted by the context. Sometimes I prefixed this with the adjective “volitional” to bring out the meaning more clearly.

Sankhāra is derived from the prefix sam (= con), “together,” and the verb karoti, “to make.” The noun straddles both sides of the active-passive divide. Thus sankhāras are both things which put together, construct, and compound other things, and the things that are put together, constructed, and compounded.

In SN the word occurs in five major doctrinal contexts:

(1) As the second factor in the formula of dependent origination, sankhāras are the kammically active volitions responsible, in conjunction with ignorance and craving, for generating rebirth and sustaining the forward movement of samsāra from one life to the next. Sānkheṭā is synonymous with kamma, to which it is etymologically related, both being derived from karoti. These sankhāras are distinguished as threefold by their channel of expression, as bodily, verbal, and mental (II 4,8–10, etc.); they are also divided by ethical quality into the meritorious, demeritorious, and imperturbable (II 82,9–13). To convey the relevant sense of sankhāra here I render the term “volitional formations.” The word might also have been translated “activities,” which makes explicit the connection with kamma, but this rendering would sever the connection with sankhāra in contexts other than dependent origination, which it seems desirable to preserve.

(2) As the fourth of the five aggregates, sankhāra is defined as the six classes of volitions (cha cetanākāya, III 60,25–28), that is, volition regarding the six types of sense objects. Hence again I render it volitional formations. But the sankhārakkhandha has a wider compass than the sankhāra of the dependent origination series, comprising all instances of volition and not only those that are kammically active. In the Abhidhamma Piṭaka and the commentaries the sankhārakkhandha further serves as an umbrella category for classifying all mental concomitants of consciousness apart from feeling and perception. It thus comes to include all wholesome, unwholesome, and variable mental
factors mentioned but not formally classified among the aggregates in the Sutta Pitaka.

(3) In the widest sense, sankhārā comprises all conditioned things, everything arisen from a combination of conditions. In this sense all five aggregates, not just the fourth, are sankhāras (see III 132,22-27), as are all external objects and situations (II 191,11-17). The term here is taken to be of passive derivation—denoting what is conditioned, constructed, compounded—hence I render it simply “formations,” without the qualifying adjective. This notion of sankāhāra serves as the cornerstone of a philosophical vision which sees the entire universe as constituted of conditioned phenomena. What is particularly emphasized about sankhāras in this sense is their impermanence. Recognition of their impermanence brings insight into the unreliable nature of all mundane felicity and inspires a sense of urgency directed towards liberation from saṃsāra (see 15:20; 22:96).

(4) A triad of sankhāras is mentioned in connection with the attainment of the cessation of perception and feeling: the bodily formation, the verbal formation, and the mental formation (IV 293,7-28). The first is in-and-out breathing (because breath is bound up with the body); the second, thought and examination (because by thinking one formulates the ideas one expresses by speech); the third, perception and feeling (because these things are bound up with the mind). Two of these terms—the bodily formation and the mental formation—are also included in the expanded instructions on mindfulness of breathing (V 311,21-22; 312,6-5).

(5) The expression padhānasankhāra occurs in the formula for the four iddhipādas, the bases for spiritual power. The text explains it as the four right kinds of striving (V 268,8-19). I render it “volitional formations of striving.” Though, strictly speaking, the expression signifies energy (viriya) and not volition (cetana), the qualifier shows that these formations occur in an active rather than a passive mode.

Apart from these main contexts, the word sankhāra occurs in several compounds—āyusankhāra (II 266,19; V 262,22-23), jītita-sankhāra (V 152,29-153,2) bhava-sankhāra (V 263,2)—which can be understood as different aspects of the life force.

The past participle connected with sankhāra is sankhata, which I translate “conditioned.” Unfortunately I could not render the two Pāli words into English in a way that preserves the vital connection between them: “formed” is too specific for sankhata, and “conditions” too wide for sankhāra (and it also encroaches on the domain of paccaya). If “constructions” had been used for sankhāra, sankhata would have become “constructed,” which preserves the connection, though at the cost of too stilted a translation. Regrettably, owing to the use of different English words for the pair, a critically important dimension of meaning in the suttas is lost to view. In the Pāli we can clearly see the connection: the sankhāras, the active constructive forces instigated by volition, create and shape conditioned reality, especially the conditioned factors classified into the five aggregates and the six internal sense bases; and this conditioned reality itself consists of sankhāras in the passive sense, called in the commentaries sankhata-sankhāra.

Further, it is not only this connection that is lost to view, but also the connection with Nibbāna. For Nibbāna is the asankhata, the unconditioned, which is called thus precisely because it is neither made by sankhāras nor itself a sankhāra in either the active or passive sense. So, when the texts are taken up in the Pāli, we arrive at a clear picture in fine focus: the active sankhāras generated by volition perpetually create passive sankhāras, the sankhata dhammas or conditioned phenomena of the five aggregates (and, indirectly, of the objective world); and then, through the practice of the Buddha’s path, the practitioner arrives at the true knowledge of conditioned phenomena, which disables the generation of active sankhāras, putting an end to the constructing of conditioned reality and opening up the door to the Deathless, the asankhata, the unconditioned, which is Nibbāna, final liberation from impermanence and suffering.

NĀMARŪPA

In MLDB, I also had changed Ven. Nāṇamoli’s “name-and-form” back to his earlier rendering, “mentality-materiality.” In some respects the latter is doctrinally more accurate, but it is also unwieldy, particularly when translating verse, and thus here I return to “name-and-form.” The compound was of pre-Buddhistic origins and is used in the Upanisads to denote the
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serving as a condition for name-and-form (I1 91,14-15); this differentiated manifestation of brahman, the nondual reality. For the sages of the Upaniṣads, nāmarūpa is the manifestation of brahman as multiplicity, apprehended by the senses as diversified appearances or forms, and by thought as diversified names or concepts (the assignment of names and concepts being understood as grounded in objective reality rather than as the end-product of a purely subjective process). The Buddha adopted this expression and invested it with a meaning consonant with his own system. Here it becomes the physical and cognitive sides of individual existence. In the expression bahiddhā nāmarūpa, “external name-and-form” (at II 24,2), we seem to find a vestige of the original meaning—the world as distinguished according to its appearances and names—but divested of the monistic implications.

In the Buddha’s system, rūpa is defined as the four great elements and the form derived from them. Form is both internal to the person (as the body with its senses) and external (as the physical world). The Nikāyas do not explain derived form (upādāya rūpaṁ), but the Abhidhamma analyses it into some twenty-four kinds of secondary material phenomena which include the sensitive substances of the sense faculties and four of the five sense objects (the tactile object is identified with three of the great elements—earth, heat, and air—which each exhibit tangible properties). Though I render nāma as name, this should not be taken too literally. Nāma is the assemblage of mental factors involved in cognition: feeling, perception, volition, contact, and attention (vedānā, saññā, cetanā, phassa, manasikāra; II 3,34-35). These are called “name” because they contribute to the process of cognition by which objects are subsumed under conceptual designs.

It should be noted that in the Nikāyas, nāmarūpa does not include consciousness (viññāna). Consciousness is its condition, and the two are mutually dependent, like two sheaves of reeds leaning one against the other (II 114,17-19). Consciousness can operate only in dependence on a physical body (rūpa) and in conjunction with its constellation of concomitants (nāma); conversely, only when consciousness is present can a compound of material elements function as a sentient body and the mental concomitants participate in cognition. Occasionally the texts speak of the “descent of consciousness” (viññāṇaṁ avakkanti)

Nibbāna, Parinibbāna

As is well known, nibbāna literally means the extinction of a fire. In popular works on Buddhism, nibbāna plain and simple is often taken to signify Nibbāna as experienced in life, parinibbāna Nibbāna attained at death. This is a misinterpretation. Long ago E.J. Thomas pointed out (possibly on the basis of a suggestion by E. Kuhn) that the prefix pari- converts a verb from the expression of a state into the expression of the achievement of an action, so that the corresponding noun nibbāna becomes the state of release, parinibbāna the attaining of that state.11 The distinction does not really work very well for the verb, as we find both parinibbbayati and nibbāyati used to designate the act of attaining release, but it appears to be fairly tenable in regard to the nouns. (In verse, however, we do sometimes find nibbāna used to denote the event, for example in the line pujotass’ eva nibbānam at v. 612c.) Words related to both nibbāna and parinibbāna designate both the attaining of release during life through the experience of full enlightenment, and the attaining of final release from conditioned existence through the breakup of the physical body of death. Thus, for instance, the verb parinibbbayati is commonly used to describe how a bhikkhu achieves release while alive (e.g., at II 82,20; III 54,3; IV 23,8-9, etc.) and also to indicate the passing away of the Buddha or an arahant (e.g., at I 158,23; V 161,25).

The past participle forms, nibbuta and parinibbuta, are from a different verbal root than the nouns nibbāna and parinibbāna. The former is from nir + t, the latter from nir + i. The noun appropriate to the participles is nibbuti, which occasionally occurs in the texts as a synonym for nibbāna but with a function that is
more evocative (of tranquillity, complete rest, utter peace) than systematic. (It seems no prefixed noun parinibbuti is attested to in Pāli.) At an early time the two verb forms were conflated, so that the participle parinibbuta became the standard adjective used to denote one who has undergone parinibbaṇa. Like the verb, the participle is used in apposition to both the living Buddha or arahant (I 121, 187,8) and the deceased one (I 122,13, 158,24). Possibly, however, parinibbuta is used in relation to the living arahant only in verse, while in prose its technical use is confined to one who has expired. In sutta usage, even when the noun parinibbaṇa denotes the passing away of an arahant (particularly of the Buddha), it does not mean “Nibbāna after death.” It is, rather, the event of passing away undergone by one who has already attained Nibbāna during life.

The suttas distinguish between two elements of Nibbāna: the Nibbāna element with residue (sa-upādiseṣa-nibbānādhatu) and the Nibbāna element without residue (anupādiseṣa-nibbānādhatu)—the residue (upādiseṣa) being the compound of the five aggregates produced by prior craving and kamma (It 38-39). The former is the extinction of lust, hatred, and delusion attained by the arahant while alive; the latter is the remainderless cessation of all conditioned existence that occurs with the arahant’s death. In the commentaries the two elements of Nibbāna are respectively called kilesaparinibbiṇa, the quenching of defilements at the attainment of arahantship, and khandhaparinibbiṇa, the quenching of the continuum of aggregates with the arahant’s demise. Though the commentaries treat the two Nibbāna elements and the two kinds of parinibbiṇa as interchangeable and synonymous, in sutta usage it may be preferable to see the two kinds of parinibbiṇa as the events which give access to the two corresponding Nibbāna elements. Parinibbiṇa, then, is the act of quenching; nībbāṇa, the state of quenchedness.

To explain the philology of a term is not to settle the question of its interpretation. What exactly is to be made of the various explanations of Nibbāna given in the Nikāyas has been a subject of debate since the early days of Buddhism, with the ground divided between those who regard it as the mere extinction of defilements and cessation of existence and those who understand it as a transcendent(al lokuttara) ontological reality. In SN some suttas explain Nibbāna as the destruction of lust, hatred, and delusion, which emphasizes the experiential psychological dimension; elsewhere it is called the unconditioned, which seems to place the stress on ontological transcendence. The Theravāda commentators regard Nibbāna as an unconditioned element. They hold that when Nibbāna is called the destruction of the defilements (of lust, hatred, and delusion, etc.) and the cessation of the five aggregates, this requires interpretation. Nibbāna itself, as an existent, is unborn, unmade, unbecome, unconditioned (see Ud 80–81). It is in dependence on this element (tam āgama), by arriving at it, that there takes place the destruction of the defilements and release from conditioned existence. Nibbāna itself, however, is not reducible to these two events, which are, in their actual occurrence, conditioned events happening in time. On this interpretation, the two Nibbāna elements are seen as stages in the full actualization of the unconditioned Nibbāna, not simply as two discrete events.

In the present work I leave nībbāṇa untranslated, for the term is too rich in evocative meaning and too defiant of conceptual specification to be satisfactorily captured by any proposed English equivalent. I translate parinibbiṇa as “final Nibbāna,” since the noun form usually means the passing away of an arahant (or the Buddha), final release from conditioned existence; sometimes, however, its meaning is ambiguous, as in the statement “the Dhamma [is] taught by the Blessed One for the sake of final Nibbāna without clinging (anupādāparinibbiṇattham)” (IV 48,78), which can mean either Nibbāna during life or the full cessation of existence.

The verb parinibbāyati perhaps could have been incorporated into English with “nibbanize,” which would be truest to the Pāli, but this would be too much at variance with current conventions. Thus when the verb refers to the demise of the Buddha or an arahant, I render it “attains final Nibbāna,” but when it designates the extinguishing of defilements by one who attains enlightenment, I render it simply “attains Nibbāna.” When the verb refers to the demise of the Buddha or an arahant, I render it “attains final Nibbāna,” but when it designates the extinguishing of defilements by one who attains enlightenment, I render it simply “attains Nibbāna.” We also find a personal noun form, parinibbiṇa, which I render “an attainer of Nibbāna,” as it can be construed in either sense. In prose the past participle parinibbuta, used as a doctrinal term, always occurs with reference to a deceased arahant and so it is translated “has attained final Nibbāna.” In verse, it can take on either meaning; when it describes a living arahant (or the
Buddha) I translate it more freely as “fully quenched.” The unprefixed form nibbuta does not always carry the same technical implications as parinibbuta, but can mean simply “peaceful, satisfied, at ease,” without necessarily establishing that the one so described has attained Nibbāna. At I 24.11 and II 279.8 it has this implication; at I 236.11 it seems to mean simply peaceful; at III 43, in the compound tadanānibbuta, it definitely does not imply Nibbāna, for the point there is that the monk has only approximated to the real attainment of the goal. Cognates of parinibbāna appear in colloquial speech with a nondoctrinal sense; for example, both parinibbāyati and parinibbuta are used to describe the taming of a horse (at MN I 446.8-10). But even here they seem to be used with a “loaded meaning,” since the horse simile is introduced to draw a comparison with a monk who attains arahantship.

**OTHER CHANGES**

In MLDB I rendered vitakka and vicāra respectively as “applied thought” and “sustained thought.” In this translation they become “thought” and “examination.” The latter is surely closer to the actual meaning of vicāra. When vitakka is translated as “thought,” however, a word of caution is necessary. In common usage, vitakka corresponds so closely to our “thought” that no other rendering seems feasible; for example, in kāmavitakka, sensual thought, or its opposite, nekkhammavitakka, thought of renunciation. When, however, vitakka and vicāra occur as constituents of the first jhāna, they do not exercise the function of discursive thinking characteristic of ordinary consciousness. Here, rather, vitakka is the mental factor with the function of applying the mind to the object, and vicāra the factor with the function of examining the object nondiscursively in order to anchor the mind in the object.

_Bhava_, in MLDB, was translated “being.” In seeking an alternative, I had first experimented with “becoming,” but when the shortcomings in this choice were pointed out to me I decided to return to “existence,” used in my earlier translations. _Bhava_, however, is not “existence” in the sense of the most universal ontological category, that which is shared by everything from the dishes in the kitchen sink to the numbers in a mathematical equation. Existence in the latter sense is covered by the verb _atthi_ and the abstract noun _atthita_. _Bhava_ is concrete sentient existence in one of the three realms of existence posited by Buddhist cosmology, a span of life beginning with conception and ending in death. In the formula of dependent origination it is understood to mean both (i) the active side of life that produces rebirth into a particular mode of sentient existence, in other words rebirth-producing kamma; and (ii) the mode of sentient existence that results from such activity.

_Sakkāya_ is a term for the five aggregates as a collective whole (III 159.10-13). The word is derived from _sat + kāya_, and literally means “the existing body,” the assemblage of existent phenomena that serve as the objective basis of clinging. Most translators render it “personality,” a practice I followed in MLDB (departing from Ven. Ānāmoli, who rendered it, too literally in my view, “embodiment”). But since, under the influence of modern psychology, the word “personality” has taken on connotations quite foreign to what is implied by sakkāya, I now translate it as “identity” (a suggestion made to me by Ven. Thanissaro Bhikkhu). Sakkāya-dīṭṭhi accordingly becomes “identity view,” the view of a self existing either behind or among the five aggregates.

_Nibbidā_, in MLDB, was translated “disenchantment.” However, the word or its cognates is sometimes used in ways which suggest that something stronger is intended. Hence I now translate the noun as “revulsion” and the corresponding verb _nibbindati_ as “to experience revulsion.” What is intended by this is not a reaction of emotional disgust, accompanied by horror and aversion, but a calm inward turning away from all conditioned existence as comprised in the five aggregates, the six sense bases, and the first noble truth. Revulsion arises from knowledge and vision of things as they really are (_yathābhūtaññadassana_), and naturally leads to dispassion (_virāga_) and liberation (_vimutti_; on the sequence, see 12:23).
NOTES TO GENERAL INTRODUCTION

1 The Burmese textual tradition of SN, followed by the Pali Text Society edition, counts fifty-six samyuttas, but the Sinhalese tradition counts fifty-four. The difference comes about because the Sinhalese tradition treats the Abhisamayasamyutta (our 13) as a subchapter of the Nidanamsamyutta (12), and the Vedanasamyutta (our 36) as a subchapter of the Salayatanasamyutta (35). Neither of these allocations seems justifiable, as these minor samyuttas have no explicit thematic connection with the topics of the larger samyuttas into which the Sinhalese tradition has incorporated them.

2 I use "Vagga" to refer to the major parts, and "vagga" to refer to the subchapters. Since the Oriental scripts in which the texts are preserved do not have distinct capital and lower case letters, they use the same word for both without orthographic differentiation.

3 Buddhaghosa’s figure is given at Sp I 18,9-10, Sv I 23,16-17, and Spk I 2,25-26.

4 Norman makes this point in Pāli Literature, p. 31.

5 For the arrangement of the Chinese Samyuktagama I rely on Anesaki, “The Four Buddhist Agamas in Chinese.”


7 The twelve chapters of the Vibhaṅga with counterparts in SN are as follows: (1) Khandhavibhaṅga (= SN 22); (2) Āyatana- (= 35); (3) Dhātu- (= 14); (4) Sacca- (= 56); (5) Indriya- (= 48); (6) Paṭicca-samuppāda- (= 12); (7) Satipaṭṭhāna- (= 47); (8) Sambappadhāna- (= 49); (9) Iddhipāda- (= 51); (10) Bojjhaṅga- (= 46); (11) Magga- (= 45); (12) Jhāna- (= 53).

8 My references here are all to SN (by samyutta and sutta). To find the parallels, use Concordance 2 (B), pp. 1984-85.

9 What follows partly overlaps with MLDB, pp. 52-58, but as my handling of certain terms differs from that of the earlier work, a full discussion is justified.

10 Norman takes a similar approach to his translation of dhamma in EV I. See his discussion of the word at EV I, n. to 2 (p. 118).
Part I

The Book with Verses

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Introduction

The Sagāṭhāvagga is so called because all the suttas in this book contain verses, at least one, usually more. The Vagga is divided into eleven saṃyuttas containing a total of 271 suttas. Most of these saṃyuttas are subdivided into several vaggas, usually of ten suttas each. In four saṃyuttas (3, 4, 6, 11), the last vaga contains only five suttas, half the standard number, and these are therefore called “pentads” (pañcika). Four saṃyuttas are not divided into separate vaggas (5, 8, 9, 10), and thus may be considered as made up of a single vaga. I have numbered the suttas consecutively within each saṃyutta starting from 1, with the number within the vaga given in parenthesis. The recent PTS edition of the Sagāṭhāvagga (Ee2) numbers the suttas consecutively through the entire collection, from 1 to 271.

The number of verses varies from edition to edition, depending on differences in readings and on alternative ways of grouping pādas or lines into stanzas; for a sequence of twelve pādas might be divided into either two stanzas of six lines each or three stanzas of four lines each. Ee2 is the only one that numbers the verses, and this edition has 945; of these I have not included three (vv. 70, 138, 815), for reasons explained in the notes (nn. 53, 96, 573). Many of the verses occur several times within the Saṃyutta Nikāya, usually within the Sagāṭhāvagga, occasionally elsewhere, as can be seen from Concordance 1 (A). The verses also have extensive parallels elsewhere in the Pāli Canon. A large number are shared by such texts as the Thera- and Therīgāthas, the Suttanipāta, the Dhammapada, and the Jātakas, as well as by the other Nikāyas. They are also quoted in para-canonical texts such as the Milindapaṇīha, the Petaṭopadesa, and
the Nettippakarana. A significant number have parallels in the vast corpus of non-Pāli Indian Buddhist literature, such as the Patna and Gândhārī Dharmapadas, the Udānavarga, the Mahāvastu, and even the much later Yogācārabhūmi. All these “external” parallels are shown in Concordance 1 (B). Doubtlessly some of the verses were not original to the suttas in our collection but belonged to the vast, free floating mass of Buddhist didactic verse which the compilers of the texts pinned down to specific contexts by providing them with narrative settings such as those found in the Sagathvagga.

Of the eleven samyuttas in this Vagga, eight revolve around encounters between the Buddha (or his disciples) and beings from other planes of existence. Since we will repeatedly run across beings from nonhuman planes in the other Vaggas too, a short summary of the Buddhist picture of the sentient universe will help us to identify them and to understand their place in early Buddhist cosmology. (See Table 3, which gives a visual representation of this cosmology.)

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### Table 3

The Thirty-One Planes of Existence according to Traditional Theravāda Cosmology (see CMA 5:3-7)

<table>
<thead>
<tr>
<th>Tier</th>
<th>Planes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The Formless Realm (4 planes)</strong></td>
<td></td>
</tr>
<tr>
<td>(31) Base of neither-perception-nor-nonperception</td>
<td></td>
</tr>
<tr>
<td>(30) Base of nothingness</td>
<td></td>
</tr>
<tr>
<td>(29) Base of infinity of consciousness</td>
<td></td>
</tr>
<tr>
<td>(28) Base of infinity of space</td>
<td></td>
</tr>
<tr>
<td><strong>The Form Realm (16 planes)</strong></td>
<td></td>
</tr>
<tr>
<td>Fourth jhāna plane: Five Pure Abodes</td>
<td></td>
</tr>
<tr>
<td>(27) Akaniṭṭha realm</td>
<td></td>
</tr>
<tr>
<td>(26) Clear-sighted realm</td>
<td></td>
</tr>
<tr>
<td>(25) Beautiful realm</td>
<td></td>
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<tr>
<td>(24) Serene realm</td>
<td></td>
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<tr>
<td>(23) Durable realm</td>
<td></td>
</tr>
<tr>
<td>Third jhāna plane</td>
<td></td>
</tr>
<tr>
<td>(22) Nonpercepient beings</td>
<td></td>
</tr>
<tr>
<td>(21) Devas of great fruit</td>
<td></td>
</tr>
<tr>
<td>Second jhāna plane</td>
<td></td>
</tr>
<tr>
<td>(20) Devas of steady aura</td>
<td></td>
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<tr>
<td>(19) Devas of measureless aura</td>
<td></td>
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<tr>
<td>(18) Devas of minor aura</td>
<td></td>
</tr>
<tr>
<td>First jhāna plane</td>
<td></td>
</tr>
<tr>
<td>(17) Devas of streaming radiance</td>
<td></td>
</tr>
<tr>
<td>(16) Devas of measureless radiance</td>
<td></td>
</tr>
<tr>
<td>(15) Devas of minor radiance</td>
<td></td>
</tr>
<tr>
<td><strong>The Sense-Sphere Realm (11 planes)</strong></td>
<td></td>
</tr>
<tr>
<td>Seven good destinations</td>
<td></td>
</tr>
<tr>
<td>Six sense-sphere heavenly realms</td>
<td></td>
</tr>
<tr>
<td>(11) Paraminmitavasavatti devas</td>
<td></td>
</tr>
<tr>
<td>(10) Nimmānarati devas</td>
<td></td>
</tr>
<tr>
<td>(9) Tūṣita devas</td>
<td></td>
</tr>
<tr>
<td>(8) Yāma devas</td>
<td></td>
</tr>
<tr>
<td>(7) Tāvatiṃsa devas</td>
<td></td>
</tr>
<tr>
<td>(6) Four Great Kings</td>
<td></td>
</tr>
<tr>
<td>Human realm</td>
<td></td>
</tr>
<tr>
<td>(5) Human realm</td>
<td></td>
</tr>
<tr>
<td>Four bad destinations</td>
<td></td>
</tr>
<tr>
<td>(4) Host of asuras</td>
<td></td>
</tr>
<tr>
<td>(3) Domain of ghosts</td>
<td></td>
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<tr>
<td>(2) Animal realm</td>
<td></td>
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<tr>
<td>(1) Hell realms</td>
<td></td>
</tr>
</tbody>
</table>

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The early Buddhist texts envisage a universe with three principal tiers subdivided into numerous planes. The lowest tier is the
sense-sphere realm (kāmadhātu), so called because the driving
force within this realm is sensual desire. The sense-sphere realm
(in the oldest cosmology) contains ten planes: the hells (niraya),
planes of extreme torment; the animal realm (tiracchānāyoni); the
domain of petas or ghosts (pettivisaya), shade-like spirits subject
to various kinds of misery; the human realm (manussaloka); and
six sense-sphere heavens (sagga) inhabited by the devas, celestial
beings who enjoy far greater happiness, beauty, power, and
glory than we know in the human realm. Later tradition adds
the asuravisaya, the domain of titans or antigods, to the bad
destinations, though in the Nikāyas they are depicted as occupying
a region adjacent to the Tavatimsa heaven, from which they
often launch invasions against the devas.

Above the sense-sphere realm is the form realm (rupadhātu),
where gross material form has vanished and only the subtler
kinds of form remain. The realm is divided into four main tiers
with several planes in each. The inhabitants of these planes are
also devas, though to distinguish them from the gods of the sens-
suous heavens they are usually called brahmās. The life spans in
the various brahmā planes increase exponentially, being far
longer than those in the sensuous heavens, and sensual desire
has largely abated. The prevalent mode of experience here is
meditative rather than sensory, as these planes are the ontologi-
cal counterparts of the four jhānas or meditative attain-
ments. They include the five “Pure Abodes” (suddhāvāsa), spheres of
rebirth accessible only to nonreturners.

Beyond the form realm lies an even more exalted sphere of
existence called the formless realm (ārupadhātu). The beings in
this realm consist solely of mind, without a material basis, as
physical form is here entirely absent. The four planes that make
up this realm, successively more subtle, are the ontological
counterparts of the four āruppas or formless meditative attain-
ments, after which they are named: the base of the infinity of
space, the base of the infinity of consciousness, the base of noth-
ingness, and the base of neither-perception-nor-nonperception.

The suttas often compress this elaborate cosmology into a sim-
pler scheme of five destinations (pāticagati): the hells, the animal
realm, the domain of ghosts, the human realm, and the deva
world. The last includes all the many deva planes of the three
realms. The first three are called the plane of misery (apāya-
bhūmi), the nether world (vinipāta), or the bad destinations (dugg-
gati); the human realm and the deva planes are collectively
called the good destinations (sugati). Rebirth into the plane of
misery is the fruit of unwholesome kamma, rebirth into the
good destinations the fruit of wholesome kamma. Beyond all
realms and planes of existence is the unconditioned, Nibbāna,
the final goal of the Buddha’s teaching.

1. Devatāsāmyutta

Devatā is an abstract noun based on deva, but in the Nikāyas it is
invariably used to denote particular celestial beings, just as the
English word “deity,” originally an abstract noun meaning the
divine nature, is normally used to denote the supreme God of
theistic religions or an individual god or goddess of polytheistic
faiths. Though the word is feminine, the gender comes from the
abstract suffix -tā and does not necessarily mean the devatās are
female. The texts rarely indicate their sex, though it seems they
can be of either sex and perhaps sometimes beyond sexual dif-
ferentiation.

For Buddhism the devas are not immortal gods exercising a
creative role in the cosmic process. They are simply elevated
beings, blissful and luminous, who had previously dwelt in the
human world but had been reborn in the celestial planes as the
fruit of their meritorious deeds. With rare exceptions they are
just as much in bondage to delusion and desire as human
beings, and they equally stand in need of guidance from the
Enlightened One. The Buddha is the “teacher of devas and
humans” (sattā devamanussānam), and though squarely estab-
lished in the human world he towers above the most exalted
deities by reason of his supreme wisdom and perfect purity.

The devas usually come to visit the Buddha in the deep still-
ness of the night, while the rest of the world lies immersed in
sleep. The Devatāsāmyutta gives us a record of their conversa-
tions. Sometimes the devas come to recite verses in praise of the
Master, sometimes to ask questions, sometimes to request
instruction, sometimes to win approval of their views, some-
times even to challenge or taunt him. On approaching they
almost always bow down to him in homage, for the Buddha is
their spiritual and moral superior. Not to bow down to him, as
some devas do (see 1:35), is provocative, a deliberate witholding of due respect.

Each of the four Nikāyas opens with a sutta of deep significance. Though the first sutta of SN is very short, it is rich in implications. In this case a devatā comes to the Buddha to ask how he “crossed the flood,” that is, how he attained deliverance, and in his reply the Buddha points to the “middle way” as the key to his attainment. This answer conveys the essential spirit of the Dhamma, which avoids all extremes in views, attitudes, and conduct. The commentary draws out the ramifications of the Buddha’s statement with a list of seven extremes, philosophical and practical, transcended by the middle way.

The following suttas in this samyutta cover a wide spectrum of subjects without any particular logic in their sequence. They range from the simple to the profound, from the commonplace to the sublime, from the humorous to the stern. The exchanges discuss such ethical practices as giving, service to others, and noninjury; the difficulties of renunciation and the life of meditation; the call for earnest effort; the sorrows of human existence and the need for deliverance. There are also suttas on the bliss and equanimity of the arahant, and a few which touch on his transcendental stature. In most suttas the prose portion serves no other function than to establish a framework for the conversation, which eventually falls away leaving only an exchange of verses with the speakers’ identities understood. But we occasionally find brief stories, such as that of the female devatā who tried to seduce the bhikkhu Samiddhi (1:20), or of the “faultfinding devas” who accused the Buddha of hypocrisy (1:35), or of the visit paid to the Buddha by a group of devas when his foot was injured by a stone splinter (1:38).

Usually the personal identity of the devatā is not revealed. An exception is the pair of suttas where the two Kokanadā sisters, daughters of the weather god Pajjunna, visit the Buddha and praise him and his Dhamma (1:39-40). Sometimes verses spoken by an anonymous deity recur elsewhere with the identity specified; for example, v. 22 reappears as v. 461, ascribed to Mára the Evil One; vv. 156–59 reappear as vv. 312–15, ascribed to Anātha-piṇḍika, the celestial reincarnation of the great philanthropist. It is also rare for the suttas to assign the devas to particular realms, but there are exceptions, such as those on the “extolling of the good” host of devas (satullapakāyikā devā; 1:31–34, etc.) and the one on the devas of the Pure Abodes (suddhamāsakāyikā devā; 1:37). The commentary, cited in the notes, often provides more background information.

When the devatā does not ask a question but voices an opinion, a contrast is usually established between the viewpoint of the deity, generally valid from within his or her limited horizons, and the viewpoint of the Buddha, who sees things far beyond the ken of the devas (see, e.g., vv. 3–6). Sometimes a group of devas express their opinions, which the Buddha surpasses with his own more profound contribution (vv. 78–84, 95–101). In several suttas the verses are not spoken in the context of a conversation but express the personal views of the deva, which the Buddha tacitly endorses (vv. 136–40), and two verses are simple paeans of praise to the Blessed One (vv. 147, 148). Beginning with v. 183, the suttas assume a standard format, with the devas posing a series of riddles which the Buddha answers to their satisfaction. A memorable example of this is the riddle about the type of killing that the Buddha approves of, to which the answer is the killing of anger (vv. 223–24). In one sutta we find a gentle touch of humour: a devatā has asked the Buddha a series of questions, apparently mundane in intent, but before the Blessed One can reply another devatā breaks in and gives his own answers, which remain at the mundane level. Then the Buddha replies, lifting the dialogue to the transcendent plane (vv. 229–31). Because of its varied content and the piquancy of its verses, within the Theravāda tradition, at least in Sri Lanka, the Devatāsamyutta is extremely popular as a source of texts to be drawn upon for sermons.

2. DEVAPUTTASAMYUTTA

The devaputas, or “sons of the devas,” are young devas newly arisen in their respective heavenly planes; devaduhitrīs, “daughters of the devas,” are also mentioned in the commentary but none appear in this samyutta. The commentary says these beings are reborn spontaneously in the laps of the devas. While the devatās in the preceding samyutta remain mostly anonymous, the young devas are always identified by name, and it is surprising to find that several of them—or at least their verses—
have already appeared in the Devatāsāmyutta (see 2:3, 4, 16, 19, 20, 21, 24, 27). This suggests that the dividing line between the two classes of deities is not a hard and fast one, just as the dividing line between an adult and an adolescent is not hard and fast. A relatively large proportion of the verses in this chapter focus on the monastic training, substantially more than in the Devatāsāmyutta. The texts themselves do not drop any hints as to why this should be so; at least there are none that are readily visible.

Several suttas raise points of special interest from a doctrinal perspective. We meet, for example, the young deva Dāmali who thought that the arahant must still “strive without weariness,” until the Buddha told him that the arahant had completed his task and need not strive further (2:5). The commentary says this sutta is almost unique in that the Buddha here does not speak in praise of effort. Again, we meet Tāyana, whose verses on exertion are applauded by the Blessed One and, the next morning, are commended by him to the monks (2:8). The two suttas on the capture of the moon god Candimā and the sun god Suriya include verses that must have functioned as charms for terminating lunar and solar eclipses (2:9, 10); in Sri Lanka they are included in the *Maha Pirit Pota*, “The Great Book of Protection,” made up of suttas and other chants recited for spiritual and physical protection. We also meet Subrahmā, whose single verse is one of the pithiest expressions in world literature of the anguish at the heart of the human condition (2:17). The story of Rohitassa, who tried to reach the end of the world by travelling, elicits from the Buddha a momentous reply about where the world and its end are ultimately to be found (2:26). In this sāmyutta we also meet two young devas named Veṇhu and Sīva (at 2:12 and 2:21), who may be early prototypes of the Indian gods Viśṇu and Śiva (the Sanskrit forms of their names); our text, however, apparently dates from a period before they became the chief deities of theistic devotional Hinduism. The last sutta in the chapter (2:30) introduces us to a group of young devas who were formerly disciples of the Buddha’s rivals on the Indian scene, Pūrṇa Kassapa, Makkhali Gosāla, and Nīgāṇṭha Nātaputta, teachers whose views had been unequivocally rejected by the Buddha. It is thus perplexing that their disciples should have been reborn in heaven, especially when the first two teachers propagated such doctrines as moral anarchism and fatalism. But the conclusion reached in the sutta is that such teachers were as far from the stature of true holy men as the jackal is from the lion.

3. Kosalasāmyutta

This chapter introduces us to King Pasenadi of Kosala. According to the Buddhist texts, Pasenadi was deeply devoted to the Buddha and often sought his counsel, though there is no record of him reaching any stage of awakening (and thus medieval Sri Lankan tradition holds that he was a bodhisatta, who does not attain enlightenment so that he might continue fulfilling the perfect virtues that culminate in Buddhahood). Pasenadi had been led to the Buddha by his wife, Queen Mallikā, whose devotion to the Master he had previously resented. The story of how Mallikā convinced him of the Buddha’s wisdom is related in MN No. 87; MN No. 89 gives us a moving account of the king’s last meeting with the Master when they were both in their eightieth year. The first sutta of the Kosalasāmyutta apparently records Pasenadi’s first meeting with the Blessed One, after his confidence had been aroused by Mallikā’s ruse. Here the Buddha is described as young, and when the king questions the claim that such a youthful ascetic can be perfectly enlightened, the Buddha replies with a series of verses that dispels the king’s doubts and inspires him to go for refuge.

Unlike the first two sāmyuttas, the present one employs substantial prose backgrounds to the verses, and often the stanzas merely restate metrically the moral of the Buddha’s discourse. Though the topics discussed are not especially profound, they are almost all relevant to the busy lay person faced with the difficult challenge of living a moral life in the world. Especially noteworthy is the stress they lay on the need to adhere unflinchingly to the path of rectitude amidst the world’s temptations. Several suttas (3:4, 5) show how easy it is to fall away from righteouse standards, especially in an age like the Buddha’s when, as in our own time, stiff competition for wealth, position, and power was driving hallowed ethical values out of circulation. The remedy against temptation is diligence (*appamāda*), and when the Buddha extols diligence to the king the word does not mean, as it does in a monastic context, constant devotion to
meditation, but persistence in the performance of meritorious deeds. For a man like Pasenadi, a happy rebirth rather than Nibbāna is the immediate goal.

The king’s conversation with Mallikā, in which they both admit they cherish themselves more than anyone else (3:8), elicits from the Buddha a verse which gives an ethical slant to a metaphysical thesis found in the Brhadāraṇyaka Upaniṣad, also occurring in a conversation between husband and wife, that of all things the self is the most precious. This raises the interesting question whether the close correspondence between the two is sheer coincidence (not impossible) or the result of a deliberate reworking by the Buddha of the old Upaniṣad. On another occasion we see the king display lack of acumen in his assessment of ascetics (3:11)—perhaps a hint that his commitment to the Dhamma was not unwavering—and the Buddha’s response offers astute counsel on how to judge a person’s character.

In this sāmyutta we even find, from the Master’s golden lips, enlightened advice for losing weight (3:12), while two other suttas provide an historical perspective on the conflict between Kosala and Magadha, with reflections on war and peace (3:14–15). Of timely interest is the Buddha’s verse explaining to the king that a woman can turn out better than a man (3:16). Elsewhere the Buddha rejects the idea, propagated by the brahmans, that birth is an important criterion of spiritual worth, stressing instead that the true marks of spiritual nobility are ethical purity and wisdom (3:24).

A theme that recurs throughout this sāmyutta is the inevitability of death and the inexorable operation of the law of kamma, which ensures that good and bad actions meet with due recompense. Beings pass from bright states to dark ones and from dark states to bright ones depending on their actions (3:21). All that we take with us when we die are our good and bad deeds, and thus we should be sure to accumulate merits, for in the next world these are “the support for living beings” (3:4, 20, 22). Among several texts on the inevitability of death, the most memorable is the last sutta in the chapter (3:25), with its startling parable of the mountains advancing from all quarters, crushing everything in their way.

4. MĀRASAMYUTTA

Māra is the Evil One of Buddhism, the Tempter and Lord of Sensuality bent on distracting aspirants from the path to liberation and keeping them trapped in the cycle of repeated birth and death. Sometimes the texts use the word “Māra” in a metaphysical sense, as representing the inward psychological causes of bondage such as craving and lust (22:63–65) and the external things to which we become bound, particularly the five aggregates themselves (23:11–12). But it is evident that the thought world of the suttas does not conceive Māra only as a personification of humankind’s moral frailty, but sees him as a real evil deity out to frustrate the efforts of those intent on winning the ultimate goal. The proof of this lies in his pursuit of the Buddha and the arahants after their enlightenment, which would not be credible if he were conceived of merely as a psychological projection.

The Mārasamyutta opens in the vicinity of the Bodhi Tree soon after the Buddha has attained the supreme enlightenment. Here Māra challenges the Blessed One’s claim to have reached the goal. He taunts him for abandoning the path of self-mortification (4:1), tries to frighten him by assuming horrific shapes (4:2), and seeks to break his equanimity by displaying beautiful and hideous forms (4:3). For the Buddha to triumph in these contests he need only call Māra’s bluff, to announce that he knows the adversary before him is none other than the Evil One. Then Māra must disappear, frustrated and mournful.

Māra also appears as the cynic who denies that mortals can attain perfect purity (4:4, 15). On several occasions he tries to confound the monks while they are listening to the Buddha speak, but each time the Buddha calls his number (4:16, 17/19). On another occasion Māra tries to tempt the Master with the lure of worldly power, but the Buddha staunchly rejects this (4:20). Especially impressive is the Godhika Sutta (4:23), where the bhikkhu Godhika, afflicted with an illness that obstructs his meditative progress, plans to take his own life. Māra presents himself before the Buddha, pleading with him to discourage his disciple from such folly, but the Master extols devotion to the goal even at the cost of life. At the end of the sutta Māra is searching vainly for the rebirth-consciousness of Godhika,
unaware that the monk had attained Nibbāna and expired "with consciousness unestablished."

The last two suttas in this saṃyutta take us back to the site of the enlightenment. Here we see first Māra and then Māra’s three daughters—Taṇhā, Arati, and Ragā (Craving, Discontent, and Lusting)—trying to find a point of vulnerability in the newly enlightened Buddha, but their efforts are in vain and they must depart disappointed (4:24, 25).

5. Bhikkhunisamāyutta

The Bhikkhunisamāyutta is a compilation of ten short suttas in mixed prose and verse, undivided into vaggas. The protagonists are all bhikkhunis, Buddhist nuns. Though several of its thirty-seven verses have parallels in the Therīgāthā (mentioned in the notes and Concordance 1 (B)), a substantial number are unique to this collection, while often the variations in roughly parallel versions are themselves of intrinsic interest. At least one nun in the Bhikkhunisamāyutta, Vajira, does not appear at all in the Therīgāthā, while the case of another nun, Selā, is problematic. A comparison between the two collections also brings to light some noteworthy differences in the ascription of authorship. Since SN and the Therīgāthā were evidently transmitted by different lines of reciters, it was only too easy for verses to break off from their original narrative setting and merge with a different background story connecting them to a different author.

All the ten suttas are constructed according to the same pattern, a direct confrontation between Māra and an individual nun. This structure probably accounts for the placement of the Bhikkhunisamāyutta immediately after the Mārasamāyutta. Each sutta of this collection begins with a nun going off by herself to pass the day in solitary meditation. Then Māra approaches her with a challenge—a provocative question or a taunt—intending to make her fall away from concentration. What Māra has failed to realize is that each of these nuns is an arahant who has seen so deeply into the truth of the Dhamma that she is utterly inaccessible to his wiles. Far from being flustered by Māra’s challenge, the nun promptly guesses her adversary’s identity and meets his challenge with a sharp retort.

In a dialogue that brings together the Lord of Sensuality with a solitary nun one might expect each of Māra’s overtures to be aimed at sexual seduction. This, however, is so only in several suttas. The actual themes of the discourses vary widely and expose us to a broad range of perspectives on the attitudes and insights of the renunciant life. The contrast between the allurement and misery of sensual pleasures is the theme of 5:1, 4, and 5. In all three cases the nuns sharply rebuke Māra with verses that reveal their utter indifference to his solicitations.

Māra’s dialogue with Somā (5:2) voices the ancient Indian prejudice that women are endowed with “mere two-fingered wisdom” and thus cannot attain Nibbāna. Somā’s rejoinder is a forceful reminder that enlightenment does not depend on gender but on the mind’s capacity for concentration and wisdom, qualities accessible to any human being who earnestly seeks to penetrate the truth. In 5:3, Māra approaches Kisāgotami, the heroine of the well-known parable of the mustard seed, trying to arouse her maternal instincts to beget another son. His challenge thus touches on sensuality only indirectly, his primary appeal being aimed at the feminine desire for children.

The last two suttas are philosophical masterpieces, compressing into a few tight stanzas insights of enormous depth and wide implications. When Māra challenges Selā with a question on the origins of personal existence, she replies with a masterly poem that condenses the whole teaching of dependent origination into three four-line stanzas adorned with an illuminating simile (5:9). He poses a similar problem to Vajira, who answers with a stunning exposition of the teaching of nonself, illustrating the composite nature of personal identity with the famous simile of the chariot (5:10).

Though set against a mythological background in an ancient world whose customs and norms seem so remote from our own, these poems of the ancient nuns still speak to us today through their sheer simplicity and uncompromising honesty. They need no ornamentation or artifice to convey their message, for they are sufficient in themselves to startle us with the clarity of unadorned truth.

6. Brahmāsamāyutta

Brahmā was the supreme deity of early Brahmanism, conceived
as the creator of the universe and venerated by the brahmins with sacrifices and rituals. Occasionally this conception of Brahman persists in the Buddhist canon, though as a target of criticism and satire rather than as an article of faith. In such contexts the word “brahma” is used as a proper name, often augmented to Mahabrahma, “Brahma the Great.” The Buddha reinterpreted the idea of brahma and transformed the single, all-powerful deity of the brahmins into a class of exalted gods dwelling in the form realm (rupadhātu) far above the sense-sphere heavens. Their abode is referred to as “the brahma world,” of which there are many, of varying dimensions and degrees of hegemony. Within their realm the brahmās dwell in companies, and Mahābrahma (or sometimes a brahma of a more personal name) is seen as the ruler of that company, complete with ministers and assembly. Like all sentient beings, the brahmās are impermanent, still tied to the round of rebirth, though sometimes they forget this and imagine themselves immortal.

The path to rebirth in the brahma world is mastery over the jhīnas, each of which is ontologically attuned to a particular level of the form realm (see Table 3). Sometimes the Buddha mentions the four “divine abodes” (brahmavihāra) as the means to rebirth in the brahma world. These are the “immeasurable” meditations on lovingkindness, compassion, altruistic joy, and equanimity (mettā, karunā, muditā, upekkhā).

The Nikāyas offer an ambivalent evaluation of the brahmās, as can be seen from the present sānyutta. On the one hand, certain brahmās are depicted as valiant protectors of the Buddha’s dispensation and devoted followers of the Master. But precisely because of their longevity and elevated stature in the cosmic hierarchy, the brahmās are prone to delusion and conceit; indeed, they sometimes imagine they are all-powerful creators of the universe. Perhaps this dual evaluation reflects the Buddha’s ambivalent attitude towards the brahmans: admiration for the ancient spiritual ideals of the brahmin life (as preserved in the expressions brahmacariya and brahmavihāra) coupled with rejection of the pretensions of the contemporary brahmans to superiority based on birth and lineage.

The most eminent of the brahmās devoted to the Buddha is Brahma Sahampati, who appears several times in SN. Soon after the enlightenment he descends from his divine abode and reappears before the Blessed One to beseech him to teach the Dhamma to the world (6:1). He applauds the Buddha’s reverence for the Dhamma (6:2), extols an arahant bhikkhu on alms round (6:3), reproaches the evil Devadatta (6:12), and shows up again at the Buddha’s parinibbāna, where he recites a verse of eulogy (6:15). He will also appear in other sānyuttas (at 11:17; 22:80; 47:18, 43; and 48:57).

Brahmās of the deluded type are epitomized by Brahma Baka, who imagined himself eternal and had to be divested of this illusion by the Master (6:4). On another occasion, an unnamed brahma imagined he was superior to the arahants, and the Buddha and four great disciples visited his realm to make him alter his views (6:5). We also witness a contest between a negligent brahma, stiff with pride, and two colleagues of his, devotees of the Buddha, who sweep away his illusions (6:6). The penultimate sutta shows a disciple of the past Buddha Sikhi awing a whole assembly of proud brahmās with his display of psychic powers (6:14). This sānyutta also relates the sad story of the monk Kokālaka, a cohort of Devadatta, who tried to defame the chief disciples Sāriputta and Moggallāna and had to reap the kammic result as a rebirth in hell (6:9-10). The last sutta in this collection, included here only because of Brahma Sahampati’s single verse, is a parallel of the death scene in the long Mahāparinibbāna Sutta of the Digha Nikāya.

7. BRĀHMANASĀNYUTTA

This sānyutta, recording the Buddha’s conversations with brahmans, contains two vaggas, each with a different unifying theme. In the first all the brahmans who come to the Buddha, often angry (7:1-4) or disdainful (7:7-9), are so deeply stirred by his words that they ask for ordination into the Sangha and “not long afterwards” attain arahantship. These suttas display the Buddha as the incarnation of patience and peace, capable of working, in those who would attack him, the miracle of transformation simply by his unshakable equanimity and impeccable wisdom. In this vagga we also see how the Buddha assessed the brahmin claim to superior status based on birth. He here interprets the word “brahmin” by way of its original meaning, as a
holy man, and on this basis redefines the true brahmin as the
arahant. The three Vedas which the brahmans revered and dili-
gently studied are replaced by the three vijjas or true knowl-
edges possessed by the arahant: knowledge of past births, of the
laws of kammic retribution, and of the destruction of the taints
(7:8). The last sutta adds a touch of humour, still recognizable
today, by depicting the contrast between the oppressive cares of
the household life and the untrammelled freedom of the life of
renunciation (7:10).

In the second vagga the brahmans come to challenge the
Buddha in still different ways, and again the Buddha rises to the
occasion with his inexhaustible wit and wisdom. In this vagga,
however, though the Buddha inspires in his antagonists a newly
won faith, the brahmin converts do not become monks but declare
themselves lay followers “who have gone for refuge for life.”

8. VAIGĪSASAMYUTTA

The bhikkhu Vaṅgisa was declared by the Buddha the foremost
disciple of those gifted with inspirational speech (paṭibhāna-
vantānam, at AN I 24,21). This title accrued to him on account of
his skill in composing spontaneous verse. His verses make up
the longest chapter in the Theragāthā, whose seventy-one verses
(Th 1209–79) closely correspond with those in the present
samyutta but lack the prose frameworks. Another poem by
Vaṅgisa, found at Sn II, 12, is not included in the present compi-
lation but does have a counterpart in the Theragāthā.

The verses of Vaṅgisa are not mere metrical aphorisms (as are
so many verses in this collection) but skilfully wrought poetic
compositions that can well claim an honoured place in early
Indian poetry. They also reveal, with unabashed honesty, the
trials and temptations which their author faced in his career as a
monk. Having an aesthetic bent of character and a natural
appreciation of sensuous beauty, Vaṅgisa must have gone
through a difficult struggle in his early days as a monk adjusting
to the strict discipline required of a bhikkhu, with its training in
sense restraint and vigilant control of the mind. The early suttas
in this chapter (8:1–4) speak of his battle against sensual lust, his
susceptibility to the charms of the opposite sex, and his firm
determination not to succumb but to continue bravely along the
path laid down by his Master. They also tell of his prodigity to
pride, no doubt based on his natural talent as a poet, and of his
endeavour to subdue this flaw of character. Later in his monas-
tic career, apparently after he gained a greater degree of self-
mastery, he often extolled the Buddha in verse, and on one occa-
sion the Blessed One requested him to compose extemporane-
ous verses (8:8). In other poems he praises the great disciples
Sāriputta, Moggallāna, and Konḍaññha (8:6, 9, 10). The last poem
in the samyutta, partly autobiographical, concludes with a de-
claration that the author has become an arahant equipped with
the three true knowledges and other spiritual powers (8:12).

9. VANASAMYUTTA

This samyutta consists of fourteen suttas most of which are con-
structed according to a stereotyped pattern. A bhikkhu is living
alone in a woodland thicket, where he should be meditating
ardently, but human weakness gets the better of him and causes
him to swerve from his religious duties. Then a devatā dwelling
in the thicket takes compassion on him and chides him in verse,
seeking to reawaken his sense of urgency. Apparently these
devatās are not celestial beings, like those we meet in the
Devatāsamyutta, but dryads or fairies, and they seem to be fem-
ine. On a few occasions the devatā errs in her assessment of
the bhikkhu’s behaviour. Thus in 9:2 the devatā comes to
reproach the bhikkhu for taking a nap, unaware he has already
attained arahantship, and in 9:8 for associating too closely with a
woman, again unaware the bhikkhu is an arahant (according to
the commentary). In 9:6, a devatā from the Tāvatiṃsa heaven
tries to persuade the Venerable Anuruddha to aspire for rebirth
in her realm, but he declares that he has ended the process of
rebirth and will never take another existence. The last sutta in
the chapter (9:14) also occurs in the Jātakas, interestingly with
the Bodhisatta in the role played here by the bhikkhu.

10. YAKKHASAMYUTTA

The yakkhas are fierce spirits inhabiting remote areas such as
forests, hills, and abandoned caves. They are depicted as of
hideous mien and wrathful temperament, but when given offer-
lings and shown respect they become benign and may protect people rather than harm them. Many of the shrines that dotted the North Indian countryside were built to honour the yakkhas and secure their favours. Though living in misery they have the potential for awakening and can attain the paths and fruits of the spiritual life.

The suttas in this chapter cover a wide range of topics. What unites them is not so much the content of the verses but their propagational function in showing the Buddha as the invincible sage who, by his skilful means, can tame and transform even the most violent and fearsome ogres, such as Suciloma (10:3) and Ālavaka (10:12). The samyutta also includes two charming tales of female yakkhas, famished spirits haunting the outskirts of Jeta's Grove, who are so deeply moved by the Buddha's sermons and the chanting of the monks that they turn over a new leaf and become pious lay devotees (10:6, 7). In this samyutta too we find the story of Anāthapiṇḍika's first meeting with the Buddha, which was abetted by friendly advice from a benevolent yakkha (10:8). In three suttas the yakkhas speak verses in praise of bhikkhunis (10:9–11).

11. SAKKASAMYUTTA

In the early Buddhist pantheon, Sakka is the ruler of the devas in the Tavatīṃsa heaven and also a follower of the Buddha. A long conversation between him and the Buddha, culminating in his attainment of stream-entry, is told in the Sakkapāṇha Sutta (DN No. 20). This samyutta does not report the Buddha's own encounters with Sakka, but gives (in the Buddha's words) accounts of Sakka's deeds and conversations. The suttas are thus presented as fables, but fables which always embody a moral message. The samyutta also includes the famous Dhajagga Sutta (11:3), in which the Buddha commends to the monks recollection of the Three Jewels—the Buddha, the Dhamma, and the Saṅgha—as an antidote to fear.

In Buddhist legend the Tavatīṃsa devas are perpetually being attacked by the asuras, the titans, beings of great physical prowess and violent ambition who seek to conquer them and take control of their domain. The Sakkasamyutta repeatedly pits Sakka in struggle against the leaders of the asuras, Vepacitti and Verocana. The two sides can be read as symbolizing alternative political philosophies. The asura leaders favour rule by force and retaliation against enemies; they rationalize aggression and extol the ethic of "might makes right." Sakka, in contrast, stands for rule by righteousness, patience towards aggressors, and the compassionate treatment of wrongdoers (11:4, 5, 8). Sakka and the devas honour sages and holy men, the asuras scorn them, and thus the sages help the devas but curse the asuras (11:9, 10).

In this samyutta Sakka appears as the ideal lay devotee. He earned his place as ruler of the devas, while he was still a human being, by fulfilling seven vows which embody the standards of the virtuous householder (11:11). His understanding of the Buddha's excellence is inferior to Brahmā Sahampati's (11:17), but in three suttas he eloquently proclaims the reasons for his devotion to the Buddha, the Saṅgha, and even devout householders (11:18–20). In the last three suttas, the Buddha holds up Sakka's patience and forgiveness as a model for the bhikkhus (11:23–25).
Homage to the Blessed One,
the Arahatta, the Perfectly Enlightened One

Chapter I

1 Devatāsāmyutta

Connected Discourses with Devatās

1 (1) Crossing the Flood

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park. Then, when the night had advanced, a certain devatā of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and said to him:

“How, dear sir, did you cross the flood?”

“By not halting, friend, and by not straining I crossed the flood.”

“But how is it, dear sir, that by not halting and by not straining I crossed the flood?”

“When I came to a standstill, friend, then I sank; but when I struggled, then I got swept away. It is in this way, friend, that by not halting and by not straining I crossed the flood.”

[The devatā:]

1 “After a long time at last I see
A brahmin who is fully quenched,
Who by not halting, not straining,
Has crossed over attachment to the world.”

[1] <1> PART I: The Book with Verses (Sagāthāvagga)

I. A REED

1 (1) Crossing the Flood

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park. Then, when the night had advanced, a certain devatā of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and said to him:

“How, dear sir, did you cross the flood?”

“By not halting, friend, and by not straining I crossed the flood.”

“But how is it, dear sir, that by not halting and by not straining I crossed the flood?”

“When I came to a standstill, friend, then I sank; but when I struggled, then I got swept away. It is in this way, friend, that by not halting and by not straining I crossed the flood.”

[The devatā:]

1 “After a long time at last I see
A brahmin who is fully quenched,
Who by not halting, not straining,
Has crossed over attachment to the world.”

[2] <2>
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This is what that devatā said.3 The Teacher approved. Then that devatā, thinking, “The Teacher has approved of me,” paid homage to the Blessed One and, keeping him on the right, disappeared right there. [2]

2 (2) Emancipation

<3> At Sāvatthī. Then, when the night had advanced, a certain devatā of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and said to him:

“Do you know, dear sir, emancipation, release, seclusion for beings?”

“I know, friend, emancipation, release, seclusion for beings.”

“But in what way, dear sir, do you know emancipation, release, seclusion for beings?”

[The Blessed One:]

2 “By the utter destruction of delight in existence,
By the extinction of perception and consciousness,
By the cessation and appeasement of feelings: <4>
It is thus, friend, that I know for beings—
Emancipation, release, seclusion.”

3 (3) Reaching

At Sāvatthī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

3 “Life is swept along, short is the life span;
No shelters exist for one who has reached old age.
Seeing clearly this danger in death,
One should do deeds of merit that bring happiness.”

[The Blessed One:]

4 “Life is swept along, short is the life span;
The stages of life successively desert us.11
Seeing clearly this danger in death,
A seeker of peace should drop the world’s bait.”

5 (5) How Many Must One Cut?

At Sāvatthī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

7 “How many must one cut, how many abandon,
And how many further must one develop?
When a bhikkhu has surmounted how many ties
Is he called a crosser of the flood?”

[The Blessed One:] <6>

8 “One must cut off five, abandon five,
And must develop a further five.
A bhikkhu who has surmounted five ties
Is called a crosser of the flood.”

6 (6) Awake

At Sāvatthī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

9 “How many are asleep when [others] are awake?
How many are awake when [others] sleep?”
By how many does one gather dust?
By how many is one purified?"

[The Blessed One:]
10 “Five are asleep when [others] are awake;
Five are awake when [others] sleep.
By five things one gathers dust,
By five things one is purified.”

7 (7) Not Penetrated

At Sāvatthi. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

11 “Those who have not penetrated things,
Who may be led into others’ doctrines,
Fast asleep, they have not yet awakened:
It is time for them to awaken.”

[The Blessed One:]
12 “Those who have penetrated things well,
Who cannot be led into others’ doctrines,
Those awakened ones, having rightly known,
Fare evenly amidst the uneven.”

8 (8) Utterly Muddled

At Sāvatthi. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

13 “Those who are utterly muddled about things,
Who may be led into others’ doctrines, <8>
Fast asleep, they have not yet awakened:
It is time for them to awaken.”

[The Blessed One:]
14 “Those who aren’t muddled about things,
Who cannot be led into others’ doctrines,
Those awakened ones, having rightly known,
Fare evenly amidst the uneven.”

9 (9) One Prone to Conceit

At Sāvatthi. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

15 “There is no taming here for one fond of conceit,
Nor is there sagehood for the unconcentrated:
Though dwelling alone in the forest, heedless,
One cannot cross beyond the realm of Death.”

[The Blessed One:]
16 “Having abandoned conceit, well concentrated,
With lofty mind, everywhere released: <9>
While dwelling alone in the forest, diligent,
One can cross beyond the realm of Death.”

10 (10) Forest

At Sāvatthi. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

17 “Those who dwell deep in the forest,
Peaceful, leading the holy life,
Eating but a single meal a day:
Why is their complexion so serene?”

[The Blessed One:]
18 “They do not sorrow over the past,
Nor do they hanker for the future.
They maintain themselves with what is present:
Hence their complexion is so serene.

19 “Through hankering for the future,
Through sorrowing over the past,
Fools dry up and wither away
Like a green reed cut down.”
Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Once in the past, bhikkhus, a certain devatā of the Tāvatimsa host was revelling in Nandana Grove, supplied and endowed with the five cords of celestial sensual pleasure, accompanied by a retinue of celestial nymphs. On that occasion he spoke this verse:

20 “They do not know bliss
Who have not seen Nandana,
The abode of the glorious male devas
Belonging to the host of Thirty.”

“When this was said, bhikkhus, a certain devatā replied to that devatā in verse:

21 “Don’t you know, you fool,
That maxim of the arahants?
Impermanent are all formations;
Their nature is to arise and vanish.
Having arisen, they cease:
Their appeasement is blissful.”

12 (2) Delight

At Sāvatthī. Standing to one side, that devatā recited this verse in the presence of the Blessed One: <12>

22 “One who has sons delights in sons,
One with cattle delights in cattle.
Acquisitions truly are a man’s delight;
Without acquisitions one does not delight.”

[The Blessed One:]
23 “One who has sons sorrows over sons,
One with cattle sorrows over cattle.
Acquisitions truly are a man’s sorrows;
Without acquisitions one does not sorrow.”

13 (3) None Equal to That for a Son

At Sāvatthī. Standing to one side, that devatā spoke this verse in the presence of the Blessed One:

24 “There is no affection like that for a son,
No wealth equal to cattle,
There is no light like the sun,
Among the waters the ocean is supreme.”

[The Blessed One:]
25 “There is no affection like that for oneself,
No wealth equal to grain,
There is no light like wisdom,
Among the waters the rain is supreme.”

14 (4) The Khattiya

26 “The khattiya is the best of bipeds,
The ox, the best of quadrupeds;
A maiden is the best of wives,
The first born, the best of sons.”

27 “The Buddha is the best of bipeds,
A steed, the best of quadrupeds;
An obedient woman is the best of wives,
A dutiful boy, the best of sons.”

15 (5) Murmuring

28 “When the noon hour sets in
And the birds have settled down,
The mighty forest itself murmurs:
How fearful that appears to me!”
29 “When the noon hour sets in 
And the birds have settled down, 
The mighty forest itself murmurs: 
How delightful that appears to me!”

16 (6) Drowsiness and Lethargy
30 “Drowsiness, lethargy, lazy stretching, <15> 
Discontent, torpor after meals: 
Because of this, here among beings, 
The noble path does not appear.”

31 “Drowsiness, lethargy, lazy stretching, 
Discontent, torpor after meals: 
When one dispels this with energy, 
The noble path is cleared.”

17 (7) Difficult to Practise
32 “The ascetic life is hard to practise 
And hard for the inept to endure, 
For many are the obstructions there 
In which the fool founders.”

33 “How many days can one practise the ascetic life 
If one does not rein in one’s mind? 
One would founder with each step 
Under the control of one’s intentions.”

34 “Drawing in the mind’s thoughts 
As a tortoise draws its limbs into its shell, <16> 
Independent, not harassing others, fully quenched, 
A bhikkhu would not blame anyone.”

18 (8) A Sense of Shame
35 “Is there a person somewhere in the world 
Who is restrained by a sense of shame, 
One who draws back from blame 
As a good horse does from the whip?”

36 “Few are those restrained by a sense of shame 
Who fare always mindful; 
Few, having reached the end of suffering, 
Fare evenly amidst the uneven.” [8] <17>

19 (9) A Little Hut
37 “Don’t you have a little hut? 
Don’t you have a little nest? 
Don’t you have any lines extended? 
Are you free from bondage?”

38 “Surely I have no little hut, 
Surely I have no little nest, 
Surely I have no lines extended, 
Surely I’m free from bondage.”

39 “What do you think I call a little hut? 
What do you think I call a little nest? 
What do you think I call lines extended? 
What do you think I call bondage?”

40 “It’s a mother that you call a little hut, 
A wife that you call a little nest, <18> 
Sons that you call lines extended, 
Craving that you tell me is bondage.”

41 “It’s good that you have no little hut, 
Good that you have no little nest, 
Good that you have no lines extended, 
Good that you are free from bondage.”

20 (10) Samiddhi

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Hot Springs Park. Then the Venerable Samiddhi, having risen at the first flush of dawn, went to the hot springs to bathe. Having bathed in the hot springs and come back out, he stood in one robe drying his limbs.
Then, when the night had advanced, a certain devatā of stunning beauty, illuminating the entire hot springs, approached the Venerable Samiddhi. Having approached, she stood in the air and addressed the Venerable Samiddhi in verse:

42 “Without having enjoyed you seek alms, bhikkhu,
You don’t seek alms after you’ve enjoyed.
First enjoy, bhikkhu, then seek alms:
Don’t let the time pass you by!” [9]

43 “I do not know what the time might be:
The time is hidden and cannot be seen.
Hence, without enjoying, I seek alms:
Don’t let the time pass me by!”

Then that devatā alighted on the earth and said to the Venerable Samiddhi: “You have gone forth while young, bhikkhu, a lad with black hair, endowed with the blessing of youth, in the prime of life, without having dallied with sensual pleasures. Enjoy human sensual pleasures, bhikkhu; do not abandon what is directly visible in order to pursue what takes time.”

“I have not abandoned what is directly visible, friend, in order to pursue what takes time. I have abandoned what takes time in order to pursue what is directly visible. [20] For the Blessed One, friend, has stated that sensual pleasures are time-consuming, full of suffering, full of despair, and the danger in them is still greater, while this Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.”

“But how is it, bhikkhu, that the Blessed One has stated that sensual pleasures are time-consuming, full of suffering, full of despair, and the danger in them is still greater? How is it that this Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise?”

“I am newly ordained, friend, not long gone forth, just recently come to this Dhamma and Discipline. I cannot explain it in detail. But that Blessed One, the Arahant, the Perfectly Enlightened One, is dwelling at Rājagaha in the Hot Springs Park. Approach that Blessed One and ask him about this matter.

As he explains it to you, so you should remember it.”

“It isn’t easy for us to approach that Blessed One, bhikkhu, as he is surrounded by other devatās of great influence. If you would approach him and ask him about this matter, we will come along too in order to hear the Dhamma.”

“Very well, friend,” the Venerable Samiddhi replied. Then he approached the Blessed One, paid homage to him, sat down to one side, [10] and reported his entire discussion with that devatā, [11] (verses 44–45, included in the report, repeat verses 42–43) adding: “If that devatā’s statement is true, venerable sir, then that devatā should be close by.”

When this was said, that devatā said to the Venerable Samiddhi: “Ask, bhikkhu! Ask, bhikkhu! For I have arrived.”

Then the Blessed One addressed that devatā in verse:

46 “Beings who perceive what can be expressed
Become established in what can be expressed.
Not fully understanding what can be expressed,
They come under the yoke of Death. [24]

47 “But having fully understood what can be expressed,
One does not conceive ‘one who expresses.’
For that does not exist for him
By which one could describe him.”

“If you understand, spirit, speak up.”

“I do not understand in detail, venerable sir, the meaning of what was stated in brief by the Blessed One. Please, venerable sir, let the Blessed One explain it to me in such a way that I might understand in detail the meaning of what he stated in brief.” [12]

[The Blessed One:]

48 “One who conceives ‘I am equal, better, or worse,’
Might on that account engage in disputes.
But one not shaken in the three discriminations
Does not think, ‘I am equal or better.’ [25]

“If you understand, spirit, speak up.”

“In this case too, venerable sir, I do not understand in detail ...
let the Blessed One explain it to me in such a way that I might understand in detail the meaning of what he stated in brief.”

[The Blessed One:]
49 “He abandoned reckoning, did not assume conceit,\(^{38}\)
He cut off craving here for name-and-form.
Though devas and humans search for him
Here and beyond, in the heavens and all abodes,
They do not find the one whose knots are cut,
The one untroubled, free of longing.

“If you understand, spirit, speak up.”
“T...
60 “One need not rein in the mind from everything
When the mind has come under control.
From whatever it is that evil comes,
From this one should rein in the mind.”47

25 (5) The Arahanf

61 “If a bhikkhu is an arahant,
Consummate, with taints destroyed,
One who bears his final body,
Would he still say, ‘I speak’?
And would he say, ‘They speak to me’?”48

62 “If a bhikkhu is an arahant, <31>
Consummate, with taints destroyed,
One who bears his final body,
He might still say, ‘I speak,’
And he might say, ‘They speak to me.’
Skilful, knowing the world’s parlance,
He uses such terms as mere expressions.”49

63 “When a bhikkhu is an arahant,
Consummate, with taints destroyed,
One who bears his final body,
Is it because he has come upon conceit
That he would say, ‘I speak,’
That he would say, ‘They speak to me’?”50

64 “No knots exist for one with conceit abandoned;
For him all knots of conceit are consumed.
Though the wise one has transcended the conceived, [15]
He still might say, ‘I speak,’ <32>
He might say too, ‘They speak to me.’
Skilful, knowing the world’s parlance,
He uses such terms as mere expressions.”51

26 (6) Sources of Light

65 “How many sources of light are in the world
By means of which the world is illumined?

66 “There are four sources of light in the world;
A fifth one is not found here.
The sun shines by day,
The moon glows at night,

67 And fire flares up here and there
Both by day and at night.
But the Buddha is the best of those that shine: <33>
He is the light unsurpassed.”

27 (7) Streams

68 “From where do the streams turn back?
Where does the round no longer revolve?
Where does name-and-form cease,
Stop without remainder?”

69 “Where water, earth, fire, and air,
Do not gain a footing:
It is from here that the streams turn back,
Here that the round no longer revolves;
Here name-and-form ceases,
Stop without remainder.”52

28 (8) Those of Great Wealth <34>

71 “Those of great wealth and property,
Even khattiyas who rule the country,
Look at each other with greedy eyes,
Insatiable in sensual pleasures.

72 Among these who have become so avid,
Flowing along in the stream of existence,
Who here have abandoned craving?
Who in the world are no longer avid?”54

73 “Having left their homes and gone forth,
Having left their dear sons and cattle,
Having left behind lust and hatred, <35>
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Having expunged ignorance—
The arahants with taints destroyed
Are those in the world no longer avid.” [16]

29 (9) Four Wheels

74 “Having four wheels and nine doors,
Filled up and bound with greed,
Born from a bog, O great hero!
How does one escape from it?” [55]

75 “Having cut the thong and the strap,
Having cut off evil desire and greed,
Having drawn out craving with its root:
Thus one escapes from it.” [56]

30 (10) Antelope Calves <36>

76 “Having approached you, we ask a question
Of the slender hero with antelope calves,
Greedless, subsisting on little food,
Wandering alone like a lion or nāga,
Without concern for sensual pleasures:
How is one released from suffering?” [57]

77 “Five cords of sensual pleasure in the world,
With mind declared to be the sixth:
Having expunged desire here,
One is thus released from suffering.” [58]

<37> IV. THE SATULLAPA HOST

31 (1) With the Good

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park. Then, when the night had advanced, a number of devatās belonging to the Satullapa host, of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. [59] Having approached, they paid homage to the Blessed One and stood to one side. [17]

Then one devatā, standing to one side, recited this verse in the presence of the Blessed One:

78 “One should associate only with the good; <38>
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
One becomes better, never worse.”

Then five other devatās in turn recited their verses in the presence of the Blessed One:

79 “One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
Wisdom is gained, but not from another.” [46]

80 “One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good, <39>
One does not sorrow in the midst of sorrow.”

81 “One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
One shines amidst one’s relations.”

82 “One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
Beings fare on to a good destination.”

83 “One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
Beings abide comfortably.” [61]

Then another devatā said to the Blessed One: “Which one, Blessed One, has spoken well?”
"You have all spoken well in a way. But listen to me too: [18]

84 "One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
One is released from all suffering."

This is what the Blessed One said. Elated, those devatas paid homage to the Blessed One and, keeping him on the right, they disappeared right there.

32 (2) Stinginess

On one occasion the Blessed One was dwelling at Sàvatthi in Jeta’s Grove, Anàthapiññika’s Park. Then, when the night had advanced, a number of devatas belonging to the Sallìapa host, of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.

Then one devata, standing to one side, recited this verse in the presence of the Blessed One:

85 “Through stinginess and negligence
A gift is not given.
One who knows, desiring merit, <40>
Should surely give a gift.”

Then another devata recited these verses in the presence of the Blessed One:

86 “That which the miser fears when he does not give
Is the very danger that comes to the nongiver.
The hunger and thirst that the miser fears
Afflict that fool in this world and the next.

87 “Therefore, having removed stinginess,
The conqueror of the stain should give a gift.53
Deeds of merit are the support for living beings
[When they arise] in the other world.”

Then another devata recited these verses in the presence of the Blessed One:

88 “They do not die among the dead
Who, like fellow travellers on the road,
Provide though they have but a little:
This is an ancient principle.64 <41>

89 “Some provide from the little they have,
Others who are affluent don’t like to give.
An offering given from what little one has
Is worth a thousand times its value.” [19]

Then another devata recited these verses in the presence of the Blessed One:

90 “The bad do not emulate the good,
Who give what is hard to give
And do deeds hard to do:
The Dhamma of the good is hard to follow.

91 “Therefore their destination after death
Differs for the good and the bad:
The bad go to hell,
The good are bound for heaven.”

Then another devata said to the Blessed One: “Which one, Blessed One, has spoken well?”

“You have all spoken well in a way. But listen to me too: <42>

92 “If one practises the Dhamma
Though getting on by gleaning,
If while one supports one’s wife
One gives from the little one has,
Then a hundred thousand offerings
Of those who sacrifice a thousand
Are not worth even a fraction
[Of the gift] of one like him.”65

Then another devata addressed the Blessed One in verse:
93 “Why does their sacrifice, vast and grand,
   Not share the value of the righteous one’s gift?
Why are a hundred thousand offerings
Of those who sacrifice a thousand
   Not worth even a fraction
 [Of the gift] of one like him?”

Then the Blessed One answered that devatā in verse:

94 “Since they give while settled in unrighteousness,
   Having slain and killed, causing sorrow,
Their offering—tearful, fraught with violence—
Shares not the value of the righteous one’s gift. <43>
That is why a hundred thousand offerings
Of those who sacrifice a thousand
   Are not worth even a fraction
 [Of the gift] of one like him.” [20]

33 (3) Good

At Sāvatthi. Then, when the night had advanced, a number of devatās belonging to the Satullapa host, of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.

Then one devatā, standing to one side, uttered this inspired utterance in the presence of the Blessed One:

   “Good is giving, dear sir!”

95 “Through stinginess and negligence
   A gift is not given.
One who knows, desiring merit,
Should surely give a gift.”

Then another devatā uttered this inspired utterance in the presence of the Blessed One:

   “Good is giving, dear sir!”

96 “Some provide from what little they have,
   Others who are affluent don’t like to give.
An offering given from what little one has
   Is worth a thousand times its value.”

Then another devatā uttered this inspired utterance in the presence of the Blessed One:

   “Good is giving, dear sir!
   Even when there’s little, giving is good. <44>
   And further:
   When done with faith too, giving is good.

97 “Giving and warfare are similar, they say:
   A few good ones conquer many.
If one with faith gives even a little,
   He thereby becomes happy in the other world.”66

Then another devatā uttered this inspired utterance in the presence of the Blessed One:

   “Good is giving, dear sir!
   Even when there’s little, giving is good. [21]
   When done with faith too, giving is good.
   And further:
   The gift of a righteous gain is also good. <45>

98 “When he gives a gift of a righteous gain
   Obtained by exertion and energy,
Having passed over Yama’s Vetaranī River,
   That mortal arrives at celestial states.”67

Then another devatā uttered this inspired utterance in the presence of the Blessed One:

   “Good is giving, dear sir!
   Even when there’s little, giving is good.
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When done with faith too, giving is good;
The gift of a righteous gain is also good.
And further:
Giving discriminately too is good.68

99 “Giving discriminately is praised by the Fortunate One—
Here in the world of the living.
What is given to them bears great fruit
Like seeds sown in a fertile field.”

Then another devatā uttered this inspired utterance in the
presence of the Blessed One:

“Good is giving, dear sir!
Even when there’s little, giving is good.
When done with faith too, giving is good;
The gift of a righteous gain is also good.
Giving with discretion too is good.
And further:
Restraint towards living beings is also good.

100 “One who fares harming no living beings
Does no evil from fear of others’ censure.
In that they praise the timid, not the brave,
For out of fear the good do no evil.”

Then another devatā said to the Blessed One: [22] “Which one,
Blessed One, has spoken well?”
“You have all spoken well in a way. But listen to me too:

101 “Surely giving is praised in many ways,
But the path of Dhamma surpasses giving.
For in the past and even long ago,
The good and wise ones attained Nibbāna.”69

[Another devatā:] “Misery is born of desire; suffering is born
of desire. By the removal of desire, misery is removed; by the
removal of misery, suffering is removed.”71

[The Blessed One:] “They are not sense pleasures, the world’s pretty things:
Man’s sensuality is the intention of lust. <48>
The pretty things remain as they are in the world
But the wise remove the desire for them.23 [23]

104 “One should discard anger, cast off conceit,
Transcend all the fetters.
No sufferings torment one who has nothing,
Who does not adhere to name-and-form.73

105 “He abandoned reckoning, did not assume conceit;
He cut off craving here for name-and-form.
Though devas and humans search for him
Here and beyond, in the heavens and all abodes,
They do not find the one whose knots are cut,
The one untroubled, free of longing.”

106 “If devas and humans have not seen
The one thus liberated here or beyond,”
[said the Venerable Mogharāja],

On one occasion the Blessed One was dwelling at Sāvatthi in
Jeta’s Grove, Anāthapiṇḍika’s Park. Then, when the night had
“Are they to be praised who venerate him, 
The best of men, faring for the good of humans?” 74 <49>

107 “Those bhikkhus too become worthy of praise, 
[Mogharaṇa,] said the Blessed One, 
“Who venerate him, the one thus liberated. 
But having known Dhamma and abandoned doubt, 
Those bhikkhus become even surmounters of ties.” 75

35 (5) Faultfinders

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then, when the night had advanced, a number of “faultfinding” devatās, of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One and stood in the air. 76 [24]

Then one devatā, standing in the air, recited this verse in the presence of the Blessed One:

108 “If one shows oneself in one way 
While actually being otherwise, 
What one enjoys is obtained by theft 
Like the gains of a cheating gambler.” 77

[Another devatā:] <50>

109 “One should speak as one would act; 
Don’t speak as one wouldn’t act. 
The wise clearly discern the person 
Who does not practise what he preaches.”

[The Blessed One:]

110 “Not by mere speech nor solely by listening 
Can one advance on this firm path of practice 
By which the wise ones, the meditators, 
Are released from the bondage of Māra.

111 “Truly, the wise do not pretend, 
For they have understood the way of the world. 
By final knowledge the wise are quenched: 
They have crossed over attachment to the world.”

Then those devatās, having alighted on the earth, prostrated themselves with their heads at the Blessed One’s feet and said to the Blessed One: <51> “A transgression overcame us, venerable sir, being so foolish, so stupid, so unskilful that we imagined we could assail the Blessed One. Let the Blessed One pardon us for our transgression seen as such for the sake of restraint in the future.”

Then the Blessed One displayed a smile. 78 Those devatās, finding fault to an even greater extent, then rose up into the air. One devatā recited this verse in the presence of the Blessed One:

112 “If one does not grant pardon 
To those who confess transgression, 
Angry at heart, intent on hate, 
One strongly harbours enmity.”

[The Blessed One:] <52>

113 “If there was no transgression, 
If here there was no going astray, 
And if enmities were appeased, 
Then one would be faultless here.” 79

[A devatā:]

114 “For whom are there no transgressions? 
For whom is there no going astray? 
Who has not fallen into confusion? 
And who is the wise one, ever mindful?” [25]

[The Blessed One:]

115 “The Tathāgata, the Enlightened One, 
Full of compassion for all beings: 
For him there are no transgressions, 
For him there is no going astray; 
He has not fallen into confusion, 
And he is the wise one, ever mindful.

116 “If one does not grant pardon 
To those who confess transgression, <53> 
Angry at heart, intent on hate, 
One strongly harbours enmity.
In that enmity I do not delight,  
Thus I pardon your transgression.”

36 (6) Faith

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park. Then, when the night had advanced, a number of devatās belonging to the Satullapa host, of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.

Then one devatā, standing to one side, recited this verse in the presence of the Blessed One:

117 “Faith is a person’s partner;  
If lack of faith does not persist,  
Fame and renown thereby come to him, <54>  
And he goes to heaven on leaving the body.”

Then another devatā recited these verses in the presence of the Blessed One:

118 “One should discard anger, cast off conceit,  
Transcend all the fetters.  
No ties torment one who has nothing,  
Who does not adhere to name-and-form.”

Another devatā:

119 “Foolish people devoid of wisdom  
Devote themselves to negligence.  
But the wise man guards diligence  
As his foremost treasure.

120 “Do not yield to negligence,  
Don’t be intimate with sensual delight.  
For the diligent ones, meditating,  
Attain supreme happiness.” [26]

37 (7) Concourse <55>

Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Great Wood together with a great Saṅgha of bhikkhus, with five hundred bhikkhus all of whom were arahants. And the devatās from ten world systems had for the most part assembled in order to see the Blessed One and the Bhikkhu Saṅgha. Then the thought occurred to four devatās of the host from the Pure Abodes: “This Blessed One is dwelling among the Sakyans at Kapilavatthu in the Great Wood together with a great Saṅgha of bhikkhus, with five hundred bhikkhus all of whom are arahants. And the devatās from ten world systems have for the most part assembled in order to see the Blessed One and the Bhikkhu Saṅgha. Let us also approach the Blessed One and, in his presence, each speak our own verse.”

Then, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, those devatās disappeared from among the devas of the Pure Abodes and reappeared before the Blessed One. Then those devatās paid homage to the Blessed One and stood to one side. Standing to one side, one devatā recited this verse in the presence of the Blessed One:

121 “A great concourse takes place in the woods,  
The deva hosts have assembled.  
We have come to this Dhamma concourse  
To see the invincible Saṅgha.”

Then another devatā recited this verse in the presence of the Blessed One:

122 “The bhikkhus there are concentrated;  
They have straightened their own minds.  
Like a charioteer who holds the reins,  
The wise ones guard their faculties.” [27]

Then another devatā recited this verse in the presence of the Blessed One:

123 “Having cut through barrenness, cut the cross-bar,
Having uprooted Indra’s pillar, unstirred,
They wander about pure and stainless,
Young nāgas well tamed by the One with Vision.”

Then another devatā recited this verse in the presence of the Blessed One:

124 “Those who have gone to the Buddha for refuge
Will not go to the plane of misery.
On discarding the human body,
They will fill the hosts of devas.”

38 (8) The Stone Splinter

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Maddakucchi Deer Park. Now on that occasion the Blessed One’s foot had been cut by a stone splinter. Severe pains assailed the Blessed One—bodily feelings that were painful, racking, sharp, piercing, harrowing, disagreeable. But the Blessed One endured them, mindful and clearly comprehending, without becoming distressed. Then the Blessed One had his outer robe folded in four, and he lay down on his right side in the lion posture with one leg overlapping the other, mindful and clearly comprehending.

Then, when the night had advanced, seven hundred devatās belonging to the Satullapa host, of stunning beauty, illuminating the entire Maddakucchi Deer Park, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.

Then one devatā, standing to one side, uttered this inspired utterance in the presence of the Blessed One: [28] “The ascetic Gotama is indeed a nāga, sir! And when bodily feelings have arisen that are painful, racking, sharp, piercing, harrowing, disagreeable, through his nāga-like manner he endures them, mindful and clearly comprehending, without becoming distressed.”

Then another devatā uttered this inspired utterance in the presence of the Blessed One: “The ascetic Gotama is indeed a thoroughbred, sir! And when bodily feelings have arisen that are painful ... disagreeable, through his thoroughbred manner he endures them, mindful and clearly comprehending, without becoming distressed.”

Then another devatā uttered this inspired utterance in the presence of the Blessed One: “The ascetic Gotama is indeed a chief bull, sir! And when bodily feelings have arisen that are painful ... disagreeable, through his chief bull’s manner he endures them, mindful and clearly comprehending, without becoming distressed.”

Then another devatā uttered this inspired utterance in the presence of the Blessed One: “The ascetic Gotama is indeed a beast of burden, sir! And when bodily feelings have arisen that are painful ... disagreeable, through his beast-of-burden’s manner he endures them, mindful and clearly comprehending, without becoming distressed.”

Then another devatā uttered this inspired utterance in the presence of the Blessed One: “The ascetic Gotama is indeed tamed, sir! And when bodily feelings have arisen that are painful ... disagreeable, through his tamed manner he endures them, mindful and clearly comprehending, without becoming distressed.”

Then another devatā uttered this inspired utterance in the presence of the Blessed One: “See his concentration well developed and his mind well liberated—not bent forward and not bent back, and not blocked and checked by forceful suppression! If anyone would think such a one could be violated—such a nāga of a man, such a lion of a man, such a thoroughbred of a man, such a chief bull of a man, such a beast of burden of a man, such a tamed man—what is that due to apart from lack of vision?”

Though brahmins learned in the five Vedas
Practise austerities for a hundred years,
Their minds are not rightly liberated:
Those of low nature do not reach the far shore.
126 They founder in craving, bound to vows and rules, 
Practising rough austerity for a hundred years, 
But their minds are not rightly liberated: 
Those of low nature do not reach the far shore.

127 There is no taming here for one fond of conceit, 
Nor is there sagehood for the unconcentrated: 
Though dwelling alone in the forest, heedless, <61> 
One cannot cross beyond the realm of Death.

128 Having abandoned conceit, well concentrated, 
With lofty mind, everywhere released: 
While dwelling alone in the forest, diligent, 
One can cross beyond the realm of Death.

39 (9) Pajjunna’s Daughter (1)

Thus have I heard. On one occasion the Blessed One was dwelling at Vesali in the Great Wood in the Hall with the Peaked Roof. Then, when the night had advanced, Kokanadā, Pajjunna’s daughter, of stunning beauty, illuminating the entire Great Wood, approached the Blessed One. Having approached, she paid homage to the Blessed One, stood to one side, and recited these verses in the presence of the Blessed One:

129 “I worship the Buddha, the best of beings, 
Dwelling in the woods at Vesali. [30] <62>
Kokanadā am I, 
Kokanadā, Pajjunna’s daughter.92

130 “Earlier I had only heard that the Dhamma 
Has been realized by the One with Vision; 
But now I know it as a witness 
While the Sage, the Fortunate One, teaches.

131 “Those ignorant people who go about 
Criticizing the noble Dhamma 
Pass on to the terrible Roruva hell 
And experience suffering for a long time."
ning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and recited these verses in the presence of the Blessed One:

136 “When one’s house is ablaze
The vessel taken out
Is the one that is useful,
Not the one left burnt inside.

137 “So when the world is ablaze
With [the fires of] aging and death,
One should take out [one’s wealth] by giving:
What is given is well salvaged. [32]

139 ~

140 “Then in the end one leaves the body
Along with one’s possessions.
Having understood this, the wise person
Should enjoy himself but also give.
Having given and enjoyed as fits his means,
Blameless he goes to the heavenly state.”

42 (2) Giving What?

[A devatā:]
141 “Giving what does one give strength?
Giving what does one give beauty?
Giving what does one give ease?
Giving what does one give sight?
Who is the giver of all?
Being asked, please explain to me.”

[The Blessed One:]
142 “Giving food, one gives strength;
Giving clothes, one gives beauty;
Giving a vehicle, one gives ease;
Giving a lamp, one gives sight.

143 “The one who gives a residence
Is the giver of all.
But the one who teaches the Dhamma
Is the giver of the Deathless.”

43 (3) Food

144 “They always take delight in food,
Both devas and human beings.
So what sort of spirit could it be
That does not take delight in food?”

145 “When they give out of faith
With a heart of confidence,
Food accrues to [the giver] himself
Both in this world and the next.

146 “Therefore, having removed stinginess,
The conqueror of the stain should give a gift.
Merits are the support for living beings
[When they arise] in the other world.”

44 (4) One Root

[A devatā:]
147 “The seer has crossed over the abyss
With its one root, two whirlpools,
Three stains, five extensions,
An ocean with twelve eddies.”

45 (5) Perfect

[A devatā:]
148 “Behold him of perfect name,
The seer of the subtle goal,
The giver of wisdom, unattached
To the lair of sensual pleasures.”
Behold the wise one, all-knowing,
The great seer treading the noble path.”99

46 (6) Nymphs

149 “Resounding with a host of nymphs,
Haunted by a host of demons!
This grove is to be called ‘Deluding’;
How does one escape from it?”100

150 “‘The straight way’ that path is called,
And ‘fearless’ is its destination.
The chariot is called ‘unrattling,’
Fitted with wheels of wholesome states.

151 “The sense of shame is its leaning board,
Mindfulness its upholstery;
I call the Dhamma the charioteer,
With right view running out in front.101 <70>

152 “One who has such a vehicle—
Whether a woman or a man—
Has, by means of this vehicle,
Drawn close to Nibbāna.”102

47 (7) Planters of Groves

153 “For whom does merit always increase,
Both by day and by night?
Who are the people going to heaven,
Established in Dhamma, endowed with virtue?”

154 “Those who set up a park or a grove,
The people who construct a bridge,
A place to drink and a well,
Those who give a residence:103

155 “For them merit always increases,
Both by day and by night;
Those are the people going to heaven,
Established in Dhamma, endowed with virtue.” <71>

48 (8) Jeta’s Grove

[The devatā Anāthapiṇḍika:]

156 “This indeed is that Jeta’s Grove,
The resort of the Order of seers,
Dwelt in by the Dhamma King,
A place that gives me joy.104 [34]

157 “Action, knowledge, righteousness,
Virtue, an excellent life:
By this are mortals purified,
Not by clan or wealth.

158 “Therefore a person who is wise,
Out of regard for his own good,
Should carefully examine the Dhamma:
Thus he is purified in it.

159 “Sāriputta truly is endowed with wisdom,
With virtue and with inner peace.
Even a bhikkhu who has gone beyond
At best can only equal him.”105 <72>

49 (9) Stingy

[A devatā:]

160 “Those who are stingy here in the world,
Niggardly folk, revilers,
People who create obstacles
For others engaged in giving alms:

161 What kind of result do they reap?
What kind of future destiny?
We’ve come to ask the Blessed One this:
How are we to understand it?”

[The Blessed One:]

162 “Those who are stingy here in the world,
Niggardly folk, revilers,
People who create obstacles
For others engaged in giving alms:
They might be reborn in hell,
In the animal realm or Yama’s world.¹⁰⁶

163 “If they come back to the human state
They are born in a poor family <⁷³>
Where clothes, food, pleasures, and sport
Are obtained only with difficulty.

164 “Whatever the fools may expect from others,
Even that they do not obtain.
This is the result in this very life;
And in the future a bad destination.”

[devatā:]
165 “We understand thus what you have said;
We ask, O Gotama, another question:
Those here who, on gaining the human state,
Are amiable and generous,
Confident in the Buddha and the Dhamma
And deeply respectful towards the Saṅgha:
What kind of result do they reap?
What kind of future destiny?
We’ve come to ask the Blessed One this:
How are we to understand it?” <⁷⁴>

[The Blessed One:]
167 “Those here who, on gaining the human state,
Are amiable and generous,
Confident in the Buddha and the Dhamma
And deeply respectful towards the Saṅgha,
These brighten up the heavens
Where they’ve been reborn.¹⁰⁷ [35]

168 “If they come back to the human state
They are reborn in a rich family
Where clothes, food, pleasures, and sport
Are obtained without difficulty.

169 “They rejoice like the devas who control
The goods amassed by others.¹⁰⁸
This is the result in this very life;
And in the future a good destination.” <⁷⁵>

50 (10) Ghaṭikāra

[The devatā Ghaṭikāra:]
170 “Seven bhikkhus reborn in Aviha
Have been fully liberated.
With lust and hatred utterly destroyed,
They have crossed over attachment to the world.”¹⁰⁹

[The Blessed One:]
171 “And who are those who crossed the swamp,
The realm of Death so hard to cross?
Who, having left the human body,
Have overcome the celestial bond?”¹¹⁰

[Ghaṭikāra:]
172 “Upaka and Palagaṇḍa,
With Pukkusati—these are three.
Then Bhaddiya and Bhaddadeva,
And Bāhudanti and Pūngiya.
These, having left the human body,
Have overcome the celestial bond.”¹¹¹

[The Blessed One:] <⁷⁶>
173 “Good is the word you speak of them,
Of those who have abandoned Mara’s snares.
Whose Dhamma was it that they understood
Whereby they cut through the bondage of existence?”¹¹²

[Ghaṭikāra:]
174 “It was not apart from the Blessed One!
It was not apart from your Teaching!
By having understood your Dhamma
They cut through the bondage of existence.
175 “Where name-and-form ceases,
   Stops without remainder:
   By understanding that Dhamma here
   They cut through the bondage of existence.”<113

[The Blessed One:]
176 “Deep is the speech you utter,
   Hard to understand, very hard to grasp.
   Having understood whose Dhamma
   Do you utter such speech?”<77>

[Ghaṭikāra:]
177 “In the past I was the potter,
   Ghaṭikāra in Vehaliṅga.
   I supported my mother and father then
   As a lay follower of the Buddha Kassapa. [36]

178 “I abstained from sexual intercourse,
   I was celibate, free from carnal ties.
   I was your fellow villager,
   In the past I was your friend.

179 “I am the one who knows
   These seven liberated bhikkhus,
   Who with lust and hatred utterly destroyed
   Have crossed over attachment to the world.”

[The Blessed One:]
180 “Just so it was at that time,
   As you say, O Bhaggava:<114
   In the past you were the potter, <78>
   Ghaṭikara in Vehaliṅga.
   You supported your mother and father then
   As a lay follower of the Buddha Kassapa.

181 “You abstained from sexual intercourse,
   You were celibate, free from carnal ties.
   You were my fellow villager,
   In the past you were my friend.”

182 Such was the meeting that took place
   Between those friends from the past,
   Both now inwardly developed,
   Bearers of their final bodies.<115

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VI. Old Age

51 (1) Old Age

[A devatā:]
183 “What is good until old age?
   What is good when established?
   What is the precious gem of humans?
   What is hard for thieves to steal?”

[The Blessed One:]
184 “Virtue is good until old age;
   Faith is good when established;
   Wisdom is the precious gem of humans;
  Merit is hard for thieves to steal.”

52 (2) Undecaying <80>

185 “What is good by not decaying?
   What is good when made secure?
   What is the precious gem of humans?
   What cannot be stolen by thieves?”<116 [37]

186 “Virtue is good by not decaying;
   Faith is good when made secure;
   Wisdom is the precious gem of humans;
   Merit cannot be stolen by thieves.”

53 (3) The Friend

187 “What is the friend of one on a journey?
   What is the friend in one’s own home?
   What is the friend of one in need?
   What is the friend in the future life?”<117
188 “A caravan is the friend of one on a journey; <81>
A mother is the friend in one’s own home;
A comrade when the need arises
Is one’s friend again and again.
The deeds of merit one has done—
That is the friend in the future life.”

54 (4) Support
189 “What is the support of human beings?
What is the best companion here?
The creatures who dwell on the earth—
By what do they sustain their life?”

190 “Sons are the support of human beings,
A wife the best companion;
The creatures who dwell on the earth
Sustain their life by rain.”

55 (5) Produces (1)
191 “What is it that produces a person?
What does he have that runs around?
What enters upon samsāra?
What is his greatest fear?”

192 “It is craving that produces a person;
His mind is what runs around;
A being enters upon samsāra;
Suffering is his greatest fear.”

56 (6) Produces (2)
193 “What is it that produces a person?
What does he have that runs around?
What enters upon samsāra?
From what is he not yet freed?”

194 “Craving is what produces a person;
His mind is what runs around;
A being enters upon samsāra;
Suffering is his greatest fear.”

57 (7) Produces (3)
195 “What is it that produces a person?
What does he have that runs around?
What enters upon samsāra?
What determines his destiny?”

196 “Craving is what produces a person;
His mind is what runs around;
A being enters upon samsāra;
Kamma determines his destiny.”

58 (8) The Deviant Path
197 “What is declared the deviant path?
What undergoes destruction night and day?
What is the stain of the holy life?
What is the bath without water?”

198 “Lust is declared the deviant path;
Life undergoes destruction night and day;
Women are the stain of the holy life:
Here menfolk are enmeshed.
Austerity and the holy life—
That is the bath without water.”

59 (9) Partner
199 “What is a person’s partner?
What is it that instructs him?
Taking delight in what is a mortal
Released from all suffering?”

200 “Faith is a person’s partner,
And wisdom is what instructs him.<85>
Taking delight in Nibbāna, a mortal
Is released from all suffering.”
60 (10) Poetry

201 “What is the scaffolding of verses?
   What constitutes their phrasing?
   On what base do verses rest?
   What is the abode of verses?”

202 “Metre is the scaffolding of verses;
   Syllables constitute their phrasing;
   Verses rest on a base of names;
   The poet is the abode of verses.”

61 (1) Name

203 “What has weighed down everything?
   What is most extensive?
   What is the one thing that has
   All under its control?”

204 “Name has weighed down everything;
   Nothing is more extensive than name.
   Name is the one thing that has
   All under its control.”

62 (2) Mind

205 “By what is the world led around?
   By what is it dragged here and there?
   What is the one thing that has
   All under its control?”

206 “The world is led around by mind;
   By mind it’s dragged here and there.
   Mind is the one thing that has
   All under its control.”

63 (3) Craving

207 “By what is the world led around?
   By what is it dragged here and there?
   What is the one thing that has
   All under its control?”

208 “The world is led around by craving;
   By craving it is dragged here and there.
   Craving is the one thing that has
   All under its control.”

64 (4) Fetter

209 “By what is the world tightly fettered?
   What is its means of travelling about?
   What is it that one must forsake
   In order to say, ‘Nibbâna’?”

210 “The world is tightly fettered by delight;
   Thought is its means of travelling about.
   Craving is what one must forsake
   In order to say, ‘Nibbâna.”

65 (5) Bondage

211 “By what is the world held in bondage?
   What is its means of travelling about?
   What is it that one must forsake
   To cut off all bondage?”

212 “The world is held in bondage by delight;
   Thought is its means of travelling about.
   Craving is what one must forsake
   To cut off all bondage.”

66 (6) Afflicted

213 “By what is the world afflicted?
   By what is it enveloped?
1. The Book with Verses (Sagāthāvagga)

By what dart has it been wounded?
With what is it always burning?"124 <90>

214 “The world is afflicted with death,
Enveloped by old age;
Wounded by the dart of craving,
It is always burning with desire.”

67 (7) Ensnared

215 “By what is the world ensnared?
By what is it enveloped?
By what is the world shut in?
On what is the world established?”

216 “The world is ensnared by craving;
It is enveloped by old age;
The world is shut in by death;
The world is established on suffering.”125 <91>

68 (8) Shut In

217 “By what is the world shut in?
On what is the world established?
By what is it ensnared?
By what is it enveloped?”

218 “The world is shut in by death;
The world is established on suffering;
The world is ensnared by craving;
It is enveloped by old age.”

69 (9) Desire

219 “By what is the world bound?
By the removal of what is it freed?
What is it that one must forsake
To cut off all bondage?”

220 “By desire is the world bound;
By the removal of desire it is freed.
Desire is what one must forsake <92>
To cut off all bondage.” [41]

70 (10) World

221 “In what has the world arisen?
In what does it form intimacy?
By clinging to what is the world
Harassed in regard to what?”

222 “In six has the world arisen;
In six it forms intimacy;
By clinging to six the world
Is harassed in regard to six.”126

<93> VIII. HAVING SLAIN

71 (1) Having Slain

At Sāvatthi. Standing to one side, that devatā addressed the Blessed One in verse:

223 “Having slain what does one sleep soundly?
Having slain what does one not sorrow?
What is the one thing, O Gotama,
Whose killing you approve?”127

[The Blessed One:]

224 “Having slain anger, one sleeps soundly;
Having slain anger, one does not sorrow;
The killing of anger, O devatā,
With its poisoned root and honeyed tip:
This is the killing the noble ones praise,
For having slain that, one does not sorrow.”128

72 (2) Chariot

225 “What is the token of a chariot?
What, the token of a fire?
What is the token of a country?
What, the token of a woman?”<sup>129</sup> [42] <sup>&lt;94&gt;</sup>

“A standard is the token of a chariot;
Smoke, the token of a fire;
The king is a country’s token;
A husband, the token of a woman.”

73 (3) Treasure

“What here is a man’s best treasure?
What practised well brings happiness?
What is really the sweetest of tastes?
How lives the one whom they say lives best?”

“Faith is here a man’s best treasure;
Dhamma practised well brings happiness;
Truth is really the sweetest of tastes; <sup>&lt;95&gt;</sup>
One living by wisdom they say lives best.”<sup>130</sup>

74 (4) Rain

[A devatā:]

“What is the best of things that rise up?
What excels among things that fall down?
What is the best of things that go forth?
Who is the most excellent of speakers?”

[Another devatā:]

“A seed is the best of things that rise up;
Rain excels among things that fall down;
Cattle are the best of things that go forth;
A son is the most excellent of speakers.”<sup>131</sup>

[The Blessed One:]

“Knowledge is the best of things that rise up;
Ignorance excels among things that fall down;
The Sangha is the best of things that go forth;
The most excellent of speakers is the Buddha.”<sup>132</sup>

75 (5) Afraid <sup>&lt;96&gt;</sup>

“Why are so many people here afraid
When the path has been taught with many bases?<sup>133</sup>
I ask you, O Gotama, broad of wisdom:
On what should one take a stand
To have no fear of the other world?”

“Having directed speech and mind rightly,
Doing no evil deeds with the body,
Dwelling at home with ample food and drink, [43]
Faithful, gentle, generous, amiable:
When one stands on these four things,
Standing firmly on the Dhamma,
One need not fear the other world.”<sup>134</sup>

76 (6) Does Not Decay

“What decays, what does not decay?
What is declared the deviant path? <sup>&lt;97&gt;</sup>
What is the impediment to [wholesome] states?
What undergoes destruction night and day?
What is the stain of the holy life?
What is the bath without water?

“How many fissures are there in the world
Wherein the mind does not stand firm?
We’ve come to ask the Blessed One this:
How are we to understand it?”

“The physical form of mortals decays,
Their name and clan does not decay.
Lust is declared the deviant path,
Greed the impediment to [wholesome] states.

“Life undergoes destruction night and day;
Women are the stain of the holy life:
Here’s where menfolk are enmeshed.
Austerity and the holy life—
That is the bath without water. <sup>&lt;98&gt;</sup>
238 "There are six fissures in the world
Wherein the mind does not stand firm:
Laziness and negligence,
Indolence, lack of self-control,
Drowsiness and lethargy—
Avoid these fissures completely."

77 (7) Sovereignty

239 "What is sovereignty in the world?
What ranks as the best of goods?
What in the world is a rusty sword?
What in the world is considered a plague?

240 "Whom do they arrest when he takes away?
And who, when he takes away, is dear?
In whom do the wise take delight
When he returns again and again?"

241 "Mastery is sovereignty in the world; A woman ranks as the best of goods;
In the world anger is a rusty sword;
Thieves in the world are considered a plague.

242 "They arrest a thief when he takes away,
But an ascetic who takes away is dear.
The wise take delight in an ascetic
When he returns again and again."

80 (10) Source of Light

247 "What is the source of light in the world?
What in the world is the wakeful one?
What are [the colleagues] of those living by work?
What is one’s course of movement?

248 "What nurtures both the slack and active
Just as a mother nurtures her child?
The creatures who dwell on the earth—
By what do they sustain their life?"

249 "Wisdom is the source of light in the world;
Mindfulness, in the world, is the wakeful one;
Cattle are [the colleagues] of those living by work; One’s course of movement is the furrow.

250 "Rain nurtures both the slack and active
Just as a mother nurtures her child.
Those creatures who dwell on the earth
Sustain their life by rain."
81 (11) Without Conflict

251 “Who here in the world are placid?
Whose mode of life is not squandered?
Who here fully understand desire?
Who enjoy perpetual freedom? [45]

252 “Whom do parents and brothers worship
When he stands firmly established?
Who is the one of humble birth
That even khattiyas here salute?” <103>

253 “Ascetics are placid in the world;
The ascetic life is not squandered;
Ascetics fully understand desire;
They enjoy perpetual freedom.

254 “Parents and brothers worship an ascetic
When he stands firmly established.
Though an ascetic be of humble birth
Even khattiyas here salute him.”

Chapter II

2 Devaputtasāmyutta
Connected Discourses
with Young Devas

I. THE FIRST SUBCHAPTER
(SURIYA)

1 (1) Kassapa (1)

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park. Then, when the night had advanced, the young deva Kassapa, of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and said to the Blessed One:

“The Blessed One has revealed the bhikkhu but not the instruction to the bhikkhu.”

“Well then, Kassapa, clear up this point yourself.”

255 “He should train in well-spoken counsel,
And in the exercise of an ascetic,
In a solitary seat, alone,
And in the calming of the mind.” [105]

This is what the young deva Kassapa said. The Teacher approved. Then the young deva Kassapa, thinking, “The Teacher has approved of me,” paid homage to the Blessed One and, keeping him on the right, he disappeared right there.
I. The Book with Verses (Sagathāvagga)

2 (2) Kassapa (2)

At Savatthi. Standing to one side, the young deva Kassapa recited this verse in the presence of the Blessed One:

256 “A bhikkhu should be a meditator,
One who is liberated in mind,
If he desires the heart’s attainment,
Bent on that as his advantage.
Having known the world’s rise and fall,
Let him be lofty in mind and unattached.”

3 (3) Māgha

At Savatthi. Then, when the night had advanced, the young deva Māgha, of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and addressed the Blessed One in verse:

257 “Having slain what does one sleep soundly?
Having slain what does one not sorrow?
What is the one thing, O Gotama,
Whose killing you approve?”

258 “Having slain anger, one sleeps soundly;
Having slain anger, one does not sorrow;
The killing of anger, O Vatrabhū,
With its poisoned root and honeyed tip:
This is the killing the noble ones praise,
For having slain that, one does not sorrow.”

4 (4) Māgadha

At Savatthi. Standing to one side, the young deva Māgadha addressed the Blessed One in verse:

259 “How many sources of light are in the world
By means of which the world is illumined? <107>

5 (5) Dāmali

At Savatthi. Then, when the night had advanced, the young deva Dāmali, of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and recited this verse in the presence of the Blessed One:

260 “There are four sources of light in the world;
A fifth one is not found here.
The sun shines by day;
The moon glows at night,
And fire flares up here and there
Both by day and at night.
But the Buddha is the best of those that shine:
He is the light unsurpassed.”

262 “This should be done by the brahmin:
Striving without weariness,
That by his abandoning of sensual desires
He does not yearn for existence.”

263 “For the brahmin there is no task to be done,
[O Dāmali,” said the Blessed One],
“For the brahmin has done what should be done.
While he has not gained a footing in the river, [48]
A man will strain with all his limbs;
But a footing gained, standing on the ground,
He need not strain for he has gone beyond.

264 “This is a simile for the brahmin, O Dāmali,
For the taintless one, the discreet meditator.
Having reached the end of birth and death,
He need not strain for he has gone beyond.”
6 (6) Kāmada

At Sāvatthi. Standing to one side, the young deva Kāmada said to the Blessed One:

"Hard to do, Blessed One! Very hard to do, Blessed One!"

They do even what is hard to do,
[O Kāmada," said the Blessed One,]
"The trainees endowed with virtue, steadfast.
For one who has entered the homeless life
Contentment brings along happiness."

"That is hard to gain, Blessed One, namely, contentment."

They gain even what is hard to gain,
[O Kāmada," said the Blessed One,]
"Who delight in calming the mind,
Whose minds, day and night,
Take delight in development."

"That is hard to concentrate, Blessed One, namely, the mind."

They concentrate even what is hard to concentrate,
[O Kāmada," said the Blessed One,]
"Who delight in calming the faculties.
Having cut through the net of Death,
The noble ones, O Kāmada, go their way."

"The path is impassable and uneven, Blessed One."

Though the path is impassable and uneven,
The noble ones walk it, Kāmada.
The ignoble ones fall down head first,
Right there on the uneven path,
But the path of the noble ones is even,
For the noble are even amidst the uneven.

7 (7) Pañcālacaṇḍa

At Sāvatthi. Standing to one side, the young deva Pañcālacaṇḍa recited this verse in the presence of the Blessed One:

"The one of broad wisdom has indeed found
The opening in the midst of confinement,
The Buddha who discovered jhāna,
The withdrawn chief bull, the sage."

Even in the midst of confinement they find it,
[O Pañcālacaṇḍa," said the Blessed One,] <111>
"The Dhamma for the attainment of Nibbāna—
Those who have acquired mindfulness,
Those perfectly well concentrated."

8 (8) Tāyana

At Sāvatthi. Then, when the night had advanced, the young deva Tāyana, formerly the founder of a religious sect, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and recited these verses in the presence of the Blessed One:

"Having exerted oneself, cut the stream!
Dispel sensual desires, O brahmin!
Without having abandoned sensual desires,
A sage does not reach unity."

"If one would do what should be done,
One should firmly exert oneself.
For a slack wanderer's life
Only scatters more dust.

"Better left undone is the misdeed,
A deed that later brings repentance.
Better done is the good deed
Which when done is not repented.

"As kusa-grass, wrongly grasped,
Only cuts one's hand,
So the ascetic life, wrongly taken up,
Drags one down to hell."
275 "Any deed that is slackly done,
Any corrupted vow,
A holy life that breeds suspicion,
Does not yield great fruit."

This is what the young deva Tayana said. Having said this, he paid homage to the Blessed One and, keeping him on the right, he disappeared right there.

Then, when the night had passed, the Blessed One addressed the bhikkhus thus: "Bhikkhus, last night, when the night had advanced, the young deva Tayana, formerly the founder of a religious sect ... approached me ... and in my presence recited these verses:

276-80 "Having exerted oneself, cut the stream!... [50] ... Does not yield great fruit.'

"This is what the young deva Tayana said. Having said this, he paid homage to me and, keeping me on the right, he disappeared right there. Learn Tayana's verses, bhikkhus. Master Tayana's verses, bhikkhus. Remember Tayana's verses, bhikkhus. Tayana's verses are beneficial, bhikkhus, they pertain to the fundamentals of the holy life."

9 (9) Candimā
At Sāvatthi. Now on that occasion the young deva Candimā had been seized by Rāhu, lord of the asuras. Then, recollecting the Blessed One, the young deva Candimā on that occasion recited this verse:

281 "Let homage be to you, the Buddha!
O hero, you are everywhere released.
I have fallen into captivity,
So please be my refuge."

Then, referring to the young deva Candimā, the Blessed One addressed Rāhu, lord of the asuras, in verse:

282 "Candimā has gone for refuge
To the Tathāgata, the Arahant.
Release Candimā, O Rāhu,
Buddhas have compassion for the world."

Then Rāhu, lord of the asuras, released the young deva Candimā and hurriedly approached Vepacitti, lord of the asuras. Having approached, shocked and terrified, he stood to one side.

10 (10) Suriya
At Sāvatthi. Now on that occasion the young deva Suriya had been seized by Rāhu, lord of the asuras. Then, recollecting the Blessed One, the young deva Suriya on that occasion recited this verse:

285 "Let homage be to you, the Buddha!
O hero, you are everywhere released.
I have fallen into captivity,
So please be my refuge." <116>

Then, referring to the young deva Suriya, the Blessed One addressed Rāhu, lord of the asuras, in verse:

286 "Suriya has gone for refuge
To the Tathāgata, the Arahant.
Release Suriya, O Rāhu,
Buddhas have compassion for the world.
"While moving across the sky, O Rāhu,
Do not swallow the radiant one,
The maker of light in darkness,
The disk of fiery might in the gloom.
Rāhu, release my child Suriya."  

Then Rāhu, lord of the asuras, released the young deva Suriya and hurriedly approached Vepacitti, lord of the asuras. Having approached, shocked and terrified, he stood to one side. Then, as he stood there, Vepacitti, lord of the asuras, addressed him in verse:

"Why, Rāhu, did you come in a hurry?
Why did you release Suriya?
Having come as if in shock, <117>
Why do you stand there frightened?"

"My head would have split in seven parts,
While living I would have found no ease,
If, when chanted over by the Buddha's verses,
I had not let go of Suriya."

II. ANĀTHAPINDIKA

11 (1) Candimasa

At Sāvatthi. Then, when the night had advanced, the young deva Candimasa, of stunning beauty, illuminating the entire Jeta's Grove, [52] approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, <118> and recited this verse in the presence of the Blessed One:

"They will surely reach to safety
Like deer in a mosquito-free marsh,
Who, having attained the jhānas,
Are unified, discreet, mindful."  

[The Blessed One:]

"Who, having attained the jhānas,
Are diligent, with flaws discarded."  

12 (2) Venhu

At Sāvatthi. Standing to one side, the young deva Venhu recited this verse in the presence of the Blessed One:

"Happy indeed are those human beings
Attending on the Fortunate One,
Applying themselves to Gotama's Teaching,
Who train in it with diligence."  

"When the course of teaching is proclaimed by me,
[O Venhu," said the Blessed One,]
"Those meditators who train therein,
Being diligent at the proper time,
Will not come under Death's control."

13 (3) Dīghalāṭṭhi

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then, when the night had advanced, the young deva Dīghalāṭṭhi, of stunning beauty, illuminating the entire Bamboo Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and recited this verse in the presence of the Blessed One:

"A bhikkhu should be a meditator,
One who is liberated in mind,
If he desires the heart's attainment,
Bent on that as his advantage.
Having known the world's rise and fall, <120>
Let him be lofty in mind and unattached."

14 (4) Nandana

Standing to one side, the young deva Nandana addressed the Blessed One in verse:
295 “I ask you, Gotama, broad of wisdom—
Unobstructed is the Blessed One’s knowledge and vision:
[53]
What is he like whom they call virtuous?
What is he like whom they call wise?
What is he like who has passed beyond suffering?
What is he like whom the devatas worship?”

296 “One virtuous, wise, of developed mind,
Concentrated, mindful, enjoying jhāna,
For whom all sorrows are gone, abandoned,
A taint-destroyer bearing his final body:

297 It is such a one that they call virtuous, <121>
Such a one that they call wise,
Such a one has passed beyond suffering,
Such a one the devatas worship.”

15 (5) Candana
Standing to one side, the young deva Candana addressed the Blessed One in verse:

298 “Who here crosses over the flood,
Unwearying by day and night?
Who does not sink in the deep,
Without support, without a hold?”164

299 “One always perfect in virtue,
Endowed with wisdom, well concentrated,
One energetic and resolute
Crosses the flood so hard to cross.

300 “One who desists from sensual perception,
Who has overcome the fetter of form, <122>
Who has destroyed delight in existence—
He does not sink in the deep.”165

16 (6) Vasudatta
Standing to one side, the young deva Vasudatta recited this verse in the presence of the Blessed One:

301 “As if smitten by a sword,
As if his head were on fire,
A bhikkhu should wander mindfully
To abandon sensual lust.”

302 “As if smitten by a sword,
As if his head were on fire,
A bhikkhu should wander mindfully
To abandon identity view.”

17 (7) Subrahma
<123> Standing to one side, the young deva Subrahma addressed the Blessed One in verse:166

303 “Always frightened is this mind,
The mind is always agitated [54]
About unarisen problems
And about arisen ones.
If there exists release from fear,
Being asked, please declare it to me.”167

304 “Not apart from enlightenment and austerity,
Not apart from restraint of the sense faculties,
Not apart from relinquishing all,
Do I see any safety for living beings.”168

This is what the Blessed One said…. He [the young deva] disappeared right there.

18 (8) Kakudha
Thus have I heard. On one occasion the Blessed One was dwelling at Sāketa in the Anājana Grove, the Deer Park. Then, when the night had advanced, the young deva Kakudha, <124>
of stunning beauty, illuminating the entire Añjana Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and said to him:

“Do you delight, ascetic?”
“Having gained what, friend?”
“Then, ascetic, do you sorrow?”
“What has been lost, friend?”
“Then, ascetic, do you neither delight nor sorrow?”
“Yes, friend.”

“I hope that you’re untroubled, bhikkhu. I hope no delight is found in you. I hope that when you sit all alone Discontent doesn’t spread over you.”

“How are you untroubled, bhikkhu? How is no delight found in you? How come, when you sit all alone Discontent doesn’t spread over me?”

“Delight comes to one who is miserable, Misery to one filled with delight. As a bhikkhu undelighted, untroubled: That’s how you should know me, friend.”

“After a long time at last I see A brahmin who is fully quenched, A bhikkhu undelighted, untroubled, Who has crossed over attachment to the world.”

19 (9) Uttara

Setting at Rājagaha. Standing to one side, the young deva Uttara recited this verse in the presence of the Blessed One: [55] <126>

20 (10) Anāthapiṇḍika

Standing to one side, the young deva Anāthapiṇḍika recited these verses in the presence of the Blessed One:

“This indeed is that Jeta’s Grove, The resort of the Order of seers, Dwelt in by the Dhamma King, A place that gives me joy.

“Action, knowledge, righteousness, Virtue, an excellent life: By this are mortals purified, <127> Not by clan or wealth.

“Therefore a person who is wise, Out of regard for his own good, [56] Should carefully examine the Dhamma: Thus he is purified in it.

“Sāriputta truly is endowed with wisdom, With virtue and with inner peace. Even a bhikkhu who has gone beyond At best can only equal him.”

This is what the young deva Anāthapiṇḍika said. Having said this, he paid homage to the Blessed One and, keeping him on the right, he disappeared right there.

Then, when the night had passed, the Blessed One addressed the bhikkhus thus: “Bhikkhus, last night, when the night had
advanced, a certain young deva . . . approached me . . . and in my presence recited these verses:

316-19  "'This indeed is that Jeta's Grove, . . . <128>
At best can only equal him.'

"This is what that young deva said. Having said this, he paid homage to me and, keeping me on the right, he disappeared right there."

When this was said, the Venerable Ānanda said to the Blessed One: "Venerable sir, that young deva must surely have been Anathapindika. For Anathapindika the householder had full confidence in the Venerable Sāriputta."

"Good, good, Ānanda! You have drawn the right inference by reasoning. For that young deva, Ānanda, was Anathapindika."

<129>

III. VARIOUS SECTARIANS

21 (1) Siva

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthi in Jeta's Grove, Anathapindika's Park. Then, when the night had advanced, the young deva Siva, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and recited these verses in the presence of the Blessed One: 172

320  "One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
One becomes better, never worse. <130>

321  "One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
Wisdom is gained, but not from another.

322  "One should associate only with the good;
With the good one should foster intimacy.
But that deed is well performed
Which, having been done, is not repented,
The result of which one experiences
Joyfully with a happy mind."[173] <132>

[The Blessed One:]

One should promptly do the deed
One knows leads to one’s own welfare;
The thinker, the wise one, should not advance
With the reflection of the carter.

As the carter who left the highway,
A road with an even surface,
And entered upon a rugged bypath
Broods mournfully with a broken axle—

So the fool, having left the Dhamma
To follow a way opposed to Dhamma,
When he falls into the mouth of Death
Broods like the carter with a broken axle."[174]

Standing to one side, the young deva Seri addressed the Blessed One in verse:<133>

They always take delight in food,
Both devas and human beings.
So what sort of spirit could it be
That does not take delight in food?"

When they give out of faith
With a heart of confidence,
Food accrues to [the giver] himself
Both in this world and the next.

Therefore, having removed stinginess,
The conqueror of the stain should give a gift.
Merits are the support for living beings
[When they arise] in the other world.”[58]

“It is wonderful, venerable sir! It is amazing, venerable sir!
How well this was stated by the Blessed One:

When they give out of faith ... <134>
[When they arise] in the other world.’

Once in the past, venerable sir, I was a king named Seri, a
donor, a philanthropist, one who spoke in praise of giving. At
the four gates I had gifts given to ascetics, brahmans, paupers,
wayfarers, mendicants, and beggars. Then, venerable sir, the
harem women came to me and said: ‘Your majesty gives gifts,
but we do not give gifts. It would be good if, with your
majesty’s assistance, we too might give gifts and do meritorious
deeds.’ It occurred to me: ‘I am a donor, a philanthropist, one
who speaks in praise of giving. So when they say, “Let us give
gifts,” what am I to say to them?’ So, venerable sir, I gave the
first gate to the harem women. There the harem women gave
gifts, and my gifts returned to me. <135>

Then, venerable sir, my khattiya vassals came to me and said:
‘Your majesty gives gifts, the harem women give gifts, but we
do not give gifts. It would be good if, with your majesty’s assis-
tance, we too might give gifts and do meritorious deeds.’ It
occurred to me: ‘I am a donor....’ So, venerable sir, I gave the
second gate to the khattiya vassals. There the khattiya vassals
gave gifts, and my gifts returned to me.

Then, venerable sir, my troops came to me ... [59] ... So,

Then, venerable sir, the brahmans and householders came to
me ... So, venerable sir, I gave the fourth gate to the brahmans
and householders. There the brahmans and householders gave
gifts, and my gifts returned to me.

Then, venerable sir, my men came to me and said: ‘Now
your majesty is not giving gifts anywhere.’[125] When this was
said, I told those men: ‘Well then, I say, send half of the revenue
generated in the outlying provinces from there to the palace.
There itself give half as gifts to ascetics, brahmans, paupers,
wayfarers, mendicants, and beggars.’

‘I did not reach any limit, venerable sir, to the meritorious
deeds that I did for such a long time, to the wholesome deeds
that I did for such a long time, such that I could say: 'There is just so much merit,' or 'There is just so much result of merit,' or 'For just so long am I to dwell in heaven.' It is wonderful, venerable sir! It is amazing, venerable sir! How well this was stated by the Blessed One:

338 “'When they give out of faith
With a heart of confidence,
Food accrues to [the giver] himself
Both in this world and the next.'

339 “'Therefore, having removed stinginess,
The conqueror of the stain should give a gift.
Deeds of merit are the support for living beings
[When they arise] in the other world.'” [60]

24 (4) Ghaṭikāra

Standing to one side, the young deva Ghaṭikāra recited this verse in the presence of the Blessed One:

340-52 “Seven bhikkhus reborn in Aviha
Have been fully liberated....
... (verses 340–52 = verses 170–82, in 1:50) <138–41>...
Both now inwardly developed,
Bearers of their final bodies. [61]

25 (5) Jantu

Thus have I heard. On one occasion a number of bhikkhus were dwelling among the Kosalans in a little forest hut on a slope of the Himalayas—restless, puffed up, personally vain, rough-tongued, rambling in their talk, muddle-minded, without clear comprehension, unconcentrated, scatter-brained, loose in their sense faculties.176

Then, on the Uposatha day of the fifteenth, the young deva Jantu approached those bhikkhus and addressed them in verses:177

353 “In the past the bhikkhus lived happily,
The disciples of Gotama.
palmyra tree with a light arrow. My stride was such, venerable sir, that it seemed to reach from the eastern ocean to the western ocean. Then, venerable sir, the wish arose in me: 'I will reach the end of the world by travelling.' Possessing such speed and such a stride, and having a life span of a hundred years, living for a hundred years, I travelled for a hundred years, without pausing except to eat, drink, take meals and snacks, to defecate and urinate, to sleep and dispel fatigue; yet I died along the way without having reached the end of the world.

"It is wonderful, venerable sir! It is amazing, venerable sir! How well this was stated by the Blessed One: 'As to that end of the world, friend, where one is not born, does not age, does not die, does not pass away, and is not reborn—I say that it cannot be known, seen, or reached by travelling.'"

"However, friend, I say that without having reached the end of the world there is no making an end to suffering. It is, friend, in just this fathom-high carcass endowed with perception and mind that I make known the world, the origin of the world, the cessation of the world, and the way leading to the cessation of the world."

357 "The world's end can never be reached By means of travelling [through the world], Yet without reaching the world's end There is no release from suffering.

358 "Therefore, truly, the world-knower, the wise one, Gone to the world's end, fulﬁlmer of the holy life, Having known the world's end, at peace, Longs not for this world or another."

27 (7) Nanda

Standing to one side, the young deva Nanda recited this verse in the presence of the Blessed One:

359 "Time ﬂies by, the nights swiftly pass; The stages of life successively desert us.

Seeing clearly this danger in death, One should do deeds of merit that bring happiness."

360 "Time ﬂies by, the nights swiftly pass; The stages of life successively desert us. Seeing clearly this danger in death, A seeker of peace should drop the world's bait."
“So it is, Ānanda, so it is! Indeed, Ānanda, who would not approve of Sāriputta, unless he were foolish, full of hatred, deluded, or mentally deranged? Sāriputta, Ānanda, is wise ... (as above) <148>... unless he were mentally deranged?”

Then, while this praise of the Venerable Sāriputta was being spoken, the young deva Susima, accompanied by a great assembly of young devas, approached the Blessed One.185 Having approached, he paid homage to the Blessed One, stood to one side, and said to him: “So it is, Blessed One! So it is, Fortunate One! Indeed, venerable sir, who would not approve of the Venerable Sāriputta ... (all as above) <149>... unless he were mentally deranged? In my case too, venerable sir, no matter what assembly of young devas I have approached, I have often heard this same report: ‘The Venerable Sāriputta is wise ... one who censures evil. Indeed, who would not approve of the Venerable Sāriputta, unless he were foolish, full of hatred, deluded, or mentally deranged?’”

Then, while this praise of the Venerable Sāriputta was being spoken, the young devas in Susima’s assembly—elated, gladdened, full of rapture and joy—displayed diverse lustrous colours.186 Just as a beryl gem—beautiful, of fine quality, eight-faceted, of excellent workmanship—when placed on a brocade cloth, shines and beams and radiates, <150> so too the young devas in Susima’s assembly [65] ... displayed diverse lustrous colours.

And just as an ornament of finest gold—very skillfully burnished in a furnace by an adroit goldsmith—when placed on a brocade cloth, shines and beams and radiates, so too the young devas in Susima’s assembly ... displayed diverse lustrous colours.

And just as, when the night is fading, the morning star shines and beams and radiates, so too the young devas in Susima’s assembly ... displayed diverse lustrous colours.

And just as in the autumn, when the sky is clear and cloudless, the sun, ascending in the sky, <151> dispels all darkness from space as it shines and beams and radiates,187 so too the young devas in Susima’s assembly—elated, gladdened, full of rapture and joy—displayed diverse lustrous colours.

Then, with reference to the Venerable Sāriputta, the young deva Susima recited this verse in the presence of the Blessed One:

363 “He is widely known to be a wise man, Sāriputta, who is free of anger; Of few wishes, gentle, tamed, The seer adorned by the Teacher’s praise.”

Then the Blessed One, with reference to the Venerable Sāriputta, replied to the young deva Susima in verse:

364 “He is widely known to be a wise man, Sāriputta, who is free of anger; Of few wishes, gentle, tamed, Developed, well tamed, he awaits the time.”189

30 (10) Various Sectarians

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then, when the night had advanced, a number <152> of young devas, disciples of various sectarian teachers—Asama and Sahali and Nitika and Akotaka and Vetambari and Manavagamiya—of stunning beauty, [66] illuminating the entire Bamboo Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.190

Then, standing to one side, the young deva Asama spoke this verse referring to Pūraṇa Kassapa in the presence of the Blessed One:

365 “In injuring and killing here, In beating and extortion, Kassapa did not recognize evil Nor see any merit for oneself. He indeed taught what is worthy of trust: That teacher deserves esteem.”191

Then the young deva Sahali spoke this verse referring to Makkhali Gosāla in the presence of the Blessed One:

366 “By austerity and scrupulousness <153> He attained complete self-restraint.
He abandoned contentious talk with people,
Refrained from falsehood, a speaker of truth.
Surely such a one does no evil.”

Then the young deva Ninka spoke this verse referring to Nīgāṇṭha Nāṭaputta in the presence of the Blessed One:

367 “A scrupulous discerning bhikkhu,
Well restrained by the four controls,
Explaining what is seen and heard:
Surely, he could not be a sinner.”

Then the young deva Ākoṭaka spoke this verse referring to various sectarian teachers in the presence of the Blessed One:

368 “Pakudhaka Kāṭiyāna and the Nīgāṇṭha,
Along with Makkhali and Pūraṇa:
Teachers of companies, attained to ascetic stature:
They were surely not far from superior men.”

Then the young deva Vetambari replied to the young deva Ākoṭaka in verse:

369 “Even by howling along the wretched jackal
Remains a vile beast, never the lion’s peer.
So though he be the teacher of a group,
The naked ascetic, speaker of falsehood,
Arousing suspicion by his conduct,
Bears no resemblance to superior men.”

Then Māra the Evil One took possession of the young deva Vetambari and recited this verse in the presence of the Blessed One:

370 “Those engaged in austerity and scrupulousness,
Those protecting their solitude,
And those who have settled on form,
Delighting in the world of devas:
Indeed, these mortals instruct rightly
In regard to the other world.”

Then the Blessed One, having understood, “This is Māra the Evil One,” replied to Māra the Evil One in verse:

371 “Whatever forms exist here or beyond,
And those of luminous beauty in the sky,
All these, indeed, you praise, Namuci,
Like bait thrown out for catching fish.”

Then, in the Blessed One’s presence, the young deva Māṇava-gāmiya recited these verses referring to the Blessed One:

372 “Vipula is called the best of mountains
Among the hills of Rājagaha,
Seta, the best of snow-clad mountains,
The sun, the best of travellers in the sky.

373 “The ocean is the best body of water,
The moon, the best of nocturnal lights,
But in this world together with its devas
The Buddha is declared supreme.”
Chapter 111
Kosalasamyutta

Connected Discourses with the Kosalan

I. THE FIRST SUBCHAPTER
(BONDAGE)

1 (1) Young

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park. Then King Pasenadi of Kosala approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One: “Does Master Gotama too claim, ‘I have awakened to the unsurpassed perfect enlightenment’?”

“If, great king, one speaking rightly could say of anyone, ‘He has awakened to the unsurpassed perfect enlightenment,’ it is of me that one might rightly say this. For I, great king, have awakened to the unsurpassed perfect enlightenment.”

“Master Gotama, even those ascetics and brahmans who are the heads of orders and companies, the teachers of companies, well known and famous founders of sects considered by the multitude to be holy men—that is, Pūrṇa Kassapa, Makkha Gosāla, <158> Nigaṇṭha Nāṇaputta, Saññaya Belaṭṭhiputta, Pakudha Kaccāyana, Ajita Kesakambali—even these, when I asked them whether they had awakened to the unsurpassed perfect enlightenment, did not claim to have done so. So why then should Master Gotama [make such a claim] when he is so young in years and has newly gone forth?”

“There are four things, great king, that should not be despised and disparaged as ‘young’; a fire should not be despised and disparaged as ‘young’; and a bhikkhu should not be despised and disparaged as ‘young.’ These are the four.”

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

374 “One should not despise as ‘young’
A khattiya of noble birth,
A high-born prince of glorious fame:
A man should not disparage him.

375 For it may happen that this lord of men,
This khattiya, shall gain the throne,
And in his anger thrash one harshly
With a royal punishment.
Therefore guarding one’s own life,
One should avoid him.

376 “One should not despise as ‘young’
A serpent one may see by chance
In the village or a forest:
A man should not disparage it.

377 For as that fierce snake glides along,
Manifesting in diverse shapes,202
It may attack and bite the fool, <160>
Whether a man or a woman.
Therefore guarding one’s own life,
One should avoid it.

378 “One should not despise as ‘young’
A blazing fire that devours much,
A conflagration with blackened trail:
A man should not disparage it.

379 For if it gains a stock of fuel,
Having become a conflagration,
It may attack and burn the fool,
Whether a man or a woman.
Therefore guarding one’s own life,
One should avoid it.
380 “When a fire burns down a forest—
That conflagration with blackened trail—
The shoots there spring to life once more
As the days and nights pass by.

381 But if a bhikkhu of perfect virtue <161>
Burns one with [his virtue’s] fire,
One does not gain sons and cattle,
Nor do one’s heirs acquire wealth.
Childless and heirless they become,
Like stumps of palmyra trees.203 [70]

382 “Therefore a person who is wise,
Out of regard for his own good,
Should always treat these properly:
A fierce serpent and a blazing fire,
A famous khattiya,
And a bhikkhu of perfect virtue.”

When this was said, King Pasenadi of Kosala said to the Blessed One: “Magnificent, venerable sir! Magnificent, venerable sir! The Dhamma has been made clear in many ways by the Blessed One, as though he were turning upright what had been turned upside down, 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 for refuge to the Blessed One, and to the Dhamma, and to the Bhikkhu Sangha. From today let the Blessed One remember me as a lay follower who has gone for refuge for life.” <162>

3 (3) Aging and Death

At Sāvatthi. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: “Venerable sir, for one who has taken birth, is there anything other [to expect] than aging and death?”205

“For one who has taken birth, great king, there is nothing other [to expect] than aging and death. Even in the case of those affluent khattiyas—rich, with great wealth and property, with abundant gold and silver, abundant treasures and commodities, abundant wealth and grain—because they have taken birth, there is nothing other [to expect] than aging and death. Even in the case of those affluent brahmīns—rich ... with abundant wealth and grain—because they have taken birth, there is nothing other [to expect] than aging and death. Even in the case of those bhikkhus who are arahants, whose taints are destroyed, who have lived the holy life, done what had to be done, laid down the burden, <164> reached their own goal, utterly destroyed the fetters of existence, and are completely liberated through final knowledge: even for them this body is subject to breaking up, subject to being laid down.”206

384 “The beautiful chariots of kings wear out,
This body too undergoes decay.
But the Dhamma of the good does not decay:
So the good proclaim along with the good.”207

4 (4) Dear

At Sāvatthi. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: “Here, venerable sir, while I was alone in seclusion, a reflection arose in my mind thus: ‘Who now treat themselves as dear, and who treat themselves as a foe?’ Then,
venerable sir, it occurred to me: ‘Those who engage in miscon-
duct of body, speech, and mind treat themselves as a foe. Even
even though they may say, "We regard ourselves as dear," still they
treat themselves as a foe. For what reason? [72] Because of their
own accord they act towards themselves in the same way that a
foe might act towards a foe; therefore they treat themselves as a
foe. <165> But those who engage in good conduct of body,
speech, and mind treat themselves as dear. Even though they
may say, "We regard ourselves as a foe," still they treat them-
sews as dear. For what reason? Because of their own accord
they act towards themselves in the same way that a dear person
might act towards one who is dear; therefore they treat them-
sews as dear."'

"So it is, great king! So it is, great king!"

(The Buddha then repeats the entire statement of King Pasenadi and
adds the following verses:)

385 “If one regards oneself as dear
One should not yoke oneself to evil,
For happiness is not easily gained
By one who does a wrongful deed. <166>

386 “When one is seized by the End-maker
As one discards the human state,
What can one call truly one's own?
What does one take when one goes?
What follows one along
Like a shadow that never departs?208

387 “Both the merits and the evil
That a mortal does right here:
This is what is truly one’s own,
This one takes when one goes;
This is what follows one along
Like a shadow that never departs.

388 “Therefore one should do what is good
As a collection for the future life.
Merits are the support for living beings
[When they arise] in the other world.”

5 (5) Self-Protected

<167> At Sāvatthi. Sitting to one side, King Pasenadi of Kosala
said to the Blessed One: “Here, venerable sir, while I was alone
in seclusion, a reflection arose in my mind thus: ‘Who now pro-
tect themselves and who leave themselves unprotected?’ Then,
venerable sir, it occurred to me: ‘Those who engage in miscon-
duct of body, speech, and mind leave themselves unprotected.
Even though a company of elephant troops may protect them,
or a company of cavalry, or a company of chariot troops, [73] or
a company of infantry, still they leave themselves unprotected.
For what reason? Because that protection is external, not inter-
 nal; therefore they leave themselves unprotected. But those who
engage in good conduct of body, speech, and mind protect
themselves. Even though no company of elephant troops pro-
tects them, nor a company of cavalry, nor a company of chario-
teers, nor a company of infantry, still they protect themselves.
For what reason? Because that protection is internal, not exter-
 nal; therefore they protect themselves.’”

“So it is, great king! So it is, great king!”

(The Buddha then repeats the entire statement of King Pasenadi and
adds the following verse: <168>

389 “Good is restraint with the body,
Restraint by speech is also good;
Good is restraint with the mind,
Restraint everywhere is good.
Conscientious, everywhere restrained,
One is said to be protected.”

6 (6) Few

At Sāvatthi. Sitting to one side, King Pasenadi of Kosala said to
the Blessed One: “Here, venerable sir, while I was alone
in seclusion, a reflection arose in my mind thus: ‘Few are those
people in the world who, <169> when they obtain superior pos-
sessions, do not become intoxicated and negligent, yield to
greed for sensual pleasures, and mistreat other beings. Far more
numerous are those people in the world who, when they obtain
superior possessions, become intoxicated and negligent, [74] yield
to greed for sensual pleasures, and mistreat other beings.’”
“So it is, great king! So it is, great king!”
(The Buddha then repeats the entire statement of King Pasenadi and adds the following verse:)

390 “Enamoured with their pleasures and wealth,
Greedy, dazed by sensual pleasures,
They do not realize they have gone too far
Like deer that enter the trap laid out.
Afterwards the bitter fruit is theirs,
For bad indeed is the result.”

7 (7) The Judgement Hall

At Savatthi. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: “Here, venerable sir, when I am sitting in the judgement hall, I see even affluent khattiyas, affluent brahmins, and affluent householders—rich, with great wealth and property, with abundant gold and silver, abundant treasures and commodities, abundant wealth and grain—speaking deliberate lies for the sake of sensual pleasures, with sensual pleasures as the cause, on account of sensual pleasures. Then, venerable sir, it occurs to me: ‘I’ve had enough now with the judgement hall! Now it is Good Face who will be known by his judgements.’”

“So it is, great king! So it is, great king! Even affluent khattiyas, affluent brahmins, and affluent householders ... speak deliberate lies for the sake of sensual pleasures, with sensual pleasures as the cause, on account of sensual pleasures. That will lead to their harm and suffering for a long time to come.

391 “Enamoured with their pleasures and wealth,
Greedy, dazed by sensual pleasures,
They do not realize they have gone too far
Like fish that enter the net spread out.
Afterwards the bitter fruit is theirs,
For bad indeed is the result.” [75]

8 (8) Mallikā

At Savatthi. Now on that occasion King Pasenadi of Kosala had gone together with Queen Mallikā to the upper terrace of the palace. Then King Pasenadi of Kosala said to Queen Mallikā: “Is there, Mallikā, anyone more dear to you than yourself?”

“There is no one, great king, more dear to me than myself. But is there anyone, great king, more dear to you than yourself?”

“For me too, Mallikā, there is no one more dear than myself.”

Then King Pasenadi of Kosala descended from the palace and approached the Blessed One. Having approached, he paid homage to the Blessed One, sat down to one side, and related to the Blessed One his conversation with Queen Mallikā. Then the Blessed One, having understood the meaning of this, on that occasion recited this verse: <172>

392 “Having traversed all quarters with the mind,
One finds none anywhere dearer than oneself.
Likewise, each person holds himself most dear;
Hence one who loves himself should not harm others.”

9 (9) Sacrifice

At Savatthi. Now on that occasion a great sacrifice had been set up for King Pasenadi of Kosala. Five hundred bulls, five hundred bullocks, five hundred heifers, five hundred goats, and five hundred rams had been led to the pillar for the sacrifice. And his slaves, servants, and workers, spurred on by punishment and fear, were busy making the preparations, wailing with tearful faces.

Then, in the morning, a number of bhikkhus dressed and, taking their bowls and robes, entered Savatthi for alms. When they had walked for alms in Savatthi and had returned from their alms round, after the meal they approached the Blessed One, <173> paid homage to him, sat down to one side, and said: “Here, venerable sir, a great sacrifice has been set up for King Pasenadi of Kosala. Five hundred bulls ... have been led to the pillar for the sacrifice. And his slaves ... are busy making preparations, wailing with tearful faces.”

Then the Blessed One, having understood the meaning of this, on that occasion recited these verses:

393 “The horse sacrifice, human sacrifice,
Sammapāsa, vājapeyya, niraggaśa:
I. The Book with Verses (Sagāṭhāvagga)

These great sacrifices, fraught with violence,
Do not bring great fruit.214

394 “The great seers of right conduct
Do not attend that sacrifice
Where goats, sheep, and cattle
Of various kinds are slain. <174>

395 “But when sacrifices free from violence
Are always offered by family custom,215
Where no goats, sheep, or cattle
Of various kinds are slain:
The great seers of right conduct
Attend a sacrifice like this.

396 “The wise person should offer this,
A sacrifice bringing great fruit.
For one who makes such sacrifice
It is indeed better, never worse.
Such a sacrifice is truly vast
And the devatas too are pleased.”

10 (10) Bondage

Now on that occasion a great mass of people had been put in
bondage by King Pasenadi of Kosala—some with ropes, some
with clogs, some with chains.216 <77> <175> Then, in the morn-
ing, a number of bhikkhus dressed ...
and said to the Blessed One: “Here, venerable sir, a great mass of people have been put
in bondage by King Pasenadi of Kosala, some with ropes, some
with clogs, some with chains.”

Then the Blessed One, having understood the meaning of this,
on that occasion recited these verses:

397 “That bond, the wise say, is not strong
Made of iron, wood, or rope;
But infatuation with jewellery and earrings,
Anxious concern for wives and children—
398 This, the wise say, is the strong bond,
Degrad ing, supple, hard to escape.

But even this they cut and wander forth, <176>
Unconcerned, having abandoned sensual pleasures.”217

II. THE SECOND SUBCHAPTER
(CHIL DLESS)

11 (1) Seven Jāṭilas

On one occasion the Blessed One was dwelling at Sāvatthi in the
Eastern Park in the Mansion of Migāra’s Mother.218 Now on that
occasion, in the evening, the Blessed One had emerged from
seclusion and was sitting by the outer gateway. Then King
Pasenadi of Kosala approached the Blessed One, paid homage to
him, and sat down to one side. [78] <177>

Now on that occasion seven jāṭilas, seven niganṭhas, seven
naked ascetics, seven one-robed ascetics, and seven wander-
ers—with hairy armpits, long fingernails and long body hairs,
carrying their bundles of requisites—passed by not far from the
Blessed One.219 Then King Pasenadi of Kosala rose from his seat,
arranged his upper robe over one shoulder, knelt down with his
right knee on the ground, and, raising his joined hands in rever-
ential salutation towards the seven jāṭilas, seven niganṭhas,
seven naked ascetics, seven one-robed ascetics, and seven wan-
derers, he announced his name three times: “I am the king,
venerable sirs, Pasenadi of Kosala!... I am the king, venerable
sirs, Pasenadi of Kosala!”

Then, not long after those seven jāṭilas ... <178> ... and seven
wanderers had departed, King Pasenadi of Kosala approached
the Blessed One, paid homage to him, sat down to one side, and
said to the Blessed One: “Those, venerable sir, are to be included
among the men in the world who are arahants or who have
entered upon the path to arahantship.”220

“Great king, being a layman who enjoys sensual pleasures,
dwelling in a home crowded with children, enjoying the use of
Kāsian sandalwood, wearing garlands, scents, and unguents,
receiving gold and silver, it is difficult for you to know: ‘These
are arahants or these have entered upon the path to arahant-
ship.’

“It is by living together with someone, great king, that his
virtue is to be known, and that after a long time, not after a short
time; by one who is attentive, not by one who is inattentive; by one who is wise, not by a dullard.

"It is by dealing with someone, great king, that his honesty is to be known, and that after a long time, not after a short time; by one who is attentive, not by one who is inattentive; by one who is wise, not by a dullard. <179>

"It is in adversities, great king, that a person's fortitude is to be known, and that after a long time, not after a short time; by one who is attentive, not by one who is inattentive; by one who is wise, not by a dullard. [79]

"It is by discussion with someone, great king, that his wisdom is to be known, and that after a long time, not after a short time; by one who is attentive, not by one who is inattentive; by one who is wise, not by a dullard. [221]

"It is wonderful, venerable sir! It is amazing, venerable sir! How well this has been stated by the Blessed One: 'Great king, being a layman . . . it is difficult for you to know . . . (as above) <180> . . . by one who is wise, not by a dullard.'

"These, venerable sir, are my spies, undercover agents, coming back after spying out the country.222 First information is gathered by them and afterwards I will make them disclose it.223

Then the Blessed One, having understood the meaning of this, on that occasion recited these verses: <181>

399 "A man is not easily known by outward form
Nor should one trust a quick appraisal,
For in the guise of the well controlled
Uncontrolled men move in this world.

400 "Like a counterfeit earring made of clay,
Like a bronze half-pence coated with gold,
Some move about in disguise:
Inwardly impure, outwardly beautiful."

12 (2) Five Kings

At Savatthi. Now on that occasion five kings headed by King Pasenadi were enjoying themselves supplied and endowed with the five cords of sensual pleasure when this conversation arose among them: "What is the chief of sensual pleasures?"224

Some among them said: "Forms are the chief of sensual pleasures." Some said: "Sounds are the chief." Some: "Odours are the chief." Some: [80] "Tastes are the chief." Some: [82] "Tactile objects are the chief."225

Since those kings were unable to convince one another, King Pasenadi of Kosala said to them: "Come, dear sirs, let us approach the Blessed One and question him about this matter. As the Blessed One answers us, so we should remember it."

"All right, dear sir," those kings replied. Then those five kings, headed by King Pasenadi, approached the Blessed One, paid homage to him, and sat down to one side. King Pasenadi then reported their entire discussion to the Blessed One, asking: "What now, venerable sir, is the chief of sensual pleasures?" <183>

"Great king, I say that what is chief among the five cords of sensual pleasure is determined by whatever is most agreeable.226 Those same forms that are agreeable to one person, great king, are disagreeable to another. When one is pleased and completely satisfied with certain forms, then one does not yearn for any other form higher or more sublime that those forms. For him those forms are then supreme; for him those forms are unsurpassed.

"Those same sounds ... Those same odours ... Those same tastes ... <184> ... Those same tactile objects that are agreeable to one person, great king, are disagreeable to another. [81] When one is pleased and completely satisfied with certain tactile objects, then one does not yearn for any other tactile object higher or more sublime that those tactile objects. For him those tactile objects are then supreme; for him those tactile objects are unsurpassed."

Now on that occasion the lay follower Candanaṅgalika was sitting in that assembly. Then the lay follower Candanaṅgalika rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards
the Blessed One, said to him: "An inspiration has come to me, Blessed One! An inspiration has come to me, Fortunate One!"

"Then express your inspiration, Candanaṅgalika," the Blessed One said.227

Then the lay follower Candanaṅgalika, in the presence of the Blessed One, extolled him with an appropriate verse:

401 "As the fragrant red lotus Kokanada
    Blooms in the morning, its fragrance unspent,
    Behold Āṅgirasa, the Radiant One,
    Like the sun beaming in the sky."228

Then those five kings bestowed five upper robes upon the lay follower Candanaṅgalika. But the lay follower Candanaṅgalika bestowed those five upper robes upon the Blessed One.

13 (3) A Bucket Measure of Food

At Saivatthi. Now on that occasion King Pasenadi of Kosala had eaten a bucket measure of rice and curries.229 Then, while still full, huffing and puffing, the king approached the Blessed One, paid homage to him, and sat down to one side.

Then the Blessed One, having understood that King Pasenadi was full and was huffing and puffing, on that occasion recited this verse:

402 "When a man is always mindful,
    Knowing moderation in the food he eats,
    His ailments then diminish:
    He ages slowly, guarding his life." [82] <186>

Now on that occasion the brahmin youth Sudassana was standing behind King Pasenadi of Kosala. The king then addressed him thus: "Come now, dear Sudassana, learn this verse from the Blessed One and recite it to me whenever I am taking my meal. I will then present you daily with a hundred kahpanas as a perpetual grant."230

"Yes, sire," the brahmin youth Sudassana replied. Having learned this verse from the Blessed One, whenever King Pasenadi was taking his meal the brahmin youth Sudassana recited:

403 "When a man is always mindful ...
    He ages slowly, guarding his life."

Then King Pasenadi of Kosala gradually reduced his intake of food to at most a pint-pot measure of boiled rice.231 At a later time, when his body had become quite slim, King Pasenadi of Kosala stroked his limbs with his hand and on that occasion uttered this inspired utterance: "The Blessed One showed compassion towards me in regard to both kinds of good—the good pertaining to the present life and that pertaining to the future life."232

14 (4) Battle (1)

At Saivatthi. Then King Ajātasattu of Magadha, the Videhan son, mobilized a four-division army and marched in the direction of Kasi against King Pasenadi of Kosala.233 King Pasenadi heard this report, mobilized a four-division army, and launched a counter-march in the direction of Kasi against King Ajātasattu. [83] Then King Ajātasattu of Magadha and King Pasenadi of Kosala fought a battle. In that <188> battle King Ajātasattu defeated King Pasenadi, and King Pasenadi, defeated, retreated to his own capital of Saivatthi.

Then, in the morning, a number of bhikkhus dressed and, taking their bowls and robes, entered Sāvatthi for alms. When they had walked for alms in Sāvatthi and had returned from their alms round, after the meal they approached the Blessed One, paid homage to him, sat down to one side, and reported what had happened. <189> [The Blessed One said:]

"Bhikkhus, King Ajātasattu of Magadha has evil friends, evil companions, evil comrades. King Pasenadi of Kosala has good friends, good companions, good comrades. Yet for this day, bhikkhus, King Pasenadi, having been defeated, will sleep badly tonight."234

404 "Victory breeds enmity,
    The defeated one sleeps badly.
    The peaceful one sleeps at ease,
    Having abandoned victory and defeat."235 <190>
15 (5) Battle (2)

[84] (Opening as in §14.)
In that battle King Pasenadi defeated King Ajātasattu and captured him alive. Then it occurred to King Pasenadi: “Although this King Ajātasattu of Magadha has transgressed against me while I have not transgressed against him, still, he is my nephew. Let me now confiscate all his elephant troops, all his cavalry, all his chariot troops, <191> and all his infantry, and let him go with nothing but his life.”

Then King Pasenadi confiscated all King Ajātasattu’s elephant troops, all his cavalry, all his chariot troops, and all his infantry, and let him go with nothing but his life.

Then, in the morning, a number of bhikkhus dressed and, taking their bowls and robes, entered Sāvatthi for alms. When they had walked for alms in Sāvatthi and had returned from their alms round, after the meal they approached the Blessed One, paid homage to him, sat down to one side, and reported what had happened. [85] <192>

Then the Blessed One, having understood the meaning of this, on that occasion recited these verses:

405 “A man will go on plundering
So long as it serves his ends, <193>
But when others plunder him,
The plunderer is plundered.”236

406 “The fool thinks fortune is on his side
So long as his evil does not ripen,
But when the evil ripens
The fool incurs suffering.

407 “The killer begets a killer,
One who conquers, a conqueror.
The abuser begets abuse,
The reviler, one who reviles.
Thus by the unfolding of kamma
The plunderer is plundered.”237 [86]

16 (6) Daughter

At Sāvatthi. Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, and sat down to one side. Then a certain man approached King Pasenadi <194> and informed him in a whisper: “Sire, Queen Mallikā has given birth to a daughter.” When this was said, King Pasenadi was displeased.238 Then the Blessed One, having understood that King Pasenadi was displeased, on that occasion recited these verses:

408 “A woman, O lord of the people,
May turn out better than a man:
She may be wise and virtuous,
A devoted wife, revering her mother-in-law.”239

409 “The son to whom she gives birth
May become a hero, O lord of the land.
The son of such a blessed woman
May even rule the realm.”240 <195>

17 (7) Diligence (1)

At Sāvatthi. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: “Is there, venerable sir, one thing which secures both kinds of good, the good pertaining to the present life and that pertaining to the future life?”

“There is one thing, great king, which secures both kinds of good, the good pertaining to the present life and that pertaining to the future life.”

“But what, venerable sir, is that one thing?”

“Diligence, great king. Just as the footprints of all living beings that walk fit into the footprint of the elephant, and the elephant’s footprint is declared to be their chief by reason of its size, so diligence is the one <196> thing which secures both kinds of good, [87] the good pertaining to the present life and that pertaining to the future life.”

410 “For one who desires long life and health,
Beauty, heaven, and noble birth,
[A variety of] lofty delights
Following in succession,
The wise praise diligence
In doing deeds of merit.

411 “The wise person who is diligent
Secures both kinds of good:
The good visible in this very life
And the good of the future life.
The steadfast one, by attaining the good,
Is called a person of wisdom.”

18 (8) Diligence (2)

At Sāvatthi. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: <197> “Here, venerable sir, while I was alone in seclusion, the following reflection arose in my mind: ‘The Dhamma has been well expounded by the Blessed One, and that is for one with good friends, good companions, good comrades, not for one with bad friends, bad companions, bad comrades.’”

“So it is, great king! So it is, great king! The Dhamma has been well expounded by me, and that is for one with good friends, good companions, good comrades, not for one with bad friends, bad companions, bad comrades.

“On one occasion, great king, I was living among the Sakyans, where there is a town of the Sakyans named Nāgaraka. Then the bhikkhu Ānanda approached me, paid homage to me, sat down to one side, and said: ‘Venerable sir, this is half of the holy life, that is, good friendship, good companionship, good comradeship.’

“When this was said, great king, I told the bhikkhu Ānanda: ‘Not so, Ānanda! Not so, Ānanda! <198> This is the entire holy life, Ānanda, that is, good friendship, good companionship, good comradeship. When a bhikkhu has a good friend, a good companion, a good comrade, it is to be expected that he will develop and cultivate the Noble Eightfold Path. And how, Ānanda, does a bhikkhu who has a good friend, a good companion, a good comrade, develop and cultivate the Noble Eightfold Path? Here, Ānanda, a bhikkhu develops right view, which is based upon seclusion, dispassion, and cessation, maturing in release. He develops right intention ... right speech ...

‘By the following method too, Ānanda, it may be understood how the entire holy life is good friendship, good companionship, good comradeship: <199> by relying upon me as a good friend, Ānanda, beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to illness are freed from illness; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, displeasure, and despair are freed from sorrow, lamentation, pain, displeasure, and despair. By this method, Ānanda, it may be understood how the entire holy life is good friendship, good companionship, good comradeship.’

“Therefore, great king, you should train yourself thus: ‘I will be one who has good friends, good companions, good comrades.’ It is in such a way that you should train yourself.

“When, great king, you have good friends, good companions, good comrades, you should dwell with one thing for support: diligence in wholesome states.

“When, great king, you are dwelling diligently, with diligence for support, your retinue of harem women will think thus: ‘The king dwells diligently, with diligence for support. Come now, let us also dwell diligently, with diligence for support.’”

“When, great king, you are dwelling diligently, with diligence for support, your retinue of khattiya vassals will think thus: ‘When, great king, you are dwelling diligently, with diligence for support, your retinue of harem women will be guarded and protected, your treasury and storehouse will be guarded and protected.

412 “For one who desires lofty riches
Following in succession,
The wise praise diligence
In doing deeds of merit.

413 "The wise person who is diligent <201>
Secures both kinds of good:
The good visible in this very life
And the good of the future life.
The steadfast one, by attaining the good,
Is called a person of wisdom."

19 (9) Childless (1)

At Sāvatthi. Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: "Where are you coming from, great king, in the middle of the day?"

"Here, venerable sir, a financier householder in Sāvatthi has died. I have come after conveying his heirless fortune to the palace, as he died intestate. There were eighty lakhs of gold, not to speak of silver, and yet, venerable sir, that financier householder's meals were like this: he ate red rice along with sour gruel. His clothes were like this: he wore a three-piece hempen garment. His vehicle was like this: he went about in a dilapidated little cart with a leaf awning."

"So it is, great king! So it is, great king! When an inferior man gains abundant wealth, he does not make himself happy and pleased, nor does he make his mother and father happy and pleased, nor his wife and children, nor his slaves, workers, and servants, nor his friends and colleagues; nor does he establish an offering for ascetics and brahmans, one leading upwards, of heavenly fruit, resulting in happiness, conducive to heaven. Because his wealth is not being used properly, [91] kings do not take it away, thieves do not take it away, fire does not burn it, water does not carry it away, and unloved heirs do not take it. Such being the case, great king, that wealth, not being used properly, goes to waste, not to utilization.

"Suppose, great king, in a place uninhabited by human beings, there was a lotus pond with clear, cool, sweet, clean water, with good fords, delightful; and people would take that water, and drink it, and bathe in it, and use it for their purposes. In such a case, great king, that water, being used properly, would go to utilization, not to waste. So too, great king, when a superior man gains abundant wealth ... <205> that wealth, being used properly, goes to utilization, not to waste.

"As cool water in a desolate place
Evaporates without being drunk,
So when a scoundrel acquires wealth
He neither enjoys himself nor gives.

But when the wise man obtains wealth
He enjoys himself and does his duty.
Having supported his kin, free from blame,
That noble man goes to a heavenly state."

20 (10) Childless (2)

(As above, except that the amount is a hundred lakhs of gold, a lakh being equal to a hundred thousand.) [92] <206>

"So it is, great king! So it is, great king! Once in the past, great king, that financier householder provided a pacekabuddha named Tagarasikhi with almsfood. Having said, 'Give alms to
the ascetic,’ he rose from his seat and departed. But after giving, he later felt regret and thought: ‘It would have been better if the slaves or workers had eaten that almsfood!’ Moreover, he murdered his brother’s only son for the sake of his fortune.247

Because that financier householder provided the paccakepu Buddha Tagarasikhi with almsfood, <207> as a result of that kamma he was reborn seven times in a good destination, in the heavenly world. As a residual result of that same kamma, he obtained the position of financier seven times in this same city of Savatthi. But because that financier householder later felt regret about giving, as a result of that kamma his mind did not incline to the enjoyment of excellent food, excellent clothing, and excellent vehicles, nor to the enjoyment of excellent items among the five cords of sensual pleasure. And because that financier householder murdered his brother’s only son for the sake of his fortune, as a result of that kamma he was tormented in hell for many years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years. As a residual result of that same kamma, he has furnished the royal treasury with this seventh heirless fortune.

“The old merit of that financier householder has been utterly exhausted, <208> and he had not accumulated any fresh merit. But today, great king, the financier householder is being roasted in the Great Roruva Hell.”248

“So, venerable sir, that financier householder has been reborn in the Great Roruva Hell?” [93]

“Yes, great king, that financier householder has been reborn in the Great Roruva Hell.

416 “Grain, wealth, silver, gold,
Or whatever other possessions there are,
Slaves, workers, messengers,
And those who live as one’s dependants:
Without taking anything one must go,
Everything must be left behind.

417 “But what one has done by body,
Or by speech or mind:
This is what is truly one’s own,
This one takes when one goes;

This is what follows one along
Like a shadow that never departs.

418 “Therefore one should do what is good <209>
As a collection for the future life.
Merits are the support for living beings
[When they arise] in the other world.”

III. THE THIRD SUBCHAPTER
(The Kosalan Pentad)

21 (1) Persons

At Savatthi. Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: <210>

“Great king, there are these four kinds of persons found existing in the world. What four? The one heading from darkness to darkness, the one heading from darkness to light, the one heading from light to darkness, the one heading from light to light.249

“And how, great king, is a person one heading from darkness to darkness? Here some person has been reborn in a low family—a family of candalas, bamboo workers, hunters, cartwrights, or flower-scavengers—a poor family in which there is little food and drink which subsists with difficulty, one where food and clothing are obtained with difficulty; and he is ugly, unsightly, deformed, chronically ill—purblind or cripple-handed or lame or paralyzed.250 He is not one who gains food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, housing, and lighting. He engages in misconduct of body, speech, and mind. Having done so, with the breakup of the body, <211> after death, he is reborn in the plane of misery, in a bad destination, in the nether world, in hell.

“Suppose, great king, a man would go from darkness to darkness, or from gloom to gloom, or from stain to stain: this person, I say, is exactly similar. It is in this way, great king, that a person is one heading from darkness to darkness.

“And how, great king, is a person one heading from darkness to light? Here some person has been reborn in a low family ... one where food and clothing are obtained with difficulty; and he
is ugly ... or paralyzed. He is not one who gains food ... and lighting. He engages in good conduct of body, speech, and mind. Having done so, with the breakup of the body, after death, he is reborn in a good destination, in a heavenly world.

"Suppose, great king, a man would climb from the ground on to a palanquin, or from a palanquin on to horseback, or from horseback to an elephant mount, or from an elephant mount to a mansion: this person, I say, is exactly similar. It is in this way, great king, that a person is one heading from darkness to light.

"And how, great king, is a person one heading from light to darkness? Here some person has been reborn in a high family—an affluent khattiya family, an affluent brahmin family, or an affluent householder family—one which is rich, with great wealth and property, with abundant gold and silver, abundant treasures and commodities, abundant wealth and grain; and he is handsome, attractive, graceful, possessing supreme beauty of complexion. He is one who gains food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, housing, and lighting. He engages in misconduct of body, speech, and mind. Having done so, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the nether world, in hell.

"Suppose, great king, a man would descend from a mansion to an elephant mount, or from an elephant mount to horseback, or from horseback to a palanquin, or from a palanquin to the ground, or from the ground to underground darkness: this person, I say, is exactly similar. It is in this way, great king, that a person is one heading from light to darkness.

"And how, great king, is a person one heading from light to light? Here some person has been reborn in a high family ... with abundant wealth and grain; and he is handsome, attractive, graceful, possessing supreme beauty of complexion. He is one who gains food ... and lighting. He engages in good conduct of body, speech, and mind. Having done so, with the breakup of the body, after death, he is reborn in a good destination, in a heavenly world.

"Suppose, great king, a man would cross over from palanquin to palanquin, or from horseback to horseback, or from elephant mount to elephant mount, or from mansion to mansion: this person, I say, is exactly similar. It is in this way, great king, that a person is one heading from light to light. [96]

"These, great king, are the four kinds of persons found existing in the world.

(i) 419 "The person, O king, who is poor, lacking in faith, stingy, niggardly, with bad intentions, wrong in views, disrespectful, who abuses and reviles ascetics, brahmins, and other mendicants; another giving food to beggars: when such a person dies, O king, he goes, lord of the people, to the terrible hell, heading from darkness to darkness.

(ii) 422 "The person, O king, who is poor, endowed with faith, generous, one who gives, with best intentions, a person with unscattered mind who rises up and venerates ascetics, brahmins, and other mendicants; one who trains in righteous conduct, who hinders none giving food to beggars: when such a person dies, O king, he goes, lord of the people, to the triple heaven, heading from darkness to light.

(iii) 425 "The person, O king, who is rich, lacking in faith, stingy, niggardly, with bad intentions, wrong in views, disrespectful, who abuses and reviles ascetics, brahmins, and other mendicants;
A nihilist, a scoffer, who hinders
Another giving food to beggars:

When such a person dies, O king,
He goes, lord of the people,
To the terrible hell,
Heading from light to darkness.

"The person, O king, who is rich,
Endowed with faith, generous,
One who gives, with best intentions,
A person with unscattered mind
Who rises up and venerates ascetics,
Brahmins, and other mendicants;
One who trains in righteous conduct,
Who hinders none giving food to beggars:

When such a person dies, O king,
He goes, lord of the people,
To the triple heaven,
Heading from light to light."

22 (2) Grandmother

At Sāvatthī. Then, in the middle of the day, King Pasenadi of Kosala approached the Blessed One.... The Blessed One said to him as he was sitting to one side: [97] "Where are you coming from, great king, in the middle of the day?" [97]<217>

"Venerable sir, my grandmother has died. She was old, aged, burdened with years, advanced in life, come to the last stage, 120 years from birth. Venerable sir, my grandmother was dear and beloved to me. If, venerable sir, by means of the elephant-gem I could have redeemed her from death, I would have given away even the elephant-gem so that she would not have died. [251]

If by means of the horse-gem I could have redeemed her from death ... If by a prize village I could have redeemed her from death ... If by means of the country I could have redeemed her from death, I would have given away even the country so that she would not have died."

"All beings, great king, are subject to death, terminate in death, and cannot escape death."

23 (3) World

At Sāvatthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: "Venerable sir, how many things are there in the world which, when they arise, arise for one's harm, suffering, and discomfort?" [252]<219>

"There are, great king, three things in the world which, when they arise, arise for one's harm, suffering, and discomfort. What are the three? Greed, hatred, and delusion. These are the three things in the world which, when they arise, arise for one's harm, suffering, and discomfort.

"Greed, hatred, and delusion,
Arisen from within oneself,
Injure the person of evil mind
As its own fruit destroys the reed."
I. The Book with Verses (Saghāṭavagga)

24 (4) Archery

At Sāvatthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One:

"Venerable sir, where should a gift be given?"  
Wherever one's mind has confidence, great king."

"But, venerable sir, where does what is given become of great fruit?"

"This is one question, great king, 'Where should a gift be given?' and this another, 'Where does what is given become of great fruit?' What is given to one who is virtuous, great king, is of great fruit, not so what is given to an immoral person. Now then, great king, I will question you about this same point. Answer as you see fit. What do you think, great king? Suppose you are at war and a battle is about to take place. Then a khattiya youth would arrive, one who is untrained, unskilful, unpractised, inexperienced, timid, petrified, frightened, quick to flee. Would you employ that man, and would you have any use for such a man?"

"Surely not, venerable sir."

"Then a brahmin youth would arrive ... a vessa youth ... a sudda youth ... who is untrained ... quick to flee. Would you employ that man, and would you have any use for such a man?"

"Surely not, venerable sir."

"What do you think, great king? Suppose you are at war and a battle is about to take place. Then a khattiya youth would arrive, one who is trained, skilful, practised, experienced, brave, courageous, bold, ready to stand his place. Would you employ that man, and would you have any use for such a man?"

"Surely I would, venerable sir."

"Then a brahmin youth would arrive ... a vessa youth ... a sudda youth ... who is trained ... ready to stand his place. Would you employ that man, and would you have any use for such a man?"

"Surely I would, venerable sir."

"So too, great king, when a person has gone forth from the household life into homelessness, no matter from what clan, if he has abandoned five factors and possesses five factors, then what is given to him is of great fruit. What five factors have been abandoned? Sensual desire has been abandoned; ill will has been abandoned; sloth and torpor have been abandoned; restlessness and remorse have been abandoned; doubt has been abandoned. What five factors does he possess? He possesses the aggregate of virtue of one beyond training, the aggregate of concentration of one beyond training, the aggregate of wisdom of one beyond training, the aggregate of liberation of one beyond training, the aggregate of the knowledge and vision of liberation of one beyond training. He possesses these five factors. Thus what is given to one who has abandoned five factors and who possesses five factors is of great fruit."

"As a king intent on waging war
Would employ a youth skilled with the bow,
One endowed with strength and vigour,
But not the coward on account of his birth—
So even though he be of low birth,
One should honour the person of noble conduct,
The sagely man in whom are established
The virtues of patience and gentleness.

One should build delightful hermitages
And invite the learned to dwell in them;
One should build water tanks in the forest
And causeways over rough terrain.

With a confident heart one should give
To those of upright character:
Give food and drink and things to eat,
Clothing to wear and beds and seats.

"For as the rain-cloud, thundering, wreathed in lightning, with a hundred crests,
Pours down its rain upon the earth,
Flooding both the plain and valley—
So the wise man, faithful, learned,
Having had a meal prepared,
Satisfies with food and drink
The mendicants who live on alms.
Rejoicing, he distributes gifts,
And proclaims, 'Give, give.'
440 “For that is his thundering
Like the sky when it rains:
That shower of merit, so vast,
Will pour down on the giver.”

25 (5) The Simile of the Mountain

At Savatthi. Then, in the middle of the day, King Pasenadi of Kosala approached the Blessed One.... The Blessed One said to him as he was sitting to one side: “Now where are you coming from, great king, in the middle of the day?”

“Just now, venerable sir, I have been engaged in those affairs of kingship typical for head-anointed khattiya kings, who are intoxicated with the intoxication of sovereignty, who are obsessed by greed for sensual pleasures, who have attained stable control in their country, and who rule having conquered a great sphere of territory on earth.”

“What do you think, great king? Here, a man would come to you from the east, one who is trustworthy and reliable; having approached, he would tell you: ‘For sure, great king, you should know this: I am coming from the east, and there I saw a great mountain high as the clouds coming this way, crushing all living beings. Do whatever you think should be done, great king.’ Then a second man would come to you from the west... Then a third man would come to you from the north... Then a fourth man would come to you from the south, one who is trustworthy and reliable; having approached, he would tell you: ‘For sure, great king, you should know this: I am coming from the south, and there I saw a great mountain high as the clouds coming this way, crushing all living beings. Do whatever you think should be done, great king.’ If, great king, such a great peril should arise, such a terrible destruction of human life, the human state being so difficult to obtain, what should be done?”

“If, venerable sir, such a great peril should arise, such a terrible destruction of human life, the human state being so difficult to obtain, what else should be done but to live by the Dhamma, to live righteously, and to do wholesome and meritorious deeds?”

“I inform you, great king, I announce to you, great king: aging and death are rolling in on you. When aging and death are rolling in on you, great king, what else should be done but to live by the Dhamma, to live righteously, and to do wholesome and meritorious deeds?”

441 “As aging and death are rolling in on me, venerable sir, what else should be done but to live by the Dhamma, to live righteously, and to do wholesome and meritorious deeds?... There are, venerable sir, elephant battles [fought by] head-anointed khattiya kings, who are intoxicated with the intoxication of sovereignty, who are obsessed by greed for sensual pleasures, who have attained stable control in their country, and who rule having conquered a great sphere of territory on earth; but there is no place for those elephant battles, no scope for them, when aging and death are rolling in. There are, venerable sir, cavalry battles [fought by] head-anointed khattiya kings... There are chariot battles... infantry battles... but there is no place for those infantry battles, no scope for them, when aging and death are rolling in. As aging and death are rolling in on me, venerable sir, what else should be done but to live by the Dhamma, to live righteously, and to do wholesome and meritorious deeds?”

“So it is, great king! So it is, great king! As aging and death are rolling in on you, what else should be done but to live by the Dhamma, to live righteously, and to do wholesome and meritorious deeds?”

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

442 Khattiyas, brahmmins, vessas, suddas, Cândalas and scavengers:
They spare none along the way
But come crushing everything.

443 “There’s no ground there for elephant troops,
For chariot troops and infantry.
One can’t defeat them by subterfuge,
Or buy them off by means of wealth. <229>

444 “Therefore a person of wisdom here,
Out of regard for his own good,
Steadfast, should settle faith
In the Buddha, Dhamma, and Saṅgha.

445 “When one conducts oneself by Dhamma
With body, speech, and mind,
They praise one here in the present life,
And after death one rejoices in heaven.” <230>

Chapter IV

4 Mārasamyutta
Connected Discourses with Māra

I. THE FIRST SUBCHAPTER
(LIFE SPAN)

1 (1) Austere Practice

Thus have I heard. On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjara at the foot of the Goatherd’s Banyan Tree just after he had become fully enlightened.260 Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thus: “I am indeed freed from that gruelling asceticism! It is good indeed that I am freed from that useless gruelling asceticism! It is good that, steady and mindful, I have attained enlightenment!”261

Then Māra the Evil One, having known with his own mind the reflection in the Blessed One’s mind, approached the Blessed One and addressed him in verse:

446 “Having deviated from the austere practice
By which men purify themselves,
Being impure, you think you’re pure:
You have missed the path to purity.”262

Then the Blessed One, having understood, “This is Māra the Evil One,” replied to him in verses:

447 “Having known as useless any austerity
Aimed at the immortal state,263
That all such penances are futile
Like oars and rudder on dry land.”264
448 By developing the path to enlightenment—
   Virtue, concentration, and wisdom—
   I have attained supreme purity:
   You’re defeated, End-maker!”

Then Māra the Evil One, realizing, “The Blessed One knows me, the Fortunate One knows me,” sad and disappointed, disappeared right there.

2 (2) The King Elephant

Thus have I heard. On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerājjarā at the foot of the Goatherd’s Banyan Tree just after he had become fully enlightened. [104] Now on that occasion the Blessed One was sitting out in the open air in the thick darkness of the night while it was drizzling.

Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the Blessed One, manifested himself in the form of a giant king elephant and approached the Blessed One. His head was like a huge block of steatite; his tusks were like pure silver; his trunk was like a huge plough pole.

Then the Blessed One, having understood, “This is Māra the Evil One,” addressed him in verse:

   “You’ve wandered through the long course
   Creating beautiful and hideous shapes.
   Enough, Evil One, with that trick of yours:
   You’re defeated, End-maker!”

Then Māra the Evil One, realizing, “The Blessed One knows me, the Fortunate One knows me,” sad and disappointed, disappeared right there.

3 (3) Beautiful

While dwelling at Uruvelā. Now on that occasion the Blessed One was sitting out in the open air in the thick darkness of the night while it was drizzling. Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the Blessed

One, approached the Blessed One and, not far from him, displayed diverse lustrous shapes, both beautiful and hideous. Then the Blessed One, having understood, “This is Māra the Evil One,” addressed him in verses:

   “You’ve wandered on through the long course
   Creating beautiful and hideous shapes.
   Enough, Evil One, with that trick of yours:
   You’re defeated, End-maker!”

   “Those who are well restrained
   In body, speech, and mind,
   Do not come under Māra’s control
   Nor become Māra’s henchmen.”

Then Māra the Evil One ... disappeared right there. [105]

4 (4) Māra’s Snare (1)

Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasi in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!” those bhikkhus replied. The Blessed One said this:

   “Bhikkhus, by careful attention, by careful right striving, I have arrived at unsurpassed liberation, I have realized unsurpassed liberation. You too, bhikkhus, by careful attention, by careful right striving, must arrive at unsurpassed liberation, must realize unsurpassed liberation.”

Then Māra the Evil One approached the Blessed One and addressed him in verse:

   “You are bound by Māra’s snare
   Both celestial and human;
   You are bound by Māra’s bondage:
   You won’t escape me, ascetic!”

   “I am freed from Māra’s snare
   Both celestial and human;
I am freed from Māra’s bondage: <236>
You’re defeated, End-maker!”

Then Māra the Evil One … disappeared right there.

5 (5) Māra’s Snare (2)

Thus have I heard. On one occasion the Blessed One was dwell-
ing at Bārānasi in the Deer Park at Isipatana. There the Blessed
One addressed the bhikkhus thus: “Bhikkhus!”
“Venerable sir!” those bhikkhus replied. The Blessed One said this:
“Bhikkhus, I am freed from all snares, both celestial and human. You too, bhikkhus, are freed from all snares, both cele-
stial and human. Wander forth, O bhikkhus, for the welfare of the multitude, for the happiness of the multitude, out of com-
passion for the world, for the good, welfare, and happiness of devas and humans. Let not two go the same way. Teach, O
bhikkhus, the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phras-
ing. Reveal the perfectly complete and purified holy life. There are beings with little dust in their eyes who are falling away
because they do not hear the Dhamma. [I061 There will be those
who will understand the Dhamma. I too, bhikkhus, will go to
Senānīgama in Uruvela in order to teach the Dhamma.”273

Then Māra the Evil One approached the Blessed One and
addressed him in verse:274

454 “You are bound by all the snares
Both celestial and human;
You are bound by the great bondage:
You won’t escape me, ascetic!”

[The Blessed One:]
455 “I am freed from all the snares
Both celestial and human;
I am freed from the great bondage:
You’re defeated, End-maker!”

6 (6) Serpent

Thus have I heard. On one occasion the Blessed One was dwell-
ing at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Blessed One was sitting out in the open in the thick darkness of the night while it was drizzling. Then Māra the Evil One … manifested himself in the form of a giant king serpent and approached the Blessed One. <238> Its body was like a huge boat made from a single tree trunk; its hood, like a large brewer’s sieve; its eyes, like the large bronze dishes of Kosala; its tongue darting out from its mouth, like flashes of lightning emitted when the sky thunders; the sound of its breathing in and out, like the sound of a smith’s bellows fill-
ing with air.

Then the Blessed One, having understood, “This is Māra the Evil One,” addressed Māra the Evil One in verses:

456 “He who resorts to empty huts for lodging—
He is the sage, self-controlled.
He should live there, having relinquished all:
That is proper for one like him.275

457 “Though many creatures crawl about,
Many terrors, flies, serpents, [I071 <239>
The great sage gone to his empty hut
Stirs not a hair because of them.

458 “Though the sky might split, the earth quake,
And all creatures be stricken with terror,
Though men brandish a dart at their breast,
The enlightened take no shelter in acquisitions.”276

Then Māra the Evil One … disappeared right there.

7 (7) Sleep

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then, when the night was fading, the Blessed One, having spent much of the night walking back and forth in the open, washed his feet, entered his
dwell, and lay down on his right side in the lion's posture, with one leg overlapping the other, mindful and clearly comprehending, having attended to the idea of rising.

Then Mara the Evil One approached the Blessed One and addressed him in verse: <240>

459 “What, you sleep? Why do you sleep?
What’s this, you sleep like a wretch?277
Thinking ‘The hut’s empty’ you sleep:
What’s this, you sleep when the sun has risen?”

[The Blessed One:]
460 “Within him craving no longer lurks,
Entangling and binding, to lead him anywhere;
With the destruction of all acquisitions
The Awakened One sleeps:
Why should this concern you, Mara?”278

Then Mara the Evil One ... disappeared right there.

8 (8) He Delights

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapindika's Park. Then Mara the Evil One approached the Blessed One and recited this verse in the presence of the Blessed One:

461 “One who has sons delights in sons,
One with cattle delights in cattle. [108] <241>
Acquisitions truly are a man’s delight;
Without acquisitions one does not delight.”

[The Blessed One:]
462 “One who has sons sorrows over sons,
One with cattle sorrows over cattle.
Acquisitions truly are a man’s sorrow;
Without acquisitions one does not sorrow.”

Then Mara the Evil One ... disappeared right there.

9 (9) Life Span (1)

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!”
“Venerable sir!” those bhikkhus replied. The Blessed One said this:
“Bhikkhus, this life span of human beings is short. One has to go on to the future life. One should do what is wholesome and lead the holy life; for one who has taken birth there is no avoiding death. One who lives long, bhikkhus, lives a hundred years or a little longer.”

Then Mara the Evil One approached the Blessed One and addressed him in verse:

463 “Long is the life span of human beings,
The good man should not disdain it.
One should live like a milk-sucking baby:
Death has not made its arrival.”279 <242>

[The Blessed One:]
464 “Short is the life span of human beings,
The good man should disdain it.
One should live like one with head aflame:
There is no avoiding Death’s arrival.”

Then Mara the Evil One ... disappeared right there.

10 (10) Life Span (2)

(Opening as in preceding sutta:)
Then Mara the Evil One approached the Blessed One and addressed him in verse: [109]

465 “The days and nights do not fly by,
Life does not come to a stop.
The life span of mortals rolls along
Like the chariot’s felly round the hub.”280 <243>
II. THE SECOND SUBCHAPTER
(RULERSHIP)

11 (1) The Boulder

On one occasion the Blessed One was dwelling at Rajagaha on
Mount Vulture Peak. Now on that occasion the Blessed One was
sitting out in the open in the thick darkness of the night while it
was drizzling. Then Mara the Evil One, wishing to arouse
fear, trepidation, and terror in the Blessed One, shattered a num-
ber of huge boulders not far away from him.

Then the Blessed One, having understood, “This is Mara the
Evil One,” addressed Mara the Evil One in verse:

467 “Even if you make this Vulture Peak
Quake all over in its entirety,
The enlightened are not perturbed,
For they are are fully liberated.”

Then Mara the Evil One, realizing, “The Blessed One knows
me, the Fortunate One knows me,” sad and disappointed, disap-
ppeared right there.

12 (2) Lion

On one occasion the Blessed One was dwelling at Sāvatthī in
Jeta’s Grove, Anathapindika’s Park. Now on that occasion the
Blessed One was teaching the Dhamma while surrounded by a
large assembly.

Then it occurred to Mara the Evil One: “This ascetic Gotama is
teaching the Dhamma while surrounded by a large assembly.
Let me approach the ascetic Gotama in order to confound them.”

Then Mara the Evil One approached the Blessed One and
addressed him in verse:

468 “Why now do you roar like a lion,
Confident in the assembly?
For there is one who’s a match for you,
So why think yourself the victor?”

[The Blessed One:]

469 “The great heroes roar their lion’s roar
Confident in the assemblies—
The Tathāgatas endowed with the powers
Have crossed over attachment to the world.”

Then Mara the Evil One ... disappeared right there.

13 (3) The Splinter

Thus have I heard. On one occasion the Blessed One was dwell-
ing at Rajagaha in the Maddakucchi Deer Park. Now on that
occasion the Blessed One’s foot had been cut by a stone splinter.
Severe pains assailed the Blessed One—bodily feelings that were
painful, racking, sharp, piercing, harrowing, disagree-
able. But the Blessed One endured them, mindful and clearly
comprehending, without becoming distressed. Then the Blessed
One had his outer robe folded in four, and he lay down on his
right side in the lion posture with one leg overlapping the other,
mindful and clearly comprehending.

Then Mara the Evil One approached the Blessed One and
addressed him in verse:

470 “Do you lie down in a daze or drunk on poetry?
Don’t you have sufficient goals to meet?
Alone in a secluded lodging
Why do you sleep with a drowsy face?”

[The Blessed One:]

471 “I do not lie in a daze or drunk on poetry;
Having reached the goal, I am rid of sorrow.
Alone in a secluded lodging
I lie down full of compassion for all beings.
472 “Even those with a dart stuck in the breast <247>
Piercing their heart moment by moment—
Even these here, stricken, get to sleep; 111
So why should I not get to sleep
When my dart has been drawn out? 285

473 “I do not lie awake in dread,
Nor am I afraid to sleep.
The nights and days do not afflict me,
I see for myself no decline in the world.
Therefore I can sleep in peace,
Full of compassion for all beings.”

Then Māra the Evil One... disappeared right there.

14 (4) Suitable

On one occasion the Blessed One was dwelling among the Kosalans at the brahmin village of Ekāsalā. Now on that occasion the Blessed One was teaching the Dhamma surrounded by a large assembly of laypeople.

Then it occurred to Māra the Evil One: “This ascetic Gotama is teaching the Dhamma while surrounded by a large assembly of laypeople. <248> Let me approach the ascetic Gotama in order to confound them.”

Then Māra the Evil One approached the Blessed One and addressed him in verse:

474 “This is not suitable for you,
That you instruct others.
When so engaged don’t get caught
In attraction and repulsion.” 286

[The Blessed One:]
475 “Compassionate for their welfare,
The Buddha instructs others.
The Tathāgata is fully released
From attraction and repulsion.”

Then Māra the Evil One... disappeared right there.

15 (5) Mental

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then Māra the Evil One approached the Blessed One and addressed him in verse: 287

476 “There is a snare moving in the sky, <249>
Something mental which moves about 288
By means of which I’ll catch you yet:
You won’t escape me, ascetic!”

[The Blessed One:]
477 “Forms, sounds, tastes, odours,
And delightful tactile objects—
Desire for these has vanished in me:
You’re defeated, End-maker!”

Then Māra the Evil One... disappeared right there. 112

16 (6) Almsbowls

At Sāvatthī. Now on that occasion the Blessed One was instructing, exhorting, inspiring, and gladdening the bhikkhus with a Dhamma talk concerning the five aggregates subject to clinging. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, applying their whole minds to it.

Then it occurred to Māra the Evil One: “This ascetic Gotama is instructing, exhorting, inspiring, and gladdening the bhikkhus... <250> who are applying their whole minds to it. Let me approach the ascetic Gotama in order to confound them.”

Now on that occasion a number of almsbowls had been put out in the open. Then Māra the Evil One manifested himself in the form of an ox and approached those almsbowls. Then one bhikkhu said to another: “Bhikkhu, bhikkhu! That ox may break the almsbowls.” When this was said, the Blessed One said to that bhikkhu: “That is not an ox, bhikkhu. That is Māra the Evil One, who has come here in order to confound you.”
Then the Blessed One, having understood, “This is Māra the Evil One,” addressed Māra the Evil One in verses:

478 “Form, feeling, and perception, 
   Consciousness, and formations—
   ‘I am not this, this isn’t mine,’
   Thus one is detached from it.”

479 “Though they seek him everywhere,
   Māra and his army do not find him:
   The one thus detached, secure,
   Who has gone beyond all fetters.”

Then Māra the Evil One ... disappeared right there.

17 (7) Six Bases for Contact

On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. [113] Now on that occasion the Blessed One was instructing, exhorting, inspiring, and gladdening the bhikkhus with a Dhamma talk concerning the six bases for contact. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, applying their whole minds to it.

Then it occurred to Māra the Evil One: “This ascetic Gotama is instructing, exhorting, inspiring, and gladdening the bhikkhus with a Dhamma talk concerning the six bases for contact. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, applying their whole minds to it.

Then Māra the Evil One approached the Blessed One and, not far from him, made a loud noise, frightful and terrifying, as though the earth were splitting open. Then one bhikkhu said to another: “Bhikkhu, bhikkhu! It seems as though the earth is splitting open.” When this was said, the Blessed One said to that bhikkhu: “The earth is not splitting open, bhikkhu. That is Māra the Evil One, who has come here in order to confound you.”

Then the Blessed One, having understood, “This is Māra the Evil One,” addressed Māra the Evil One in verses:

480 “Forms, sounds, tastes, odours,
   Tactiles, and all mental objects:
   This is the terrible bait of the world
   With which the world is infatuated.

481 “But when he has transcended this,
   The mindful disciple of the Buddha
   Shines radiantly like the sun,
   Having surmounted Māra’s realm.”

Then Māra the Evil One ... disappeared right there.

18 (8) Alms

On one occasion the Blessed One was dwelling among the Magadhans at the brahmin village of Pāficāsālā. [114] Now on that occasion the gift-festival of the young people was being held at the brahmin village of Pāficāsālā. Then, in the morning, the Blessed One dressed and, taking bowl and robe, entered Pāficāsālā for alms. Now on that occasion Māra the Evil One had taken possession of the brahmin householders of Pāficāsālā, [inciting in them the thought,] “Don’t let the ascetic Gotama get alms.”

Then the Blessed One left Pāficāsālā with his bowl just as cleanly washed as it was when he entered it for alms. Then Māra the Evil One approached the Blessed One and said to him: “Maybe you got alms, ascetic?”

“Was it you, Evil One, who saw to it that I didn’t get alms?”

“Then, venerable sir, let the Blessed One enter Pāficāsālā a second time for alms. I will see to it that the Blessed One gets alms.”

[The Blessed One:]

482 “You have produced demerit, Māra,
   Having assailed the Tathāgata.
   Do you really think, O Evil One, <254>
   ‘My evil does not ripen’?

483 “Happily indeed we live,
   We who own nothing at all.
We shall dwell feeding on rapture
Like the devas of Streaming Radiance.”

Then Mara the Evil One … disappeared right there.

19 (9) The Farmer

At Sāvatthi. Now on that occasion the Blessed One was instructing, exhorting, inspiring, and gladdening the bhikkhus with a Dhamma talk concerning Nibbāna. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, applying their whole minds to it. [115]

Then it occurred to Mara the Evil One: “This ascetic Gotama is instructing, exhorting, inspiring, and gladdening the bhikkhus … who are applying their whole minds to it. Let me approach the ascetic Gotama in order to confound them.” Then Mara the Evil One manifested himself in the form of a farmer, carrying a large plough on his shoulder, holding a long goad stick, his hair dishevelled, wearing hempen garments, his feet smeared with mud. He approached the Blessed One and said to him: “Maybe you’ve seen oxen, ascetic?”

“What are oxen to you, Evil One?”

“The eye is mine, ascetic, forms are mine, eye-contact and its base of consciousness are mine. Where can you go, ascetic, to escape from me? The ear is mine, ascetic, sounds are mine. The nose is mine, ascetic, odours are mine. The tongue is mine, ascetic, tastes are mine. The body is mine, ascetic, tactile objects are mine. The mind is mine, ascetic, mental phenomena are mine, mind-contact and its base of consciousness are mine. Where can you go, ascetic, to escape from me?”

“The eye is yours, Evil One, forms are yours, eye-contact and its base of consciousness are yours; but, Evil One, where there is no eye, no forms, no eye-contact and its base of consciousness—there is no place for you there, Evil One. The ear is yours, Evil One, sounds are yours, ear-contact and its base of consciousness are yours; but, Evil One, where there is no ear, no sounds, no ear-contact and its base of consciousness—there is no place for you there, Evil One. The nose is yours, Evil One, odours are yours, nose-contact and its base of consciousness are yours; but, Evil One, where there is no nose, no odours, no nose-contact and its base of consciousness—there is no place for you there, Evil One. The tongue is yours, Evil One, tastes are yours, tongue-contact and its base of consciousness are yours; but, Evil One, where there is no tongue, no tastes, no tongue-contact and its base of consciousness—there is no place for you there, Evil One. The body is yours, Evil One, tactile objects are yours, body-contact and its base of consciousness are yours; but, Evil One, where there is no body, no tactile objects, no body-contact and its base of consciousness—there is no place for you there, Evil One. The mind is yours, Evil One, mental phenomena are yours, mind-contact and its base of consciousness are yours; but, Evil One, where there is no mind, no mental phenomena, no mind-contact and its base of consciousness—there is no place for you there, Evil One.”

[Mara:] 484 “That of which they say ‘It’s mine,’
And those who speak in terms of ‘mine’—
If your mind exists among these,
You won’t escape me, ascetic.”

[The Blessed One:] 485 “That which they speak of is not mine,
I’m not one of those who speak [of mine].
You should know thus, O Evil One:
Even my path you will not see.”

Then Mara the Evil One … disappeared right there. <257>
One and said to him: “Venerable sir, let the Blessed One exercise rulership righteously: without killing and without instigating others to kill, without confiscating and without instigating others to confiscate, without sorrowing and without instigating others to cause sorrow.”

“But what do you see, Evil One, that you speak thus to me?”

“Venerable sir, the Blessed One has developed and cultivated the four bases for spiritual power, made them a vehicle, made them a basis, stabilized them, exercised himself in them, and fully perfected them. And, venerable sir, if the Blessed One wishes, he need only resolve that the Himalayas, the king of mountains, should become gold, and it would turn to gold.”

[The Blessed One:]

486 “If there were a mountain made of gold,
   Made entirely of solid gold,
   Not double this would suffice for one:
   Having known this, fare evenly.”

487 “How could a person incline to sensual pleasures
   Who has seen the source whence suffering springs?
   Having known acquisition as a tie in the world,
   A person should train for its removal.”

Then Māra the Evil One, realizing, “The Blessed One knows me, the Fortunate One knows me,” sad and disappointed, disappeared right there.

Then Māra the Evil One, realizing, “The Blessed One knows me, the Fortunate One knows me,” sad and disappointed, disappeared right there.

22 (2) Samiddhi

On one occasion the Blessed One was dwelling among the Sakyans at Silāvati. Now on that occasion the Venerable Samiddhi was dwelling not far from the Blessed One—diligent, ardent, and resolute. Then Māra the Evil One manifested himself in the form of a brahmin, with a large mat-
the Arahant, the Perfectly Enlightened One! It is indeed a gain for me, it is well gained by me, that I have gone forth in this well-expounded Dhamma and Discipline! It is indeed a gain for me, it is well gained by me, that my companions in the holy life are virtuous, of good character!"

Then Māra the Evil One, having known with his own mind the reflection in the mind of the Venerable Samiddhi, approached him and, not far from him, made a loud noise, frightful and terrifying, as though the earth were splitting open.

Then the Venerable Samiddhi approached the Blessed One, paid homage to him, sat down to one side, and reported what had happened. [The Blessed One said:] “That was not the earth splitting open, Samiddhi. That was Māra the Evil One, who had come in order to confound you. Go back, Samiddhi, and dwell diligent, ardent, and resolute.”

“Yes, venerable sir,” the Venerable Samiddhi replied. Then he rose from his seat, paid homage to the Blessed One, and departed, keeping him on the right.

A second time, while the Venerable Samiddhi was alone in seclusion, a reflection arose in his mind... And a second time Māra the Evil One... made a loud noise, frightful and terrifying, as though the earth were splitting open.

Then the Venerable Samiddhi, having understood, “This is Māra the Evil One,” addressed him in verse:

489 “I have gone forth out of faith
From the home to the homeless life.
My mindfulness and wisdom are mature,
And my mind well concentrated.
Conjure up whatever forms you wish,
But you will never make me tremble.”

Then Māra the Evil One, realizing, “The bhikkhu Samiddhi knows me,” sad and disappointed, disappeared right there.

23 (3) Godhika

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary.

Now on that occasion the Venerable Godhika was dwelling on the Black Rock on the Isigili Slope. Then, while the Venerable Godhika was dwelling diligent, ardent, and resolute, he reached temporary liberation of mind, but he fell away from that temporary liberation of mind. A second time, while the Venerable Godhika was dwelling diligent, ardent, and resolute, he reached temporary liberation of mind, but he fell away from that temporary liberation of mind. A third time... A fourth time... A fifth time... A sixth time, while the Venerable Godhika was dwelling diligent, ardent, and resolute, he reached temporary liberation of mind. A seventh time, while the Venerable Godhika was dwelling diligent, ardent, and resolute, he reached temporary liberation of mind.

Then it occurred to the Venerable Godhika: “Six times already I have fallen away from temporary liberation of mind. Let me use the knife.” Then Mara the Evil One, having known with his own mind the reflection in the Venerable Godhika’s mind, approached the Blessed One and addressed him with these verses:

490 “O great hero, great in wisdom,
Blazing forth with power and glory!
I worship your feet, One with Vision,
Who has overcome all enmity and fear.

491 “O great hero who has vanquished death,
Your disciple is longing for death.
He intends [to take his own life]:
Restrain him from this,
O luminous one!

492 “How, O Blessed One, can your disciple—
One delighting in the Teaching, A trainee seeking his mind’s ideal—
Take his own life, O widely famed?”

Now on that occasion the Venerable Godhika had just used the knife. Then the Blessed One, having understood, “This is Māra the Evil One,” addressed him in verse:
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493 “Such indeed is how the steadfast act:
They are not attached to life. <267>
Having drawn out craving with its root,
Godhika has attained final Nibbāna.”

Then the Blessed One addressed the bhikkhus thus: “Come, bhikkhus, let us go to the Black Rock on the Isigili Slope, where the clansman Godhika has used the knife.”

“Yes, venerable sir,” those bhikkhus replied. Then the Blessed One, together with a number of bhikkhus, went to the Black Rock on the Isigili Slope. The Blessed One saw in the distance the Venerable Godhika lying on the bed with his shoulder turned.

Now on that occasion a cloud of smoke, a swirl of darkness, was moving to the east, then to the west, to the north, to the south, upwards, downwards, and to the intermediate quarters. The Blessed One then addressed the bhikkhus thus: “Do you see, bhikkhus, that cloud of smoke, that swirl of darkness, moving to the east, then to the west, to the north, to the south, upwards, downwards, and to the intermediate quarters?”

“Yes, venerable sir.”

“That, bhikkhus, is Mara the Evil One searching for the consciousness of the clansman Godhika, wondering: ‘Where now has the consciousness of the clansman Godhika been established?’ However, bhikkhus, with consciousness unestablished, the clansman Godhika has attained final Nibbāna.”

Then Mara the Evil One, taking a lute of yellow vilva-wood, approached the Blessed One and addressed him in verse:

494 “Above, below, and across,
In the four quarters and in between,
I have been searching but do not find
Where Godhika has gone.”

[The Blessed One:]

495 “That steadfast man was resolute,
A meditator always rejoicing in meditation,
Applying himself day and night
Without attachment even to life.

496 “Having conquered the army of Death,
Not returning to renewed existence,
Having drawn out craving with its root,
Godhika has attained final Nibbāna.” <269>

497 So much was he stricken with sorrow
That his lute dropped from his armpit.
Thereupon that disappointed spirit
Disappeared right on the spot.315

24 (4) Seven Years of Pursuit

Thus have I heard. On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerāñjarā at the foot of the Goatherd’s Banyan Tree. Now on that occasion Mara the Evil One had been following the Blessed One for seven years, seeking to gain access to him but without success.316 Then Mara the Evil One approached the Blessed One and addressed him in verse: [123]

498 “Is it because you are sunk in sorrow
That you meditate in the woods?
Because you’ve lost wealth or pine for it,
Or committed some crime in the village?
Why don’t you make friends with people?
Why don’t you form any intimate ties?”

[The Blessed One:]

499 “Having dug up entirely the root of sorrow,
Guiltless, I meditate free from sorrow.
Having cut off all greedy urge for existence,317
I meditate taintless, O kinsman of the negligent!”

[Mara:]

500 “That of which they say ‘It’s mine,’
And those who speak in terms of ‘mine’—
If your mind exists among these,
You won’t escape me, ascetic.”

[The Blessed One:]

501 “That which they speak of is not mine,
I'm not one of those who speak [of mine].
You should know thus, O Evil One:
Even my path you will not see.”

[Māra:] 502 “If you have discovered the path,
The secure way leading to the Deathless, <271>
Be off and walk that path alone;
What's the point of instructing others?”

[The Blessed One:] 503 “Those people going to the far shore
Ask what lies beyond Death's realm.
When asked, I explain to them
The truth without acquisitions.”

[Māra:] “Suppose, venerable sir, not far from a village or a
town there was a lotus pond in which a crab was living.319 Then
a group of boys and girls would leave the village or town and
go to the pond. They would pull the crab out from the water
and set it down on high ground. Then, whenever that crab
would extend one of its claws, those boys and girls would cut it
off, break it, and smash it to bits with sticks and stones. Thus,
when all its claws have been cut off, broken, and smashed to
bits, that crab would be unable to return to that pond. <272> So
too, venerable sir, all those distortions, manoeuvres, and contor-
tions of mine have been cut off, [124] broken, and smashed to
bits by the Blessed One. Now, venerable sir, I am unable to
approach the Blessed One again seeking to gain access to him.”

Then Māra the Evil One, in the presence of the Blessed One,
recited these verses of disappointment:320

504 “There was a crow that walked around
A stone that looked like a lump of fat.
‘Let’s find something tender here,’ [he thought,]
‘Perhaps there’s something nice and tasty.’

But because he found nothing tasty there,
The crow departed from that spot.

Just like the crow that attacked the stone,
We leave Gotama disappointed.” <273>

25 (5) Māra’s Daughters

Then Māra the Evil One, having spoken these verses of disap-
pointment in the presence of the Blessed One, went away from
that spot and sat down cross-legged on the ground not far from
the Blessed One, silent, dismayed, with his shoulders drooping,
downcast, brooding, unable to speak, scratching the ground
with a stick.321

Then Māra’s daughters—Taṭhā, Arati, and Ragā—approached
Māra the Evil One and addressed him in verse:322

506 “Why are you despondent, father?
Who’s the man for whom you grieve?
We’ll catch him with the snare of lust
As they catch the forest elephant.
We’ll bind him tightly and bring him back,
And he’ll be under your control.”

[Māra:] 507 “The Arahant, the Fortunate One in the world,
Is not easily drawn by means of lust.
He has gone beyond Māra’s realm:
Therefore I sorrow so bitterly.” <274>

Then Māra’s daughters—Taṭhā, Arati, and Ragā—approached
the Blessed One and said to him: “We serve at your feet, ascetic.” But the Blessed One paid no attention, as he was liberated
in the unsurpassed extinction of acquisitions.324

Then Māra’s daughters—Taṭhā, Arati, and Ragā—went off to
the side and took counsel: “Men’s tastes are diverse. Suppose
we each manifest ourselves in the form of a hundred maidens.”
[125] Then Māra’s three daughters, each manifesting herself in
the form of a hundred maidens, approached the Blessed One
and said to him: “We serve at your feet, ascetic.” But the Blessed
One paid no attention, as he was liberated in the unsurpassed
extinction of acquisitions.

Then Māra’s daughters went off to the side and again took
counsel: "Men's tastes are diverse. Suppose we each manifest ourselves in the form of a hundred women who have never given birth." Then Māra’s three daughters, each manifesting herself in the form of a hundred women who have never given birth...<275>...in the form of a hundred women who have given birth once...<275>...in the form of a hundred women who have given birth twice...in the form of a hundred women of middle age...in the form of a hundred old women, approached the Blessed One and said to him: "We serve at your feet, ascetic." But the Blessed One paid no attention, as he was liberated in the unsurpassed extinction of acquisitions.

Then Māra’s daughters—Taṇhā, Arati, and Raga—went off to the side and said: "What our father told us is true:

"The Arahant, the Fortunate One in the world...
Therefore I sorrow so bitterly."

"If we had assailed with such tactics any ascetic or brahmin who was not devoid of lust, either his heart would have burst, or he would have vomited hot blood from his mouth, [126] or he would have gone mad or become mentally deranged; or else he would have dried up and withered away and become shrivelled, just as a green reed that has been mowed down would dry up and wither away and become shrivelled."

Then Māra’s daughters—Taṇhā, Arati, and Raga—approached the Blessed One and stood to one side. <276> Standing to one side, Māra’s daughter Taṇhā addressed the Blessed One in verse:

"Is it because you are sunk in sorrow
That you meditate in the woods?
Because you have lost wealth or pine for it,
Or committed some crime in the village?
Why don’t you make friends with people?
Why don’t you form any intimate ties?"

[The Blessed One:]

"Tranquil in body, in mind well liberated,
Not generating, mindful, homeless,
Knowing Dhamma, meditating thought-free,
He does not erupt, or drift, or stiffen."

"When a bhikkhu here often dwells thus,
With five floods crossed, he here has crossed the sixth.
When he meditates thus, sensual perceptions
Are kept at bay and fail to grip him." [127]

Then Māra’s daughter Ragā addressed the Blessed One in verse: <278>

"He has cut off craving, faring with his group and order;
Surely many other beings will cross.
Alas, this homeless one will snatch many people
And lead them away beyond the King of Death."

[The Blessed One:]

"Truly the Tathāgatas, the great heroes,
Lead by means of the true Dhamma.
When they are leading by means of the Dhamma,
What envy can there be in those who understand?"

Then Māra’s daughters—Taṇhā, Arati, and Raga—approached Māra the Evil One. Māra saw them coming in the distance and addressed them in verses:
I. The Book with Verses (Sagāthāvagga)

516 "Fools! You tried to batter a mountain
With the stalks of lotus flowers,
To dig up a mountain with your nails,
To chew iron with your teeth. <279>

517 "As if, having lifted a rock with your head,
You sought a foothold in the abyss;
As if you struck a stump with your breast,
You part from Gotama disappointed."

518 They had come to him glittering with beauty—
Tañhā, Arati, and Raga—
But the Teacher swept them away right there
As the wind, a fallen cotton tuft. <280>

Chapter V

5 Bhikkunisamāyutta

Connected Discourses with Bhikkhunis

1 Āḷavikā

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthi in Jeta’s Grove, Anāthapiṇḍika’s Park.

Then, in the morning, the bhikkhuni Āḷavikā dressed and, taking bowl and robe, entered Sāvatthi for alms.331 When she had walked for alms in Sāvatthi and had returned from her alms round, after her meal she went to the Blind Men’s Grove seeking seclusion.332

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhuni Āḷavikā, desiring to make her fall away from seclusion, approached her and addressed her in verse:

519 “There is no escape in the world,
So what will you do with seclusion?
Enjoy the delights of sensual pleasure:
Don’t be remorseful later!”

Then it occurred to the bhikkhuni Āḷavikā: “Now who is it that recited the verse—a human being or a nonhuman being?” Then <282> it occurred to her: “This is Māra the Evil One, who has recited the verse desiring to arouse fear, trepidation, and terror in me, desiring to make me fall away from seclusion.”

Then the bhikkhuni Āḷavikā, having understood, “This is Māra the Evil One,” replied to him in verses:

520 “There is an escape in the world
Which I have closely touched with wisdom.
O Evil One, kinsman of the negligent,  
You do not know that state.333

521 “Sensual pleasures are like swords and stakes;  
The aggregates like their chopping block.  
What you call sensual delight  
Has become for me nondelight.”334 [129]

Then Māra the Evil One, realizing, “The bhikkhuni Ālavikā knows me,” sad and disappointed, disappeared right there. <283>

2 Soma

At Sāvatthi. Then, in the morning, the bhikkhuni Soma dressed and, taking bowl and robe, entered Sāvatthi for alms.335 When she had walked for alms in Sāvatthi and had returned from her alms round, after her meal she went to the Blind Men’s Grove for the day’s abiding. Having plunged into the Blind Men’s Grove, she sat down at the foot of a tree for the day’s abiding.

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhuni Soma, desiring to make her fall away from concentration, approached her and addressed her in verse:

522 “That state so hard to achieve  
Which is to be attained by the seers,  
Can’t be attained by a woman  
With her two-fingered wisdom.”336

Then it occurred to the bhikkhuni Soma: “Now who is this that recited the verse—a human being or a nonhuman being?” Then it occurred to her: “This is Māra the Evil One, who has recited the verse desiring to arouse fear, trepidation, and terror in me, desiring to make me fall away from concentration.”

Then the bhikkhuni Soma, having understood, “This is Māra the Evil One,” replied to him in verses: <284>

523 “What does womanhood matter at all  
When the mind is concentrated well,
I do not sorrow, I do not weep,
Nor do I fear you, friend.340

527 “Delight everywhere has been destroyed,
The mass of darkness has been sundered. <286>
Having conquered the army of Death,
I dwell without defiling taints.”341

Then Māra the Evil One, realizing, “The bhikkhuni Kisañgotami knows me,” sad and disappointed, disappeared right there.

4 Vijaya

At Sāvatthi. Then, in the morning, the bhikkhuni Vijaya dressed ... she sat down at the foot of a tree for the day’s abiding.342

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhuni Vijaya, desiring to make her fall away from concentration, approached her and addressed her in verse:

528 “You are so young and beautiful,
And I too am a youth in my prime.
Come, noble lady, let us rejoice
With the music of a fivefold ensemble.”343

Then it occurred to the bhikkhuni Vijaya: “Now who is this...?
This is Māra the Evil One ... desiring to make me fall away from concentration.” <287>

Then the bhikkhuni Vijaya, having understood, “This is Māra the Evil One,” replied to him in verses:

529 “Forms, sounds, tastes, odours,
And delightful tactile objects—
I offer them right back to you,
For I, O Māra, do not need them.

530 “I am repelled and humiliated
By this foul, putrid body,
Subject to break up, fragile:
I’ve uprooted sensual craving.”344

5 Uppalavannā

<288> At Sāvatthi. Then, in the morning, the bhikkhuni Uppalavannā dressed ... she stood at the foot of a sal tree in full flower.346

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhuni Uppalavannā, desiring to make her fall away from concentration, approached her and addressed her in verse:

532 “Having gone to a sal tree with flowering top,
You stand at its foot all alone, bhikkhuni.
There is none whose beauty rivals yours:
Foolish girl, aren’t you afraid of rogues?”347

Then it occurred to the bhikkhuni Uppalavannā: [132] “Now who is this...? This is Māra the Evil One ... desiring to make me fall away from concentration.” <289>

Then the bhikkhuni Uppalavannā, having understood, “This is Māra the Evil One,” replied to him in verses:

533 “Though a hundred thousand rogues
Just like you might come here,
I stir not a hair, I feel no terror;
Even alone, Māra, I don’t fear you.”348

534 “I can make myself disappear
Or I can enter inside your belly.
I can stand between your eyebrows
Yet you won’t catch a glimpse of me.
226 I. The Book with Verses (Sagātha-kgga)

Then Māra the Evil One, realizing, “The bhikkhuni Uppalavannā knows me,” sad and disappointed, disappeared right there.

6 Cālā

At Sāvatthi. Then, in the morning, the bhikkhuni Cālā dressed ... she sat down at the foot of a tree for the day’s abiding.

Then Māra the Evil One approached the bhikkhuni Cālā and said to her: “What don’t you approve of, bhikkhuni?”

“I don’t approve of birth, friend.”

536 “Why don’t you approve of birth?
Once born, one enjoys sensual pleasures.
Who now has persuaded you of this:
‘Bhikkhuni, don’t approve of birth?’

537 “For one who is born there is death;
Once born, one encounters sufferings—
Bondage, murder, affliction—
Hence one shouldn’t approve of birth.”

538 “The Buddha has taught the Dhamma, <291>
The transcendence of birth;
For the abandoning of all suffering
He has settled me in the truth.

539 “As to those beings who fare amidst form,
And those who abide in the formless—
Not having understood cessation,
They come again to renewed existence.”

Then Māra the Evil One, realizing, “The bhikkhuni Cālā knows me,” sad and disappointed, disappeared right there.

540 “There are Tāvatīṁsa and Yāma devas,
And devatās of the Tusita realm,
Devas who take delight in creating, <292>
And devas who exercise control.
Direct your mind there [to those realms]
And you’ll experience delight.”

541 “There are Tāvatīṁsa and Yāma devas,
And devatās of the Tusita realm,
Devas who take delight in creating,
And devas who exercise control.
They are still bound by sensual bondage,
They come again under Māra’s control.

542 “All the world is on fire,
All the world is burning,
All the world is ablaze,
All the world is quaking.

543 “That which does not quake or blaze,
That to which worldlings do not resort,
Where there is no place for Māra:
That is where my mind delights.”

Then Māra the Evil One, realizing, “The bhikkhuni Upacālā knows me,” sad and disappointed, disappeared right there.

7 Upacālā

At Sāvatthi. Then, in the morning, the bhikkhuni Upacālā dressed ... she sat down at the foot of a tree for the day’s abiding.

Then Māra the Evil One approached the bhikkhuni Upacālā and said to her: “Where do you wish to be reborn, bhikkhuni?”

“I do not wish to be reborn anywhere, friend.”

547 “There are Tāvatīṁsa and Yāma devas,
And devatās of the Tusita realm,
Devas who take delight in creating,
And devas who exercise control.

548 “All the world is on fire,
All the world is burning,
All the world is ablaze,
All the world is quaking.

549 “That which does not quake or blaze,
That to which worldlings do not resort,
Where there is no place for Māra:
That is where my mind delights.”

Then Māra the Evil One, realizing, “The bhikkhuni Upacālā knows me,” sad and disappointed, disappeared right there.

8 Sisupacālā

<293> At Sāvatthi. Then, in the morning, the bhikkhuni Sisupacālā dressed ... she sat down at the foot of a tree for the day’s abiding.
Then Mara the Evil One approached the bhikkhuni Sisupacāḷā and said to her: “Whose creed do you approve of, bhikkhuni?”
“I don’t approve of anyone’s creed, friend.”

“Under whom have you shaved your head?
You do appear to be an ascetic,
Yet you don’t approve of any creed,
So why wander as if bewildered?”

[The bhikkhuni Sisupacāḷā:]
“Outside here the followers of creeds
Place their confidence in views.
I don’t approve of their teachings;
They are not skilled in the Dhamma.

But there’s one born in the Sakyan clan,
The Enlightened One, without an equal, <294>
Conqueror of all, Mara’s subduer,
Who everywhere is undefeated,
 Everywhere freed and unattached,
The One with Vision who sees all.

Attained to the end of all kamma,
Liberated in the extinction of acquisitions,
That Blessed One is my Teacher:
His is the teaching I approve.”

Then Mara the Evil One, realizing, “The bhikkhuni Sisupacāḷā knows me,” sad and disappointed, disappeared right there.

9 Selā

At Sāvatthi. Then, in the morning, the bhikkhuni Selā dressed ... she sat down at the foot of a tree for the day’s abiding.

Then Mara the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhuni Selā, desiring to make her fall away from concentration, approached her and addressed her in verse:

“By whom has this puppet been created?
Where is the maker of the puppet?

Where has the puppet arisen?
Where does the puppet cease?”

Then it occurred to the bhikkhuni Selā: “Now who is this...? This is Mara the Evil One ... desiring to make me fall away from concentration.”

Then the bhikkhuni Selā, having understood, “This is Mara the Evil One,” replied to him in verses:

“This puppet is not made by itself,
Nor is this misery made by another.
It has come to be dependent on a cause;
With the cause’s breakup it will cease.

As when a seed is sown in a field
It grows depending on a pair of factors:
It requires both the soil’s nutrients
And a steady supply of moisture:

Just so the aggregates and elements,
And these six bases of sensory contact,
Have come to be dependent on a cause;
With the cause’s breakup they will cease.”

Then Mara the Evil One, realizing, “The bhikkhuni Selā knows me,” sad and disappointed, disappeared right there.

10 Vajirā

<296> At Sāvatthi. Then, in the morning, the bhikkhuni Vajirā dressed and, taking bowl and robe, entered Sāvatthi for alms.

When she had walked for alms in Sāvatthi [135] and had returned from her alms round, after her meal she went to the Blind Men’s Grove for the day’s abiding. Having plunged into the Blind Men’s Grove, she sat down at the foot of a tree for the day’s abiding.

Then Mara the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhuni Vajirā, desiring to make her fall away from concentration, approached her and addressed her in verse:
552 “By whom has this being been created?
Where is the maker of the being?
Where has the being arisen?
Where does the being cease?”

Then it occurred to the bhikkhuni Vajirā: “Now who is this
that recited the verse—a human being or a nonhuman being?”
Then it occurred to her: “This is Māra the Evil One, who has
recited the verse desiring to arouse fear, trepidation, and terror
in me, desiring to make me fall away from concentration.”
Then the bhikkhuni Vajirā, having understood, “This is Māra
the Evil One,” replied to him in verses:

553 “Why now do you assume ‘a being’?
Māra, is that your speculative view?
This is a heap of sheer formations:
Here no being is found.

554 “Just as, with an assemblage of parts,
The word ‘chariot’ is used,
So, when the aggregates exist,
There is the convention ‘a being.’

555 “It’s only suffering that comes to be,
Suffering that stands and falls away,
Nothing but suffering comes to be,
Nothing but suffering ceases.”

Then Māra the Evil One, realizing, “The bhikkhuni Vajirā
knows me,” sad and disappointed, disappeared right there.

1 (1) Brahmā’s Request

Thus have I heard. On one occasion the Blessed One was
dwelling at Uruvelā on the bank of the river Nerañjarā at the
foot of the Goatherd’s Banyan Tree just after he had become
fully enlightened. Then, while the Blessed One was alone in
seclusion, a reflection arose in his mind thus: “This Dhamma
that I have discovered is deep, hard to see, hard to understand,
peaceful and sublime, not within the sphere of reasoning, subtle,
to be experienced by the wise. But this generation delights in
adhesion, takes delight in adhesion, rejoices in adhesion. For
such a generation this state is hard to see, that is, specific condi-
tionality, dependent origination. And this state too is hard to
see, that is, the stilling of all formations, the relinquishment
of all acquisitions, the destruction of craving, dispassion,
cessation, Nibbāna. If I were to teach the Dhamma and if
others would not understand me, that would be wearisome for
me, that would be troublesome.”

Thereupon these astounding verses, not heard before in the
past, occurred to the Blessed One:

556 “Enough now with trying to teach
What I found with so much hardship;
This Dhamma is not easily understood
By those oppressed by lust and hate.
Those fired by lust, obscured by darkness,
Will never see this abstruse Dhamma,
Deep, hard to see, subtle,
Going against the stream.” [137]

As the Blessed One reflected thus, his mind inclined to living at ease, not to teaching the Dhamma. Then Brahmā Sahampati, having known with his own mind the reflection in the Blessed One’s mind, thought: “Alas, the world is lost! Alas, the world is to perish, in that the mind of the Tathāgata, the Arahant, the Perfectly Enlightened One, inclines to living at ease, not to teaching the Dhamma.” Then, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, Brahmā Sahampati disappeared from the brahma world and reappeared before the Blessed One. He arranged his upper robe over one shoulder, knelt down with his right knee on the ground, raised his joined hands in reverential salutation towards the Blessed One, and said to him: “Venerable sir, let the Blessed One teach the Dhamma; let the Fortunate One teach the Dhamma. There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. There will be those who will understand.”

This is what Brahmā Sahampati said. Having said this, he further said this:

“In the past there appeared among the Magadhans
An impure Dhamma devised by those still stained.
Throw open this door to the Deathless! Let them hear

The Dhamma that the Stainless One discovered.

Just as one standing on a mountain peak
Might see below the people all around,
So, O wise one, universal eye,
Ascend the palace made of the Dhamma.
Being yourself free from sorrow, behold the people
Submerged in sorrow, oppressed by birth and decay.

Rise up, O hero, victor in battle!
O caravan leader, debt-free one, wander in the world.

Then the Blessed One, having understood Brahmā’s request, out of compassion for beings surveyed the world with the eye of a Buddha. As he did so, the Blessed One saw beings with little dust in their eyes and with much dust in their eyes, with keen faculties and with dull faculties, with good qualities and with bad qualities, easy to teach and difficult to teach, and a few who dwelt seeing blame and fear in the other world. Just as in a pond of blue or red or white lotuses, some lotuses might be born in the water, grow up in the water, and thrive while submerged in the water, without rising up from the water; some lotuses might be born in the water, grow up in the water, and stand at an even level with the water; some lotuses might be born in the water and grow up in the water, but would rise up from the water and stand without being soiled by the water—so too, surveying the world with the eye of a Buddha, the Blessed One saw beings with little dust in their eyes and with much dust in their eyes, with keen faculties and with dull faculties, with good qualities and with bad qualities, easy to teach and hard to teach, and a few who dwelt seeing blame and fear in the other world.

Having seen this, he answered Brahmā Sahampati in verse:

Open to them are the doors to the Deathless:
Let those who have ears release faith.
Foreseeing trouble, O Brahmā, I did not speak
The refined, sublime Dhamma among human beings.”

Then Brahmā Sahampati, thinking, “The Blessed One has given his consent to my request regarding the teaching of the Dhamma,” paid homage to the Blessed One and disappeared right there.

Thus have I heard. On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the
foot of the Goatherd's Banyan Tree just after he had become fully enlightened. [139] Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thus: “One dwells in suffering if one is without reverence and deference. Now what ascetic or brahmin can I honour and respect and dwell in dependence on?”

Then it occurred to the Blessed One: “It would be for the sake of fulfilling an unfulfilled aggregate of virtue that I would honour, respect, and dwell in dependence on another ascetic or brahmin. However, in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmans, its devas and humans, I do not see another ascetic or brahmin more perfect in virtue than myself, whom I could honour and respect and dwell in dependence on.

“It would be for the sake of fulfilling an unfulfilled aggregate of concentration that I would honour, respect, and dwell in dependence on another ascetic or brahmin. However ... I do not see another ascetic or brahmin more perfect in concentration than myself....

“It would be for the sake of fulfilling an unfulfilled aggregate of wisdom that I would honour, respect, and dwell in dependence on another ascetic or brahmin. However ... I do not see another ascetic or brahmin more perfect in wisdom than myself....

“It would be for the sake of fulfilling an unfulfilled aggregate of liberation that I would honour, respect, and dwell in dependence on another ascetic or brahmin. However ... I do not see another ascetic or brahmin more perfect in liberation than myself....

“It would be for the sake of fulfilling an unfulfilled aggregate of the knowledge and vision of liberation that I would honour, respect, and dwell in dependence on another ascetic or brahmin. However ... I do not see another ascetic or brahmin more perfect in the knowledge and vision of liberation than myself, whom I could honour and respect, and on whom I could dwell in dependence.374 <305>

“Let me then honour, respect, and dwell in dependence on this very Dhamma to which I have fully awakened.”

Then, having known with his own mind the reflection in the Blessed One’s mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, Brahmā Sahampati disappeared from the brahmā world and reappeared before the Blessed One. He arranged his upper robe over one shoulder, raised his joined hands in reverential salutation towards the Blessed One, and said to him: [140] “So it is, Blessed One! So it is, Fortunate One! Venerable sir, those who were the Arahants, the Perfectly Enlightened Ones in the past—those Blessed Ones too honoured, respected, and dwelt in dependence just on the Dhamma itself. Those who will be the Arahants, the Perfectly Enlightened Ones in the future—those Blessed Ones too will honour, respect, and dwell in dependence just on the Dhamma itself. Let the Blessed One too, who is at present the Arahant, the Perfectly Enlightened One, honour, respect, and dwell in dependence just on the Dhamma itself.”

This is what Brahmā Sahampati said. Having said this, he further said this: <306>

562 “The Buddhas of the past, The future Buddhas, And he who is the Buddha now, Removing the sorrow of many—

563 “All have dwelt, will dwell, and dwell, Deeply revering the true Dhamma: For the Buddhas This is a natural law.

564 “Therefore one desiring his own good, Aspiring for spiritual greatness, Should deeply revere the true Dhamma, Recollecting the Buddhas’ Teaching.”375

3 (3) Brahmadeva

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park. Now on that occasion a certain brahmin lady had a son named Brahmadeva <307> who had gone forth from the household life into homelessness under the Blessed One.

Then, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Brahmadeva, by realizing it for himself...
with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.” And the Venerable Brahmadeva became one of the arahants.376

Then, in the morning, the Venerable Brahmadeva dressed and, taking bowl and robe, entered Såvatthi for alms. Walking on continuous alms round in Såvatthi, he came to his own mother’s residence.377 [141] Now on that occasion the brahmin lady, the Venerable Brahmadeva’s mother, had been offering a constant oblation to Brahman.378 Then it occurred to Brahman Sahampati: “This brahmin lady, the Venerable Brahmadeva’s mother, has been offering a constant oblation to Brahman. Let me approach her and stir up a sense of urgency in her.”

Then, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, Brahman Sahampati disappeared from the brahma world and reappeared in the residence of the Venerable Brahmadeva’s mother. Then, standing in the air, Brahman Sahampati addressed the brahmin lady in verse:

565 “Far from here, madam, is the brahma world
To which you offer a constant oblation.
Brahman does not eat such food, lady:
So why mumble, not knowing the path to Brahman?379

566 “This Brahmadeva, madam,
Without acquisitions, has surpassed the devas.
Owning nothing, nourishing no other,
The bhikkhu has entered your house for alms.380

567 “Gift-worthy, knowledge-master, inwardly developed,
He deserves offerings from humans and devas.
Having expelled all evil, unsullied,
Cooled at heart, he comes seeking alms.

568 “For him there is nothing behind or in front—
Peaceful, smokeless, untroubled, wishless;

He has laid down the rod towards frail and firm:
Let him eat your oblation, the choicest alms.381

569 “Aloof from the crowd, with peaceful mind,
Like a naga he fares, tamed, unstirred.
A bhikkhu of pure virtue, well liberated in mind:
Let him eat your oblation, the choicest alms.382

570 “With confidence in him, free from wavering.
Present your offering to one who deserves it.
Having seen a sage who has crossed the flood,
O madam, make merit leading to future bliss.”383 <310>

571 With confidence in him, free from wavering,
She presented her offering to one who deserved it.
Having seen a sage who has crossed the flood,
The lady made merit leading to future bliss.384

4 (4) Brahman Baka

Thus have I heard.385 On one occasion the Blessed One was dwelling at Såvatthi in Jeta’s Grove, Anathapindika’s Park. Now on that occasion the following evil speculative view had arisen in Brahman Baka: “This is permanent, this is stable, this is eternal, this is complete, this is imperishable. Indeed, this is where one is not born, does not age, does not die, does not pass away, and is not reborn; and there is no other escape superior to this.”

Then, having known with his own mind the reflection in Brahman Baka’s mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One disappeared from Jeta’s Grove and reappeared in that brahma world. <311> Brahman Baka saw the Blessed One coming in the distance and said to him: “Come, dear sir! Welcome, dear sir! It has been a long time, dear sir, since you took the opportunity of coming here. Indeed, dear sir, this is permanent, this is stable, this is eternal, this is complete, this is imperishable. Indeed, this is where one is not born, does not age, does not die, does not pass away, and is not reborn; and there is no other escape superior to this.”

When this was said, the Blessed One said to Brahman Baka:
“Alas, sir, Brahmā Baka is immersed in ignorance! Alas, sir, Brahmā Baka is immersed in ignorance, in so far as he will say of what is actually impermanent that it is permanent; and will say of what is actually unstable that it is stable; and will say of what is actually noneternal that it is eternal; and will say of what is actually incomplete that it is complete; and will say of what is actually perishable that it is imperishable; and with reference to [a realm] where one is born, ages, dies, passes away, and is reborn, will say thus: ‘Indeed, this is where one is not born, does not age, does not die, does not pass away, and is not reborn’; and when there is another escape superior to this, will say, ‘There is no other escape superior to this.’”

[Brahmā Baka:]
572 “We seventy-two, Gotama, were merit-makers; Now we wield power, beyond birth and aging. This, knowledge-master, is our final attainment of Brahmā. Many are the people who yearn for us.”

[The Blessed One:]
573 “The life span here is short, not long. Though you, Baka, imagine it is long. I know, O Brahmā, your life span to be A hundred thousand nirabbudas.”

[Brahmā Baka:]
574 “O Blessed One, [you say]: ‘I am the one of infinite vision Who has overcome birth, aging, and sorrow.’ What was my ancient practice of vow and virtue? Tell me this so I might understand.”

[The Blessed One:]
575 “You gave drink to many people Who were thirsty, afflicted by heat: That was your ancient practice of vow and virtue, <313> Which I recollect as if just waking up.

576 “When people were abducted at Antelope Bank, You released the captives being led away.

577 “When a ship was seized on the river Ganges By a fierce nāga longing for human flesh, You freed it forcefully by a valiant act: That was your ancient practice of vow and virtue, Which I recollect as if just waking up. [144]

578 “I was your apprentice named Kappa; You thought him intelligent and devout: That was your ancient practice of vow and virtue, Which I recollect as if just waking up.”

[The Venerable Mahāmoggallāna:]
579 “Surely you know this life span of mine; The others too you know, thus you’re the Buddha. Thus this blazing majesty of yours Illuminates even the brahmā world.”

5 (5) A Certain Brahmā (Another View)

At Sāvatthī. Now on that occasion the following evil speculative view had arisen in a certain brahmā: “There is no ascetic or brahmin who can come here.” Then, having known with his own mind the reflection in that brahmā’s mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One disappeared from Jeta’s Grove and reappeared in that brahmā world. The Blessed One sat cross-legged in the air above that brahmā, having entered into meditation on the fire element.

Then it occurred to the Venerable Mahāmoggallāna: “Where now is the Blessed One dwelling at present?” With the divine eye, which is purified and surpasses the human, the Venerable Mahāmoggallāna saw the Blessed One sitting cross-legged in the air above that brahmā, having entered into meditation on the fire element. Having seen this, <315> just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Venerable Mahāmoggallāna disappeared from Jeta’s Grove and reappeared in that brahmā world. Then
the Venerable Mahāmoggallāna stationed himself in the eastern quarter and sat cross-legged in the air above that brahmā—though lower than the Blessed One—having entered into meditation on the fire element.

Then it occurred to the Venerable Mahākassapa: “Where now is the Blessed One dwelling at present?” With the divine eye ... the Venerable Mahākassapa saw the Blessed One sitting cross-legged in the air above that brahmā .... Having seen this, ... [145] the Venerable Mahākassapa disappeared from Jeta’s Grove and reappeared in that brahmā world. Then the Venerable Mahākassapa stationed himself in the southern quarter and sat cross-legged in the air above that brahmā—though lower than the Blessed One—having entered into meditation on the fire element.

Then it occurred to the Venerable Mahākappina: “Where now is the Blessed One dwelling at present?” With the divine eye ... the Venerable Mahākappina saw the Blessed One sitting cross-legged in the air above that brahmā .... Having seen this, ... the Venerable Mahākappina disappeared from Jeta’s Grove and reappeared in that brahmā world. Then the Venerable Mahākappina stationed himself in the western quarter <316> and sat cross-legged in the air above that brahmā—though lower than the Blessed One—having entered into meditation on the fire element.

Then it occurred to the Venerable Anuruddha: “Where now is the Blessed One dwelling at present?” With the divine eye ... the Venerable Anuruddha saw the Blessed One sitting cross-legged in the air above that brahmā .... Having seen this, ... the Venerable Anuruddha disappeared from Jeta’s Grove and reappeared in that brahmā world. Then the Venerable Anuruddha stationed himself in the northern quarter and sat cross-legged in the air above that brahmā—though lower than the Blessed One—having entered into meditation on the fire element.

Then the Venerable Mahāmoggallāna addressed that brahmā in verse:

580 “Today, friend, do you still hold that view, The view that you formerly held? Do you see the radiance Surpassing that in the brahmā world?”393 <317>

581 “I no longer hold that view, dear sir, The view that I formerly held. Indeed I see the radiance Surpassing that in the brahmā world. Today how could I maintain, ‘I am permanent and eternal?’”394

Then, having stirred up a sense of urgency in that brahmā, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One disappeared from that brahmā world and reappeared in Jeta’s Grove.

Then that brahmā addressed one member of his assembly thus: “Come now, dear sir, approach the Venerable Mahāmoggallāna and say to him: ‘Sir Moggallāna, are there any other disciples of the Blessed One that are as powerful [146] and mighty as Masters Moggallāna, Kassapa, Kappina, and Anuruddha?’”

“Yes, dear sir,” that member of Brahmā’s assembly replied. Then he approached the Venerable Mahāmoggallāna and asked him: “Sir Moggallāna, are there any other disciples of the Blessed One that are as powerful and mighty as Masters Moggallāna, Kassapa, Kappina, and Anuruddha?”

Then the Venerable Mahāmoggallāna addressed that member of Brahmā’s assembly in verse:

582 “Many are the disciples of the Buddha Who are arahants with taints destroyed, Triple-knowledge bearers with spiritual powers, Skilled in the course of others’ minds.”395 <318>

Then that member of Brahmā’s assembly, having delighted and rejoiced in the Venerable Mahāmoggallāna’s statement, approached that brahmā and told him: “Dear sir, the Venerable Mahāmoggallāna speaks thus:

583 “Many are the disciples of the Buddha ... Skilled in the course of others’ minds.”

This is what that member of Brahmā’s assembly said. Elated, that brahmā delighted in his statement.
At Sāvatthi. Now on that occasion the Blessed One had gone for his day’s abiding and was in seclusion. Then the independent brahmas Subrahmā and Suddhavāsa approached the Blessed One and stood one at each doorpost. Then the independent brahmas Subrahmā said to the independent brahmā Suddhavāsa: “It is not the right time, dear sir, to visit the Blessed One. The Blessed One has gone for his day’s abiding and is in seclusion. Such and such a brahmā world is rich and prosperous, and the brahmā there is dwelling in negligence. Come, dear sir, let us go to that brahmā world and stir up a sense of urgency in that brahmā.” [147]

“Yes, dear sir,” the independent brahmā Suddhavāsa replied. Then, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the independent brahmas Subrahmā and Suddhavāsa disappeared in front of the Blessed One and reappeared in that brahmā world. That brahmā saw those brahmās coming in the distance and said to them: “Now where are you coming from, dear sirs?”<320>

“We have come, dear sir, from the presence of the Blessed One, the Arahant, the Perfectly Enlightened One. Dear sir, you should go to attend upon that Blessed One, the Arahant, the Perfectly Enlightened One.”

When this was said, that brahmā refused to accept their advice. Having created a thousand transformations of himself, he said to the independent brahmā Subrahmā: “Do you see, dear sir, how much power and might I have?”

“I see, dear sir, that you have so much power and might.”

“But, dear sir, when I am so powerful and mighty, what other ascetic or brahmin should I go to attend upon?”

Then the independent brahmā Subrahmā, having created two thousand transformations of himself, said to that brahmā: “Do you see, dear sir, how much power and might I have?”

“I see, dear sir, that you have so much power and might.”

“That Blessed One, dear sir, is still more powerful and mighty than both you and I. You should go, dear sir, to attend upon that Blessed One, the Arahant, the Perfectly Enlightened One.”

Then that brahmā addressed the independent brahmā Subrahmā in verse: [148]
He who would measure an immeasurable one
Must be, I think, an obstructed moron."

9 (9) Brahmā Tudu

<324> At Sāvatthi. Now on that occasion the bhikkhu Kokālika was sick, afflicted, gravely ill. Then, when the night had advanced, the independent brahmā Tudu, of stunning beauty, illuminating the entire Jeta’s Grove, approached the bhikkhu Kokālika. Having approached, he stood in the air and said to the bhikkhu Kokālika: “Place confidence in Sāriputta and Moggallāna, Kokālika. Sāriputta and Moggallāna are well behaved.”

“Who are you, friend?”

“I am the independent brahmā Tudu.”

“Didn’t the Blessed One declare you to be a nonreturner, friend? Then why have you come back here? See how far you have transgressed.”

[Brahmā Tudu:]

588 “When a person has taken birth
An axe is born inside his mouth
With which the fool cuts himself
Uttering defamatory speech. <325>

589 “He who praises one deserving blame,
Or blames one deserving praise,
Casts with his mouth an unlucky throw
By which he finds no happiness. <326>

590 “Trifling is the unlucky throw
That brings the loss of wealth at dice,
[The loss] of all, oneself included;
Worse by far—this unlucky throw
Of harbouring hate against the fortunate ones. <327>

591 “For a hundred thousand nirabbudas
And thirty-six more, and five abbudas,
The maligner of noble ones goes to hell,
Having set evil speech and mind against them.” <328>

At Sāvatthi. Then the bhikkhu Kokālika approached the Blessed One, [150] <326> paid homage to him, sat down to one side, and said: “Venerable sir, Sāriputta and Moggallāna have evil wishes; they have come under the control of evil wishes.”

When this was said, the Blessed One said to the bhikkhu Kokālika: “Do not speak thus, Kokālika! Do not speak thus, Kokālika! Place confidence in Sāriputta and Moggallāna, Kokālika. Sāriputta and Moggallāna are well behaved.”

A second time the bhikkhu Kokālika said to the Blessed One: “Venerable sir, although the Blessed One has my faith and trust, all the same I say that Sāriputta and Moggallāna have evil wishes; they have come under the control of evil wishes.” And a second time the Blessed One said to the bhikkhu Kokālika: “Do not speak thus, Kokālika!... Sāriputta and Moggallāna are well behaved.”

A third time the bhikkhu Kokālika said to the Blessed One: “Venerable sir, although the Blessed One has my faith and trust, all the same I say that Sāriputta and Moggallāna have evil wishes; they have come under the control of evil wishes.” And a third time the Blessed One said to the bhikkhu Kokālika: “Do not speak thus, Kokālika!... Sāriputta and Moggallāna are well behaved.”

Then the bhikkhu Kokālika rose from his seat, paid homage to the Blessed One, and departed, keeping him on his right. Not long after the bhikkhu Kokālika had left, his entire body became covered with boils the size of mustard seeds. <327> These then grew to the size of mung beans; then to the size of chickpeas; then to the size of jujube stones; then to the size of jujube fruits; then to the size of myrobalans; then to the size of unripe beluva fruits; then to the size of ripe beluva fruits. When they had grown to the size of ripe beluva fruits, they burst open, exuding pus and blood. Then, on account of that illness, the bhikkhu Kokālika died, [151] and because he had harboured animosity towards Sāriputta and Moggallāna, after his death he was reborn in the Paduma hell.  

Then, when the night had advanced, Brahmā Sahampati, of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One, paid homage to him, stood to one side, <328>
and said to him: "Venerable sir, the bhikkhu Kokālika has died, and because he harboured animosity towards Sāriputta and Moggallāna, after his death he has been reborn in the Paduma hell." This is what Brahmā Sahampati said. Having said this, he paid homage to the Blessed One and, keeping him on his right, he disappeared right there.

Then, when the night had passed, the Blessed One addressed the bhikkhus thus: "Bhikkhus, last night, when the night had advanced, Brahmā Sahampati approached me and said to me: ... (as above) ... Having said this, he paid homage to me and, keeping me on his right, he disappeared right there."

When this was said, a certain bhikkhu said to the Blessed One: "Venerable sir, how long is the life span in the Paduma hell?"

"The life span in the Paduma hell is long, bhikkhu. It is not easy to count it and say it is so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years."<329>

"Then is it possible to give a simile, venerable sir?" [152]

"It is possible, bhikkhu. Suppose, bhikkhu, there was a Kosalan cartload of twenty measures of sesame seed. At the end of every hundred years a man would remove one seed from there. That Kosalan cartload of twenty measures of sesame seed might by this effort be depleted and eliminated more quickly than a single Abbuda hell would go by. Twenty Abbuda hells are the equivalent of one Nirabbuda hell; twenty Nirabbuda hells are the equivalent of one Ababa hell; twenty Ababa hells are the equivalent of one Atathā hell; twenty Atathā hells are the equivalent of one Aha ha hell; twenty Aha ha hells are the equivalent of one Kumuda hell; twenty Kumuda hells are the equivalent of one Sogandhika hell; twenty Sogandhika hells are the equivalent of one Uppala hell; twenty Uppala hells are the equivalent of one Pundarika hell; and twenty Pundarika hells are the equivalent of one Paduma hell. Now, bhikkhu, the bhikkhu Kokālika has been reborn in the Paduma hell because he harboured animosity towards Sāriputta and Moggallāna."<409>

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

592-95 "When a person has taken birth
... (verses = 588–91) ... [153] <331>

Having set evil speech and mind against them."

II. THE SECOND SUBCHAPTER
(BRAHMA PENTAD)

11 (1) Sanañkumāra

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on the bank of the river Sappini. Then, when the night had advanced, Brahmā Sanañkumāra, of stunning beauty, illuminating the entire bank of the river Sappini, approached the Blessed One, paid homage to him, and stood to one side.<410> Standing to one side, he recited this verse in the presence of the Blessed One:

596 "The khattiya is the best among people
For those whose standard is the clan,
But one accomplished in knowledge and conduct
Is best among devas and humans."

This is what Brahmā Sanañkumāra said. The Teacher approved. Then Brahmā Sanañkumāra, thinking, "The Teacher has approved of me," paid homage to the Blessed One and, keeping him on his right, he disappeared right there.

12 (2) Devadatta

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak not long after Devadatta had left.<411> Then, when the night had advanced, Brahmā Sahampati, of stunning beauty, illuminating the entire Mount Vulture Peak, approached the Blessed One, paid homage to him, and stood to one side. [154] Standing to one side, referring to Devadatta, he recited this verse in the presence of the Blessed One:

597 "As its own fruit brings destruction
To the plantain, bamboo, and reed,
As its embryo destroys the mule, <333>
So do honours destroy the scoundrel."<412>
13 (3) Andhakavinda

On one occasion the Blessed One was dwelling among the Magadhans at Andhakavinda. Now on that occasion the Blessed One was sitting out in the open in the thick darkness of the night while it was drizzling. Then, when the night had advanced, Brahman Sahampati... approached the Blessed One, paid homage to him, and stood to one side. Standing to one side, he recited these verses in the presence of the Blessed One:

598 “One should resort to remote lodgings,
Practise for release from the fetters.
But if one does not find delight there,
Guarded and mindful, dwell in the Saṅgha.413 <334>

599 “Walking for alms from family to family,
Faculties guarded, discreet, mindful,
One should resort to remote lodgings,
Freed from fear, liberated in the fearless.414

600 “Where terrible serpents glide,
Where lightning flashes and the sky thunders,
In the thick darkness of the night
There sits a bhikkhu devoid of terror.415

601 “For this has actually been seen by me,
It is not merely hearsay:
Within a single holy life
A thousand have left Death behind.416

602 “There are five hundred more trainees,
And ten times a tenfold ten:
All have entered the stream,
Never returning to the animal realm.

603 “As for the other people who remain—<335>
Who, to my mind, partake of merit—
I cannot even number them
From dread of speaking falsely.”417 [155]

14 (4) Arunāvatī

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī.... There the Blessed One addressed the bhikkhus thus: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, once in the past there was a king name Arunāvā whose capital was named Arunāvatī. The Blessed One Sikhi, the Arahant, the Perfectly Enlightened One, dwelt in dependence on the capital Arunāvatī.418 The chief pair of disciples of the Blessed One Sikhi were named Abhībhū and Sambhava, an excellent pair. Then the Blessed One Sikhi addressed the bhikkhu Abhībhū: ‘Come, <336> brahmin, let us go to a certain brahmā world until it is time for our meal.’ – ‘Yes, venerable sir,’ the bhikkhu Abhībhū replied.

“Then, bhikkhus, just as quickly as a strong man might extend his draw-in arm or draw in his extended arm, so the Blessed One Sikhi, the Arahant, the Perfectly Enlightened One, and the bhikkhu Abhībhū disappeared from the capital Arunāvatī and reappeared in that brahmā world. Then the Blessed One Sikhi addressed the bhikkhu Abhībhū thus: ‘Give a Dhamma talk, brahmin, to Brahmā and to Brahmā’s retinue and to Brahmā’s assembly.’ – ‘Yes, venerable sir,’ the bhikkhu Abhībhū replied. Then, by means of a Dhamma talk, he instructed, exhorted, inspired, and gladdened Brahmā and Brahmā’s retinue and Brahmā’s assembly. Thereupon Brahmā and Brahmā’s retinue and [156] Brahmā’s assembly found fault with this, grumbled, and complained about it, saying: ‘It is wonderful indeed, sir! It is amazing indeed, sir! How can a disciple teach the Dhamma in the very presence of the Teacher?’

“Then, bhikkhus, the Blessed One Sikhi addressed the bhikkhu Abhībhū thus: ‘Brahmin, Brahmā and Brahmā’s retinue and Brahmā’s assembly deplore this, saying, ‘It is wonderful indeed, sir! It is amazing indeed, sir! How can a disciple teach the Dhamma in the very presence of the Teacher?’ Well then, brahmin, stir up an even greater sense of urgency in Brahmā and in Brahmā’s retinue and in Brahmā’s assembly,’ – ‘Yes, venerable sir,’ the bhikkhu Abhībhū replied. Then he taught the Dhamma with his body visible, and with his body invisible, and
with the lower half of his body visible and the upper half invisible, and with the upper half of his body visible and the lower half invisible.419 Thereupon, bhikkhus, Brahmā and Brahmā’s retinue and Brahmā’s assembly were struck with wonder and amazement, saying: ‘It is wonderful indeed, sir! It is amazing indeed, sir! How the ascetic has such great power and might!’

“Then, bhikkhus, the bhikkhu Abhibhū said to the Blessed One Śīkhā, the Arahant, the Perfectly Enlightened One: ‘I recall, venerable sir, having made such a statement as this in the midst of the Bhikkhu Saṅgha: <338> “Friends, while standing in the brahmā world I can make my voice heard throughout the thousandfold world system.”’ – ‘Now is the time for that, brahmin! Now is the time for that, brahmin! While standing in the brahmā world you should make your voice heard throughout the thousandfold world system.’ – ‘Yes, venerable sir,’ the bhikkhu Abhibhū replied. Then, while standing in the brahmā world, he recited these verses:420

604 "Arouse your energy, strive on!
Exert yourself in the Buddha’s Teaching.
Sweep away the army of Death
As an elephant does a hut of reeds. [157]

605 "One who dwells diligently
In this Dhamma and Discipline,
Having abandoned the wandering on in birth,
Will make an end to suffering."

“Then, bhikkhus, having stirred up a sense of urgency in Brahmā and in Brahmā’s retinue and in Brahmā’s assembly, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One Śīkhā, the Arahant, the Perfectly Enlightened One, and the bhikkhu Abhibhū disappeared from that brahmā world and reappeared in the capital Aruṇavatī. <339> Then the Blessed One Śīkhā addressed the bhikkhus thus: ‘Bhikkhus, did you hear the verses that the bhikkhu Abhibhū recited while he was standing in the brahmā world?’ – ‘We did, venerable sir.’ – ‘What were the verses that you heard, bhikkhus?’ – ‘We heard the verses of the bhikkhu Abhibhū thus:

606–7 “Arouse your energy, strive on!
Will make an end to suffering.”

Such were the verses that we heard the bhikkhu Abhibhū recite while he was standing in the brahmā world.’ – ‘Good, good, bhikkhus! It is good that you heard the verses that the bhikkhu Abhibhū recited while he was standing in the brahmā world.’ <340>

This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One’s statement.

15 (5) Final Nibbāna

On one occasion the Blessed One was dwelling at Kusinārā in Upavattana, the sal tree grove of the Mallans, between the twin sal trees, on the occasion of his final Nibbāna.421 Then the Blessed One addressed the bhikkhus thus: “Now [158] I address you, bhikkhus: Formations are bound to vanish. Strive to attain the goal by diligence.” This was the last utterance of the Tathāgata.

Then the Blessed One attained the first jhāna. Having emerged from the first jhāna, he attained the second jhāna. Having emerged from the second jhāna, he attained the third jhāna. Having emerged from the third jhāna, he attained the fourth jhāna. Having emerged from the fourth jhāna, he attained the base of the infinity of space. Having emerged from the base of the infinity of space, he attained the base of the infinity of consciousness. Having emerged from the base of the infinity of consciousness, he attained the base of nothingness. Having emerged from the base of nothingness, he attained the base of neither-perception-nor-nonperception. Having emerged from the base of neither-perception-nor-nonperception, he attained the cessation of perception and feeling. <341>

Having emerged from the cessation of perception and feeling, he attained the base of neither-perception-nor-nonperception. Having emerged from the base of neither-perception-nor-nonperception, he attained the base of nothingness. Having emerged from the base of nothingness, he attained the base of the infinity of consciousness. Having emerged from the base of the infinity of consciousness, he attained the base of the infinity
of space. Having emerged from the base of the infinity of space, he attained the fourth jhāna. Having emerged from the fourth jhāna, he attained the third jhāna. Having emerged from the third jhāna, he attained the second jhāna. Having emerged from the second jhāna, he attained the first jhāna.

Having emerged from the first jhāna, he attained the second jhāna. Having emerged from the second jhāna, he attained the third jhāna. Having emerged from the third jhāna, he attained the fourth jhāna. Having emerged from the fourth jhāna, immediately after this the Blessed One attained final Nibbāna.422

When the Blessed One attained final Nibbāna, simultaneously with his final Nibbāna Brahmā Sahampati recited this verse:

608 “All beings in the world
Will finally lay the body down,
Since such a one as the Teacher,
The peerless person in the world,
The Tathāgata endowed with the powers,
The Buddha, has attained final Nibbāna.”423 <342>

When the Blessed One attained final Nibbāna, simultaneously with his final Nibbāna Sakka, lord of the devas, recited this verse:

609 “Impermanent indeed are formations;
Their nature is to arise and vanish.
Having arisen, they cease:
Their appeasement is blissful.”424

When the Blessed One attained final Nibbāna, simultaneously with his final Nibbāna the Venerable Ānanda recited this verse:

610 “Then there was terror,
Then there was trepidation,
When the one perfect in all excellent qualities,
The Buddha, attained final Nibbāna.” [159]

When the Blessed One attained final Nibbāna, simultaneously with his final Nibbāna the Venerable Anuruddha recited these verses:
7 Brāhmaṇasaṁyutta
Connected Discourses with Brahmins

I. THE ARAHANTS

1 (1) Dhanañjani

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the wife of a certain brahmin of the Bhāradvāja clan, a brahmin lady named Dhanañjani, had full confidence in the Buddha, the Dhamma, and the Saṅgha.428

Once, while the brahmin lady Dhanañjani was bringing the brahmin his meal, she stumbled, whereupon she uttered three times this inspired utterance: "Homage to the Blessed One, the Arahant, the Perfectly Enlightened One! Homage to the Blessed One, the Arahant, the Perfectly Enlightened One! Homage to the Blessed One, the Arahant, the Perfectly Enlightened One!"429

When this was said, the brahmin of the Bhāradvāja clan said to her: "For the slightest thing this wretched woman spouts out praise of that shaveling ascetic! Now, wretched woman, I am going to refute the doctrine of that teacher of yours."430

"I do not see anyone, brahmin, in this world with its devas, Mara, and Brahmapā, in this generation with its ascetics and brahmans, its devas and humans, who could refute the doctrine of the Blessed One, the Arahant, the Perfectly Enlightened One. But go, brahmin. When you have gone, you will understand."

Then the brahmin of the Bhāradvāja clan, angry and displeased, approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side [161] and addressed the Blessed One in verse:431

[The Blessed One:]

613 "Having slain what does one sleep soundly?
Having slain what does one not sorrow? <346>
What is the one thing, O Gotama,
Whose killing you approve?"

614 "Having slain anger, one sleeps soundly;
Having slain anger, one does not sorrow;
The killing of anger, O brahmin,
With its poisoned root and honeyed tip:
This is the killing the noble ones praise,
For having slain that, one does not sorrow."

When this was said, the brahmin of the Bhāradvāja clan said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been turned upside down, 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 for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Saṅgha. May I receive the going forth under Master Gotama, may I receive the higher ordination?"

Then the brahmin of the Bhāradvāja clan received the going forth under the Blessed One, he received the higher ordination. And soon, not long after his higher ordination, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Bhāradvāja, by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. <347> He directly knew: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being."432 And the Venerable Bhāradvāja became one of the arahants.

2 (2) Abuse

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. The brahmir
Akkosaka Bhāradvāja, the Abusive, heard: “It is said that the brahmin of the Bhāradvāja clan has gone forth from the household life into homelessness under the ascetic Gotama.” Angry and displeased, he approached the Blessed One and abused and reviled him with rude, harsh words.

When he had finished speaking, the Blessed One said to him:

“What do you think, brahmin? Do your friends and colleagues, kinsmen and relatives, as well as guests come to visit you?”

“Sometimes they come to visit, Master Gotama.”

“Do you then offer them some food or a meal or a snack?”

“Sometimes I do, Master Gotama.”

“But if they do not accept it from you, then to whom does the food belong?”

“If they do not accept it from me, then the food still belongs to us.”

“So too, brahmin, we—who do not abuse anyone, who do not scold anyone, who do not rail against anyone—refuse to accept from you the abuse and scolding and tirade you let loose at us. It still belongs to you, brahmin! It still belongs to you, brahmin!”

“Brahmin, one who abuses his own abuser, who scolds the one who scolds him, who rails against the one who rails at him—he is said to partake of the meal, to enter upon an exchange. But we do not partake of your meal; we do not enter upon an exchange. It still belongs to you, brahmin! It still belongs to you, brahmin!”

“The king and his retinue understand the ascetic Gotama to be an arahant, yet Master Gotama still gets angry.”

When this was said, the brahmin Akkosaka Bhāradvāja said to the Blessed One: “Magnificent, Master Gotama! May I receive the going forth under Master Gotama, may I receive the higher ordination?”

Then the brahmin of the Bhāradvāja clan received the going forth under the Blessed One, he received the higher ordination.

### 3 (3) Asurindaka

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. The brahmin Asurindaka Bhāradvāja heard: “It is said that the brahmin of the Bhāradvāja clan has gone forth from the household life into homelessness under the ascetic Gotama.” Angry and displeased, he approached the Blessed One and abused and reviled him with rude, harsh words.

When he had finished speaking, the Blessed One remained silent. Then the brahmin Asurindaka Bhāradvāja said to the Blessed One: “You’re beaten, ascetic! You’re beaten, ascetic!”

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615 “How can anger arise in one who is angerless, In the tamed one of righteous living, <349> In one liberated by perfect knowledge, In the Stable One who abides in peace?”

616 “One who repays an angry man with anger Thereby makes things worse for himself. Not repaying an angry man with anger, One wins a battle hard to win.
620–22. “One who repays an angry man with anger
... (verses = 616–18) ...<351>
Are unskilled in the Dhamma.” [164]

When this was said, the brahmin Asurindaka Bhāradvāja said to the Blessed One: “Magnificent, Master Gotama!...” And the Venerable Bhāradvāja became one of the arahants.

4 (4) Bilaṅgikā

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. The brahmin Bilaṅgikā Bhāradvāja heard:439 “It is said that the brahmin of the Bhāradvāja clan has gone forth from the household life into homelessness under the ascetic Gotama.” Angry and displeased, he approached the Blessed One and silently stood to one side.440

Then the Blessed One, having known with his own mind the reflection in the brahmin Bilaṅgikā Bhāradvāja’s mind, addressed him in verse:

623 “If one wrongs an innocent man,
A pure person without blemish,
The evil falls back on the fool himself
Like fine dust thrown against the wind.”

When this was said, the brahmin Bilaṅgikā Bhāradvāja said to the Blessed One: “Magnificent, Master Gotama!...” And the Venerable Bhāradvāja became one of the arahants.

5 (5) Ahimsaka

At Sāvatthi. Then the brahmin Ahimsaka Bhāradvāja, Bhāradvāja the Harmless, approached the Blessed One and exchanged greetings with him.441 When they had concluded their greetings and cordial talk, he sat down to one side and addressed the Blessed One in verse:

625 “A tangle inside, a tangle outside,
This generation is entangled in a tangle.
I ask you this, O Gotama,
Who can disentangle this tangle?” <354>

[The Blessed One:]

624 “If one were as one’s name implies
You would be a harmless one.
But it is one who does no harm at all
By body, speech, or mind,
Who really is a harmless one
As he does not harm others.”

When this was said, the brahmin Ahimsaka Bhāradvāja said to the Blessed One: “Magnificent, Master Gotama!...” And the Venerable Ahimsaka Bhāradvāja became one of the arahants.

6 (6) Tangle

At Sāvatthi. Then the brahmin Jāta Bhāradvāja, Bhāradvāja of the Tangle, approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and addressed the Blessed One in verse:

626 “A man established on virtue, wise,
Developing the mind and wisdom,
A bhikkhu ardent and discreet:
He can disentangle this tangle.

627 “Those for whom lust and hatred
Along with ignorance have been expunged,
The arahants with taints destroyed:
For them the tangle is disentangled.

628 “Where name-and-form ceases,
Stops without remainder,
And also impingement and perception of form:
It is here this tangle is cut.”
When this was said, the brahmin Jātā Bhāradvāja said to the Blessed One: “Magnificent, Master Gotama!...” And the Venerable Bhāradvāja became one of the arahants.

7 (7) Suddhika

At Sāvatthī. Then the brahmin Suddhika Bhāradvāja approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and recited this verse in the presence of the Blessed One:

629 “In the world no brahmin is ever purified
Though he be virtuous and austere in practice;
One accomplished in knowledge and conduct is purified,
Not the others, the common folk.”

[The Blessed One:]
630 “Even though one mutters many chants,
One does not become a brahmin by birth
If one is rotten within and defiled,
Supporting oneself by fraudulent means.

[The Blessed One:]
631 “Whether khaṭṭiya, brahmin, vesā, suddā,
Caṇḍāla or scavenger,
If one is energetic and resolute,
Always firm in exertion,
One attains the supreme purity:
Know, O brahmin, that this is so.”

When this was said, the brahmin Suddhika Bhāradvāja said to the Blessed One: “Magnificent, Master Gotama!...” And the Venerable Bhāradvāja became one of the arahants.

8 (8) Aggika

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion milk-rice with ghee had been set out for the brahmin Aggika Bhāradvāja, who had thought: “I will offer a fire sacrifice, I will perform the fire oblation.”

Then, in the morning, the Blessed One dressed and, taking bowl and robe, entered Rājagaha for alms. Walking for alms on uninterrupted alms round in Rājagaha, the Blessed One approached the residence of the brahmin Aggika Bhāradvāja and stood to one side. The brahmin Aggika Bhāradvāja saw the Blessed One standing for alms and addressed him in verse:

632 “One endowed with the triple knowledge,
Of proper birth, of ample learning,
Accomplished in knowledge and conduct,
Might partake of this milk-rice meal.”

[The Blessed One:]
633 “Even though one mutters many chants,
One does not become a brahmin by birth
If one is rotten within and defiled,
With followers gained by fraudulent means.

[The Blessed One:]
634 “One who has known his past abodes,
Who sees heaven and the plane of woe,
Who has reached the destruction of birth,
A sage consummate in direct knowledge:

635 “By means of these three kinds of knowledge
One is a triple-knowledge brahmin.
This one accomplished in knowledge and conduct
Might partake of this milk-rice meal.”

[The brahmin Aggika Bhāradvāja:] “Let Master Gotama eat. The worthy is a brahmin.”

[The Blessed One:]
636 “Food over which verses have been sung
Is not fit to be eaten by me.
This, brahmin, is not the principle
Observed by those who see.
The Enlightened Ones reject such food
Over which verses have been sung.
As such a principle exists, O brahmin,
This is their rule of conduct.
When this was said, the brahmin Aggika Bharadvaja said to the Blessed One: “Magnificent, Master Gotama!”... And the Venerable Aggika Bharadvaja became one of the arahants.

9 (9) Sundarika

On one occasion the Blessed One was dwelling among the Kosalans on the bank of the river Sundarika. Now on that occasion the brahmin Sundarika Bharadvaja was offering a fire sacrifice and performing the fire oblation on the bank of the river Sundarika. Then the brahmin Sundarika Bharadvaja, having offered the fire sacrifice and performed the fire oblation, rose from his seat and surveyed the four quarters all around, wondering: “Who now might eat this sacrificial cake?”

The brahmin Sundarika Bharadvaja saw the Blessed One sitting at the foot of a tree with his head covered. Having seen him, he took the sacrificial cake in his left hand and the waterpot in his right hand and approached the Blessed One. When the Blessed One heard the sound of the brahmin’s footsteps, he uncovered his head. Then the brahmin Sundarika Bharadvaja, thinking, “This worthy is shaven-headed; this worthy is a shaveling,” wanted to turn back; but it occurred to him: “Some brahmans here are also shaven-headed. Let me approach him and inquire about his birth.”

Then the brahmin Sundarika Bharadvaja approached the Blessed One and said to him: “What is the worthy one’s birth?”

[The Blessed One:]

638 “Ask not of birth but ask of conduct:
Fire is indeed produced from any wood.
A resolute sage, though from low family,
Is a thoroughbred restrained by a sense of shame.”

639 “The sacrificer should invoke this one:
One tamed by truth, perfect by taming,
Who has reached the end of knowledge,
A fulfilter of the holy life.
Then he makes a timely oblation
To one worthy of offerings.”

[The brahmin Sundarika Bharadvaja:]

640 “Surely my sacrifice is well performed
As I have seen such a knowledge-master.
Because I had not seen those like yourself
Other people ate the sacrificial cake.

“Let Master Gotama eat. The worthy is a brahmin.”

[The Blessed One:]

641-42 “Food over which verses have been sung
... (verses = 636-37) ...
For he is the field for one seeking merit.”

“Then, Master Gotama, should I give this sacrificial cake to someone else?”

“I do not see anyone, brahmin, in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmans, its devas and humans, who could eat and properly digest this sacrificial cake except the Tathāgata or a disciple of the Tathāgata. Therefore, brahmin, throw away the sacrificial cake in a place where there is sparse vegetation or dispose of it in water where there are no living beings.”

Then the brahmin Sundarika Bharadvaja disposed of that sacrificial cake in water where there were no living beings. When it was disposed of in the water, that sacrificial cake sizzled and hissed and gave off steam and smoke. Just as a ploughshare, heated all day, sizzles and hisses and gives off steam and smoke if placed in water, so too that sacrificial cake, when disposed of in the water, sizzled and hissed and gave off steam and smoke.

Then the brahmin Sundarika Bharadvaja, shocked and terrified, approached the Blessed One and stood to one side. The Blessed One then addressed him with verses:

643 “When kindling wood, brahmin, do not imagine
This external deed brings purity;
For experts say no purity is gained
By one who seeks it outwardly.

644 “Having given up the fire made from wood,
I kindle, O brahmin, the inner light alone.
Always ablaze, my mind always concentrated,
I am an arahant living the holy life.

645 “Conceit, O brahmin, is your shoulder-load,
Anger the smoke, false speech the ashes;
The tongue is the ladle, the heart the altar,
A well-tamed self is the light of a man.

646 “The Dhamma is a lake with fords of virtue—
Limpid, praised by the good to the good—
Where the knowledge-masters go to bathe,
And, dry-limbed, cross to the far shore.

647 “Truth, Dhamma, restraint, the holy life,
Attainment of Brahmā based on the middle:
Pay homage, O brahmin, to the upright ones;
I call that person one impelled by Dhamma.”

When this was said, the brahmin Sundarika Bhāradvāja said
to the Blessed One: “Magnificent, Master Gotama!”... And the
Venerable Sundarika Bhāradvāja became one of the arahants.

10 (10) Many Daughters

On one occasion the Blessed One was dwelling among the
Kosalans in a certain woodland thicket. Now on that occasion
fourteen oxen belonging to a certain brahmin of the Bhāradvāja
clan had gotten lost. Then the brahmin of the Bhāradvāja clan,
while searching for those oxen, went to the woodland thicket
where the Blessed One was staying. There he saw the Blessed
One sitting with his legs folded crosswise, holding his body
erect, having set up mindfulness in front of him. Having seen
him, he approached the Blessed One and recited these verses in
the presence of the Blessed One:

648 “Surely this ascetic does not have
Fourteen oxen [that have gotten lost],
Not seen now for the past six days:
Hence this ascetic is happy.

649 “Surely this ascetic does not have
A field of blighted sesameum plants,
Some with one leaf, some with two:
Hence this ascetic is happy.

650 “Surely this ascetic does not have
Rats inside an empty barn
Dancing around merrily:
Hence this ascetic is happy.

651 “Surely this ascetic does not have
A blanket that for seven months
Has been covered with swarms of vermin:
Hence this ascetic is happy.

652 “Surely this ascetic does not have
Seven daughters left for widows,
Some with one son, some with two:
Hence this ascetic is happy.

653 “Surely this ascetic does not have
A tawny wife with pockmarked face
Who wakes him up with a kick:
Hence this ascetic is happy.

654 “Surely this ascetic does not have
Creditors who call at dawn,
Chiding him, ‘Pay up! Pay up!’:
Hence this ascetic is happy.”

[The Blessed One:]

655 “Surely, brahmin, I do not have
Fourteen oxen [that have gotten lost],
Not seen now for the past six days:
Hence, O brahmin, I am happy.
I. The Book with Verses (Sagathavagga)

11 (1) Kasi Bhdradvaja

Thus have I heard. On one occasion the Blessed One was dwelling among the Magadhans at Dakkhinagiri near the brahmin village of Ekanala. Now on that occasion the brahmin Kasi Bhdradvaja, Bhdradvaja the Ploughman, had five hundred ploughs fastened to their yokes at the time of sowing. Then, in the morning, the Blessed One dressed and, taking bowl and robe, went to the place where the brahmin Kasi Bhdradvaja was at work.

Now on that occasion the brahmin Kasi Bhdradvaja’s food distribution was taking place. Then the Blessed One approached the place of the food distribution and stood to one side. The brahmin Kasi Bhdradvaja saw the Blessed One standing for alms and said to him:

“Recluse, I plough and sow, and when I have ploughed and sown I eat. You too, ascetic, ought to plough and sow; then when you have ploughed and sown, you will eat.”

“I too, brahmin, plough and sow, and when I have ploughed and sown I eat.”

“But we do not see Master Gotama’s yoke or plough or ploughshare or goad or oxen; yet Master Gotama says, ‘I too, brahmin plough and sow, and when I have ploughed and sown I eat.’”

Then the brahmin Kasi Bhdradvaja addressed the Blessed One in verse:

“You claim to be a man who works the plough, But I do not see your ploughing. If you’re a ploughman, answer me: How should we understand your ploughing?”

[The Blessed One:]

“Faith is the seed, austerity the rain, Wisdom my yoke and plough; Shame is the pole, mind the yoke-tie, Mindfulness my ploughshare and goad.”

“Guarded in body, guarded in speech, Controlled in my appetite for food, I use truth as my weeding-hook, And gentleness as my unyoking.”

“Energy is my beast of burden, Carrying me to security from bondage.”
It goes ahead without stopping
To where, having gone, one does not sorrow.  

"In such a way this ploughing is done
Which has the Deathless as its fruit.
Having finished this work of ploughing, One is released from all suffering."

"Let Master Gotama eat! The worthy is a ploughman, since Master Gotama does ploughing that has even the Deathless as its fruit."

"Food over which verses have been sung
For he is the field for one seeking merit."

When this was said, the brahmin Kasi Bharadvaja said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been turned upside down, 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 for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Sangha. Let Master Gotama remember me as a lay follower who from today has gone for refuge for life."

12 (2) Udaya

At Sāvatthi. Then, in the morning, the Blessed One dressed and, taking bowl and robe, approached the residence of the brahmin Udaya. Then the brahmin Udaya filled the Blessed One's bowl with rice. A second time in the morning the Blessed One dressed and, taking bowl and robe, approached the residence of the brahmin Udaya . A third time in the morning the Blessed One dressed and, taking bowl and robe, approached the residence of the brahmin Udaya . Then a third time the brahmin Udaya filled the Blessed One's bowl with rice, after which he said to the Blessed One: "This pesky ascetic Gotama keeps coming again and again."
“Silent, the worthy one stands, 
Shaven-headed, clad in a stitched robe. 
What do you want, what do you seek, 
What have you come here to beg?”

[The Venerable Upavāna:]

“The Arahant, the Fortunate One in the world, 
The Sage, is afflicted with winds. 
If there is any hot water, brahmin, 
Please give it for the Sage.

“He is worshipped by those worthy of worship, 
Honoured by those worthy of honour, 
Respected by those worthy of respect: 
It is to him that I wish to take it.”

Then the brahmin Devahita ordered a man to bring a carrying pole with hot water and presented a bag of molasses to the Venerable Upavāna. Then the Venerable Upavāna approached the Blessed One. He had the Blessed One bathed with the hot water, and he mixed the molasses with hot water and offered it to him. Then the Blessed One’s ailment subsided.

Then the brahmin Devahita approached the Blessed One and exchanged greetings with him, after which he sat down to one side and addressed the Blessed One in verse:

“Where should one give a proper gift? 
Where does a gift bear great fruit? 
How, for one bestowing alms, 
Does an offering bring success—just how?”

[The Blessed One:]

“One who has known his past abodes, 
Who sees heaven and the plane of woe, 
Who has reached the destruction of birth, 
A sage consummate in direct knowledge:

Here one should give a proper gift, 
Here a gift bears great fruit. 
That’s how, for one bestowing alms, 
An offering brings success—just so!”

When this was said, the brahmin Devahita said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.”

14 (4) The Affluent One

At Sāvatthī. Then a certain affluent brahmin, shabby, clad in a shabby cloak, approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side, and the Blessed One then said to him: “Why now, brahmin, are you so shabby, clad in a shabby cloak?”

“Here, Master Gotama, my four sons, instigated by their wives, have expelled me from the house.”

“Well then, brahmin, learn these verses and recite them when the multitude has assembled in the meeting hall with your sons sitting together there:

“Those at whose birth I took delight 
And whose success I much desired, 
Being instigated by their wives, 
Chase me out as dogs chase swine.

“These evil fellows are indeed mean, 
Although they call me, ‘Dad, dear Dad.’ 
They’re demons in the guise of sons 
To abandon me when I’ve grown old.

“As an old horse of no more use 
Is led away from its fodder, 
So the old father of those boys 
Begs for alms at others’ homes.

“Better for me is the staff I use 
Than those disobedient sons; 
For the staff drives off the wild bull 
And drives away the wild dog.

“In the dark it goes before me,
In the deep it gives me support.
By the gracious power of the staff,
If I stumble I still stand firm.”

Then that affluent brahmin, having learned these verses in the
presence of the Blessed One, recited them when the multitude
had assembled in the meeting hall with his sons sitting together
there:

684-88 “Those at whose birth I took delight ...
If I stumble I still stand firm.” [177]

Then the sons led that affluent brahmin to their house, bathed
him, and each gave him a pair of clothes. Then that affluent
brahmin, having taken one pair of clothes, approached the
Blessed One and exchanged greetings with him. [381] Then he
sat down to one side and said to the Blessed One: “Master
Gotama, we brahmans seek a teacher’s fee for our teacher. Let
Master Gotama accept a teacher’s fee from me.” The Blessed
One accepted out of compassion.

Then that affluent brahmin said to the Blessed One: “Magni-
cificent, Master Gotama! Magnificent, Master Gotama!
. . . Let
Master Gotama remember me as a lay follower who from today
has gone for refuge for life.”

15 (5) Mānatthaddha

At Sāvatthī. Now on that occasion a brahmin named Mānat-
thaddha, Stiff with Conceit, was residing at Sāvatthī.469 He did
not pay homage to his mother or father, nor to his teacher or
eldest brother. Now on that occasion the Blessed One was teach-
ing the Dhamma surrounded by a large assembly. [382] Then it
occurred to the brahmin Mānatthaddha: “This ascetic Gotama is
teaching the Dhamma surrounded by a large assembly. Let me
approach him. If the ascetic Gotama addresses me, then I will
address him in turn. But if he does not address me, neither will I
address him.”

Then the brahmin Mānatthaddha approached the Blessed One
and stood silently to one side, but the Blessed One did not
address him. Then the brahmin Mānatthaddha, thinking, “This
ascetic Gotama doesn’t know anything.”470 wanted to turn back,
[178] but the Blessed One, having known with his own mind the
reflection in the brahmin’s mind, addressed the brahmin Mānat-
thaddha in verse:

689 “The fostering of conceit is never good
For one keen on his welfare, brahmin.
You should instead foster that purpose
Because of which you’ve come here.”471 [383]

Then the brahmin Mānatthaddha, thinking, “The ascetic
Gotama knows my mind,” prostrated himself right there with
his head at the Blessed One’s feet. He kissed the Blessed One’s
feet, stroked them with his hands, and announced his name thus:
“I am Mānatthaddha, Master Gotama! I am Mānatthaddha,
Master Gotama!”

Then that assembly was struck with amazement and the peo-
ple said: “It is wonderful indeed, sir! It is amazing indeed, sir!
This brahmin Mānatthaddha does not pay homage to his mother
and father, nor to his teacher or eldest brother, yet he shows
such supreme honour towards the ascetic Gotama.”472

Then the Blessed One said to the brahmin Mānatthaddha:
“Enough, brahmin! Get up and sit in your own seat, as your
mind has confidence in me.”

Then the brahmin Mānatthaddha sat down in his own seat
and addressed the Blessed One in verse:

690 “Towards whom should one avoid conceit?
Towards whom should one show reverence?
To whom should one be ever respectful? <384>
Whom is it proper to venerate deeply?”

[The Blessed One:]

691 “First one’s own mother and father,
Then one’s eldest family brother,
Then one’s teacher as the fourth:
Towards these one should avoid conceit;
Towards these one should be reverential;
These should be well respected;
These it is good to venerate deeply.
“Having struck down conceit, humble,
One should pay homage to the arahants,
Those cool of heart, their tasks done,
The taintless ones, unsurpassed.”

When this was said, the brahmin Mānatthaddha said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama!.. Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.” [179]

16 (6) Paccanika

At Sāvatthi. Now on that occasion a brahmin named Paccanikasāta, Relisher of Contradiction, was residing at Sāvatthi. Then it occurred to the brahmin Paccanikasāta: “Let me approach the ascetic Gotama and contradict whatever he says.”

Now on that occasion the Blessed One was walking back and forth in the open. Then the brahmin Paccanikasāta approached the Blessed One and said to him while he was walking back and forth: “Speak Dhamma, ascetic!”

[The Blessed One:]

“Well-spoken counsel is hard to understand
By one who relishes contradiction,
By one with a corrupt mind
Who is engrossed in aggression.

But if one has removed aggression
And the distrust of one’s heart,
If one has cast away aversion,
One can understand well-spoken counsel.”

When this was said, the brahmin Paccanikasāta said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama!.. Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.”

17 (7) Navakammika

On one occasion the Blessed One was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion the brahmin Navakammika Bhāradvāja was getting some work done in that woodland thicket. The brahmin Navakammika Bhāradvāja saw the Blessed One sitting at the foot of a certain sal tree with his legs folded crosswise, holding his body erect, having set up mindfulness in front of him. Having seen him, he thought: “I take delight in getting work done in this woodland thicket. What does this ascetic Gotama take delight in getting done?”

Then the brahmin Navakammika Bhāradvāja approached the Blessed One [180] and addressed him in verse:

“With what kind of work are you engaged
Here in this sal woods, bhikkhu,
By reason of which you find delight
Alone in the forest, Gotama?”

[The Blessed One:]

“There is nothing in the woods I need to do;
Cut down at the root, my woods is dried up.
Woodless and dartless, discontent cast off,
I find delight alone in the woods.”

When this was said, the brahmin Navakammika Bhāradvāja said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama!.. Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.”

18 (8) The Wood Gatherers

On one occasion the Blessed One was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion a number of brahmin boys, students of a certain brahmin of the Bhāradvāja clan, approached that woodland thicket while collecting firewood. Having approached, they saw the Blessed One sitting in that woodland thicket with his legs folded crosswise, holding his body erect, having set up mindfulness in front of him. Having seen him, they approached the brahmin of the Bhāradvāja clan and said to him: “See now, master, you should
know that in such and such a woodland thicket an ascetic is sitting with his legs folded crosswise, holding his body erect, having set up mindfulness in front of him."

Then the brahmin of the Bharadvāja clan, together with those brahmin boys, went to that woodland thicket. He saw the Blessed One sitting there ... having set up mindfulness in front of him. He then approached the Blessed One and addressed him in verse:

"Having entered the empty, desolate forest,
Deep in the woods where many terrors lurk, [181]
With a motionless body, steady, lovely,
How you meditate, bhikkhu, so beautifully!475"

"In the forest where no song or music sounds,
A solitary sage has resorted to the woods!
This strikes me as a wonder—that you dwell
With joyful mind alone in the woods.

"I suppose you desire the supreme triple heaven,
The company of the world’s divine lord. <390>
Therefore you resort to the desolate forest:
You practise penance here for attaining Brahmā."476

[The Blessed One:]

"Whatever be the many desires and delights
That are always attached to the manifold elements,
The longings sprung from the root of unknowing:
All I have demolished along with their root.477"

"I am desireless, unattached, disengaged;
My vision of all things has been purified.
Having attained the auspicious—supreme enlightenment—
Self-confident, brahmin, I meditate alone."478

When this was said, the brahmin of the Bharadvāja clan said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life."

19 (9) The Mother Supporter

<391> At Sāvatthi. Then a brahmin who supported his mother approached the Blessed One ... and said to him: "Master Gotama, I seek almsfood righteously and thereby support my mother and father. In doing so, am I doing my duty?"

"For sure, brahmin, in doing so you are doing your duty. One who seeks almsfood righteously [182] and thereby supports his mother and father generates much merit.

702 "When a mortal righteously supports his parents,
Because of this service to them
The wise praise him here in this world,
And after death he rejoices in heaven." <392>

When this was said, the brahmin who supported his mother said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life."

20 (10) The Mendicant

At Sāvatthi. Then a mendicant brahmin approached the Blessed One ... and said to him: "Master Gotama, I am a mendicant and you are a mendicant. What is the difference between us in this respect?"479

[The Blessed One:]

703 "It is not thus that one becomes a mendicant,
Just because one begs others for alms.
If one has taken up a domestic practice,
One still has not become a bhikkhu.480"

704 "But one here who leads the holy life,
Having expelled merit and evil, <393>
Who fares in the world with comprehension:
He is truly called a bhikkhu."

When this was said, the mendicant brahmin said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master
Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.”

21 (11) Saṅgārava

At Sāvatthi. Now on that occasion a brahmin named Saṅgārava was residing at Sāvatthi. He was a practitioner of water-purification, one who believed in purification by water, who dwelt devoted to the practice of immersing himself in water at dusk and at dawn.

Then, in the morning, the Venerable Ānanda dressed and, taking bowl and robe, entered Sāvatthi for alms. Having walked for alms in Sāvatthi, when he had returned from his alms round, after his meal he approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“Here, venerable sir, a brahmin named Saṅgārava is residing at Sāvatthi. He is a practitioner of water-purification... devoted to the practice of immersing himself in water at dusk and at dawn. It would be good, venerable sir, if the Blessed One would approach the residence of the brahmin Saṅgārava out of compassion.” The Blessed One consented by silence.

Then, in the morning, the Blessed One dressed and, taking bowl and robe, approached the brahmin Saṅgārava’s residence, where he sat down in the appointed seat. Then the brahmin Saṅgārava approached the Blessed One and exchanged greetings with him, after which he sat down to one side. The Blessed One then said to him: “Is it true, brahmin, that you are a practitioner of water-purification, one who believes in purification by water, devoted to the practice of immersing yourself in water at dusk and at dawn?”

“Yes, Master Gotama.”

“Considering what benefit do you do this, brahmin?”

“Here, Master Gotama, whatever evil deed I have done during the day I wash away by bathing at dusk. Whatever evil deed I have done at night I wash away by bathing at dawn.”

[The Blessed One:] 705 “The Dhamma, brahmin, is a lake with fords of virtue—A limpid lake the good praise to the good—

706 “That is no council where the good are absent; They are not the good who don’t speak Dhamma. But having abandoned lust, hate, and delusion, Those speaking on Dhamma are alone the good.”

When this was said, the brahmin householder of Khomadussa said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.” [184]

22 (12) Khomadussa

Thus have I heard. One occasion the Blessed One was dwelling among the Sakyans, where there was a town of the Sakyans named Khomadussa. Then the Blessed One dressed and, taking bowl and robe, entered Khomadussa for alms.

Now on that occasion the brahmin householders of Khomadussa had assembled in council on some business matter while it was drizzling. Then the Blessed One approached the council. The brahmin householders of Khomadussa saw the Blessed One coming in the distance and said: “Who are these shaveling ascetics? Don’t they know the rule of order?”

Then the Blessed One addressed the brahmin householders of Khomadussa in verse:

Where the knowledge-masters go to bathe, And, dry-limbed, cross to the far shore.”

When this was said, the brahmin householders of Khomadussa said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been turned upside down, 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. We go for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Saṅgha. Let Master Gotama remember us as lay followers who from today have gone for refuge for life.”
Chapter VIII

8 Vaṅgisasāmyutta

Connected Discourses with Vaṅgisa

1 Renounced

Thus have I heard. On one occasion the Venerable Vaṅgisa was dwelling at Āḷavī at the Aggalava Shrine together with his preceptor, the Venerable Nigrodhakappa. Now on that occasion the Venerable Vaṅgisa, newly ordained, not long gone forth, had been left behind as a caretaker of the dwelling.

Then a number of women, beautifully adorned, approached the Aggalavaka Park in order to see the dwelling. When the Venerable Valigisa saw those women, dissatisfaction arose in him; lust infested his mind. Then it occurred to him: “It is a loss for me indeed, it is no gain for me! It is a mishap for me indeed, it is not well gained by me, that dissatisfaction has arisen in me, that lust has infested my mind. How could anyone else dispel my dissatisfaction and arouse delight? Let me dispel my own dissatisfaction and arouse delight by myself.”

Then the Venerable Vaṅgisa, having dispelled his own dissatisfaction and aroused delight by himself, on that occasion recited these verses:

707 “Alas, though I am one who has renounced,
Gone from home into homelessness,
These thoughts still run over me,
Impudent thoughts from the Dark One.

708 “Even if mighty youths, great archers,
Trained men, masters of the bow,
A thousand such men who do not flee
Should surround me on all sides,

2 Discontent

On one occasion the Venerable Vaṅgisa was dwelling at Āḷavī at the Aggalava Shrine together with his preceptor, the Venerable Nigrodhakappa. Now on that occasion, when the Venerable Nigrodhakappa returned from his alms round, after his meal he would enter the dwelling and would come out either in the evening or on the following day.

Now on that occasion dissatisfaction had arisen in the Venerable Vaṅgisa; lust had infested his mind. Then it occurred to the Venerable Vaṅgisa: “It is a loss for me indeed, it is no gain for me! It is a mishap for me indeed, it is not well gained by me, that dissatisfaction has arisen in me, that lust has infested my mind. How could anyone else dispel my dissatisfaction and arouse delight? Let me dispel my own dissatisfaction and arouse delight.”

Then the Venerable Vaṅgisa, having dispelled his own dissatisfaction and aroused delight, on that occasion recited these verses:

712 “Having abandoned discontent and delight
And household thoughts entirely,
One should not nurture lust towards anything;
The lustless one, without delight—
He is indeed a bhikkhu.
713 “Whatever exists here on earth and in space,
Comprised by form, included in the world—
Everything impermanent decays;
The sages fare having pierced this truth.493 <402>

714 “People are tied to their acquisitions,
To what is seen, heard, sensed, and felt;
Dispel desire for this, be unstirred:
They call him a sage
Who clings to nothing here.494 [187]

715 “Then those caught in the sixty,
Led by their own thoughts—
There are many such among the people
Who have settled on wrong doctrine:
One who would not join their faction anywhere,
Nor utter corrupt speech—he is a bhikkhu.495

716 “Proficient, long trained in concentration,
Honest, discreet, without longing,
The sage has attained the peaceful state,
Depending on which he bides his time
Fully quenched within himself.”496 <403>

3 Well Behaved

On one occasion the Venerable Vaṅgisa was living at Ālavi at the Aggālava Shrine together with his preceptor, the Venerable Nigrodhakappa. Now on that occasion, the Venerable Vaṅgisa, because of his own ingenuity, had been looking down at other well-behaved bhikkhus.497 Then the thought occurred to the Venerable Vaṅgisa: “It is a loss for me indeed, it is no gain for me! It is a mishap for me indeed, it is not well gained by me, that because of my ingenuity I look down upon other well-behaved bhikkhus.”

Then the Venerable Vaṅgisa, having aroused remorse in himself, on that occasion recited these verses:

717 “Abandon conceit, O Gotama,
And leave the pathway of conceit entirely.

Infatuated with the pathway of conceit,
For a long time you’ve been remorseful.498 <404>

718 “People smeared by denigration,
Slain by conceit, fall into hell.
People sorrow for a long time,
Slain by conceit, reborn in hell.

719 “But a bhikkhu never sorrows at all,
A path-knower practising rightly.
He experiences acclaim and happiness;
Truly they call him a seer of Dhamma.499 [188]

720 “Therefore be pliant here and strenuous;
Having abandoned the hindrances, be pure.
Having entirely abandoned conceit,
Be an end-maker by knowledge, peaceful.”500

4 Ānanda

On one occasion the Venerable Ānanda was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park. Then, in the morning, the Venerable Ānanda <405> dressed and, taking bowl and robe, entered Sāvatthī for alms with the Venerable Vaṅgisa as his companion. Now on that occasion dissatisfaction had arisen in the Venerable Vaṅgisa; lust had infested his mind.501 Then the Venerable Vaṅgisa addressed the Venerable Ānanda in verse:

721 “I am burning with sensual lust,
My mind is engulfed by fire.
Please tell me how to extinguish it,
Out of compassion, O Gotama.”502

[The Venerable Ānanda:] 722 “It is through an inversion of perception
That your mind is engulfed by fire.
Turn away from the sign of beauty
Provocative of sensual lust.503
“See formations as alien,
As suffering, not as self.
Extinguish the great fire of lust;
Don’t burn up again and again."  

“Develop the mind on foulness,
One-pointed, well concentrated;
Apply your mindfulness to the body,
Be engrossed in revulsion.”

“Develop meditation on the signless,
And discard the tendency to conceit.
Then, by breaking through conceit,
You will be one who fares at peace.”

5 Well Spoken
At Sāvatthī, there the Blessed One addressed the bhikkhus thus: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, when speech possesses four factors, then it is well spoken, not badly spoken, and it is blameless, not blameworthy among the wise. What four? Here, bhikkhus, a bhikkhu speaks only what is well spoken, not what is badly spoken. He speaks only on the Dhamma, not on non-Dhamma. [189] He speaks only what is pleasant, not what is unpleasant. He speaks only what is true, not what is false. [407] When speech possesses these four factors, it is well spoken, not badly spoken, and it is blameless, not blameworthy among the wise.”

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

“What is well spoken, the good say, is foremost;
Second, speak Dhamma, not non-Dhamma;
Third, speak what is pleasant, not unpleasant;
Fourth, speak the truth, not falsehood.”

Then the Venerable Vaṅgisa rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: “An inspiration has come to me, Blessed One! An inspiration has come to me, Fortunate One!”

The Blessed One said: “Then express your inspiration, Vaṅgisa.”

Then the Venerable Vaṅgisa extolled the Blessed One to his face with suitable verses:

“One should utter only such speech
By which one does not afflict oneself
Nor cause harm to others:
Such speech is truly well spoken.”

“One should utter only pleasant speech,
Speech that is gladly welcomed.
When it brings them nothing evil
What one speaks is pleasant to others.

“Truth, indeed, is deathless speech:
This is an ancient principle.
The goal and the Dhamma, the good say,
Are established upon truth.”

“The secure speech which the Buddha utters
For the attainment of Nibbāna,
For making an end to suffering
Is truly the foremost speech.”

6 Sāriputta

On one occasion the Venerable Sāriputta was dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Now on that occasion the Venerable Sāriputta was instructing, exhorting, inspiring, and gladdening the bhikkhus with a Dhamma talk, [spoken] with speech that was polished, fluent, articulate, expressing well the meaning. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, directing their whole mind to it.

Then it occurred to the Venerable Vaṅgisa: [190] “This Venerable Sāriputta is instructing the bhikkhus with a Dhamma talk, [spoken] with speech that is polished, clear, articulate, expressing well the meaning. And those bhikkhus are listening
to the Dhamma with eager ears.... Let me extol the Venerable Sāriputta to his face with suitable verses.”

Then the Venerable Vangisa rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Venerable Sāriputta, said to him: “An inspiration has come to me, friend Sāriputta! An inspiration has come to me, friend Sāriputta!”

“Then express your inspiration, friend Vangisa.”

Then the Venerable Vangisa extolled the Venerable Sāriputta to his face with suitable verses:

731 “Deep in wisdom, intelligent,  
Skilled in the true path and the false,  
Sāriputta, of great wisdom,  
Teaches the Dhamma to the bhikkhus.

732 “He teaches briefly, <410>  
He speaks in detail.  
His voice, like that of a myna bird,  
Pours forth inspired discourse.<512

733 “As he teaches them, they listen  
To his sweet utterance.  
Uplifted in mind, made joyful  
By his delightful voice,  
Sonorous and lovely,  
The bhikkhus incline their ears.”

8. Vangisasamyutta 287

When this was said, the Venerable Sāriputta rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: “Venerable sir, there is no deed of the Blessed One, either bodily or verbal, that we censure. [191] For, venerable sir, the Blessed One is the originator of the path unarisen before, the producer of the path unproduced before, the declarer of the path undeclared before. He is the knower of the path, the discoverer of the path, the one skilled in the path. And his disciples now dwell following that path and become possessed of it afterwards.<514 And I, venerable sir, invite the Blessed One: Is there any deed of mine, either bodily or verbal, which the Blessed One would censure?”

“There is no deed of yours, Sāriputta, either bodily or verbal, that I censure. For you, Sāriputta, are wise, one of great wisdom, of wide wisdom, of joyous wisdom, of swift wisdom, <412> of sharp wisdom, of penetrative wisdom. Just as the eldest son of a wheel-turning monarch properly keeps in motion the wheel [of sovereignty] set in motion by his father, so do you, Sāriputta, properly keep in motion the Wheel of Dhamma set in motion by me.”<515

“If, venerable sir, the Blessed One does not censure any deed of mine, bodily or verbal, does he censure any deed, bodily or verbal, of these five hundred bhikkhus?”

“There is no deed, Sāriputta, bodily or verbal, of these five hundred bhikkhus that I censure. For of these five hundred bhikkhus, Sāriputta, sixty bhikkhus are triple-knowledge bearers, sixty bhikkhus are bearers of the six direct knowledges, sixty bhikkhus are liberated in both ways, while the rest are liberated by wisdom.”<516

Then the Venerable Vangisa rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: “An inspiration has come to me, Blessed One! An inspiration has come to me, Fortunate One!”

The Blessed One said: “Then express your inspiration, Vangisa.” <413>

Then the Venerable Vangisa extolled the Blessed One to his face with suitable verses:
“Five hundred bhikkhus have gathered today,
The fifteenth day, for purification—
Untroubled seers who have ended renewed existence,
Who have cut off all fetters and bonds. [192]

“Just as a king, a wheel-turning monarch,
Accompanied by his ministers,
Travels all over this mighty earth
Bounded by the deep dark ocean—
So they attend on the victor in battle,
The unsurpassed caravan leader—
The disciples bearing the triple knowledge,
Who have left Death far behind. [517]

“All are true sons of the Blessed One,
Here no worthless chaff is found.
I worship the Kinsman of the Sun, <414>
Destroyer of the dart of craving.”

8 Over a Thousand

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park, together with a great Saṅgha of bhikkhus, with 1,250 bhikkhus. Now on that occasion the Blessed One was instructing, exhorting, inspiring, and encouraging the bhikkhus with a Dhamma talk concerning Nibbāna. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, directing their whole mind to it.

Then it occurred to the Venerable Vaṅgisa: “This Blessed One is instructing the bhikkhus with a Dhamma talk concerning Nibbāna. And those bhikkhus are listening to the Dhamma with eager ears.... Let me extol the Blessed One to his face with suitable verses.”

Then the Venerable Vaṅgisa rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: “An inspiration has come to me, Blessed One! An inspiration has come to me, Fortunate One!”

“Then express your inspiration, Vaṅgisa.”

Then the Venerable Vaṅgisa extolled the Blessed One to his face with suitable verses:<415>

“Over a thousand bhikkhus here
Attend upon the Fortunate One
As he teaches the dust-free Dhamma,
Nibbāna inaccessible to fear. [518]

“They listen to the stainless Dhamma
Taught by the Perfectly Enlightened One.
The Enlightened One indeed shines
Honoured by the Bhikkhu Saṅgha.

“O Blessed One, your name is ‘Nāga,’
The best seer of the seers.
Like a great cloud bearing rain
You pour down on the disciples. [519] [193]

“Having emerged from his daytime abode
From a desire to behold the Teacher,
Your disciple Vaṅgisa, O great hero,
Bows down in worship at your feet.”

“Had you already thought out these verses, Vaṅgisa, or did they occur to you spontaneously?” [416]

“I had not already thought out these verses, venerable sir; they occurred to me spontaneously.”

“In that case, Vaṅgisa, let some more verses, not already thought out, occur to you.”

“Yes, venerable sir,” the Venerable Vaṅgisa replied. Then he extolled the Blessed One with some more verses that had not been previously thought out:

“Having overcome the deviant course of Māra’s path,
You fare having demolished barrenness of mind.
Behold him, the releaser from bondage,
Unattached, dissecting into parts. [521]

“For the sake of leading us across the flood
You declared the path with its many aspects.
The seers of Dhamma stand immovable
In that Deathless declared by you.\textsuperscript{522} <417>

744 “The light-maker, having pierced right through,
Saw the transcendence of all stations;
Having known and realized it himself,
He taught the chief matter to the five.\textsuperscript{523}

745 “When the Dhamma has been so well taught,
What negligence is there for those who understand it?
Therefore, living diligent in the Blessed One’s Teaching,
One should always reverently train in it.”

9 \textit{Koṇḍañña}

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the Venerable Koṇḍañña, after a very long absence, approached the Blessed One, prostrated himself with his head at the Blessed One’s feet, kissed the Blessed One’s feet, [194] stroked them with his hands, <418> and announced his name thus: “I am Koṇḍañña, Blessed One! I am Koṇḍañña, Fortunate One!”\textsuperscript{524}

Then it occurred to the Venerable Vangisa: “This Venerable Koṇḍañña, after a very long absence, has approached the Blessed One ... kisses the Blessed One’s feet, strokes them with his hands, and announces his name.... Let me extol the Venerable Koṇḍañña in the Blessed One’s presence with suitable verses.”

Then the Venerable Vaṅgisa rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: “An inspiration has come to me, Blessed One! An inspiration has come to me, Fortunate One!”

“Then express your inspiration, Vaṅgisa.”

Then the Venerable Vaṅgisa extolled the Venerable Aññā Koṇḍañña in the Blessed One’s presence with suitable verses:

746 “Enlightened in succession to the Buddha,
The elder Koṇḍañña, of strong endeavour,
Is one who gains pleasant dwellings,
One who often gains the seclusions.\textsuperscript{525}

747 “Whatever may be attained by a disciple
Who practises the Master’s Teaching,
All that has been attained by him, <419>
One who trained diligently.

748 “Of great might, a triple-knowledge man,
Skilled in the course of others’ minds—
Koṇḍañña, a true heir of the Buddha,
Pays homage at the Teacher’s feet.”\textsuperscript{526}

10 \textit{Moggallāna}

On one occasion the Blessed One was dwelling at Rājagaha on the Black Rock on the Isigili Slope, together with a great Sangha of bhikkhus, with five hundred bhikkhus all of whom were arahants. Thereupon the Venerable Mahāmoggallāna searched their minds with his own mind [and saw that they were] released, without acquisitions.

Then it occurred to the Venerable Vaṅgisa: “The Blessed One is dwelling at Rājagaha on the Black Rock on the Isigili Slope.... Thereupon the Venerable Mahāmoggallāna has searched their minds with his own mind [and seen that they were] released, without acquisitions. Let me extol the Venerable Mahāmoggallāna in the Blessed One’s presence with suitable verses.” [195]

Then the Venerable Vaṅgisa rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: <420> “An inspiration has come to me, Blessed One! An inspiration has come to me, Fortunate One!”

“Then express your inspiration, Vaṅgisa.”

Then the Venerable Vaṅgisa extolled the Venerable Mahāmoggallāna in the Blessed One’s presence with suitable verses:

749 “While the sage is seated on the mountain slope,
Gone to the far shore of suffering,
His disciples sit in attendance on him,
Triple-knowledge men who have left Death behind.
“Moggalāna, great in spiritual power,
Encompassed their minds with his own,
And searching [he came to see] their minds:
Fully released, without acquisitions!

Thus those perfect in many qualities
Attend upon Gotama,
The sage perfect in all respects,
Gone to the far shore of suffering.”

On one occasion the Blessed One was dwelling at Campa on the bank of the Gaggara Lotus Pond together with a great Sangha of bhikkhus, with five hundred bhikkhus, seven hundred male lay followers, seven hundred female lay followers, and many thousands of devatās. The Blessed One outshone them in beauty and glory.

Then it occurred to the Venerable Varīgisa: “This Blessed One is dwelling at Campa... and many thousands of devatās. The Blessed One outshines them in beauty and glory. Let me extol the Blessed One to his face with suitable verses.”

Then the Venerable Vaṅgisa rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: “An inspiration has come to me, Blessed One! An inspiration has come to me, Fortunate One!”

“Then express your inspiration, Vaṅgisa.”

Then the Venerable Vaṅgisa extolled the Blessed One to his face with a suitable verse: [196]

“As the moon shines in a cloudless sky,
As the sun shines devoid of stain,
So you, Aṅgirasa, O great sage,
Outshine the whole world with your glory.”

On one occasion the Venerable Vaṅgisa had only recently attained arahantship and, while experiencing the happiness of liberation, on that occasion he recited these verses:

“Drunk on poetry, I used to wander
From village to village, town to town.
Then I saw the Enlightened One
And faith arose within me.

He then taught me the Dhamma:
Aggregates, sense bases, and elements.
Having heard the Dhamma from him,
I went forth into homelessness.

Indeed, for the good of many,
The sage attained enlightenment,
For the bhikkhus and bhikkhunis
Who have reached and seen the fixed course.

Welcome indeed has it been for me,
My coming into the Buddha’s presence.
The three knowledges have been obtained,
The Buddha’s Teaching has been done.

“I know now my past abodes,
The divine eye is purified.
A triple knowledge man, attained to spiritual powers,
I am skilled in the course of others’ minds.”

<422> On one occasion the Venerable Vaṅgisa was dwelling at Sāvatthi in Jeta’s Grove, Anāthapiṇḍika’s Park. Now on that occasion the Venerable Vaṅgisa was dwelling at Campa on the bank of the Gaggara Lotus Pond together with a great Sangha of bhikkhus, with five hundred bhikkhus, seven hundred male lay followers, seven hundred female lay followers, and many thousands of devatās. The Blessed One outshone them in beauty and glory.
Chapter IX

9 Vanasamuttha

Connected Discourses in the Woods

1 Seclusion

Thus have I heard. On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion, while that bhikkhu had gone for his day’s abiding, he kept on thinking evil unwholesome thoughts connected with the household life.

Then the devatā that inhabited that woodland thicket, having compassion for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verses:

758 “Desiring seclusion you entered the woods,
Yet your mind gushes outwardly.
Remove, man, the desire for people;
Then you’ll be happy, devoid of lust.”

759 “You must abandon discontent, be mindful—
Let us remind [you] of that [way] of the good.
Hard to cross, indeed, is the dusty abyss;
Don’t let sensual dust drag you down.”

760 “Just as a bird littered with soil
With a shake flicks off the sticky dust,
So a bhikkhu, strenuous and mindful,
With a shake flicks off the sticky dust.”

Then that bhikkhu, stirred up by that devatā, acquired a sense of urgency.

2 Rousing

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion when that bhikkhu had gone for his day’s abiding he fell asleep. Then the devatā that inhabited that woodland thicket, having compassion for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verses:

761 “Get up, bhikkhu, why lie down?
What need do you have for sleep?
What slumber [can there be] for one afflicted, stricken, pierced by the dart?”

762 “Nurture in yourself that faith
With which you left behind the home life
And went forth into homelessness:
Don’t come under sloth’s control.”

[The bhikkhu:]535
763 “Sensual pleasures are impermanent, unstable,
Though the dullard is enthralled with them.
When he’s free, detached among those bound,
Why trouble one gone forth?

764 “When, by the removal of desire and lust
And the transcendence of ignorance,
That knowledge has been cleansed,
Why trouble one gone forth?”

765 “When, by breaking ignorance with knowledge
And by destruction of the taints,
He is sorrowless, beyond despair,
Why trouble one gone forth?”

766 “When he is energetic and resolute,
Always firm in his exertion,
Aspiring to attain Nibbāna,
Why trouble one gone forth?”

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3 Kassapagotta

On one occasion the Venerable Kassapagotta was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion, when he had gone for his day’s abiding, the Venerable Kassapagotta exhorted a certain hunter. Then the devatā that inhabited that woodland thicket, having compassion for the Venerable Kassapagotta, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verses:

767 “The bhikkhu strikes me as a dolt
Who out of season exhorts a hunter
Roaming in the rugged mountains
With little wisdom, devoid of sense.

768 “He listens but does not understand,
He looks but does not see;
Though the Dhamma is being spoken,
The fool does not grasp the meaning.

769 “Even if you would bring ten lamps
[Into his presence], Kassapa,
Still he would not see forms,
For he does not have eyes to see.”

Then the Venerable Kassapagotta, stirred up by that devatā, acquired a sense of urgency.

4 A Number

On one occasion a number of bhikkhus were dwelling among the Kosalans in a certain woodland thicket. Then, when they had spent the rains there, after the three months had passed those bhikkhus set out on tour. Then the devatā that inhabited that woodland thicket, having compassion for the Venerable Ananda, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verse:

770 “Today discontent appears to me
When I see here so many vacant seats.

Then the Venerable Ananda, stirred up by that deity, acquired a sense of urgency.

5 Ānanda

On one occasion the Venerable Ānanda was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion the Venerable Ānanda was excessively involved instructing lay people. Then the devatā that inhabited that woodland thicket, having compassion for the Venerable Anuruddha, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verse:

772 “Having entered the thicket at the foot of a tree,
Having placed Nibbāna in your heart,
Meditate, Gotama, and don’t be negligent!
What will this hullabaloo do for you?”

Then the Venerable Ānanda, stirred up by that deity, acquired a sense of urgency.

6 Anuruddha

On one occasion the Venerable Anuruddha was dwelling among the Kosalans in a certain woodland thicket. Then a certain devatā of the Tavatimsa host named Jalini, a former consor of the Venerable Anuruddha, approached him and addressed him in verse:

773 “Direct your mind there [to that realm]
Where you dwelt in the past
Among the Tavatimsa devas
For whom all desires are fulfilled.

Where have they gone, Gotama’s disciples,
Those splendid speakers rich in learning?”

When this was said, another devatā replied in verse:

771 “They’ve gone to Magadha, gone to Kosala,
And some are in the Vajjian land.
Like deer that roam free from ties,
The bhikkhus dwell without abode.”
9 Vajjian Prince (or Vesali)

On one occasion a certain bhikkhu, a Vajjian prince, was dwelling at Vesali in a certain woodland thicket. Now on that occasion an all-night festival was being held in Vesali. [202] Then that bhikkhu, lamenting as he heard the clamour of instruments, gongs, and music coming from Vesali, on that occasion recited this verse:

783 “We dwell in the forest all alone
Like a log rejected in the woods.
On such a splendid night as this
Who is there worse off than us?”

Then the devatā that inhabited that woodland thicket, having compassion for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verse:

784 “As you dwell in the forest all alone
Like a log rejected in the woods,
Many are those who envy you,
As hell-beings envy those going to heaven.”

Then that bhikkhu, stirred up by that devatā, acquired a sense of urgency.

10 Reciting

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion, when that bhikkhu had gone for the day’s abiding, he kept on thinking evil unwholesome thoughts, that is, thoughts of sensuality, ill will, and harming. [437] Then the devatā that inhabited that woodland thicket, having compassion for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verse:

787 “Because of attending carelessly,
You, sir, are eaten by your thoughts.
Having relinquished the careless way,
You should reflect carefully.”

Then that bhikkhu, stirred up by that devatā, acquired a sense of urgency.

11 Unwholesome Thoughts

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion, that bhikkhu had been excessively engrossed in recitation, but on a later occasion he passed the time living at ease and keeping silent. [501] Then the devatā that inhabited that woodland thicket, no longer hearing that bhikkhu recite the Dhamma, approached him and addressed him in verse:

788 “By basing your thoughts on the Teacher,
On Dhamma, Sangha, and your own virtues,
You will surely attain to gladness,
And rapture and happiness as well.
Then when you are suffused with gladness,
You’ll make an end to suffering.”

Then that bhikkhu, stirred up by that devatā, acquired a sense of urgency.

12 Noon

On one occasion a certain bhikkhu was dwelling among the
Kosalans in a certain woodland thicket. Then the devată that inhabited that woodland thicket approached that bhikkhu and recited this verse in his presence:

789 "When the noon hour sets in
And the birds have settled down,
The mighty forest itself murmurs:
How fearful that appears to me!"

[The bhikkhu:]
790 "When the noon hour sets in
And the birds have settled down,
The mighty forest itself murmurs:
How delightful that appears to me!"

13 Loose in Sense Faculties

On one occasion a number of bhikkhus were dwelling among the Kosalans in a certain woodland thicket. They were restless, puffed up, personally vain, rough-tongued, rambling in their talk, muddle-minded, without clear comprehension, unconcentrated, scatter-brained, loose in their sense faculties. Then the devatā that inhabited that woodland thicket, having compassion for those bhikkhus, desiring their good, desiring to stir up a sense of urgency in them, approached them and addressed them with verses:

791 "In the past the bhikkhus lived happily,
The disciples of Gotama.
Without wishes they sought their alms,
Without wishes they used their lodgings.
Having known the world’s impermanence,
They made an end to suffering.

792 "But now like headmen in a village
They make themselves hard to maintain.
They eat and eat and then lie down,
Infatuated in others’ homes.

793 “Having reverently saluted the Sangha,
I here speak only about some:
They are rejected, without protector,
Become just like the dead.

794 “My statement is made with reference
To those who dwell in negligence.
As for those who dwell in diligence,
To them I humbly pay homage.”

Then those bhikkhus, stirred up by that devatā, acquired a sense of urgency.

14 The Thief of Scent

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion, when he had returned from his alms round, after his meal that bhikkhu used to descend into a pond and sniff a red lotus. Then the devatā that inhabited that woodland thicket, having compassion for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verse:

795 “When you sniff this lotus flower,
An item that has not been given,
This is one factor of theft:
You, dear sir, are a thief of scent.”

[The bhikkhu:]
796 “I do not take, I do not damage,
I sniff the lotus from afar;
So for what reason do you say
That I am a thief of scent?

797 “One who digs up the lotus stalks,
One who damages the flowers,
One of such rough behaviour:
Why is he not spoken to?”
I. The Book with Verses (Sagāthāvagga)

[The devatā:]
798 "When a person is rough and fierce,
   Badly soiled like a nursing cloth,
   I have nothing to say to him;
   But it’s to you that I ought to speak.

799 "For a person without blemish,
   Always in quest of purity,
   Even a mere hair’s tip of evil
   Appears as big as a cloud."

[The bhikkhu:]
800 "Surely, spirit, you understand me,
   And you have compassion for me.
   Please, O spirit, speak to me again,
   Whenever you see such a deed."

[The devatā:]
801 "We don’t live with your support,
   Nor are we your hired servant.
   You, bhikkhu, should know for yourself <442>
   The way to a good destination."557

Then that bhikkhu, stirred by that devatā, acquired a sense of urgency.

[206] <443> Chapter X

10 Yakkhasamīyutta
Connected Discourses with Yakkhas

1 Indaka

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on Mount Inda’s Peak, the haunt of the yakkha Indaka.558 Then the yakkha Indaka approached the Blessed One and addressed him in verse:

802 “As the Buddhas say that form is not the soul,
   How then does one obtain this body?
   From where do one’s bones and liver come?
   How is one begotten in the womb?"559

[The Blessed One:]
803 "First there is the kalala;
   From the kalala comes the abbuda;
   From the abbuda the pesti is produced;
   From the pesti the ghana arises;
   From the ghana emerge the limbs,
   The head-hair, body-hair, and nails. <444>
804 And whatever food the mother eats—
   The meals and drink that she consumes—
   By this the being there is maintained,
   The person inside the mother’s womb."560

2 Sakkanāmaka

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Then the yakkha Sakkanāmaka approached the Blessed One and addressed him in verse:

305
I. The Book with Verses (Saññāvagga)

805 “Having abandoned all the knots
As one fully released,
It isn’t good for you, an ascetic,
To be instructing others.”

[The Blessed One:]

806 “If, O Sakka, for some reason
Intimacy with anyone should arise,
The wise man ought not to stir his mind
With compassion towards such a person.

807 “But if with a mind clear and pure
He gives instructions to others,
He does not become fettered
By his compassion and sympathy.”

3 Suciloma

On one occasion the Blessed One was dwelling at Gayā at the Tānkitā Bed, the haunt of the yakkha Suciloma. Now on that occasion the yakkha Khara and the yakkha Suciloma were passing by not far from the Blessed One. Then the yakkha Khara said to the yakkha Suciloma: “That is an ascetic.”

“That is not an ascetic; that is a sham ascetic. I’ll soon find out whether he is an ascetic or a sham ascetic.”

Then the yakkha Suciloma approached the Blessed One and bent over the Blessed One. The Blessed One drew back. Then the yakkha Suciloma said to the Blessed One: “Are you afraid of me, ascetic?”

“I’m not afraid of you, friend. It is just that your touch is evil.”

“I’ll ask you a question, ascetic. If you won’t answer me, I’ll drive you insane or I’ll split your heart or I’ll grab you by the feet and hurl you across the Ganges.”

“I do not see anyone in this world, friend, with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmans, its devas and humans, who could drive me insane or split my heart or grab me by the feet and hurl me across the Ganges. But ask whatever you want, friend.”

808 “What is the source of lust and hatred?
Whence spring discontent, delight, and terror?
Having arisen from what do the mind’s thoughts
[Toss one around] as boys toss up a crow?”

[The Blessed One:]

809 “Lust and hatred have their source here;
From this spring discontent, delight, and terror;
Having arisen from this, the mind’s thoughts
[Toss one around] as boys toss up a crow.

810 “Sprung from affection, arisen from oneself;
Like the trunk-born shoots of the banyan tree;
Manifold, clinging to sensual pleasures,
Like a mālava creeper stretched across the woods.

811 “Those who understand their source,
They dispel it—listen, O yakkha!—
They cross this flood so hard to cross,
Uncrossed before, for no renewed existence.”

4 Manibhadda

On one occasion the Blessed One was dwelling among the Magadhans at the Mañimālaka Shrine, the haunt of the yakkha Manibhadda. Then the yakkha Manibhadda approached the Blessed One and in the Blessed One’s presence recited this verse:

812 “It is always good for the mindful one,
The mindful one thrives in happiness.
It is better each day for the mindful one,
And he is freed from enmity.”

[The Blessed One:]

813 “It is always good for the mindful one,
The mindful one thrives in happiness.
It is better each day for the mindful one,
But he is not freed from enmity.”
814 "One whose mind all day and night
Takes delight in harmlessness,
Who has lovingkindness for all beings—
For him there is enmity with none."571

5 Sānu

On one occasion the Blessed One was dwelling at Sāvatthi in Jeta's Grove, Anāthapindika's Park. Now on that occasion a certain female lay follower had a son named Sānu who had been possessed by a yakkha.572 Then that female lay follower, lamenting, on that occasion recited these verses:

816 "With those who lead the holy life,573
Who observe the Uposatha days
Complete in eight factors
On the fourteenth or fifteenth,

817 And on the eighths of the fortnight, <449>
And during special periods,
The yakkhas do not sport around:
So I have heard from the arahants.
But now today I see for myself
The yakkhas sporting with Sānu."

[The yakkha that has entered Sānu:] [209]
818 "With those who lead the holy life,
Who observe the Uposatha days
Complete in eight factors
On the fourteenth or fifteenth,

819 And on the eighths of the fortnight,
And during special periods,
The yakkhas do not sport around:
What you heard from the arahants is good.

820 "When Sānu has awakened tell him
This injunction of the yakkhas: <450>
Do not do an evil deed
Either openly or in secret.

821 If you should do an evil deed,
Or if you are doing one now,
I. The Book with Verses (Sagāthāvagga)

7 Punabbasu

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. [210] Now on that occasion the Blessed One was instructing, exhorting, inspiring, and gladening the bhikkhus with a Dhamma talk concerning Nibbāna. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, applying their whole mind to it. Then the female yakkha Punabbasu’s Mother hushed her little children thus:

828 “Be quiet, Uttarikā, Be quiet, Punabbasu! I wish to listen to the Dhamma Of the Teacher, the Supreme Buddha.

829 “When the Blessed One speaks of Nibbāna, Release from all the knots, There has arisen within me Deep affection for this Dhamma.

830 “In the world one’s own son is dear, In the world one’s own husband is dear; But for me the quest for this Dhamma Has become even dearer than them.

831 “For neither one’s own son nor husband, Though dear, can release one from suffering As listening to true Dhamma frees one From the suffering of living beings.

832 “In this world steeped in suffering, Fettered by aging and death, I wish to listen to the Dhamma That he—the Buddha—fully awakened to, For freedom from aging and death. So be quiet, Punabbasu!”

[Punabbasu:]

833 “Mother dear, I am not talking; This Uttarā is silent, too. Pay attention only to the Dhamma, For listening to true Dhamma is pleasant. Because we have not known true Dhamma We’ve been living miserably, mother.

834 “He is the maker of light For bewildered devas and humans; Enlightened, bearing his final body, The One with Vision teaches the Dhamma.”

[Punabbasu’s mother:]

835 “It is good that my son has become so wise, He whom I bore and nursed at my breast. My son loves the pure Dhamma Of the Supremely Enlightened One.

836 “Punabbasu, be happy! Today I have emerged at last. Hear me too, O Uttarā: The noble truths are seen!”

8 Sudatta

On one occasion the Blessed One was dwelling at Rājagaha in the Cool Grove. Now on that occasion the householder Anāthapiṇḍika had arrived in Rājagaha on some business. He heard: “A Buddha, it is said, has arisen in the world!” He wanted to go and see the Blessed One immediately, [211] but it occurred to him: “It is not the right time to go and see the Blessed One today. I will go and see the Blessed One early tomorrow morning.”

He lay down with his mindfulness directed to the Buddha, and during the night he got up three times thinking it was morning. Then the householder Anāthapiṇḍika approached the gate of the charnel ground. Nonhuman beings opened the gate.
Then, as the householder Anāthapiṇḍika was leaving the city, the light disappeared and darkness appeared. Fear, trepidation, and terror arose in him and he wanted to turn back. But the yakkha Sivaka, invisible, made the proclamation:

“A hundred [thousand] elephants,
A hundred [thousand] horses,
A hundred [thousand] mule-drawn chariots,
A hundred thousand maidens
Adorned with jewellery and earrings,
Are not worth a sixteenth part
Of a single step forward.

“Go forward, householder! Go forward, householder! Going forward is better for you, not turning back again.”

Then the darkness disappeared and light appeared to the householder Anāthapiṇḍika, and the fear, trepidation, and terror that had arisen in him subsided.

A second time ... (verse 838 is included in this repetition) ... A third time the light disappeared and darkness appeared before the householder Anāthapiṇḍika. Fear, trepidation, and terror arose in him and he wanted to turn back. But a third time the yakkha Sivaka, invisible, made the proclamation:

“A hundred [thousand] elephants ...
Of a single step forward.

“Go forward, householder! Go forward, householder! Going forward is better for you, not turning back again.”

Then the darkness disappeared and light appeared to the householder Anāthapiṇḍika, and the fear, trepidation, and terror that had arisen in him subsided.

Then the householder Anāthapiṇḍika approached the Blessed One in the Cool Grove. Now on that occasion the Blessed One, having risen at the first flush of dawn, was walking back and forth in the open. The Blessed One saw the householder Anāthapiṇḍika coming in the distance. He descended from the walkway, sat down in the seat that was prepared, and said to the householder Anāthapiṇḍika: “Come, Sudatta.”

Then the householder Anāthapiṇḍika, thinking, “The Blessed One has addressed me by my name,” [thrilled and elated], prostrated himself right on the spot with his head at the Blessed One’s feet and said to him: “I hope, venerable sir, that the Blessed One slept well.”

[The Blessed One:]

“Always indeed he sleeps well,
The brahmin who is fully quenched,
Who does not cling to sensual pleasures,
Cool at heart, without acquisitions.

Having cut off all attachments,
Having removed care from the heart,
The peaceful one sleeps well,
Having attained peace of mind.”

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the bhikkhuni Sukkā, surrounded by a large assembly, was teaching the Dhamma. Then a yakkha who had full confidence in the bhikkhuni Sukkā, going from street to street and from square to square in Rājagaha, on that occasion recited these verses:

“What has happened to these people in Rājagaha? They sleep as if they’ve been drinking mead.
Why don’t they attend on Sukkā
As she teaches the deathless state?

But the wise, as it were, drink it up—
That Dhamma irresistible,
Ambrosial, nutritious—
As travellers do a cloud.”

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion a certain lay follower gave food to the bhikkhuni
I. The Book with Verses (Sagāthaṅgga)

Sukkā Then a yakkha who had full confidence in the bhikkhuni Sukkā, going from street to street and from square to square in Rājāgaha, on that occasion recited this verse:

844 “He has engendered much merit—
Wise indeed is this lay follower,
Who just gave food to Sukkā,
One released from all the knots.”

11 Cīrā

On one occasion the Blessed One was dwelling at Rājāgaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion a certain lay follower gave a robe to the bhikkhuni Cīrā. Then a yakkha who had full confidence in the bhikkhuni Cīrā, going from street to street and from square to square in Rājāgaha, on that occasion recited this verse:

845 “He has engendered much merit—
Wise indeed is this lay follower,
Who just gave a robe to Cīrā,
One released from all the bonds.”

12 Ālavaka

Thus have I heard. On one occasion the Blessed One was dwelling at Ālavī, the haunt of the yakkha Ālavaka. Then the yakkha Ālavaka approached the Blessed One and said to him:

“Get out, ascetic!”

“All right, friend,” the Blessed One said, and he went out.

“Come in, ascetic.”

“All right, friend,” the Blessed One said, and he went in.

A second time ...

A third time the yakkha Ālavaka said to the Blessed One: “Get out, ascetic!”

“All right, friend,” the Blessed One said, and he went out.

“Come in, ascetic.”

“All right, friend,” the Blessed One said, and he went in.

A fourth time the yakkha Ālavaka said to the Blessed One: “Get out, ascetic.”

“I won’t go out, friend. Do whatever you have to do.”

“I’ll ask you a question, ascetic. If you won’t answer me, I’ll drive you insane or I’ll split your heart or I’ll grab you by the feet and hurl you across the Ganges.”

“I do not see anyone in this world, friend, with its devas Māra, and Brahmā, in this generation with its ascetics and brahmans, its devas and humans, who could drive me insane or split my heart or grab me by the feet and hurl me across the Ganges. But ask whatever you want, friend.”

[Ālavaka:]<462>

846 “What here is a man’s best treasure?
What practised well brings happiness?
What is really the sweetest of tastes?
How lives the one who they say lives best?”

[The Blessed One:]

847 “Faith is here a man’s best treasure;
Dhamma practised well brings happiness;
Truth is really the sweetest of tastes;
One living by wisdom they say lives best.”

[Ālavaka:]

848 “How does one cross over the flood?
How does one cross the rugged sea?
How does one overcome suffering?
How is one purified?”

[The Blessed One:]

849 “By faith one crosses over the flood,
By diligence, the rugged sea.
By energy one overcomes suffering,
By wisdom one is purified.”

[Ālavaka:]

850 “How does one gain wisdom?
How does one find wealth?
How does one achieve acclaim?
How bind friends to oneself?
When passing from this world to the next,
How does one not sorrow?”
Thus have I heard. On one occasion the Blessed One was dwelling at Savatthi in Jeta's Grove, Anathapindika's Park. There the Blessed One addressed the bhikkhus thus: "Bhikkhus, once in the past the asuras marched against the devas. Then Sakka, lord of the devas, addressed Suvira, a young deva, thus: 'Dear Suvira, these asuras are marching against the devas. Go, dear Suvira, launch a counter-march against the asuras.' — 'Yes, your lordship,' Suvira replied, but he became negligent. Then Sakka addressed Suvira a second time ... but a second time Suvira became negligent. A third time Sakka addressed Suvira ... but a third time Suvira became negligent. [217] Then, bhikkhus, Sakka addressed Suvira in verse:

"Where one need not toil and strive Yet still may attain to bliss: Go there, Suvira, And take me along with you.'

[Suivira:]

"That a lazy man who does not toil Nor attend to his duties

[The Blessed One:]
 Might still have all desires fulfilled: 
   Grant me that, Sakka, as a boon.'607 <468>

[Sakka:]

860 "Where a lazy man who does not toil 
   Might achieve unending bliss: 
   Go there, Suvira, 
   And take me along with you.'

[Suvira:]

861 "The bliss, supreme deva, we might find 
   Without doing work, O Sakka, 
   The sorrowless state without despair: 
   Grant me that, Sakka, as a boon.'

[Sakka:]

862 "If there exists any place anywhere 
   Where without work one won't decline, 
   That is indeed Nibbāna's path: 
   Go there, Suvira, 
   And take me along with you.'608

"So, bhikkhus, if Sakka, lord of the devas, subsisting on the 
fruit of his own merit, exercising supreme sovereignty 
and rulership over the Tāvatiṃsa devas, will be one who speaks 
in praise of initiative and energy, then how much more would it 
be fitting here for you, who have gone forth in such a well-
expounded Dhamma and Discipline, to toil, struggle, and strive 
for the attainment of the as-yet-unattained, for the achievement 
of the as-yet-unrealized, for the realization of the as-yet-unreal-
ized.'

2 (2) Susima

(This sutta is identical with the preceding one, except that a young 

3 (3) The Crest of the Standard

At Sāvatthi. There the Blessed One addressed the bhikkhus thus: 
"Venerable sir!" those bhikkhus replied. The Blessed One said 
this: 
"Bhikkhus, once in the past the devas and the asuras were 
arrayed for battle. Then Sakka, lord of the devas, addressed the 
Tāvatiṃsa devas thus: 'Dear sirs, when the devas are engaged in 
battle, [219] if fear or trepidation or terror should arise, on that 
ocasion you should look up at the crest of my standard. For 
when you look up at the crest of my standard, whatever fear or 
trepidation or terror you may have will be abandoned.613 
"If you cannot look up at the crest of my standard, then you 
should look up at the crest of the deva-king Pajāpati's standard. 
For when you look up at the crest of his standard, whatever fear 
or trepidation or terror you may have will be abandoned. 
"If you cannot look up at the crest of the deva-king Pajāpati's 
standard, then you should look up at the crest of the deva-king 
Varuṇa's standard.... If you cannot look up at the crest of the 
deva-king Varuṇa's standard, then you should look up at the 
crest of the deva-king Isāna's standard.... For when you look up 
at the crest of his standard, whatever fear or trepidation or ter-
ror you may have will be abandoned.'612 <473>

"Bhikkhus, for those who look up at the crest of the standard 
of Sakka, lord of the devas; or of Pajāpati, the deva-king; or 
of Varuṇa, the deva-king; or of Isāna, the deva-king, whatever fear 
or trepidation or terror they may have may or may not be aban-
donved for lust, not devoid of hatred, not devoid of delusion; he 
can be timid, petrified, frightened, quick to flee. 
"But, bhikkhus, I say this: If you have gone to a forest or to the 
foot of a tree or to an empty hut, and fear or trepidation or terror 
should arise in you, on that occasion you should recollect me 
thus: 'The Blessed One is an arahant, perfectly enlightened, 
accomplished in true knowledge and conduct, fortunate, knower 
of the world, unsurpassed leader of persons to be tamed, teacher 
of devas and humans, the Enlightened One, the Blessed One.' 
For when you recollect me, bhikkhus, whatever fear or trepida-
tion or terror you may have will be abandoned. [220]
"If you cannot recollect me, then you should recollect the Dhamma thus: 'The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.' For when you recollect the Dhamma, bhikkhus, whatever fear or trepidation or terror you may have will be abandoned.

"If you cannot recollect the Dhamma, then you should recollect the Saṅgha thus: 'The Saṅgha of the Blessed One's disciples is practising the good way, <474> practising the straight way, practising the true way, practising the proper way; that is, the four pairs of persons, the eight types of individuals—this Saṅgha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.' For when you recollect the Saṅgha, bhikkhus, whatever fear or trepidation or terror you may have will be abandoned.

"For what reason? Because, bhikkhus, the Tathāgata, the Arahant, the Perfectly Enlightened One is devoid of lust, devoid of hatred, devoid of delusion; he is brave, courageous, bold, ready to stand his place."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

868 "In a forest, at the foot of a tree,
    Or in an empty hut, O bhikkhus,
You should recollect the Buddha:
No fear will then arise in you.

869 "But if you cannot recall the Buddha,
    Best in the world, the bull of men,
Then you should recall the Dhamma,
Emancipating, well expounded.

870 "But if you cannot recall the Dhamma,
    Emancipating, well expounded,
Then you should recall the Saṅgha,
The unsurpassed field of merit. <475>

871 "For those who thus recall the Buddha,
The Dhamma, and the Saṅgha, bhikkhus,
No fear or trepidation will arise,
Nor any grisly terror."

4 (4) Vepacitti (or Patience)
At Sāvatthi. The Blessed One said this: [221]
"Once in the past, bhikkhus, the devas and the asuras were arrayed for battle. Then Vepacitti, lord of the asuras, addressed the asuras thus:<613> 'Dear sirs, in the impending battle between the devas and the asuras, <476> if the asuras win and the devas are defeated, bind Sakka, lord of the devas, by his four limbs and neck and bring him to me in the city of the asuras.' And Sakka, lord of the devas, addressed the Tāvatīṃsa devas thus: 'Dear sirs, in the impending battle between the devas and the asuras, if the devas win and the asuras are defeated, bind Vepacitti, lord of the asuras, by his four limbs and neck and bring him to me in the Sudhamma assembly hall.'

"In that battle, bhikkhus, the devas won and the asuras were defeated. Then the Tāvatīṃsa devas bound Vepacitti by his four limbs and neck and brought him to Sakka in the Sudhamma assembly hall.614 When Sakka was entering and leaving the Sudhamma assembly hall, Vepacitti, bound by his four limbs and neck, abused and reviled him with rude, harsh words. Then, bhikkhus, Mātali the charioteer addressed Sakka, lord of the devas, in verse:

872 "'When face to face with Vepacitti
    Is it, Maghavā, from fear or weakness <477>
    That you endure him so patiently,
    Listening to his harsh words?'

[Sakka:]
873 "'It is neither through fear nor weakness
    That I am patient with Vepacitti.
    How can a wise person like me
    Engage in combat with a fool?'

[Mātali:]
874 "'Fools would vent their anger even more
    If no one would keep them in check.
Hence with drastic punishment
The wise man should restrain the fool.\textsuperscript{615}

[Sakka:]
875 “I myself think this alone
Is the way to check the fool:
When one knows one’s foe is angry
One mindfully maintains one’s peace.’

[Mātali:]
876 “I see this fault, O Vāsava,
In practising patient endurance:
When the fool thinks of you thus,
“He endures me out of fear,” \textsuperscript{<478>
The dolt will chase you even more
As a bull does one who flees.’ [222]

[Sakka:]
877 “Let it be whether or not he thinks,
“He endures me out of fear,”
Of goals that culminate in one’s own good
None is found better than patience.\textsuperscript{616}
878 “When a person endowed with strength
Patiently endures a weakling,
They call that the supreme patience;
The weakling must be patient always.\textsuperscript{617}
879 “They call that strength no strength at all—
The strength that is the strength of folly—
But no one can reproach a person
Who is strong because guarded by Dhamma.\textsuperscript{618}
880 “One who repays an angry man with anger
Thereby makes things worse for himself.
Not repaying an angry man with anger, \textsuperscript{<479>
One wins a battle hard to win.
881 “He practises for the welfare of both,
His own and the other’s,
When, knowing that his foe is angry,
He mindfully maintains his peace.

882 “’When he achieves the cure of both—
His own and the other’s—
The people who consider him a fool
Are unskilled in the Dhamma.’

“So, bhikkhus, if Sakka, lord of the devas, subsisting on the fruit of his own merit, exercising supreme sovereignty and rulership over the Tāvatīṣa devas, will be one who speaks in praise of patience and gentleness, then how much more would it be fitting here for you, who have gone forth in such a well-expounded Dhamma and Discipline, to be patient and gentle.”

5 (5) Victory by Well-Spoken Counsel

<480> At Sāvatthi. “Bhikkhus, once in the past the devas and the asuras were arrayed for battle. Then Vepacitti, lord of the asuras, said to Sakka, lord of the devas: ‘Lord of the devas, let there be victory by well-spoken counsel.’ [And Sakka replied:] ‘Vepacitti, let there be victory by well-spoken counsel.’

“Then, bhikkhus, the devas and the asuras appointed a panel of judges, saying: ‘These will ascertain what has been well spoken and badly spoken by us.’

“Then Vepacitti, lord of the asuras, said to Sakka, lord of the devas: ‘Speak a verse, lord of the devas.’ When this was said, Sakka said to Vepacitti: ‘You, Vepacitti, being the senior deva here, speak a verse.’\textsuperscript{619} [223] When this was said, Vepacitti, lord of the asuras, recited this verse:\textsuperscript{620}

883 “Fools would vent their anger even more
If no one would keep them in check.
Hence with drastic punishment
The wise man should restrain the fool.’

“When, bhikkhus, Vepacitti, lord of the asuras, spoke this verse, the asuras applauded but the devas were silent. Then Vepacitti said to Sakka: ‘Speak a verse, lord of the devas.’ When this was said, Sakka, lord of the devas, recited this verse:
I. The Book with Verses (Sagāthāvagga)

884 "I myself think this alone <481>
   Is the way to check the fool:
   When one knows one’s foe is angry
   One mindfully maintains one’s peace.’

“When, bhikkhus, Sakka, lord of the devas, spoke this verse, the devas applauded but the asuras were silent. Then Sakka said to Vepacitti: ‘Speak a verse, Vepacitti.’ When this was said, Vepacitti, lord of the asuras, recited this verse:

885 “I see this fault, O Vāsava,
   In practising patient endurance:
   When the fool thinks of you thus,
   “He endures me out of fear,”
   The dolt will chase you even more
   As a bull does one who flees.’

“When, bhikkhus, Vepacitti, lord of the asuras, spoke this verse, the asuras applauded but the devas were silent. Then Vepacitti said to Sakka: ‘Speak a verse, lord of the devas.’ When this was said, Sakka, lord of the devas, recited these verses:

886-891 “Let it be whether or not he thinks,
   ... (verses = 877–82) ... [224] <482>
   Are unskilled in the Dhamma.’

“When, bhikkhus, these verses were spoken by Sakka, lord of the devas, the devas applauded but the asuras were silent. Then the panel of judges appointed by the devas and the asuras said this: ‘The verses spoken by Vepacitti, lord of the asuras, are in the sphere of punishment and violence; hence [they entail] conflict, contention, and strife. But the verses spoken by Sakka, lord of the devas, <485> are in the sphere of nonpunishment and nonviolence; hence [they entail] freedom from conflict, freedom from contention, and freedom from strife. Sakka, lord of the devas, has won the victory by well-spoken counsel.’

“In this way, bhikkhus, Sakka, lord of the devas, won the victory by well-spoken counsel.”

6 (6) The Bird Nests

At Sāvatthi. “Bhikkhus, once in the past the devas and the asuras were arrayed for battle. In that battle the asuras won and the devas were defeated. In defeat the devas withdrew towards the north while the asuras pursued them. Then Sakka, lord of the devas, addressed his charioteer Mātali in verse:

892 “Avoid, O Mātali, with your chariot pole
   The bird nests in the silk-cotton woods;
   Let’s surrender our lives to the asuras <484>
   Rather than make these birds nestless.”

“Yes, your lordship,’ Mātali the charioteer replied, and he turned back the chariot with its team of a thousand thoroughbreds.

“Then, bhikkhus, it occurred to the asuras: ‘Now Sakka’s chariot with its team of a thousand thoroughbreds has turned back. [225] The devas will engage in battle with the asuras for a second time.’ Stricken by fear, they entered the city of the asuras. In this way, bhikkhus, Sakka, lord of the devas, won a victory by means of righteousness itself.”

7 (7) One Should Not Transgress

At Sāvatthi. “Bhikkhus, once in the past, when Sakka, lord of the devas, was alone in seclusion, the following reflection arose in his mind: ‘Though someone may be my sworn enemy, I should not transgress even against him.’

“Then, bhikkhus, Vepacitti, lord of the asuras, <485> having known with his own mind the reflection in Sakka’s mind, approached Sakka, lord of the devas. Sakka saw Vepacitti coming in the distance and said to him: ‘Stop, Vepacitti, you’re caught!’622 – ‘Dear sir, do not abandon the idea that just occurred to you.’623 – ‘Swear, Vepacitti, that you won’t transgress against me.’

[Vepacitti:]

893 “Whatever evil comes to a liar,
   Whatever evil to a reviler of noble ones,
Whatever evil to a betrayer of friends,
Whatever evil to one without gratitude:
That same evil touches the one
Who transgresses against you, Suja’s husband.”

8 (8) Verocana, Lord of the Asuras

At Sāvatthi in Jeta’s Grove. Now on that occasion the Blessed One had gone for his day’s abiding and was in seclusion. Then Sakka, lord of the devas, and Verocana, lord of the asuras, approached the Blessed One and stood one at each door post. Then Verocana, lord of the asuras, recited this verse in the presence of the Blessed One:

“A man should make an effort
Until his goal has been achieved.
Goals shine when achieved:
This is the word of Verocana.”

[Sakka:

“A man should make an effort
Until his goal has been achieved.
Of goals that shine when achieved,
None is found better than patience.”

[Verocana:

“All beings are bent on a goal
Here or there as fits the case,
But for all creatures association
Is supreme among enjoyments.
Goals shine when achieved:
This is the word of Verocana.”

[Sakka:

“All beings are bent upon a goal
Here or there as fits the case,
But for all creatures association
Is supreme among enjoyments.
Of goals that shine when achieved,
None is found better than patience.”

9 (9) Seers in a Forest

At Sāvatthi. “Bhikkhus, once in the past a number of seers who were virtuous and of good character had settled down in leaf huts in a tract of forest. Then Sakka, lord of the devas, and Vepacitti, lord of the asuras, approached those seers.

“Vepacitti, lord of the asuras, put on his boots, bound his sword on tightly, and, with a parasol borne aloft, entered the hermitage through the main gate; then, having turned his left side towards them, he walked past those seers who were virtuous and of good character. But Sakka, lord of the devas, took off his boots, handed over his sword to others, lowered his parasol, and entered the hermitage through an ordinary gate; then he stood on the lee side, raising his joined hands in reverential salutation, paying homage to those seers who were virtuous and of good character.

“Then, bhikkhus, those seers addressed Sakka in verse:

“The odour of the seers long bound by their vows, Emitting from their bodies, goes with the wind. Turn away from here, O thousand-eyed god, For the seers’ odour is foul, O deva-king.”

[Sakka:

“Let the odour of the seers long bound by their vows, Emitting from their bodies, go with the wind; We yearn for this odour, O venerable sirs, As for a garland of flowers on the head. The devas do not perceive it as repulsive.”

10 (10) Seers by the Ocean

At Sāvatthi. “Bhikkhus, once in the past a number of seers who were virtuous and of good character had settled down in leaf huts along the shore of the ocean. Now on that occasion the devas and the asuras were arrayed for a battle. Then it occurred to those seers who were virtuous and of good character: ‘The devas are righteous, the asuras unrighteous. There may be danger to us from the asuras. Let us approach Sambara, lord of the asuras, and ask him for a guarantee of safety.’
"Then, bhikkhus, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, those seers who were virtuous and of good character disappeared from their leaf huts along the shore of the ocean and reappeared in the presence of Sambara, lord of the asuras. Then those seers addressed Sambara in verse:

900 "The seers who have come to Sambara
Ask him for a guarantee of safety. <490>
For you can give them what you wish,
Whether it be danger or safety."632

[Sambara:]
901 "I'll grant no safety to the seers,
For they are hated devotees of Sakka;
Though you appeal to me for safety,
I'll give you only danger.'

[The seers:]
902 "Though we have asked for safety,
You give us only danger.
We receive this at your hands:
May ceaseless danger come to you!

903 "Whatever sort of seed is sown,
That is the sort of fruit one reaps:
The doer of good reaps good;
The door of evil reaps evil.
By you, dear, has the seed been sown;
Thus you will experience the fruit.'

"Then, bhikkhus, having put a curse on Sambara, lord of the asuras, just as quickly as a strong man might extend his drawn-in arm <491> or draw in his extended arm, those seers who were virtuous and of good character disappeared from the presence of Sambara and reappeared in their leaf huts on the shore of the ocean. [228] But after being cursed by those seers who were virtuous and of good character, Sambara, lord of the asuras, was gripped by alarm three times in the course of the night."633 <492>

11 (1) Vows
At Sāvatthi. "Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he adopted and undertook seven vows by the undertaking of which he achieved the status of Sakka.634 What were the seven vows?

(1) ''As long as I live may I support my parents.'
(2) ''As long as I live may I respect the family elders.'
(3) ''As long as I live may I speak gently.'
(4) ''As long as I live may I not speak divisively.'
(5) ''As long as I live may I dwell at home with a mind devoid of the stain of stinginess, freely generous, open-handed, delighting in relinquishment, devoted to charity,535 delighting in giving and sharing.'
(6) ''As long as I live may I speak the truth.'
(7) ''As long as I live may I be free from anger, and if anger should arise in me may I dispel it quickly.'

"In the past, bhikkhus, when Sakka, lord of the devas, was a human being, he adopted and undertook these seven vows by the undertaking of which he achieved the status of Sakka. <493>

904 "When a person supports his parents,
And respects the family elders;
When his speech is gentle and courteous,
And he refrains from divisive words;
905 When he strives to remove meanness,
Is truthful, and vanquishes anger,
The Tāvatimśa devas call him
Truly a superior person." [229]
"Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he gave gifts in city after city; therefore he is called Purindada, the Urban Giver.637

"Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he gave gifts considerately; therefore he is called Sakka.638

"Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he gave a rest house; therefore he is called Vāsava.639

"Bhikkhus, Sakka, lord of the devas, thinks of a thousand matters in a moment; therefore he is called Sahassakkha, Thousand-eyed.640

"Bhikkhus, Sakka’s wife is the asura maiden named Suja; therefore he is called Sujampati, Suja’s husband.641

"Bhikkhus, Sakka, lord of the devas, exercises supreme sovereignty and rulership over the Tavatimsa devas; therefore he is called lord of the devas.

"Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he adopted and undertook seven vows by the undertaking of which he achieved the status of Sakka...

(The remainder of this sutta is identical with the preceding one. Verses 906–7 = 904–5.) [231] <497>

13 (3) Mahāli

Thus have I heard. On one occasion the Blessed One was dwelling at Vesāli in the Great Wood in the Hall with the Peaked Roof. Then Mahāli the Licchavi approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, has the Blessed One seen Sakka, lord of the devas?"

"I have, Mahāli."

"Surely, venerable sir, that must have been one who looked like Sakka, lord of the devas; for Sakka, lord of the devas, is difficult to see."

"I know Sakka, Mahāli, and I know the qualities that make for Sakka, lord of the devas, by the undertaking of which Sakka achieved the status of Sakka. <496>

"In the past, Mahāli, when Sakka, lord of the devas, was a human being, he was a brahmin youth named Magha. Therefore he is called Maghavā..."
And good conduct built on virtue,
Dear to the noble ones and praised.644

911 "When one has confidence in the Saṅgha
And one's view is straightened out,
They say that one isn't poor;
One's life is not lived in vain.

912 "Therefore the person of intelligence,
Remembering the Buddha's Teaching,
Should be devoted to faith and virtue,
To confidence and vision of the Dhamma."

15 (5) A Delightful Place

At Sāvatthi in Jeta's Grove. Then Sakka, lord of the devas,
approached the Blessed One, paid homage to him, stood to one
side, and said to him: "Venerable sir, what is a delightful
place?" [233]

[The Blessed One:] <500>
913 "Shrines in parks and woodland shrines,
Well-constructed lotus ponds:
These are not worth a sixteenth part
Of a delightful human being.

914 "Whether in a village or forest,
In a valley or on the plain—
Wherever the arahants dwell
Is truly a delightful place."

16 (6) Bestowing Alms

On one occasion the Blessed One was dwelling at Rājagaha on
Mount Vulture Peak. Then Sakka, lord of the devas, approached
the Blessed One, paid homage to him, and stood to one side.
Standing to one side, he addressed the Blessed One in verse:645

915 "For those people who bestow alms,
For living beings in quest of merit,
Performing merit of the mundane type,
Where does a gift bear great fruit?"646

[The Blessed One:] <501>
916 "The four practising the way
And the four established in the fruit:
This is the Saṅgha of upright conduct
Endowed with wisdom and virtue.647

917 "For those people who bestow alms,
For living beings in quest of merit,
Performing merit of the mundane type,
A gift to the Saṅgha bears great fruit."

17 (7) Veneration of the Buddha

At Sāvatthi in Jeta's Grove. Now on that occasion the Blessed
One had gone for his day's abiding and was in seclusion. Then
Sakka, lord of the devas, and Brahmā Sahampati approached the
Blessed One and stood one at each doorpost. Then Sakka, lord of
the devas, recited this verse in the presence of the Blessed One:

918 "Rise up, O hero, victor in battle!
Your burden lowered, debt-free one, wander in the world.
Your mind is fully liberated
Like the moon on the fifteenth night."648 [234]

[Brahmā Sahampati:] "It is not in such a way that the Tathā-gatas are to be venerated, lord of the devas. The Tathā-gatas are
to be venerated thus:

919 "Rise up, O hero, victor in battle! <502>
O caravan leader, debt-free one, wander in the world.
Teach the Dhamma, O Blessed One:
There will be those who will understand."649

18 (8) The Worship of Householders (or Sakka's Worship (1))

At Sāvatthi. There the Blessed One said this: "Bhikkhus, once in
the past Sakka, lord of the devas, addressed his charioteer
Mátali thus: 'Harness the chariot with its team of a thousand thoroughbreds, friend Mátali. Let us go to the park grounds to see the beautiful scenery.' — 'Yes, your lordship,' Mátali the charioteer replied. Then he harnessed the chariot with its team of a thousand thoroughbreds and announced to Sakka, lord of the devas: 'The chariot has been harnessed, dear sir. You may come at your own convenience.'

"Then, bhikkhus, Sakka, lord of the devas, descending from the Vejayanta Palace, raised his joined hands in reverential salutation, and worshipped the different quarters. Then Mátali the charioteer addressed Sakka in verse:

920 "These all humbly worship you—
Those versed in the Triple Veda,
All the khattiyas reigning on earth,
The Four Great Kings and the glorious Thirty—
So who, O Sakka, is that spirit
To whom you bow in worship?"

[Sakka:]
921 "These all humbly worship me—
Those versed in the Triple Veda,
All the khattiyas reigning on earth,
The Four Great Kings and the glorious Thirty—
But I worship those endowed with virtue,
Those long trained in concentration,
Those who have properly gone forth
With the holy life their destination.

922 "I worship as well, O Mátali,
Those householders making merit,
The lay followers possessed of virtue
Who righteously maintain a wife.'

[Mátali:]
924 "Those whom you worship, my lord Sakka,
Are indeed the best in the world.
I too will worship them—
Those whom you worship, Vásava.'
I too will worship them—
Those whom you worship, Vásava.'

[The Blessed One:]
931 "Having given this explanation,
Having worshipped the Blessed One,
The deva-king Mahāvā, Sujā’s husband,
The chief, climbed into his chariot."  <506>

20 (10) The Worship of the Sangha (or Sakka’s Worship (3))

(As above down to:) [236]
"Then, bhikkhus, Sakka, lord of the devas, descending from the
Vejayanta Palace, raised his joined hands in reverential saluta-
tion and worshipped the Sangha of bhikkhus. Then Mātali the
charioteer addressed Sakka, lord of the devas, in verse:

932 "It is these that should worship you—
The humans stuck in a putrid body,
Those submerged inside a corpse,
Afflicted with hunger and thirst.655
933 Why then do you envy them,
These who dwell homeless, Vásava?
Tell us about the seers’ conduct;
Let us hear what you have to say.’

[Sakka:] <507>
934 "This is why I envy them,656
Those who dwell homeless, Mātali:
Whatever village they depart from,
They leave it without concern.
935 They do not keep their goods in storage,
Neither in a pot nor in a box.
Seeking what has been prepared by others,
By this they live, firm in vows:
Those wise ones who give good counsel,
Maintaining silence, of even faring.657
936 While devas fight with asuras

And people fight with one another,
Among those who fight, they do not fight;
Among the violent, they are quenched;
Among those who grasp, they do not grasp:
These are the ones whom I worship, Mātali.’

[Mātali:]
937 "Those whom you worship, my lord Sakka,
Are indeed the best in the world.
I too will worship them—
Those whom you worship, Vásava.’ <508>

[The Blessed One:]
938 "Having given this explanation,
Having worshipped the Bhikkhu Sangha,
The deva-king Mahāvā, Sujā’s husband,
The chief, climbed into his chariot.”

21 (1) Having Slain

At Sāvatthī in Jeta’s Grove. Then Sakka, lord of the devas,
approached the Blessed One, paid homage to him, and stood to
one side. Standing to one side, Sakka, lord of the devas,
addressed the Blessed One in verse:

939 "Having slain what does one sleep soundly?
Having slain what does one not sorrow? <509>
What is the one thing, O Gotama,
Whose killing you approve?”

[The Blessed One:]
940 "Having slain anger, one sleeps soundly;
Having slain anger, one does not sorrow;
The killing of anger, O Vásava,
With its poisoned root and honeyed tip:
This is the killing the noble ones praise,
For having slain that, one does not sorrow.”
22 (2) Ugly

At Sāvatthī in Jeta’s Grove. There the Blessed One said this: “Bhikkhus, once in the past a certain ugly deformed yakkha sat down on the seat of Sakka, lord of the devas.568 Thereupon the Tāvatimsa devas found fault with this, grumbled, and complained about it, saying: ‘It is wonderful indeed, sir! It is amazing indeed, sir! This ugly deformed yakkha has sat down on the seat of Sakka, lord of the devas!’ <510> But to whatever extent the Tāvatimsa devas found fault with this, grumbled, and complained about it, to the same extent that yakkha became more and more handsome, more and more comely, more and more graceful.

“Then, bhikkhus, the Tāvatimsa devas approached Sakka and said to him: ‘Here, dear sir, an ugly deformed yakkha has sat down on your seat.... But to whatever extent the devas found fault with this ... [238] that yakkha became more and more handsome, more and more comely, more and more graceful.’ – ‘That must be the anger-eating yakkha.’

“Then, bhikkhus, Sakka, lord of the devas, approached that anger-eating yakkha.659 Having approached, he arranged his upper robe over one shoulder, knelt down with his right knee on the ground, and, raising his joined hands in reverential salutation towards that yakkha, <511> he announced his name three times: ‘I, dear sir, am Sakka, lord of the devas! I, dear sir, am Sakka, lord of the devas!’ To whatever extent Sakka announced his name, to the same extent that yakkha became uglier and uglier and more and more deformed until he disappeared right there.

“Then, bhikkhus, having sat down on his own seat, instructing the Tāvatimsa devas, Sakka, lord of the devas, on that occasion recited these verses:

941 “I am not one afflicted in mind, Nor easily drawn by anger’s whirl. I never become angry for long, Nor does anger persist in me.660

942 “When I’m angry I don’t speak harshly And I don’t praise my virtues.

23 (3) Magic

At Sāvatthī. The Blessed One said this: “Bhikkhus, once in the past Vepacitti, lord of the asuras, was sick, afflicted, gravely ill.662 Then Sakka, lord of the devas, approached Vepacitti to inquire about his illness. Vepacitti saw Sakka coming in the distance and said to him: ‘Cure me, lord of the devas.’ – [239] ‘Teach me, Vepacitti, the Sambari magic.’663 – ‘I won’t teach it, dear sir, until I have asked the asuras for permission.’

“Then, bhikkhus, Vepacitti, lord of the asuras, asked the asuras: ‘May I teach the Sambari magic to Sakka, lord of the devas?’ – ‘Do not teach him the Sambari magic, dear sir.’664

“Then, bhikkhus, Vepacitti, lord of the asuras, addressed Sakka, lord of the devas, in verse: <513>

943 “A magician—O Maghavā, Sakka, King of devas, Sujā’s husband— Goes to the terrible hell, Like Sambara, for a hundred years.”665

24 (4) Transgression

At Sāvatthī. Now on that occasion two bhikkhus had a quarrel and one bhikkhu had transgressed against the other. Then the former bhikkhu confessed his transgression to the other bhikkhu, but the latter would not pardon him.666

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and reported to him what had happened. <514> [The Blessed One said:]

“Bhikkhus, there are two kinds of fools: one who does not see a transgression as a transgression; and one who, when another is confessing a transgression, does not pardon him in accordance with the Dhamma. These are the two kinds of fools.

“There are, bhikkhus, two kinds of wise people: one who sees a transgression as a transgression; and one who, when another is confessing a transgression, pardons him in accordance with the Dhamma. These are the two kinds of wise people.
“Once in the past, bhikkhus, Sakka, lord of the devas, instructing the Tavatimsa devas in the Sudhamma assembly hall, on that occasion recited this verse: [240]

944 “Bring anger under your control;
Do not let your friendships decay.
Do not blame one who is blameless;
Do not utter divisive speech.
Like a mountain avalanche
Anger crushes evil people.”  

25 (5) Nonanger

Thus have I heard. On one occasion the Blessed One was dwelling at Savatthi in Jeta’s Grove, Anathapindika’s Park. There the Blessed One said this:

“Bhikkhus, once in the past Sakka, lord of the devas, instructing the Tavatimsa devas in the Sudhamma assembly hall, on that occasion recited this verse: [515]

945 “Do not let anger overpower you;
Do not become angry at those who are angry.
Nonanger and harmlessness always dwell
Within [the hearts of] the noble ones.
Like a mountain avalanche
Anger crushes evil people.”  

The Book with Verses is finished.

Notes

1 Mārīsa, “dear sir,” is the term which the devas generally use to address the Buddha, eminent bhikkhus (see, e.g., 40:10; IV 270,16), and members of their own community (11:3; I 218,34); kings also use it to address one another (3:12; I 80,4). Spk explains it as a term of affection meaning “one without suffering” (nīdaṅka), but it is probably a Middle Indic form of Skt mārīsa.

The word “flood” (ogha) is used metaphorically, but here with technical overtones, to designate a doctrinal set of four floods (see 45:171), so called, according to Spk, “because they keep beings submerged within the round of existence and do not allow them to rise up to higher states and to Nibbāna.” The four (with definitions from Spk) are: (i) the flood of sensuality (kāmogha) = desire and lust for the five cords of sensual pleasure (agreeable forms, sounds, etc.—see 45:176); (ii) the flood of existence (bhavogha) = desire and lust for form-sphere existence and formless-sphere existence and attachment to jhāna; (iii) the flood of views (dīṭṭhogha) = the sixty-two views (DN I 12–38); and (iv) the flood of ignorance (avijjogha) = lack of knowledge regarding the Four Noble Truths. Flood imagery is also used at vv. 298–300, 511–13, and 848–49.

2 Appatīṭṭhāṁ khaṁhaṁ āvuso anāyāṁ ogham atariṁ. Spk: The Buddha’s reply is intended to be paradoxical, for one normally crosses a flood by halting in places that offer a foothold and by straining in places that must be crossed.
Spk glosses *appatīthāṇaṃ* only with *appatīthahanton* (an alternative form of the present participle), but Spk-pt elaborates: “Not halting; not coming to a standstill on account of the defilements and so forth; the meaning is ‘not sinking’ (*appatīthahantom ti kilesādīnam vasena asantīthānto asam-sidanto ti atīhito*).” The verb *patīthāṇati* usually means “to become established,” i.e., attached, principally on account of craving and other defilements: see below v. 46 and n. 35. Consciousness driven by craving is “established” (see 12:38-40, 12:64, 22:53-54), and when craving is removed it becomes “unestablished, unsupported.” The arahant expires “with consciousness unestablished (~ppatifthitena viññāṇena...* parinibbuto; see 4:23 (I 122,12-13)). All these nuances resonate in the Buddha’s reply.

The verb *ayūhati* is rare in the Nikāyas, but see below v. 263df, v. 264d, and Sn 210d. It is an intensification of *ihati* (augmented by *d*– with *-y*– as liaison); the simple verb occurs at MN I 116,13-14, where it might be rendered “to be strained.” Its occurrence there ties up with the present context: a strained mind is far from concentration. In the later literature the noun form *ayūhana* acquires the technical sense of “accumulation,” with specific reference to kamma; in the formula of dependent origination (*paticca-samuppāda*), volitional formations (*saṅkhāra*) are said to have the function of *ayūhana*; see Paṭis 52,14, 26; Vism 528,12 (Ppn 17:51), 579,31–580,4 (Ppn 17:292–93).

Spk: The Blessed One deliberately gave an obscure reply to the deva in order to humble him, for he was stiff with conceit yet imagined himself wise. Realizing that the deva would not be able to penetrate the teaching unless he first changed his attitude, the Buddha intended to perplex him and thereby curb his pride. At that point, humbled, the deva would ask for clarification and the Buddha would explain in such a way that he could understand.

3 The Buddha’s brief reply points to the middle way (mañjñimā paṭipāda) in its most comprehensive range, both practical and philosophical. To make this implication clear Spk enumerates seven dyads: (i) “halting” by way of defilements, one sinks; “straining” by way of volitional formations, one gets swept away; (ii) by way of craving, one sinks; by way of the other defilements, one gets swept away; (iii) by way of craving, one sinks; by way of views, one gets swept away; (iv) by way of the eternalist view, one sinks; by way of the annihilationist view, one gets swept away (see It 43,12–44,4); (v) by way of slackness one sinks, by way of restlessness one gets swept away; (vi) by way of devotion to sensual pleasures one sinks, by way of devotion to self-mortification one gets swept away; (vii) by way of all unworthy volitional formations one sinks, by way of all mundane wholesome volitional formations one gets swept away. Nāṇānanda suggests connecting the principle of “not halting, not straining” with each of the four floods: see SN-Anth 2:56–58.

4 Spk: The Buddha is called a brahmin in the sense of arahant (see Dhp 388, 396–423). He is fully quenched (*parinibbuto*) in that he is quenched through the quenching of defilements (*kilesabbānena nibbutam*). Craving is designated *attachment* (*visattilai*); because it clings and adheres to a variety of sense objects.

5 Spk: When the deva heard the Buddha’s reply he was established in the fruit of stream-entry.

6 *Sattānaṃ nimokkhaṃ pamokkhaṃ vīvekaṃ*. Spk: “Emancipation (*nimokkha*) is the path, for beings are emancipated from the bondage of defilements by the path; release (*pamokkha*) is the fruit, for at the moment of the fruit beings have been released from the bondage of defilements; seclusion (*vīveka*) is Nibbāna, for when they attain Nibbāna beings are separated from all suffering. Or, alternatively, all three are designations for Nibbāna: for having attained Nibbāna, beings are emancipated, released, separated from all suffering.” The actual wording of the verse seems to confirm the second alternative.

7 Spk glosses: *Nandibhavaparikkhaya ti nandimālakassa kammabhavassa parikkhayena; nandidyā ca bhavassa cā ti pi vatṭata; “By delight-existence-destruction: by the utter destruction of kamma-process existence rooted in delight; it is also proper to understand it as meaning ‘the destruction’ of delight and of existence.”* It would be more plausible, however, to construe this three-term tappurisa as an
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inverted compound placed in irregular order probably owing to the exigencies of verse. This interpretation is confirmed by Pj II 469,14 and Dhp-a IV 192,7-8 in their gloss on the related bahubbhi compound nandibhava-parikkhināṃ as tisu bhavesu parikkhinatānāṃ; “one who has destroyed craving for the three realms of existence.” See too below v. 300c and n. 165.

8 In this verse only the first two paddas conform to a recognizable metre (Vatta), which indicates that the verse is corrupt. Ee2 amends the third pada and adds a line found only in a Lanna ms to arrive at a novel reading: vedanānām nirodhā ca/ upasanto carissati ti. It then treats the last three paddas of the other editions as prose. This, however, alters the meaning of the verse in such a way that it no longer directly answers the question.

Spk: By the first method of explanation, delight in existence (nandibhava, or, following the gloss: “existence rooted in delight”), being the threefold activity of kammic formation (tividhakammaṁ bhisāṅkhāra—see 12:51), implies the aggregate of volitional formations (saṅkhārakkhandha); perception and consciousness implies the two aggregates associated therewith; and by mentioning this, the feeling associated with those three aggregates is included. Thus, by way of the nonoccurrence of the four kamnicly active mental aggregates (anupādīnāsā arūpakkhandhā), “Nibbāna with residue” (sa-upādīsēsa-nibbāna) is indicated. By the phrase by the cessation and appeasement of feelings (vedanānām nirodhati upasamā), the kamnicly acquired (upādīnākara) feeling is referred to, and by mentioning this the other three associated aggregates are implied; the aggregate of form is included as their physical basis and object. Thus, by way of the nonoccurrence of the five kamnicly acquired aggregates, “Nibbāna without residue” (anupādīsēsa-nibbāna) is indicated. By the second method (taking “delight” and “existence” as parallel terms), delight implies the aggregate of volitional formations; existence, the aggregate of form; and the other three aggregates are shown under their own names. Nibbāna is indicated as the nonoccurrence of these five aggregates. Thus the Blessed One concludes the teaching with Nibbāna itself.

On the two elements of Nibbāna, see the General Introduction, p. 50.

9 Spk: “Life is swept along” (upaniyati jīvitaṁ) means: “(Life) is destroyed, it ceases; or it moves towards, i.e., gradually approaches, death” (upaniyati ti parikkhiyati niruṣṭati; upagacchati tā; anupubbena maraṇānaṁ upeti ti attho). “Short is the life span” (appaṁ āyā): “The life span is limited in two ways: first, because it is said, ‘One who lives long lives for a hundred years or a little longer’ (see 4:9); and second, because in the ultimate sense the life-moment of beings is extremely limited, enduring for a mere act of consciousness.” Spk continues as at Vism 238 (Ppn 8:39).

10 Spk: This deva had been reborn into one of the brahmā worlds with a long life span. When he saw beings passing away and taking rebirth in realms with a short life span, he was moved to pity and urged them to do “deeds of merit” (puṁsaṁ) —to develop the form-sphere and formless-sphere jhānas—so that they would be reborn into the form and formless realms with a long life span. The Buddha’s verse is a rejoinder intended to show that the deva’s advice is still tied to the round of existence and does not lead to emancipation. The peace (santi) which the Buddha commends is Nibbāna.

Spk explains two denotations of lokiṁsa, literally “carnal things”: (i) figuratively (pariyāyena), it denotes the entire round of existence with its three planes, the objective sphere of attachment, “the bait of the world”; (ii) literally (nippariyāyena), it signifies the four requisites (clothing, food, dwelling, and medicines), the material basis for survival. For the figurative use of amisa, see v. 371d, v. 480, and 35:230; in the last text, however, the six sense objects are compared to baited hooks rather than to the bait itself.

11 Vayogunā anupubbam jahanti. Spk: Youth deserts one who reaches middle age; both youth and middle age desert one who reaches old age; and at the time of death, all three stages desert us.

12 Spk: One must cut off (chinde) the five lower fetters (identity view, doubt, the distorted grasp of rules and vows, sensual desire, ill will). One must abandon (jahe) the five higher
fetters (lust for form, lust for the formless, conceit, restlessness, ignorance). In order to cut off and abandon these fetters one must develop a further five (pañca cuttari bhatayate), namely, the five spiritual faculties (faith, energy, mindfulness, concentration, wisdom). The five ties (pañcasāngā) are: lust, hatred, delusion, conceit, and views. A bhikkhu who has surmounted these five ties is called a crosser of the flood (ōgatīṃno), that is, a crosser of the fourfold flood (see n. 1).

Strangely, although the verses refer to the five ties as if they are a standard doctrinal set, no such set of sārīgas can be found as such in the Nikāyas; the five sārīgas are mentioned at Vibh 377,16-18.

13 Spk says, “When the five faculties are awake the five hindrances are asleep, and when the five hindrances are asleep the five faculties are awake,” but this seems redundant; the explanation would be more satisfactory if we take the first phrase to be stating that when the five faculties are asleep the five hindrances are awake, thus making more explicit the relationship of diametric opposition and mutual exclusion between the two pentads. Spk continues: “It is by the same five hindrances that one gathers dust, i.e., the dust of the defilements; and it is by the five faculties that one is purified.”

14 Spk identifies the dhammā of pāda a as the catusaccadhammā, “the things (or teachings) of the four (noble) truths.” Who may be led into others’ doctrines: Spk: The doctrines of the other spiritual sects apart from the Buddha’s Teaching are called “others’ doctrines” (paravāda); specifically, the doctrines of the sixty-two views (DN I 12-38). Some tend to these doctrines of their own accord, some are led into them and adopt them through the influence of others.

15 Those awakened ones (sambuddhā). Spk: There are four kinds of awakened ones: omniscient Buddhas, paccekabuddhas, “four-truth awakened ones” (i.e., arahant disciples), and those awakened through learning. The first three types are indicated in the present context. They fare evenly amidst the uneven common domain of the world, or amidst the uneven community of sentient beings, or amidst the uneven multitude of defilements.

16 Spk: Here taming (dama) signifies the qualities pertaining to concentration. Sagehood (mona) is the knowledge of the four supramundane paths, so called because it experiences (munatti ti monaṃ); that is, it knows the four truths. The realm of Death (maccudāneyya) is the round with its three planes, so called because it is the domain of Death; its beyond or far shore (pāra) is Nibbāna.

17 Spk sees this couplet as an implicit formulation of the threefold training: by the abandoning of conceit the higher virtue (adhisīla) is implied; by well concentrated (susamāhitatto), the training in concentration or the higher mind (adhisicitta); and by lofty mind (sucetaso), denoting a mind endowed with wisdom, the training in the higher wisdom (adhipajñā). To this we might add that the last phrase, everywhere released (sabbadhi vippamutto), points to the culmination of the threefold training in liberation (vimutti). See DN II 122,15-123,12.

18 Spk: This verse was spoken by an earth-bound deva who dwelt in that forest. Each day he would see the bhikkhus who inhabited the forest sitting in meditation after their meal. As they sat, their minds would become unified and serene, and the serenity of their minds would become manifest in their complexion. Puzzled that they could have such serene faces while living under these austere conditions, the deva came to the Buddha to inquire into the cause. The facial complexion (mukhavanna) or complexion of the skin (chāvivanna) is understood to indicate success in meditation; see DN I 275,20-21, 28:1 (III 235,22); and Vin I 40,14, and 41,2.

19 Tāvatiṃsa, “the realm of the thirty-three,” is the third sense-sphere heaven. It is so named because thirty-three youths, headed by the youth Magha, had been reborn here as a result of their meritorious deeds. Magha himself became Sakka, ruler of the devas. Nandana is the Garden of Delight in Tāvatiṃsa, so called because it gives delight and joy to anyone who enters it. According to Spk, this deva had just taken rebirth into this heaven and, while wandering through the Nandana Grove, he spoke the verse as a spontaneous paean of joy over his celestial glory. Spk glosses naradevrinam with devapurisānam, “deva-
males”; it is clearly not a dvanda compound. Tidasa, “the Thirty” (lit. “triple ten”), is a poetic epithet for Tavatimsa.

20 Spk ascribes this rejoinder to a female deva who was a noble disciple (ariyaśvākā). Thinking, “This foolish deva imagines his glory to be permanent and unchanging, unaware that it is subject to cutting off, perishing, and dissolution,” she spoke her stanza in order to dispel his delusion. The “maxim of the arahants” is pronounced by the Buddha at 15:20 (II 193, also at DN II 199,6-7); the deva-king Sakka repeats it on the occasion of the Buddha’s parinibbāna (see v. 609). The first line usually reads anicca vatu sarikhaṁ rather than, as here, anicca sabbasannikā. An identical exchange of verses occurs below at 9:6, with the goddess Jālini and the Venerable Anuruddha as speakers. The feminine vocative bāle in pada b implies that the latter dialogue was the original provenance of the verse, or in any case that the first devatā is female.

Spk: Formations here are all formations of the three planes of existence (sabbe tebhāmakasannikā), which are impermanent in the sense that they become nonexistent after having come to be (hutvā abhavaffhena anicca). Their appeasement is blissful (tesam viipasamo sukho): Nibbāna itself, called the appeasement of those formations, is blissful.

21 Upadhī, “acquisitions” (from upa + dhā, “to rest upon”) means literally “that upon which something rests,” i.e., the “foundations” or “paraphernalia” of existence. The word has both objective and subjective extensions. Objectively, it refers to the things acquired, i.e., one’s assets and possessions; subjectively, to the act of appropriation rooted in craving. In many instances the two senses merge, and often both are intended. The word functions as a close counterpart of upādāna, “clinging,” to which, however, it is not etymologically related. See in this connection 12:66 and II, n. 187, and Sn p. 141.

Spk (along with other commentaries) offers a fourfold classification of upadhī: (i) kāmupadhī, acquisitions as sensual pleasures and material possessions; (ii) khandhupadhī, the five aggregates; (iii) kilesupadhī, defilements, which are the foundation for suffering in the realm of misery; and (iv) abhisannikharupadhī, volitional formations, accumulations of kamma, which are the foundation for all suffering in saṁsāra. In the deva’s verse upadhī is used in the first sense.

In his reply the Buddha turns the devatā’s expression “one without acquisitions” (nirupadhī) on its head by using the term as a designation for the arahant, who is free from all four kinds of upadhī and thus completely free from suffering. The pair of verses recurs below at 4:8, with Māra as the interlocutor.

22 Spk: There is no affection like that for oneself because people, even if they discard their parents and neglect to care for their children, still care for themselves (see v. 392). There is no wealth equal to grain because people, when famished, will give away gold and silver and other assets in order to obtain grain. There is no light like wisdom because wisdom can illumine the ten-thousandfold world system and dispel the darkness concealing the three periods of time, which even the sun cannot do (see AN II 139-40). Among the waters the rain is supreme because if the rainfall were to be cut off even the great ocean would dry up, but when the rain continues to pour down the world becomes one mass of water even up to the Ābhassara deva world.

23 From this point on, wherever the text does not specify the identity of the speakers, it is implied that the first verse is spoken by a devatā and the reply by the Buddha.

24 In pada b, Be and Se read sanissītesu, a word not encountered elsewhere, while Ee1 & 2, following SS, read sanissiṁtesu, which may be a “correction” of the original reading; the text available to the subcommentator evidently read sanissītesu. Spk glosses: yathā phāsakāṭhānaṁ upaganto sanissiṁtesu vissamānesu. [Spk-pp: parissamavi-nodanaṁ thā sabbaso sanissiṁtesu; d-karassa hi v-karam katva niddeso.] The gist of this explanation is that at noon all the birds (and other animals), exhausted by the heat, are quietly resting in order to dispel their fatigue.

In pada c the resolution of sanateva is problematic. Spk glosses: sanati viya mahācāraṁ viya maccati, “it seems to make a sound, it seems as if it releases a great roar.” This implies that Spk divides the sandhi into sanate iva. Ee2
apparently accepts this with its reading sanate va. Following a suggestion of VĀT, I resolve it sanati eva, taking the sense to be that the forest itself is emitting the sound. The verb sanati means merely to make a sound, and is elsewhere used to describe a noisy creek (Sn 720-21), so here the sound might be more appropriately described as a murmur than as a roar. In pada d the verb is patibhāti, glossed by Spk as upaṭṭhāti.

Spk: In the dry season, at high noon, when the animals and birds are all sitting quietly, a great sound arises from the depths of the forest as the wind blows through the trees, bamboo clusters, and hollows. At that moment an obtuse deva, unable to find a companion with whom to sit and converse amiably, uttered the first stanza. But when a bhikkhu has returned from his alms round and is sitting alone in a secluded forest abode attending to his meditation subject, abundant happiness arises (as is expressed in the rejoinder).

25 Arati, tandī, vijambhikā, and bhantasamadda recur at 46:2 (V 64,31-32) and 46:51 (V 103,13-14). Formal definitions are at Vibh 352. Spk: The noble path (ariyamagga) is both the mundane and supramundane path. The clearing of the path comes about when one expels the mental corruptions by means of the path itself, with the energy (viriya) conascent with the path.

On the distinction between the mundane and supramundane paths, see the Introduction to Part V, pp.1490-92.

26 Spk explains pade pade, in pada c, thus: “In each object (ārammaṇe ārammaṇe); for whenever a defilement arises in relation to any object, it is just there that one founders (visiddati). But the phrase can also be interpreted by way of the modes of deportment (iriyāpatha); if a defilement arises while one is walking, (standing, sitting, or lying down), it is just there that one founders. Intentions (sankappā) should be understood here by way of the three wrong intentions, i.e., of sensuality, ill will, and harming.”

27 The simile of the tortoise is elaborated at 35:240, followed by the same verse. Spk: One is independent (anissito) of the dependencies of craving and views, and fully quenched by the quenching of defilements (kilesaparinibbāna). He would not reprove another person for defects in conduct, etc., from a desire to humiliate him, but he would speak out of compassion, with the idea of rehabilitating him, having set up in himself the five qualities (speaking at the right time, about a true matter, gently, in a beneficial way, with a mind of lovingkindness; see AN III 244,1-3).

28 Be and Se read the verb in pada c as appabodhati, Eel as appabodhati, Ee2 as appabodheti. Apparently the latter readings arose on the supposition that the word is formed from a + pabodh. Spk’s gloss—apaharanto bujjhati, “who, pulling back, knows”—supports appabodhati (apa + bodh).

On the distinction between the mundane and supramundane paths, see the Introduction to Part V, pp.1490-92.
pāda c of this verse, SS and Ee2 have the plural santānake, which seems preferable for maintaining consistency with the other verses. Kintāham should be resolved kin te dhām.

The opening portion of this sutta appears, with elaboration, in the prologue to the Samiddhī Jātaka (Ja No. 167), which includes the first pair of verses as well. MN No. 133 opens in a similar way, with Samiddhi as the protagonist. The bhikkhu Samiddhi was so named because his body was splendid (samiddha), handsome and lovely. Spk makes it clear that this is a female devatā (called a devadhnā in the Jātaka), an earth-deity (bhummadevati?) who resided in the grove. When she saw Samiddhi in the light of the early dawn, she fell in love with him and planned to seduce him. Samiddhi appears below at 4:22 and 35:65–68.

The verses revolve around a pun on the double meaning of bhufiṣati, to eat food and to enjoy sense pleasures. The devatā is ostensibly telling Samiddhi to eat before going on alms round (i.e., to get his fill of sensual pleasures before taking to the monk’s life), but Samiddhi insists he will not abandon the monk’s life for the sake of sensual enjoyment.

Spk: The devatā had spoken of time with reference to the time of youth, when one is able to enjoy sensual pleasures. In pādas ab of his reply Samiddhi speaks with reference to the time of death (maranakāla), which is hidden (channa) in that one never knows when it will arrive. In pāda d he refers to the time for practising the duty of an ascetic (samanadhammakaranakāla), as it is difficult for an old person to learn the Dhamma, practise austerities, dwell in the forest, and develop the meditative attainments. The vo in pāda a is a mere indeclinable (nipātamatta).

At 4:21 Mara offers the same advice to a group of young bhikkhus, who reply in words identical with those of Samiddhi. The Buddha’s exposition of the dangers in sensual pleasures may be found at MN I 85–87, 364–67, 506–8, and elsewhere. Samiddhi’s answer reiterates the standard verse of homage to the Dhamma by way of the Abhidhamma doctrine that the fruit (phala) arises in immediate succession to its respective path (magga), but this idea certainly seems too narrow for the present context, where the contrast is simply between the immediately beneficial Dhamma and “time-consuming” sensual pleasures. For more on ākālika, see II, n. 103.

A few words are called for in explanation of my translation of opanayika as “applicable,” which departs from the prevalent practice of rendering it “leading onward.” CPD points out that “the context in which [the word] occurs shows clearly that it cannot have the active sense of ‘leading to’ ... but must rather be interpreted in a passive sense (gerundive) in accordance with the commentaries.” To be sure, Vism 217:10-12 (Ppn 7:84) does allow for an active sense with its alternative derivation: nibbānayeta upaneti ti ariyamaggo upaneyyo ... opanayiko, “it leads on to Nibbāna, thus the noble path is onward-leading ... so it is leading onwards”; this derivation, however, is almost surely proposed with “edifying” intent. Earlier in the same passage the word is glossed by the gerundive upanetabba, “to be brought near, to be applied,” so I follow the derivation at Vism 217:3-9 (Ppn 7:83), which is probably correct etymologically: bhūvannāsena attano citte upanayanam aroha ti opanayiko ... asanikhato pana attano cittena upanayanam arahati ti opanayiko; sacchikiriṇyāsena alliyānām arahati ti attho; “The Dhamma (as noble path) is applicable because it deserves application within one’s own mind by way of meditative development.... But the unconditioned Dhamma (i.e., Nibbāna) is applicable because it deserves application with one’s own mind; that is, it deserves being resorted to by way of realization.” While the word opanayika does not occur in any other context that allows us to draw inferences about its meaning, the cognate expression atti upanayiko (at 55:7 (V 353,21, 26) and Vin III 91,33-34) clearly means “applicable to oneself.” On the other hand, to indicate that the Dhamma conduces to Nibbāna the texts use another expression, niyyānīka upasamasamvattanika (see, e.g., 55:25 (V 380,11) and MN I 67,13), which would not fit the contexts where the above formula appears.
Spk: "Each of the deva-kings has a retinue of a hundred or a thousand kotis of devas. Placing themselves in grand positions, they see the Tathāgata. How can powerless female devas like us get a chance to see him?" A koti = 10,000,000.

Spk: What can be expressed (akkheyya) are the five aggregates, the objective sphere of linguistic reference (not the terms of expression themselves). Beings who perceive what can be expressed (akkheyyasaṁññino sattā): When ordinary beings perceive the five aggregates, their perceptions are affected by the ideas of permanence, pleasure, and self, elsewhere called "distortions" (vipallāsa, AN II 52,4-8). These distorted perceptions then provoke the defilements, on account of which beings become established in what can be expressed (akkheyyasmim patighita). Beings "become established in" the five aggregates in eight ways: by way of lust, hatred, delusion, views, the underlying tendencies, conceit, doubt, and restlessness (see n. 2).

It-a II 31-32, commenting on the same couplet at It 53, says that "beings who perceive what can be expressed" are those who perceive the five aggregates by way of a percept occurring in the mode of "I," "mine," "deva," "human," "woman," or "man," etc. That is, they perceive the five aggregates as a being or person, etc.

Spk suggests that this verse is stated in order to show how sensual pleasures are "time-consuming." [Spk-pr: Klimd here denotes all phenomena of the three planes, called sensual pleasures because they are pleasurable (kamaniya).] This suggestion seems confirmed by the last line: those who do not understand the five aggregates correctly "come under the yoke of Death"; they undergo repeated birth and death and hence remain caught in samsāra, the net of time.

Spk: One "fully understands what can be expressed" by way of the three kinds of full understanding: (i) by full understanding of the known (kātāpariññā) one understands the five aggregates in terms of their individual characteristics, etc.; (ii) by full understanding by scrutinization (tirāṇāpariññā) one scrutinizes them in forty-two modes as impermanent, suffering, etc.; (iii) by full understanding as abandonment (pahānāpariññā) one abandons desire and lust for the aggregates by means of the supreme path. For a fuller discussion, see Vism 606–7 (Ppn 20:3-4) and Vism 611–13 (Ppn 20:18–19), based on Paṭis II 238–42, where, however, only forty modes are enumerated under (ii). The forty-two modes are at Vism 655,15-30 (Ppn 21:59), in connection with "discerning formations as void."

One does not conceive "one who expresses" (akkhātarām na maññati). Spk: The arahant does not conceive the speaker as an individual (puggala); that is, he no longer takes the five aggregates to be "mine," "I," and "my self."

That does not exist for him (tām hi tassa na hoti ti): In this couplet I follow SS in omitting, as an interpolation, the words na tassa atthi, included in all the printed eds. The Skt version too, cited at Ybhūs 2:2 (Enomoto, CSCS, p. 23), does not include such a phrase, but reads: tad vai na vidgata tasya, vadeyur yena tam pare, "That does not exist for him by which others might speak of him."

Spk explains that there exist no grounds for speaking of the arahant as lustful, or as hating, or as deluded. It would be more fitting, perhaps, to see this second couplet as referring to the arahant after his parinibbāna, when by casting off the five aggregates ("what can be expressed") he goes beyond the range of verbal expression (see Sn 1076). It should be noted that thematically these two verses closely correspond to the Mūlapariyāya Sutta (MN No. 1). Spk states that this verse discusses the "directly visible" ninefold supramundane Dhamma, i.e., the four paths, their fruits, and Nibbāna.

The "three discriminations" (tayo vidhi) are the three modes of conceit: the conceit "I am better" (seyyo 'ham asimīma), the conceit "I am equal" (sadiso 'ham asimīma), and the conceit "I am worse" (hino 'ham asimīma). See 22:49 (III 48–49), 45:162, 46:41. At Vibh 389–90 it is shown that these three become ninefold in so far as each triad may be entertained by one who is truly better, truly equal, or truly worse. One "not shaken in the three discriminations" is the arahant, who alone has completely eradicated the fetter of conceit. Spk points out that the first couplet shows how sensual pleasures are time-consuming, while
the second couplet discusses the supramundane Dhamma. The most common reading of this pada is pahāsi saṅkhāṃ na vimānam ajjhāgā, found in Be, Se, and Eel of v. 49, in Be and Ee1 of the parallel v. 105, and in the lemma in Spk (Be, Se) to v. 49. From his comments it is clear the commentator had a text with vimāna, which he explains as equivalent to vīvīdhamāna: “He does not assume the threefold conceit with its nine divisions” (navabheda tīvīdamānaṃ na upagato). Spk’s alternative explanation, which takes vimāna to be the mother’s womb, the destination of the rebirth process, seems too fanciful to be taken seriously. Vīmānaddassī occurs at Sn 887b in the sense of “contemptuous,” but this meaning of vimāna may be too narrow for the present context.

The verse may have originally read na ca mānam and this reading may have already been corrupted before the age of the commentaries, confusion being not uncommon in Sinhala-script texts. The corruption would then have been preserved and perpetuated by the commentators. Despite the dominance of na vimānam, the reading na ca mānam is found in v. 105 of Se, in the lemma to v. 49 in four Sinhala mss of Spk (referred to in the notes to Spk (Se)), and in Thai eds. of SN and Spk. The Skt counterpart (quoted at Ybhiii 2:4; Enomoto, CSCS, p. 23) has prabhāya mānam ca na saṅgam eti, which corresponds more closely to the alternative reading of the Pāli. The original finite verb may have been the rare reduplicative perfect ājā (as in SS) or āgā (as in Ee2 and Thai eds.). See von Hinnüber, “On the Perfect in Pāli,” Selected Papers, pp. 174-76.

Spk understands pahāsi saṅkhāṃ to mean that the arahant can no longer be described by such concepts as lustful, hating, or deluded, but the point is more likely to be that he has stopped forming papānasatīnaśaṅkhā, “ideas and notions arisen from mental proliferation” (see MN I 112,2-3). The Skt reading saṅgam may actually make better sense in this context. It seems that this phrase refers back to v. 47 and na vimānam ajjhāgā back to v. 48. It is possible, too, that the lines describe the arahant after his parinibbāna, when he can no longer be reckoned by way of the five aggregates (see 44:1). Pādas cf seem to be describing the arahant after his parinibbāna, though elsewhere he is also said to be unfindable here and now (e.g., at 22:86; III 118,35-36).

Spk explains the avoidance of evil in body, speech, and mind by way of the ten courses of wholesome kamma (see MN I 47,12-17; 287-288, etc.). The phrase having abandoned sense pleasures rejects the extreme of indulgence in sensual pleasures; one should not pursue a course that is painful and harmful rejects the extreme of self-mortification. Thus, Spk says, the verse points to the middle way that avoids the two extremes. The whole verse can also be construed positively in terms of the Noble Eightfold Path: doing no evil by body and speech implies right speech, right action, and right livelihood; “mindful” implies right effort, right mindfulness, and right concentration; “clearly comprehending” implies right view and right intention. Spk says that at the end of the Buddha’s discourse the devatā was established in the fruit of stream-entry and spoke this verse, “a great Dhamma teaching,” in order to show the eightfold path by which she had attained the fruit.

In pada b, I read dayhamāne va, with Eel and SS, as against dayhamāno va in Be, Se, and Ee2. With bhavarāga in pada c, these verses also appear as Th 39–40 and 1162–63. In the present form the pair of verses sets a problem in interpretation, for kāmarāga, sensual lust, is abandoned by the third path, while sakkāyadiṭṭhi, identity view, is abandoned by the first path, so the devatā appears to be advocating a higher attainment than the Buddha. This problem does not arise in the Th version, since bhavarāga, lust for existence, is abandoned by the fourth path, that of arahantship. Spk gives an ingenious solution: The deva spoke his verse with reference to the abandoning of sensual lust by way of suppression only (vikkhepanappahānaṃ eva), i.e., temporarily through the attainment of jhāna, while the Buddha recommended the attainment of stream-entry, which eliminates identity view by way of eradication (samucchada) so that not even the subtle underlying tendency (anusaya) remains, thus ensuring full liberation in a maximum of seven more lives.

The verse poses a riddle which hinges on two connota-
tions of phusati, "to touch": (i) to acquire a particular kamma, here the grave kamma of wronging an innocent person; and (ii) to reap the result of that kamma when it comes to maturity.

42 At Sn 662 this verse refers to Kokāliya's calumny of Sāriputta and Moggallāna (see 6:10, which includes the story but not this verse). A different, and less credible, background story is told at Dhp-a III 31–33, commenting on Dhp 125; see BL 2:282–84. On the kammic result of harming innocents, see Dhp 137–40.

43 This verse and the next form the opening theme of Vism and are commented on at Vism 1–4 (Ppn 1:1–8); the explanation is incorporated into Spk. VĀṬ suggests that the words antojata bahijata should be taken as bahubhihi compounds in apposition to pajā ("having a tangle inside, having a tangle outside"), but I translate in accordance with Spk, which treats them as tappurisa.

Spk: Tangle (jāṭā) is a term for the network of craving, in the sense that it "laces together," for it arises repeatedly up and down among the sense objects such as forms. There is a tangle inside, a tangle outside, because craving arises with respect to one's own possessions and those of others; with respect to one's own body and the bodies of others; and with respect to the internal and external sense bases.

44 The Buddha's reply is a succinct statement of the threefold training, with samādhi referred to by the word citī. Spk says wisdom is mentioned three times in the verse: first as innate intelligence ("wise"); second, as insight-wisdom (tripāṭṭhāna-paññā), the wisdom to be developed; and third, as "discretion," the pragmatic wisdom that takes the lead in all tasks (sabbakicca-parināyikā pariñāyapaññā).

Spk: "Just as a man standing on the ground and taking up a well-sharpened knife might disentangle a great tangle of bamboos, so this bhikkhu ... standing on the ground of virtue and taking up, with the hand of practical intelligence exerted by the power of energy, the knife of insight-wisdom well sharpened on the stone of concentration, might disentangle, cut away, and demolish the entire tangle of craving that had overgrown his own mental continuum" (adapted from Ppn 1:7).

45 While the previous verse shows the trainee (sekha), who is capable of disentangling the tangle, this verse shows the arahant, the one beyond training (asekha), who has finished disentangling the tangle.

46 Spk says this verse is stated to show the opportunity (or region) for the disentangling of the tangle (jāṭāya viṭṭha-nokāsa). Here name (nāma) represents the four mental aggregates. Spk treats impingement (patijha) as metrical shorthand for perception of impingement (patijhasaññā). According to Spk-ächt, in pāḍa c we should read a compressed dvanda compound, patijharupasaññā ("perceptions of impingement and of form"), the first part of which has been truncated, split off, and nasalized to fit the metre. Impingement being the impact of the five sense objects on the five sense bases, "perception of impingement" (patijhasaññā) is defined as the fivefold sense perception (see Vibh 261,31–34 and Vism 329,22–24; Ppn 10:16). Perception of form (rūpasaññā) has a wider range, comprising as well the perceptions of form visualized in the jhānas [Spk-ächt: perception of the form of the earth-kāsaṇa, etc.]. Spk explains that the former implies sense-sphere existence, the latter form-sphere existence, and the two jointly imply formless-sphere existence, thus completing the three realms of existence.

It is here that this tangle is cut. Spk: The tangle is cut, in the sense that the round with its three planes is terminated; it is cut and ceases in dependence on Nibbāna.

47 Readings of pāḍa b differ. I follow Se and Ee2, mano yatattam āgatam, as against Be na mano samyattattam āgatam.

Spk: This deva held the view that one should rein in every state of mind; whether wholesome or not, whether mundane or supramundane, the mind should be reined in, not aroused. [Spk-ächt: He believed that every state of mind brings suffering and that the unconscious state is better.] The Buddha spoke the rejoinder to show that a distinction should be made between the mind to be reined in and the mind to be developed. See 35:205 (IV 195,15–30), where the Buddha advises reining in the mind (tato cittam nivāraye) from objects that arouse the defilements.

48 Spk: This deva, who dwelt in a forest grove, heard the
forest bhikkhus using such expressions as “I eat, I sit, my bowl, my robe,” etc. Thinking, “I had imagined these bhikkhus to be arahants, but can arahants speak in ways that imply belief in a self?” he approached the Buddha and posed his question.

49 Vohāramattena so vohareyya. Spk: “Although arahants have abandoned talk that implies belief in a self, they do not violate conventional discourse by saying, ‘The aggregates eat, the aggregates sit, the aggregates’ bowl, the aggregates’ robe;’ for no one would understand them.” See in this connection DN I 202,7-9: “Thus, Citta, there are these worldly expressions, worldly terms, worldly conventions, worldly concepts, which the Tathāgata uses without grasping them.”

50 Spk: At this point the deva thought that while arahants may not speak thus because they hold a view (of self), they might do so because they still have conceit (i.e., asminīmāna, the conceit “I am”). Hence he asked the second question, and the Buddha’s reply indicates arahants have abandoned the ninefold conceit (see n. 37).

51 Spk resolves manāganṭhaṭāya in pada b as māna ca ganṭhā āssa, “for him conceit and knots,” in order to conform to the doctrinal tetrad of ganṭhā, which does not include māna; see 45:174. It seems, however, that here manāganṭhā should be understood in a looser sense, as mānasass ganṭhā. At It 4,16, in a sutta solely about māna, we find manāganṭhā used as a bahubhi compound qualifying pājā (“a generation knotted by conceit”) and arahants described as manāganṭhābhībhuṇa (“those who have overcome the knots of conceit”), which supports my rendering here. The readings of pada c vary: Be has maṭṭhaṅṭatāṃ, Se maṭṭhaṅṭatāṃ (which is the gloss in Spk (Be)), Ee1 yamataṃ, Ee2 ya matatāṃ (= yam matoṭām?). Spk explains that he has transcended the threefold conceiving due to craving, views, and conceit.

52 Spk: The question refers to the “streams” of saṃsāra, the answer to Nibbāṇa. Portions of the reply can be found at DN I 223,13-15 and Ud 9,4. On the stopping of the streams, see Sn 1034–37, and on the round not revolving see the expression vaṭṭatāḥ ... naṭṭhī paṭṭhāpanāya at 22:56–57 and 44:6 (IV 391,9).

53 Ee2 precedes this verse with another (v. 70) found only in two Lanna mss from northern Thailand. As that verse is not included in any other edition or known ms of SN, and hardly relates to the subject matter of the dialogue between the Buddha and the devatā, it clearly does not belong here; thus I have not translated it. My decision is further supported by the absence of any gloss on the verse in Spk and Spk–pt, which indicates it was not found in the texts available to the commentators. At Ee2, p. xvii, the editor argues that this verse must be “restored” to provide a question put by the deity, but he assumes that the sutta originally read the first word of v. 72d as te which was then changed to ko or ke by the textual tradition in order to supply a question. But since ke as a question makes perfectly good sense, both syntactically and semantically, there is no reason to suppose the original reading was te and thus no need to interpolate a new verse to supply the question.

54 Spk: “Among those who have become so avid (ussukkaṃgāta): Among those who are engaged in various tasks, avid to produce unarisen forms, etc., and to enjoy those that have arisen.” In pada c of the second verse I read ke ‘dha tanṭham with Be and Se, as against gṛhoṭhaṭam (“greed and craving”) in Ee1 & 2, and kodhaṭham (“anger and craving”) in SS. In pada d, Ee2 reads tē lokasāṃ as against ke lokasāṃ in the other eds.

Ussuka (Skt utsuka) means anxiously desirous, zealous, or busily engaged in some pursuit. The corresponding noun is ussukka, which is sometimes found where the adjective would have been more appropriate. Ussuka is used in both a laudatory and repugnate sense. At 41:3 (IV 288,12 = 291,4, 302,7), it occurs in the commendatory sense, which I render “zealous.” See too MN I 324,27 and Vin I 49,19–50,8. The negative sense—of being greedy, ambitious, or “avid” (my preferred rendering)—is found here and at Dhp 199. The expression apposussukka, lit. “having little zeal,” is used to describe one who refrains from busy activity. In SN we find this expression—which I generally render, loosely, “(living) at ease”—at 9:10 (I 202,22), 21:4 (II 277,12), 35:240 (IV 178,1, here “keeping still”), and
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51:10 (V 262,18). The abstract noun appossukkātā, at 6:1 (I 137,1,6), characterizes the Buddha’s original inclination, just after his enlightenment, towards a life of quietude rather than towards the “busy work” of preaching the Dhamma. See too below n. 366 and n. 551.

Spk: The four wheels are the four modes of deportment (walking, standing, sitting, lying down). The nine doors are the nine “wound openings” (eyes, ears, nostrils, mouth, genitals, anus). It is filled up with impure body parts (head-hairs, etc.), and bound with greed, i.e., with craving. How does one escape from it? How can there be emergence from such a body? How can there be freedom, release, a transcendence of it? Spk-pt adds: It is born from a bog (pankkāta) because it is produced in the foul bog of the mother’s womb. The Pāli expression could also have been rendered, “It is a bog,” but I follow Spk-pt. This stark perspective on the body is elaborated at Sn I, 11, pp. 34-35.

In pada a (= Dhp 398a), Eel nandim should be amended to naddhim. Spk explains that in the Dhp verse varattā is craving (tanha), but as craving is mentioned separately in our verse, varattā is glossed differently here.

Spk: The thong (naddhi) is hostility (upanilaha), i.e., strong anger; the strap (varattā) is the remaining defilements. Desire and greed refer to the same mental state spoken of in two senses: desire (icchā) is the preliminary weak stage, or the desire for what has not been obtained; greed (lobha) is the subsequent strong stage, or the holding to an acquired object. Craving with its root: with its root of ignorance.

This verse of inquiry occurs at Sn 165–66, though with an additional couplet and with a variant line in place of the actual question. The inquirers there are the two yakkhas, Hemavata and Sātāgīra. The question (or rather, string of questions) is posed only at Sn 168 and the reply given at Sn 169; they are identical with the question and reply at vv. 221–22. It is only after receiving this reply that the yakkhas pose the present question, katham dukkha pamucati?, and the answer given is identical. Having antelope calves (enijarigha) is one of the thirty-two marks of a great man (see DN III 156,5–12; MN II 136,14). On nāga, see below n. 84.

58 Spk: Here: in this name-and-form (nāmarūpa). By mentioning the five cords of sensual pleasure, form is indicated [Spk-pt: because they have the nature of form]. By mind (mano), name (nāma), i.e., the four mental aggregates, is indicated. Thus the basis (of desire) here can be interpreted by way of the five aggregates, etc.

Spk explains that these devas were called satullapakayika (“belonging to the extolling-of-the-good group”) because they had been reborn in heaven as a result of extolling the Dhamma of the good by way of undertaking it [Spk-pt: that is, the Dhamma of the good which consists of going for refuge, taking the precepts, etc.].

The background story is as follows: Once a merchant ship with a crew of seven hundred men, while crossing the sea, was beset by a terrible storm. As the ship sank, the crew members, praying frantically to their gods, noticed one of their number sitting calmly, cross-legged “like a yogi,” free from fear. They asked him how he could remain so calm, and he explained that as he had undertaken the Three Refuges and Five Precepts he had no reason for fear. They requested the same from him, and after dividing them into seven groups of a hundred each he gave each group in turn the refuges and precepts, completing the procedure just as the ship was swallowed up by the sea. As the fruit of this final deed of merit, all the men were immediately reborn in the Tavathiṣa heaven in a single group with their leader at the head. Recognizing that they had attained such fortune through their leader’s kindness, they came to the Blessed One’s presence to speak praise of him.

61 I take satatam to be an accusative adverb from the abstract noun of sattā. Spk, however, takes it as an adverb from satata, “continually,” which seems less satisfactory.

62 Pariyāyena. Spk glosses kārālāna, “for a reason,” which does not help much. I understand the purport to be that...
their verses are only provisionally correct, acceptable from a mundane point of view. The Buddha's verse is definitive (nippariyāyena) because it points to the ultimate goal. See the contrast of pariyyāyena and nippariyāyena at AN IV 449–54.

63 The stain (mala) is stinginess itself; see the stock description of the generous lay follower as one who “dwells at home with a mind rid of the stain of stinginess” (vigatamalamaccherena cetasa agaram ajjhavasati).

64 Spk: Those do not die among the dead: They do not die among those who are “dead” by the death consisting in miserliness. The goods of the miser are just like those of the dead, for neither distribute their belongings.

65 Spk: If one practises the Dhamma: if one practises the Dhamma by way of the ten courses of wholesome kamma. Though getting on by gleaning (samurijakam care): one gets on “by gleaning” by cleaning up the threshing floor, etc., beating the straw, etc. Of those who sacrifice a thousand: Of those who sacrifice (offer alms) to a thousand bhikkhus or who offer alms purchased with a thousand pieces of money. This done a hundred thousand times is equivalent to alms given to ten köjis of bhikkhus or who offer alms purchased with a thousand pieces of money. This done a hundred thousand times is equivalent to alms given to ten köjis of bhikkhus or worth ten köjis of money (a köj = 10,000,000). Are not worth even a fraction: the word “fraction” (kala) can mean a sixteenth part, or a hundredth part, or a thousandth part; here a hundredth part is intended. If one divides into a hundred parts (the value of) a gift given by him, the gift of 10,000 köjis given by the others is not worth one portion of that.

Though Spk speaks of alms offerings to bhikkhus, v. 94 just below implies that the animal sacrifices of the brahmans are what is being rejected.

66 Spk: “Faith” here means faith in kamma and its fruit. Just as in war a few heroic men conquer even many cowards, so one endowed with faith, etc., in giving even a small gift, crushes much stringiness and achieves abundant fruit.

67 Spk explains dhammaladdhassa as either wealth righteously gained, or a person who has gained righteousness, i.e., a noble disciple. The former alternative makes better sense; see AN II 68,13–20. Yama is the god of the nether world; Vetaranant is the Buddhist equivalent of the river Styx (see Sn 674 and Pj II 482,4–6). Spk says that Vetaranant is mentioned only as “the heading of the teaching,” i.e., as an example; he has actually passed over all thirty-one great hells.

68 Vicyeyadānā. The expression is an absolute syntactical compound; see Norman, “Syntactical Compounds in Middle Indo-Aryan,” in Collected Papers, 4:218–19.

Spk: A gift given after making discrimination. There are two kinds of discrimination: (i) regarding the offering, i.e., one puts aside inferior items and gives only superior items; and (ii) regarding the recipient, i.e., one leaves aside those defective in morality or the followers of the ninety-five heretical creeds (pāsādha, the non-Buddhist sects; see n. 355) and gives to those endowed with such qualities as virtue, etc., who have gone forth in the Buddha’s dispensation.

69 In pada a, I read addhā hi with Ee2 and SS (also at Ja III 472,29), as against saddhā hi in Be and Ee1 and saddhābhi in Se. Spk glosses dhammapadam va in pada b thus: nībbānasakkhātām dhammapadam eva, “just the state of Dhamma known as Nibbāna.” Usually dhammapada is a stanza or saying of Dhamma (as at vv. 785–86, 826), which is also plausible in this context, but I prefer to take it as a metrical contraction of dhamnapātipada, the practice-path of Dhamma, a sense attested to at Sn 88, which explicitly equates dhammapada with magga. The point the Buddha is then making is that the practice of Dhamma (by the Noble Eightfold Path aimed at Nibbāna) is better than the practice of giving aimed at a heavenly rebirth.

The fuller gloss on the verse at Ja III 474 supports the above interpretation: “Although giving is definitely (ekamsen’ eva, apparently the gloss on addhā hi) praised in many ways, a dhampapada—a portion of Dhamma (dhamman-kothāsā) consisting in serenity and insight and in Nibbāna—is even better than giving. Why so? Because in the past (pubb’ eva)—that is, in this aeon, Kassapa Buddha and so on—and even earlier (pubbatar’ eva), that is, Vessabhū Buddha and so on (in earlier aeons), the good, the superior persons (sappurisā), endowed with wisdom, developed serenity and insight and attained Nibbāna.”

70 In pada d, we should adopt the reading of the agent noun
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āgantā in Be, Se, and Ee2, as against āgantvā in Ee1, which leaves the sentence with an unresolved absolute clause. We find āgantā used in the sense of āgāmi, and anāgantā used synonymously with anāgāmi (in relation to itthattam, “this state of being”) at AN 163,3+64,18.

Spk: They do not come from Death’s realm, that is, from the round of existence with its three planes, to Nibbāna, which is the state of no-more-coming-back (apunīgamana), so called because beings do not return from Nibbāna. One who is heedless and bound to sensual pleasures cannot attain that.

The identity of the speaker of this passage is difficult to determine from the text. I follow Ee2 in taking it to be another devatā. Though most editions break the lines up as if they were verse, there is no recognizable metre and it seems likely they are intended as prose. Ee2 does not number it as a verse.

Spk says that misery (āgha) in the first line is the suffering of the five aggregates, and suffering (dukkha) in the second line is synonymous with it. The fourth line is paraphrased: “By the removal of the five aggregates the suffering of the round is removed.”

In pāda b the unusual compound sankapparāga is glossed by Spk as sankappitarāga, “intended lust.” Mp III 407,5 glosses: sankappāvasena uppannarāga, “lust arisen by way of intention (or thought).” Spk-pt adds: subhādīvasena sankappitaratthumhi rāgo, “lust in regard to an object thought about as beautiful, etc.” The key to the expression, however, is probably Dhp 339d (= Th 760d), where we find sankappā rāgānissita, “intentions based on lust.” Spk sums up the purport of the verse thus: “Here the identification of sensuality with the sensual object is rejected; it is the sensual defilement that is called sensuality.”

Dhira allows of two derivations, one meaning “wise,” the other “firm, steadfast”; see PED and MW, s.v. dhira. I have usually translated it as “wise,” following the commentarial gloss pandita, but elsewhere (e.g., at vv. 411e, 413e, 493a, 495a) I have taken advantage of the word’s ambivalence to render it “steadfast.” The word has elevated overtones and seems to be used solely in verse.

Akīcana in pāda c is a common epithet of the arahant. Spk explains it as devoid of the “something” (or impediments) of lust, hatred, and delusion (see 41:7; IV 297,18–19 = MN I 298,14–15).

Spk: Mogharāja was an elder skilled in the sequential structure of discourses (anusandhikusala). [Spk-pt: He was one of the sixteen pupils of the brahmin Bāvari; see Sn 1116–19.] Having observed that the meaning of the last verse had not gone in sequence, he spoke thus to connect it in sequence (perhaps by drawing out its implications?). Spk points out that although all arahants can be described as “the best of men, faring for the good of humans” (nara– tumaṃ atthacaraṃ narāṇaṃ), the elder used this expression with specific reference to the Buddha (pasamañca sandhāyī ēva). Spk paraphrases his statement as an interrogative (ti kim pasamsi udāhu apasamiṣyā), which I follow, but it might also be read as a simple declaration which is first confirmed and then improved upon by the Buddha.

Spk explains bhikkhū in pāda a (and presumably in pāda d too) as a vocative addressed to Mogharāja; but as the latter is also addressed by name it seems preferable to take the word in both instances as a nominative plural. In both Be and Se the word is clearly plural. The Buddha thus confirms that those who venerate him are praiseworthy, but steers the inquirer beyond mere devotion by adding that those who understand the truth and abandon doubt (by attaining the path of stream-entry) are even more praiseworthy; for they will eventually become “surmounters of ties” (saṅgātiṇa, i.e., arahants).

Spk: There is no separate deva world named “the fault-finders” (ujjhana-saññhīna). This name was given to these devas by the redactors of the texts because they arrived in order to find fault with the Tathāgata for his “misuse” of the four requisites. They had thought: “The ascetic Gotama praises contentment with simple requisites to the bhikkhus, but he himself lives luxuriously. Daily he teaches the Dhamma to the multitude. His speech goes in one direction, his deeds in another.” The fact that they address the Buddha while they are still hovering in the air is already indicative of disrespect.
77 Spk defines *kitavā* as a fowler (*sākuniṇa*) and explains: “As a fowler conceals himself behind branches and foliage and kills the fowl that come near, thereby supporting his wife, so the swindler conceals himself behind a rag-robe and cheats the multitude with clever talk. All the use he makes of the four requisites (robes, food, lodging, and medicines) is use by theft. The deva utters this verse with reference to the Blessed One.” The same explanation of *kitavā* is given at Dhāp-a III 375 (to Dhāp 252). However, at Ja VI 228,19 the word occurs in a context that clearly shows it means a gambler; it is glossed by *akkhuddhutta*, a dice-gambler, and I translate accordingly here. See Palihawadana, “From Gambler to Camouflage: The Strange Semantic Metamorphosis of Pāli *Kitavā*.”

78 Spk: Why did the Buddha display a smile? It is said that those devas did not apologize in a way that accorded with the Buddha’s true nature (*sabhdvena*); they acted as if there were no difference between the Tathāgata, the supreme person in the world, and ordinary worldly people. The Blessed One smiled with the intention: “When discussion arises from this, I will show the power of a Buddha and thereafter I will pardon them.”

79 In pada d, I follow Se in reading *tentidha*, as against *kenidha* in Be and Ee1 and *ko nidha* in Ee2. Neither Spk nor Spk-pt offers any help with the meaning of the verse. I translate *kusala* here in accordance with Spk-pt’s gloss, *anavajja*. At KS 1:35 this verse has been overlooked.

80 This line is missing only in Ee1, which gives the impression that the following verses are spoken by the same deva (and so C.Rh.D has translated them).

81 This verse is identical with v. 104 except that in pada d *sangā* replaces *dukkhā*. On the five ties, see n. 12.

82 This sutta reproduces the opening of the Mahāsāmaṃsaya Sutta (DN No. 20). The background story, related in detail in Spk (as well as in Sv II 672-77 on DN No. 20), begins when the Buddha intervened to prevent a war between the Sākyans and Koliyans, his paternal and maternal kinsmen, over the waters of the river Ravi. After he mediated a peaceful resolution of their conflict, 250 youths from each community went forth under him as monks. After a period of exertion, they all attained arahantship on the same day, the full-moon day of the month of Jethāmula (May-June). When the sutta opens, on the same night, they have all assembled in the Master’s presence in order to announce their attainments. The word *samaya* in the title means, not “occasion,” but meeting or “concourse”; Spk glosses *mahāsāmaṃsaya* in v. 121 as *mahāsāmaṃsā*, “great assembly.”

83 The Pure Abodes (*suddhaviḥśād*) are five planes in the form realm into which only nonreturners can be reborn: Avīha, Atappa, Sudassa, Sudassi, and Akaniṭṭha. Here they attain final deliverance without ever returning from that realm. All the inhabitants are thus either nonreturners or arahants.

84 In pada a, I read *khilam* with Se and Ee1 & 2, as against *khilam* in Be. As *indakhilam* appears in pada b, *khilam* would be redundant in pada a. The two words are unrelated: *khila* is a wasteland, both literally and figuratively; *khila*, a stake or pillar, of which a particular kind, the *inda-khila*, is planted in front of a city gate or at the entrance to a house as an auspicious symbol. Spk defines all three terms—*khila*, *paligha*, and *indakhila*—in the same way, as lust, hatred, and delusion. At 45:166 these three are called *khila*, but at MN I 139,19-22 *paligha* is identified with ignorance (*avijjā*). A set of five *cetokhila* is mentioned at MN I 101,5-27.

These bhikkhus are unstirred (aneja) by the stirring (or commotion, ejā) of craving (see 35:90). Nāga is a word used to designate various types of powerful beings, particularly a class of semi-divine dragons, but it also can denote cobras and bull elephants and is used as a metaphor for the arahant; see MN I 145,5-7. In relation to the arahant the dominant sense is that of the bull elephant (see Dhāp chap. 23), but because the latter expression would, in English, seem demeaning rather than complimentary I have left *nāga* untranslated. Spk explains the word by way of “edifying etymology” thus: *chandadhihi na gacchanti ti nāgā; tena tena maggaṁ paṁhe kilese na ṛcagcchāti ti nāgā; nānappakāram āguard na kariṁ ti nāgā; “nāgas, because they do not go along by way of desire and so forth; nāgas,
because they do not return to the defilements abandoned by the successive paths; nāgas, because they do not commit the various kinds of crime." Spk calls this a brief account and refers the reader to Nidd I 201–2 for a full explanation. See too Sn 522, which offers a similar etymology.

The "One with Vision" (cakkhumā) is the Buddha, so called because he possesses the "five eyes" (see n. 370).

85 Spk: This verse refers to those who have gone for refuge by the definitive going for refuge (nibbematik-saranagamana). Spk-pt: By this the supramundane going for refuge is meant (i.e., by the minimal attainment of stream-entry). But those who go for refuge to the Buddha by the mundane going for refuge (i.e., without a noble attainment) will not go to the plane of misery; and if there are other suitable conditions, on leaving the human body they will fill up the hosts of devas.

86 The Buddha's foot had been injured when his evil cousin Devadatta tried to murder him by hurling a boulder at him on Mount Vulture Peak. The boulder was deflected, but a splinter that broke off from it cut the Buddha's foot and drew blood. The full story of Devadatta's evil schemes is related at Vin I 184–203; see too Nāgamoli, Life of the Buddha, chap. 13. This same incident forms the background to 4:13 below. According to Spk, the seven hundred devas who came to see the Blessed One included all the devas of the Satullapa host.

87 Spk: He is called a ndga on account of his strength (see n. 84); a lion (siha) on account of his fearlessness; a thoroughbred (dājñyā) on account of his familiarity with what he has learned (t?byattaparicayātiṣṭha), or because he knows what is the right means and the wrong means; a chief bull (misaḥ) because he is without a rival; a beast of burden (dhorayha) because of bearing the burden; tamed (danta) because he is free from deviant conduct.

Spk glosses nāgavatā as nāgabhāvena. Geiger takes nāgavatā as the instrumental of the adjective nāgavant used adverbially in the sense of a comparison (GermTr, p. 93). However, I follow Norman's suggestion (in a personal communication) that -vata here may be the Pali equivalent of Skt -vrata, in the sense of "sphere of action, function, mode or manner of life, vow" (MW). Ee2, based on a Lanna commentary, emends the text to read nāgo va tā ca paṁ uppannā sārīrīkā vedanā (and similarly in the parallel passages that follow); see Ee2, p. xviii. But I am doubtful that the text would switch so suddenly from metaphor (in the previous sentence) to simile, and then back to metaphor below.

88 I read with Se: Passa samādhiṃ subhāvitaṃ cittā ca suvīmuttaṃ na cābhīnasamādhito na ca sasākkhāraṇīgghyavārīvattatam. Be is identical except that the final word in the compound is read as -gataṃ; Ee1 -cāśīvattatam is clearly an error, rectified in PED, s.v. vārīvattatā. Ee2 reads as in Se, but with nīgghyāja taken as uncompound, which leaves sasākkhāra dangling. The same expression occurs elsewhere: at AN IV 428,9–10 the full formula is used to describe a samādhi called aḥāphala, the fruit of final knowledge (or perhaps, "having final knowledge as its fruit"); sasākkhāraṇīgghyavārīvattatā, at AN I 125,34, describes a samādhi developed as the basis for the six abhiṣiktā (probably the fourth jhāna); and at AN III 24,9, DN III 279,4, and Vibh 334,15, it characterizes a "right concentration of fivefold knowledge" (pācañānīka samma samādhi). In the present context, it seems, the expression qualifies cittā, mind, though the mind has these qualities by virtue of the samādhi in which it is absorbed. At AN IV 428,9–10 and elsewhere the phrase clearly qualifies the samādhi.

Spk (Se): The concentration is that of the fruit of arahantship (arahattaphalasamādhi). The mind is said to be well liberated (suvīmuttaṃ) because it is liberated by the fruit. Not bent forward and not bent back: the mind accompanied by lust is said to be "bent forward" (abhīnātā), that accompanied by hate to be "bent back" (apanantā). Rejecting both, he speaks thus. Not blocked and checked by forceful suppression: It is not blocked and checked, having suppressed the defilements forcefully, with effort; rather, it is checked because the defilements have been cut off. The meaning is that it is concentrated by the concentration of fruition (na ca sasākkhāraṇīgghyavārīvattatā ti na sasākkhārena sappayogenā kilese nīgghetvā vārīvattatā).
I. The Book with Verses (Sagāthavagga)

kilesāṇaṁ pana chinnattā vataṁ, phalasamādhinā samāhitān ti attaḥ). (N.B. While Spk (Be) reads -gatam in the lemma, it reads -vatam twice in the explanation.)

Spk-pt: This is not achieved, not fixed, forcefully, with effort, by way of abandoning in a particular respect or by way of abandoning through suppression as is the mundane-jhāna mind or insight; but rather (it is achieved) because the defilements have been completely cut off (lokiyajjhānacittam viya vipassanā viya ca sasankhērena sappayogetena tadaṇgappahāna-vikkhambhānakappahānavasena ca vikkhambhetvā na adhigatam na ṭhapitām, kiṣeṇātī kilesāṇaṁ sabbaso chinnatīya).

The Pāli phrase is extremely difficult and the exact reading uncertain. Indeed, in the Central Asian Skt ms corresponding to DN I11 279,4 (Waldschmidt, Sanskrittexte aus den Turfanfunden IV, p. 70, V.8 (3)), it is conspicuously absent. A Skt version in SāBV-bh (p. 444,19-21) reads vārītadhytam, “maintained like water,” which seems to me unlikely to correspond to the original reading.

Eel puts a hiatus after niggayha, and Ee2 separates it off entirely; the other eds. integrate niggayha into the long compound. There is no way to determine, on the basis of grammar alone, which is correct. Each attempt to resolve the expression into its elements gives rise to its own special problems, and even the āṭṭhakathās and tīkās offer conflicting explanations, e.g., Sv III 1060,11-13 and Vibb-a 421,13-15 take niggayha to be absolute (as does Spk) and turn vārita into the absolute vāretvā; their respective tīkās, Sv-&p I11 284,24-27 (Be) and Vibh-mṭ 205,16-18 (Be), take niggayha as the gerundive niggahetabba and vārita as the gerundive vāretabba. Since niggayha occurs elsewhere unambiguously as an absolute (e.g., at MN I11 118,4, interestingly, as here, without a direct object), while there seem to be no instances in canonical Pāli of the word occurring as a gerundive, the āṭṭhakathās are more likely to be right. Norman questions this interpretation on the ground that there is no other known instance in Pāli of an absolute occurring as the second member of a compound (personal communication), but perhaps we should not rule out the possibility that we have such a construction here. I translate, however, in compliance with natural English idiom rather than in strict conformity with the syntax of the Pāli.

Readings of the last part of the compound vary among the different traditions: in general vārītavata prevails in the Sinhalese tradition, vārītiqata in the Burmese, with Burmese vv.II. vārīvavata and vārīvavata also recorded. Vārita here is a past participle of the causative vārīti, to block, to restrain. The terminal member of the compound could then be either vata or gata. Gata is clearly a past participle. Vata is more problematic. At KS 1:39, vārīvatatam is rendered “the habit of self-denial.” Apparently C.Rh.D understands vata as equivalent to Skt ṛta. However, Spk’s gloss, chinnattā vataṁ phalasamādhinā samāhitam, suggests that we have a past participle here, and I would propose that vata represents Skt ṛta, which according to MW can mean “stopped, checked, held back.” I cannot cite other occurrences of the simple participle vata in Pāli, but prefixed forms are common enough: sanvata, nibbuta, vivaṭa, ācata, etc. Thus we would have here two past participles from the same root, one causative, the other simple, so that the compound vārīta-vata would mean “blocked and checked” (unfortunately two distinct English verbs are needed to capture the nuances). Although this construction is certainly unusual, it need not be rejected out of hand, as it may have been used for special emphasis. If the reading gata is accepted, vārītiqata could mean “gone to (attained to) control,” with vārīta taken as a noun of state. This certainly sounds more natural than vārīvatata, but the prevalence of vata in the textual tradition lends strong support to its authenticity.

It is not clear who is speaking these stanzas, and the verses themselves have no evident connection to the preceding prose portion of the sutta. It is possible they were annexed to the prose text by the redactors of the canon.

I read pāda a as in Be, Se, and Ee2 thus: paṇcaveda satam samat, the mention of five Vedas is strange but Spk explains: ithāsapaṇcamanam vedānāṁ, “the Vedas with the histories as a fifth.” Spk glosses satam samat as vassatasatam; Geiger is certainly wrong in rejecting this explanation (GermTr, p. 41, n. 3). Spk also glosses hinattarāpā as hinatta-
sabbhātā and mentions a variant, hinattharūpā, glossed by Spk-pt as hinatthājātikā parihinatthā, “those of low goals, those who have fallen away from the goal.”

90. Pañjūna (Skt Parjanya) is the deva-king of rain clouds; originally a Vedic deity, Spk assigns him to the heaven of the Four Great Kings. He is mentioned at DN III 205.6. Nothing else is known about his two daughters, named after the red lotus (see v. 401a).

91. These four verses, in the old Āryā metre, have been reconstructed by Alsdorf, *Die Āryā-Strophen des Pali-Kanons*, p. 321.

92. Neither Spk nor Spk-pt offers help with the singular sattassa in pada a, but I take this simply as a metrical adaptation of sattānaṃ. The line then expresses the same idea as 45:139 (V 41.23–42.2).

93. Spk: There are two Roruva hells: the Smokey Roruva (dhūmaroruva) and the Flaming Roruva (jālaroruva). The Smokey Roruva is a separate hell, but the Flaming Roruva is a name for the great hell Avīci, called Roruva because when beings are roasted there they cry out again and again (punappunānāvatāvatāvatānti). At 3:20 the Flaming Roruva is spoken of as the Great Roruva (mahāroruva).

94. Spk-pt glosses khantiyā in pada b as rāṇākhantiyā, which implies that here the word does not bear its usual meaning of patience, but the special sense of “acquiescence” (in the Teaching). See the expression dhammanijjhrākkhanti at MN II 173.21–22.

95. *The Dhamma is of such a nature (tādiso dhammo).* Spk: “For such is the nature of the Dhamma, O Blessed One, it has such a structure, such divisions, that it lends itself to analysis in many ways.” Spk-pt: “It is such that one who has penetrated the truths as they are, skilled in the meaning and the doctrine, might explain, teach, proclaim, establish, disclose, analyse, and elucidate it, bringing forth examples, reasons, and conclusions.”

96. Ee2, again on the testimony of the Lanna mss, precedes this verse with another one (v. 138) on the unpredictability of death, found also at Ja II 58. But if the verse were originally part of the text, Spk would surely have incorporated here the commentary on it found, with the verse itself, at Vism 236–37 (Ppn 8:29–34). Since there are strong reasons against the inclusion of the verse, I have passed over it in this translation.

97. Yakkha in pada c is glossed by Spk-pt as satta. Although ko is an interrogative, it seems that the sentence is declarative in force. The verse may be echoing the Śatātārīyaka Upaniṣad, II.2, III.2, 7–10.

98. Spk explains the riddle thus: The ocean (samudda) or abyss (pātāla) is craving, called an ocean because it is unfillable and an abyss because it gives no foothold. Its one root (ekamāla) is ignorance; the two whirlpools (dvīrarātra) are the views of eternalism and annihilationism. [Spk-pt: Craving for existence revolves by way of the eternalist view; craving for extermination by way of the annihilationist view.] The three stains (timala) are lust, hatred, and delusion; the five extensions (pañcāpathara), the five cords of sensual pleasure; and the twelve eddies (dvādāsāvatīsa), the six internal and external sense bases.

Nāṇānanda proposes an alternative interpretation of some of these terms: with reference to 36:4, he takes the abyss to be painful feeling, and with reference to 35:228, the ocean to be the six sense faculties. The two whirlpools are pleasant and painful feeling; the one root, contact. For details see SN-Anth 2:63–66.

99. Spk: *Of perfect name (anomaṇāmā): of undefective name, of complete name, because he (the Buddha) possesses all excellent qualities (see too v. 927c and n. 653). The seer of the subtle goal (or “meanings”: nipunatthadassim):* because he sees the fine, recondite meanings such as the diversity of aggregates, etc. He is the giver of wisdom (paññāthadānaṃ) by teaching the path of practice for the achievement of wisdom. *Treading the noble path (ariya pathe kamamanam):* the present tense is used with reference to the past, for the Blessed One had gone along the noble path on the site of the great enlightenment; he is not going along it now.

I question Spk’s explanation of nipunatthā, which seems to refer to attha in the sense of the goal, i.e., Nibbāna.

100. Spk relates the background story: In his previous life this deva had been an overzealous bhikkhu who had neglected sleep and food in order to attend to his meditation subject.
Because of his excessive zeal, he died of a wind ailment and was immediately reborn in the Tāvatimsa heaven amidst a retinue of celestial nymphs (acchara). The change occurred so quickly that he did not even know he had expired and thought he was still a bhikkhu. The nymphs tried to seduce him, but he rejected their amorous advances and tried to resume his meditation practice. Finally, when the nymphs brought him a mirror, he realized he had been reborn as a deva, but he thought: “I did not practise the work of an ascetic in order to take rebirth here, but to attain the supreme goal of arahantship.” Then, with his virtue still intact, surrounded by the retinue of nymphs, he went to the Buddha and spoke the first verse.

The verse revolves around a word play between Nandana, the garden of delight, and Mohana, the garden of delusion. The garden was “resounding with a host of nymphs” because the nymphs were singing and playing musical instruments. Spk paraphrases the question by way of its intent: “Teach me insight meditation, which is the basis for arahantship.”

101 Spk: The eightfold path is called the straight way (ujuko maggo) because it is devoid of crookedness of bodily conduct, etc. The destination, Nibbāna, is said to be fearless (abhaya) because there is nothing to fear in that and because there is no fear for one who has attained it. Unlike an actual chariot, which rattles or whines when its axle is not lubricated or when it is mounted by too many people, the eightfold path does not rattle or whine (na kujati na viravehi) even when mounted simultaneously by 84,000 beings. The chariot itself is also the eightfold path, and its wheels of wholesome states (dhammacakka) are bodily and mental energy. The “Dhamma” that is called the charioteer is the supramundane path, with the right view of insight (vipassani-sammaditthi) running out in front (purejana). For just as the king’s servants first clear the path before the king comes out, so the right view of insight clears the way by contemplating the aggregates, etc., as impermanent, etc., and then the right view of the path (magga-sammaditthi) arises fully understanding the round of existence.

In v. 150c I read akujano with Be and Ee2, as against aku-

jano in Se and Ee1. Geiger derives akujano from kujati, “to be crooked” (GermTr, p. 51, n. 3), but see Ja VI 252,20, where the “chariot of the body” is described as vācasaṅkhāmaṇākujano, “not rattling by restraint of speech,” which supports the reading and rendering adopted here. The extended simile should be compared with that of the brahmavijñāna, the divine vehicle, at 454; see too the extended chariot simile at Ja VI 252–53.

102 Spk: Having completed the discourse (the verse), the Buddha taught the Four Noble Truths, and at the end of that discourse the deva was established in the fruit of stream-entry; the other beings present attained the fruits that accorded with their own supporting conditions.

103 Spk explains all these as gifts to the Saṅgha. Parks (ārāma) are distinguished by planted flowering trees and fruit trees, while groves (vana) are clusters of wild trees. Papa is glossed as a shed for giving drinking water.

104 These verses were spoken by Anāthapindika, chief patron of the Buddha, after he was reborn in the Tusita heaven. They recur below, with prose text, at 2:20.

105 Anāthapindika had been especially devoted to Sāriputta, who delivered a moving sermon to him while he was on his deathbed: see MN No. 143, which also includes the same account of the great patron’s posthumous visit to Jeta’s Grove.

Spk: At best can only equal him (etavoparamo siya): There is no bhikkhu, not even one who has attained Nibbāna, who surpasses the Elder Sāriputta (na tathā uparītātthi tassā thitī).

106 “Yama’s world” (yamaloka) here evidently refers to the pettivisaya, the domain of ghosts. Yama is the Lord of Death; see MN III 179–86, AN I 138–42.

107 I read with Se and Ee1 ete sogge pakāsanti, as against Be ete sogga pakāsanti, “these heavens shine,” and Ee2 ete sogge pakāsanti, “these shine in heaven.” I take sogge as accusative plural rather than locative singular, which is also plausible.

108 Spk-pt: Because they are endowed with happiness they are like the devas who exercise control over the goods created by others. The comparison is with the devas of the paranimmitivasavatti realm, the sixth sense-sphere heaven.

109 The deva Ghaṭikārā had been a potter during the dispen-
sation of the Buddha Kassapa, who had a monastic seat at Vehaliriga, the potter’s home town. At that time the future Buddha Gotama was his closest friend, the brahmin youth Jotipāla. Although Jotipāla went forth as a bhikkhu under the Buddha Kassapa, Ghatikāra had to remain in the household life to support his blind, aged parents. He was the Buddha’s chief supporter and had attained the stage of nonretourner. Highlights from the story, related in MN No. 81, appear in the verses to follow here.

Avihā is one of the Pure Abodes (see n. 83). Spk says that the seven bhikkhus were liberated by the liberation of the fruit of arahantship, which they attained immediately after taking rebirth into the Avihā brahmā world.

I follow the spelling of the names in Se. Upaka is the former Ājivaka ascetic whom the newly enlightened Buddha met while en route to Isipatana (MN I 170,33–171,20). Later, after an unhappy marriage, he entered the Saṅgha: see DPPN 1:386. The story of Pukkusāti is related in MN No. 140 and Ps V 33–63; see too DPPN 2:214–16. Pīṇgiyā here may be identical with the pupil of Bāvari whose verses occur at Sn 1131–49, though this remains uncertain. The identity of the other bhikkhus cannot be established.

I read pāda a with Be and Se as against saṅgaṇ (“tie”) in Se and Ee2. Spk states that the abandoning of the human body implies the eradication of the five lower fetters and the celestial bond (dibbaya) signifies the five higher fetters.

I read pāda a with Be and Se as against kusala bhāsati tesam. Spk: Kusalan ti idam vacanam imassa attā ti kusali; tesam therānaṃ tvam kusalaṃ anuvajjam bhāsasi.

On “where name-and-form ceases” see above n. 46. Spk paraphrases the next to last line: “Those elders (did so) having understood that Dhamma here in your dispensation.”

Bhaggava was the potter’s name, possibly a clan name.

Spk says that the concluding verse was added by the redactors of the texts. The statement that both were inwardly developed (bhāvavattānaṃ) and were bearing their final bodies (sārirantimadhārīnaṃ) implies that after his rebirth in the Pure Abodes, Ghaṭikāra too had become an arahant.
I. The Book with Verses (Sagāṭhāvagga)

support (patiṭṭha); verses come forth from the poet, and thus he is their support.

121 In pāda a, I read addhabhāvi with Be and Eel 1 & 2, as against avabhāvi in Se. Addhabhāvi is aorist of adhibhavati, to overcome, to overpower; see CPD, s.v. addhabhavati. Spk: There is no living being or entity that is free from a name, whether the name be natural or fabricated. Even a tree or stone with no known name is still called "the nameless one."

122 The verb in pāda b is passive. Spk to v. 246 glosses the active parikassati as parikaddhati, to drag around. Spk: Those who come under the control of the mind are subjected to total obsession. Spk-pī: The sūtra speaks of those who have not fully understood reality. But those who have fully understood the aggregates and abandoned the defilements do not come under control of the mind; rather, it is the mind that comes under their control.

123 Spk glosses vicgraṇa in pāda b by pfidfini, feet, explaining that the singular should be understood as a plural. In doctrinal contexts the cognate vicnra means examination, and is regularly coupled with vitakh to describe the thought process, e.g., in the formula for the first jhāna. Here, however, the point seems to be that thought can travel over vast distances without physical locomotion.

124 I read with Be, Se, Eel, and Spk (Be) kissa dhiipayito, as against kissa dhiimayito in Eel 2, SS, and Spk (Se). The verse is also at Th 448 with dhiipdyito. Norman (at EV I, n. to 448) contends this word means "perfumed" or "obscured (by smoke)," but Spk glosses as addito; see too v. 542, where padhiipito must mean "burning."

125 Spk: The world is ensnared by craving (tānhaya uddito) because the eye, caught with the rope of craving, is ensnared on the peg of forms; so too with the ear and sounds, etc. The world is shut in by death (maccuna pihito): Even though the kamma done in the last life is only one mind-moment away, beings do not know it because they are shut off from it, as if by a mountain, by the strong pains occurring at the time of death.

126 See above n. 57. Following a suggestion of VĀT, I take upādāya in pāda c to be an absolutive with the literal meaning "clinging," completed by the finite verb vihaṇṇati in pāda d; loko in v. 221c thus becomes a mere metrical filler. Spk, however, has adopted an alternative solution, supplying a suppressed finite verb and interpreting upādāya in the extended sense of "depending on" thus: tāni yeva ca upādāya āgama paṭicca pavaṭti; "It occurs dependent on, contingent on, in dependence on them."

Pj II 210,27-28, commenting on Sn 168, takes a similar approach, though with a different finite verb.

The Hemavata Sutta itself, however, suggests that upādāya should be taken in the literal sense of "clinging to." For after the Buddha has replied at Sn 169 with an answer identical to that in the present sūtra, at Sn 170 the yakkha asks: Katamān' taṁ upādānāṁ yatthā loko vihaṇṇati?, "What is that clinging wherein the world is harassed?" — a question which surely refers back to that same upādāya.

Spk: The "six" in the question should be understood by way of the six internal sense bases, but it may also be interpreted by way of the six internal and external bases. For the world has arisen in the six internal bases, forms intimacy with the six external bases, and by clinging to (or depending on) the six internal bases, it is harassed in the six external bases.

The verse offers a solution to the problem posed below at 2:26, on how the world exists and arises in this very body endowed with perception and mind. On the origination of the world in the six internal bases, see 12:44 (= 35:107). Norman discusses the verses from a philological angle at GD, pp. 181-82, n. to 168.

127 Se, Eel jhato is certainly the correct reading, chetvā in Be and Eel a normalization. The gloss in Spk, vadhitrā, supports jhato, and G-Dhp 288-89 has jatū, the Gandhāri Prākrit counterpart. See Brough, Gandhāri Dharmapada, pp. 164, 265-66. Jhato is also found in the SS reading of v. 94b.

128 Spk: Anger has a poisoned root (nisamūla) because it results in suffering. It has a honeyed tip (madhuragga) because pleasure arises when one returns anger with anger, abuse with abuse, or a blow with a blow.

129 Spk: A token is that by which something is discerned
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A standard is the token of a chariot because a chariot, seen from a distance, is identified by its standard as belonging to such and such a kind. A married woman, even the daughter of a universal monarch, is identified as Mrs. So-and-So; hence a husband is the token of a woman. On the standard (dhaja) as the token of a chariot, see 11:2 and n. 611.

SS record a v.l. sādhiṭṭaram in pāda c, but Spk’s gloss madhutaram indicates that the reading available to the commentator here was sādhuṭaram. However, Spk recognizes the same v.l. in connection with the identical vv. 846-47. See n. 597.

Spk: A householder who lives by wisdom (pāññājīvī) is one who becomes established in the Five Precepts and offers regular almsfood, etc.; one gone forth who lives by wisdom uses his requisites with proper reflection, takes up a meditation subject, sets up insight, and attains the noble paths and fruits.

Spk: The former deva had asked the Buddha these questions, but the second deva interrupted, saying, “Why ask the Buddha? I’ll answer you,” and then offered his own ideas. But the first deva rebuked him for intruding and again addressed the questions to the Buddha.

Spk: Seed of the seven kinds of grain is the best of things that rise up because, when seed rises, food becomes plentiful and the country is secure. Rain from a rain cloud excels among things that fall down for this ensures a plentiful crop. Cattle are the best of things that go forth, that walk about on foot, because they produce the five kinds of dairy products (milk, curd, butter, ghee, and cream-of-ghee) by which people sustain their health.

A son is the most excellent of speakers because he does not say anything harmful to his parents in the royal court, etc.

It should be noted that pavaṭṭamānaṃ in pāda c is the present participle of pavaṭṭati or pavabhijati, which, in a religious context, signifies the act of leaving the household life to become a monk (pavabhijā). Hence the Buddha’s reply in the next verse.

Knowledge (avijjā) is the knowledge of the four paths; ignorance (avijjā) is the great ignorance at the root of the round. The Sangha is the best of things that go forth because it is a rich field of merit. The Buddha is the best of speakers because his teaching of the Dhamma helps release many hundred thousands of beings from bondage.

Maggo c’ anekāyatanaappavutto. Spk: He says, “The path is explained by many methods (kāranehi), by way of the thirty-eight meditation objects. Such being the case, why have these people become frightened and grasped hold of the sixty-two views?” The thirty-eight meditation objects (āṭṭhatissaṭṭhamaṇa) are identical with the classical forty kammaṭṭhāna (e.g., in Vism) except that the list of kāsinas is drawn from the Nikāyas (e.g., MN II 14,29–15,2), in which the last two (the space kāsina and the consciousness kāsina) are the same as the first two formless attainments (āruppā) and hence are not reckoned twice. In the Vism system these two are replaced by the limited space kāsina and the light kāsina, which brings the number up to forty.

The last line should be read with Be, Se, and Ee2 as dhāmme phito paralokam na bhāye. Ee1 omits dhāmme phito, apparently by oversight. Spk interprets “rightly directed speech and mind” and “doing no evil deeds with the body” as the preliminary factors of purification, and takes the four qualities mentioned in pāda d to be the “four things” on which one should stand. But it also suggests another interpretation: right bodily, verbal, and mental conduct are the first three things, and the four qualities in pāda d taken together are the fourth. The first alternative sounds more plausible.

The Pali terms for the six fissures (chiddāni) are: alassa, pamāḍa, anuttāthaṇa, asAMYama, niddā, tandi. Spk-pt: These six things are called fissures because they do not give an opportunity for wholesome states of mind to occur.

Spk: A woman is called the best of goods because a woman is an article that should not be given away (avissajjaniya-bandattā); or else she is so called because all bodhisattas and wheel-turning monarchs are conceived in a mother’s womb. Spk-pt: Even the most precious jewel is not called “the best of goods” because it still falls into the category of things that might be given away; but a woman who has not abandoned the family customs should not be relin-
quished to anyone, and hence she is called the best of goods. Further, a woman is the best of goods because she is a mine for the best of gems, that is, because (her body) is the place for the birth of the human thoroughbreds (i.e., Buddhas and arahants).

137 *Abhuda* ("plague") is glossed by Spk as *vināsakāraṇa*, a cause of destruction. The word also occurs in v. 591 as an extremely high number, in 6:10 as the name of a hell, and at v. 803 as a stage in the development of the fetus.

138 Spk: One should not give oneself away by becoming the slave of another, but an exception is made of all bodhisattas. So too, except for all bodhisattas, one should not relinquish oneself to lions and tigers, etc.

139 I interpret *pāda* c, in both the question and the reply, with the aid of Spk, which paraphrases only the reply: *Gāvo kamme sajāvānan ti kammena saha jīvantānaṃ gāvo va kamme kammabhāyā kamma dutiyaṃ nāma honti*; “For those who live together with work, cattle are called the work-companions, the work-partners, in work; for the work of ploughing, etc., is accomplished along with a team of cattle.”

In *pāda* d, *sitassa* (Ee2: *sita ‘ssa*) should be resolved *sitaṃ assa*. Spk takes *assa* to refer to “the mass of beings” (or of people: *sattakāya+sass.*) and explains *iriyāpatha*, “the course of movement” (or “mode of deportment”), as the means of livelihood (*jivitavutti*); it glosses *sita* (furrow) with *nāligala* (plough). The purport is that the activity of ploughing is the essential means for sustaining human life.

140 Spk: Firmly established in virtue.

2. Devaputtasamyutta

141 *Devaputta* means literally “son of the devas,” but since devas are depicted as arising in their celestial abodes by way of spontaneous birth, I translate the compound simply as “young deva.”

Spk: They are reborn in the laps (*ānka*) of devas. The males are called sons of the devas (*devaputta*); the females, daughters of the devas (*devadhītara*). When they are not known by name it is said, “a certain devatā” (as in the preceding *samyutta*); but those who are known by name are referred to as “a son of the devas named So-and-So” (as here). Spk-p:t: This last statement is made only as a generalization, for the identity of several devatās is known.

142 Spk: When the Buddha taught the Abhidhamma in the Tāvatimsa heaven during the seventh rains retreat after his enlightenment, this young deva heard him give a description of the bhikkhu (as at Vibh 245–46), but did not hear his instruction to the bhikkhu, his exhortation to the bhikkhu, “Think in this way, not in that way; attend in this way, not in that way; abandon this, enter and dwell in that” (as at DN I 214,18-21). He speaks with reference to this.

143 *Taṃṇev* ettha *paṭibhātu*. Lit. “Let it occur to you yourself in regard to this.” Throughout this work I have rendered this peculiar Pāli idiom, and its variants, in ways that best accord with natural English diction.

144 *Well-spoken counsel* (*subhālītassa*). Spk interprets this to mean that one should train oneself in just the fourfold good conduct of speech (see below 8:5; also MN I 288,1–22), (and in talk) concerning the Four Noble Truths, the ten suitable topics of discussion (see MN III 113,25–31), and the thirty-seven aids to enlightenment. It seems to me more likely the purport is that one should train *in accordance with* good counsel.

Spk offers two interpretations of *samanupāsana* in *pāda* b: (i) that which is to be attended to by an ascetic, namely, one of the thirty-eight meditation subjects (see n. 133); and (ii) attending upon an ascetic, i.e., serving learned bhikkhus in order to increase one’s wisdom. The first seems more plausible. The *calming of the mind* (*cittāpasana*), is the training by way of the eight meditative attainments (*attīsāmāpatti*).

145 In *pāda* b, I read *ce* with Be, Se, and Ee2, as against *ca* in Ee1. I construe the convoluted syntax of this verse in accordance with Spk. Spk explains that he should be *liberated in mind* (*vinuttacitto*) through (temporary) liberation by devotion to the meditation subject [Spk-p:t: liberation by insight and jhāna, which are temporary types of liberation, since at this point he has not yet attained arahantship, the final liberation of mind].
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ment (hadayassānupatti) is arahantship, which is also the advantage (ānisānisa) on which he should be bent.

146 Spk: Māgha is a name for Sakka, who asks the same set of questions below and receives the same reply (at vv. 939–40). It is a derivative of the name Magha, by which he was known during his life as a human being. He is called Vatrabhu because he attained rulership among the devas by overcoming others with his conduct (vattena alilie abhibhavati), or because he overcame the asura named Vatra. Neither of these names is mentioned among Sakka’s names at 11:12.

147 By “brahmin” he refers to the arahant. Spk: This young deva believed that there was no end to the arahant’s duties and that the arahant must continue striving even after reaching arahantship. The Buddha spoke the rejoinder to correct him. The Buddha’s verse is unique (asarikinnli) in the Tipiṭaka, for nowhere else does the Buddha criticize the arousing of energy, but here he speaks thus to show that there is a conclusion to the arahant’s duty.

148 On the verb liyāhāti, encountered in 1:1, see n. 2. To have gone beyond (paragata) is to have attained Nibbāna.

149 Spk: This young deva, it is said, had been a meditator in a previous life, but he had thick defilements and thus could suppress them only with much effort. Though he did the work of an ascetic, because his supporting conditions were weak he passed away and took rebirth in the deva world without having reached the plane of the noble ones. He came to the Blessed One’s presence to proclaim the difficulty of the ascetic life.

150 Spk: Although the noble path is neither impassable nor uneven (duggamo visamo), this is said because there are many impediments in the preliminary portion of the path.

151 At AN IV 449–51 the Venerable Ananda gives a detailed explanation of the verse. Readings of the aorists in pādas b and c differ among the various eds., but without affecting the meaning. Spk explains that there are two kinds of confinement (sambādha): confinement by the five hindrances and confinement by the five cords of sensual pleasure, the former being intended here. The opening

(āsāsa) is a name for jhāna. In the analysis given by Ananda, however, confinement and the opening are explained sequentially: first the five cords of sensual pleasure are called confinement and the first jhāna the opening; then vitakka-vicāra are confinement and the second jhāna the opening; and so on, culminating in the destruction of the āsāsa as the final opening.

The withdrawn chief bull (paṭilinanisabha): The Buddha was called a chief bull at 1:38. At AN II 41,29–32 a bhikkhu is said to be paṭilina, “withdrawn,” when he has abandoned the conceit “I am.”

152 The “Dhamma for the attainment of Nibbāna” (dhammam nibbānapattiyā) is presumably the Noble Eightfold Path. Spk-pt: This young deva had been an obtainer of the first jhāna in a previous existence. He spoke his verse to extol the Blessed One for obtaining the bliss of jhāna. The Buddha’s reply is intended to show that the first formsphere jhāna is a mere fragment of the infinite and immeasurable qualities of a Buddha. By mindfulness (sati) he refers to the mindfulness of insight and of the noble path. Well concentrated (susamādita) signifies both mundane and supramundane concentration.

153 Spk explains “religious sect” (tittha) as the sixty-two views (of the Brahmajāla Sutta, DN No. 1). If he founded a sect based on one of these views, how could he have been reborn in heaven? Because he affirmed the doctrine of kamma and did many virtuous deeds. When he was reborn in heaven, he recognized the emancipating quality of the Buddha’s dispensation and came into the Master’s presence in order to recite verses in praise of energy conformable with the dispensation.

154 In pāda a, parakkamma is an absolutive, not an imperative, and hence in sense should precede chinda sotam. Parakkama, the corresponding noun, is the third member of a set of three terms denoting successive stages in the development of energy: ārambhadhātu, nikkamadhātu, parakkamadhātu; at 46:2, 46:51 they have been translated “the element of arousal, the element of endeavour, the element of exertion.”

155 Spk explains sāṅkassaram in pāda c as sāṅkāya saritām,
"remembered with suspicion": "It is subject to such doubt and suspicion, 'He must have done this, he must have done that.'"

156 Candimā is a deva dwelling in the mansion of the moon; the word itself usually simply means the moon. Obviously his seizure by Rāhu represents the lunar eclipse.

157 Although both Rāhu and Vepacitti are described as "lords of the asuras" (asurinda), it seems that Vepacitti is the overlord and Rāhu a subordinate. Vepacitti is the perennial antagonist of Sakka, lord of the devas, as seen at 11:4, 11:5, 11:23, and 35:248.

158 Suriya (usually meaning simply the sun) is the deva dwelling in the mansion of the sun. Here the solar eclipse is being represented. Spk, after impressing us with Rāhu's physical dimensions, offers some interesting insights into ancient Buddhist views about eclipses: When Rāhu sees the sun and moon shining brightly, he becomes jealous and enters their orbital paths, where he stands with mouth agape. It then seems as if the lunar and solar mansions have been plunged into the great hell, and the devas in those mansions all cry out simultaneously in terror. While Rāhu can cover the mansions with his hands, jaw, and tongue, and can even stuff his cheeks with them, he is unable to obstruct their motion. If he did make such an attempt they would split his head and come through the other side or pull him along and push him down [Spk-pt: because their motion is determined by the law of kamma and is extremely hard for anyone to stop directly].

159 Pāya māma. Spk: It is said that on the day the Buddha spoke the Mahāsāmaya Sutta (DN No. 20) the two young devas Candimā and Suriya attained the fruit of stream-entry. Hence the Blessed One says "my child," meaning "he is my (spiritual) son." C.Rh.D's conjecture (at KS 1:72, n. 2) that the Buddha speaks thus with reference to his own (legendary) solar descent seems unlikely.

160 Spk glosses kacche va in pāda b by kacche viya, "like an armpit" [Spk-pt: in the sense of a cramped place]. Spk: Kaccha (used metaphorically) means either a cramped mountain pass (pabbatākaccha) or a constriction in a river (nadākaccha).

161 Spk: With flaws discarded (raṇatiṭṭhā): with defilements discarded (kilesaṇñāhā). In MLDB, in the translation of MN No. 139, araṇa is rendered "nonconflict" or "without conflict," and sa-raṇa "with conflict." However, while in both Pāli and Sanskrit raṇa can mean battle or conflict, the Pāli commentators consistently gloss it with raja-kilesa, "dust, defilement." Thus Ps V 32 has sa-raṇa ti sarajo sakilesa, araṇa ti araṇo nikilesa. See too v. 585c and n. 398.

162 I adopt Se and Ee2 Venku over Be and Eel Vendu; the reading Venku in SS may, however, be the historical form. The name is the Pāli equivalent of Skt Viṣṇu; perhaps this young deva is a prototype of the Hindu deity.

163 The reading of pāda c is uncertain: Be and Se read yuñjam (a modified plural participle?), Eel & 2 yuṇja, and SS yajja. VĀṬ suggests an absolute yuṭja.

164 The question and the reply are found, with several differences, at Sn 173–75. I read pāda a with Se, Ee2, and Sn 173 ko sū 'dha, as against katham su in Be and Eel; the Skt cited at Ybhās 10:1 has ka etam ogham tarati (Enomoto, CSCS, p. 52). Spk explains pāda c of the question: below it is without support (appatiṭṭhe), above it is without a hold (anālambe in text, anālambane in gloss). The Pāli words pattiṭṭhā and ālamana (or ārammana) have doctrinally important nuances; see n. 2 above and 12:38-40 and 22:53-54.

165 In pāda c, I read with Eel and SS nandibhavaparikkhino, as against Be, Se, and Ee2 nandirāgaparikkhino (in both text and Spk). Spk's gloss on nandirāgā here (tayo kammābhīsaṅkhāra) corresponds so closely to its gloss on nandibhava in v. 2 (see n. 8) that we might well suppose the original text available to the commentator read -bhava- rather than -rāg-. Sn 175 also reads -bhava-, as does the version of the verse cited at Nett 146,22.

Spk: By the mention of sensual perception (kāmasaṅkha) the five lower fetters are implied; by the fetter of form (rūpasamyojana), the five higher fetters; by delight in existence, the three kinds of kammic volitional formations (demi¬torious, merit¬ious, imperturbable—see 12:51). Thus one who has abandoned the ten fetters and the three kinds of kammic formations does not sink in the deep, in the great flood. Or else: sensual perception implies sense-sphere
existence; the fetter of form, form-sphere existence; and formless-sphere existence is implied by the former two. Delight in existence denotes the three kinds of kammic formations. Thus one who does not generate the three kinds of volitional formations regarding the three realms of existence does not sink in the deep.

166 Spk: This young deva had been playing in the Nandana Grove together with his retinue of a thousand nymphs. Five hundred nymphs had climbed up a tree and were singing and throwing down flowers when they suddenly expired and were immediately reborn in the Avici hell. When the young deva realized they were missing and discovered they had been reborn in hell, he examined his own vital force and saw that he himself and the other five hundred nymphs were due to die in seven days and to take rebirth in hell. Hence, in utter fear, he came to the Buddha seeking consolation.

The story (along with the verses) is also related in the two commentaries to the Satipaṭṭhāna Sutta (Sv III 750,2-27; Ps I 235,16-236,3). Despite the commentaries, however, I prefer to regard the young deva's question as an expression of the deep anxiety perpetually at the core of the human (and celestial) situation.

167 In pada c, I read kiccesu with Be, Se, and Ee2, as against kiccesu (duties) in Ee1 and certain SS. Kiccesu is better supported by the comment in Spk: imesu uppannānuppannesu dukkhesu, "these sufferings both arisen and unarisen."

168 I read pada a with Be: naññattra bojjha tapasa. The reading bojjhanga-tapasā, in Se and Ee1 & 2, may have crept into the text from the commentarial paraphrase in Spk, which is most intelligible in the Be reading: Naññattra bojjha tapasā ti bojjhanga-bhāvanā ca tapasūna ca aññattra maññicca sotthim na passāmi. Spk-pṭ lends further support to this reading by glossing bojjha with bodhito and explaining it as an ablative. The Skt version cited at Ybhūṣ 5:2 has jñanatapaso (Enomoto, CSCS, p. 8).

Spk: Even though the development of the enlightenment factors is mentioned first and restraint of the sense faculties afterwards, sense restraint should be understood first. For when this is mentioned, the fourfold purification of virtue is implied (see Vism 15,29–16,16; Ppn 1:42). Established on this, a bhikkhu undertakes the ascetic practices, here called austerity (tapasā), enters a forest, and by developing a meditation subject he develops the enlightenment factors together with insight. Then the noble path arises in him with Nibbāna as its object; the latter is what is meant by relinquishing all (sabbannisagga). [Spk-pṭ: For here everything comprised in formations is relinquished.] Thus the Blessed One turned the discourse into one on the Four Noble Truths, at the end of which the young deva was established in the fruit of stream-entry.

Spk-pṭ: Though here only his own attainment of distinction is mentioned, it should be understood that the five hundred nymphs were also established in the fruit of stream-entry; for that is said in the commentary to the Mahāsatipaṭṭhāna Sutta.

Neither Spk nor Spk-pṭ comments on the single prose line that follows the verse (in Be: idam avoca, pa, tatth' eva antaradhayati ti). Perhaps the young deva had acquired such a compelling sense of urgency that he quickly returned to the deva world to practise in accordance with the Buddha’s instructions. The Skt version has an additional verse, which reads in translation:

After a long time at last I see
A brahmin who is fully quenched,
Who has gone beyond all enmity and fear
(sarvavairabhayam),
Who has crossed over attachment to the world.

(Ybhūṣ 5:3; Enomoto, CSCS, p. 8)

169 The texts show variations between anagho, anigho, and anigho in pada a of vv. 305–7. Ee2 uses anigho throughout.

170 The verse differs from v. 1 in pada c only.

171 Yatvatakkham kho Ānanda takkaya pattabbaṃ anuppattaṃ tāṃ tayā. Lit., “Whatever can be reached by reasoning, Ānanda, that you have arrived at.” Spk: The Buddha had spoken about the visit of the young deva without disclosing his name in order to show the great might of the Elder Ānanda’s inferential intelligence.
Spk does not comment on the name of this young deva, who may be an early prototype of the Hindu god Siva.

I follow Se, which adds a terminal *ti* after the third verse and ascribes the next three verses to the Buddha. No change of speaker is indicated in Be or Ee.

Vv. 330–31 are quoted at Mil 66–67. In v. 330c I read with Be and Ee2 *sākāṭkacintīya; mantā* in *pāda d* must be the nominative of the agent noun *mantar*. In v. 331a I follow Se and Ee1 & 2, which read *panthām*, as against Be *matthām*; Mil (Be and Se) reads *nāma* (a corruption?). Spk glosses *pāda d: akkhachinno va jhāyati ti akkhachinno awajhāyati*, which suggests that *va* is not the emphatic indeclinable but a verbal prefix. Spk, however, takes the *va* in v. 332d to represent *viya*. On *maccumukha* (in v. 332c) as “the mouth of Death” rather than “the face of Death,” see Ja IV 271,7, Ja V 479,29, and Vism 233,21–22 (Ppn 8:20).

Spk: *koci* = *katthaci*. *Koci* in this sense is probably a contraction of *koaci*.

Spk: Restless (*uddhatā*): of a restless temperament because of perceiving what is unallowable and blameworthy as allowable and blameless (according to the Vinaya), and the converse. Puffed up (*unullāja*): full of hollow conceit like an erect (pithless) reed. Personally vain (*capalī*): by adorning their bowls and robes, etc. *Mukharā = mukkharā* (“mouth-rough”): of rough speech. Rambling in their talk (*vikinnatīvīca*): of uncontrolled speech, chattering away pointlessly all day long. Muddle-minded (*mutthassatīna*): with lost mindfulness, devoid of mindfulness, forgetful of whatever they have done. Without clear comprehension (*asampājāna*): without wisdom. Unconcentrated (*asamālīta*): devoid of access and absorption concentration, like a ship cast about by a fierce current. Scatter-brained (*vibbhantacittī, lit. “with wandering minds”): like foolish deer on a road. Loose in their sense faculties (*pakkāthaṅkī*: with open faculties due to lack of restraint, just as when they were laymen.

Spk: The young deva realized that his exhortation would not be effective if he approached each monk individually; and thus he approached them when they had assembled for the Uposatha day observance (see n. 513).

Spk: Through infatuation by defilements [Spk-pf: by craving], they are infatuated with the daughters-in-law, etc., in the homes of others.

In *pāda b* I read *vadamahām*, with Be, Se, and Ee2, as against Ee1 *vandamahām*. Ee1 has the former reading in the parallel v. 794b.

Spk: As dead bodies, thrown into the charnel ground, are eaten by various predators and even their relatives do not protect them or guard them, so such men are rejected, without protector, in that they do not get any instruction or advice from their preceptors and teachers. They are just like the dead.

Spk: Rohitassa posed his question about the end of the world with reference to the stellar world-sphere (cakkavīḷa-loka), but the Blessed One answered with reference to the world of formations (sārīkhaṇḍa-loka).

This stock description of the archer is also at 20:6 (II 265,27–266,2). Spk: *Dalhadhammino = dalhadhanu; possessed of a bow of the maximum size (uttamappamāne na dhanunā samanagato)*. A plural *dalhadhammino* occurs below at v. 708b. At EV I, n. to 1210, Norman proposes that this form must have been borrowed from a dialect where -nu- > -m- instead of -mn-. MW lists two Skt words meaning “with firm bows,” *dṛḍhahāranīva* and *dṛḍhahārmin*; we might assume it is the former that appears in Pali as *dalhadhamma*, the latter as *dalhadhammin*; see too n. 488. A similar development affected the homonym *dhananā (= desert); see n. 264.*

Spk glosses *loka* with *dukkhasacca* and each of the other terms by way of the other three noble truths. Thus the Buddha shows: “I do not make known these four truths in external things like grass and wood, but right here in this body composed of the four great elements.”

This pithy utterance of the Buddha, which may well be the most profound proposition in the history of human thought, is elucidated at 35:116 by the Venerable Ānanda, who explains that in the Noble One’s Discipline “the world” is “that in the world by which one is a perceiver and concever of the world,” i.e., the six sense bases. From Ānanda’s explanation we can draw out the following
implications: The world with which the Buddha’s teaching is principally concerned is “the world of experience,” and even the objective world is of interest only to the extent that it serves as the necessary external condition for experience. The world is identified with the six sense bases because the latter are the necessary internal condition for experience and thus for the presence of a world. As long as the six sense bases persist, a world will always be spread out before us as the objective range of perception and cognition. Thus one cannot reach the end of the world by travelling, for wherever one goes one inevitably brings along the six sense bases, which necessarily disclose a world extended on all sides. Nevertheless, by reversing the direction of the search it is possible to reach the end of the world. For if the world ultimately stems from the six sense bases, then by bringing an end to the sense bases it is possible to arrive at the end of the world.

Now the six sense bases are themselves conditioned, having arisen from a chain of conditions rooted in one’s own ignorance and craving (see MN III 62,4-6). Thus by removing ignorance and craving the re-arising of the six sense bases can be prevented, and therewith the manifestation of the world is terminated. This end of the world cannot be reached by travelling, but it can be arrived at by cultivating the Noble Eightfold Path. Perfect development of the path brings about the eradication of ignorance and craving, and with their removal the underlying ground is removed for the renewed emergence of the six senses, and therewith for the reappearance of a world. For a long philosophical commentary on this sutta by Nānananda, see SN-Anth 2:70-85.

183 Spk: The Buddha asked this question because he wanted to speak praise of the Elder Sāriputta. He chose to address Ānanda because the two monks were close friends and had deep admiration for each other’s virtues, and he knew Ānanda would answer in an appropriate way.

184 These words of praise are spoken by the Buddha himself of Sāriputta at MN III 25,6-10. Spk explains: Wise (pandita) designates one who possesses the four kinds of skillfulness (kosalla)—in the elements, in the sense bases, in dependent origination, and in what is possible and impossible (MN III 62,4-6).

The next series of definitions, which continues for several pages, is drawn from Patis II 190-202. Here I give only extracts: One is of great wisdom (mahāpaññā) when one has great virtue, concentration, wisdom, liberation, etc., great dwellings and meditative attainments, great development of the thirty-seven aids to enlightenment; great paths and fruits, great direct knowledges, and attainment of Nibbāna, the great ultimate goal. One is of wide wisdom (puthupaññā) when one’s knowledge occurs regarding the diverse aggregates, elements, sense bases, etc. (Apparently Patis takes Pāli puthu to be from Vedic prthak, “distinct,” but pṛthu, “wide,” is more likely the original sense.) One is of joyful wisdom (hāsapaññā) when one fulfills all the steps of training full of joy, inspiration, delight, and gladness. One is of swift wisdom (javānapaññā) when one swiftly understands all the five aggregates as impermanent, suffering, and nonself. One is of sharp wisdom (tikkhapaññā) when one quickly cuts off all defilements and realizes the four paths and fruits in one sitting. One is of penetrative wisdom (nibbādhipaññā) when, full of disgust and revulsion towards all formations, one penetrates and splits apart the mass of greed, hatred, and delusion that had not been penetrated earlier. These terms, and other types of wisdom, are enumerated at 55:62-74.

185 Spk: When the Tathāgata and the Elder Ānanda had praised the Elder Sāriputta thus, the devas in 10,000 world systems rose up and praised him with the same sixteen terms. Then the young deva Susima, who had formerly (as a human being) been a pupil of Sāriputta, decided to approach the Blessed One with his own retinue and recite the same praise of his preceptor. Spk does not say whether this Susima is identical with the protagonist of 12:70. A young deva of this name is also mentioned at 11:2 as a subordinate of Sakka.

186 Spk: Elsewhere uccavoca means: ucca = excellent (panita) + avaca = inferior (hina). But here it means diverse (nrittipari), in apposition to vannonibha. For the blue young devas in the assembly became exceptionally blue, and so
too the yellow, red, and white young devas became exceptionally yellow, red, and white. To illustrate this the four similes are given.

187 Be and Ee2 include here the phrase saradasa~ameya viddhe vigatavālāhake deve, but as this seems to be an interpolation based on the following paragraph I have followed Se and Ee1, which omit it.

188 The simile recurs at 22:102 and 45:147. Spk glosses nabhiam abhussakkamāno (as in Be) with akāsam abhilaṅghanto and says this shows the “tender time of the sun” [Spk-p: the time when it is neither too low nor too high]. The verb abhussakkati comes from the root sakk, and has no relation to the adjective sukka as Geiger supposes.

189 I read pādā d with SS thus: kālam kanikkha bhāvito sudanto. This reading is suggested by VAT, who writes: “The third word has been removed by Be and Se, no doubt in the belief that it is a Šloka pāda (failing, however, to regularize the cadence). But if one takes it as an Aupacchandasaka pāda there is no need to remove anything. Confirmation is got from Sn 516, the alteration of sa dantu to sudanto being appropriate for the different contexts.”

Spk does not offer help with the reading but explains the sense: “He awaits the time of his parinibbāna. For the arahant does not delight in death or yearn for life; he yearns for the time like a worker standing awaiting his day’s wage.” Spk then quotes Th 1003, which may account for the replacement of bhāvito by bhātiko in Ee1. To obtain a Šloka line, Ee2 retains bhāvito but deletes sudanto.

190 Spk: “These young devas were proponents of kamma; therefore they performed meritorious deeds and were reborn in heaven. Thinking that they had been reborn there on account of their confidence in their respective teachers, they came to the Buddha in order to recite verses in praise of those teachers.” Both Pūraṇa Kassapa and Makkhali Gosāla advocated doctrines that were opposed to the Buddhist teaching on kamma; their teachings are classified among the views that normally lead to a bad rebirth.

The verse is a concise statement of Pūraṇa Kassapa’s doctrine of nonaction (akiriya-vāda), for which see DN I 52.22–53.4 and 24:6 (in the latter source no ascription of the view to a teacher is made). A detailed account of the teachings of the six “heretical teachers” (of whom four are mentioned here and all six just below at 3:1) can be found in the Sāmañña Sutta, DN No. 2; for a translation with commentary, see Bodhi, The Discourse on the Fruits of Recluseship, esp. pp. 6–9, 19–26, 69–86. Spk paraphrases: “In declaring that there is no result of evil or merit, he taught to beings what is trustworthy as the foundation, the support; therefore he deserves esteem, veneration, worship.”

192 Makkhali Gosāla was the founder and leader of the sect of ascetics known as the Ājivikas. For his doctrine of noncausality (ahetukavāda), also called “purification by wan-

193 The verse alludes to Makkhali’s style of ascetic practice but, strangely, makes no mention of his doctrines. Spk explains his austerity (tapa) as bodily mortification and his scrupulousness (jiguccha) as the loathing of evil [Spk-p: the undertaking of the vow of nudity, etc., in the belief that this is the way to eliminate evil]. This explanation shows that Spk regards tapojiguccha here as a collective compound, “austerity and scrupulousness,” and so I have rendered it. Sv III 834.37, however, commenting on DN III 40.13–52.22 (where the Buddha gives a long disquisition on how tapojiguccha is imperfect and perfect (apersippana, parippana), explains the compound as a tap-purisa meaning “scrupulousness by austerity”: Tapojiguccha ti viriyena pāpa[jiguccha pāpa[vijajjā, “Austerity-scrupulousness: scrupulousness in regard to evil, the avoidance of evil, by means of energy.” Tapassi and jéguccha (the corresponding nouns of personal reference) are used to designate separate factors of the Bodhisatta’s “fourfold holy life” practised before his enlightenment at MN I 77.23–27 and 78.32–36. See too Basham, pp. 109–15, for a description of Ājivika asceticism.

194 Nigantā Nātaputta is identical with Mahāvira, the historical progenitor of Jainism. His discipline of restraint by the
four controls (cātuṣṭāyaṇamsāvāna) is described at DN I 57,25-27 and MN I 377,1-2. At MLDB, p. 482, the formula is translated: "(he is) curbed by all curbs, clamped by all curbs, cleansed by all curbs, and claimed by all curbs." It is questionable whether either the text or its commentary (Sv I 168-69, Ps III 58-59) represents a genuine Jaina tradition.

195 Pakudhaka Kātiyāna is an alternative spelling of Pakudha Kaccayana, whose doctrine of the seven bodies (sattakāya) is described at DN I 56,21-57,34 and at 248. Spk says that the statement that "they were not far from superior men" means, in effect, that they were superior men (sappurisa), i.e., ariyans or noble ones.

196 In pāda a, Be and Se read sahacaritena; Ee1 reads sahāraṇena, corrected in Ee2 to sahāravena, "along with (his) howling." Spk-pt supports this: "By merely making a howl along with the roar of the lion; that is, the jackal (is not the lion's equal) merely by making a jackal's howl at the same time that the lion makes its lion's roar." The jackal and the lion form a classical pair of opposites in ancient Indian literature; see Ja Nos. 143 and 335, where a jackal does himself to death trying to emulate the lion's prowess in hunting, and especially Ja No. 172, where a jackal shames a group of young lions to silence by trying to imitate their roar.

197 Spk: Māra thought, "He has spoken dispraise of the other teachers. I will make him speak praise of them through his own mouth."

198 Namuci is a name of Māra, which Spk-pt (to 4:1) explains as meaning "he does not free" (na muci); vattadukkhat aparimuttapaccayattā namuci; "He is called Namuci because he does not let one get free from the suffering of the round." Spk paraphrases the Buddha's remark: "Just as a fisherman throws out bait at the end of a hook for the purpose of catching fish, so, by praising these forms, you throw them out in order to catch living beings." See 35:230.

3. Kosalasamyutta

199 King Pasenadi was to become one of the Buddha's most devoted lay followers, though the texts never say that he attained any of the stages of sanctity. This sutta, it seems, records his first personal encounter with the Buddha. His cordial (as distinct from reverential) manner of greeting the Blessed One indicates that he has not yet acknowledged the Buddha as his master.

200 These are the six sectarian teachers (cha sattathā) or "ford makers" (titthakāra), of whom four are mentioned in 2:30. Of the two not mentioned above, Saṇjaya Belaṭṭhiputta was a sceptic (DN I 58,23-59,7) and Ajita Kesakambali a materialist (DN I 55,15-56,31).

201 Spk: Na uññātabbā = na avajñātabbā; na paribhotabbā = na paribhavatabbā. Spk distinguishes between "to despise" and "to disparage" with respect to each of the four things mentioned by the Buddha. For example: One despises a young prince if, when one meets him, one does not yield way or remove one's cloak or rise up from one's seat, etc. One disparages him if one says such things as, "This prince has a big neck (Se: big ears) and a big belly. How will he be able to exercise rulership?"

202 Uccavacchehi vannehi. This line reflects the belief, widespread in Indian mythology, that serpents can change their appearance at will. As Spk testifies: "A serpent glides along in whatever form it finds prey, even in the form of a squirrel." See Vin I 86-87, where a nāga serpent assumes the form of a young man in order to receive ordination as a monk.

203 The grim consequences of despising and disparaging a virtuous bhikkhu do not come to pass because he harbours vindictive intentions, but as natural fruits of the offensive deeds. Spk explains that a bhikkhu who retaliates when provoked is incapable of harming anyone with "(his virtue's) fire" (tejasā); the transgressor is burned only when the bhikkhu bears up patiently. In this respect the bhikkhu contrasts with the archetypal Indian figure of the malign holy man who deliberately inflicts a curse on his enemies (see below 11:10).

204 Tacasāraṇa va sam phalam. Spk: As its own fruit injures, destroys, the bamboo or reed, so do they injure, destroy, him.

The reed family is called tacasāra because its bark is hard
like heartwood. Sam here is the reflexive pronominal adjective, glossed attano. See EV I, n. to 659, EV II, n. to 136, and n. 657 below. Compare the present verse with v. 597.

205 Attī nu kho bhante jātassa aṇātra jārāmarana. Spk: He asks, "Is there anyone who is free from aging and death?"

206 When speaking of the arahant, the Buddha does not describe his destiny as viewed from the outside, i.e., as aging and death, but in terms of the arahant’s own experience, as a mere breaking up and discarding of the body.

207 Santo have sabbhi pavedayanti. Spk offers three interpretations, of which only the first, which I follow, sounds plausible: "The good, together with the good, declare: 'The Dhamma of the good does not decay.' The Dhamma of the good is Nibbāna; since that does not decay they call it unaging, deathless." The verse = Dhp 151, on which Dhp-a 111 123,~-5 comments: "The ninefold Dhamma of the good—of the Buddhas, etc.—does not decay, does not undergo destruction. So the good—the Buddhas, etc.—proclaim this, declare it, along with the good, with the wise." The ninefold supramundane Dhamma is the four paths, their fruits, and Nibbāna. Brough argues that sabbhi here must be understood to bear the sense of a dative, and he takes the point to be that "the doctrine does not wear out 'because good men teach it to other good men,' their disciples and successors" (p. 228, n. 160). I do not find his interpretation convincing, for the Dhamma—as-teaching must certainly decay, and only the supramundane Dhamma remains immune to aging and death.

208 “The End-maker” (antaka), in pada a, is a personification of death; elsewhere (e.g., at v. 448) the word refers expressly to Māra.

209 Spk resolves pacchāsam, in pada c, into pacchā tesam. Sam is from esam, a genitive plural form of the third person pronoun; see Geiger, Pāli Grammar, §108.1. In pada f, hissa = hi ssa < Skt hi sma. See EV I, nn. to 225, 705.

210 Be: atṭakaranā; Se and Ee1 & 2: attthakaraṇa. See CPD, s.v. atṭa, for hypotheses concerning the derivation. Spk-pt explains attakaranā as vinicchayaṭṭhāna, a place for making judgements (regarding litigation).

211 Spk: One day, when the king was sitting in the judgement hall, he saw his ministers accepting bribes and deciding cases in favour of their benefactors. He thought, "When they do such things right in front of me, the sovereign, what won’t they do behind my back? Now it is General Viḍūḍabhā who will be known through his own reign. Why should I sit in the same place with these bribe-eating liars?" The exact purport of this last sentence is obscure, and neither Spk nor Spk-pt sheds much light on it. Bhadramukha, "Good Face," is a term of affection (see MN II 53,27, 210,11 foll.; Ja II 261,14; Vism 92,21), which according to Spk and Spk-pt here refers to Viḍūḍabhā, the king’s son and commander-in-chief. However, the prologue to Ja No. 465 (Ja IV 148–50) relates that King Pasenadi’s earlier commander-in-chief was a warrior named Bandhula, who assumed the role of judge when he learned that the official judges had become corrupt. Thus, despite the gloss, it is possible the king here uses the term with reference to Bandhula rather than his son.

212 Mallikā had been a poor flower girl whom King Pasenadi met by chance after a military defeat. He fell in love with her, married her, and appointed her his chief queen (see prologue to Ja No. 415).

Spk: The king had asked her this question expecting her to say, “You are dearer to me than myself,” and then to ask him the same question, to which he would have given the same reply, so that they would have strengthened their mutual love. But Mallikā, being wise and learned, answered with complete honesty (sarasen’ eva) and the king too had to reply in the same way. The translation of attā as soul at KS 1:101 is misleading, despite the attempt at justification in the accompanying footnote. The sutta (inclusive of the verse) is at Ud 47, with the verse described as an “inspired utterance” (udāna).

The conversation between King Pasenadi and Mallikā is strikingly reminiscent of the discussion between the sage Yājñavalkya and his wife Maitreyī recorded at Bhadrānyaka Upanisad II.4.5 (also at IV.5.6): “Verily, a husband is not dear, that you may love the husband; but that you may love the Self, therefore a husband is dear.
Verily, a wife is not dear, that you may love the wife; but that you may love the Self, therefore a wife is dear” (Muller, The Upanishads, 2:109-10, 182-83). It is conceivable that the Buddhist conversation is modelled after the Upaniṣad but with a different message. Whereas Yājñavalkya affirms a transcendent Self—the Ātman—which is “to be seen, to be heard, to be perceived, to be marked,” the Buddha extracts an ethical maxim: since one loves oneself above all others, one should realize the same is true of others and treat them with kindness and respect.

213 Spk relates the background story, also found (in greater detail) at Dhp-a II 1–12; see BL 2:100-7 and Ja No. 314. In brief: The king had become infatuated with a married woman and planned to have her husband killed so that he could take his wife. One night, unable to sleep, he heard eerie cries of inexplicable origin. The next day, when he anxiously asked his brahmin chaplain to explain the meaning, the priest told him that the voices portended his imminent death, which he could avert only by performing a great sacrifice. When the king later inquired from the Buddha about the voices, the Buddha told him these were the cries of adulterers boiling in a cauldron in the great hell.

214 The sacrifices are also referred to at It 21/12-17, and their origin related at Sn 299–305. Spk explains that in the times of the ancient kings the first four sacrifices were actually the four bases of beneficence (sangahavatthu)—giving, pleasant speech, beneficent conduct, and equality of treatment—by means of which the kings conferred benefits on the world. But during the time of King Okkāka the brahmīns reinterpreted the bases of beneficence (which they augmented to five) as bloody sacrifices involving slaughter and violence.

In pāda c, I include mahāyānā, found in Se and Ee2 but absent from Be and Ee1. Spk explains mahārāmbhā as mahākicca mahākaraniyā, “great activities, great duties,” which Spk-pṭ clarifies: bahupasughatītakamā, “the action of slaughtering many animals.”

215 Yajanti anukulam sadā. Spk-pṭ explains anukulam as kulānugatam, “what has come down in the family (as family tradition).” Spk: The regular meal offering that was started by people earlier—this the people give in uninterrupted succession through the generations.

216 Spk relates, as the background story, an abridged version of the prologue to Ja No. 92. The verses appear, however, also at Dhp 345–46, the commentarial background story to which states merely that the king had ordered the criminals brought before him to be bound with fetters, ropes, and chains. See Dhp-a IV 53–55; BL 3:223–24. The same story is in the prologue to Ja No. 201.

217 Spk: It is degrading (ohārīnā) because it drags one down to the four realms of misery; supple (sīthilā), because unlike iron bonds it does not constrict one’s physical movement but holds one in bondage wherever one goes; hard to escape (dappamunārico), because one cannot break free from it except by supramundane knowledge.

218 The sutta is also at Ud 64–66, but with a different verse attached. The Eastern Park is the monastery built by Visākhā, the Buddha’s chief female patron, who was called “Mother” by her father-in-law Migāra because she skilfully led him to the Dhamma.

219 The jatilas were matted hair ascetics; the niganṭhas, the Jains, followers of Nātaputta.

220 All eds. of SN read this sentence as a declarative (ye te bhante loke arahanto), but Ud 65,22-23 (Ee) reads it as an interrogative (ye nu keci kho bhante loke arahanto).

221 This condensed fourfold statement is expanded upon at AN II 187–90.

222 Ete bhante mama purissā carā (Se: cará) ocarakā janapado ocaritvam ocaritvā agacchanti. Some SS read corā (= thieves) in place of carā, and the same v.l. appears in many eds. of Ud. Ud-a 333,18-24, commenting on the passage, explains why the king’s spies can be considered thieves, which indicates that even Dhammapāla had accepted the Ud reading corā. Spk, however, treats ocarakā and carā as synonyms, glossing both as heṭṭhacarakā, “undercover agents,” those who move below the surface (for the purpose of gathering intelligence). Spk-pṭ says: “The expression ‘undercover agents’—which is what is meant by carā—refers to those who enter amidst (other groups) in order to investigate the secrets of others.”
at Dhp-a I 193,1, Ja II 404,9-18, and Ja VI 469,12, in contexts where it can only mean spies.

223 Be and Eel & 2 read os̱p̱paṭijissami, Se oy̱y̱iyissami. Texts of Ud and Ud-a record still more vv.II., even up to nine; see Masefield, *The Udāna Commentary*, 2:918, n. 195. Neither Spk nor Spk-pf offers any help. Ud-a 333,25 glosses paṭi-paṭijissāmi karissāmi, “I will enter upon it, I will act,” which seems a learned way of admitting uncertainty. If we accept Norman’s reasonable suggestion (at EV I, n. to 119) that we should recognize in Pāli a verb oseti, “to deposit” (< Skt “avas’rayati), osapeti can then be understood as the causative form of this verb (< Skt *avairriyati, as pointed out by Norman in the same note). Here it is the first person future used metaphorically to mean “I will make them deposit the information with me.” See too n. 542 and n. 657. Its absolutive, osapetva, occurs at Spk III 92,2, meaning “having put away.”

224 Spk does not identify the other four kings. The fact that they are designated rājā does not necessarily imply they were rulers of independent states on a par with Pasenadi, though the mutual use of the address mārīsa suggests they enjoyed parity of status with him.

225 The Pāli uses the plural ekacce with each assertion, but it is evident from the context that each assertion was made by only one king.

226 Manāpapariyantam kho̱ha̱m mahārāja pañcasu kāmaṇgūnesu aggan ti vadāmi. My rendering expands slightly on the compressed Pāli idiom. Spk glosses manāpapariyantam by manāpapiṭhattim manāpakoṭikam. Spk-pf: Whatever a person cherishes, being in his view the chief, is presented by him as the culmination, as the ultimate.

227 Paṭibhāti maṃ bhāgaṇo, paṭibhāti maṃ sugata. The same verb paṭibhāti is used by both the interlocutor and the Buddha (by the latter, as the imperative paṭibhātu), but I have varied the rendering slightly in each case as befits the speaker’s situation. This type of exchange occurs repeatedly at 8:5-11 below; 8:8 (I 193,3-4), which contrasts thānaso paṭibhanti with pubbe parivatikkata, “premeditated,” indicates the exact nuance of the verb in such a context; see too n. 143. The lay follower Candanaṅgalika is not met elsewhere in the canon. Apparently he had been inspired because he had seen how the Buddha’s glory surpassed that of the five kings.

228 Spk: Kokanada is a synonym for the red lotus (paduma). The Buddha is called Angirāse because rays issue from his body (arīgata rasiṇī nīkkhamantti). A parallel including the verse is at AN III 239-40. See too Vism 388,1-4 (Ibp 12:60) and Dhp-a I 244 (BL 1:302), and cp. v. 752.

On Angirāsa Malalasekera remarks (DPPN 1:20): “It is, however, well known that, according to Vedic tradition, the Gautamas belong to the Angirāsa tribe; the word, as applied to the Buddha, therefore is probably a patronymic.”

229 Be: donapakakuraṇ; Se and Eel: donapakasudam; Ee2: donapakam sudam. Spk: He ate rice cooked from a dona of rice grains along with suitable soups and curries.

The dona is a measure of volume, perhaps a “bucket,” obviously far more than the capacity of an ordinary person’s stomach.

230 The kahdpana was the standard currency unit of the period. See Singh, *Life in North-Eastern India*, pp. 255-57.

231 Spk says that the nālika, which I render pint-pot (after Burlingame), is the proper portion for a man; I could not find any source specifying the relation between dona and nālika. Spk explains that the Buddha had instructed Sudassana to recite the verse, not when the king began his meal, but when he approached the end. In this way each day the king gradually left aside the last portion of food until he reached the proper measure.

A more elaborate version of the story is at Dhp-a III 264-66, where it serves as the background to Dhp 325; see BL 3:76-77. In this version the king’s advisor is Prince Uttara rather than the brahmin youth Sudassana.

232 Spk: The good pertaining to the present life was the slimming of the body; the good pertaining to the future was virtue (sīla), one aspect of which is moderation in eating. See 3:17 below.

233 Ajātasattu was Pasenadi’s nephew, son of his sister and King Bimbisāra, ruler of Magadha. While still a prince Ajātasattu was incited by Devadatta to usurp the throne
and have his father executed; soon afterwards his mother died of grief. War broke out when Pasenadi and Ajatasattu both laid claim to the prosperous village of Kasi, situated between the two kingdoms, which Pasenadi’s father, King Mahakosala, had given to his daughter when she married Bimbisara (see prologue to Ja No. 239). The four divisions of the army are elephant troops, cavalry, chariot troops, and infantry, enumerated in the next sutta.

Spk explains the epithet Vedehiputta: “Vedehi means wise; he was so called because he was the son of a wise woman.” This is almost certainly a fabrication. Videha was a country in north India, and the epithet suggests his ancestry was from that land. Since Ajatasattu’s mother was from Kosala, Geiger surmises that it must have been his maternal grandmother who came from Videha (GermTr, p. 131, n. 3). See too II, n. 288.

234 Spk says Ajatasattu has evil friends such as Devadatta, Pasenadi has good friends such as Sāriputta. Pāpamitta and kalipanna are bahubhihi compounds meaning respectively “one with an evil friend” and “one with a good friend.” They do not mean, as C.Rh.D translates at KS 1:112, “a friend of that which is wicked” and “a friend of that which is righteous”; nor do they mean “a friend of evil people” and “a friend of good people” (though this is entailed). The rare word ajjata (as in Se and Eel; Be has normalized the difficult reading to ajj’ eva) seems to mean “for today, for this day,” with the implication that the situation will soon change.

235 Spk: Jayam veraṃ pusaavati ti jinanto veraṃ pusaavati, veripug-galāṃ labhati; “The victorious one breeds enmity: one conquering breeds enmity, begets an inimical person.” Spk thus interprets jayam in pada a as a nominative present participle functioning as subject. At EV II, n. to 26, Norman suggests it might be a namul absolutive, i.e., a rare type of absolutive formed from the -am termination (see too EV I, n. to 22). While at v. 407f we do find jayam as a participle, the word also occurs as a neuter nominative at v. 619c, and thus there should be no reason not to interpret it in the same way here. See the discussion in Brough, Gāndhāri Dharmapada, pp. 238–39, n. to 180.

236 I read pada d with Be and Se: so vilutto viluppatti, as against Eel & vilumpati. Spk glosses the line, in its occurrence at v. 407f, with a passive verb: so vilumpako vilumpiyati. To preserve the logic of the verse it is really necessary to accept the passive verb and to understand the passive past participle as active in sense. The BHS version at Uv 9:9 is more intelligible, with an agent noun in place of the past participle: so vilopī viluppyate.

237 Spk glosses kammapiivaṭṭena: “By the maturation of kamma, when the kamma of plundering yields its result.” Spk-pt adds: “The kamma which has vanished matures when it gains an opportunity (to ripen) by meeting a condition (conducive to its ripening).”

238 Spk: He was displeased thinking, “I elevated Queen Mallikā from a poor family to the rank of queen. If she had given birth to a son she would have won great honour, but now she has lost that opportunity.”

This daughter was almost certainly the Princess Vajiri (see MN II 110,10–18), who was later married to King Ajatasattu of Magadha after the two kings were reconciled. Prince Vidūḍabhā, the heir to the throne, was begotten from another wife of Pasenadi, Vāsabhā-khattiyā, a Sākyan lady of mixed descent who was passed off to Pasenadi as a pure-bred Sākyan princess. Vidūḍabhā later usurped the throne and left his father to die in exile. When he learned that the Sākyans had deceived his father he massacred them and almost decimated the entire Sākyan clan.

239 In pada b, I follow Eel & 2 in reading posa, “than a man,” though Be and Se, as well as Spk, read posi, which Spk glosses as the imperative posehi, “nourish (her).” Spk sees the comparison with a son implicit in seyyri: “Even a woman may be better than a dull, stupid son.” In pada d, sassudāsā literally means “having (her) mother-in-law as a deva”; Spk adds father-in-law in the gloss.

240 In pada b, it is uncertain from the text whether disampati is nominative or vocative, but I follow Spk, which glosses it with the vocative disājethaka. With Be, Se, and Ee2, I read pada c as tādisa subhagiyā putto and comply with Spk by translating tādisa as if it were a truncated genitive qualifying the woman. Ee1 reads tādiso in apposition to putto.
I. The Book with Verses (Sagadthaugga)

241 Spk explains appamada as karápaka-appamāda, “activating diligence,” which Spk-pt says is diligence that motivates one to engage in the three bases of meritorious deeds (giving, virtue, and meditation). Spk: Diligence, though mundane, is still the chief even among the exalted and supramundane states (i.e., the jhānas, paths, and fruits) because it is the cause for their attainment.

242 In pāda e, atthābhīsamaya is glossed by Spk with atthapafiḥīsamaya. The couplet is often quoted by the commentaries, when commenting on the ekāṃ samayāṃ formula, to illustrate samaya as meaning pātīlābha. I have tried to avoid the tautology of translating dhīro pandito ti vuccati “the wise one is called a person of wisdom” by rendering dhīra with its homonym, “steadfast”; see n. 72.

243 Spk: Although the Dhamma is well expounded for all, just as medicine is effective only for one who takes it so the Dhamma fulfils its purpose only for a compliant and faithful person having good friends, not for the other type.

244 The incident reported here, including the discourse on good friendship, is related at 452. The later version, however, does not include the line “beings subject to illness are freed from illness” (vyādhipānāhā satī vyādhipānā parimuccanti), found at I 88,23. Explanatory notes to the embedded discourse will be found below V, nn. 5–7.

245 The seṭṭhi were the wealthy money lenders in the large towns and cities of northern India. Originally guild masters, in time they came to function as private bankers and often played decisive roles in political affairs. Anātha-piṇḍika was said to be a seṭṭhi. See Singh, Life in North-Eastern India, pp. 249–51.

246 A lakh is a hundred thousand. Spk explains kanṭājaka as rice with the red powder from the husk (sakundakaṭṭhātta); tipakkhavasana, as a garment made by sewing together three pieces of cloth.

247 A paccekabuddha is one who attains enlightenment independently of a perfectly enlightened Buddha (sammā sam-buddha), but unlike a perfectly enlightened Buddha does not establish a sāsana, a religious “dispensation.” They are said to arise only at times when a Buddha’s dispensation does not exist in the world. The story is elaborated in Spk and at Dhp-a IV 77–78; see BL 3:240. A version at Ja No. 390 does not mention the murder of the nephew or the rebirth in hell. A partly parallel story of abuse towards the paccekabuddha Tagarasikhī is related at Ud 50,14–19.

248 See n. 93.

249 The sutta without the similes and verses is at AN I 85–86; see too Pp 51,21–52,23. Spk: One is in darkness (tamo) because one is conjoined with darkness by being reborn in a low family, and one is heading towards darkness (tamoparīyāna) because one is approaching the darkness of hell. One is in light (joti) because one is conjoined with light by being reborn in a high family, and one is heading towards light (jotiparīyāna) because one is approaching the light of a heavenly rebirth.

250 The caṇḍālas were the most despised of the outcasts; see Singh, Life in North-Eastern India, pp. 16–20. Spk glosses venakulā as vilivakuraṇā, family of basket weavers; the two occupations are listed separately at Mil 331. Rathakārakula is glossed as cammahrakula, family of leather workers [Spk-pt: because the straps of carts are made of leather]; and pukkusakula as pupphachaddakakula, family of those who throw away wilted flowers. Perhaps the latter more generally included all sweepers and refuse removers.

251 Lit., “If by means of the elephant-gem I could have it, ‘Let my grandmother not die,’ I would have given away the elephant-gem, (thinking), ‘Let my grandmother not die.’”

Spk: When his mother died his grandmother filled her place in bringing him up; hence he had such strong affection for her. The elephant-gem was an elephant worth 100,000 caṅkāna, decked with ornaments worth the same amount. The same explanation applies to the horse-gem and the prize village.

252 Cp. with 3:2. The verses are identical.

253 Kattha nu kho bhante dānam dābabbaṁ. I have translated in accordance with the Pāli idiom, though in English we would normally say, “To whom should a gift be given?”

Spk relates the background story: When the Buddha began his ministry, great gains and honour accrued to him and the Bhikkhu Saṅgha, and thus the fortunes of the rival...
sects declined. The rival teachers, intent on besmirching his reputation, told the householders that the ascetic Gotama was proclaiming that gifts should be given only to him and his disciples, not to other teachers and their disciples. When the king heard this he realized it was a malicious falsehood, and to convince the multitude of this he assembled the entire populace on a festival day and questioned the Buddha about the matter before the whole assembly.

254 Spk paraphrases: “One should give to whichever person one’s mind has confidence in.” When the Buddha spoke thus, the king announced to the crowd: “With one statement the sectarian teachers have been crushed.” To clear up the ambiguity he next asked: “Lord, the mind may have confidence in anyone—in the Jains, the naked ascetics, the wanderers, etc.—but where does a gift produce great fruit?” What underlies the question is a basic premise of Indian ascetic spirituality, namely, that gifts given to renunciants generate “merit” (puñña), which in turn yields fruits (phala)—mundane and spiritual benefits—in proportion to the spiritual purity of the recipients. The mechanism that governs the relationship between giving and its fruits is the law of kamma. For a full disquisition on giving and its rewards, see MN No. 142.

255 The five factors abandoned are the five hindrances (pañca nivarana); the five factors possessed are the five aggregates of one beyond training (pañca asekha khandhā), the asekha being the arahant.

256 Spk equates patience (khanti) with forbearance (adhibasana) and gentleness (sorāca) with arahantship [Spk-pf: because only the arahant is exclusively gentle (sorata)]. Dhs §1342 defines sorāca as nontransgression by body, speech, and mind, and as complete restraint by virtue; but see n. 462.

257 Spk says that Pasenadi arrived after he had just finished impaling a band of criminals that he had arrested when they tried to ambush him and usurp the kingdom. The Buddha thought, “If I reprimand him for such a terrible deed, he will feel too dismayed to associate closely with me. Instead I will instruct him by an indirect method.” I agree with C.Rh.D that the story does not fit well, and I would add that it even detracts from the solemn dignity of the Buddha’s discourse.

258 Spk explains dhāmacariyā as the ten wholesome dignity courses of kamma and says that samacariyā, righteous conduct, means the same.

259 Natthi gati natthi visaya adhivattamāne jāramana. Spk glosses gati (= place of motion, “room”) as nipphatti, success [Spk-pf: “The point is that there is no success to be achieved by battle”]; visaya (“scope”), as okāsa, opportunity, or samatthabhāva, capability; “for it is not possible to ward off aging and death by these battles.”

4. Mārasamutta

260 Spk assigns this sutta to the first week after the Buddha’s enlightenment.

261 I translate the last sentence in accordance with the reading of Se and Eel & 2: sādhu tīto sato bodhiṁ samajjhagam. Be reads: sādhu vatamhi mutto bodhiṁ samajjhagam. By gruelling asceticism (dukkaraṇa) the Buddha refers to the rigorous austerities he practised for six years before he discovered the “middle way” to enlightenment.

262 There is a delicate irony here in Māra the Tempter, usually the suave proponent of sensual indulgence, now recommending strict asceticism. This confirms the old maxim that the extremes are actually closer to each other than either is to the mean. I read pādā d with Se and Ee1 as suddhimaggam aparaddho as against Be and Ee2 suddhimagga aparaddho.

263 I read with Be and Se amaram tapaṇa, as against Ee1 & 2 aparām tapaṇ. The expression, a split compound, occurs also at Th 219d. See CPD, s.v. amaratapa. Spk: Low austerity practised for the sake of immortality (amarabhavaṁkatam lukuṭhapam); that is, devotion to self-mortification (attaikalamathanuyogo). Spk-pf: For the most part one is devoted to the practice of bodily mortification for the sake of immortality, and when that is pursued by those who accept kamma it may be for the sake of becoming a deva (believed to be immortal). See too Sn 249d.

264 Piyaṁṭṭaṁ va dhammanti. Spk: Araṭṭhe thale piyaṁṭṭaṁ viya;
“like oars and rudder on high forest ground.” Spk-pt: Dhamman vucci vi vanu; so idha dhamman ti vuttaṃ. Dhammani vanupadesa ti atho; “It is sand that is called ‘dhamman’; that is what is meant here by ‘dhammarp.’ The meaning is: in a sandy place.” PED lists dhammani but does not explain the derivation; but see MW, s.v. dhanwan, where the meanings given include dry soil, shore, desert.

Spk: “This is meant: If a ship were placed on high ground, and were loaded with merchandise, and the crew would board it, take hold of the oars and rudder, and pull and push with all their might, for all their effort they would not be able to advance the ship even one or two inches; the effort would be useless, futile. So, having known austerities thus, I rejected them as futile.”

Virtue, concentration, and wisdom are the three divisions of the Noble Eightfold Path: virtue (silà) includes right speech, action, and livelihood; concentration (samanādhi), right effort, mindfulness, and concentration; and wisdom (paññā), right view and right intention. Miira is called the End-maker (antaka) because he binds beings to death.

Devo ca ekam ekam phusāyati. I understand this idiom (which recurs at 6:13 and 7:22) to mean that rain was falling drop by drop, not that it was falling continuously (the meaning ascribed to it by CPD). It would hardly seem sensible for the Buddha to sit out in the open if rain was falling heavily.

Spk: He was sitting there reviewing his practice of striving in order to provide a model for clansmen in the future, who would strive in emulation of the Teacher.

In pada a we should read with Be, Se, and Ee2 samsarām rather than Ee1 samsarām. The “long course” (digāha addhānāṃ) is sāṃsāra. Spk: It is said that there is no form that Māra had not previously assumed in order to frighten the Blessed One.

Na te mārassa paddhagū. The last word is read here as in Ee2 and Sn 1095. Be and Se have buddhagū, Ee1 paccagū. PED conjectures that paddhagū may represent Skt *pradhāvaga, “those who accompany one on a journey,” that is, one’s servants. Spk glosses: “They do not become your disciples, pupils, apprentices” (buddhacarā sissā antevasīkā na honti). The word buddhacara [Spk-pt: paññadhacariya] occurs at v. 578a.

This discourse is also at Vin I 22,24-36, set soon after the Buddha’s first rains residence at the Deer Park in Isipatana. The Buddha had already sent out his first sixty arahant disciples to spread the Dhamma. The present admonition, it seems, is addressed to the newly ordained bhikkhus who had come to the Buddha in response to the missionary work of the first disciples.

Spk: Careful attention (yoniso manasikāra) is attention that is the right means (upāyamanaskāra). Careful right striving (yoniso samappadhāna) is energy that is the right means, energy that is the causal basis (upāyaviriya kāraṇaviriya). Unsurpassed liberation (anuttaravimutti) is liberation of the fruit of arahantship. On the role of careful attention, see 46:51. Right striving is the fourfold right effort; see 45:8, 49:1.

Spk: Māra approached and spoke, thinking: “He won’t be satisfied that he himself put forth energy and attained arahantship. Now he is eager to get others to attain it. Let me stop him!”

Spk: Māra’s snare (mārapāsa) is the snare of the defilements, that is, the celestial and human cords of sensual pleasure.

This is the Buddha’s famous injunction to his first sixty arahant disciples to go forth and spread the Dhamma. The passage also occurs at Vin I 20,36-21,16, in correct temporal sequence, preceding 4:4. Vv. 476–77 follow immediately, though here they are separated and assigned to an encounter in Sāvatthī. A BHS parallel, including the verses, is at Mvu III 415–16; see Jones, 3:416–17.

Spk explains the threefold goodness of the Dhamma in various ways pertaining both to practice and doctrine. For example, virtue is the beginning; serenity, insight, and the path are the middle; the fruits and Nibbāna are the end; or the opening of a sutta is good, and so too the middle portion and the conclusion. When the Buddha went to Uruvelā he converted the thousand jātīla ascetics, which culminated in the Fire Sermon (35:28).

Spk: Māra approached and spoke, thinking: “Like one directing a great war, the ascetic Gotama enjoins the sixty
men to teach the Dhamma. I am not pleased even if one should teach, let alone sixty. Let me stop him!"

275 I follow Spk in dividing seyya and so and in taking seyya to be dative in sense (Spk = seyyattthāya), and so a pronoun used in apposition to muni (Spk: so buddhamuni). I also follow Spk in taking seyya to mean "lodging," though both C.Rh.D and Geiger interpret it as well-being. Spk explains rossajja careyya tattha so thus: "He should live having relinquished—that is, having abandoned—desire for and attachment to his individual existence (i.e., his body and life)."

276 Spk: Upadhi here is khandhipadhi, "acquisitions as the aggregates"; see n. 21. In the last line the change of the subject from the singular to the plural is in the text.

277 Be, Se, and Ee2 read dubbhago; Eel dubbhayo (which may be a misprint); SS dubbhato. Spk: Like one dead and unconscious (mato viya visaAAi viya ca). Spk-pf: A wretch is one who is luckless, whose fortune has been broken; he is similar to the dead and the unconscious.

278 Spk: Craving is said to be entangling (jālini) because it spreads net-like over the three realms of existence. It is called binding (visattika) because it latches on to sense objects such as forms. It leads anywhere [Spk-pf: within the three realms of existence]. The acquisitions that are all destroyed are the aggregates, defilements, volitional formations, and cords of sensual pleasure (see n. 21). Why should this concern you, Mūra?: "Mūra, why do you go about finding fault with this and that like small flies unable to settle on hot porridge?"

This sutta might be compared with 4:13 and 9:2, which have a similar theme. I have translated Buddha here as "Awakened One" to highlight the contrast with sleep, but it is uncertain whether such a tension of ideas was intended in the original. On the description of craving as "entangling and binding," see AN II 211–13.

279 Spk paraphrases: "The good man should live like a baby who, after drinking milk, might lie down on a blanket and fall asleep, unconcerned whether life is long or short."

280 The point may be that as the felly revolves around the stable hub, so the changing forms of life revolve around the stable soul or life-principle. The verse seems to be alluding to a simile in the Bṛhadāranyaka Upaniṣad II.5.15: "And as all spokes are contained in the axle and in the felly of a wheel, all beings, and all those selves (of the earth, water, etc.), are contained in that Self" (Muller, The Upaniṣads, 2:116). See too Chāṇḍogya Upaniṣad VII.15.1 (The Upaniṣads, 1:120).

281 Vicakkhu-kammāya, lit. "for making eyeless." Spk: Out of a desire to destroy the wisdom-eye of the people in the assembly. He is unable to destroy the Buddha's wisdom-eye, but he could do so for the people in the assembly by manifesting a frightening sight or noise.

282 Spk: In the assemblies: in the eight assemblies (see MN I 72,18–20). Endowed with the powers: endowed with the ten powers of a Tathāgata (see MN I 69–71). At MN I 69,3144, the Buddha says that, endowed with the ten Tathāgata powers, he roars his lion's roar in the assemblies.

284 Spk paraphrases kāveyyamatto in pāda a thus: "Do you lie down thinking up a poem like a poet, who lies down intoxicated with the composing of poetry?" The expression recurs at v. 753a. Sampacuṭu, glossed by bahuvo, is at AN II 59,12 and 61,10, also in apposition to attāhā.

Muhum muhum, in pada b, is not in PED, and Spk and Spk-pf are silent, but see MW, s.v. mhuhur. The expression occurs at Th 125d, glossed by Th-a II 7,13–14 as abhikkhanam, and at Th 1129b, glossed by Th-a III 158,8–9 as abhinnhato. Both glosses mean "often," but here it seems the more literal sense of "moment by moment" or "constantly" is implied. The dart (salla) is elsewhere identified with craving; see vv. 214c, 737c. At 35:90 (IV 64,33–34) it is said that the dart is the state of being stirred (ejā sallam), ejā being a synonym for tanhā; and the Tathāgata, who is unstirred by craving, dwells with the dart removed (vitasallo). See too MN II 260,17: Sallan ti kho Sunakkhatta tanhāy' etam adhivaca. māna. (Tathāgata, who is unstirred by craving, dwells with the dart removed (vitasallo). See too MN II 260,17: Sallan ti kho Sunakkhatta
tanhāy' etam adhivacanām.

286 Spk: Attraction and repulsion (anurodhā-virodha): attachment and aversion (rāga-patigha). For when someone gives a
Dhamma talk, some people express appreciation, and towards them attachment arises; but others listen disrespectfully, and towards them aversion arises. Thus a speaker on the Dhamma becomes caught in attraction and repulsion. But because the Tathagata is compassionate for others, he is free from attraction and repulsion.

At Vin II 21 this exchange of verses is set in the Deer Park at Isipatana and immediately follows the pair of verses at 4:5. A BHS parallel is at Mvu III 416-17, but the first couplet is equivalent to v. 77ab.

"Antalikkhaçaro pāsa yo yaṃ carati mānasā." Spk states: "The snare is the snare of lust (rāgapāsa), which binds even those who move in the sky (i.e., by psychic power)." It is more likely antalikkhaçaro is intended to suggest the incorporeal nature of lust, which can propel the mind across vast distances; see vv. 210b, 211b.

"Vedāyitaṃ in pāda a and saṅkhataṃ in pāda b are merely metrical adaptations of vedanā and saṅkhārā, the second and fourth aggregates.

Spk: "Though they seek him everywhere—in all realms of existence, modes of origin, destinations, stations of consciousness, and abodes of beings—they do not find him, do not see him. See v. 49 (= v. 105), 4:23 (II 122,1-13), 22:87 (III 124,1-13), and MN I 140,3-7. It seems that both the living arahant and the arahant after his parinibbāna are intended.

Se and Eel & 2 have kumdra-kānaṃ as against Be kumdra-kānaṃ, "of the young girls." Spk explains that on this day—"a kind of St. Valentine’s Day" (KS 1:143, n. 1)—the young girls send presents to their sweethearts among the boys, and the boys send ornaments to the girls, even a garland of flowers if they can give nothing else.

Spk: Five hundred maidens were about to offer festival cakes to the Buddha, and the Buddha would have given them a discourse at the conclusion of which they would have been established in the fruit of stream-entry; but Māra, wishing to prevent this outcome, took possession of the girls. The expression yathā dhōtena pattena, "with a bowl just as clean washed as when he entered," is a euphemistic way of saying that the bowl was empty.

Spk: Māra made a false promise when he offered "to see to it" that the Buddha would get alms. He actually wanted the Buddha to expose himself to ridicule by the village boys (for coming for alms a second time after leaving with an empty bowl).

Spk explains kiñcana, in pāda b, as "the various kinds of defilements such as the ‘something’ (called) lust, etc." On the use of kiñcana to denote defilements, see 41:7 (IV 297,18-19). The devas of Streaming Radiance (devā ābhassarā) inhabit the highest plane corresponding to the second jhāna, located in the form realm. They are said to subsist on rapture (pitiḥbhāskha) because they are sustained by the nourishment of the jhāna. The verse occurs at Dhp 200, the story at Dhp-a 257-58; see BL 3:72-73. In the sequel to the verse, omitted in BL, the five hundred girls hear the Buddha’s verse and become established in the fruit of stream-entry.

I follow Spk, which resolves cakkhusamphassavicchayatana thus: cakkhusamphassavicchayatana thus: cakkhalakkhaññena sampayutto cakkhusamphasso pi viññāṇa-āyatanaṃ pi; "eye-contact associated with eye-consciousness and also the base of consciousness." Spk says that "eye-contact" implies all the mental phenomena associated with consciousness; "the base of consciousness," all types of consciousness that have arisen in the eye door beginning with the adventing consciousness (āṭṭha jhānacitta). The same method applies to the ear door, etc. But in the
mind door, “mind” (mano) is the bhavangacitta together with advertising; “mental phenomena” are the mental objects (ārammanadhamma); “mind-contact,” the contact associated with bhavanga and advertising; and “the base of consciousness,” the javanacitta and tādārammanacitta, i.e., the “impulsion” and “registration” consciousness. For an account of these types of consciousness (fundamental to the Pāli Abhidhamma), see CMA 3:8.

Māra’s reply, and the Buddha’s rejoinder, hinge on the practice of using Pāli words for cattle metaphorically to signify the sense faculties. See GD, pp. 141–42, n. to 26–27.

Here the Buddha is obviously referring to Nibbāna. Cp. n. 35:117 on the cessation of the six sense bases.

A slightly more elaborate version of the incident, including the verses, is recorded at Dhp-a IV 31–33; see BL 3:213–14. Spk: “The Buddha reflected thus with compassion, having seen people afflicted with punishments in realms ruled by unrighteous kings.”

At 51:10 (V 259, 18–20 = DN II 103, 23–26) it is said that one who has mastery over the four bases for spiritual power could, if he so desired, live on for an aeon or for the remainder of an aeon. Māra has made this appeal to the Buddha, not out of respect for his leadership ability, but because he wants to tempt him with lust for power and thereby keep him under his own control. It is interesting that the sutta does not offer an answer to the question whether righteous governance is possible, and this ambiguity pervades the Pāli Canon as a whole. While some texts admit that righteous rulers do arise (the “wheel-turning monarchs”), the general consensus is that the exercise of rulership usually involves the use of violence and thus is hard to reconcile with perfect observance of the precepts. For an insightful discussion of the ambiguity, see Collins, Nirvana and Other Buddhist Felicities, pp. 419–36, 448–70.

In pāda c, Be and Se read dvīttāva, though the orthography in Eel & 2, dvītta va, is preferable. Spk: “Let alone one mountain, even as much as double (dvikkhatām pi tātā) a large golden mountain would not suffice for one person.” BHS parallels to this verse read trittam, treasure, in place of dvītta (see Concordance 1 (B)).
ments (lokiya-samāpatti), i.e., the jhānas and formless attainments, so called because at the moments of absorption the mind is liberated from the opposing states and is resolved upon its object. He fell away from this liberation of mind on account of illness. Being disposed to chronic illness due to winds, bile, and phlegm (the “three humours” of traditional Indian medicine), he could not fulfill the states conducive to concentration. Each time he entered upon an attainment, he soon fell away from it.

309 Sattham āhareyyam. A euphemistic expression for suicide; see 22:87 (III 123,10,26), 35:87 (IV 57,6), and 54:9 (V 320,24-25). Spk: He reflected thus: “Since the destination after death of one who has fallen away from jhana is uncertain, while one who has not fallen away is certain of rebirth in the brahma world, let me use the knife.” On the Buddha’s own attitude towards suicide, see 35:87 (IV 60,1-5).

310 Spk: Māra thought: “This ascetic desires to use the knife. This indicates that he is unconcerned with body and life, and such a one is capable of attaining arahantship. If I try to forbid him he will not desist, but if the Teacher forbids him he will.” Therefore, pretending to be concerned for the elder’s welfare, he approached the Blessed One.

311 Spk: Jāne sutā ti jāne vissuta; lit. “heard among the people = famed among the people,” i.e., widely famed. There is a delicious irony, in the above three verses, in the way Māra—who usually addresses the Buddha discourteously as “ascetic”—here showers him with glowing epithets.

312 Spk: The elder, thinking, “What is the use of living?” lay down and slit his jugular vein with a knife. Painful feelings arose. He suppressed them, comprehended the pains (with insight), set up mindfulness, explored his meditation subject, and attained arahantship as a “same-header” (samaṇi; see Pp 13,25-27, commented on at Pp-a 186-87). He was a jīvitasamaṇi, one who attains the destruction of defilements and the end of life simultaneously. (Another kind of samaṇi recovers from a grave illness at the same time that he attains arahantship.)

313 Spk: Vivattakkhandhan ti pariivattakkhandhan; “with his shoulder turned” means with twisted shoulder. He had been lying on his back when he took the knife, but because he was accustomed to lying on his right side, he had turned his head towards the right and had so remained.

314 Appatiṭṭhena ca bhikkhave viññāṇena Godhiko kulaṭṭuto parinibbuto. Spk: Māra was searching for his rebirth-consciousness (patisandhicitta), but Godhika had passed away with rebirth-consciousness unestablished; the meaning is: because it was unestablished (appatiṭṭhitakāraṇaḥ: or, with unestablished cause).

Spk-pṭ: Appatiṭṭhena is an instrumental used as an indication of modality (ittambhūtalakkhaṇa). The meaning is: with (consciousness) not subject to arising (anuppatti-dhammena); for if there were an arising, consciousness would be called “established.” But when the commentator says, “because it was unestablished,” what is meant is that the cause for the nonestablishment of consciousness was precisely the cause for his parinibbāna (yadeva tassa viññāṇassa appatiṭṭhitakāraṇaṃ ladeva parinibbānukāraṇaṃ).

A similar case of suicide is reported of the bhikkhu Vakkali at 22237. When the monk is said to attain final Nibbāna with consciousness unestablished, this should not be understood to mean that after death consciousness survives in an “unestablished” condition (a thesis argued by Harvey, The Selfless Mind, pp. 208–210); for enough texts make it plain that with the passing away of the arahant consciousness too ceases and no longer exists (see, e.g., 12:51).

315 The verse (which must have been added by the redactors) occurs at Sn 449, where, however, it follows the verses that correspond to w. 504-5. In the verse Māra is spoken of as yakkha.

316 Spk explains the seven years of pursuit as the Buddha’s six years (of striving) before the enlightenment and the first year after. However, the next sutta, which apparently follows in immediate temporal sequence, is the temptation by Māra’s daughters, which other sources clearly place right after the enlightenment (see n. 322). The present sutta seems to confirm this by locating the dialogue
with Māra at the foot of the Goatherd’s Banyan Tree, in the vicinity of the Bodhi Tree. The commentaries generally assign the Buddha’s stay under this tree to the fifth week after the enlightenment (see Ja I 78,9-11).

Seeking to gain access (ottirapekkho). Spk: He thought: “If I see anything improper (ananucchavikam) in the ascetic Gotama’s conduct through the body door, etc., I will reprove him.” But he could not find even a dust mote (of misconduct) to be washed away. On otāra (= vivara, Spk) see 35:240 (IV 178,13-16, 33), 35:243 (IV 185,11-15; 186,27-30), 47:6 (V 147,17-18, 27-28), 47:7 (V 149,7,16).

317 Spk: Bhavalobhajappan ti bhavalobhasankhatam tanham; “The greedy urge for existence is craving consisting in greed for existence.”

318 I read pada d with Be, Se, and Ee2: yam saccam tām nirūpādhīm (Ee1: yam sabbantam nirūpādhīm). Nibbāna, the supreme truth (paramasacca), is often described as sabbupadhipafinissagga, “the relinquishing of all acquisitions,” and here as nirūpādhī. See n. 21.

319 The same simile occurs in a very different context at MN I 234,7-18.

320 Nibbejaniya gāthā. Spk glosses nibbejaniya as ukkhanñañī, “the army of defilements,” and paraphrases: “Having conquered the army of the pleasant and agreeable, meditating alone, I discovered the bliss of arahantship, which is called ‘the attainment of the goal, the peace of the heart’ (atthassa pattim hadayassa santim).” Mahākaccāna provides a long commentary on this verse at AN V 47,3-48,4. On piyārāpaṁ sātīrāpaṁ, “the pleasant and agreeable,” see 12:66 (II 109-12), DN II 308-11.

321 This passage, as far as “unable to speak,” is the stock description of the defeated contestant; also at MN I 132,28-30, 234,1-2, 258,28-30. Se and Ee1 make this paragraph the last of the preceding sutta, but I follow Be and Ee2. As the two suttas form a single narrative, the division between them is arbitrary.

322 Their names mean craving, discontent, and lusting. Spk explains that they saw their father in a despondent mood and approached to find out the reason. The story of the Buddha’s encounter with Māra’s daughters is also recorded at Ja I 78-79 and Dhp-a III 195-98; see BL 3:33-34. There it is clearly set in the fifth week after the enlightenment. The BHS parallel at Mvu III 281-86 is also assigned to this period; see Jones, 3:269-74.

323 Spk’s explanation shows that there is more to the simile than meets the eye: “They capture an elephant and lead him out of the forest by sending a female decoy, who entices him by displaying her feminine wiles.”

324 On the idiom pāde te samāna paricārema, Geiger remarks: “In courteous speech one uses pāda, feet, for the person. The meaning is: ‘We want to be at your command like slave-women’” (GermTr, p. 193, n. 5). A sexual innuendo is unmistakable. Spk, strangely, does not offer any explanation here of anuttare upadhisanākhyaye vimutto, but see n. 356.

325 Spk glosses senam as kilesasenam, “the army of defilements,” and paraphrases: “Having conquered the army of the pleasant and agreeable, meditating alone, I discovered the bliss of arahantship, which is called ‘the attainment of the goal, the peace of the heart’ (atthassa pattim hadayassa santim).” Mahākaccāna provides a long commentary on this verse at AN V 47,3-48,4. On piyārāpaṁ sātīrāpaṁ, “the pleasant and agreeable,” see 12:66 (II 109-12), DN II 308-11.

326 Both the BHS version of these verses (at Mvu III 283-84) and the Skt (cited at YbhG 4:1-3; Enomoto, CSCS, pp. 25-26) have the present tense tarati in pada b, as against the aorist atari in the Pali; while the present makes better sense, I translate following the Pāli.

Spk: Five floods crossed (pañcātthāgatīna): one who has crossed the five flood of defilements, that pertaining to the mind door. Or alternatively: by the mention of five floods, the five lower fetters are meant; by the sixth, the five higher fetters.

327 Spk: Tranquil in body (pāsaddhikayo): this comes about with the tranquilizing of the in-and-out breathing by the fourth jhāna (see AN II 41,21-28). In mind well liberated (suvimutacatīto): well liberated by the liberation of the fruit of arahantship. Not generating (asankharanā): not generating the three types of volitional formations (see 12:51; also n. 165). Meditating thought-free in the fourth jhāna. He does not erupt, etc.: He does not erupt (na kuppati) because of hatred, or drift (sarati) because of lust, or stiffen (na thino) because of delusion. Or alternatively: by the first term the
hindrance of ill will is intended; by the second, the hindrance of sensual desire; by the third, the remaining hindrances (see 46.2).

328 In pada a, I read acchejji with Se, an aorist of chinradi, to cut. The finite verb seems to me preferable to the absolutive acchejja of Be and Eel & 2; the variant acchecchi suggested by PED may also be acceptable. This verb should be distinguished from acchejja (or acchija, Eel) in pada d, an absolutive of acchindati, to rob, to snatch away. The Be and Eel reading of pada a may have arisen through a confusion of the two forms.

I read pada b: addha tarissanti bahu ca sattta. Be, Eel2, and SS read the last word as saddhii, but the gloss in Spk supports sattta: addha ahte pi bahujana ekamsena tarissanti. The BHT version of Mvu is too different to be of help and may be corrupt, but Jones (at 3:273, n. 4) suggests replacing rakta with sattta, which would then support the reading I have adopted. Tarissanti is certainly preferable to the v.1. carissanti, found in Be, Se, and Eel.

329 The verse occurs in a different context at Vin I 43.27-28. I follow Be and Se in reading, in pada c, the active nayamananam, the prevalent reading of Vin. Eel 2, on the basis of SS, read the passive nityamanaanam/niyamanaanam. BHS versions at Uv 21.6 and Mvu III 90 also have the active form, while the Prakrit at G-Dhp 267 is ambiguous.

330 In the BHS version vv. 516-17 are ascribed to the Buddha. The concluding verse was apparently added by the redactors.

5. Bhikkhunisamyutta

331 Thi does not ascribe any verses to a bhikkhuni named Alavika, but two of the verses in this sutta are to be found among Sel's verses: v. 519 = Thi 57 and v. 521 = Thi 58. Thi-a 60 confirms the identity of the two bhikkhunis, explaining that Sel was called Alavika because she was the daughter of the king of Alavaka. She heard the Buddha preach and became a lay follower. Later she took ordination as a nun and attained arahantship. See Pruitt, Commentary on the Verses of the Theri, pp. 83-87.

332 Spk explains the origin of the name: After the parinibbana of the Buddha Kassapa a lay disciple named Yasodhara, while bringing money to build the cetiya for the relics, was ambushed there and blinded by five hundred thieves. Because Yasodhara was a noble disciple, the thieves straightaway lost their own vision in an immediate kammic result. They continued to dwell there and thus it became known as the Blind Men's Grove. Bhikkhus and bhikkhunis went there for seclusion. It was about three kilometres south of Savaathi and was protected by royal guards.

333 Strangely, this verse, the appropriate response to Mara's taunt, is not found in Thi. Spk: The escape (nissarana) is Nibbana. With wisdom (pafifiii): with reviewing knowledge. Spk-pf: The intention is: "How much more, then, with the knowledge of the path and fruit?"

334 In pada b, khandhasam should be resolved khandha esam. Spk glosses khandha tesam. See above n. 209 and EV II, n. to 58.

335 Thi-a 64 identifies her as the daughter of King Bimbisara's chaplain. Two verses here = Thi 60-61, also ascribed to Somi, but the third verse differs in the two sources. For the background, see Commentary on the Verses, pp. 87-90.

336 Spk: That state (dhamma): arahantship. With her two-fingered wisdom (dvangulaprajñaya): with limited wisdom (paritta-pajñaya); or else this is said of women because they cut the thread while holding the cotton ball between two fingers. Spk-pf and Thi-a 65 offer a different explanation: "From the age of seven on they are always testing whether the rice is cooked by taking grains out from the pot and pressing them between two fingers. Therefore they are said to have 'two-fingered wisdom.'" It should be noted that it is Mara who voices this ancient bias. See too Mvu 391.19, where we find dvangulaprajñaye strimātraye.

337 Spk: When knowledge flows on steadily (nānamhi vattamānānī): while the knowledge of the attainment of fruition is occurring (phalasamāppatti dve pavattamāne). As one sees correctly into Dhamma (sammā dhamman vipassato): seeing into the Dhamma of the four truths, or into the five aggregates that form the object of insight in the preliminary phase of practice.
Spk-pt: By mentioning the occurrence of the knowledge of fruition attainment, the commentator shows that she has been dwelling in nondelusion regarding the four truths (catuṣu succtuss asammośahivahāra). Seeing into (vipassantass; or, “seeing with insight”): for one seeing distinctly by the penetration of nondelusion; for one seeing into the five aggregates themselves in the preliminary portion (of the practice) prior to the breakthrough to the truths (asamnohañapāṭivedhato vīsesaṃnassassā khandhapāñcatām eva saccābhīsaṃayato pubbhāgā vipassantassā).

Spk explains in terms of the knowledge of fruition attainment because Somā, being already an arahant, would have been dwelling in the concentration of fruition. In elucidating vipassantass, Spk-pt, in the first clause, connects the word with the realization of the Four Noble Truths on the occasion of the supramundane path; in the second, it takes the word as signifying vipassanī in the technical sense of the preparatory work of insight meditation that leads to the path and fruition.

Spk says one entertains such thoughts on account of craving, conceit, and views. In pada c, I read with Eel & 2 asmi ti, as against Be and Se aṇnasmin. Strangely, though it delivers the coup de grace to Mara, this verse is without a parallel in Thi.

Spk recapitulates the popular story of her search for the mustard seeds to bring her dead son back to life, told in greater detail at Dhp-a 1120-75; see BL 2:257-60 and Commentary on the Verses, pp. 222-24. Her verses are at Thi 213-23 do not correspond to the verses here.

Pādas ab read: Accantaṃ mataputtāmi/Pūrīṣa etadantiṭā. A pun seems to be intended between two senses of being “past the death of sons.” I translate in accordance with the paraphrase of Spk: “I have ‘gotten past the death of sons’ as one for whom the death of a son is over and done with. Now I will never again undergo the death of a son... The ending of the death of sons is itself the ending of men. Now it is impossible for me to seek a man.” Etadantiṭā occurs too at Thi 138b.

The first couplet is common in Thi, found at vvs. 59, 142, 195, 203, 235, etc. Spk elaborates: “The delight of craving has been destroyed for me in regard to all the aggregates, sense bases, elements, kinds of existence, modes of origin, destinations, stations, and abodes. The mass of ignorance has been broken up by knowledge.”

342 Thi-a 156 says that in lay life she had been a friend of Khemā, the chief consort of King Bimbisāra. When she heard that Khemā had gone forth under the Buddha, she visited her and was so inspired by their conversation that she too decided to take ordination. Khemā became her preceptor. See Commentary on the Verses, pp. 204–6. Her verses are at Thi 169–74. While the verses here are not among them, interestingly vv. 528 and 530 (with minor differences) are found among Khemā’s verses, Thi 139 and 140.

343 Spk enumerates the five instruments: atata, vitata, atata-vitata, susira, ghana. Spk-pt explains atata as an instrument with one surface covered by skin, such as a kettle drum (kumbha); vitata, an instrument with two surfaces covered with skins, such as the bheri and mudīnga drums; atata-vitata, an instrument with a head covered with skin and bound with strings, such as a lute (viṇī); susira, wind instruments, include flutes, conches, and horns; and ghana is the class of percussion instruments (excluding drums), such as cymbals, tambourines, and gongs.

344 Though three eds. read in pada c bhīdanena, Ee 2 and SS have bhīndareṇa, which perhaps points to an historical reading bhīdureṇa. The Thi counterpart, v. 140, has ātareṇa, but Thi 35a contains the phrase bhīdureṇā. Both bhīdana and bhīdura are glossed identically in their respective commentaries as bhujjanasābhīva, “subject to breaking up.”

345 Spk: Pāda a refers to the form realm, pada b to the formless realm, and pada c to the eight mundane meditative attainments. By the mention of the two higher realms, the sensory realm is also implied. Hence she says, “everywhere the darkness of ignorance has been dispelled.”

346 She was the foremost among the bhikkhunis in the exercise of supernormal powers (iddhi), to which she testifies in vv. 534–35. Her verses are at Thi 224-35. Vv. 532–35 correspond to Thi 230–33, but with significant differences. Thi 234 is identical with v. 521 here ascribed to Ājavikā.
Pāda c: Na c' atthi te dutiyā vanṇadhātu. I translate freely in accordance with the gloss of Spk: “There is no second beauty element like your beauty element; there is no other bhikkhuni similar to you.” A pun on the bhikkhuni’s name is probably intended. Se and Eel & 2 include an additional pāda between pādas c and d, idhī aṅgata tādissikā bhavaeyum, absent in Be and Thi 230. This seems to me a scribal error, as it is identical with pāda b of the next verse, where it fits.

Spk explains pādas ab as if they meant: “Though a hundred thousand rogues might come here, they would be treated just like you in that they would get no intimacy or affection.” I translate, however, in accordance with the apparent sense, which also can claim support from the gloss of Thi-a on Thi 231. The iddhipādā, “bases for spiritual power,” are the supporting conditions for the exercise of the iddhi or super-normal powers described in the previous verse. See 51:11.

Cālā, Upacālā, and Sisupacālā—whose verses appear in 56–8 respectively—were the younger sisters of Sāriputta, in descending order of age. Their verses are at Thi 182–88, 189–95, and 196–203. However, not only is the correspondence between the two collections fragmentary, but the ascriptions of authorship also differ. Cālā’s v. 537 corresponds to Thi 191, and v. 538 is reflected obscurely in Thi 192, both of which are there ascribed to Upacālā. Upacālā’s vv. 540–43 correspond to Thi 197, 198, 200, and 201, there ascribed to Sisupacālā. And Sisupacālā’s vv. 544–46 correspond to Thi 183–85, but there are ascribed to Cālā.

In pāda b I read phussati with Be, Se, and Ee2, as against Ee1 passati.

On pādas ab, see n. 345.

This verse alludes to five of the six sense-sphere heavens. Only the lowest plane, the heaven of the Four Great Kings, is not mentioned.

In pāda a, I read ajaññatām with Se. Be apajñatām, though hypermetrical, gives the same sense. Eel & 2 acaññatām, apparently derived from SS, would mean “unshaken.”

Pāsaṇḍa, in pāda c, refers to the “heretical” systems outside the Buddha’s dispensation. I render it, inadequately, as “creed.” Spk explains the word derivation by way of “folk etymology”: “They are called pāsaṇḍas because they lay out a snare (Be: pāsaṃ dentic; Se: pāsaṃ oḍḍentī); the meaning is that they throw out the snare of views among the minds of beings. But the Buddha’s dispensation frees one from the snare, so it is not called a pāsaṇḍa; the pāsaṇḍas are found only outside the dispensation.” MW defines pāsaṇḍa as “a heretic ... anyone who falsely assumes the characteristics of an orthodox Hindu, a Jaina, a Buddhist, etc.; a false doctrine, heresy.”

Spk explains vimutto upadhisankhaye in pāda d thus: “He is liberated into Nibbāna, known as the extinction of acquisitions, as object.” The expression is also at MN I 454, 3–4 and II 260, 22–23. Spk-pṭ defines “the end of all kamma” (sabbakammakkhaya) as arahantship and “the extinction of acquisitions” as Nibbāna. See too 4:25 and n. 324.

There is no way to determine whether this bhikkhuni is identical with Āḷavikā; see n. 331. The verses do not appear in Thi.

Spk: Both puppet (bimba) here, and misery (agha) at v. 549b, refer to individual existence (attaḥbhāva), in the latter case because individual existence is a foundation for suffering.

The philosophers of the Buddha’s time were divided on the question whether suffering is created by oneself (atta-kata) or by another (parakata). The former was the position of the eternalists, who held there is a permanent self which transmigrates from life to life reaping the fruits of its own deeds. The latter was the position of the annihilationists, who held that a being is annihilated at death and nothing survives, so that one’s share of suffering and happiness is due entirely to external conditions. See the debates recorded at 12:17, 18, 24, 25.

One key to the interpretation of Selā’s reply is AN I 223–24, where it is said that kamma is the field, consciousness the seed, and craving the moisture, for the production of future renewed existence. The cause (hetu), then, is the kammically formative consciousness accompanied by ignorance and craving. When that dissolves through the elimination of ignorance and craving, there is no production
of aggregates, elements, and sense bases in a future life. The imagery of seeds and vegetation recurs at 22:54, which also helps to illuminate these verses.

360 Spk provides no personal identification, and no verses in her name have come down in Thl.

361 The simile of the chariot is elaborated at Mil 27-28, which quotes the previous verse. Vism 593,18-19 (Ppn 18:28) also quotes these two verses to confirm that “there is no being apart from name-and-form.” Vv. 553-54 are quoted at Abhidh-k-bh pp. 465-66, ascribed to the arahant nun Śāli (Selā); see Enomoto, CSCS, p. 42.

In v. 555 suffering signifies the inherent unsatisfactoriness of the five aggregates (pañcakkhandhadukkha), which is identical with the heap of sheer formations (suddhasañkhāra-puññja) in v. 553c. See too 12:15: “What arises is only suffering arising, what ceases is only suffering ceasing.”

6. Brahmasamyutta

362 The incident is also recorded at Vin I 4-7 and MN I 167-169, and at DN II 36-40 with the Buddha Vipassi and Mahābrahmā as the speakers. Spk assigns the incident to the eighth week after the enlightenment. A BHS parallel at Mvu III 314-19, considerably more ornate, records several variant traditions of the encounter, more or less corresponding with the Pāli version; see Jones, 3:302-9.

363 Spk explains ālaja objectively as the five cords of sensual pleasure, called “adhesions” because it is these to which beings adhere; and again, subjectively, as the 108 mental examinations driven by craving (tanhāvicāritāti; see AN II 212,8-213,2), since it is these that adhere to their objects.

364 Spk: All these terms are synonyms for Nibbāna. For contingent upon that (tam āγamma), all the vacillations of formations become still and calm down; all acquisitions are relinquished; all cravings are destroyed; all lustful defilements fade away; and all suffering ceases. Spk-pt: Contingent upon that: in dependence upon that, because it is the object condition for the noble path.

365 The exact meaning of anacchariya is uncertain. Spk (along with other commentaries) offers only a verbal resolution, which is hardly a semantic solution: Anacchariya ti anacchariya (“repeatedly (or according to) acchariya”). Most translators render it “spontaneously,” apparently taking the stem to be acchara = “moment”; but the commentators seem to understand the stem to be acchariya = “wonderful.”

Spk-pt proposes an additional etymology which entails the same meaning: Vuddhippatthā va acchariya anacchariya; vuddhi-attha pī hi a-kāro hota yathā asekka dharmā ti; “Or non-wonderful is the wonderful that has increased, for the syllable a (the negative prefix) also signifies what has increased, as in ‘qualities of a non-trainee’ (i.e., of an arahant, ‘one beyond training’).” Though the derivation is problematic, from lack of an alternative I conform to current practice and use “astounding” as the intensification.

Spk-pt says: “The verses have the quality of ‘astoundingness’ because they indicate that after having fulfilled the perfections (pārami) for four incalculables and 100,000 aeons for the sake of sharing the Dhamma with the world and its devas, now that he has achieved kingship of the Dhamma he wishes to live at ease. It is this ‘astoundingness’ that is intensified [by the negative prefix an-].”

Von Hinnen contends that anacchariya represents Skt *an-aksar-ikā (see “Anacchariya pubbe assutapubbā,” in Selected Papers, pp. 17-24), but his argument rests on the assumption that pubbe assutapubbā would be a redundancy and therefore pubbe must be taken in apposition to the preceding anacchariya. This assumption, however, is contradicted by DN I 184,27-29, where we find pubbe ... suṭa-pubbā as one block. Interestingly, no corresponding word is to be found in the Mvu and Lalitavistara versions of the same incident.

366 Spk: Living at ease (appossukkatā, lit. “little zeal”) means lack of desire to teach. But why did his mind so incline after he had made the aspiration to Buddhahood, fulfilled the perfections, and attained omniscience? Because as he reflected, the density of the defilements of beings and the profundity of the Dhamma became manifest to him. Also,
he knew that if he inclined to living at ease, Brahmá would request him to teach, and since beings esteem Brahmá, this would instill in them a desire to hear the Dhamma. On usukka, see n. 54.

367 Brahmá Sahampati appears in dramatic roles at key points in the Buddha’s ministry and also utters the first verse at his parinibbana (v. 608 below). See 48:57 for his own account of how he become a prominent deity in the brahmá world. His other appearances in SN are at: 6:2, 3, 10, 12, 13; 11:17; 22:80; 47:18, 43. In the MVU version the deity who arrives is referred to simply as Mahiibrahm~, without a personal name. He comes accompanied by many other gods including Sakka.

In this chapter (and elsewhere in this translation), I use “Brahmá” when the word is part of a proper name and “brahmá” when it refers more generally to a being or class of beings. Sometimes there is no hard and fast boundary between the two.

368 Spk identifies the door to the Deathless (amatassa dvāra) with the noble path, “the door to the deathless Nibbana.” Although the text here uses the singular dvāra, just below it has the plural dvāras.

369 I translate pāda c in accordance with the reading in Be, Se, and Ee2, desassu bhagavā dhammaṃ, found consistently in the Sinhalese texts. Ee1 desetu (found also in the DN and Vin parallels) seems to be a normalization influenced by the preceding prose passage. The verse is recited again by Brahmá Sahampati at v. 919. The Buddha is called the “unsurpassed caravan leader” at v. 738; see n. 517.

370 Spk assigns this sutta to the fifth week after the enlightenment. The sutta is also at AN I 20–21 with an additional paragraph.

371 Paralokavijñabhayadassatiino. At MLDB, p. 261, the ambiguous compound is rendered “seeing fear in blame and in the other world.” This agrees well enough with the commentaries, which resolve it: paralokai c’ eva vajjaṃ ca bhaya-to passanti. At Dhp 317–18, however, bhaya and vajja are treated as parallel terms, which suggests that the compound should be resolved: paraloke vajjaṃ c’ eva bhaya- ca passanti.

372 Katāvākāsato kho ‘mhi bhagavatā dhammadesanāya. Ee1 bhagavato here must be an error. At MLDB, p. 262, in accordance with prevalent practice this phrase was rendered, “I have created the opportunity for the Blessed One to teach the Dhamma.” CPD (s.v. katāvakāsa) remarks that this construal “is both grammatically impossible and contextually unlikely.” The rendering here, based on a suggestion of VAT, uses the active voice in place of an awkward passive construction imitative of the Pāli.

373 Spk assigns this sutta to the fifth week after the enlightenment. The sutta is also at AN II 20–21 with an additional paragraph.

374 Spk: The first four qualities—virtue, etc.—are both mundane and supramundane. The knowledge and vision of liberation is mundane only, for this is reviewing knowledge (pac-cavekkhanabhinnā). On this last term, see n. 376 just below.

375 In pāda a, Se and Ee1 read attahkāmena, also at AN II 21, 23, as against Be and Ee2 attakāmena, also at AN IV 91, 1. Spk glosses abhikarikhatu in pada c as patthayamlmena. Saral?z in pāda d is probably a truncated instrumental, glossed by Spk as sarantena; Norman, however, suggests it could be a namul absolutive (see n. 235 above and EV 11, n. to 26).

376 This is the stock canonical description of the attainment of arahantship. The sentence beginning “He directly knew,” according to Spk, shows “the plane of reviewing” (pac-cavekkhāhanaḥ). The commentaries propose two ways of interpreting nāparaṃ itthattāya, depending on whether the last word is taken as dative or ablative. Spk: “Now there is no development of the path again done ‘for this state’ (itthābhātāya = itthattāya as dative), that is, for the state of the sixteen tasks or for the destruction of the defilements. (The ‘sixteen
tasks’ are the four tasks of the path—full understanding, abandonment, realization, and development (as at 56:11; V 422,3-30)—taken in conjunction with each of the four supramundane paths.) Or alternatively: itthattāya = itthabhāvato (the ablative, ‘beyond thisness’). Now there is no further continuum of aggregates beyond this present continuum of aggregates. These five aggregates stand fully understood like a tree cut down at the root.”

I take itthattāya as a dative meaning “for this state of being,” i.e., for existence in any state of being, so that the phrase conveys the same sense as the alternative “roar of liberation,” natthi dāni punabhavato, “Now there is no renewed existence” (see 22:27 (I1 29,30), etc.). Elsewhere (e.g., at DN I 17,33; MN II 130,16 foll.; AN I 63,30–64,18) itthatta signifies the human state (or perhaps the entire sensory realm) as contrasted with higher states of being. As the stem form itthatta is clearly neuter, it is difficult to accept the commentarial explanation of itthattaya as an ablative.

Walking on continuous alms round (sapadārāma pindāya caramiino) is the ascetic practice of going for alms to each house along the route, without discriminating between those who regularly give and those who do not; see Vism 60–9-24 (Ppn 2:6), 67–68 (Ppn 2:31).

Āhuṭṭham niccaṃ pagganhati. From the detailed description in Spk, this seems to have been an elaborate ceremony in which sweetened milk-rice was offered to Brahma with accompanying invocations.

Spk: “The path to Brahmā (brahmāpatha) is a name for the four wholesome jhānas; the resultant jhānas are called their path of living (jivitapatha). Ignorant of this path, why do you mumble and mutter? For the brahmās subsist on the rapturous jhānas; they do not eat curdled milk flavoured with herbs and seeds.” Usually the four brahmā-vedhāras are called the path to the company of Brahmā, as at DN I 250,32–251,21 and MN II 207,14–208,8.

Spk explains nirūpahika in pāḍa b as one devoid of the upadhi of defilements, volitional formations, and sensual pleasures. Spk-pt: The upadhi of the aggregates is not mentioned because the aggregates still exist. Has surpassed the devas (ativedopatto). Spk: He has attained the state of a deva beyond the devas, the state of a brahmā beyond the brahmās. (There is an evident pun here on the bhikkhu’s name.) On akiñcana, “owning nothing,” see n. 73. Nourishing no other (ānāṇāpasi). Spk: This is said because he does not maintain a wife and children, or because he will not maintain another body after the present one.

381 Spk: What is behind (paccha) is the past, what is in front (purattham) is the future. He has nothing behind or in front because he is devoid of desire and lust for past and future aggregates. He is smokeless (vihāmo) with the vanishing of the smoke of anger. On the “front-behind” dichotomy, see Dhp 348,421; Sn 949; Th 537.

382 Spk explains viṣenibhāto in pāḍa a as “disarmed, without the army of defilements” (kilesasenāya viṣenā jato). Here, however, I follow Norman’s suggestion (at GD, pp. 307–8, n. to 793) that viṣeni corresponds to BHS viśeṇi, meaning “without association.” At Uv 11:12, we find viṣenikṛtvā (translated into Tibetan by an expression meaning “free from the crowd”).

383 On oghatiṇinaṃ see n. 2.

384 Spk: This verse was added by the redactors.

385 The prose opening of this sutta is identical with that of MN No. 49, except that the latter is set at Ukkāṭha. The episode and verses make up the Brahmā Baka Jātaka (Ja No. 405). This brahmā’s name means “crane,” in Indian tradition regarded as a bird of cunning and deceit.

386 Spk glosses kevalam as akandam sakalam, “unbroken, whole,” and explains the background thus: In an earlier human birth this brahmā had developed the jhānas and was reborn in the Vehapphala brahmā world, a fourth jhāna plane with a life span of five hundred aeons. Thereafter he was reborn in the Subhāṅka brahmā world, a third jhāna plane with a life span of sixty-four aeons. Next he was reborn in the Ābhasara brahmā world, a second jhāna plane with a life span of eight aeons. Then he was reborn in the Subhāṅka brahmā world, a first jhāna plane with a life span of one aeon. At first he knew his own past kamma and planes of rebirth, but as time passed he forgot both and adopted an etemalist view.
Pāda a reads: Dvāsattati Gotama puññakammā. I translate in accordance with the paraphrase of Spk: “Master Gotama, we seventy-two men of meritorious kamma [Spk-pṭ: i.e., doers of meritorious deeds] have been reborn here through that meritorious kamma (bho Gotama mayam dvāsattati janā puññakammā [Spk-pṭ: puññakārino] tena puññakammena idha nibbatād).” Neither Spk nor Spk-pṭ offers any further clue as to what the seventy-two refers to. I read pāda c with Ee2 as having brahmappatti rather than brahmupatti or brahmupapatti as in the other eds. Spk glosses abhijappanti in pāda d with patthenti pihenti, “yearn for, desire.” Ja I11 3.59, 25-29 employs three verbs: “Many people, with their hands joined in reverence, worship us, yearn for us, desire us (namassanti patthenti pihayanti), saying, ‘He is the Lord Brahma, Mahābrahma,’ and so forth. They wish, ‘Oh, that we too might become thus.’”

For nirabbuda, see n. 409. Spk says that this is the extent of the life span that remains.

I follow Spk in ascribing the statement “I am the one of infinite vision ...” to the Buddha. If the text is read without the commentary, the words would have to be attributed to Baka. The request that follows, however, seems to confirm Spk’s interpretation. Spk glosses: Vatasilavattan ti vuccati silam eva (“It is virtue alone that is referred to as ‘practice of vow and virtue’”). Spk-pṭ: “It is a vow (vatabhātan) because it is formally undertaken, and a practice of virtue (silavattam) because it is practised by way of virtuous conduct, but the two terms actually refer to one thing; thus the commentary says, ‘It is virtue alone.’”

Spk relates detailed stories behind each of the incidents referred to in vv. 575-77. See too DPPN, 2:259-60. Malalasekera errs, however, in stating that all the incidents occurred during his incarnation as Kesava. It seems Spk ascribes v. 578 alone to the life as Kesava.

This verse refers to the Kesava Jātaka (Ja No. 346; see too Dhp-a I 342-44). In pāda a, buddhacara is glossed by Spk as antevāsika; see n. 268. I read the verb in pāda b with Ee2 as amaññi (or amañña in Ee2) as against amaññim = “I thought” in Se and Ee1. Though Spk takes the line to mean that Kappa thought thus of his teacher, I follow the Jātaka, in which the teacher Kesava esteems his pupil Kappa as intelligent and devout while Kesava himself appears almost maudlin.

Spk: He did the preparatory work on the fire-kasina, emerged from the basic jhāna, and made a determination: “Let flames come forth from my body.” By the power of his determination, flames came out from his entire body.

I translate pādas cd in accordance with Spk’s paraphrase: “Do you see the radiance, the aura, of the Buddha, the Blessed One, surpassing the other auras of the brahma’s bodies, mansions, and ornaments in this brahma world?”

According to Spk, this brahma had held two views: first, the view that no ascetics could come to his world; and second, an eternalist view. The first was abandoned when he saw the Buddha and his disciples arrive in his realm. Thereafter the Buddha gave him a discourse at the conclusion of which he was established in the fruit of stream-entry, and thus, through the path of stream-entry, he abandoned his eternalist view.

The three knowledges implied by “triple-knowledge bearers” (tevijjā) are: the knowledge of the recollection of past abodes, the divine eye (also called the knowledge of the passing away and rebirth of beings), and the knowledge of the destruction of the taints. Together with spiritual powers (iddhi) and the capacity for reading others’ minds, these make five of the six abhiññās or direct knowledges. Spk says that the sixth, the divine ear, is also implied.

Spk-pṭ: Apacekka-brahmā is a brahma who moves about alone, without a retinue. Spk: They stood outside the door like sentries.

Spk says that satā in pāda b should also be connected with tayo and caturo in pāda a; the numbers can be interpreted by way of either individual figures (rūpa) or rows (panti). The supama is identical with the garuda, the giant eagle of Indian mythology; see 30:1. Spk explains byaggasindis as beasts similar to tigers (byagghasadisa), but the word occurs at Ja VI 538,9 in a list of birds; it is there glossed as sena, a hawk or falcon. It seems that all these figures are
illusionary creations of the brahman's meditative power. Spk: "He shows, 'This is the splendour of the palace belonging to me, the meditator.'"

398 Pada c reads: vičhe ranam disvli sadli pavelhitam. Spk: Having seen form's flaw—the fault (dosa) consisting in birth, aging, and dissolution; having seen its chronic trembling—that form is always trembling, shaken, stricken by cold, etc. The wise one is the Teacher (the Buddha).

While the deity is proud of the forms—the figures that ornament his palace—Subrahman reprovcs him by taking up "form" in its technical sense, as the first of the five aggregates, and then exposing its dangers.

399 The story of Kokalika is related below at 6:10.

400 Spk: The immeasurable one (appameyyam) is the arahant; one takes his measure by determining, "He has this much virtue, this much concentration, this much wisdom." Spk explains that the states that make for measurement (pamânakara) are lust, hatred, and delusion, and with their removal it is impossible "to measure" the arahant by way of lust, etc. In this connection see 41:7 (IV 297.11-14 = MN I 298.8-11).

In Be and Eel 3 the monk's name is spelt "-modaka-." He was one of the renegades who joined Devadatta in his plot to create a schism in the Sangha. Spk explains akissava, in pada d, as nippâfili, kissava being equivalent to pâfili. Spk paraphrases: "This misfortune is trifling, that is, the loss of wealth at dice along with all that one owns too, including oneself." Spk glosses sugatesu, "fortunate ones," in pada e as sammaggatesu puggalesu, "persons who have rightly attained"; thus here the term refers more widely to all arahants, not only to the Buddha. The verse is also at Uv 8:4, minus pada c (which Norman considers a later addition), and at P-Dhp 301, which includes pada c but with saddhammam p in place of SN's sabbiissa p. For a theory regarding the historical evolution of the verse, see GD, p. 268, n. to 659.

401 In Be and Eel 2 the monk's name is spelt "-modaka-.

402 In Be the deity's name is Turu. Spk explains that in his previous birth he had been Kokâlika's preceptor; he passed away as a nonreturner and had been reborn in the brahma world. He heard about Kokâlika's attempt to malign Sariputta and Moggalâna and came to advise him to abandon this misguided behaviour.

403 Since the Buddha had declared Tudu a nonreturner, Kokâlika reproves him for reappearing in the human world. A nonreturning brahma does not, of course, take rebirth into the human world, but he may manifest himself to humans. Spk paraphrases: "He does not see the boil on his own forehead, yet he thinks he should reproach me for a pimple the size of a mustard seed." Tudu then realizcd the wretch was incorrigible and spoke the following verses.

404 In v. 589 I have translated pada c a little freely in order to make more apparent the connection with v. 590. Literally it should be rendered: "The fool collects a disaster with his mouth." Kali means both the losing throw at dice and a disaster.

405 Spk paraphrases pada a-c: "This misfortune is trifling, that is, the loss of wealth at dice along with all that one owns too, including oneself." Spk glosses sugatesu, "fortunate ones," in pada e as sammaggatesu puggalesu, "persons who have rightly attained"; thus here the term refers more widely to all arahants, not only to the Buddha.

406 The relationship of the figures here will be clarified in n. 409.

407 This sutta is also at Sn III, 10 (pp. 123-31), with the name spelt Kokâliya. The prose portions are identical, but Sn 661-78 gives detailed descriptions of the torments in hell not included here. AN V 170-74 combines 6:9 and 6:10. The background to Kokâlika's animosity towards the two chief disciples is related in the prologue to Ja No. 480; see too Dhp-a IV 90-93; BL 3:247-49.

408 Spk: The Paduma hell is not a separate hell realm but a particular place in the great Avici hell where the duration of the torment is measured by paduma units. The same applies to the Abduda hell, etc., mentioned below.

409 Spk explains the scale for measuring time as follows: one kofi = ten million years; a kofi of kôi = one pakôfi; a kofi of pakôfi = one koñita pakôfi; a kofi of koñita pakôfi = one nahnata; a kofi of nahnatas = one ninnahuta; a kofi of ninnahutas = one abbuda; twenty abbudas = one nirabbuda.

410 Spk: When he was the youth Pañcasikha he developed jhâna and was reborn in the brahma world. Because he retained the appearance of a youth they knew him as Kumâra, but because of his great age he was called
I. The Book with Verses (Sagāthāvagga)

Sanākumāra, “Forever Youthful.” He makes a dramatic appearance at DN II 210–19. At MN I 358,28–29 Ānanda utters the verse after he has given a detailed analysis of the two terms knowledge (vijjā) and conduct (caraṇa).

Spk says this took place not long after Devadatta had created a schism and had gone from the Bamboo Grove to Gayā’s Head; see Vin II 199. In the Vin version, however, the Buddha pronounces this verse, not after Devadatta creates a schism, but when he wins the patronage of the parricide King Ajātasattu; see Vin II 188.

The similes are elaborated at 17:35, followed by the same verse. Cp. v. 383.

In pāda b, -vippamokkhā can be understood as a truncated dative (Spk = -vippamokkhathāya).

Spk: Though one has entered into the midst of the Sangha, one should not dwell there socializing with one’s lay supporters. Having made the mind proficient, having suffused it with joy and contentment, one should again resort to a remote lodging. Pāda d is explained: “Freed from the fear of saṁsāra, one should dwell liberated in (vīmūtta)—that is, resolved upon (adhimūtta hūtva)—the fearless, Nibbāna.”

Spk: By this he explains: “Blessed One, just as you are now sitting without attending to the fearful objects situated there, or to the serpents, or to the lightning and thunder, just so do bhikkhus sit when they are intent on striving.”

Spk explains itihātā in pāda b as if it meant deduced by reasoning or logic or inferred from scripture (idam itihihā ti na takkahetu vā nāyahetu vā pīṭakasampadānena vā dhammavālami). The use of the expression elsewhere, however, indicates that it is specifically connected with oral tradition, e.g., at MN I 520,4: so anussavena itihihāparamparāyya pīṭakasampadaya dhammaṁ deseti; “he teaches a doctrine by oral tradition, by transmission of hearsay, by what has come down in scriptures.” See too MN II 169,12.

In pāda d, the thousand who have Death behind (sahassam maccuḥhiyinam) are the arahants.

417 I interpret the numbers in v. 602 with the aid of Spk, even though this leads to the unlikely conclusion that the number of stream-enterers is not significantly higher than the number of arahants (cp. 55:5, V 406,11–30). I read pāda b with Be, Se, and Ee2 as dasā ca dasadhā dasa rather than with Ee1 dasā ca dasadhā satam. Though the latter gives a ten times higher figure, it does not agree with the commentary, which glosses: dasadhā dasā ti satam. It is not clear to me whether the “five hundred more trainees” (bhīgyo pāñcasatā sekkhā) means that there are fifteen hundred trainees between the arahant and stream-enterer stages plus an additional thousand stream-enterers, or fifteen hundred trainees who are stream-enterers. V. 603 is also at DN II 218,6–9, uttered by Brahmagāna Sanākumāra after he has said that twenty-four hundred thousand (not twenty-four hundred, as Walshe has it at LDB, p. 299) Magadhā followers had passed away as stream-enterers and once-returners. According to Spk-pt, “the other people who partake of merit” (ītarā paṭā puṁḥābhīgā) are those who have partaken of merit aimed at the ending of the round (but who, presumably, have not yet reached any path or fruit).

418 Sikhi was the fifth Buddha of antiquity counting back from Gotama. He arose thirty-one aeons ago (see DN II 2,14–16).

419 For a more detailed account of Abhibhū’s power of transformation (tikubbana-iddhi) see Paṭis II 210,14–30.

420 This incident is referred to elsewhere by Ānanda, and in response the Buddha describes the structure of the world system (AN I 227–28). There the Buddha claims that he himself is capable of making his voice heard throughout a three-thousand great thousandfold world system.

Spk: The elder first asked himself what kind of Dhamma discourse would be pleasing and agreeable to everyone, and he then realized that all devas and humans praise manly effort. Thus he taught a discourse concerning energy (viriya-pāṭisamyutta). The two verses are ascribed to an Abhibhū Thera at Th 256–57; perhaps the similarity of names has resulted from a garbled transmission. See Horner’s trans. of Mil, Milinda’s Questions, 2,51, n. 5, for ascriptions of the first verse in Pāli and Skt Buddhist literature.

421 This sutta corresponds to the portion of the Mahāparī-
nibbāna Sutta that reports the actual passing away of the Buddha (DN II 156,1–157,19). A few discrepancies between the two versions are noticeable. The omission of the attainment of cessation of perception and feeling, noted by C.Rh.D, seems to be peculiar to Ee1; the passage is in Be, Se, and Ee2 as well as in the lemma of Spk. All four eds., however, omit Ānanda’s assertion that the Blessed One (while still in cessation) has attained parinibbāna and Anuruddha’s correction. The SN version also omits the earthquake and thundering, mentioned at DN II 156,35–37.

Spk: Here there are two kinds of “immediately after” (samanantarā): immediately after jhiṇa and immediately after reviewing. In the former case one emerges from the fourth jhāna, descends into the bhavanga, and attains parinibbāna. In the latter case, one emerges from the fourth jhāna, reviews the jhāna factors again, then descends into the bhavanga, and attains parinibbāna. In the case of the Blessed One, the parinibbāna occurred in the second way. But all beings whatsoever, from Buddhas down to ants and termites, pass away with a kammically indeterminate bhavanga consciousness.

On Brahmā Sahampati, see n. 367. The powers (bala) are the ten Tathāgata’s powers, enumerated at MN I 69–71.

At v. 21, we have the same verse with a reading sabba-sarikfird in place of vatu sarikfdrn in pada a. See n. 20.

In the DN version Anuruddha’s verses precede Ānanda’s.

VAT remarks: “The absence of in-and-out breathing (in pada a) refers to the state in the fourth jhāna, where breathing ceases, from which the Buddha passed away. This is not the ordinary cessation of breathing that sets in when anyone dies. The verse states something remarkable: that already before ‘dying’ there was no breathing.” On “the Stable One” (tādi), see below n. 435. On the ceasing of the breath in the fourth jhāna, see 36:11 (IV 217,8–9).

Spk: Bent on peace (santim ṛrabba): bent upon, depending upon, leaning towards Nibbāna without residue. The One with Vision—he with the five eyes—attained final Nibbāna through the full quenching of the aggregates (khandhaparinibbāna). On the five eyes, see n. 370; on the two kinds of parinibbāna, see General Introduction, p. 50.

At DN II 157,13 this pada reads: yam kālam akari muni; “when the Sage passed away.”

Pādas cd read: Pajjotasseva nibbānam/Vimokkho cetaso aha. The word nibbāna is used here in its literal sense but with doctrinal overtones that fit the context. Spk: His deliverance, not obstructed by anything, his approaching the completely indescribable state (sabbaso apaṇṇatī-bhāvupagamento), resembled the quenching of a lamp. Anuruddha’s verses on the Buddha’s parinibbāna in Th include an additional verse, Th 907.

7. Brāhmaṇasamāyutta

The story related here is also at Dhp-a IV,161–63; see BL 3:288–89. The opening is similar to that of MN No. 100 (II 209,21 foll.), which concerns a brahmin lady of the same name, there spelt Dhānaṇjānī.

Spk: The Dhanaṇjānī clan was reputed to be the highest clan of brahmins. They believed that while other brahmins had been born from Brahmā’s mouth, they themselves had issued from the top of his head. This woman was a noble disciple, a stream-enterer, but her husband was staunchly opposed to the Buddha’s dispensation and would block his ears whenever she spoke in praise of the Triple Gem.

Spk: The brahmin had invited five hundred fellow brahmins to a banquet. The previous day he had pleaded with his wife not to disgrace him by praising the Buddha before his peers. When she stumbled over a stack of firewood while serving food to the brahmins, she knelt down and paid homage to the Buddha. Scandalized by this, the brahmins reviled her husband and walked out without even finishing their meal.

Vasālī, here rendered “wretched woman,” is a term of severe contempt, used by the brahmins to address outcasts.

The verses have already appeared at 1:71 and 2:3, with different narrative settings. This illustrates once again how the “floating mass” of didactic verses could be freely drawn upon to suit different pedagogical requirements.

Spk: He formulated his question with the following
intent: "If he says, 'I approve of the killing of such and such,' then I'll call him a killer and challenge his claim to be an ascetic; but if he says he doesn't approve of any killing, I'll say, 'Then you don't desire the killing of lust, etc., so why do you wander about as an ascetic?' Thus the ascetic Gotama will be caught on the horns of this dilemma, unable either to swallow it or to cough it up." He greeted the Buddha cordially in order to hide his anger.

432 See n. 376.

433 I give the sobriquet both in Pāli and in English. Spk, which identifies him as the younger brother of the first Bhāradvāja brahmin, says that the epithet was added by the redactors of the canon because he came abusing (akkosanto) the Tathāgata with five hundred verses.

434 Spk: He had heard that seers (isi) inflict a curse when they become angry, so when the Buddha said, "It still belongs to you, brahmin!" he was frightened, thinking, "The ascetic Gotama, it seems, is putting a curse on me." Therefore he spoke thus.

435 I have translated tādi as "the Stable One" in accordance with the commentarial gloss, tādilakkhatānaṃ patṭassa, which alludes to the explanation of tādi at Nidd I 114–16: "The arahant is tādi because he is ‘stable’ (tādi) in the face of gain and loss, etc.; he is tādi because he has given up all defilements, etc.; he is tādi because he has crossed the four floods, etc.; he is tādi because his mind is free from all defilements; and he is tādi as a description of him in terms of his qualities" (condensed). A similar but slightly different definition of tādi in relation to the Buddha occurs at Nidd I 459–61.

436 Be and Ee read pāda a: ubhīniṃ tīkchchantānām, which Spk (Be) includes in the lemma and glosses ubhīniṃ tīkchchantam, adding: "Or the latter is itself the reading." In Se and Spk (Se) the readings are exactly the reverse. As the sense requires an accusative singular, the reading ubhīniṃ tīkchchantam tam, found at Th 444a, offends against neither grammar nor metre. Ee2 has adopted this reading for the exact parallel v. 882 below, but strangely reverts to ubhīniṃ tīkchchantānām in the third parallel, v. 891.

437 He was the youngest of the Bhāradvāja brothers.

438 Spk: "For one who understands the excellence of endurance, this victory—patient endurance—is his alone (yā tīkchhā tījñātā adhivāsaṃgaṃ guṇam tījñāntasā tu titikāh adhivāsam, ayaṃ tassa tījñāto va jaya)." Note that neuter jayaṃ is here nominative.

439 Spk: He was another of the Bhāradvāja brothers. The name Bilanīgika was assigned to him by the redactors because he became rich by selling delicious congee (kaṇṭika, a synonym for bilanīga).

440 Spk: He was so angry his three brothers had been ordained as monks that he could not speak.

441 Spk says that the name Ahimṣaka may have been assigned to him by the redactors because he “asked a question” (i.e., made an assertion) about harmlessness; or, alternatively, Ahimṣaka may have been his given name. From his opening statement and the Buddha’s reply the second alternative seems more likely.

442 Spk-pt explains the sila referred to in pāda b as pāṇcavidhi-niyama, an obvious allusion to the second limb of Patañjali’s Yoga system.

Spk: By knowledge (vijjā) he means the Three Vedas, by conduct (carana) the conduct of one’s clan (gottacarana; Spk-pt: the clan itself, called conduct).

As vijjācaranāsaṃpāyna is one of the nine chief epithets of the Buddha and is also used to describe the arahant (see v. 596), the second couplet, if read apart from the commentarial explanation, expresses the Buddhistic rather than the brahmanical point of view. See too the Buddha’s argument with the brahmin youth Ambariṣṭha at DN I 99, 99–100, 16.

443 A brahmin of this name is encountered in the Vasala Sutta (Sn I, 7; p. 21), but he seems to be a different person. According to Spk, this brahmin was given the sobriquet “Aggika” because he tended the sacred fire.

444 Spk: He speaks of one endowed “with the triple knowledge” (tīhī vijjā) with reference to the Three Vedas. By “proper birth” (jātima) he means one of pure birth through seven generations.

445 The Buddha’s reply refers to the tījñā of his own system
of training: pāda a, to knowledge of the recollection of past abodes; pāda b, to the divine eye, i.e., the knowledge of the passing away and rebirth of beings; and pāda c, to the knowledge of the destruction of the taints.

Spk paraphrases the idea behind vv. 636-37 thus: “Though I stood for such a long time waiting for alms, you would not give me even a spoonful; but now, after I have revealed all the Buddha-qualities to you as though spreading out sesamum seeds on a mat, (you wish to give). This food has been gained, as it were, by chanting a song; therefore, because it has been ‘chantered over with verses’ (gāthābhīgita) it is not fit to be eaten by me. As such a principle exists (dhamme sati), out of regard for the Dhamma, established on the Dhamma, the Buddhas sustain their life. This is their rule of conduct; this is their way of livelihood (esā vutti ayam ajīvo). Such food is to be discarded and only what is righteously gained is to be eaten.”

The Buddha’s practice is discussed at Mil 228-32. CPD (s.v. abhīgita) suggests that the reason the Buddha rejects such food is because it has been “spoken over with mantras”—by the brahmin while chanting the sacrificial hymns—but to me it is doubtful the Buddha would reject food for such a reason. Further, according to MW, gāthā is not used with reference to the verses of the Vedas, and thus here the word more likely refers to the Buddha’s own verses.

Spk does not comment on kevalinam, “the consummate one,” in pāda a, but Fj II 153,9-10 (to Sn 82) says: Kevalinam ti sabbagaṇaparipuṇṇam sabbayogavisamyuttam vo; “a consummate one is one complete in all excellent qualities or one detached from all bonds.” Spk II 276,32-277,1 (to SN III 59,34) explains: Kevalinino ti sakalino katasațabhakcā; “the consummate ones are entire, they have completed all their tasks.” For a further selection of relevant passages, see GD, p. 161, n. to 82. For reflections on the implications of the term, see Nānananda, SN-Anth 2:100-1.

Spk explains kukkuca viṇṇasanam thus: hatthakukkuca-vāsanam vāsena viṇṇasanakukkuca; “one in whom remorse has been stilled by the stilling of fidgety behaviour with the hands, etc.” Here kukkuca is understood in the literal sense of “bad activity” or “fidgety behaviour” rather than in the extended sense of remorse or worry, one of the five hindrances.

Spk: This was his thought: “The portion of milk-rice placed in the fire has been eaten by Mahābrahmā. If this remainder is given to a brahmin, one born from the mouth of Brahmā, my father and son would be pleased and I will clear the path to the brahmā world.” See Deussen, Sixty Upanisads of the Veda, 1:148: “The residue (ucchitaṃ) of the offering, i.e., what remains in the ladle, in the saucepan, or vessel, is to be eaten only by a brāhmaṇa, not in his own house; no ksatriya or vaiśya is to eat it.” This explains why the brahmin, just below, is so concerned about the Buddha’s caste.

Fire is indeed produced from any wood (kaṭṭhā have āyatati jātaveda). Spk: This is the purport: “It is not the case that only fire produced from a pure type of wood, such as sal-tree logs, can perform the work of fire, but not fire produced from the wood of a dog’s trough, etc. Rather, by reason of its flame, etc., fire produced from any kind of wood can do the work of fire. So you should not think that only one born in a brahmin family is worthy of offerings, but not one born in a caṇḍālā family, etc. Whether from a low family or a high family, an arahant sage is a thoroughbred—resolute, restrained by a sense of shame.” See in this connection the arguments at MN II 129-30, 151-53.

Spk explains one who has reached the end of knowledge (vedantagā) in pāda b thus: “one gone to the end of the four path knowledges, or one gone to the end of defilements by the four path knowledges” (catunnam magga-vedanam antam, catāhi viṇṇanam kilesanam antam gato). Evidently, the Buddha is here deliberately using brahmanical terminology in order to adjust the Dhamma to the mental disposition of the brahmin.

Spk: Why does he say this? It is said that when the brahmin presented the food to the Buddha, the devas from the four world-regions, etc., suffused the food with nutritive essence (oja) produced by their celestial power. Thus it
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became extremely subtle. It was too subtle for the coarse digestive systems of ordinary human beings to digest properly; yet, because the food had a base of coarse material food, it was too coarse for the devas to digest. Even dry-insight arahants could not digest it. Only arahants who obtain the eight meditative attainments could digest it by the power of their attainment, while the Blessed One could digest it by his own natural digestive power.

Spk: This did not occur through the power of the food itself but through the Buddha's power. The Buddha had made such a determination so that the brahmin would be favourably disposed to hear the Dhamma.

Kharibhāra, “shoulder-load,” is a carrying device commonly used in South Asia, consisting of two trays at each end of a pole borne across the shoulder.

Spk: “Conceit, O brahmin, is your shoulder-load: When a shoulder-load is being carried, with each step the weight of the load brings the trays into contact with the ground; similarly, though conceit props one up on account of birth, clan, family, etc., it causes envy to arise and thereby pulls one down to the four realms of misery. Anger the smoke: because the fire of knowledge does not shine when defiled by the smoke of anger. False speech the ashes: because the fire of knowledge does not burn when covered by false speech. The tongue is the ladle: my [the Buddha's] tongue is a ladle offering the Dhamma sacrifice. The heart the altar: the hearts of beings are the altar, the fireplace, for my offering of the Dhamma sacrifice. The self (atta) is the mind.”

Spk: “Just as, after you have worshipped the fire, you enter the Sundarikā River and wash the ashes, soot, and sweat from your body, so for me the Dhamma of the eightfold path is the lake where I bathe thousands of living beings. The lake is limpid (anāvāila) because, unlike your river which becomes muddy when four or five bathe in it at the same time, the lake of the Dhamma remains limpid and clear even when hundreds of thousands enter it to bathe.” On “the bath without water,” see v. 198ef and n. 119.

Spk suggests several alternative schemes by which the three terms in pāda a—sacca, dhamma, and samyama—can be correlated with the eightfold path: e.g., sacca = right speech; samyama = right action and right livelihood; dhamma = the other five factors. Spk explains brahmacariya as if it were equivalent to the entire eightfold path (magga-brahmacariya), but it seems more likely that here the term was originally intended in the specific sense of celibacy, to be understood as a fourth item alongside the preceding three and not as an umbrella term comprising them.

In pāda b, the attainment of Brahmā (brahmapatti): the attainment of the best (seṭṭhapatti). Based on the middle (majjhesita): avoiding the extremes of eternalism and annihilationism. [Spk-pf: That is, based on the development of the middle way by avoiding all extremes such as sluggishness and restlessness, of which the pair eternalism and annihilationism is merely one instance.]

In pāda c, the upright ones (ujjubhoṣa): the arahants. Spk explains that the sat here represents tvam, the -t- being a mere conjunct consonant (padasandhi). Though not as common as its use to convey a first person meaning, the third person demonstrative pronoun is occasionally used with a second person sense.

Spk: “Just as, after you have worshipped the fire, you enter the Sundarikā River and wash the ashes, soot, and sweat from your body, so for me the Dhamma of the eightfold path is the lake where I bathe thousands of living beings. The lake is limpid (anāvāila) because, unlike your river which becomes muddy when four or five bathe in it at the same time, the lake of the Dhamma remains limpid and clear even when hundreds of thousands enter it to bathe.” On “the bath without water,” see v. 198ef and n. 119.

Spk suggests several alternative schemes by which the
This sutta is also found at Sn I,4 (pp. 12-16), but the prose portion adds the wonder of the sizzling cake described in 7:9. It also has the brahmin request ordination as a bhikkhu and attain arahantship. It must have been a common subject for sermons, as the commentary to it is long and elaborate. It is also included in the Maha Pirit Pota, "The Great Book of Protection," the standard collection of protective suttas used in Sri Lanka.

Spk: He was called thus because he earned his living by ploughing. This occasion was not an ordinary work day but a special festival which marked the inception of the light-soil sowing (pansuvappa). Spk gives a detailed account of the preparations and the festival activities.

Spk: At the food distribution (parivesand) five hundred ploughmen had taken silver vessels, etc., and were sitting while the food was being distributed to them. Then the Buddha arrived and stood in a high place within range of the brahmin, close enough so that they could easily converse.

Spk: Why did the Blessed One begin with faith? Because this brahmin was reputed to be intelligent (paññavī) but was deficient in faith. Thus a talk on faith would be helpful to him. Why is faith called the seed (saddhā bijam)? Because it is the foundation of all wholesome qualities.

Spk explains that the phrases "a second time" and "a third time" mean the next day and the day after that. Although the text itself conveys the impression that the Buddha went to the same house for alms three times on the same morning, this would be contrary to proper monastic etiquette, so Spk must be reliable on this point.

Pakatthaka < Skt prakarsaka, "harasser, disquieter," from prakṛṣ, to trouble, to disturb (SED). Spk glosses with rasagiddha, "greedy for tastes." Spk-pt explains: "He is dragged forward by craving for tastes" (rasatanhāya pakātho).

That is, he was afflicted by an illness arisen from the wind humour, one of the three bodily humours according to the ancient Indian system of ayurvedic medicine; on wind as one of the eight causes of illness, see 36:21.

Spk: The Buddha was prone to occasional gastric ailments as a consequence of his six years of ascetic practices before his enlightenment.

For a full analysis of the two questions, see 3:24 and...
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I take katham in pada d here, and evam in v. 678d, to be mere metrical fillers.

A much more elaborate version of the same encounter is found at Dhp-a IV 7–15, where it forms the background story to Dhp 324; see BL 3:201–5. The story is incorporated into Spk.

Th-a II 179–80 relates exactly the same story about the elder Jenta (Th 423–28), the son of the king of Kosala’s chaplain. In his youth he was stiff with conceit (mānatthadhā, used as a description, not a name), but was humbled by the Buddha with exactly the same exchange of verses as is related here. He became a stream-enterer on hearing the Buddha’s verses, went forth as a bhikkhu, and attained arahantship.

Spk: He thought, “When a brahmin of high birth like myself has arrived, this ascetic does not show me any special courtesy; therefore he does not know anything.”

In pada a, it seems better to read mānabrīhana, with Se and Ee2, as against mānabrīhmana in Be and Eel. The version at Th-a reads brīhmana in all three eds. available to me.

Evarūpaṁ paramanipacciññām karoti. The expression occurs at MN II 120,6, referring to the same kind of action (shown by King Pasenadi towards the Buddha); see too 48:58, which discusses the reason an arahant shows “supreme honour” towards the Buddha and his teaching.

Spk: He was called Navakammika (“New Works”) because he earned his living by felling timber in the forest, seasoning the wood for construction work, and selling it in the city.

In pada b, ucchinnamiilam appears often in a stock formula describing the arahant’s liberation from defilements (e.g., 12:35 (I1 62,29–63,11); 22:3 (III 10,27, 33); 35:104 (IV 85,9, 14); 54:12 (V 327,26–328,6)); thus the allusion, already obvious, is made explicit by Spk: “The woods of defilements is cut down at its root.” In pada b, I follow the SS reading visukkham, “dried up,” also adopted by Ee2, over Be and Se visūkkañ and Eel visukkam.

Spk glosses nissbatho in pada c with nikkilesavano. This involves a pun difficult to reproduce in translation. Literally, vanatha means a woods, but the word is often used to signify, metaphorically, “the woods of defilements,” particularly craving. Here I have translated nippaṭatho as “woodless” to preserve the pun. At v. 712, however, where the literal meaning has little bearing on the verse as a whole, I have rendered nippaṭatho by way of its metaphorical meaning. Analogous puns on vanata and vanatha are at 14:16 (see too II, n. 245), and also at Dhp 283–84 and 344 (which, incidentally, answer Norman’s puzzling observation at EV I, n. to 338, that the canon seems not to include any example of a pun on the double meaning of vanatha to match the puns upon vanata). The Buddha is “dartless” (visallo) because he has extracted the dart of craving (see v. 214c).

In the third line I supply “body” in deference to Spk, which explains the instrumentals as qualifying the body (kāyavisesanānī). Spk glosses succārurāpam with atisundarām.

Spk: The world’s divine lord (lokādhipati) is Mahābrāhmaṇa, the supreme triple heaven (tadīvam anuttaram) is said with reference to the brahma world. I translate pādas cd as an assertion based on the v.1. tasāṁ found in some SS and adopted by Ee2 rather than as a question signalled by kasma, the reading in Be, Se, and Eel.

Spk explains desires (kānkhā), delights (abhinandanā), and longings (pajappati) as modes of craving (tāṇhā). The root of unknowing (avānānāmīla) is ignorance (avijja).

In pada a, I read asito with Be, Se, and Ee2, as against Eel apiho, “without envy.” Spk takes “my purified vision of all things” to be an allusion to the knowledge of omniscience. In pada c, it glosses sīvaṁ with setthaṁ, and sambodhiṁ anuttarāṁ with arahatta.

“Mendicant” is a rendering of bhikkhako, which is of course related to bhikkhu, a fully ordained Buddhist monk.

Eel bhikkhavo in pada b should be amended to bhikkhante. Spk explains vissam dhammaṁ in the next pada as duggaṁ dhammaṁ akusaladhammaṁ, “a foul smelling unwholesome state,” assuming that vissa < Skt visra, raw meat. Spk-π adds: “It produces a putrid smell, thus it is vissa, i.e., foul smelling” (virupaṁ ganḍhaṁ pasavatti ti visso duggalam).
I. The Book with Verses (Sagātha-vaggas)

Dhp-a III 393,2 (commenting on the verse at Dhp 266) says: "Vissā is an uneven doctrine (visamam dhammaḥ); or else, a putrid-smelling state of bodily action, etc. (rissagandham va kāyukkamadikaṃ dhammaḥ), having undertaken which one is not called a bhikkhu." As Brough points out, however, the original Pāli term is probably derived from Vedic veśman, domestic (Gāndhari Dharmapada, pp. 191–92, n. to 67). Vesna occurs in Pāli at Ja V 84,17. Uv 32:18, the Skt parallel to the present verse, has veśmāṃ dhammam.

In the next verse, in pāda b, I read brahmacariyavā, with Se and SS, as against brahmacariyaṃ in the other eds. The latter does not seem to fit into the syntax, as it is neither subject nor object of the verb. Since the Buddha here defines a bhikkhu as one who has expelled both merit and evil (puṇṇaḥ ca pāpaḥ ca bāḥvita), this means he is equating the real monk solely with the arahant.

8. Vaṅgisasāṃyutta

484 His verses are at Th 1209–79. Vv. 707–57 are parallel to Th 1209–62, but with variant readings and major differences especially in the verses corresponding to vv. 753–57. The verses are collected and translated in Ireland, Vaṅgisā: An Early Buddhist Poet. For the resolution of philological problems posed by these verses I have relied largely upon Norman’s notes in EV I.

485 Cetiṣyas are memorial shrines, similar to stūpas, originally made from mounds of earth.

Spk: Before the Buddhas arise the shrines such as Aggāla and Gotamaka are the haunts of yakkhas and nāgas, etc., but when Buddhas arise people drive the spirits away and build monasteries there.

486 I translate anabhirati as "dissatisfaction," and the nearly synonymous arati as "discontent." Although the meanings of the two words overlap, arati is often glossed in the commentaries as discontent with remote lodgings and with meditation (pantasenāsanesu c' eva bāḥvandya ca ukkaṇṭhitam: Spk I 264,29–31 [to 7:17]) or discontent with the Buddha’s Teaching (sāsane aratim: Spk I 269,23–24 [to 8:2]). Anabhirati usually implies distress caused by sensual passion, often inducing a wish to give up the celibate life and return to the enjoyment of sensual pleasures. In the expression sabbaloke anabhiratisaṇṇā, "the perception of nondelight in the entire world," anabhirata is used in a positive sense as the designation for a particular topic of insight meditation (see AN V 111,3–7). The delight (abhirati) that Vaṅgisā will arouse in himself is, of course, delight in the holy life, not the unwholesome delight in the five sense objects, a mode of craving.

487 From the Dark One (kanhato). Spk: "From the dark faction, the faction of Mara." Mara is addressed as Kajla in the refrain of the verses at MN 1337–38.

488 Spk explains uggaputtā in pāda a as the powerful and royal sons of aristocrats (uggatānāṃ putā mahesakkhā rājaññabhutā). CPD, s.v. uggā, says they are members of the uggā caste, a mixed caste sprung from a kṣatriya father and a śūdrā mother. Members of this caste, it seems,
served as police, guards, and professional soldiers. Spk glosses dalhadhammino as "those of firm bows bearing a teacher's bow of the maximum size" (dalhadhanuno uttama-pamānam ācariyadhammu dhārayamānā); see n. 181 above, II, n. 365, and EV I, n. to 1210. With Spk, I take apātāyam as a metrically shortened genitive plural used in apposition to sahassam, not as an accusative singular. Spk paraphrases pada d: te samantā sarahe parikireyyum; "they might surround (me) with arrows on all sides." Although Spk-pt glosses parikireyyum with vijjheyyum, "they might shoot," the use of the expression samantā parikiriṣu at Ja VI 592,11-15 clearly shows that parikireyyum does not imply shooting. (The wrong spelling parikaramsu in Ee of Ja should be corrected to parikirimsu as in Be: Ja I1 372, vv. 2431-35.) The commentary (Ja VI 589,5) glosses the word with parivarayimṣu, "to accompany (as members of a retinue)."

490 Spk explains maggam in pada c as a transformation of case (lingavipaśā). Spk: "This statement refers to insight (vipassanā); for that is the preliminary phase of the path leading to Nibbāna. His mind delights in his own tender insight called the path leading to Nibbāna."

491 Spk: "I will so act that you will not even see the path I have gone along among the realms of existence, modes of origin, etc." See vv. 49 (= 105), 479, 494.

492 Spk: Discontent and delight (arati ca rati ca): discontent with the dispensation [Spk-p!; dissatisfaction with the fulfilment of virtue and the development of serenity and insight] and delight in the cords of sensual pleasure. Household thoughts (gehasita ca vitakkam): having abandoned in all ways evil thoughts connected with "the household," i.e., with the five cords of sensual pleasure.

The next couplet applies upon the double meaning of vanatha; see n. 474. Spk glosses vanathan as kilesamāna-vanam, "the great woods of defilements," and nibbanatho as nikkilesavano, "without the woods of defilements." The last word in pada d is read arato in Be, Se, and Ee2, but in Ee1 as anato, "uninclined." Spk (both Be and Se) reads arato in the lemma and glosses tanhiratirahito, "devoid of delight on account of craving," but anato and nati would also fit the lemma and gloss respectively, as nati too is a synonym for viha. The reading at Th 1214 is avanatho, which expresses virtually the same idea as nibbanatho.

493 Kīci should be brought into pada b (as at Th 1215) and connected semantically with yam in pada a. Spk explains jagatogadham in pada b as what exists within the earth, e.g., in the realm of the nāgas, but I take the expression in a wider sense, supported by Th-a III 190,4-5, which glosses: "Whatever is mundane, conditioned, included in the three realms of existence." "Everything impermanent decays (pariyati sabbam aniccam)"—this, says Spk, was "the elder's great insight" (mahāvipassanā).

494 Spk identifies the upadhi in pada a as the "acquisitions" of the aggregates, defilements, and volitional formations; see

of form and the other sense objects. If more than a thousand of these were to shoot in such a way, still they would not be able to shake me."
n. 21. No explanation is given for the exclusion of “acquisitions as sensual pleasures” (kāmāphadaḥi) which the context seems to allow, indeed even to require. In commenting on pada b, Spk says patiṣṭha, “the sensed,” comprises smell and taste, while muta, “the felt,” denotes the tactile object. Th-a III 190,15-20 inverts the explanation: patiṣṭha is glossed as phoṭṭhābha, and muta as gandhā-rasa. The familiar tetrad is diṭṭha, suta, muta, and viññāta (see 35:95; IV 73,4-7); the commentaries explain muta as comprising smell, taste, and the tactile object, and viññāta as mental objects. Norman translates muta as thought (its original sense), implying that this tetrad corresponds to the more familiar one, with patiṣṭha assuming the usual role of muta and the latter serving in place of viññāta. In deference to Spk and Th-a, I prefer to translate the present tetrad in a way that comprises only the five external sense bases and thus as signifying the five cords of sensual pleasure.

495 The readings of pada ab vary among the different eds. I prefer that of EE2: Atha satṭhisitā savitakkā/Puthī janatāya adhammanivitthā. The metre is irregular Vegavati. The verse is obscure and evidently challenged the ingenuity of the commentators. Spk paraphrases: “Then many unrighteous thoughts attached to the six sense objects have settled upon the people” (atha cha arammananissita puthī adhrnmavitakki janatāya nivitthā). This explanation is flawed in two respects: (i) it construes the subject as vibhā, thoughts, when the Pali reads savitakkā, a bahubbihī compound denoting persons with thoughts; if we take sa here to represent Skt sa, then Savitakka means those who are led by (or full of) their own thoughts; (ii) it explains satṭhisitā as cha, six, when it properly means sixty. Th-a III 190,28-31 mentions the opinion held by some commentators that satṭhisitā is an allusion to the sixty-two views of the Brahmagāja Sutta, and the verse does in fact echo the closing simile of that sutta (DN I 45,25-27): “Just as all large sea creatures are caught in the fisherman’s net, so all these speculative thinkers are trapped within this net of sixty-two cases; here they are caught whenever they emerge” (te imeh’ eva duṭṭhithiyyā vatthūhi antośālīkatā ethha sitā va ummujījamānā ummujījanti).

In pada c, vaggagatassa should be resolved vaggaganto asa. Spk takes the line to mean that one should not join the faction of defilements (kilesavagga), but I understand it literally. In fact, at Sn 371b we find vaggagatesu na vaggasāri dihi, “Among those who are factious, the wise one does not follow a faction.” Pj I 365,20-24 explains this by reference to the sixty-two speculative views, thus linking it to the present verse. See in this connection GD, p. 217, n. to 371.

Pada d reads no pana duṭṭhullabhāni sa bhikkhu, which Spk-pt explains as an injunction not to speak words connected with sensuality (kāmapatisamayutatā). Th 1217 reads here duṭṭhullagāhi, “one should not grasp what is corrupt,” which Th-a explains as referring to the grasping of corrupt views.

496 Spk identifies “the peaceful state” (of pada c) with Nibbāna and paraphrases pada d thus: “Fully quenched by the full quenching of defilements in dependence on Nibbāna, he awaits the time of his parinibbāna [Spk-pt: the time of the Nibbāna element without residue]” (nibbānā paṭicia kilesaparinibbāna parinibbuto pariṇibbānākalam [anupādesanipānānkalam] agüneti).

497 Spk states that he prided himself on his learning; however, pātibhāna is used to mean skill in verbal expression and thus probably refers here specifically to Vaṅgisā’s poetic talent.

498 Asesam should be moved from pada c into pada b. Spk explains “pathway of conceit” (mānapathala) as the object of conceit and the states coexistent with conceit, but it may be just a metaphorical expression for conduct governed by conceit. Spk says he addressed himself as “Gotama” (the Buddha’s clan name) because he is a disciple of the Buddha Gotama, but this is hard to accept; see v. 721 just below where Ananda is so addressed because he actually was a member of the Gotama clan. I do not know of any other instance of monks addressing themselves (or others) as “Gotama” simply on the ground that they are disciples of the Buddha Gotama.

In the next verse we should twice read mānahatā in place of EE1 mānahatā. Th-a glosses mānaṃ hataṣṇa, “with good qualities destroyed by conceit.”
Spk explains maggañīna in pada b as a “path-conqueror,” i.e., “one who has conquered defilements by the path,” but I follow Norman’s suggestion (at GD, p. 164, n. to 84) that the word is a variant of maggañī (< Skt mārgañī), formed by resolution with an epenthetic (svārabhakti) vowel rather than by assimilation.

Th-a glosses akhilo in pada a with pañcacetokhilarahito, “devoid of the five kinds of mental barrenness,” with reference to MN I 101,9-27. The five are doubt and perplexity about the Buddha, Dhamma, Saṅgha, and training, and anger towards one’s co-religionists. This seems preferable to interpreting the word by way of the three kīla—greed, hatred, and delusion (see n. 84)—as the five cetokhila are said to be obstacles to “ardour, exertion, persistence, and striving” and their elimination is thus a prerequisite for strenuous effort.

In pada d, vijjyantakaro is a syntactical compound, here with the first member an instrumental or ablative; see n. 68. The verse lacks a finite verb, but Th-a says that the verse was spoken by way of self-admonition, and I have therefore supplied imperatives to convey this effect. The verse can be seen as describing a progression: “First be rid of the five obstacles to striving, then be strenuous. By effort abandon the five hindrances and attain purity of mind through concentration. On this basis, develop insight into nonself and abandon conceit. Thereby you will eradicate the taints by knowledge, make an end to suffering, and dwell in the peace of Nibbāna.”

Spk: Once, when the Venerable Ānanda was invited to the royal palace to teach the Dhamma to the womenfolk, he brought along Vaṅgisa, then newly ordained, as his companion. When Vaṅgisa saw the women, beautifully attired in their best ornaments, lust infested his mind, and at the first opportunity he revealed his distress to Ānanda—Vism 38 (Ppn 1:103), which cites the verses (though in a different sequence), relates that Vaṅgisa had become overpowered by lust when he caught sight of a woman on his alms round soon after going forth. A Skt version of the same story, with the verses, is cited in Enomoto, CSCS, pp. 44-45.

Spk: Once he addresses Ānanda as “Gotama” because Ānanda was a member of the Gotama clan. Here there is surely a word play on nibbāpana (and on nibbāpehi in v. 723c) as meaning both the extinguishing of a fire and the attainment of Nibbāna.

Vv. 722 and 724-25, though spoken by Ānanda, are included among Vaṅgisa’s verses as Th 1224-26. The “inversion of perception” (saṁññāya vipariyesa) is fourfold: perceiving permanence, happiness, selfhood, and beauty in what is actually impermanent, suffering, nonself, and foul; see AN II 52,4-7.

The verse is not found in Th proper, but occurs in the text of Th cited in ThA, though without comment. The idea expressed in pādas ab is at Th 1160-61, ascribed to Mahāmoggallāna.

At Sn II, 11 (pp. 58-59) both this verse and the next are included in the Buddha’s advice to his son Rāhula. The meditation on foulness (asubha) is the contemplation of the parts of the body, as at 51:20 (V 278,6-14), or the cemetery meditations, as at 46:57-61.

The signless (animitta), according to Spk, is insight (vipassana), so called because it strips away the “signs” of permanence, etc.

The entire sutta is at Sn III, 3 (pp. 78-79).

The Buddha’s statement seems partly redundant by making well spoken (subhāsita) one among four factors of well-spoken speech. Spk proposes a solution by first defining well-spoken speech in the wider sense as speech that brings benefit, and by then correlating the four factors of well-spoken speech with the four aspects of right speech—being truthful, conducive to harmony, gentle, and meaningful. Well-spoken speech in the narrower sense is identified with speech that promotes harmony. At AN III 243,27-244,6 well-spoken speech is defined by way of five different factors all external to itself: it is spoken at the proper time, is truthful, gently stated, beneficial, and spoken with a mind of lovingkindness.

See n. 227.

Spk: “Truth, indeed, is deathless speech” (saccam ve amata vācā) means that the Buddha’s speech is similar to the
Deathless because of its goodness (sādhubhāvena, Be; or its sweetness, if we read sādubhāvena with Se and Ee); or it is deathless because it is a condition for attaining Nibbāna the Deathless.” The former explanation indicates that the text is playing upon the two meanings of amata, “deathless” (= Nibbāna) and “ambrosia,” in Vedic mythology the drink of the immortal gods.

Spk remarks on pādas cd: “Being established in truth they were established in the goal (or the good) of oneself and others; being established in the goal (the good), they were established in the Dhamma. Or else, sacca is to be taken as an adjective (= true) qualifying the goal and the Dhamma.”

Spk’s explanation presumes that the three nouns—sacca, atthe, and dhamme—are proper locatives and āhū an aorist of honti (= āhū). Based on the work of Liiders, Norman suggests (at EV I, n. to 1229) that atthe and dhamme were originally nominatives in an Eastern dialect that had the nominative singular in -e, and were then mistaken for locatives in the process of “translation” into Pāli. I follow Norman in my rendering of the line. In the BHS version (Uv 8:14) the translation went in the opposite direction: into satyarāz as a nominative and arthe and dharme as locatives.

511 Spk-pt: “Since the Buddha speaks for the sake of security (khemāya), his speech is ‘secure,’ as it is the cause for the arising of security. Thus it is the foremost speech.”

512 Spk paraphrases pāda c as if it contained an implicit verb hoti and treats pāda d as an independent sentence with patibhānam as subject. It seems more fitting, however, to take nīghgoso in pāda c as the subject of udirayi and patibhānam as its object, and I translate accordingly. Spk explains the simile: “The elder’s sweet voice, as he teaches the Dhamma, is like the voice of a myna bird when, having tasted a sweet ripe mango, it strikes up a breeze with its wings and emits a sweet sound.” Spk glosses the verb with ujñhahati, and paraphrases with an intransitive sense: “Inspired discourse rises up (from him) endlessly, like waves from the ocean.” This implies that Spk reads udiy-yati, the Be reading of Th 1232.

513 The Upasatha is the Buddhist “observance day,” held in accordance with the phases of the moon. The major Upasathas occur on the full-moon and new-moon days, the fifteenth of the fortnight (except six times per year—two for each of the three seasons of the Indian calendar—when the Upasatha falls on the new-moon day of a shorter, fourteen-day fortnight). On these days the bhikkhus normally gather to recite the Pātimokkha, the code of monastic rules. At the end of the annual rains residence (assītsūsa), however, the recital of the rules is replaced by a ceremony called the Pavāranā, the Invitation, at which each bhikkhu in order of seniority invites (pavañceti) the other bhikkhus in his fraternity to point out any misconduct on his part.

514 On the Buddha as the originator of the path, see 22:58.

515 The eulogy of Sāriputta is at 2:29; see too n. 184. The wheel-turning monarch (raja cakkavatti) is the ideal world-ruler of Buddhist tradition; see DN III 59-63 and MN III 172-77.

516 On the triple knowledge (tevijja) and the six direct knowledges (chalabhinnā), see n. 395. Those liberated in both ways (ubhatobhāgaviṁutta) are arahants who attain arahantship along with mastery over the formless meditative attainments. Those liberated by wisdom (parinibbāna) are arahants who attain the goal without mastering the formless meditations; for formal definitions see MN I 477, 478, and 12:70 (ll 123, 26–124, 2).

517 On the wheel-turning monarch see n. 515. Spk explains that the Buddha is the victor in battle (vijitasaṅgāmaṇ) because he has won the battle against lust, hatred, and delusion, and because he has triumphed over the army of Mara. He is the caravan leader (satthārāha) because he leads beings across the desert of samsāra on the chariot of the Noble Eightfold Path.

518 Spk: Nibbāna is called “inaccessible to fear” (akutobhayā, lit. “no fear from anywhere”) because there is no fear from any quarter in Nibbāna, or because there is no fear from any quarter for one who has attained Nibbāna. More typically, akutobhayā is used as a personal epithet of the Buddha or an arahant, as at Dhp 196, Th 289, and Th 333; see EV I,
n. to 289. Even in the present case we cannot be certain that the expression is not used in apposition to the Buddha rather than to Nibbāna, as both are accusative singulars, but I follow Spk.

519 On nāga see n. 84. Spk explains the ambiguous expression īsīvāt īsīsattamo as “the seventh seer of the seers beginning with Vipassi,” referring to the lineage of the seven Buddhas. Spk-pt offers, besides this explanation, an alternative based on sattamā as the superlative of sant: “He is the best, the highest, the supreme (sattamo uttaro [sic: read uttamo?] settho) of seers including paccacakabhuddhas, Buddhist disciples, and outside seers.” I agree with Norman that this second alternative is more likely to be correct; see EV I, n. to 1240.

520 The contrast is between pubbe parivitakkitli and fhanaso pafibhanti. Spk explains that the Buddha asked this question because other bhikkhus had been criticizing Vangisa, thinking that he neglected study and meditation and passed all his time composing verses. The Master wanted to make them recognize the excellence of his spontaneous ingenuity (patibhanasampatti).

521 Spk: The deviant course of Māra’s path (ummaggapatham Mārassa) refers to the emergence of the hundreds of defilements, called a path because they are the path into the round of existence.

On barrenness of mind (khila) see n. 500. In pāda d, I read asitam bhāgasso pavibhajjam, with Se and Eel & 2. Be reads pavibhajjam. Spk glosses as vibhajantam, an accusative present participle, but Norman suggests pavibhajjam may be an absolutive with -m added, and Spk mentions a v.l. pavibhajja, a clear absolutive. Spk paraphrases: “who analyses the Dhamma by way of such groups as the establishments of mindfulness,” etc. The explanation sounds contrived, but it is difficult to determine the original meaning.

522 In pāda c, Be reads tasmin ce in text, while Eel has tasmin ca, which Spk (Be) reads in the lemma (but not in the text); the latter is the reading at Th 1243. Norman, on metrical grounds, suggests amending the latter to tamhi ca or tasmi[ṃ] ca. Se and Eel have tasmin te, which Spk (Se) has in the lemma. Spk glosses with tasmin tena akkhāte amate (Be and Se concur). Since here the aorist akkhāsi can be taken as either second person or third person, I translate on the supposition that the second person is intended, which is consistent with carasi in the previous verse. Th 1242 has carati, which justifies the translation of the parallel verse in that work as a third person. I also take te to be the enclitic for taya rather than tena. I understand the clause to be a true locative rather than a locative absolute and take “the Deathless” here to be a contraction of “the path to the Deathless,” alluded to in pāda b. This has the support of Spk-pt, which says: amate akkhāte ti amatāvāhe dhamme desite, “‘In that Deathless declared’ means in that Dhamma taught (by you) which brings the Deathless.”

523 [He] saw the transcendence of all stations (sabbaṭṭhitinam atikkamam addasa). Spk: “He saw Nibbāna, the transcendence of all the standpoints of views and of all the stations of consciousness.” Six standpoints of views (diṭṭhāṭṭhāna) are mentioned at MN I 135.27–136.2; eight at Paṭi 138.14-26. Four stations of consciousness (viññāṇaṭṭhāna) are at DN III 228.6–13, seven at DN III 253.9–20; see too 22:54.

Spk: The chief matter (agga) is the supreme Dhamma; or if the v.l. agge is adopted, the meaning is: at the beginning, first of all. The five (dasaddhāna), lit. “half of ten”) are the bhikkhus of the group of five (i.e., the first five disciples). Thus the meaning is: He taught the chief Dhamma to the five bhikkhus, or he taught the five bhikkhus at the beginning (of his ministry).

524 The elder’s first name is spelled Aññāsi in Be and Eel; here I follow Se and Eel. He was one of the first five disciples and the very first to obtain comprehension of the Dhamma; it was for this reason that he was given the name “Aññā” (or “Aññāsi”), which means “understanding” (or “understood”). See 56:11 (V 424,8-11). According to Spk, the “very long absence” was twelve years, during which he dwelt on the bank of the Mandakini Lotus Pond in the Chaddanta Forest in the Himalayas, a dwelling place favoured by paccacakabhuddhas. He was fond of seclusion and thus rarely joined the community.

525 Enlightened in succession to the Buddha (buddhānubuddho)
Spk: First the Teacher awakened to the Four Noble Truths and after him the Elder Konḍañña awakened to them. The pleasant dwellings (sukhāpihārā) are the “pleasant dwellings in this present life” (ditthadhammasukhāpihārā), i.e., the jhānas and fruition attainment; the seclusions (cīvakā) are the three seclusions (of body through physical solitude, of mind through jhāna, and seclusion from the acquisitions by destruction of all defilements). Buddhabuddhasvāka is used in a more general sense in 16:5 (II 203,7) with reference to the old generation of enlightened monks.

526 In pada c we should read buddhadāyādo with Be, Se, and Ee2, as against Ee1 buddhasvāko. Spk states that although only four abhiññās are mentioned, the elder possessed all six. He had come to take leave of the Buddha as he realized the time for his parinibbāna was approaching. After this meeting he returned to the Himalayas and passed away in his hut. The elephants were the first to mourn his death and honoured him by escorting his body in procession across the Himalayas. Then the devas built a casket for the body and passed it up through the various celestial realms so the devas and brahmās could pay final homage to him, after which the casket was returned to earth for the cremation. The remains were brought to the Buddha, who placed them in a cetiya, “and even today, it is said, that cetiya still stands.”

527 In all eds. of SN and Th 1251 the text here reads sabbangasampannam in pada a and anekkārāsampannam in pada c, both accusative singulats set in apposition to the Buddha. This reading is doubtlessly ancient, for it is commented on as such by both Spk and Th-a. It is puzzling, however, that after having been described as “perfect in all respects” the Buddha should then be described as “perfect in many qualities”—almost as if his excellence is being diminished. I have accepted VĀT’s ingenious solution to this problem: amending the compound in pada c to a nominative plural, anekkārāsampannā, which then becomes a description, altogether apt, of the triple-knowledge arahants attending on the Buddha. These are the subject of payirūpāsanti, while Gotamam remains the object, still qualified as sabbangasampannam. Note that at Th 1158c anekkārāsampanne is used with reference to Sāriputta on the occasion of his parinibbāna; significantly, that verse mirrors v. 610 (SN I 158 = DN II 157), recited at the Buddha’s parinibbāna, extolling the Master as sabbākāra-varāpete, “perfect in all excellent qualities.”

528 Vv. 753–57 are considerably more compressed than the partly parallel verses at Th 1253–67. For a concise comparison of the two versions, see Ireland, Vāgīsī, pp. 7–8.

529 Kāveyyamattā, “drunk on poetry,” occurs at v. 470a. Spk relates here the story of Vāgīsī’s first meeting with the Buddha, also found at Dhp-a IV 226–28; see BL 3:334–36. According to this story, Vāgīsī had been a wandering brahmin who earned his living by tapping the skulls of dead men and declaring their place of rebirth. When he met the Buddha, the Master presented him with several skulls, including the skull of an arahant. Vāgīsī could guess correctly the rebirth of the deceased owners of the other skulls, but when he came to the arahant he was baffled. He entered the Sāṅgha for the purpose of learning how to determine an arahant’s realm of rebirth, but soon thereafter discarded this aim when he realized the holy life was lived for a nobler purpose.

530 If this verse seems narrowly monastic in focus, its counterpart Th 1256–57 corrects the imbalance by mentioning all four classes of disciples:

Indeed, for the good of many
The Tathāgatas arise,
For the women and men
Who practise their teaching.

For their sake indeed
The sage attained enlightenment,
For the bhikkhus and bhikkhunis
Who have reached and seen the fixed course.

Pāda d reads: ye niyāmagataddasā. Spk glosses: ye niyāmagatā c’ eva niyāmadassā ca; “who have reached the fixed course and seen the fixed course.” Spk-pṭ: “The
bhikkhus and bhikkhunis who are noble disciples of the Buddha have ‘reached the fixed course’ by abiding in the fruit and have ‘seen the fixed course’ by abiding in the path.” Niyāma here no doubt represents sammattaniyāma, “the fixed course of rightness,” i.e., the supramundane path; see 25:1–10 and III, n. 268.

531 Spk: Although the divine ear is not mentioned it should be included. Thus he was a great disciple who had attained the six abhiññās.

9. Vanasamyutta

532 In pada c, since vinayassa is a middle voice, second person imperative, jano, though nominative, may function as a vocative lengthened to fit the metre. Spk seems to support this with its gloss: tvam jano aṁśasmiti jane chandarāgam vinayassa; “you, a person, remove desire and lust for other people.” The sentiment of this verse is echoed by Th 149–50.

533 I read pādas ab with Eel: Aratīṃ pajarāsī so sato/Bhavāsi sataṃ taṃ sārayāmase. Norman understands the metre as irregular Vaitāliya (personal communication). Be has the same but without the so in pada a. The so is probably a third person demonstrative used with a second person verb, a construction already encountered at v. 647c; see n. 454. VAT prefers a reading found among SS, Aratīṃ pajarāsī sato bhavāsi/Bhavatām sataṃ taṃ sārayāmase, but since Spk and Spk-pt do not comment on bhavatām it seems this word was not in the texts available to the commentators; Ee2 reads as above but omits bhavatām. The verbs pajarāsī and bhavāsi, which Spk glosses with the imperatives paja and bhava, conform to the criteria of the subjunctive, rare and archaic in Pāli (see Geiger, Pāli Grammar, §123). Se reads the last verb as sādayāmase, but sārayāmase in the other eds. makes better sense as the subjunctive causative of sarati, to remember > to remind (see Geiger, Pāli Grammar, §126).

Pada b is particularly obscure and the commentators seem to have been unsure how to handle it. Spk offers two alternative interpretations of sataṃ taṃ sārayāmase: “Let us also remind you, a mindful one, a wise one [Spk-pt: to dispel worldly thoughts whenever they arise]; or, ‘Let us remind you of the Dhamma of the good ones [Spk-pt: of the Dhamma of the good persons for the removal of defilements]’ (satimantam panditam tam mayam pi yathā-uppamannam vitakkam vinodanaya) sārayāma, sataṃ dhammaṃ (sappurisānāṃ kilesavagamanadhammaṃ) mayam tam sārayāma.” I have bypassed both alternatives and adopted VAT’s suggestion that “you” is implicit and tam is “that,” representing the way of the good. In pada c we should read duttaro over Eel durratamo.

534 Spk: It is said that this bhikkhu was an arahant. After returning from a distant alms round he was fatigued and lay down to rest, but he did not actually fall asleep (even though the text says he did!). Thinking that he was lethargic and was neglecting his meditation practice, the devatā came to reprove him.

535 Spk is unsure whether to ascribe the verses that follow to the devatā or to the bhikkhu and therefore proposes two alternative interpretations. All four printed eds. indicate a change of voice before this verse, and thus I translate on the assumption that the bhikkhu is the speaker. Further, Spk takes the implicit subject of tape to be divōsoppam, and explains the sense, “Why should sleeping by day trouble an arahant bhikkhu?”; but as the optative tape can be either second or third person singular, it seems more fitting to take the implicit subject to be the devatā, addressed by the elder in the second person, “Why (should you) trouble...?”

536 Spk: “That knowledge” (tam iīnd) is the knowledge of the Four Noble Truths. In pada a of the next verse I read bhettā with Se and Eel 1 & 2, as against chettā in Be.

537 It seems that while the preceding two verses describe the arahant, this verse describes the sekha, the trainee, who is still striving to attain Nibbāna.

538 Spk glosses cheta with migaluddaka, a deer-hunter. He had gone out that morning to hunt and was pursuing a deer when he came upon the elder meditating in the woods. The elder set about teaching him the Dhamma, but though
the hunter looked with his eyes and listened with his ears, his mind still ran in pursuit of the deer.

Geiger has caught the sense: “It seemed to the devatā that discontent with the monastic life had overcome the bhikkhus and they had given it up” (GemTr, p. 311, n. 2). On arati see n. 486.

Spk: Just as deer, wandering in the foothills or woodland thickets, wander wherever they find pleasant pastureland and dangers are absent, and have no attachment to their parents’ property or a family heirloom, so the homeless bhikkhus, without fixed abode, wander wherever they can easily find suitable climate, food, companionship, lodgings, and Dhamma-teachings, and have no attachment to the property of their teacher and preceptor or to a family heirloom.

Spk: This sutta takes place shortly after the Buddha’s parinibbāna. The Venerable Mahakassapa had enjoined Ānanda to attain arahantship before the first Buddhist council convened, scheduled to begin during the rains retreat. Ānanda had gone to the Kosala country and entered a forest abode to meditate, but when the people found out he was there they continually came to him lamenting over the demise of the Master. Thus Ānanda constantly had to instruct them in the law of impermanence. The devatā, aware that the council could succeed only if Ānanda attended as an arahant, came to incite him to resume his meditation.

At Th 119 the verse is ascribed to one Vajjiputtaka Thera but is not found among Ānanda’s own verses in Th.

All four eds. read pada b: Nibbānaṁ hadaṭṭhasmiṁ oṣiya. At Th 119 the last word is read oṣiya, and we should adopt this reading here. I take it as absolutive of the verb oṣeti proposed by Norman at EV I, n. to 119; see too n. 223 above. Spk supports this with its gloss pakkipiṭita, “having placed.” Spk explains that one deposits Nibbāna in one’s heart by way of function (kiccato) and by way of object (ārammanato): by way of function when one arouses energy with the thought, “I will attain Nibbāna”; by way of object when one sits absorbed in a meditative attainment having Nibbāna as its object (i.e., in phulasamatipatti, the attainment of fruition).

In pada d, bijjiṭṭhikā is explained by Spk-pt as purposeless activity (athavirahitā pavattā kiriŋga). The devatā refers thus to Ānanda’s talk with the lay people because it does not conduce to his attainment of the goal of the holy life.

Her name Jālinī, “Ensnarer,” is used as an epithet for tanhā at v. 460a; see too n. 278 and AN II 211,31. According to Spk, she had been his chief consort in their immediately preceding existence in the Tāvatiṃsa heaven.

Spk: They are not duggata in the sense that they live in a miserable realm (duggati), for they dwell in a fortunate realm enjoying their success. They are miserable because of their conduct, for when they expire they might be reborn even in hell.

In pada b, sakkāya, “identity,” is the compound of the five aggregates of clinging, which are all suffering (dukkha) because of their impermanence. Spk explains that the celestial maidens are “established in identity” (sakkāyaṁ pattihīthā) for eight reasons: because of lust, hatred, delusion, views, the underlying tendencies, conceit, doubt, and restlessness. These are the same as the eight ways beings are “established in what can be expressed”; see n. 35. On sakkāya see 22:105, and on the devas being included in sakkāya, 22:78 (III 85,26–28).

In pada d, Be, Se, and E2 read devakaṇhāhi pattihīthā, “desired by celestial maidens,” and E1 devakaṇhāhībhīpatīṭā. Since p/s confusion is not uncommon in the texts (see EV I, n. to 49), we can infer that the original reading is the one found in SS, devakaṇhaṭṭhībhīpatīṭā, the reading also preferred by CPD. Abhisattika is an adjective formed from the past participle of abhisajjati, “to be attached to.” I am thankful to VAT for pointing this out to me.

He is not identified in Spk, and DPPN records nothing about him except what is found in the present sutta.

I follow the reading of this verse and the next proposed by Alsdorf (in Die Äyā-Strophen des Pali-Kanons, pp. 319–20), but with modifications suggested by VAT (namely, changing Alsdorf’s long vocative Nāgadatā to the nominative, and the four long vocatives in the second verse to accusatives, as in the printed eds.).
“Entering the village too early and returning too late in the day” and “associating closely with lay people and monks in a worldly way” are two of five factors said to lead to a bhikkhu’s falling away from the higher training (AN 111:116,27-117,7). The meaning of the compound samānasukhadukkha is explained at 223 (II 11,~) though the compound itself does not occur there. The same compound is used at DN 111:187,11-15 in a positive sense as a characteristic of a true friend.

Spk: He had received a meditation subject from the Buddha and entered a woodland thicket. The next day a family gave him alms and offered to provide him with regular support. Thereby he attained arahantship and continued to dwell in the same place enjoying the bliss of fruition attainment. The devata (a female) was not aware of the elder’s attainment and thought he had formed an intimate relationship with the mistress of the family. Therefore she came in order to reproach him. Neither Spk nor Spk-pt comments on the rare expression kulagharani.

The antelope (vātamiça, lit. “wind-deer”) is the subject of Ja No. 14. Spk: As an antelope in the woods becomes frightened by the sound of the wind rustling the leaves, so is it with one frightened by sounds (i.e., by rumours). The practice (vātu) of one who is fickle-minded (lahucitta, lit. “light-minded”) does not succeed; but this elder, being an arahant, was one with a successful practice.

An expanded version of this sutta is found at Dhp-a III 460-62; see BL 3:182–83.
Spk: The clamour (niggosasadda) of instruments (tūriya; Spk-pt: of drums, conch shells, cymbals, lutes, etc.); of gongs (ṭālīta; Spk-pt: of things that are struck in rhythm); and of music (vādita; Spk-pt: of lutes, flutes, horns, etc.). See too n. 343.

Spk: “Many are those who yearn for your state—a forest-dwelling elder clad in rag-robes, subsisting on almsfood, going on uninterrupted alms round, with few wishes, content, etc.” Spk glosses saggāminam as “those going to heaven and those (already) gone there.”

Appassukko tusibhāto saṁkāsyati. The expression occurs also at 21:4 (II 277,12) and 35:240 (IV 178,1-2); see above n. 54. Spk: He attained arahantship and reflected, “I have attained the goal for the sake of which I did the recitation, so why continue with it?” Then he passed the time in the bliss of fruition attainment.

The five-pāda verse is unusual. The sense requires that in pāda b we read na samāgamimha; though the printed eds. do not include na, the suggested reading is found in Burmese mss referred to in the notes of Eel 1 & 2. Spk explains virāgena, dispassion, as the noble path. In pāda d, aṭṭhāyanikkhepanam is a syntactical compound; see n. 68. Spk takes aṭṭhāya as absolutive (= ānīttvā), but it could also be instrumental.

In pāda a, I read the verb as khajjasi with Be, Se, and Ee2, as against Eel majjasi, “intoxicated with.” Careless attention (ayoniso manasikāra) is traditionally explained as attending to things as permanent, pleasurable, self, and beautiful; careful attention (yoniso manasikāra), as attending to their true characteristics—impermanence, suffering, nonself, and foulness.

An identical story, including the verses, is at Ja No. 392 (III 307-10), with the Bodhisatta in the role of the bhikkhu.
Spk: When she saw the bhikkhu sniff the lotus, the devatā thought: “Having received a meditation subject from the Buddha and entered the forest to meditate, this bhikkhu is instead meditating on the scent of flowers. If his craving for scent increases it will destroy his welfare. Let me draw near and reproach him.”

Spk: Vannena (in pāda c): kāraṇena. See PED, s.v. vanṇa (11), and v. 806a below.

All four eds. read, in pāda c, ākkhina-kammanto, which Spk glosses aparissuddhakammanto, “of impure deed.” But SS read ākhina-, aḥkina-, and akkhiṇa-, which is acknowledged by Spk as a v.l. and glossed kakkhalakammanto, “of rough deed.” Spk (Be) reads akkhinakammanto, Spk (Se) akkhiṇa-kammanto, which represents more correctly initial a + kh.
That this reading is to be preferred to ākinna- is confirmed by v. 798a, where ākhinaluddo would certainly make much better sense than the given reading ākinnaluddho. See Norman, “Two Pāli Etymologies,” Collected Papers, 2:78–79.

In páda b we should read bhātakāmhaśe, as in Be, Se, and Ee2. Spk: The devatā, it is said, thought: “This bhikkhu might become negligent, thinking he has a deity looking after his welfare. I won’t accept his proposal.”

10. Yakkhasamyutta

Spk: This was the yakkha who dwelt on Inda’s Peak. Sometimes a peak is named after a yakkha, sometimes a yakkha after a peak.

Spk glosses sajjati in páda d with laggati titthati, “sticks, persists,” apparently taking sajjati as equivalent to Skt sajyate (see MW, s.v. sañj (2)). But the word may be a passive representing Skt sajyati for which MW (s.v. srj) lists as meanings “to create, procreate, beget, produce.” I translate on the assumption that this is the original derivation. See too PED, s.v. sajati (1).

Spk says that this yakkha was a personalist (puggalavādī) who held the view that a being is produced in the womb at a single stroke (ekappaharen’ eva satto mātukucchismin nibbattati). The Buddha’s answer is intended to refute the yakkha’s belief by showing that a being develops gradually (anupubbena pana vaddhati).

The Pāli terms refer to the different stages in the formation of the embryo. Spk: The kalala is the size of a drop of oil placed on the tip of a thread made from three strands of wool. After a week from the kalala comes the abbuda, which is the colour of meat-washing water. After another week, from the abbuda the pesi is produced, which is similar to molten tin [Spk-pā: in shape, but in colour it is pink]. After still another week, from the pesi the ghana arises, which has the shape of a chicken egg. In the fifth week, from the ghana emerge the limbs: five pimples appear, the rudiments of the arms, legs, and head. But the head-hairs, body-hairs, and nails are not produced until the forty-second week.

Spk: This yakkha, it is said, belonged to Māra’s faction (mārapakkhika-yakkha). His verse parallels Māra’s reproach to the Buddha at v. 474, and the Buddha’s reply echoes v. 475. Spk-pā explains the purport to be that the wise man’s compassion and sympathy are not tainted by worldly affection.

Spk glosses vannena with kāraṇena (as in v. 796c; see n. 555), and Spk-pā glosses yena kena ci with gahaṭṭhena va pabbaṭṭena va, “with a householder or one gone forth,” thus separating it from vannena and treating it as an expression of personal reference. The purport of the Buddha’s verses is that a wise man should not take to instructing others if he is at risk of becoming attached, but he may do so out of compassion when his mind is purified and his sympathy is not tainted by worldly affection.

This sutta is also at Sn II, 5 (pp. 47–49) and commented on at Pj II 301–5. The name of this yakkha means “Needle-hair”; he was called thus because his body was covered with needle-like hairs. According to Spk, he had been a bhikkhu under the Buddha Kassapa but was unable to attain any distinction. During the time of the Buddha Gotama he was reborn as a yakkha in the rubbish dump at the entrance to Gayā village. The Buddha saw that he had the potential for attaining the path of stream-entry and went to his haunt in order to teach him. His haunt, the Ṭanikita Bed, was made of a stone slab mounted on four other stones.

Spk: He spoke thus thinking, “One who gets frightened and flees when he sees me is a sham ascetic (samanaka); one who does not get frightened and flee is an ascetic (samaṇa). This one, having seen me, will get frightened and flee.”

Spk: The yakkha assumed a frightful manifestation, opened his mouth wide, and raised his needle-like hairs all over his body. His touch is “evil” (papaka) and should be avoided like excrement, fire, or a poisonous snake. When the Buddha said this, Śuciloma became angry and spoke as follows.

In all eds. of SN, and most eds. of Sn, as well as their respective commentaries, vv. 808d, 809d read: Kumāraka dhaṇḍaka yosajānti. A v.l. vaṇḍaka (in place of dhaṇḍaka) is
found in several mss of Sn (vv. 270-71) and has been incorporated into Sn (Ee1). Dhānikū (Skt dvāṇikṣām) was certainly the reading known to the commentators, for both Spk and Pj II 103,22 fol. gloss the word with kākā, crow, which they would not have done if varikam was the reading. Spk glosses ossajanti with khipanti, and explains the simile: “Little boys bind a crow by its feet with a long cord, tie one end of the cord around their fingers, and release the crow. After the crow has gone some distance, it falls down again at their feet.”

Spk paraphrases the question thus: “Whence do evil thoughts rise up and toss the mind?” (pāpavātākā kuto samuṭṭhāya cittam ossajanti). This seems to separate mano and vitakkā and to treat mano as accusative. I prefer to retain manovītakkā as a compound (as is clearly the case at v. 34b) and to see the object of ossajanti as merely implicit, namely, oneself, the very source from which the thoughts arise, as v. 810a asserts with the expression attasamabhātā.

Norman, who also accepts dharikam, discusses the problem at GD, p. 200, n. to 270-71. For an alternative rendering based on the reading vaṇikam, see Nānananda, SN-Anth 2:13, 89–90. The Skt version cited at Ybhūḥ 11.1 reads kumārakā dhiṭṭhīm idvākṣayante, “as little boys depend on a wet-nurse” (Enomoto, CSCS, p. 59).

It isidāṇā. Spk: “This individual existence (attabhāva) is their source; they have sprung up from this individual existence. As boys at play toss up a crow, so do evil thoughts rise up from this individual existence and toss the mind [Spk-pj: by not giving an opening for wholesome states of mind to occur].”

Spk-pj: In the application of the simile, the evil thoughts are like the boys at play; this world of our individual existence is like the world in which the boys have arisen; the mind is like the crow; and the fetter (sāmyojana) which follows one to a distance is like the long thread tied around the crow’s feet.

Like the trunk-born shoots of the banyan tree (nigrodhasesvā khandhajā). The banyan tree, and other related species of fig trees, “develop from their branches aerial roots that may reach the ground and thicken into ‘pillar-roots’ or subsidiary trunks. The continually expanding system of new trunks, all connected through the branches, may support a crown up to 2,000 feet in circumference” (Emeneau, “The Strangling Figs in Sanskrit Literature,” p. 346). Emeneau quotes Milton’s Paradise Lost, IX, 1100–11, “the locus classicus on these trees in English literature”:

The Figtree ... spreds her Armes
Braunching so broad and long, that in the ground
The bended Twigs take root, and Daughters grow
About the Mother Tree, a Pillard shade
High overarch’t, and echoing Walks between....

Like a māluvā creeper stretched across the woods (māluvā vo viatā vane). Spk: “When the māluvā creeper grows by supporting itself against a particular tree, it weaves itself around that tree again and again and spreads over it from bottom to top and from top to bottom, so that it stands suspended and stretched out. In a similar way the manifold defilements of sensual desire cling to the objects of sensual desire, or the manifold beings cling to the objects of sensual desire on account of those defilements of sensual desire.” The point, rather, seems to be that sensual desire spreads from object to object just as the creeper stretches itself out in the woods by spreading from tree to tree. For more on the māluvā creeper, see MN I 306–7, AN I 202,32–34 and 204,23–205,4, and Dhp 162, 334.

Spk paraphrases: “Those who understand their source of this individual existence dispel it, that is, with the truth of the path, they dispel the truth of the origin (= craving), which is the source of the truth of suffering that consists in this individual existence. By driving away the truth of the origin, they cross this hard-to-cross flood of defilements, uncrossed before in this beginningless sāṃsāra even in a dream, for no renewed existence, for the sake of the truth of cessation (= Nibbāna), which is called ‘no renewed existence’ (apunabbhavā). Thus with this verse the Master reveals the Four Noble Truths, bringing the discourse to its climax in arahantship. At its conclusion, Sūciloma was established in the fruit of stream-entry. And since stream-
enterers do not live on in monstrous bodies, simultaneously with his attainment his needle-hairs all fell out and he obtained the appearance of an earth-deity (bhuma-devatliparihdra).”

570 Spk glosses sukham edhati in pada a as sukham patilabhati, "obtains happiness." CPD points out (s.v. edhati) that this interpretation is probably a misunderstanding stemming from the supposition that sukham is a direct object of the verb rather than an adverbial accusative. The original meaning appears in the commentarial gloss on the expression sukhedhito as sukhasamvaddhito. See too EV I, n. to 475.

Spk glosses suve seyyo in pada c as suve suve seyyo, niccam eva seyyo; “It is better morrow upon morrow, it is always better.”

571 Spk: Ahimsaya, “in harmlessness,” means “in compassion and in the preliminary stage of compassion” [Spk-pt: that is, the access to the first jhāna produced by the meditation on compassion]. Mettam so, “who has lovingkindness,” means “he (so) develops lovingkindness (mettam) and the preliminary stage of lovingkindness.” [Spk-pt: He (so) is the person developing meditation on compassion.]

Evidently Spk and Spk-pt take so in pada c to be the demonstrative counterpart of yassa in pada a, with an implicit transitive verb bhāveti understood. While the exact meaning of mettā so (or mettāso) is problematic, I prefer to take pada c as an additional relative clause, the relatives being resolved only in pada d by the clearly demonstrative tassa. Spk offers an alternative interpretation of mettāso as a compound of mettā and amsa, glossed as koṭhāsa, “portion”: mettā amsa etassā ti mettāso; “one for whom lovingkindness is a portion (of his character) is mettāso.” Mp IV 71,9 glosses mettāso: mettāyamānacitta-koṭhāso huttā; “having become one for whom a loving mind is a portion”; see too It-a I 95,13-15. Brough remarks that mitrīsa (in G-Dhp 198) “appears to have been interpreted by the Prakrit translator as equivalent to [Skt] maitri asya” (Gandhāri Dharmapada, p. 242, n. 198).

Spk-pt: Because of his own hating mind someone might nurture enmity even towards an arahant who lacks meditation on lovingkindness and compassion. But no one could nurture enmity towards one who is endowed with liberation of mind through lovingkindness and compassion. So powerful is the meditation on the divine abodes (evam mahiddhikā brahmaṇivāhāra-bhāvanā).

572 The background story, related in Spk, is also found at Dhp-a IV 18-25, which includes the verses as well; see BL 3:207-11. In brief: Sānu was a devout novice who, on reaching maturity, had become dissatisfied with the monk’s life and had returned to his mother’s house intending to disrobe. His mother, after pleading with him to reconsider his decision, went to prepare a meal for him, and just then a female yakṣa—his mother from the previous life, who was also anxious to prevent him from disrobing—took possession of him and threw him down to the ground, where he lay quivering with rolling eyes and foaming mouth. When his present mother returned to the room, she found him in this condition.

573 I follow the reading in Be. Ee1 & Ee2 insert another verse here (v. 815 in Ee2), but since this verse seems to be the product of a scribal error I do not translate it. The Be reading is supported by the Dhp-a version. Se reads as in Be, but with yā ca in place of yā ca in the second pada of both the exclamation and the reply. In order to translate in accordance with natural English syntax, I have had to invert lines of the Pāli in a way which crosses over the division of verses in the Pāli text.

The Uposatha complete in eight factors (atthasamāgataṃ uposatham): On the Uposatha, see n. 513. Besides the two major Uposathas falling on the full-moon and new-moon days (respectively either the fourteenth or fifteenth, and the first, of the fortnight), minor Uposathas fall on the half-moon days, the eighths of the fortnight. Lay people observe the Uposatha by taking upon themselves the Eight Precepts (atthāṅga-sīla), a stricter discipline than the Five Precepts of daily observance. These entail abstaining from: (1) taking life, (2) stealing, (3) all sexual activity, (4) false speech, (5) taking intoxicants, (6) eating past noon, (7) dancing, singing, listening to music, seeing improper shows, and using personal ornaments and cosmetics, and (8) using high and luxurious beds and seats. For more on
the Uposatha duties for the laity, see AN IV 248–62.

And during special periods (pāṭhāriyapakkhaṁ ca). Spk explains this as if it meant the days proximate to the Uposatha: “This is said with reference to those who undertake the Uposatha observances on the seventh and ninth of the fortnight too (in addition to the eighth), and who also undertake the practices on the days preceding and following the Uposatha on the fourteenth or fifteenth (the full-moon and new-moon observance days). Further, following the Pavāraṇā day (see n. 513) they observe the Uposatha duties continuously for a fortnight [Spk-pt: that is, during the waning fortnight].” Different explanations of the expression pāṭhāriyapakkha are given at Mp I 1 234 and Pj II 378.

Spk glosses uppaccā pi as uppatitvā pi, and paraphrases: “Even if you fly up like a bird and flee, there will still be no freedom for you.” The same verse is at Thi 247c-248b, Pv 236, Ud 51,17-18, Pet 44,20-21, and Nett 131,19-20. These versions (except Pv) read the absolutive as uppecca, with a strange gloss saEcicca in their commentaries; Pv follows SN, but its commentary recognizes uppecca as a v.1. A parallel is at Uv 9:4, with the absolutive utplufya.

At this point the yakkha has released Sānu and he has regained consciousness, unaware of what had just occurred.

Spk: She says this to show the danger in household life; for household life is called “hot embers” (kukkulā) in the sense of being hot. Kukkulā is also at 22:136.

Spk paraphrases kassa ujjhāpayāmase, in pāda b, thus: “When you were intent on disrobing and had been possessed by the yakkha, to whom could we have voiced our grief (complained), to whom could we have appealed and reported this (kassa mayaṁ ujjhāpayāma nijjhāpayāma arocayāma)” On pāda cd: “When you went forth into the Buddha’s Teaching, drawn out from the household, you were like an item rescued from a blazing house. But now you wish to be burnt again in the household life, which is like a great conflagration.” According to Spk, the yakkha’s intervention proved effective. After listening to his mother, Sānu gave up his idea of disrobing, received the higher ordination, mastered the Buddha’s teachings, and quickly attained arahantship. He became a great preacher who lived to the age of 120.

Spk: She had taken her son Piyarikara on her hip and was searching for food behind Jeta’s Grove when she heard the sweet sound of the elder’s recitation. The sound went straight to her heart and, transfixed, she stood there listening to the Dhamma, her interest in food gone. But her little son was too young to appreciate the recitation and kept complaining to his mother about his hunger.

Spk: She was carrying her daughter on her hip and leading her son by the hand. When she heard the Dhamma she stood transfixed, but her children clamoured for food.

Spk explains that pāṇīnam in pāda d may be understood as either a genitive plural or an accusative singular representing the plural (= pāṇine): Pāṇīnam ti yathā pāṇīnam dukkha moceti. Ke mocetī ti? Pāṇīne ti aharitvā vattabbam.

I follow VĀT’s perspicacious suggestion that pāda d should be read: yam dhammam abhisambudhā, taking the verb as a root aorist (see Geiger, Pāḷi Grammar, 5159, 161.1). Be and Ee2 read abhisambuddham, Se and Eel abhisambuddham, accusative past participles which seem syntactically out of place. The accusative yam dhammam requires an active transitive verb, yet the only solution Spk can propose is to turn the passive accusative participle into a nominative with active force, a role it is ill-designed to play. Since verb forms from abhisambuddh always refer to the Buddha, I have made explicit the verb’s subject, not mentioned as such in the text.

Spk: Having listened to the Buddha’s discourse, the yakkha and her son were established in the fruit of stream-entry. Though the daughter had good supporting conditions, she was too young to understand the discourse.

The story of Anāthapindika’s first meeting with the Buddha is told in greater detail at Vin II 154–59; see too
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Naṇamoli, Life of the Buddha, pp. 87–91. His given name was Sudatta, “Anāthapiṇḍika” being a nickname meaning “(giver) of alms to the helpless”; he was so called because of his generosity.

585 Spk: After the first watch of the night had passed he woke up thinking of the Buddha, full of confidence and joy so intense that light became manifest and drove away the darkness. Hence he thought it was already dawn and set out for the monastery, realizing his error only when he went outside. The same thing happened at the end of the middle watch.

From Spk’s account, it seems that the Cool Grove was located near the cremation ground (sivathikli) and thus Anāthapiṇḍika had to pass through the cemetery to reach the monastery. It was for this reason that he became frightened. The fluctuation in the intensity of the light, Spk says, reflects his inward battle between faith and fear.

586 Spk: The word sahassa (thousand), found only in conjunction with kāfifirf, should be conjoined with each of the preceding three terms as well. All this is “not worth a sixteenth part of a single step forward” because, when he arrives at the monastery, he will be established in the fruit of stream-entry.

587 Spk: While he was approaching, Anāthapiṇḍika wondered how he could determine for himself whether or not the Teacher was a genuine Buddha. He then resolved that if the Teacher was a Buddha he would address him by his given name, Sudatta, known only to himself.

588 The words in brackets render haṭṭho udaggo, found in Be only.

589 I prefer Se and Ee2 cetaso to Be and Ee1 cetasā. The parallel at AN I 138,3–6 also has cetasā. In the Vinaya version the Buddha next delivers a graduated sermon to Anāthapiṇḍika at the conclusion of which he attains stream-entry.

590 This verse and the next are found, with several variations, at Thi 54–55. Spk glosses kim me katā, in pada a, with kim ime katā, kim karonti, but I think it more likely that we have here a split baltubbhi compound kimkata, and I translate accordingly.

Be reads pada b: madhupitā va seyare (Se and Ee2: seyare; Ee1 and Thi 54: acharake). Spk: They sleep as if they have been drinking sweet mead (Be: gandhamadhupana; Se: gandamadhupana); for it is said that one who drinks this is unable to lift up his head but just lies there unconscious. Spk-p: Gandhamadhana is a particular type of honey that is extremely sweet and intoxicating.

Spk I 338,13–14 (to 11:1) mentions a drink called gandhapāna (in Be; gandapāna in Se and Ee), an intoxicating beverage (sūra) used by the older generation of devas in the Tāvatiṃsa heaven but rejected by Sakka after he assumed rulership over that world. At Dhp-a I 272,9 the drink is called dibbapāna. MW lists gandhapāna, defined as a fragrant beverage. “Madhu” denotes anything sweet used as food and especially drink, ‘mead,’ a sense often found in the Rigveda” (Macdonell and Keith, Vedic Index, s.v. madhu).

591 Spk explains apātivāntiṣam (“irresistible”), in pada a, thus: “Whereas ordinary food, even though very delicious, fails to give pleasure when one eats it again and again and becomes something to be rejected and removed, this Dhamma is different. The wise can listen to this Dhamma for a hundred or a thousand years without becoming satiated.” Spk glosses asecanaka ojavam, in pada b, as anāsit-takaṃ ojavantam, “unadulterated, nourishing,” and explains that unlike material food, which becomes tasty by the addition of condiments, this Dhamma is sweet and nutritious by its own nature.

While Spk thus takes asecanaka to be derived from siśati, to sprinkle, Brough maintains that the word is derived from a different root sek, meaning “to satiate.” He renders it “never causing surfeit” (Gāndhārī Dharmapada, p. 193, n. to 72). See too CPD, s.v. asecanaka, which quotes the traditional Skt explanation from the Amarakosā: tṛṭer nāsty anto yasya darśanāt; “that the sight of which gives endless satisfaction.” In Pāli the word is used more in connection with the senses of smell and taste (e.g., at AN III 237,22 and 238,1). My rendering “ambrosial” is intended to suggest the same idea as the Skt definition, but more concisely so that it can also be incorporated into
the description of mindfulness of breathing at 54:9 (V 321,22 and 322,11).

Pāda d reads: valahakam iva panthāgā (in Be and Eel; Se and Thi 55 end with addhagā). Spk: “Like travellers (pathikā) oppressed by the heat (who drink) the water released from within a cloud.”

This verse and the next resemble Thi 111, which contains features of both. In pāda d, I prefer vippanuttāya in Se and SS, as against vippanuttāya in Be and Eel & 2. At EV II, n. to 111, Norman suggests, on metrical grounds, inverting pādas c and d, but the resultant meaning seems to undermine the cogency of this suggestion.

This sutta, also found at Sn I, 10 (pp. 31–33), is included in the Sri Lankan Maha Pirit Pota. Spk relates the long background story, of which I sketch only the highlights:

One day King Ålavaka of Ålavi, while on a hunt, was captured by the ferocious yakkha Ålavaka, who threatened to eat him. The king could obtain release only by promising the demon that he would provide him daily with a human victim. First the king sent the criminals from the prison, but when there were no more prisoners he required every family to provide a child. All the families with children eventually fled to other lands and it became incumbent on the king to offer his own son, the Ålavaka prince. The Buddha, aware of the impending sacrifice, went to the yakkha’s haunt on the day before the offering was to take place in order to convert the demon from his evil ways. At that time the yakkha was attending a meeting in the Himalayas, but the Buddha entered his cave, sat down on the yakkha’s throne, and preached the Dhamma to his harem ladies. When the yakkha heard about this, he hastened back to Ålavi in a fury and demanded that the Blessed One leave.

Spk: The Buddha complied with the yakkha’s demands three times because he knew that compliance was the most effective way to soften his mind. But when the yakkha thought to send the Buddha in and out all night long, the Master refused to obey.

Spk: It is said that when he was a child his parents had taught him eight questions and answers which they had learnt from the Buddha Kassapa. As time passed he forgot the answers, but he had preserved the questions written in vermillion on a golden scroll, which he kept in his cave.

Spk: With these words the Buddha extended to him the invitation of an Omniscient One (sabbaññupatavāranam paññāresi), which cannot be extended by any pacceka-buddhas, chief disciples, or great disciples.

Spk: Faith is a man’s best treasure because it brings mundane and supramundane happiness as its result; it alleviates the suffering of birth and aging; it allays poverty with respect to excellent qualities; and it is the means of obtaining the gems of the enlightenment factors, etc. Dhamma here is the ten wholesome qualities, or giving, virtue, and meditation. This brings human happiness, celestial happiness, and in the end the happiness of Nibbāna. By truth here truthful speech is intended, with Nibbāna as the ultimate truth (paramatthasacca) and truth as abstinence (from falsehood; viratisacca) comprised within that. Of the various kinds of tastes, truth is really the sweetest of tastes, truth alone is the sweetest (sādutaram). Or it is the best (sādutfaram), the supreme, the highest. For such tastes as that of roots, etc., nourish only the body and bring a defiled happiness, but the taste of truth nourishes the mind with serenity and insight and brings an undefiled happiness.

One living by wisdom (paññājīvī jīvī): A householder lives by wisdom when he works at an honourable occupation, goes for refuge, gives alms, observes the precepts, and fulfils the Uposatha duties, etc. One gone forth as a monk lives by wisdom when he undertakes pure virtue and the superior practices beginning with purification of mind.
flood of existence except for one more existence in the sense-sphere world; the third line shows the nonreterner, who has overcome the flood of sensuality, a mass of suffering; and the fourth line shows the path of arahantship, which includes the fully purified wisdom by means of which one crosses over the flood of ignorance.

This completes the eight questions that the yakkha had learnt from his parents. When the Buddha finished speaking, bringing his verse to a climax in arahantship, the yakkha was established in the fruit of stream-entry.

Spk: When the Buddha said, “By wisdom one is purified,” the yakkha picked up on the word “wisdom” and, through his own ingenuity, asked a question of mixed mundane and supramundane significance.

In pada c, I read sussisā with Se and Eel & 2. Be reads sussisam as does the lemma of Spk (Be), while the corresponding lemma in Spk (Se) has sussisā. From the paraphrase (see below) sussisā can be understood as a truncated instrumental (= sussisāya). In Be, sussisam seems to function as an accusative in apposition to paññāya, perhaps as the first member of a split compound, i.e., “the wisdom (consisting in) the desire to learn.”

Spk: The Blessed One shows here four causes for the gaining of wisdom. First one places faith in the Dhamma by which the arahants—Buddhas, paccekabuddhas, and disciples—attained Nibbāna. By so doing one gains the mundane and supramundane wisdom for the attainment of Nibbāna. But that does not come to pass merely by faith. When faith is born one approaches a teacher, lends an ear, and hears the Dhamma; thus one gains a desire to learn (sussisam). When one lends an ear and listens from a desire to learn, one gains wisdom. But one must also be diligent (appamatto), in the sense of being constantly mindful, and astute (vicakkhanā), able to distinguish what is well spoken and badly spoken. Through faith one enters upon the practice that leads to gaining wisdom. Through a desire to learn (sussisāya) one carefully listens to the means for acquiring wisdom; through diligence (appamādasa) one does not forget what one has learnt; through astuteness (vicakkanatāya) one expands upon what one has learnt. Or else: through a desire to learn one lends an ear and listens to the Dhamma by which one gains wisdom; through diligence one bears in mind the Dhamma heard; by astuteness one examines the meaning and then gradually one realizes the ultimate truth.

Spk: Dutiful (dhuravā) means not neglecting one’s responsibilities and implies mental energy; one with initiative (utthidā) implies physical energy. I here follow Be; in Se the last two lines come at the end of v. 850; in Eel, at the end of both v. 849 and v. 850; in Sn, they are attached to neither verse.

The problem is to correlate the two tetrads mentioned in vv. 853–54. The difficulty arises not only on account of the replacement of dhiti by khantyā in the second verse but also because of the variant readings of the second term. Perhaps the best reading is that in Se, which accords with Sn (Eel) vv. 187–88: in v. 853, saccalā dammno dhiti caṅgo; in v. 854, saccā damā caṅgo khantyā. Spk (Be) and Spk (Se) differ over the second term: the former has dammo and dammā, the latter dhammo and dhammā. The explanations in Spk-pf establish beyond doubt that dhammo and damā were the respective readings known to Dhammapala.

The four qualities mentioned at vv. 853–54 refer back to vv. 851–52. Truth corresponds to truthfulness in v. 852c (sacca in all three instances), while generosity (caga) clearly corresponds to giving (dadam) in v. 852d. Spk (Se) explains that Dhamma is spoken of (in v. 851c) under the name of wisdom gained through a desire to learn, on which Spk-pf comments: “Wisdom is called Dhamma because of bearing up and examining (dhārantiṭ api ṭhārantiṭ) entities in accordance with actuality.” (As the verb dhāreti (> dhāraya) is the stock etymological explanation of dhamma in the commentaries, we can infer that the author of Spk-pf had a text that read dhammo.) Steadfastness (dhiti) is spoken of under the name of dutifulness and initiative (in v. 852ab).

In its paraphrase of v. 854, Spk states: “Come now, ask the many ascetics and brahmans whether there is any greater means for winning acclaim than truthfulness; any greater means for gaining mundane and supramundane wisdom than self-control (I suggest reading damā, following
Spk-pt, which explains that wisdom is so designated because it controls (dameti) the defilements as well as body and speech, etc.; any greater means of binding friends than generosity; and any greater means for finding mundane and supramundane wealth than patience, which is identical with activated energy, (called patience) in the sense that it endures heavy burdens, and which is referred to by the names dutifulness and initiative."

Thus the correlations can be shown schematically as follows:

(1) 852: truthfulness = 853 & 854: truth.
(2) 851: wisdom = 853: Dhamma = 854: self-control.
(3) 852: giving = 853 & 854: generosity.

Although Spk explains attho in pada d as the visible benefit (ditthadhammika) and samparayiko as the benefit in a future life, there seems to be no compelling reason not to take the two words at their face value as adjective and noun bearing a single significance, namely, the good pertaining to the future life.

Spk continues with the background story: Just as the yakkha finished speaking this verse, the sun rose and the king’s men arrived bringing the prince as a sacrificial offering. They handed the infant to the yakkha, who presented him to the Buddha. The Master recited some verses of blessing over the boy and returned him to the king’s men. When the prince reached maturity, he was known as Hatthaka Alavaka, because he had been passed around from one person’s hands (hattha) to another’s. He attained the stage of non-returner and was one of the Buddha’s foremost lay disciples, the chief of those who win followings through the four bases of beneficence (sarigahavatthu; see AN I 26,7-9). The Buddha holds him up as a model for male lay followers at 17,23 and praises his virtues at AN IV 217–20.

11. Sakkasamyutta

605 The texts commonly depict the Tāvatimśa devas and the asuras as engaged in perpetual strife, the devas representing the forces of light, peace, and harmony, the asuras or "jealous titans" the forces of violence, conflict, and dissension; see too 35:248.

Spk explains that the devas are protected by five lines of defense: the nāgas, the supaqqas (n. 397), the kumbhaṇḍas (a kind of goblin), the yakkhas, and the Four Great Kings, the presiding deities of the lowest sense-sphere heaven. When the asuras penetrate these five lines, the Four Great Kings inform Sakka, who mounts his chariot and then either goes to the battlefield himself or commissions one of his sons to lead the devas into battle. On this occasion he wanted to send his son Suvira.

606 Spk: Accompanied by his retinue of nymphs, he entered upon the great golden highway sixty yojanas wide and roamed around in the Nandana Grove playing (the game of) Constellation.

607 Spk: In pada a, alasassa (in Se and Ee; alasvassa in Be & Ee2) should be resolved: alaso assa; in pada c, sabbakdhamma-samiddhassa should be resolved: sabbakāmehi samiddho assa. In pada d, I read disā ti with Be, Se, and Ee2, as against disan ti in Ee1.

Spk paraphrases pada d thus: “O Sakka, supreme deva, show me that blessed, supreme, state (or) region, point it out to me, describe it” (sakka devasetgha tam me varam uttamam thanam okāsam disa ācikkha katthehi). VĀT proposes that because pada d includes no other noun for an adjective varam to qualify, it would be better to take varam itself as the noun meaning “a boon” and disa as meaning “to grant, to bestow.” This meaning is attested to in PED, s.v. disati, but without references. I have followed VĀT’s suggestion, though I cannot cite any other instances where varam is used in relation to disati. It is usually governed by the verb adattī, as at Vin I 278,23.

608 The verse is particularly obscure. Spk and Spk-pt offer little more than glosses, and a translator can do little better than take a shot in the dark. In pada a, I regard koci as
equivalent to kvaci (see n. 175). I read the verb in pāda b with Ee 1 & 2 as jiyati, as against jivati in Be and Se; the latter may have entered the text through a misunderstanding of the commentarial gloss.

Spk: “The place of living without doing work is the path of Nibbāna (kāmemaṃ akatoṁ jīvatītāhānaṁ nāma nibbānassā maggo).” Spk-p: “The ‘path of Nibbāna’ is the path which serves as the means for attainment of Nibbāna.” This is perplexing: since “work” (kāmma) in the sense of exertion is certainly needed to attain Nibbāna, the purport may be that with the attainment of Nibbāna no more work is needed to attain it. The verse may also be playing upon two meanings of kāmma, suggesting that one who attains Nibbāna does not create further kāmma, volitional action ripening in rebirth.

The verb sobhetha, in this stock expression, has proved troublesome to previous translators. C.Rh.D renders it “do ye enhance his words” (at KS 1:281); Horner, based on PED, as “let your light shine forth (in BD 4:249, 4:498, 5:227 = Vin I 187,23, I 349,7, II 162,15). Neither of these offerings captures the intended meaning. The verb—a middle voice, third person singular optative—always occurs in a context where the Buddha is speaking of a type of lay conduct that the bhikkhus, as renunciants, should be able to surpass. Hence the verb points to how one should act to make oneself shine, i.e., the mode of conduct that is fitting for one’s station.

This sutta is a popular paritta or protective discourse, included in the Maha Pirit Pota. The Northern Buddhist tradition has preserved versions in Tibetan and Chinese, translated from the Skt, and Skt fragments also have been found. The various versions are discussed in detail by Skilling, Mahā Sūtras II, pp. 441–67.

Spk does not gloss the compound dhājaṅga, but it occurs at AN III 89,17 foll. and is explained at Mp III 267,18 as “the crests of standards raised up from the backs of elephants, horses, etc., or from chariots.” Skilling discusses the Skt words dhvaja and dhvājaṅga at length and concludes that “in its early form a dhvaja was a pole surmounted by an emblem, carried as a military or royal symbol” (Mahā Sūtras II, p. 457). The emblem is the dhvājaṅga, the “crest of the standard,” though it seems that over time the two terms came to be used almost interchangeably. Since the standard often also bore a flag, the word dhvaja eventually was transferred to the flag; this understanding of the term seems to be implicit in Spk’s remark (just below). Dhaja occurs at v. 226a.

Spk: “The crest of Sakka’s standard is raised up from his chariot 250 yojanas high, and when it is struck by the wind it gives forth the sound of a five-piece orchestra. When the devas look up at it, they think, ‘Our king has come and stands by his troops like a deeply planted pillar. Of whom need we be afraid?’ Thus they have no fear.”

Of these three deities, Spk says only that Pajāpati is of the same appearance and life span as Sakka and gets the second seat, while Varuṇa and Isāna respectively get the third and fourth seats. According to MW, Pajāpati was originally “lord of creatures, creator, ... a supreme god above the Vedic deities.” Varuṇa “is one of the oldest Vedic gods ... often regarded as the supreme deity.” Isāna is “one of the older names of Śiva-Rudra.”

A similar incident is related at 35:248 (IV 201,18–202,4).

In pāda a, Be, Se, and Ee2 read pabhįjjeyum, Eel pakojjįjjeyum. The latter is recognized by Spk as a v.l. The dialogue represents a contest between two opposing models of political leadership, with Matali advocating the principle of despotic rule, Sakka the principle of benevolent rule. The despotic political philosophy seems more in keeping with the character of the asuras, and indeed in the following sutta Vepacitti himself proclaims the verses here ascribed to Matali.

I translate pādas cd guided by Spk’s paraphrase: “Among the goals (or goods) which culminate in one’s own good, there is found no other goal (or good) better than patience” (tesu saka-atthaparamesu atthesu attātu uttarītaro aṭṭha aṭṭho na vijjati). Because of the discrepancy between the plural sadatthaparamaṭṭha in pāda c and the singular verb vijjati in pāda d, it seems necessary to read the nomi-
native clause in pada a as doing service for a locative or genitive, as Spk suggests, with a singular subject implicit. The only alternative would be to amend pada a to read singular sadatthagunato attho, but no text has this reading. Cp. v. 854d above and v. 895d below. Nāṇamoli splits the two padas syntactically and translates: “One’s own good is the best of all, and there is none surpasses patience” (The Guide, p. 227), but this seems too free.

Note that Sakka speaks from the perspective of mundane ethical values rather than from the transcendent perspective of the Dhamma. From that perspective sadattha is identified with arahantship, which cannot be gained simply by patience.

617 C.Rh.D takes nīcaṃ khaṃati dubbalo to mean that a weak person must always be tolerated (see KS 1:285), but dubbalo, as nominative, is clearly the subject of khaṃati, not its object. My translation conforms to Nāṇamoli’s (in Minor Readings and Illustrator, p. 162), but was made independently. Nāṇamoli’s note speaks for my interpretation as well: “The rendering here ... seeks to bring out that patience is a necessity rather than a virtue in the weak, but appears as a virtue in the forbearance of the strong. The verse is a difficult one.”

618 Spk: Dhammaggītasså: to one who is protected by the Dhamma or to one who is protecting the Dhamma (dhammaṃ rakkhitassa dhammaṃ və rakkhantaså).

619 Tunhe kho ettha vepacittåubbadeva. Spk paraphrases: “Being the senior master long residing in the deva world, speak what has been transmitted to you.” Spk-pt: Because he had arisen in this world earlier than Sakka and his retinue of devas, he is extolled as “the senior deva” (ubbadeva, lit. “former deva”). He addresses Vepacitti with plural forms as a sign of respect.

Both Spk (to 11:1) and Dhp-a I 272-73 relate how Sakka ousted the old generation of devas and drove them out to the asura world; see BL 1:319.

620 The verses of Vepacitti are identical with those of Mātālī in the preceding sutta, and Sakka’s verses here are identical with his own verses above.

621 The same incident, set in a different context, is related at Dhp-a I 279 (see BL 1:323-24) and in Ja No. 31 (I 202-3). Ja I 203 glosses kulāvāka as supaṇṇapotakā, baby supaṇṇa birds, but at v. 37b the word clearly means a nest and not its occupants.

Spk: As they headed towards the silk-cotton woods, the noise of the chariot, the horses, and the standard was like thunderbolts on all sides. The strong supaṇṇa birds in the forest fled, but those that were old, ill, and too young to fly were terrified and let loose a loud cry. Sakka asked, “What is that sound?” and Mātālī told him. Sakka’s heart was shaken by compassion and he spoke the verse.

622 Spk: As soon as Sakka said this, Vepacitti became as if bound by bonds on his four limbs and neck.

623 I read with Be: tadeva tvam ma pajahāsi. Ee1 reads pahāsi, which gives the same sense, but Se and Ee2 have mārisa pahāsi, which yields the opposite meaning.

624 Spk: The verse refers to four great evils (mahāppaṇṇaṃ) of the present aeon: (i) “the evil that comes to a liar”: the evil of the king of Ceti, the first liar of the present aeon (see the Cetiya Jātaka, Ja No. 422); (ii) “to a reviler of noble ones”: evil like that of Kokālīka (see 6:lO); (iii) “to a betrayer of friends”: evil like that of the betrayer of the Great Being in the Mahākapi Jātaka (Ja No. 516); (iv) “to one without gratitude”: the evil of an ingrate like Devadatta.

In pada e, I read phusati with Se and Ee1 & 2, as against phusatu in Be. “Sujā’s husband” (Sujāmpati) is a name for Sakka; see 11:12 and n. 641.

625 Neither Spk nor Spk-pt offers any help in identifying Verocana. At DN II 259,11 mention is made of “a hundred sons of (the asura) Bali, all named Veroca” (sataṃ ca baliputtanam sabbe Verocanam), on which Sv II 689,26-27 comments: “They all bore the name of their uncle Rāhu.” This might suggest that Verocana and Rāhu are identical, but there is no additional evidence for this.

626 Both C.Rh.D and Geiger translate pādas cd as if they were two independent sentences: “A purpose shines when perfected./Nothing forbearance doth excel.” I go along with the paraphrase of Spk, which treats them as forming one sentence: “Among the goals (goods) that shine when achieved, there is no goal better than patience.” I read
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I. The Book with Verses (Sagāthaśāṅkā)

pāda c here (and in v. 894 just above) with Se and Ee2 as plural: nipphānasobhino atthā, as against the singular nipphānasobhano attho of Be and Ee1. Pāda d here is identical with v. 854d and v. 877d. See n. 616.

627 In pāda a, sabbe sattā atthajitā might also have been rendered, “All beings are beset by needs.” Spk explains: “Bent upon a goal means engaged in a task (atthajitā ti kiccajatī); for there is no being at all, including dogs and jackals, that is not engaged in a task. Even walking to and fro can be called a task.”

Pādas cd read: Samyogaparamā tvēva/Sambhogā sabba-pāñinām. The exact meaning and relevance are obscure. Spk interprets the line with an example—bland food may be made savoury when combined with various condiments—which construes samyoga as meaning combination or preparation. This seems to me unlikely. At Ja IV 127,14-15 the couplet occurs in a context which implies that the meaning is association with other people; see too AN IV 57-58, where samyoga signifies contact or association between man and woman (sexual, but not necessarily coitus). I understand the syntax as parallel to that of Dhp 203-4, that is, “enjoyments have association as supreme,” rather than “through association enjoyments become supreme,” the sense proposed by Spk.

Apabhyāmata karītovā (or apavyāmato karītvā, in Ee1). CPD says apavyāma is a v.l. for apasayya. At Ud 50,18 the expression apasabhyāmato karītvā occurs, which Ud-a 292,4 explains as turning the left side towards a holy person as a sign of disrespect.

629 Spk glosses ciradikkhitānam in pāda a as cirasamāddinna-vatānanām, “who have long undertaken vows.” On thousand-eyed (sahassanetā) as an epithet of Sakka, see 11:12; though there the Pāli is sahassakka, the meaning is the same. The seers say this because they subscribe to the common belief that the devas find the smell of human bodies repulsive—particularly ascetics who may not bathe frequently (see Mātali’s argument at v. 932). Sakka’s reply conveys the same point as Dhp 54–56: the scent of virtue is supreme among all scents and pervades even the worlds of the devas.

630 Spk paraphrases: “The devas do not perceive anything repulsive in this odour of the virtuous ones; they perceive it as desirable, lovely, agreeable.”

631 Spk: For the most part, it is said, the battles between the devas and the asuras take place behind the great ocean. Often the asuras are defeated, and when they are fleeing from the devas, as they pass the hermitages of seers, they destroy their halls and walkways, etc.; for they believe that the seers are partial to Sakka and give him the counsel that leads to their defeat. Since the seers can repair the damaged facilities only with difficulty, when they heard that a battle was about to take place they realized they needed a guarantee of safety.

The identity of Sambara is problematic. Spk identifies him with Vepacitti (see n. 633), but C.Rh.D points out (at KS 1:305, n. 4) that 11:23 suggests the two are distinct, Sambara having been Vepacitti’s predecessor as lord of the asuras. MW states that Sambara is a demon often mentioned in the Rgveda; he was slain by Indra. For further discussion, see below n. 665.

632 Pāda c should be divided as in Be & Ee2: Kāmāṇīkaro hi te dātum. Spk glosses kāmāṇīkaro with icchita karado and paraphrases: “If you want to give safety, you are able to give safety; if you want to give danger, you are able to give danger.”

633 Spk: As soon as he fell asleep, he woke up howling as though he had been struck from all sides by a hundred spears. The other asuras came to inquire about his health and were still consoling him when dawn arrived. From then on his mind became sick and trembled (cittam vepati); hence his other name, “Vepacitti,” arose. Vepati is not in PED, but see MW, s.v. vip > vepate. Spk-ṛ glosses vepati with kampati pavedhāti.

634 Spk glosses samattāni with paripūṇāni and samādinnāni with gahitāni. Evidently Spk assumes that samatta here is equivalent to Skt samāpta. But the participle samatta can represent either Skt samāpta or samātta, and from its placement before samādinnāni in the present passage, I take samattāni in the latter sense. Both samatta and samādinnā are alternative past participle formations of sam + ā + dā.
PED does not mention this derivation, but only that from Skt samāpta (and from Skt samasta, not relevant here). For the derivation from samāṭṭha, see Nidd I 289,16-18; for the derivation from samāpta, see Nidd I 65,9-11.

Although the form yācayoga prevails in the Pāli textual tradition, it is likely that the original compound was yājayoga, recognized as a v.l. at Vism 224,11-12 (Ppn 7:112). I translate on the basis of this reading, which means literally “devoted to sacrifice,” a brahmanical notion reinterpreted by the Buddha to mean self-sacrifice through the practice of charity (see vv. 395-96). Since charity (yāja) is directed to supplicants (yācaka), the variant yācayoga could have arisen through substitution of object for act; see GD, p. 241, n. to p. 87,2.

Spk (to 11:13) briefly relates how Sakka, in his existence as the brahmin youth Magha, went about performing deeds of merit at the head of a band of thirty-three friends. Having fulfilled his seven vows, he was reborn after death in the Tavatīṃśa heaven along with his friends. Hence the name Tavatīṃśa, “(heaven) of the thirty-three.” See Dhp-a I 265-72; BL 1:315-19. Ja No. 31 tells the same story with the Bodhisatta—the future Buddha Gotama—in the role of Magha and reborn as Sakka.

I read with Se and Eel & 2 pure dānāṁ adāśi tasmā Purindada ti vuccati. Be has pure only once. MW (s.v. pur > puram) gives puraṇda and puramdara as names of Indra; both mean “destroyer of strongholds.” This explanation, and the following three, depend on puns almost impossible to reproduce in English.

Sakkaccam dānāṁ adāśi tasmā Sakko ti vuccati.

The story of the rest house (dvasaṭṭha) is at Dhp-a I 269-70; BL 1:317-18.

Sahasam pi attheṇaḥ mukuttena cinteti tasmā Sahassakkho ti vuccati. Spk: Standing upon a single word propounded in regard to a thousand people or a thousand statements, he decides, “This one has need of this, that one has need of that.” Spk-pt: He has a thousand wisdom-eyes.

The story of how Sakka won the hand of Sujā, Vepacitti’s daughter, is told at Dhp-a I 278-79 (see BL 1:323), and Ja I 206.

Spk says that this pauper was the leper Suppabuddha, whose story is told at Ud 48-50 and, more elaborately with several variations, in Skp. According to the Skp version, in an earlier life he had been a king of Bārāṇāsi who had spitefully reviled an aged pacceka-buddha. As a kammic result he was reborn in hell and then, through the residue of the evil kamma, as a poor leper in Rājagaha. One day, on his begging rounds, he heard the Buddha preach and attained stream-entry. Shortly afterwards he was killed by a wild cow and was reborn in the Tāvatīṃśa heaven.

Spk does not gloss anunayamāṇo, but the same expression is at AN I 143,30, where anunayamāṇo is glossed by Mp II 123,19 (Be; the Ee and Se readings are corrupt) with anupubdhayamāṇo, “making understand.” The participle also occurs in the form anunetti at Thi 514, where it is glossed by Thi-a 267,8-9 with sahiṇīpenti, “convincing.”

Spk explains faith as faith arrived at via the path (maggen’ āgatasaddh). Good conduct built on virtue (siḷaṁ kalyāṇaṁ) is the noble disciple’s “virtue dear to the noble ones” (ariyakantasila), one of the four factors of stream-entry (55:1), which the stream-enterer does not abandon even in a future existence.

Spk: Each year the people of Āṅga and Magadha used to assemble and offer a grand sacrifice of their best ghee, honey, molasses, etc., to Mahābrahmā. Out of compassion Sakka appeared before them in the guise of Mahābrahmā, led them to the Buddha, and asked him a question about the most fruitful type of sacrifice.

In pada c, opadhikam puṇṅham, which I render loosely as “merit of the mundane type,” is explained by Spk as merit that ripens in the acquisitions (upadhivipakam puṇṅham), that is, good kamma that leads to rebirth. See the expression puṇṅhaḥkāra puṇṅhapokkha at MN III 72,6 foll.

The four practising the way are those on the four paths—of stream-entry, once-returning, nonreturning, and arahantship. The four established in the fruit are those who, by developing the respective paths, have attained the four corresponding fruits. The past participle samāḥito in pada d
might be understood to mean either "endowed with" or "concentrated," the latter representing the samādhi division of the path. I have taken it in the former sense, following v. 265a, where silasamāhiṁta is glossed by Spk: silena samāhitā samuPETā.

Spk: Your burden lowered (pannabhīro): He has put down the burden of the aggregates, the defilements, and the volitional formations. The fifteenth of the bright lunar fortnight is the full-moon night.

The verse is identical with his entreaty at V. 560. Neither Spk nor Spk-pṭ explains why Brahmā Sahampati corrects Sakka. The reason may be that Sakka praises only those qualities of the Buddha that he shares with other arahants, while Brahmā addresses him in his role as satthā, the Teacher and Master of the dispensation. The same exchange of verses, between Śakra and Mahābrahmapā, is recorded at MVu III 315–16, but set at the Goatherd's Banyan Tree in the period immediately following the Buddha's enlightenment; see Jones, 3:304–5.

Yassa dāni kālam maññasi. See Manné, "On a Departure Formula and its Translation." The expression also occurs at 35:88 (IV 62,31), 35:243 (IV 183,15, 30), 44:1 (IV 379,29), 54:9 (V 321,16-17), and 55:6 (V 348,27); I have varied the rendering slightly to fit the context.

Those versed in the Triple Veda are the brahmins; the Four Great Kings are the four divine rulers of the lowest sensescene heaven; the glorious Thirty are the presiding devas of the Tavatimsa heaven. The word rendered "spirit" is yakkha, used in a broad sense without specific reference to the demonic spirits.

Brahmacaryaparāyaṇe. Spk does not explain the exact sense, but I interpret it as a compressed way of saying "those living the holy life that has Nibbāna as its destination." See 48:42 (V 218,21): brahmacaryam vussati nibbāna-parāyaṇam.

Spk explains of perfect name (anornanām) in pāda c thus: "He is of perfect name on account of names that indicate all his excellent qualities, for he is not deficient in any excellent quality." See v. 148a and n. 99.

The verse has five pādas. Pādas ab read: ye rāgadosavināyā
should read osenti rather than openti, the prevalent reading. Thi-a 208, 21-22 glosses: na openti na parisshasena ṭhapenti tādisassa paripākāhassā abhāvato; “they do not deposit, do not pack up and put away, owing to the absence of any such possession.” The corresponding verb at Mvu III 453 is osaranti, which Jones suggests might be amended to osarenti. Jones is also aware of the Pāli form asapenti. See too nn. 223 and 542 above.

In pāda c, Thi 283 reads parinīṭhitam as does the text and lemma of Thi-a. Norman prefers the latter by comparison with a similar verse in a Jain text (see EV II, n. to 283), but the explanations in both Thi-a and Spk support parinīṭhitam, the reading in all eds. of SN. Spk: Seeking what has been prepared by others (paranīṭhitam esānā); seeking out, searching out, by the practice of the alms round, food prepared by others, cooked in others’ homes (paresāṃ niṭhitam paraghare pakkam bhikkhācāra vaṭṭaṃ esamānā gavesamānā; I take the genitive paresāṃ here in an instrumental sense, which the context implies).

Spk explains pāda e: Who give good counsel (sumanta-mantino): They utter well-spoken words, saying “We will recite the Dhamma, undertake an ascetic practice, enjoy the Deathless, do the work of an ascetic.” Maintaining silence, of even faring (turnibhiḥitānā samāncara): Even though they might speak the Dhamma with a voice as loud as thunder through the three watches of the night, they are still said to be “maintaining silence, of even faring.” Why so? Because they avoid all useless talk.

Spk: He was a dwarf the colour of a burnt stump and with a pot belly. He sat down on Sakka’s Yellowstone Throne (panḍukambalasila; see Dhp-a I 273, 9-12; BL 1:320). It is said that he was actually a brahmā from the form realm. Having heard about Sakka’s patience, he came in order to test him; for it is impossible for any malevolent spirit (avāruddhaka-yakkha) to infiltrate a place so well guarded.

Spk: Sakka had heard from the devas: “It is impossible to make that yakkha budge by harsh means, but if one assumes a humble manner and remains firm in patience, one can get him to leave.” Thus he adopted this tactic.

660 Spk states that su, in pāda a, is a mere indeclinable (nipātamattam), and thus we should resolve the compound: su upahatatītī ‘nhi. Spk-pt: Sakka speaks of his own nature thus, “Because of the presence in me of patience, love, and sympathy, I am not afflicted in mind against others.”

Pāda b is read in Be and Se as nāvaitena suvānayo (Ee1: nāvaitena suvānayo; Ee2: n’ āvaite suvānayo). Spk: He states: “I am not easily drawn by anger’s whirl; I am not easily brought under the control of anger.” Pādas cd allude to the seventh of Sakka’s vows (see 11:11). Spk explains that vā in pāda c is an indeclinable. Suvānayo is also at v. 507b, where lust (rāga) rather than anger is the lure.

I read pādas ab with Be and Ee 1 & 2: Kuddhāham na pharasam brūmi/Na ca dhamma ni kuttaye. Se omits the na in pāda a, apparently out of concern for the metre, but the metre can be preserved with na if we assume resolution of the fourth syllable. Neither Spk nor Spk-pt offers any help with the meaning. VĀT proposes, “And I do not speak on Dhamma matters,” but at Ja V 172, 23 and 221, 27 we find satañ ca dhammāni sukkhitāni, “the well-proclaimed qualities of the good,” which suggests that here too the rare neuter plural dhammāni refers to personal virtues, not to spiritual teachings.

662 Spk: He was afflicted with the illness that arose at the time he was cursed by the group of seers; see vv. 902-3.

663 Sambariṃtya. MW has two relevant listings: sambariṃtya = sorcery, magic; and sambhara = jugglery, sorcery, illusion (as practised by the daiyā Śambara).

664 Spk paraphrases: “Even without the Sambari magic Sakka oppresses us, but if he learns it we are lost. Don’t destroy us for the sake of your own personal welfare.”

665 As C.Rh.D points out (at KS 1:305, n. 4), in this verse Vepacitti makes a distinction between Sambara and himself. Even though Spk identifies the two, the commentator does not seem to be bothered by the discrepancy but paraphrases the verse: “Just as Sambara, lord of the asuras, a magician who practised magic, was tortured in hell for a hundred years, so one who applies his magic is tortured.”
Spk-pt offers some further help with Sambara: "Sambara was the former head of the asuras, the originator (adipurisa) of the asura magic."

Spk continues: "Was Sakka able to cure him of his anger? Yes, he was able. How? At that time, it is said, the group of seers was still living. Therefore Sakka would have brought him to them and made him apologize, and he would then have become healthy. But because of his perverse nature (vañcitatta) he did not comply but simply left."

According to monastic discipline (Vin I 54), if one bhikkhu offends against another he should apologize, and the latter should accept his apology.

Spk offers alternative explanations of pada b: mā ca mittehi vo jārā. "Here, hi is a mere indeclinable, and the sense is: 'Do not let decay be produced in your friendliness (tumhākaṃ mittadhāmme jārā nāma mā nibbatti).' Or else mittehi is an instrumental used with a locative sense, that is: 'Do not let decay be produced among your friends (mittesu vo jārā mā nibbatti).' The meaning is: 'Do not let deterioration be produced in your friendships.' " It is likely that mittehi here is a vestigial Eastern form of the locative plural; see Geiger, Pāli Grammar, §80.3.

Spk: Nonanger (akkodha) is lovingkindness (mettā) and the preliminary phase of lovingkindness; harmlessness (avihimsā) is compassion (karunā) and the preliminary phase of compassion.
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Introduction

The *Nidānavagga*, The Book of Causation, is named after its first samyutta, one of the deep royal samyuttas setting forth the radical philosophical vision of early Buddhism. The Vagga contains ten samyuttas, of which the first takes up almost half the volume. The other nine deal with less weighty topics, though it is possible the Dhātusamyutta, which is also devoted to first principles of Buddhist phenomenology, was intentionally included in the Vagga as a “junior partner” to the Nidānasamyutta. While this hypothesis must remain unconfirmable, what is beyond doubt is that with this Vagga we enter upon a very different terrain from that traversed in the Saggāvagga; a terrain where precise philosophical exposition takes priority over literary grace, inspirational charm, and moral edification.

Having used the expression “precise philosophical exposition,” however, I must at once qualify it in two respects. First, the word “philosophical” applies to the contents of these samyuttas only in the sense that they articulate a body of first principles which disclose the deep underlying structures of actuality, not in the sense that they set out to construct a systematic edifice of thought whose primary appeal is to the intellect. Their disclosures always take place within the framework laid out by the Four Noble Truths, which makes it clear that their primary intent is pragmatic, directed towards the cessation of suffering. They are expounded, not to delineate an intellectually satisfying system of ideas, but to make known those aspects of actuality, deep and hidden, that must be penetrated by wisdom to eradicate the ignorance at the bottom of existential suffering. The suttas are guidelines to seeing and understanding, signposts pointing to what one must see for oneself with direct insight. To regard their
themes as topics for intellectual entertainment and argumentation is to miss the point.

Second, when I use the word "exposition," this should not arouse expectations that the suttas are going to provide us with thorough, systematic, logically progressive treatises of the type we find in the history of Western philosophy. Far to the contrary, what we are presented with is a virtual mosaic of reconnaissance photographs laying bare a landscape that is strange but uncannily familiar. The landscape, ultimately, is our own personal experience, seen in depth and with microscopic precision. Each sutta shows up this landscape from a distinctive angle. Like any photo, the picture given by a single sutta is necessarily limited, taken from a single standpoint and with a narrow point of focus, but in its capacity for revelation it can be stark and powerful. To make sense of the multiple shots offered by the suttas, following one another with hardly a hair’s breadth of logical order, we must re-shuffle them many times, ponder them deeply, and investigate them closely with wisdom. To arrive at the total picture, or at least at a fuller picture than we possess when we approach the texts in a cursory way, we must consider the suttas in a given samyutta in their totality, compare them with parallel discourses in other samyuttas, and then try to fit them together, like the pieces in a jigsaw puzzle, into a coherent whole. This is about as far from systematic exposition as one can get, for the purpose is not to gratify the intellect with a fully articulated system but to awaken insight, and such an aim requires a methodology of its own.

12. Nidānasamyutta
The Nidānasamyutta collects into one chapter of nine vaggas ninety-three short suttas concerned with dependent origination (pātīca-samuppāda). This chapter might have even been named the Paṭicca-samuppādasamyutta, but the compilers of the canon must have considered such a title too unwieldy and settled upon a more concise designation for it. The word nidāna means cause or source, and is sometimes used in a chain of synonyms that includes hetu, samudaya, and paccaya, “cause, origin, condition” (see DN II 57,27 fols.). The word gives its name to the longest sutta in the Nikāyas on pātīca-samuppāda, the Mahānidāna Sutta (DN No. 15).

Dependent origination is one of the central teachings of early Buddhism, so vital to the teaching as a whole that the Buddha is quoted elsewhere as saying, “One who sees dependent origination sees the Dhamma, and one who sees the Dhamma sees dependent origination” (MN I 190,37–191,2). The ultimate purpose of the teaching on dependent origination is to expose the conditions that sustain the round of rebirths, saṃsāra, so as to show what must be done to gain release from the round. Existence within saṃsāra is suffering and bondage (dukkha), and hence the ending of suffering requires deliverance from the round. To win deliverance is a matter of unravelling the causal pattern that underlies our bondage, a process that begins with understanding the causal pattern itself. It is dependent origination that defines this causal pattern.

Dependent origination is usually expounded in a sequence of twelve factors (dvādasāṅga) joined into a chain of eleven propositions. In the Nidānasamyutta this formula is cited many times. It is expounded in two orders: by way of origination (called anuloma or forward sequence), and by way of cessation (called pāloma or reverse sequence). Sometimes the presentation proceeds from the first factor to the last, sometimes it begins at the end and traces the chain of conditions back to the first. Other sutta picks up the chain somewhere in the middle and work either backwards or forwards. We find the bare formula at 12:1, with formal definitions of the twelve factors in the “analysis of dependent origination” at 122. The whole formula in turn exemplifies an abstract structural principle of conditionality, “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” (for references, see II, n. 14). This structural principle can be given different applications than those found in the formula of dependent origination, and indeed underlies almost every aspect of the Buddha’s teaching, from his ideas about social reformation to his outline of the path to Nibbāna.

To hope to find in the Nidānasamyutta a clear explanation of the sequence of conditions, as we might expect from a modern textbook on the subject, is to court disappointment. The formula preserved in the texts is stripped to the bone, perhaps serving as a mnemonic device, and it seems likely that the original expositions on the topic were fleshed out with elaborations that were
not recorded in the suttas but were transmitted orally within the lineage of teachers. Because the texts lack a clearcut explanation of the formula, modern interpreters of early Buddhism have sometimes devised capricious theories about its original meaning, theories which assume that the Buddhist tradition itself has muddled up the interpretation of this most basic Buddhist doctrine. To avoid the arbitrariness and willfulness of personal opinion, it seems more prudent to rely on the method of explanation found in the Buddhist exegetical tradition, which despite minor differences in details is largely the same across the spectrum of early Buddhist schools. Here I will give only a concise summary of the interpretation offered by the Pali tradition.

Because of (i) ignorance (avijja), lack of direct knowledge of the Four Noble Truths, a person engages in volitional actions, wholesome and unwholesome activities of body, speech, and mind; these are (ii) the volitional formations (sankh~ra), in other words, kamma. The volitional formations sustain consciousness from one life to the next and determine where it re-arises; in this way volitional formations condition (iii) consciousness (vijnana). Along with consciousness, beginning with the moment of conception, comes (iv) “name-and-form” (namarupa), the sentient organism with its physical form (rupa) and its sensitive and cognitive capacities (nama). The sentient organism is equipped with (v) six sense bases (sahayatana), the five physical sense faculties and the mind as organ of cognition. The sense bases allow (vi) contact (phassa) to occur between consciousness and its objects, and contact conditions (vii) feeling (vedana). Called into play by feeling, (viii) craving (tanha) arises, and when craving intensifies it gives rise to (ix) clinging (upadana), tight attachment to the objects of desire through sensuality and wrong views. Impelled by one’s attachments, one again engages in volitional actions pregnant with (x) a new existence (bhava). At death this potential for new existence is actualized in a new life beginning with (xi) birth (jati) and ending in (xii) aging-and-death (jaranimarana).

From this we can see that the traditional interpretation regards the twelve factors as spread out over a span of three lives, with ignorance and volitional formations pertaining to the past, birth and aging-and-death to the future, and the intermediate factors to the present. The segment from consciousness through feeling is the resultant phase of the present, the phase resulting from past

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The two roots
1. Ignorance (from past to present)
2. Craving (from present to future)

The three connections
1. Past causes with present effects (between 2 & 3)
2. Present effects with present causes (between 7 & 8)
3. Present causes with future effects (between 10 & 11)

The three rounds
1. The round of defilements: 1, 8, 9
2. The round of kamma: 2, 10 (part)
3. The round of results: 3, 4, 5, 6, 7, 10 (part), 11, 12

ignorance and kamma; the segment from craving through active existence is the kammically creative phase of the present, leading to renewed existence in the future. Existence is distinguished into two phases: one, called kamma-existence (kammabhava), belongs
to the causal phase of the present; the other, called rebirth-existence (upapattibhava), belongs to the resultant phase of the future. The twelve factors are also distributed into three "rounds": the round of defilements (kilesavātta) includes ignorance, craving, and clinging; the round of action (kammavātta) includes volitional formations and kamma-existence; all the other factors belong to the round of results (vipakkavātta). Defilements give rise to defiled actions, actions bring forth results, and results serve as the soil for more defilements. In this way the round of rebirths revolves without discernible beginning.

This method of dividing up the factors should not be misconstrued to mean that the past, present, and future factors are mutually exclusive. The distribution into three lives is only an expository device which, for the sake of concision, has to resort to abstraction and oversimplification. As many of the suttas in the Nidānasamgutta show, in their dynamic operation groups of factors separated in the formula inevitably become intertwined. Thus whenever there is ignorance, then craving and clinging invariably come along; and whenever there is craving and clinging, then ignorance stands behind them. We might regard the twelve factors as composed of two parallel series defining a single process, the conditioned regeneration of samsāra from within itself, but doing so from complementary angles. The first series treats ignorance as the root, and shows how ignorance leads to kammic activity (i.e., the volitional formations) and thence to a new existence consisting in the interplay of consciousness and name-and-form. The second series makes craving the root, and shows how craving leads to clinging and kammic activity (i.e., active existence) and thence to the production of a new existence that begins with birth and ends in aging and death. To join the two segments, the factors within name-and-form from which craving arises must be drawn out, and thus we get the three links—the six sense bases, contact, and feeling.

The three-life interpretation of dependent origination has sometimes been branded a commentarial invention on the ground that the suttas themselves do not divide the terms up into different lifetimes. However, while it is true that we do not find in the suttas an explicit distribution of the factors into three lives, close examination of the variants on the standard formula lend strong support to the three-life interpretation. One example is 12:19, where ignorance and craving are first assigned jointly to a past life, giving rise to a new life lived in a conscious body with its six sense bases; and then, in the case of the fool (but not the wise man), ignorance and craving again function as joint causes in the present life to bring about renewed birth and suffering in the future life. A close examination of other variants in this samyutta would also establish that the series of terms extends over several lives.

The opening vagga calls immediate attention to the importance of dependent origination with a string of suttas showing how the seven Buddhas of the past, ending in "our" Buddha Gotama, attained perfect enlightenment by awakening to dependent origination, the eye-opening discovery that ended their long search for the light of wisdom (12:4–10). Later the Buddha gives a more detailed account of his own awakening to dependent origination, where he illustrates his discovery of the Noble Eightfold Path with the beautiful parable of the ancient city (12:65). According to 12:20, the causal connections between the factors operate whether or not Buddhas arise: they are the persistent, stable, invariable laws of actuality. The task of a Tathāgata is to discover them, fathom them thoroughly, and then proclaim them to the world. The invariability of the causal law, and the regularity in the arising of Perfectly Enlightened Buddhas, are thus joined into a single order ultimately identical with the Dhamma itself.

Several suttas show that dependent origination served the Buddha as a "teaching by the middle" (majjhena tathāgato dhammaṃ deseti), enabling him to steer clear of the two extreme views about the human condition that have polarized reflective thought through the centuries. One is the metaphysical thesis of eternalism (sassatavāda), which posits a permanent self as the underlying ground of personal existence, a self which, in classical Indian thought, transmigrates from one life to the next while retaining its individual identity. The other extreme is annihilationism (ucchedavāda), which holds that the individual can be reduced to the phenomenal personality and that at death, with the dissolution of the body, the person is entirely cut off and annihilated. Both extremes pose insuperable problems, for the one encourages an obstinate clinging to the conditions out of which suffering arises while the other threatens to undermine ethics and to make suffering inexplicable except as the product of
chance. Dependent origination offers a new perspective which rises above the extremes. The teaching shows individual existence to be constituted by a current of conditioned phenomena which is devoid of a metaphysical self, yet which continues from life to life as long as the causes that sustain it remain efficacious. Thereby dependent origination offers a meaningful explanation of the problem of suffering which avoids, on the one hand, the philosophical conundrums posed by the hypothesis of a permanent self, and on the other the dangers of ethical anarchy posed by annihilationism. As long as ignorance and craving remain, the round of rebirths continues on, kamma yields its pleasant and painful fruit, and the great mass of suffering accumulates. With their removal, and only with their removal, can a complete end be made to the whole round of samsāric suffering.

The most elegant exposition of dependent origination as the “middle teaching” is without doubt the famous Kaccānagotta Sutta (12:15), in which the Buddha holds up this principle as an alternative to the extremes of existence and nonexistence. Dependent origination provides the key for understanding the arising of suffering as well as pleasure and pain (12:17, 18; see too 12:24–26), and again for cutting through a variety of philosophical antinomies adopted by the thinkers of his era (12:46–48).

Though the twelve-factored formula of dependent origination is the most common expression of the doctrine, the Nidānasamjaya Sutta introduces a number of little-known variants that help to illuminate the standard version. One is a ten-factored variant in which ignorance and volitional formations are omitted and consciousness and name-and-form become mutually dependent (12:65). This is illustrated by the simile of two sheaves of reeds which support each other and collapse when either is withdrawn (12:67). An interesting sequence of three texts (12:38–40) speaks about the conditions for “the maintenance of consciousness” (vītiṁnassa thitiya), that is, how consciousness passes on to a new existence. The causes are said to be the underlying tendencies, i.e., ignorance and craving, and “what one intends and plans,” i.e., one’s volitional activities. Once consciousness becomes established, the production of a new existence begins, thus showing that we can proceed directly from consciousness (the usual third factor) to existence (the usual tenth factor).

These variants make it plain that the sequence of factors should not be regarded as a linear causal process in which each preceding factor gives rise to its successor through the simple exercise of efficient causality. The relationship among the factors is always one of complex conditionality rather than linear causation. The conditioning function can include such diverse relations as mutuality (when two factors mutually support each other), necessary antecedence (when one factor must be present for another to arise), distal efficiency (as when a remotely past volitional formation generates consciousness in a new life), etc. Moreover, by contemplating a number of variant texts side by side, we can see that at selected points in the series the links loop back in ways that reinforce the complexity of the process. Thus, while consciousness precedes the six sense bases in the usual formula, at 12:43 and 12:44 the six sense bases are shown to be conditions for consciousness. While consciousness normally precedes craving, 12:64 makes craving (with lust and delight) the condition for the continuation of consciousness and volitional formations the condition for existence.

The positive and negative sequences of dependent origination are expanded definitions of the second and third of the Four Noble Truths, as shown by the variant at 12:43. From the six internal and external sense bases, as we just saw, consciousness arises, and this is followed by contact, feeling, and craving, which is then declared to be the origin of suffering; when craving is abandoned, suffering stops. The next sutta, 12:44, employs a similar pattern to explain the origin and passing away of the world. This reveals dependent origination to be, not a remote and inaccessible metaphysical law, but a process perpetually underpinning our own everyday sensory experience, activated by our responses to the feelings arisen at the six sense bases. As the suttas 12:52–60 show, when attention to the objects of perception is driven by a thirst for gratification, craving is intensified, and this builds up another round of suffering. But when one learns to discern the danger in the objects of clinging, craving ceases, bringing the subsequent factors to a standstill.

In several suttas the formula for dependent origination is integrated with another doctrinal paradigm, that of the four nutrients (āhāra). These are the four strong supports for sentient existence, namely, edible food (for the body), contact (for feeling), mental volition (for the production of renewed existence), and
The ideas of nutrition and conditionality closely correspond, both implying the contingency and insubstantiality of all phenomena of existence. Hence it is natural for the formula of the four nutriments to be grafted on to an exposition of dependent origination. In 12:12, in relation to the nutriments, the Buddha repeatedly rejects questions that imply the presence of a substantial subject or agent behind the process of experience. The conditioning factors themselves constitute the ongoing flow of experience, with no need to posit a permanent self as the "someone" at the receiving end of feeling and perception, or at the instigating end of action. 12:63, entirely devoted to the four nutriments with no explicit mention made of dependent origination, introduces four thought-provoking similes to expose the dangers in the four nutriments and to inspire a sense of revulsion towards the whole process of nutrition. Because at least three of the four nutriments are internal to the sentient organism itself, the teaching of the four nutriments implies, at a very deep level, that sentient existence not only requires nutriment from outside but is itself a self-sustaining process of nutrition.

One variant in this sūtta stands in a class of its own. This is the short but pithy Upanīṣa Sutta (12:23), which shows that the same principle of conditionality that underlies the movement of samsāra also undergirds the path to liberation. Each stage of the path arises with its predecessor as a condition or proximate cause, all the way from the initial act of faith to the final knowledge of deliverance. This presentation of the doctrine has sometimes been called “transcendental dependent origination.”

Since the round is propelled by craving, and craving is nurtured by ignorance, to break the forward movement of the series ignorance must be replaced by knowledge. With the removal of ignorance all the factors that flow from it—craving, clinging, and karmic activity—come to a halt, bringing to an end the round of rebirths with all its attendant suffering. From one angle, as is often shown in the Nidānasāmyutta, ignorance means not knowing the dependently arisen phenomena, their origin, their cessation, and the way to their cessation (12:14, 49, etc.). Thus the ignorance at the head of the causal series, the ignorance which sustains the forward movement of dependent origination, is nothing other than ignorance about dependent origination itself. From this it follows that the knowledge needed to bring dependent origination to a stop is just knowledge of how dependent origination works.

Several important suttas in the Nidānasāmyutta make it clear that dependent origination is not merely an explanatory principle to be accepted on trust but an essential component of the knowledge needed to reach the end of suffering. Often the Buddha states that the connections among the factors are to be directly known, both by way of origination and by way of cessation. They are thus not merely aspects of theory but the content of intuitive insight. To gain this knowledge is to acquire the right view of a noble disciple who has personally seen the truth of the Dhamma and entered the path of a trainee (sekha), one bound to reach the Deathless in seven more lives at most, without ever falling away. Direct knowledge of dependent origination is not the unique mark of the arahant—a widespread misconception—but an achievement already reached by the stream-enterer on making “the breakthrough to the Dhamma” (dharmābhisamaya).

The noble disciple’s knowledge of dependent origination has two aspects: one is a direct perception of the relationships between each pair of factors in the present; the other, an inferential knowledge that this fixed order of phenomena holds invariably in the past and future, so that anyone who comprehends dependent origination must comprehend it in exactly the same way that the noble disciple has comprehended it (see 12:33–34). Once the stream-enterer gains this knowledge, attainment of the final goal is irrevocably assured, as is clear from 12:41 and from the paragraph concluding 12:27, 28, and 49–50.

Towards the end of this chapter, in 12:70 we read the story of the wanderer Susirna, who entered the order as a “thief of Dhamma” intending to learn the Buddha’s teaching to gain advantages for his own company of followers. On being subjected to a catechism by the Buddha on the five aggregates and dependent origination, he underwent a genuine change of heart and confessed his evil intentions. This sūtta introduces a class of arahants described as “liberated by wisdom” (pārītāvimutta), who have won the final goal by understanding the Dhamma without gaining the supernormal powers or the formless meditations. The sūtta also makes it clear that knowledge of the true nature of phenomena, i.e., of the five aggregates and dependent origination, precedes knowledge of Nibbāna.

The Nidānasāmyutta closes with two vaggas cast as repetition
11. The Book of Causation (Niddānavagga)

Vagga VIII applies the four-truth template of the “ascetics and brahmins” paradigm to each factor of the standard formula (excluding ignorance, implicitly included as the condition for volitional formations). Vagga IX is an “incorporated repetition series,” because each sutta incorporates all eleven factors along with their conditions into an abbreviated text. It is thus implied that each sutta could be “unpacked” by taking each factor with its condition as the subject of a separate sutta, so that the total number of suttas in the vagga would increase from twelve to 132.

13. Abhisamayasamyutta

This samyutta contains only eleven suttas without division into vaggas. Strangely, the Sinhala edition of SN and its commentary do not count it as a separate samyutta but treat it as a vagga within the Nidanasamyutta. This seems difficult to justify, as the suttas make no mention of dependent origination nor do they allude to the chain of causation. Perhaps the Sinhalese redactors included it in the Nidanasamyutta because the disciple’s breakthrough to stream-entry comes about through the realization of dependent origination. As an explanation, however, this seems inadequate when the suttas do not explicitly mention dependent origination.

The purpose of this samyutta is to extol the breakthrough to the Dhamma (dhammaṁbhisamaya), also called the obtaining of the vision of the Dhamma (dhammacakkhupāññāti), the event that transforms a person into a noble disciple at the minimum level of stream-enterer. The stream-enterer is one who has obtained the transcendental path leading to Nibbāna and is bound to put an end to samsāric wandering after seven more lives at most, all lived in either the heavens or the human world. The first ten suttas are all moulded on the same pattern: the Buddha first contrasts two obviously incommensurate quantities and then compares this disparity with that between the amount of suffering the noble disciple has eliminated and the amount that still remains in the maximum span of seven lives. The last sutta differs in the terms of comparison: here the contrast is between the achievements of the non-Buddhist ascetics and the achievement of the noble disciple who has made the breakthrough, the latter being immensely greater than the former.

14. Dhātusamyutta

This samyutta consists of thirty-nine suttas, arranged into four vaggas, all concerned in some way with elements. The word “elements” (dhātu) is applied to several quite disparate groups of phenomena, and thus the suttas in this chapter fall into separate clusters with nothing in common but their concern with entities called elements. The four vaggas could not be neatly divided into decades each devoted to a different group of elements, for the number of suttas to be included in the middle two vaggas did not allow for this.

The first vagga deals with eighteen elements that make up one of the major models of phenomenological analysis used in the Nikāyas, often mentioned alongside the five aggregates and the six internal and external sense bases. The eighteen elements fall into six triads: sense faculties, objects, and corresponding types of consciousness. The denotations of the first five triads seem obvious enough, but unclarity surrounds the last, the triad of mind (mano), mental phenomena (dhamma), and mind-consciousness (manovinābhāna). Strangely, the Nikāyas themselves do not explain the precise referents of these three elements or the nature of their relationship. This is first done in the Abhidhamma Pitaka. In the developed systematic version of the Abhidhamma, the mind element is a simpler type of cognitive act than the mind-consciousness element, to which is assigned the more advanced cognitive operations. The mental phenomena element denotes not only objects of mind-consciousness, but also the mental factors that accompany consciousness, included in the aggregates of feeling, perception, and volitional formations (for details see n. 224).

This first vagga is divided into two “pentads” (pañcaka): an “internal pentad,” which takes the sense faculties as the point of departure; and an “external pentad,” which begins with the objects. The first sutta really belongs to neither set, as it merely enumerates the eighteen elements. The internal series, which starts with 14:2, shows how successive mental functions—first contact and then feeling—arise in dependence on their predecessors in a fixed order which cannot be inverted. In the external pentad the same mode of treatment is applied to the mental functions that relate more specifically to the objects; the chain here is
more complex and the internal relationships in need of explanation. The explanations offered by the commentary are intended to square apparent irregularities with patterns of relationship accepted as authoritative by the age of the commentators. It is an open question whether these explanations reflect the understanding of the elements held in the earliest phase of Buddhist thought.

The second vagga opens with three suttas on miscellaneous types of elements, not highly systematized. Then there follows a long series of suttas, 14:14–29, in which the word “element” is used in the sense of personal disposition. With respect to numerous contrasting qualities, good and bad, the point is made that people come together because of personal affinities rooted in these qualities. One memorable sutta in this group shows each of the Buddha’s leading disciples walking in the company of fellow monks who share his field of interest; even Devadatta, the miscreant in the Sarīgha, has his own entourage made up of those with evil wishes (14:15).

The fourth vagga focuses upon the four primary elements of physical form: earth, water, heat, and air. The suttas in this vagga are all moulded upon templates, including the gratification triad and the ascetics and brahmins series discussed in the General Introduction (see above, p. 38).

15. Anamataggasamutta

The Anamataggasamutta, “On Without Discoverable Beginning,” is so called because its theme is the unbounded temporal extent of samsāra. The precise meaning of the phrase anamatagga is uncertain, the term itself differing in the texts of the early Buddhist schools, but the idea it is intended to suggest is conveyed well enough by the second sentence of the opening homily: that a first point of the round of rebirths cannot be discerned. The underlying purpose of this sanyutta is to situate the Buddha’s teaching of liberation against its cosmic background by underscoring the immeasurable mass of suffering we have experienced while wandering from life to life in unbounded time, “hindered by ignorance and fettered by craving.”

In sutta after sutta the Buddha illustrates the vastness of samsāric suffering with awe-inspiring similes, always drawing the inevitable conclusion that we have experienced the suffering of repeated birth and death long enough and it is time to strive for ultimate freedom. Four suttas illustrate, by means of memorable similes, the duration of a cosmic aeon (kappa), of which countless numbers have elapsed (15:5–8). Sutta 15:10 reinforces the point with its image of the heap of bones one person leaves behind in the course of a single aeon. Particularly stirring is the discourse to the thirty bhikkhus from Pava, on the frightful dangers of samsāra, a sutta powerful enough to bring all of them to the realization of arahantship right on the spot (15:13). The final sutta in the chapter gives us a retrospective overview of the epochs during which three past Buddhas lived, with some information about conditions of human life during their dispensations.

16. Kassapasamutta

Mahākassapa, Kassapa the Great, was named by the Buddha the most eminent disciple in the observance of the ascetic practices (AN I 23,20). Though he did not accompany the Master as regularly as many of the other close disciples did, the Buddha had the highest regard for Kassapa and often spoke in his praise. According to the Cullavagga (Vin II 284–85), after the Buddha’s parinibbāna Mahākassapa became the foster father of the newly orphaned Sangha and took the initiative in convening a council of elders to rehearse the Dhamma and Discipline. This was a necessary measure to preserve the Buddha’s dispensation for posterity.

This sanyutta brings together thirteen suttas featuring the great disciple. Though they offer us glimpses into Mahākassapa’s role in the Sangha and a sharply sketched portrait of his personality, their underlying purpose is not so much to preserve biographical information as it is to hold up Mahākassapa as a role model for the monks to emulate. In the first sutta the Buddha extols him for his simplicity and frugality and enjoins the monks to imitate him in this respect (16:1). He dwells detached and equanimous, yet is also imbued with compassion, sympathy, and tender concern for householders (16:3, 4). He continues to observe the ascetic practices even in old age, for his own happiness and to set an example for future generations (16:5). The Buddha often asked Kassapa to exhort the bhikkhus, but on three occasions he refuses because the bhikkhus are no longer open to instruction (16:6–8). This introduces a theme that comes to a
crescendo in 16:13: the Buddha’s dispensation is already starting to decline, and the cause is not external but internal, namely, corruption within the Sangha. In 16:9 the Buddha applauds Kassapa for his mastery over the meditative attainments and the direct knowledges, and in 16:10-11 we are given closeup shots of Kassapa’s sometimes stressful relationship with Ananda. Though his attitude towards the gentle Ananda seems too stern, we must remember that it was through Kassapa’s prodding that Ananda put forth the effort to win arahantship before the First Buddhist Council. In 16:11 Kassapa relates the story of his first meeting with the Buddha, which culminated in an exchange of robes with the Master. This was an honour not bestowed on any other bhikkhu, and presaged Mahākassapa’s future role as a leader of the Sangha.

17. Lābhāsakkārasāmyutta

The life of a bhikkhu requires the renunciation of sensual pleasures and detachment from the normal round of satisfactions provided by family, livelihood, and an active role in civil society. Precisely because he has dedicated himself to a life of austerity and spiritual self-cultivation, the bhikkhu is liable to be regarded prematurely as a holy man and to be showered with gifts, honour, and praise, especially by pious but ingenuous lay devotees in quest of merit. For an unwary bhikkhu the gains and honour that may unexpectedly pour down on him can cast a spell more subtle and seductive even than the lure of the senses. The bhikkhu interprets the gain and honour as an index of his spiritual worth; the praises sung over his name can inflate his ego to dizzying heights. Thus from gain and honour there may arise conceit, self-exaltation, and contempt for others—all stumbling blocks along the path to the “unsurpassed security from bondage.”

To protect the bhikkhus from losing sight of their goal, the Buddha often warned them about the dangers in gain, honour, and praise. The present sāmyutta collects forty-three suttas on this theme. The tone of the discourses is unusually grave: one attached to gain and honour is like a fish caught on a baited hook, like a turtle hit by a harpoon, like a goat caught in a thorny briar patch (17:2-4). Even a man who earlier would not tell a deliberate lie to save his life might later lie to win gain and honour (17:19), and some would even sacrifice their mother for such rewards (17:37). But humour is not lacking: one text compares the monk revelling in his gain and honour to a dung beetle revelling in a heap of dung (17:5). The last vagga exhibits Devadatta as a notorious example of one who fell away from the spiritual life owing to hunger for gain, honour, and praise.

18. Rāhulasāmyutta

Rāhula was the Buddha’s son, born shortly before he left the household life to embark on his quest for enlightenment. When the Buddha returned to his native city of Kapilavatthu in the first year after the enlightenment, he had Rāhula ordained as a novice, and thereafter often gave him instruction. Three longer suttas to Rāhula are found in the Majjhima Nikāya (MN Nos. 61, 62, and 147, the latter identical with SN 35:121). The Rāhulasāmyutta collects twenty-two short texts arranged in two vaggas. The first ten explain the three characteristics in relation to ten groups of phenomena: the six internal sense bases; the six external sense bases; the six classes each of consciousness, contact, feeling, perception, volition, and craving; the six elements; and the five aggregates. They are addressed to Rāhula in response to a request for instruction. The first ten suttas of the second vagga show the Buddha speaking the same ten suttas to Rāhula, but this time on his own initiative. Two additional suttas give instructions on how to eradicate the sense of “I” and “mine” and the tendency to conceit.

19. Lakkhanasāmyutta

Although this sāmyutta is named after the elder Lakkhana, his role is to serve as a foil for Mahāmoggallāna, the disciple who excelled in the exercise of psychic powers. Each sutta is constructed according to the same format, in which Moggallāna describes the sufferings of a peta or tormented spirit, whom he has seen with supernormal vision, and the Buddha confirms the truth of his vision, giving an explanation of the kammic cause that underlies such misery. Here, as in the printed editions of the Pāli text, the first sutta alone is given in full and thereafter only the variations are recorded. The last five suttas deliver a stern...
message to miscreant monks and nuns, perhaps reflecting modes of misbehaviour that were becoming increasingly manifest in the Saṅgha.

20. Opammasamyutta

This samyutta contains twelve suttas touching on miscellaneous topics mostly related to the training of the bhikkhus. Though the topics are diverse, each sutta incorporates an extended simile and it is on this basis that they are brought together into one samyutta. The themes that emerge include the rarity of human birth, the blessings of developing lovingkindness, the impermanence of life, and the need for constant diligence. In this collection we also find the Buddha's prophecy of how the Dhamma will decline when the bhikkhus neglect the deep suttas dealing with emptiness in favour of works composed by poets “with beautiful words and phrases.”

21. Bhikkhusamyutta

This samyutta collects twelve miscellaneous suttas spoken by or about individual bhikkhus. It is noteworthy that, apart from the first two texts, all the others contain verses, and this arouses suspicion that the samyutta originally belonged to the Sagathavagga. Indeed, in the Chinese translation of the Samyuktavagga, the Bhikkhusamyutta is found in the Sagathavagga, coming just before the Bhikkhunisasamyutta. Perhaps at some point in the transmission of the Pāli version the redactors added two verseless suttas on Moggallāna and Sāriputta, and then, in consequence, had to transpose the whole samyutta from Part I to Part II. In the midst of the suttas on famous elders there is one addressed to an otherwise unknown bhikkhu named Elder (a fictitious name?) offering pithy instruction on the real meaning of solitude.

[1] Part II: The Book of Causation (Nidānavagga)

Homage to the Blessed One, the Arahant, the Perfectly Enlightened One

Chapter I

12 Nidānasamyutta

Connected Discourses on Causation

I. The Buddhas

1 (1) Dependent Origination

Thus have I heard. On one occasion the Blessed One was dwelling at Savatthi in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, I will teach you dependent origination. Listen to that and attend closely, I will speak." — "Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is dependent origination? With ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness; with consciousness as condition, name-and-form; with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering. This, bhikkhus, is called dependent origination."
"But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; [2] with the cessation of volitional formations, cessation of consciousness; with the cessation of consciousness, cessation of name-and-form; with the cessation of name-and-form, cessation of the six sense bases; with the cessation of the six sense bases, 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 existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.

This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One’s statement.

2 (2) Analysis of Dependent Origination

At Sāvatthī. “Bhikkhus, I will teach you dependent origination and I will analyse it for you. Listen to that and attend closely, I will speak.”

“Yes, venerable sir,” those bhikkhus replied. The Blessed One said this:

“And what, bhikkhus, is dependent origination? With ignorance as condition, volitional formations [come to be]; with volitional formations, consciousness . . . (as in preceding sutta) . . . Such is the origin of this whole mass of suffering.

“And what, bhikkhus, is aging-and-death? The aging of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the faculties: this is called aging. [3] The passing away of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass: this is called death.2 Thus this aging and this death are together called aging-and-death.

“And what, bhikkhus, is birth? The birth of the various beings into the various orders of beings, their being born, descent [into the womb], production, the manifestation of the aggregates, the obtaining of the sense bases. This is called birth.3

“And what, bhikkhus, is existence? There are these three kinds of existence: sense-sphere existence, form-sphere existence, formless-sphere existence. This is called existence.4

“And what, bhikkhus, is clinging? There are these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules and vows, clinging to a doctrine of self. This is called clinging.5

“And what, bhikkhus, is craving? There are these six classes of craving: craving for forms, craving for sounds, craving for odours, craving for tastes, craving for tactile objects, craving for mental phenomena. This is called craving.

“And what, bhikkhus, is feeling? There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. This is called feeling.

“And what, bhikkhus, is contact? There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. This is called contact.

“And what, bhikkhus, are the six sense bases? The eye base, the ear base, the nose base, the tongue base, the body base, the mind base. These are called the six sense bases.

“And what, bhikkhus, is name-and-form? Feeling, perception, volition, contact, attention: this is called name. The four [4] great elements and the form derived from the four great elements: this is called form. Thus this name and this form are together called name-and-form.6

“And what, bhikkhus, is consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. This is called consciousness.

“And what, bhikkhus, are the volitional formations? There are these three kinds of volitional formations: the bodily volitional formation, the verbal volitional formation, the mental volitional formation. These are called the volitional formations.7

“And what, bhikkhus, is ignorance? Not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the way leading to the cessation of suffering. This is called ignorance.8

“Thus, bhikkhus, with ignorance as condition, volitional for-
mations [come to be]; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering."9

3 (3) The Two Ways

At Sāvatthī. “Bhikkhus, I will teach you the wrong way and the right way. Listen to that and attend closely, I will speak.”

“Yes, venerable sir,” those bhikkhus replied. The Blessed One said this:

“And what, bhikkhus, is the wrong way? With ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering. This, bhikkhus, is called the wrong way. [5]

“And what, bhikkhus, is the right way? With the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering. This, bhikkhus, is called the right way.”

4 (4) Vipassi

At Sāvatthī.10

“Bhikkhus, before his enlightenment, while he was still a bodhisatta, not yet fully enlightened, it occurred to Vipassi, the Blessed One, the Arahant, the Perfectly Enlightened One:12 ‘Alas, this world has fallen into trouble, in that it is born, ages, and dies, it passes away and is reborn, yet it does not understand the escape from this suffering [headed by] aging-and-death. When now will an escape be discerned from this suffering [headed by] aging-and-death?’

“Then, bhikkhus, it occurred to me: ‘When what exists does aging-and-death come to be? By what is aging-and-death conditioned?’ Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom:13 ‘When there is birth, aging-and-death comes to be; aging-and-death has birth as its condition.’

“Then, bhikkhus, it occurred to me: ‘When what exists does birth come to be? By what is birth conditioned?’ Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there is existence, birth comes to be; birth has existence as its condition.’

“Then, bhikkhus, it occurred to me: ‘When what exists does existence come to be? By what is existence conditioned?’ Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there is clinging, existence comes to be; existence has clinging as its condition.’

“Then, bhikkhus, it occurred to me: ‘When what exists does clinging come to be? By what is clinging conditioned?’ Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there is craving, clinging comes to be; clinging has craving as its condition.’

“Then, bhikkhus, it occurred to me: ‘When what exists does craving come to be? By what is craving conditioned?’ Then,
bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there is feeling, craving comes to be; craving has feeling as its condition.’

"Then, bhikkhus, it occurred to me: ‘When what exists does feeling come to be? By what is feeling conditioned?’ Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there is contact, feeling comes to be; feeling has contact as its condition.’

"Then, bhikkhus, it occurred to me: ‘When what exists does contact come to be? By what is contact conditioned?’ Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there are the six sense bases, contact comes to be; contact has the six sense bases as its condition.’

"Then, bhikkhus, it occurred to me: ‘When what exists do the six sense bases come to be? By what are the six sense bases conditioned?’ Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there is name-and-form, the six sense bases come to be; the six sense bases have name-and-form as their condition.’

"Then, bhikkhus, it occurred to me: ‘When what exists does name-and-form come to be? By what is name-and-form conditioned?’ Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there is consciousness, name-and-form comes to be; name-and-form has consciousness as its condition.’

"Then, bhikkhus, it occurred to me: ‘When what exists does consciousness come to be? By what is consciousness conditioned?’ Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there are volitional formations, consciousness comes to be; consciousness has volitional formations as its condition.’

"Then, bhikkhus, it occurred to me: ‘When what exists do volitional formations come to be? By what are volitional formations conditioned?’ Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there is ignorance, volitional formations come to be; volitional formations have ignorance as their condition.’

"Thus with ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering.

“Origination, origination—thus, bhikkhus, in regard to things unheard before there arose in me vision, knowledge, wisdom, true knowledge, and light.16

(ii. Cessation)

"Then, bhikkhus, it occurred to me: ‘When what does not exist does aging-and-death not come to be? With the cessation of what does the cessation of aging-and-death come about?’ Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there is no birth, aging-and-death does not come to be; with the cessation of birth comes cessation of aging-and-death.’

"Then, bhikkhus, it occurred to me: [11] ‘When what does not exist does birth not come to be? By the cessation of what does the cessation of birth come about?’ Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there is no existence, birth does not come to be; with the cessation of existence comes cessation of birth.’... ‘When there is no clinging, existence does not come to be; with the cessation of clinging comes cessation of existence.’... ‘When there is no craving, clinging does not come to be; with the cessation of craving comes cessation of craving.’... ‘When there is no feeling, craving does not come to be; with the cessation of feeling comes cessation of craving.’... ‘When there is no contact, feeling does not come to be; with the cessation of contact comes cessation of feeling.’... ‘When there are no six sense bases, contact does not come to be; with the cessation of the six sense bases comes cessation of contact.’... ‘When there is no name-and-form, the six sense bases do not come to be; with the cessation of name-and-form comes cessation of the six sense bases.’... ‘When there is no consciousness, name-and-form does not come to be; with the cessation of consciousness comes cessation of name-and-form.’... ‘When there are no volitional formations, consciousness does not come to be; with the cessation of volitional formations comes cessation of consciousness.’... ‘When there is no ignorance, volitional formations do not come to be; with the cessation of ignorance comes cessation of volitional formations.’

"Thus with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness....
Such is the cessation of this whole mass of suffering.

“Cessation, cessation—thus, bhikkhus, in regard to things unheard before there arose in me vision, knowledge, wisdom, true knowledge, and light.”

II. NUTRIMENT

11 (1) Nutriment

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthi in Jeta’s Grove, Anāthapiṇḍika’s Park...

“Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be.17 What four? The nutriment edible food, gross or subtle; second, contact; third, mental volition; fourth, consciousness. These are the four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be.18

“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.19

“And this craving has what as its source, what as its origin, from what is it born and produced? This craving has feeling as its source, feeling as its origin; it is born and produced from feeling.

“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 six sense bases as its source.... And these six sense bases have what as their source...? The six sense bases have name-and-form as their source.... And this name-and-form has what as its source...? Name-and-form has consciousness as its source.... And this consciousness has what as its source...? Consciousness has volitional formations as its source.... And these volitional formations have what as their source, what as their origin, from what are they born and produced? Volitional formations have ignorance as their source, ignorance as their origin; they are born and produced from ignorance.

“Thus, bhikkhus, with ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering.”

12 (2) Moliyaphagguna

At Sāvatthi. [13] “Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be. What four? The nutriment edible food, gross or subtle; second, contact; third, mental volition; fourth, consciousness. These are the four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be.”20

When this was said, the Venerable Moliyaphagguna said to the Blessed One: “Venerable sir, who consumes the nutriment consciousness?”21

“Not a valid question,” the Blessed One replied. “I do not say, ‘One consumes.’22 If I should say, ‘One consumes,’ in that case this would be a valid question: ‘Venerable sir, who consumes?’ But I do not speak thus. Since I do not speak thus, if one should ask me, ‘Venerable sir, for what is the nutriment consciousness a condition?’ this would be a valid question. To this the valid answer is: ‘The nutriment consciousness is a condition for the production of future renewed existence.’24 When that which has come into being exists, the six sense bases [come to be];25 with the six sense bases as condition, contact.”

“Venerable sir, who makes contact?”

“Not a valid question,” the Blessed One replied. “I do not say, ‘One makes contact.’ If I should say, ‘One makes contact,’ in that case this would be a valid question: ‘Venerable sir, who makes contact?’ But I do not speak thus. Since I do not speak thus, if one should ask me, ‘Venerable sir, with what as condition does contact [come to be]?’ this would be a valid question. To this the valid answer is: ‘With the six sense bases as condition, contact [comes to be]; with contact as condition, feeling.’”

“Venerable sir, who feels?”

“Not a valid question,” the Blessed One replied. “I do not say, ‘One feels.’ If I should say, ‘One feels,’ in that case this would be a...
valid question: ‘Venerable sir, who feels?’ But I do not speak thus. Since I do not speak thus, if one should ask me, ‘Venerable sir, with what as condition does feeling [come to be]?’ this would be a valid question. To this the valid answer is: ‘With contact as condition, feeling [comes to be]; with feeling as condition, craving.’

“Venerable sir, who craves?”

“Not a valid question,” the Blessed One replied. “I do not say, ‘One craves.’ [14] If I should say, ‘One craves,’ in that case this would be a valid question: ‘Venerable sir, who craves?’ But I do not speak thus. Since I do not speak thus, if one should ask me, ‘Venerable sir, with what as condition does craving [come to be]?’ this would be a valid question. To this the valid answer is: ‘With feeling as condition, craving [comes to be]; with craving as condition, clinging; with clinging as condition, existence...’

Such is the origin of this whole mass of suffering.

“But, Phagguna, with the remainderless fading away and cessation of the six bases for contact comes 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 existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.”

13 (3) Ascetics and Brahmins (I)

At Sāvatthi. “Bhikkhus, those ascetics or brahmins who do not understand aging-and-death, its origin, its cessation, and the way leading to its cessation; who do not understand birth... volitional formations, their origin, their cessation, and the way leading to their cessation: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood.”

14 (4) Ascetics and Brahmins (2)

At Sāvatthi. “Bhikkhus, as to those ascetics and brahmins who do not understand these things, the origin of these things, the cessation of these things, and the way leading to the cessation of these things: what are those things that they do not understand, whose origin they do not understand, whose cessation they do not understand, and the way leading to whose cessation they do not understand?

“They do not understand aging-and-death, its origin, its cessation, and the way leading to its cessation. They do not understand birth... existence... clinging... craving... feeling... contact... the six sense bases... name-and-form... consciousness... volitional formations, their origin, their cessation, and the way leading to their cessation. These are the things that they do not understand, whose origin they do not understand, whose cessation they do not understand, and the way leading to whose cessation they do not understand.

“These I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.

“But, bhikkhus, as to those ascetics and brahmins who understand these things, the origin of these things, the cessation of these things, and the way leading to the cessation of these things: what are those things that they understand, whose origin they understand, whose cessation they understand, and the way leading to whose cessation they understand?

“They understand aging-and-death, its origin, its cessation, and the way leading to its cessation. They understand birth... volitional formations, their origin, their cessation, and the way leading to their cessation. These are the things that they understand,
whose origin they understand, whose cessation they understand, and the way leading to whose cessation they understand.

"These I consider to be ascetics among ascetics and brahmins among brahmmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahmminhood."

15 (5) Kaccānagotta

At Sāvatthi. [17] Then the Venerable Kaccānagotta approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, it is said, 'right view, right view.' In what way, venerable sir, is there right view?"

"This world, Kaccāna, for the most part depends upon a dual-ity—upon the notion of existence and the notion of nonexistence. But for one who sees the origin of the world as it really is with correct wisdom, there is no notion of nonexistence in regard to the world. And for one who sees the cessation of the world as it really is with correct wisdom, there is no notion of existence in regard to the world."

"This world, Kaccāna, is for the most part shackled by engagement, clinging, and adherence. But this one [with right view] does not become engaged and cling through that engagement and clinging, mental standpoint, adherence, underlying tendency; he does not take a stand about 'my self.' He has no perplexity or doubt that what arises is only suffering arising, what ceases is only suffering ceasing. His knowledge about this is independent of others. It is in this way, Kaccāna, that there is right view."

"'All exists': Kaccāna, this is one extreme. 'All does not exist': this is the second extreme. Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle: ‘With ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering." [18]

16 (6) A Speaker on the Dhamma

At Sāvatthi. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, it is said, 'a speaker on the Dhamma, a speaker on the Dhamma.' In what way, venerable sir, is one a speaker on the Dhamma?"

"Bhikkhu, if one teaches the Dhamma for the purpose of revulsion towards aging-and-death, for its fading away and cessation, one is fit to be called a bhikkhu who is a speaker on the Dhamma. If one is practising for the purpose of revulsion towards aging-and-death, for its fading away and cessation, one is fit to be called a bhikkhu who is practising in accordance with the Dhamma. If, through revulsion towards aging-and-death, through its fading away and cessation, one is liberated by nonclinging, one is fit to be called a bhikkhu who has attained Nibbāna in this very life.

"Bhikkhu, if one teaches the Dhamma for the purpose of revulsion towards birth ... for the purpose of revulsion towards ignorance, for its fading away and cessation, one is fit to be called a bhikkhu who is a speaker on the Dhamma. If one is practising for the purpose of revulsion towards ignorance, for its fading away and cessation, one is fit to be called a bhikkhu who is practising in accordance with the Dhamma. If, through revulsion towards ignorance, through its fading away and cessation, one is liberated by nonclinging, one is fit to be called a bhikkhu who has attained Nibbāna in this very life."

17 (7) The Naked Ascetic Kassapa

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. [19] Then, in the morning, the Blessed One dressed and, taking bowl and robe, entered Rājagaha for alms. The naked ascetic Kassapa saw the Blessed One coming in the distance. Having seen him, he approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he stood to one side and said to him: "We would like to ask Master Gotama about a certain point, if he would grant us the favour of answering our question."
"This is not the right time for a question, Kassapa. We have entered among the houses."  

A second time and a third time the naked ascetic Kassapa said to the Blessed One: "We would like to ask Master Gotama about a certain point, if he would grant us the favour of answering our question."

"This is not the right time for a question, Kassapa. We have entered among the houses."

Then the naked ascetic Kassapa said to the Blessed One: "We do not wish to ask Master Gotama much."

"Then ask what you want, Kassapa."

"How is it, Master Gotama: is suffering created by oneself?"

"Not so, Kassapa," the Blessed One said.

"Then, Master Gotama, is suffering created by another?"

"Not so, Kassapa," the Blessed One said.

"How is it then, Master Gotama: is suffering created both by oneself and by another?"

"Not so, Kassapa," the Blessed One said. [20]

"Then, Master Gotama, has suffering arisen fortuitously, being created neither by oneself nor by another?"

"Not so, Kassapa," the Blessed One said.

"How is it then, Master Gotama: is there no suffering?"

"It is not that there is no suffering, Kassapa; there is suffering."

"Then is it that Master Gotama does not know and see suffering?"

"It is not that I do not know and see suffering, Kassapa. I know suffering, I see suffering."

"Whether you are asked: 'How is it, Master Gotama: is suffering created by oneself?' or 'Is it created by another?' or 'Is it created by both?' or 'Is it created by neither?' in each case you say: 'Not so, Kassapa.' When you are asked: 'How is it then, Master Gotama: is there no suffering?' you say: 'It is not that there is no suffering, Kassapa; there is suffering.' When asked: 'Then is it that Master Gotama does not know and see suffering?' you say: 'It is not that I do not know and see suffering, Kassapa. I know suffering, I see suffering.' Venerable sir, let the Blessed One explain suffering to me. Let the Blessed One teach me about suffering."

"Kassapa, if one thinks, 'The one who acts is the same as the one who experiences [the result], [then one asserts] with reference to one existing from the beginning: 'Suffering is created by oneself.' When one asserts thus, this amounts to eternalism. But, Kassapa, if one thinks, 'The one who acts is one, the one who experiences [the result] is another,' [then one asserts] with reference to one stricken by feeling: 'Suffering is created by another.' When one asserts thus, this amounts to annihilationism. Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle: 'With ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness... Such is the cessation of this whole mass of suffering.'"

When this was said, the naked ascetic Kassapa said to the Blessed One: "Magnificent, venerable sir! Magnificent, venerable sir! The Dhamma has been made clear in many ways by the Blessed One, as though he were turning upright what had been turned upside down, 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 for refuge to the Blessed One, and to the Dhamma, and to the Bhikkhu Sangha. May I receive the going forth under the Blessed One, may I receive the higher ordination?"

"Kassapa, one formerly belonging to another sect who desires the going forth and the higher ordination in this Dhamma and Discipline lives on probation for four months. At the end of the four months, if the bhikkhus are satisfied with him, they may if they wish give him the going forth and the higher ordination to the state of a bhikkhu. But individual differences are recognized by me."
Then the naked ascetic Kassapa received the going forth under the Blessed One, and he received the higher ordination. And soon, not long after his higher ordination, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Kassapa, [22] by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.” And the Venerable Kassapa became one of the arahants.

18 (8) Timbaruka

At Savatthi. Then the wanderer Timbaruka approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him: “How is it, Master Gotama: are pleasure and pain created by oneself?”

“How is it then, Master Gotama: are there no pleasure and pain?” you say: ‘It is not that there is no pleasure and pain, Timbaruka; there is pleasure and pain.’ When asked: ‘Then is it that Master Gotama does not know and see pleasure and pain?’ you say: ‘It is not that I do not know and see pleasure and pain, Timbaruka. I know pleasure and pain, I see pleasure and pain.’ Venerable sir, let the Blessed One explain pleasure and pain to me. Let the Blessed One teach me about pleasure and pain.”

“Timbaruka, [if one thinks,] ‘The feeling and the one who feels it are the same,’ [then one asserts] with reference to one existing from the beginning: ‘Pleasure and pain are created by oneself.’ I do not speak thus. But, Timbaruka, [if one thinks,] ‘The feeling is one, the one who feels it is another,’ [then one asserts] with reference to one stricken by feeling: ‘Pleasure and pain are created by another.’ Neither do I speak thus. Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle: ‘With ignorance as condition, volitional formations [come to be]; with the cessation of volitional formations, cessation of consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering.”

When this was said, the naked ascetic Timbaruka said to the Blessed One: “Magnificent, Master Gotama!... I go for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Sāṅgha. From today let Master Gotama remember me as a lay follower who has gone for refuge for life.”

19 (9) The Wise Man and the Fool

At Savatthi. “Bhikkhus, for the fool, hindered by ignorance and fettered by craving, [24] this body has thereby originated. So there is this body and external name-and-form: thus this dyad. Dependent on the dyad there is contact. There are just six sense bases, contacted through which—or through a certain one among them—the fool experiences pleasure and pain.

“Bhikkhus, for the wise man, hindered by ignorance and fettered by craving, this body has thereby originated. So there is this body and external name-and-form: thus this dyad. Dependent on
the dyad there is contact. There are just six sense bases, contacted through which—or through a certain one among them—the wise man experiences pleasure and pain. What, bhikkhus, is the distinction here, what is the disparity, what is the difference between the wise man and the fool?"

"Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it."

"Then listen and attend closely, bhikkhus, I will speak."

"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

"Bhikkhus, for the fool, hindered by ignorance and fettered by craving, this body has originated. For the fool that ignorance has not been abandoned and that craving has not been utterly destroyed. For what reason? Because the fool has not lived the holy life for the complete destruction of suffering. Therefore, with the breakup of the body, the fool fares on to [another] body. Faring on to [another] body, he is not freed from birth, aging, and death; not freed from sorrow, lamentation, pain, displeasure, and despair; not freed from suffering, I say.

"Bhikkhus, for the wise man, hindered by ignorance and fettered by craving, this body has originated. For the wise man that ignorance has been abandoned and that craving has been utterly destroyed. For what reason? Because the wise man has lived the holy life for the complete destruction of suffering. Therefore, with the breakup of the body, the wise man does not fare on to [another] body. Not faring on to [another] body, he is freed from birth, aging, and death; freed from sorrow, lamentation, pain, displeasure, and despair; freed from suffering, I say.

"This, bhikkhus, is the distinction, the disparity, the difference between the wise man and the fool, that is, the living of the holy life."}

20 (10) Conditions

At Savatthi. "Bhikkhus, I will teach you dependent origination and dependently arisen phenomena. Listen and attend closely, I will speak."

"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is dependent origination? 'With birth as condition, aging-and-death [comes to be]': whether there is an arising of Tathāgatas or no arising of Tathāgatas, that element still persists, the stableness of the Dhamma, the fixed course of the Dhamma, specific conditionality. A Tathāgata awakens to this and breaks through to it. Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it. And he says: 'See! With birth as condition, bhikkhus, aging-and-death.'"

"'With existence as condition, birth'... 'With clinging as condition, existence'... 'With craving as condition, clinging'... 'With feeling as condition, craving'... 'With contact as condition, feeling'... 'With the six sense bases as condition, contact'... 'With name-and-form as condition, the six sense bases'... 'With consciousness as condition, name-and-form'... 'With volitional formations as condition, consciousness'... 'With ignorance as condition, volitional formations': whether there is an arising of Tathāgatas or no arising of Tathāgatas, that element still persists, the stableness of the Dhamma, the fixed course of the Dhamma, specific conditionality. A Tathāgata awakens to this and [26] breaks through to it. Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it. And he says: 'See! With ignorance as condition, bhikkhus, volitional formations.'

"Thus, bhikkhus, the actuality in this, the inerrancy, the not-otherwiseness, specific conditionality: this is called dependent origination.

"And what, bhikkhus, are the dependently arisen phenomena? Aging-and-death, bhikkhus, is impermanent, conditioned, dependently arisen, subject to destruction, vanishing, fading away, and cessation. Birth is impermanent... Existence is impermanent... Clinging is impermanent... Craving is impermanent... Feeling is impermanent... Contact is impermanent... The six sense bases are impermanent... Name-and-form is impermanent... Consciousness is impermanent... Volitional formations are impermanent... Ignorance is impermanent, conditioned, dependently arisen, subject to destruction, vanishing, fading away, and cessation. These, bhikkhus, are called the dependently arisen phenomena."
“When, bhikkhus, a noble disciple has clearly seen with correct wisdom as it really is this dependent origination and these dependently arisen phenomena, it is impossible that he will run back into the past, thinking: ‘Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? Having been what, what did I become in the past?’ Or that he will run forward into the future, thinking: ‘Will I exist in the future? Will I not exist in the future? What will I be in the future? How will I be in the future? Having been what, what will I become in the future?’ Or that he will now be inwardly confused about the present thus: ‘Do I exist? Do I not exist? What am I? How am I? This being—where has it come from, and where will it go?’

“For what reason [is this impossible]? Because, bhikkhus, the noble disciple has clearly seen with correct wisdom as it really is this dependent origination and these dependently arisen phenomena.”

### III. The Ten Powers

#### 21 (1) The Ten Powers (1)

At Savatthi. “Bhikkhus, possessing the ten powers and the four grounds of self-confidence, the Tathāgata claims the place of the chief bull of the herd, roars his lion’s roar in the assemblies, and sets rolling the Brahma-wheel thus: ‘Such is form, such its origin, such its passing away; such is feeling, such its origin, such its passing away; such is perception, such its origin, such its passing away; such are volitional formations, such their origin, such their passing away; such is consciousness, such its origin, such its passing away. Thus 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, with ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering.’”

#### 22 (2) The Ten Powers (2)

At Savatthi. “Bhikkhus, possessing the ten powers and the four grounds of self-confidence, the Tathāgata claims the place of the chief bull of the herd, roars his lion’s roar in the assemblies, and sets rolling the Brahma-wheel thus: ‘Such is form... (as in §21).... Such is the cessation of this whole mass of suffering.’

“Bhikkhus, the Dhamma has thus been well expounded by me, elucidated, disclosed, revealed, stripped of patchwork. When, bhikkhus, the Dhamma has thus been well expounded by me, elucidated, disclosed, revealed, stripped of patchwork, this is enough for a clansman who has gone forth out of faith to arouse his energy thus: ‘Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up in my body, but I will not relax my energy so long as I have not attained what can be attained by manly strength, by manly energy, by manly exertion.’

“Bhikkhus, the lazy person dwells in suffering, soiled by evil unwholesome states, and great is the personal good that he neglects. But the energetic person dwells happily, secluded from evil unwholesome states, and great is the personal good that he achieves. It is not by the inferior that the supreme is attained; rather, it is by the supreme that the supreme is attained. Bhikkhus, this holy life is a beverage of cream; the Teacher is present. Therefore, bhikkhus, arouse your energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized, [with the thought]: ‘In such a way this going forth of ours will not be barren, but fruitful and fertile; and when we use the robes, alms-food, lodgings, and medicinal requisites [offered to us by others], these services they provide for us will be of great fruit and benefit to them.’ Thus, bhikkhus, should you train yourselves.

“Considering your own good, bhikkhus, it is enough to strive for the goal with diligence; considering the good of others, it is enough to strive for the goal with diligence; considering the good of both, it is enough to strive for the goal with diligence.”

#### 23 (3) Proximate Cause

At Savatthi. “Bhikkhus, I say that the destruction of the taints
for one who knows and sees, not for one who does not know and does not see. For one who knows what, for one who sees what, does the destruction of the taints come about? "Such is form, such its origin, such its passing away; such is feeling ... such is perception ... such are volitional formations ... such is consciousness, such its origin, such its passing away": it is for one who knows thus, for one who sees thus, that the destruction of the taints comes about. [30]

"I say, bhikkhus, that the knowledge of destruction in regard to destruction has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for the knowledge of destruction? It should be said: liberation."68

"I say, bhikkhus, that liberation too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for liberation? It should be said: dispassion.

"I say, bhikkhus, that dispassion too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for dispassion? It should be said: revulsion.

"I say, bhikkhus, that revulsion too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for revulsion? It should be said: the knowledge and vision of things as they really are.

"I say, bhikkhus, that the knowledge and vision of things as they really are too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for the knowledge and vision of things as they really are? It should be said: concentration.

"I say, bhikkhus, that concentration too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for concentration? It should be said: happiness.

"I say, bhikkhus, that happiness too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for happiness? It should be said: tranquillity.

"I say, bhikkhus, that tranquillity too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for tranquillity? It should be said: rapture.

"I say, bhikkhus, that rapture too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for rapture? It should be said: gladness.

"I say, bhikkhus, that gladness too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for gladness? It should be said: faith.

"I say, bhikkhus, that faith too has a proximate cause; it does not lack a proximate cause. [31] And what is the proximate cause for faith? It should be said: suffering.69

"I say, bhikkhus, that suffering too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for suffering? It should be said: birth.

"I say, bhikkhus, that birth too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for birth? It should be said: existence.

"I say, bhikkhus, that existence too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for existence? It should be said: craving.

"I say, bhikkhus, that craving too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for craving? It should be said: feeling.

"For feeling, it should be said: contact. For contact: the six sense bases. For the six sense bases: name-and-form. For name-and-form: consciousness. For consciousness: volitional formations.

"I say, bhikkhus, that volitional formations too have a proximate cause; they do not lack a proximate cause. And what is the proximate cause for volitional formations? It should be said: ignorance.

"Thus, bhikkhus, with ignorance as proximate cause, volitional formations [come to be]; with volitional formations as proximate cause, consciousness; with consciousness as proximate cause, name-and-form; with name-and-form as proximate cause, the six sense bases; with the six sense bases as proximate cause, contact; with contact as proximate cause, feeling; with feeling as proximate cause, craving; with craving as proximate cause, clinging; with clinging as proximate cause, existence; with existence as proximate cause, birth; with birth as proximate cause, suffering; with suffering as proximate cause, faith; with faith as proximate cause, gladness; with gladness as proximate cause, rapture; with rapture as proximate cause, tranquillity; with tranquillity as proximate cause, happiness; with happiness as proximate cause,
concentration; with concentration as proximate cause, the knowledge and vision of things as they really are; [32] with the knowledge and vision of things as they really are as proximate cause, revulsion; with revulsion as proximate cause, dispassion; with dispassion as proximate cause, liberation; with liberation as proximate cause, the knowledge of destruction.

"Just as, bhikkhus, when rain pours down in thick droplets on a mountain top, the water flows down along the slope and fills the cleft, gullies, and creeks; these being full fill up the pools; these being full fill up the lakes; these being full fill up the streams; these being full fill up the rivers; and these being full fill up the great ocean; so too, with ignorance as proximate cause, volitional formations come to be; with volitional formations as proximate cause, consciousness ... with liberation as proximate cause, the knowledge of destruction."

24 (4) Wanderers of Other Sects

At Rajagaha in the Bamboo Grove.

(i)
Then, in the morning, the Venerable Sariputta dressed and, taking bowl and robe, entered Rajagaha for alms. Then it occurred to him: "It is still too early to walk for alms in Rajagaha. Let me go to the park of the wanderers of other sects."

Then the Venerable Sariputta went to the park of the wanderers of other sects. He exchanged greetings with those wanderers and, when they had concluded their greetings and cordial talk, he sat down to one side. The wanderers then said to him:

"Friend Sariputta, some ascetics and brahmins, proponents of kamma, maintain that suffering is created by oneself; some ascetics and brahmins, proponents of kamma, maintain that suffering is created by another; some ascetics and brahmins, proponents of kamma, maintain that suffering is created both by oneself and by another; some ascetics and brahmins, proponents of kamma, maintain that suffering has arisen fortuitously, being created neither by oneself nor by another. Now, friend Sariputta, what does the ascetic Gotama say about this? What does he teach? How should we answer if we are to state what has been said by the ascetic Gotama and not misrepresent him with what is contrary to fact? And how should we explain in accordance with the Dhamma so that no reasonable consequence of our assertion would give ground for criticism?"

"Friends, the Blessed One has said that suffering is dependently arisen. Dependent on what? Dependent on contact. If one were to speak thus one would be stating what has been said by the Blessed One and would not misrepresent him with what is contrary to fact; one would explain in accordance with the Dhamma, and no reasonable consequence of one's assertion would give ground for criticism.

"Therein, friends, in the case of those ascetics and brahmins, proponents of kamma, who maintain that suffering is created by oneself, that is conditioned by contact. Also, in the case of those ascetics and brahmins, proponents of kamma, who maintain that suffering is created by another, that too is conditioned by contact. Also, in the case of those ascetics and brahmins, proponents of kamma, who maintain that suffering is created both by oneself and by another, that too is conditioned by contact. Also, in the case of those ascetics and brahmins, proponents of kamma, who maintain that suffering has arisen fortuitously, being created neither by oneself nor by another, that too is conditioned by contact.

"Therein, friends, in the case of those ascetics and brahmins, proponents of kamma, who maintain that suffering is created by oneself, it is impossible that they will experience [anything] without contact. Also, in the case of those ascetics and brahmins, proponents of kamma, who maintain that suffering is created by another, it is impossible that they will experience [anything] without contact. Also, in the case of those ascetics and brahmins, proponents of kamma, who maintain that suffering is created both by oneself and by another, it is impossible that they will experience [anything] without contact. Also, in the case of those ascetics and brahmins, proponents of kamma, who maintain that suffering has arisen fortuitously, being created neither by oneself nor by another, it is impossible that they will experience [anything] without contact."

(ii)
The Venerable Ānanda heard this conversation between the Venerable Sariputta and the wanderers of other sects. Then,
when he had walked for alms in Rājagaha and had returned from the alms round, after his meal he approached the Blessed One, paid homage to him, sat down to one side, and reported to the Blessed One the entire conversation between the Venerable Sāriputta and those wanderers of other sects. [The Blessed One said:]

"Good, good, Ānanda! Anyone answering rightly would answer just as Sāriputta has done. I have said, Ānanda, that suffering is dependently arisen. Dependent on what? Dependent on contact. If one were to speak thus one would be stating what has been said by me and would not misrepresent me with what is contrary to fact; one would explain in accordance with the Dhamma, and no reasonable consequence of one's assertion would give ground for criticism.

"Therein, Ānanda, in the case of those ascetics and brahmins, proponents of kamma, who maintain that suffering is created by oneself ... and those who maintain that suffering has arisen fortuitously, being created neither by oneself nor by another, that too is conditioned by contact.

"Therein, Ānanda, in the case of those ascetics and brahmins, proponents of kamma, who maintain that suffering is created by oneself ... and those who maintain that suffering has arisen fortuitously, being created neither by oneself nor by another, it is impossible that they will experience [anything] without contact.

"On one occasion, Ānanda, I was dwelling right here in Rājagaha, in the Bamboo Grove, the Squirrel Sanctuary. Then, in the morning, I dressed and, taking bowl and robe, I entered Rājagaha for alms. Then it occurred to me: 'It is still too early to walk for alms in Rājagaha. Let me go to the park of the wanderers of other sects.' Then I went to the park of the wanderers of other sects. I exchanged greetings with those wanderers and, when we had concluded our greetings and cordial talk, I sat down to one side. The wanderers then said to me as I was sitting to one side: ... (the wanderers ask exactly the same question as they had asked Sāriputta and receive an identical reply) [36] ... it is impossible that they will experience [anything] without contact."

"It is wonderful, venerable sir! It is amazing, venerable sir! How the entire meaning can be stated by a single phrase! Can this same meaning be stated in detail in a way that is deep and deep in implications?"

"Well then, Ānanda, clear up that same matter yourself."

"Venerable sir, if they were to ask me: Friend Ānanda, what is the source of aging-and-death, what is its origin, from what is it born and produced?"—being asked thus, I would answer thus: 'Friends, aging-and-death has birth as its source, birth as its origin; it is born and produced from birth.' Being asked thus, I would answer in such a way. [37]

"Venerable sir, if they were to ask me: Friend Ānanda, what is the source of birth, what is its origin, from what is it born and produced?"—being asked thus, I would answer thus: 'Friends, birth has existence as its source, existence as its origin; it is born and produced from existence.... Existence has clinging as its source ... Clinging has craving as its source ... Craving has feeling as its source ... Feeling has contact as its source ... Contact has the six sense bases as its source, the six sense bases as its origin; it is born and produced from the six sense bases. But with the remainderless fading away and cessation of the six bases for contact comes 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 existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.' Being asked thus, venerable sir, I would answer in such a way."

25 (5) Bhūmīja
At Sāvatthi.

(i)

Then, in the evening, the Venerable Bhūmīja emerged from seclusion and approached the Venerable Sāriputta. He exchanged greetings with the Venerable Sāriputta and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"Friend Sāriputta, some ascetics and brahmins, proponents of kamma, maintain that pleasure and pain are created by oneself; some ascetics and brahmins, proponents of kamma, maintain that pleasure and pain are created by another; some ascetics and
The Venerable Ananda, proponent of kamma, maintains that pleasure and pain are created both by oneself and by another; some ascetics and brahmans, proponents of kamma, maintain that pleasure and pain have arisen fortuitously, being created neither by oneself nor by another. Now, friend Sāriputta, what does the Blessed One say about this? What does he teach? How should we answer if we are to state what has been said by the Blessed One and not misrepresent him with what is contrary to fact? And how should we explain in accordance with the Dhamma so that no reasonable consequence of our assertion would give ground for criticism?

“Friend, the Blessed One has said that pleasure and pain are dependently arisen. Dependent on what? Dependent on contact. If one were to speak thus one would be stating what has been said by the Blessed One and would not misrepresent him with what is contrary to fact; one would explain in accordance with the Dhamma, and no reasonable consequence of one’s assertion would give ground for criticism.

“Therein, Ananda, in the case of those ascetics and brahmans, proponents of kamma, who maintain that pleasure and pain are created by oneself, and those who maintain that pleasure and pain have arisen fortuitously, being created neither by oneself nor by another—in each case it is impossible that they will experience [anything] without contact.

(ii)

The Venerable Ānanda heard this conversation between the Venerable Sāriputta and the Venerable Bhūmija. [The Blessed One said:]

“Good, good, Ānanda! Anyone answering rightly would answer just as Sāriputta has done. I have said, Ānanda, that pleasure and pain are dependently arisen. Dependent on what? Dependent on contact. If one were to speak thus one would be stating what has been said by me and would not misrepresent me with what is contrary to fact; one would explain in accordance with the Dhamma, and no reasonable consequence of one’s assertion would give ground for criticism.

“Therein, Ānanda, in the case of those ascetics and brahmans, proponents of kamma, who maintain that pleasure and pain are created by oneself... and those who maintain that pleasure and pain have arisen fortuitously... in each case that is conditioned by contact.

“Therein, Ānanda, in the case of those ascetics and brahmans, proponents of kamma, who maintain that pleasure and pain are created by oneself... and those who maintain that pleasure and pain have arisen fortuitously... in each case it is impossible that they will experience [anything] without contact.

(iii)

“Ānanda, when there is the body, because of bodily volition pleasure and pain arise internally; when there is speech, because of verbal volition pleasure and pain arise internally; when there is the mind, because of mental volition pleasure and pain arise internally—and with ignorance as condition. Either on one’s own initiative, Ānanda, one generates that bodily volitional formation conditioned by which pleasure and pain arise internally; or prompted by others one generates that bodily volitional formation conditioned by which pleasure and pain arise internally. Either deliberately, Ānanda, one generates that bodily volitional formation conditioned by which pleasure and pain arise internally; or undeliberately one generates that bodily volitional formation conditioned by which pleasure and pain arise internally. Either on one’s own initiative, Ānanda, one generates that verbal volitional formation conditioned by which pleasure and pain arise internally; or prompted by others one generates that verbal volitional formation conditioned by which pleasure and
pain arise internally. Either deliberately, Ānanda, one generates that verbal volitional formation conditioned by which pleasure and pain arise internally; or undeliberately one generates that verbal volitional formation conditioned by which pleasure and pain arise internally.

“Either on one’s own initiative, Ānanda, one generates that mental volitional formation conditioned by which pleasure and pain arise internally; or prompted by others one generates that mental volitional formation conditioned by which pleasure and pain arise internally. Either deliberately, Ānanda, one generates that mental volitional formation conditioned by which pleasure and pain arise internally; or undeliberately one generates that mental volitional formation conditioned by which pleasure and pain arise internally.

“Ignorance is comprised within these states. But with the remainderless fading away and cessation of ignorance that body does not exist conditioned by which that pleasure and pain arise internally; that speech does not exist conditioned by which that pleasure and pain arise internally; that mind does not exist conditioned by which that pleasure and pain arise internally. That field does not exist, that site does not exist, that base does not exist, that foundation does not exist conditioned by which that pleasure and pain arise internally.”

26 (6) Upavāna

At Sāvatthī. Then the Venerable Upavāna approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“Venerable sir, some ascetics and brahmans maintain that suffering is created by oneself; some ascetics and brahmans maintain that suffering is created by another; some ascetics and brahmans maintain that suffering is created both by oneself and by another; some ascetics and brahmans maintain that suffering has arisen fortuitously, being created neither by oneself nor by another—in each case it is impossible that they will experience [anything] without contact.”

27 (7) Conditions

At Sāvatthī. “Bhikkhus, with ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness ... Such is the origin of this whole mass of suffering.

“And what, bhikkhus, is aging-and-death? The aging of the various beings ... (as in §2) ... thus this aging and this death are together called aging-and-death. With the arising of birth there is the arising of aging-and-death; with the cessation of birth there is the cessation of aging-and-death. Just this Noble Eightfold Path is the way leading to the cessation of aging-and-death; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

“And what, bhikkhus, is birth? ... existence? ... clinging? ... craving? ... feeling? ... contact? ... the six sense bases? ... name-and-form? ... consciousness? ... volitional formations? There are these three kinds of volitional formations: the bodily volitional formation, the verbal volitional formation, the mental volitional formation. With the arising of ignorance there is the arising of
volitional formations. With the cessation of ignorance there is the cessation of volitional formations. Just this Noble Eightfold Path is the way leading to the cessation of volitional formations; that is, right view ... right concentration.

“When, bhikkhus, a noble disciple thus understands the condition; thus understands the origin of the condition; thus understands the cessation of the condition; thus understands the way leading to the cessation of the condition, he is then called a noble disciple who is accomplished in view, accomplished in vision, who has arrived at this true Dhamma, who sees this true Dhamma, who possesses a trainee’s knowledge, a trainee’s true knowledge, who has entered the stream of the Dhamma, a noble one with penetrative wisdom, one who stands squarely before the door to the Deathless.”

29 (9) Ascetics and Brahmins (1)

At Sāvatthi, “Bhikkhus, those ascetics or brahmins who do not fully understand aging-and-death, its origin, its cessation, and the way leading to its cessation, who do not fully understand birth ... existence ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... consciousness ... volitional formations, their origin, their cessation, and the way leading to their cessation: these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.

“But, bhikkhus, those ascetics and brahmins who fully understand aging-and-death, its origin, its cessation, and the way leading to its cessation; who fully understand birth ... volitional formations, [46] their origin, their cessation, and the way leading to their cessation: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood.

30 (10) Ascetics and Brahmins (2)

At Sāvatthi. “Bhikkhus, as to those ascetics or brahmins who do not understand aging-and-death, its origin, its cessation, and the way leading to its cessation: it is impossible that they will abide having transcended aging-and-death. As to those ascetics and brahmins who do not understand birth ... existence ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... consciousness ... volitional formations, their origin, their cessation, and the way leading to their cessation: it is impossible that they will abide having transcended volitional formations.

“But, bhikkhus, as to those ascetics or brahmins who understand aging-and-death, its origin, its cessation, and the way leading to its cessation: it is possible that they will abide having transcended aging-and-death. As to those ascetics and brahmins who understand birth ... volitional formations, their origin, their cessation, and the way leading to their cessation: it is possible that they will abide having transcended volitional formations.”
31 (1) What Has Come to Be

On one occasion the Blessed One was dwelling at Sāvatthī.... There the Blessed One addressed the Venerable Sāriputta thus: “Sāriputta, in ‘The Questions of Ajita’ of the Pārīyāna it is said:87

‘Those who have comprehended the Dhamma,
And the manifold trainees here:
Asked about their way of conduct,
Being discreet, tell me, dear sir.’88

How should the meaning of this, stated in brief, be understood in detail?”

When this was said, the Venerable Sāriputta was silent. A second time and a third time the Blessed One addressed the Venerable Sāriputta thus: “Sāriputta, in ‘The Questions of Ajita’ in the Pārīyāna it is said ... [48] How should the meaning of this, stated in brief, be understood in detail?” A second time and a third time the Venerable Sāriputta was silent.89

“Sāriputta, do you see: ‘This has come to be’? Sāriputta, do you see: ‘This has come to be’?”

“Venerable sir, one sees as it really is with correct wisdom: ‘This has come to be.’ Having seen as it really is with correct wisdom: ‘This has come to be,’ one is practising for the purpose of revulsion towards what has come to be, for its fading away and cessation.90 One sees as it really is with correct wisdom: ‘Its origination occurs with that as nutriment.’ Having seen as it really is with correct wisdom: ‘Its origination occurs with that as nutriment,’ one is practised of revulsion towards its origination through nutriment, through its fading away and cessation, one is liberated by nonclinging. One sees as it really is with correct wisdom: ‘With the cessation of that nutriment, what has come to be is subject to cessation.’ Having seen as it really is with correct wisdom: ‘With the cessation of that nutriment, what has come to be is subject to cessation,’ through revulsion towards what is subject to cessation, through its fading away and cessation, one is liberated by nonclinging.92 It is in such a way that one has comprehended the Dhamma.

“Thus, venerable sir, when it is said in ‘The Questions of Ajita’ of the Pārīyāna:

‘Those who have comprehended the Dhamma,
And the manifold trainees here:
Asked about their way of conduct,
Being discreet, tell me, dear sir.’—

it is in such a way that I understand in detail the meaning of this that was stated in brief.”

“Good, good, Sāriputta!... (the Buddha repeats here the entire statement of the Venerable Sāriputta) [50] ... it is in such a way that the meaning of this, stated in brief, should be understood in detail.”

32 (2) The Kalāra

At Sāvatthī.

(i)

Then the bhikkhu Kalāra the Khattiya approached the Venerable Sāriputta and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one
side and said to the Venerable Sāriputta: “Friend Sāriputta, the bhikku Moliyaphagguna has abandoned the training and returned to the lower life.”

“Then surely that venerable did not find solace in this Dhamma and Discipline.”

“Well then, has the Venerable Siriputta attained solace in this Dhamma and Discipline?”

“I have no perplexity, friend.”

“But as to the future, friend?”

“I have no doubt, friend.”

Then the bhikku Kaññara the Khattiya rose from his seat and approached the Blessed One. Having approached, he paid homage to the Blessed One, sat down to one side, and said to him: “Venerable sir, the Venerable Sāriputta has declared final knowledge thus: ‘I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’”

Then the Blessed One addressed a certain bhikku thus: “Come, bhikku, tell Siriputta in my name that the Teacher calls him.”

“Yes, venerable sir,” that bhikku replied, and he went to the Venerable Sāriputta and told him: “The Teacher calls you, friend Sāriputta.”

“Yes, friend,” the Venerable Sāriputta replied, and he approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: “Is it true, Sāriputta, that you have declared final knowledge thus: ‘I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being’?”

“If they were to ask me this, venerable sir, I would answer thus: ‘With the destruction of the source from which birth originates, I have understood: ‘When [the cause] is destroyed, [the effect] is destroyed.’ Having understood this, I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’ Being asked thus, venerable sir, I would answer in such a way.”

“But, Sāriputta, if they were to ask you: ‘But, friend Sāriputta, what is the source of birth, what is its origin, from what is it born and produced?’—being asked thus, how would you answer?”

“If they were to ask me this, venerable sir, I would answer thus: ‘Birth, friends, has existence as its source, existence as its origin; it is born and produced from existence.’ Being asked thus, venerable sir, I would answer in such a way.”

“But, Sāriputta, if they were to ask you: ‘But, friend Sāriputta, what is the source of existence...?’—being asked thus, how would you answer?”

“If they were to ask me this, venerable sir, I would answer thus: ‘Existence, friends, has clinging as its source...’”

“But, Sāriputta, if they were to ask you: ‘But, friend Sāriputta, what is the source of clinging...? What is the source of craving, what is its origin, from what is it born and produced?’—being asked thus, how would you answer?” [53]

“If they were to ask me this, venerable sir, I would answer thus: ‘Craving, friends, has feeling as its source, feeling as its origin; it is born and produced from feeling.’ Being asked thus, venerable sir, I would answer in such a way.”

“But, Sāriputta, if they were to ask you: ‘Friend Sāriputta, how have you known, how have you seen, that delight in feelings no longer remains present in you?’—being asked thus, how would you answer?”

“If they were to ask me this, venerable sir, I would answer thus: ‘Friends, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These three feelings, friends, are impermanent; whatever is impermanent is suffering. When this was understood, delight in feelings no longer remained present in me.’ Being asked thus, venerable sir, I would answer in such a way.”

“Good, good, Sāriputta! This is another method of explaining in brief that same point: ‘Whatever is felt is included within suf-
ering." But, Sāriputta, if they were to ask you: 'Friend Sāriputta, through what kind of deliverance have you declared final knowledge thus: "I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being"?'—being asked thus, how would you answer?"

"If they were to ask me this, venerable sir, I would answer thus: [54] 'Friends, through an internal deliverance, through the destruction of all clinging, I dwell mindfully in such a way that the taints do not flow within me and I do not despise myself.' Being asked thus, venerable sir, I would answer in such a way."

"Good, good, Sāriputta! This is another method of explaining in brief that same point: 'I have no perplexity in regard to the taints spoken of by the Ascetic; I do not doubt that they have been abandoned by me.'"

This is what the Blessed One said. Having said this, the Sublime One rose from his seat and entered his dwelling.

(ii)

Then, soon after the Blessed One had departed, the Venerable Sāriputta addressed the bhikkhus thus:

"Friends, the first question that the Blessed One asked me had not been previously considered by me; thus I hesitated over it. But when the Blessed One approved of my answer, it occurred to me: 'If the Blessed One were to question me about this matter with various terms and with various methods for a whole day, for a whole day I would be able to answer him with various terms and with various methods. If he were to question me about this matter with various terms and with various methods for a whole night, for a whole night, for two days and nights, for three, four, five, six, or seven days and nights for seven days and nights I would be able to answer him with various terms and with various methods.'"

Then the bhikkhu Khālāra the Khattiya rose from his seat and approached the Blessed One. Having approached, he paid homage to the Blessed One, sat down to one side, and said to him: "Venerable sir, the Venerable Sāriputta has roared his lion’s roar thus: 'Friends, the first question that the Blessed One asked me had not been previously considered by me: thus I hesitated over it. But when the Blessed One approved of my answer, it occurred to me: "If the Blessed One were to question me about this matter for up to seven days and nights, [56] for up to seven days and nights I would be able to answer him with various terms and with various methods.""

"Bhikkhu, the Venerable Sāriputta has thoroughly penetrated that element of the Dharma by the thorough penetration of which, if I were to question him about that matter with various terms and with various methods for up to seven days and nights, for up to seven days and nights he would be able to answer me with various terms and with various methods.""

33 (3) Cases of Knowledge (1)

At Sāvatthi. "Bhikkhus, I will teach you forty-four cases of knowledge. Listen to that and attend closely, I will speak."

"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"Bhikkhus, what are the forty-four cases of knowledge? [57] Knowledge of aging-and-death, knowledge of its origin, knowledge of its cessation, knowledge of the way leading to its cessation. Knowledge of birth ... Knowledge of existence ... Knowledge of clinging ... Knowledge of craving ... Knowledge of feeling ... Knowledge of contact ... Knowledge of the six sense bases ... Knowledge of name-and-form ... Knowledge of consciousness ... Knowledge of volitional formations, knowledge of their origin, knowledge of their cessation, knowledge of the way leading to their cessation. These, bhikkhus, are the forty-four cases of knowledge.

"And what, bhikkhus, is aging-and-death?... (definition as in 52) ... Thus this aging and this death are together called aging-and-death. With the arising of birth there is the arising of aging-and-death. With the cessation of birth there is the cessation of aging-and-death. This Noble Eightfold Path is the way leading to the cessation of aging-and-death; that is, right view ... right concentration.

"When, bhikkhus, a noble disciple thus understands aging-and-death, its origin, [58] its cessation, and the way leading to its cessation, this is his knowledge of the principle. By means of this principle that is seen, understood, immediately attained, fathomed, he applies the method to the past and to the future
The knowledge: ‘Aging-and-death has birth as its condition.’ The knowledge: ‘When there is no birth, there is no aging-and-death.’ The knowledge: ‘In the past too aging-and-death had birth as its condition.’ The knowledge: ‘In the past too, had there been no birth, there would have been no aging-and-death.’ The knowledge: ‘In the future too aging-and-death will have birth as its condition.’ The knowledge: ‘In the future too, should there be no birth, there will be no aging-and-death.’ The knowledge: ‘That knowledge of the stability of the Dhamma is also subject to destruction, vanishing, fading away, and cessation.’

‘The knowledge: ‘Birth has existence as its condition.’... The knowledge: ‘Volitional formations have ignorance as their condition.’ The knowledge: ‘When there is no ignorance, there are no volitional formations.’ The knowledge: ‘In the past too volitional formations had ignorance as their condition.’ The knowledge: ‘In the past too, had there been no ignorance, there would have been no volitional formations.’ The knowledge: ‘In the future too volitional formations will have ignorance as their condition.’ The knowledge: ‘In the future too, should there be no ignorance, there will be no volitional formations.’ The knowledge: ‘That knowledge of the stability of the Dhamma is also subject to destruction, vanishing, fading away, and cessation.’

‘These, bhikkhus, are called the seventy-seven cases of knowledge.’

34 (4) Cases of Knowledge (2)

At Sāvatthi. "Bhikkhus, I will teach you seventy-seven cases of knowledge. Listen to that and attend closely, I will speak." [60]

"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"Bhikkhus, what are the seventy-seven cases of knowledge?"
life; and if there is the view, ‘The soul is one thing, the body is another,’ there is no living of the holy life.\textsuperscript{107} Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle: ‘With birth as condition, aging-and-death.’\textsuperscript{107}

“Venerable sir, what now is birth, and for whom is there this birth?”

“Not a valid question,” the Blessed One replied. “Bhikkhu, whether one says, ‘What now is birth, and for whom is there this birth?’ or whether one says, ‘Birth is one thing, the one for whom there is this birth is another’—both these assertions are identical in meaning; they differ only in the phrasing.... Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle: ‘With existence as condition, birth.’

“Venerable sir, what now is existence, and for whom is there this existence?”

“Not a valid question,” the Blessed One replied. “Bhikkhu, whether one says, ‘What now is existence, and for whom is there this existence?’ or whether one says, ‘Existence is one thing, the one for whom there is this existence is another’—both these assertions are identical in meaning; they differ only in the phrasing.... Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle: ‘With clinging as condition, existence.’

With craving as condition, clinging...

With feeling as condition, craving...

With contact as condition, feeling...

With the six sense bases as condition, contact...

With name-and-form as condition, the six sense bases...

With consciousness as condition, name-and-form...

With volitional formations as condition, consciousness.”

“Venerable sir, what now are volitional formations, and for whom are there these volitional formations?”

“Not a valid question,” the Blessed One replied. “Bhikkhu, whether one says, ‘What now are volitional formations, and for whom are there these volitional formations?’ or whether one says, ‘Volitional formations are one thing, the one for whom there are these volitional formations is another’—both these assertions are identical in meaning; they differ only in the phrasing. If there is the view, ‘The soul and the body are the same,’ or ‘The soul is one thing, the body is another’—all these are abandoned, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising.”

\textsuperscript{36 (6) With Ignorance as Condition (2)}

(This sutta is identical with the preceding one, differing only in that the bhikkhus are addressed collectively throughout, and there is no interlocutor who asks inappropriate questions. The Buddha simply cites the invalid types of assertions on his own.) \textsuperscript{64}

\textsuperscript{37 (7) Not Yours}

At Sāvatthī. “Bhikkhus, this body is not yours, nor does it belong to others.\textsuperscript{110} It is old kamma, to be seen as generated and fashioned by volition, as something to be felt.\textsuperscript{111} Therein, bhikkhus, the instructed noble disciple attends carefully and closely to dependent origination itself thus: ‘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 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, with ignorance as condition, volitional formations [come...
to be); with volitional formations as condition, consciousness,...
Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering.

38 (8) Volition (1)

At Savatthi. “Bhikkhus, what one intends, and what one plans, and whatever one has a tendency towards: this becomes a basis for the maintenance of consciousness. When there is a basis there is a support for the establishing of consciousness. When consciousness is established and has come to growth, there is the production of future renewed existence. When there is the production of future renewed existence, future birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering. 112

“If, bhikkhus, one does not intend, and one does not plan, but one still has a tendency towards something, this becomes a basis for the maintenance of consciousness. When there is a basis, there is a support for the establishing of consciousness. When consciousness is established and has come to growth, there is a descent of name-and-form. With name-and-form as condition, the six sense bases [come to be]: with the six sense bases as condition, contact; with contact as condition, feeling ... craving ... clinging ... existence ... birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

“But, bhikkhus, when one does not intend, and one does not plan, and one does not have a tendency towards anything, no basis exists for the maintenance of consciousness. When there is no basis, there is no support for the establishing of consciousness. When consciousness is unestablished and does not come to growth, there is no descent of name-and-form. With the cessation of name-and-form comes cessation of the six sense bases.... Such is the cessation of this whole mass of suffering.”

39 (9) Volition (2)

At Savatthi. “Bhikkhus, what one intends, and what one plans, and whatever one has a tendency towards: this becomes a basis for the maintenance of consciousness. When there is a basis, there is a support for the establishing of consciousness. When consciousness is established and has come to growth, there is inclination. When there is inclination, there is coming and going. When there is coming and going, there is passing away and being reborn. 116 When there is a basis, there is a support for the establishment of consciousness. When consciousness is established and has come to growth, there is inclination. When there is inclination, there is coming and going. When there is coming and going, there is passing away and being reborn. 116 When there is passing away and being reborn, future birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.”

40 (10) Volition (3)

At Savatthi. “Bhikkhus, what one intends, and what one plans, and whatever one has a tendency towards: this becomes a basis for the maintenance of consciousness. When there is a basis, there is a support for the establishment of consciousness. When consciousness is established and has come to growth, there is inclination. When there is inclination, there is coming and going. When there is coming and going, there is passing away and being reborn. 116 When there is passing away and being reborn, future birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.

“If, bhikkhus, one does not intend, and one does not plan, but one still has a tendency towards something, this becomes a basis for the maintenance of consciousness. When there is a basis, there
is a support for the establishing of consciousness... Such is the origin of this whole mass of suffering.

“...But, bhikkhus, when one does not intend, and one does not plan, and one does not have a tendency towards anything, no basis exists for the maintenance of consciousness. When there is no basis, there is no support for the establishing of consciousness. When consciousness is unestablished and does not come to growth, there is no inclination. When there is no inclination, there is no coming and going. When there is no coming and going, there is no passing away and being reborn. When there is no passing away and being reborn, future birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.”

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V. THE HOUSEHOLDER

41 (1) Five Fearful Animosities (1)

At Sâvatthi. Then the householder Anâthapiṇḍika approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

“Householder, when five fearful animosities have subsided in a noble disciple, and he possesses the four factors of stream-entry, and he has clearly seen and thoroughly penetrated with wisdom the noble method, if he wishes he could by himself declare of himself: 'I am one finished with hell, finished with the animal realm, finished with the domain of ghosts, finished with the plane of misery, the bad destinations, the nether world. I am a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.'

“...What are the five fearful animosities that have subsided? The householder, when five fearful animosities have subsided in a noble disciple, and he possesses the four factors of stream-entry, and he has clearly seen and thoroughly penetrated with wisdom the noble method, if he wishes he could by himself declare of himself: 'I am one finished with hell, finished with the animal realm, finished with the domain of ghosts, finished with the plane of misery, the bad destinations, the nether world. I am a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.'

“...What are the five fearful animosities that have subsided? The householder, when five fearful animosities have subsided in a noble disciple, and he possesses the four factors of stream-entry, and he has clearly seen and thoroughly penetrated with wisdom the noble method, if he wishes he could by himself declare of himself: 'I am one finished with hell, finished with the animal realm, finished with the domain of ghosts, finished with the plane of misery, the bad destinations, the nether world. I am a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.'

41 (1) Five Fearful Animosities (1)

At Sâvatthi. Then the householder Anâthapiṇḍika approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

“Householder, when five fearful animosities have subsided in a noble disciple, and he possesses the four factors of stream-entry, and he has clearly seen and thoroughly penetrated with wisdom the noble method, if he wishes he could by himself declare of himself: 'I am one finished with hell, finished with the animal realm, finished with the domain of ghosts, finished with the plane of misery, the bad destinations, the nether world. I am a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.'

“...What are the five fearful animosities that have subsided? ... who engages in sexual misconduct ... who speaks falsely ... who indulges in wine, liquor, and intoxicants that are a basis for negligence engenders, on account of such behaviour, fearful animosity pertaining to the present life and fearful animosity pertaining to the future life, and he experiences mental pain and displeasure. Thus for one who abstains from wine, liquor, and intoxicants that are a basis for negligence, this fearful animosity has subsided.

“...What are the five fearful animosities that have subsided? ... who engages in sexual misconduct ... who speaks falsely ... who indulges in wine, liquor, and intoxicants that are a basis for negligence engenders, on account of such behaviour, fearful animosity pertaining to the present life and fearful animosity pertaining to the future life, and he experiences mental pain and displeasure. Thus for one who abstains from wine, liquor, and intoxicants that are a basis for negligence, this fearful animosity has subsided.

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“...What are the five fearful animosities that have subsided? ... who engages in sexual misconduct ... who speaks falsely ... who indulges in wine, liquor, and intoxicants that are a basis for negligence engenders, on account of such behaviour, fearful animosity pertaining to the present life and fearful animosity pertaining to the future life, and he experiences mental pain and displeasure. Thus for one who abstains from wine, liquor, and intoxicants that are a basis for negligence, this fearful animosity has subsided.
"This is the noble method that he has clearly seen and thoroughly penetrated with wisdom.

"When, householders, these five fearful animosities have subsided in a noble disciple, and he possesses these four factors of stream-entry, and he has clearly seen and thoroughly penetrated with wisdom this noble method, if he wishes he could by himself declare of himself: 'I am one finished with hell, finished with the animal realm, finished with the domain of ghosts, finished with the plane of misery, the bad destinations, the nether world. I am a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.'"

42 (2) Five Fearful Animosities (2)

(This sutta is identical with the preceding one except that it is addressed to "a number of bhikkhus.") [71]

43 (3) Suffering

At Savatthi. [72] "Bhikkhus, I will teach you the origin and the passing away of suffering. Listen to that and attend closely, I will speak."123

"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is the origin of suffering? In dependence on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving. This is the origin of suffering.

"In dependence on the ear and sounds ... In dependence on the nose and odours ... In dependence on the tongue and tastes ... In dependence on the body and tactile objects ... In dependence on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving. This is the origin of suffering.

"And what, bhikkhus, is the passing away of suffering? In dependence on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving. But with the remainderless fading away and cessation of that same craving comes cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering. This is the passing away of suffering.

"In dependence on the ear and sounds ... In dependence on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving. But with the remainderless fading away and cessation of that same craving comes cessation of clinging ... cessation of existence ... cessation of birth; with the cessation of birth, aging-and-death, [73] sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering. This is the passing away of suffering."

44 (4) The World

At Savatthi. "Bhikkhus, I will teach you the origin and the passing away of the world. Listen to that and attend closely, I will speak."124

"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is the origin of the world? In dependence on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. This, bhikkhus, is the origin of the world.

"In dependence on the ear and sounds ... In dependence on the nose and odours ... In dependence on the tongue and tastes ... In dependence on the body and tactile objects ... In dependence on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the origin of the world.
despair come to be. This, bhikkhus, is the origin of the world.

"And what, bhikkhus, is the passing away of the world? In dependence on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving. But with the remainderless fading away and cessation of that same craving comes cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering. This, bhikkhus, is the passing away of the world.

"In dependence on the ear and sounds ... In dependence on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving. But with the remainderless fading away and cessation of that same craving comes cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering. This, bhikkhus, is the passing away of the world."

Thus have I heard. On one occasion the Blessed One was dwelling at Nāṭika in the Brick Hall. Then, while the Blessed One was alone in seclusion, he uttered this Dhamma exposition:

"In dependence on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving. But with the remainderless fading away and cessation of that same craving comes cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering. This, bhikkhus, is the passing away of the world."

At Sāvatthī. Then a certain brahmin approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"How is it, Master Gotama: is the one who acts the same as the one who experiences [the result]?"

"The one who acts is the same as the one who experiences [the result]: this, brahmin, is one extreme." [76]

"Then, Master Gotama, is the one who acts one, and the one who experiences [the result] another?"

"The one who acts is one, and the one who experiences [the result] another: this, brahmin, is the second extreme. Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle: 'With ignorance as condition, volitional formations [come to be]; with volitional formations as condition, the meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving. But with the remainderless fading away and cessation of that same craving comes cessation of clinging; with the cessation of clinging, cessation of existence... Such is the cessation of this whole mass of suffering. [75]

"In dependence on the ear and sounds ... In dependence on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving. But with the remainderless fading away and cessation of that same craving comes cessation of clinging; with the cessation of clinging, cessation of existence... Such is the cessation of this whole mass of suffering."

Now on that occasion a certain bhikkhu was standing listening in on the Blessed One. The Blessed One saw him standing there listening in and said to him: "Did you hear that Dhamma exposition, bhikkhu?"

"Yes, venerable sir."

"Learn that Dhamma exposition, bhikkhu, master it and remember it. That Dhamma exposition is beneficial and relevant to the fundamentals of the holy life."
consciousness... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness... Such is the cessation of this whole mass of suffering.

When this was said, that brahmin said to the Blessed One: "Magnificent, Master Gotama!... I go for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Saṅgha. From today let Master Gotama remember me as a lay follower who has gone for refuge for life."

47 (7) Jānussoni

At Sāvatthi. Then the brahmin Jānussoni approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"How is it, Master Gotama: does all exist?"

"'All exists': this, brahmin, is one extreme."

"Then, Master Gotama, does all not exist?"

"'All does not exist': this, brahmin, is the second extreme. Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle..."

When this was said, the brahmin Jānussoni said to the Blessed One: "Magnificent, Master Gotama!... From today let Master Gotama remember me as a lay follower who has gone for refuge for life."

48 (8) A Cosmologist

At Sāvatthi. Then a brahmin who was a cosmologist approached the Blessed One... and said to him:

"How is it, Master Gotama: does all exist?"

"'All exists': this, brahmin, is the oldest cosmology.""

"Then, Master Gotama, does all not exist?"

"'All does not exist': this, brahmin, is the second cosmology."

"How is it, Master Gotama: is all a unity?"

"'All is a unity': this, brahmin, is the third cosmology."

"Then, Master Gotama, is all a plurality?"

"'All is a plurality': this, brahmin, is the fourth cosmology.

Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle..."

When this was said, that brahmin said to the Blessed One: "Magnificent, Master Gotama!... From today let Master Gotama remember me as a lay follower who has gone for refuge for life."

49 (9) The Noble Disciple (1)

At Sāvatthi. "Bhikkhus, an instructed noble disciple does not think: 'When what exists does what come to be? With the arising of what does what arise? [When what exists do volitional formations come to be? When what exists does consciousness come to be?] When what exists does name-and-form come to be?... When what exists does aging-and-death come to be?'"

"Rather, bhikkhus, the instructed noble disciple has knowledge about this that is independent of others: 'When this exists, that comes to be; with the arising of this, that arises. [When there is ignorance, volitional formations come to be. When there are volitional formations, consciousness comes to be.] When there is consciousness, name-and-form comes to be... When there is birth, aging-and-death comes to be.' He understands thus: 'In such a way the world originates.'

"Bhikkhus, an instructed noble disciple does not think: 'When what does not exist does what not come to be? With the cessation of what does what cease? [When what does not exist do volitional formations not come to be? When what does not exist does consciousness not come to be?] When what does not exist does name-and-form not come to be?... When what does not exist does aging-and-death not come to be?'"

"Rather, bhikkhus, the instructed noble disciple has knowledge about this that is independent of others: 'When this does not exist, that does not come to be; with the cessation of this, that ceases. [When there is no ignorance, volitional formations do not come to be. When there are no volitional formations, consciousness does not come to be.] When there is no consciousness, name-and-form does not come to be... When there is no birth, aging-and-death does not come to be.' He understands thus: 'In such a way the world ceases.' "

"Bhikkhus, when a noble disciple thus understands as they really are the origin and the passing away of the world, he is then..."
called a noble disciple who is accomplished in view, accomplished in vision, who has arrived at this true Dhamma, who sees this true Dhamma, who possesses a trainee's knowledge, a trainee's true knowledge, who has entered the stream of the Dhamma, a noble one with penetrative wisdom, one who stands squarely before the door to the Deathless.”

50 (10) The Noble Disciple
(This sutta is identical with the preceding one except that the passages enclosed in brackets there as absent in some editions are here clearly included in all editions.) [80]

VI. SUFFERING (OR THE TREE)[33]

51 (1) Thorough Investigation
Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, when a bhikkhu is making a thorough investigation, in what way should he thoroughly investigate for the utterly complete destruction of suffering?”[34]

“Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, [81] take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it.”

“Then listen and attend closely, bhikkhus, I will speak.”

“Yes, venerable sir,” the bhikkhus replied. The Blessed One said this:

“Here, bhikkhus, when he makes a thorough investigation, a bhikkhu thoroughly investigates thus: 'The many diverse kinds of suffering that arise in the world [headed by] aging-and-death: what is the source of this suffering, what is its origin, from what is it born and produced? When what exists does aging-and-death come to be? When what does not exist does aging-and-death not come to be?'”

“As he thoroughly investigates he understands thus: 'The many diverse kinds of suffering that arise in the world [headed by] aging-and-death: this suffering has birth as its source, birth as its origin; it is born and produced from birth. When there is birth, aging-and-death comes to be; when there is no birth, aging-and-death does not come to be.'

'He understands aging-and-death, its origin, its cessation, and the way leading on that is in conformity with its cessation.'[35] He practises that way and conducts himself accordingly. This is called a bhikkhu who is practising for the utterly complete destruction of suffering, for the cessation of aging-and-death.

'Then, investigating further, he thoroughly investigates thus: 'What is the source of this birth, what is its origin, from what is it born and produced?... What is the source of this existence?... this clinging?... this craving?... this contact?... these six sense bases?... this name-and-form?... this consciousness?... What is the source of these volitional formations, what is their origin, from what are they born and produced? When what exists do volitional formations come to be? When what does not exist do volitional formations not come to be?'

'As he thoroughly investigates he understands thus: 'Volitional formations have ignorance as their source, ignorance as their origin; they are born and produced from ignorance. [82] When there is ignorance, volitional formations come to be; when there is no ignorance, volitional formations do not come to be.'

'He understands volitional formations, their origin, their cessation, and the way leading on that is in conformity with their cessation. He practises that way and conducts himself accordingly. This is called a bhikkhu who is practising for the utterly complete destruction of suffering, for the cessation of volitional formations.

'Bhikkhus, if a person immersed in ignorance generates a meritorious volitional formation, consciousness fares on to the meritorious; if he generates a demeritorious volitional formation, consciousness fares on to the demeritorious; if he generates an imperturbable volitional formation, consciousness fares on to the imperturbable.[36] But when a bhikkhu has abandoned ignorance and aroused true knowledge, then, with the fading away of ignorance and the arising of true knowledge, he does not generate a meritorious volitional formation, or a demeritorious volitional
formation, or an imperturbable volitional formation. Since he does not generate or fashion volitional formations, he does not cling to anything in the world. Not clinging, he is not agitated. Not being agitated, he personally attains Nirvana. He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’

“If he feels a pleasant feeling, he understands: ‘It is impermanent’; he understands: ‘It is not held to’; he understands: ‘It is not delighted in.’ If he feels a painful feeling, he understands: ‘It is impermanent’; he understands: ‘It is not held to’; he understands: ‘It is not delighted in.’ If he feels a neither-painful-nor-pleasant feeling, he understands: ‘It is impermanent’; he understands: ‘It is not held to’; he understands: ‘It is not delighted in.’

“If he feels a pleasant feeling, he feels it detached; if he feels a painful feeling, he feels it detached; if he feels a neither-painful-nor-pleasant feeling, he feels it detached. When he feels a feeling terminating with the body, he understands: ‘I feel a feeling terminating with the body.’ When he feels a feeling terminating with life, he understands: ‘I feel a feeling terminating with life.’ He understands: ‘With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here; mere bodily remains will be left.’

“When he feels a feeling terminating with the body, he understands: ‘I feel a feeling terminating with the body.’ When he feels a feeling terminating with life, he understands: ‘I feel a feeling terminating with life.’ He understands: ‘With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here; mere bodily remains will be left.’

“What do you think, bhikkhus, can a bhikkhu whose taints are destroyed generate a meritorious volitional formation, or a demeritorious volitional formation, or an imperturbable volitional formation?”

“No, venerable sir.”

“When there is utterly no name-and-form ... no six sense bases ... [84] ... no contact ... no feeling ... no craving ... no clinging ... no existence ... no birth, with the cessation of birth, would aging-and-death be discerned?”

“No, venerable sir.”

“Good, good, bhikkhus! It is exactly so and not otherwise! Place faith in me about this, bhikkhus, resolve on this. Be free from perplexity and doubt about this. Just this is the end of suffering.”

52 (2) Clinging

At Savatthi. “Bhikkhus, when one dwells contemplating gratification in things that can be clung to, craving increases. With craving as condition, clinging [comes to be]; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

“Suppose, bhikkhus, a great bonfire was burning, consuming ten, twenty, thirty, or forty loads of wood, and a man would cast dry grass, dry cowdung, and dry wood into it from time to time. Thus, sustained by that material, fuelled by it, that great bonfire would burn for a very long time. So too, when one lives contemplating gratification in things that can be clung to, craving increases.... Such is the origin of this whole mass of suffering.

“Bhikkhus, when one dwells contemplating danger in things that can be clung to, craving ceases. With the cessation of craving comes cessation of clinging; with the cessation of clinging, cessation of existence ... cessation of birth ... aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.

“Bhikkhus, when one dwells contemplating danger in things that can be clung to, craving ceases. With the cessation of craving comes cessation of clinging; with the cessation of clinging, cessation of existence ... cessation of birth ... aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.

“Suppose, bhikkhus, a great bonfire was burning, consuming ten, twenty, thirty, or forty loads of wood, and a man would not cast dry grass, dry cowdung, or dry wood into it from time to time. Thus, sustained by that material, fuelled by it, that great bonfire would burn for a very long time. So too, when one lives contemplating gratification in things that can be clung to, craving increases.... Such is the origin of this whole mass of suffering.

“Bhikkhus, when one dwells contemplating danger in things that can be clung to, craving ceases. With the cessation of craving comes cessation of clinging; with the cessation of clinging, cessation of existence ... cessation of birth ... aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.
plating danger in things that can be clung to, craving ceases.... Such is the cessation of this whole mass of suffering.”[86]

53 (3) Fetters (1)

At Sāvatthi. “Bhikkhus, when one dwells contemplating gratification in things that can fetter,[147] craving increases. With craving as condition, clinging [comes to be]; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

“Suppose, bhikkhus, an oil lamp was burning in dependence on oil and a wick, and a man would pour oil into it and adjust the wick from time to time. Thus, sustained by that oil, fuelled by it, that oil lamp would burn for a very long time. So too, when one lives contemplating gratification in things that can fetter, craving increases.... Such is the origin of this whole mass of suffering.

“Bhikkhus, when one dwells contemplating danger in things that can fetter, craving ceases. With the cessation of craving comes cessation of clinging; with the cessation of clinging, cessation of existence ... cessation of birth ... aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.

“Suppose, bhikkhus, there was a great tree. Then a man would come along bringing a shovel and a basket. He would cut down the tree at its foot, dig it up, and pull out the roots, even the fine rootlets and root-fibre. He would cut the tree into pieces, split the pieces, and reduce them to slivers. Then he would dry the slivers in the wind and sun, burn them in a fire, and collect the ashes. Having done so, he would winnow the ashes in a strong wind or let them be carried away by the swift current of a river. Thus that great tree would be cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising.

“So too, bhikkhus, when one dwells contemplating danger in things that can be clung to, craving ceases.... Such is the cessation of this whole mass of suffering.”[149] [88]

54 (4) Fetters (2)

(This sutta is identical with the preceding one except that in both the sections on origination and cessation the similes come first and their applications only afterwards.) [87]

55 (5) The Great Tree (1)

At Sāvatthi. “Bhikkhus, when one dwells contemplating gratification in things that can be clung to, craving increases. With craving as condition, clinging [comes to be].... Such is the origin of this whole mass of suffering.

“Suppose, bhikkhus, there was a great tree, and all its roots going downwards and across would send the sap upwards. Sustained by that sap, nourished by it, that great tree would stand for a very long time. So too, when one lives contemplating gratification in things that can be clung to, craving increases.... Such is the origin of this whole mass of suffering.

“When, bhikkhus, one dwells contemplating danger in things that can be clung to, craving ceases. With the cessation of craving comes cessation of clinging.... Such is the cessation of this whole mass of suffering.

“Suppose, bhikkhus, there was a great tree. Then a man would come along bringing a shovel and a basket. He would cut down the tree at its foot, dig it up, and pull out the roots, even the fine rootlets and root-fibre. He would cut the tree into pieces, split the pieces, and reduce them to slivers. Then he would dry the slivers in the wind and sun, burn them in a fire, and collect the ashes. Having done so, he would winnow the ashes in a strong wind or let them be carried away by the swift current of a river. Thus that great tree would be cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising.

“So too, bhikkhus, when one dwells contemplating danger in things that can be clung to, craving ceases.... Such is the cessation of this whole mass of suffering.”[149] [88]

56 (6) The Great Tree (2)

(This sutta is identical with the preceding one except that in both the sections on origination and cessation the similes come first and their applications only afterwards.) [89]

57 (7) The Sapling

At Sāvatthi. “Bhikkhus, when one dwells contemplating gratification in things that can fetter, craving increases. With craving as
condition, clinging [comes to be].... Such is the origin of this whole mass of suffering.

“Suppose, bhikkhus, there was a sapling, and from time to time a man would clear the area around the roots, from time to time provide it with good soil, from time to time water it. Sustained by that care, nourished by it, that sapling would attain to growth, increase, and expansion. So too, when one dwells contemplating gratification in things that can fetter, craving increases.... Such is the origin of this whole mass of suffering.

“When, bhikkhus, one dwells contemplating danger in things that can fetter, craving ceases. With the cessation of craving comes cessation of clinging.... Such is the cessation of this whole mass of suffering.

“Suppose, bhikkhus, there was a sapling. Then a man would come along bringing a shovel and a basket. He would cut down the sapling at its foot ..... he would winnow the ashes in a strong wind or let them be carried away by the swift current of a river. Thus that sapling would be cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising.

“So too, bhikkhus, when one dwells contemplating danger in things that can fetter, there is no descent of name-and-form.... Such is the cessation of this whole mass of suffering.”

59 (9) Consciousness

At Savatthi. “Bhikkhus, when one dwells contemplating gratification in things that can fetter, there is a descent of consciousness.... With consciousness as condition, name-and-form [comes to be].... Such is the origin of this whole mass of suffering.

“Suppose, bhikkhus, there was a great tree, and all its roots going downwards and across would send the sap upwards. Sustained by that sap, nourished by it, that great tree would stand for a very long time. So too, when one lives contemplating gratification in things that can fetter, there is a descent of consciousness.... Such is the origin of this whole mass of suffering.

“When, bhikkhus, one dwells contemplating danger in things that can fetter, there is no descent of consciousness. With the cessation of consciousness comes cessation of name-and-form.... Such is the cessation of this whole mass of suffering.

Suppose, bhikkhus, there was a great tree. Then a man would come along bringing a shovel and a basket. He would cut down the tree at its foot ... he would winnow the ashes in a strong wind or let them be carried away by the swift current of a river. Thus that great tree would be cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising.

“So too, bhikkhus, when one dwells contemplating danger in things that can fetter, there is no descent of name-and-form.... Such is the cessation of this whole mass of suffering.”

58 (8) Name-and-Form

At Savatthi. “Bhikkhus, when one dwells contemplating gratification in things that can fetter, there is a descent of name-and-form.... With name-and-form as condition, the six sense bases [come to be].... Such is the origin of this whole mass of suffering.

“Suppose, bhikkhus, there was a great tree, and all its roots going downwards and across would send the sap upwards. Sustained by that sap, nourished by it, that great tree would stand for a very long time. So too, when one lives contemplating gratification in things that can fetter, there is a descent of name-and-form.... Such is the origin of this whole mass of suffering.

“When, bhikkhus, one dwells contemplating danger in things that can fetter, there is no descent of name-and-form. With the cessation of name-and-form comes cessation of the six sense bases.... Such is the cessation of this whole mass of suffering.

60 (10) Causation

On one occasion the Blessed One was dwelling among the Kurus, where there was a town of the Kurus named Kammāsadamma.
Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him:\footnote{\footnoteremove}

“It is wonderful, venerable sir! It is amazing, venerable sir! This dependent origination is so deep and so deep in implications, yet to me it seems as clear as clear can be.”

“Not so, Ānanda! Not so, Ānanda! This dependent origination is deep and deep in implications. It is because of not understanding and not penetrating this Dhamma, Ānanda, that this generation has become like a tangled skein, like a knotted ball of thread, like matted reeds and rushes, and does not pass beyond the plane of misery, the bad destinations, the nether world, samsāra.

“Ānanda, when one dwells contemplating gratification in things that can be clung to, craving increases. With craving as condition, \footnote{\footnoteremove} clinging \footnote{\footnoteremove} comes to be\footnote{\footnoteremove};... Such is the origin of this whole mass of suffering.

“Suppose, Ānanda, there was a great tree, and all its roots going downwards and across would send the sap upwards. Sustained by that sap, nourished by it, that great tree would stand for a very long time. So too, when one lives contemplating gratification in things that can be clung to, craving increases.... Such is the origin of this whole mass of suffering.

“When, Ānanda, one dwells contemplating danger in things that can be clung to, craving ceases. With the cessation of craving comes cessation of clinging.... Such is the cessation of this whole mass of suffering.

“Suppose, Ānanda, there was a great tree. Then a man would come along bringing a shovel and a basket. He would cut down the tree at its foot... he would winnow the ashes in a strong wind or let them be carried away by the swift current of a river. Thus that great tree would be cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising.

“So too, Ānanda, when one dwells contemplating danger in things that can be clung to, craving ceases. With the cessation of craving comes cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.”

61 (1) \textit{Uninstructed (1)}

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park....

“Bhikkhus, the uninstructed worldling\footnote{\footnoteremove} might experience revulsion towards this body composed of the four great elements; he might become dispassionate towards it and be liberated from it. For what reason? Because growth and decline is seen in this body composed of the four great elements, it is seen being taken up and laid aside. Therefore the uninstructed worldling might experience revulsion towards this body composed of the four great elements; he might become dispassionate towards it and be liberated from it.

“But, bhikkhus, as to that which is called ‘mind’ and ‘mentality’ and ‘consciousness’\footnote{\footnoteremove}—the uninstructed worldling is unable to experience revulsion towards it, unable to become dispassionate towards it and be liberated from it. For what reason? Because for a long time this has been held to by him, appropriated, and grasped thus: ‘This is mine, this I am, this is my self.’\footnote{\footnoteremove} Therefore the uninstructed worldling is unable to experience revulsion towards it, unable to become dispassionate towards it and be liberated from it.

“It would be better, bhikkhus, for the uninstructed worldling to take as self this body composed of the four great elements rather than the mind. For what reason? Because this body composed of the four great elements is seen standing for one year, for two years, for three, four, five, or ten years, for twenty, thirty, forty, or fifty years, for a hundred years, \footnote{\footnoteremove} or even longer.\footnote{\footnoteremove} But that which is called ‘mind’ and ‘mentality’ and ‘consciousness’ arises as one thing and ceases as another by day and by night. Just as a monkey roaming through a forest grabs hold of one branch, lets that go and grabs another, then lets that go and grabs still another, so too that which is called ‘mind’ and ‘mentality’ and ‘consciousness’ arises as one thing and ceases as another by day and by night.\footnote{\footnoteremove} Therein, bhikkhus, the instructed noble disciple attends closely and carefully to dependent origination itself thus:\footnote{\footnoteremove} ‘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, with ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness... Such is the cessation of this whole mass of suffering.

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

62 (2) Uninstructed (2)

(This sutta is identical with the preceding one from the opening down to the monkey simile. It then omits the monkey simile and continues as follows:) [96]

"Therein, bhikkhus, the instructed noble disciple attends closely and carefully to dependent origination itself thus: '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.' Bhikkhus, in dependence on a contact to be experienced as pleasant, a pleasant feeling arises. With the cessation of that contact to be experienced as pleasant, the corresponding feeling—the pleasant feeling that arose in dependence on that contact to be experienced as pleasant—ceases and subsides. In dependence on a contact to be experienced as painful, a painful feeling arises. With the cessation of that contact to be experienced as painful, the corresponding feeling—the painful feeling [97] that arose in dependence on that contact to be experienced as painful—ceases and subsides. In dependence on a contact to be experienced as neither-painful-nor-pleasant, a neither-painful-nor-pleasant feeling arises. With the cessation of that contact to be experienced as neither-painful-nor-pleasant, the corresponding feeling—the neither-painful-nor-pleasant feeling that arose in dependence on that contact to be experienced as neither-painful-nor-pleasant—ceases and subsides.

"Bhikkhus, just as heat is generated and fire is produced from the conjunction and friction of two fire-sticks, but with the separation and laying aside of the sticks [98] the resultant heat ceases and subsides; so too, in dependence on a contact to be experienced as pleasant... a contact to be experienced as painful... a contact to be experienced as neither-painful-nor-pleasant, a neither-painful-nor-pleasant feeling arises... With the cessation of that contact to be experienced as neither-painful-nor-pleasant, the corresponding feeling... ceases and subsides.

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards contact, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

63 (3) Son’s Flesh

At Sāvatthī.[160] [98] "Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be. What four? The nutriment edible food, gross or subtle; second, contact; third, mental volition; fourth, consciousness. These are the four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be.

"And how, bhikkhus, should the nutriment edible food be seen? Suppose a couple, husband and wife, had taken limited provisions and were travelling through a desert. They have with them their only son, dear and beloved. Then, in the middle of the desert, their limited provisions would be used up and exhausted, while the rest of the desert remains to be crossed. The husband and wife would think: 'Our limited provisions have been used up and exhausted, while the rest of this desert remains to be crossed. Let us kill our only son, dear and beloved, and prepare
dried and spiced meat. By eating our son’s flesh we can cross the rest of this desert. Let not all three of us perish!’

“Then, bhikkhus, the husband and wife would kill their only son, dear and beloved, prepare dried and roasted meat, and by eating their son’s flesh they would cross the rest of the desert. While they are eating their son’s flesh, they would beat their breasts and cry: ‘Where are you, our only son? Where are you, our only son?’

“What do you think, bhikkhus? Would they eat that food for amusement or for enjoyment or for the sake of physical beauty and attractiveness?”

“No, venerable sirs.”

“Wouldn’t they eat that food only for the sake of crossing the desert?”

“Yes, venerable sirs.”

“It is in such a way, bhikkhus, that I say the nutriment edible food should be seen.161 When the nutriment edible food is fully understood, lust for the five cords of sensual pleasure is fully understood.162 When lust for the five cords of sensual pleasure is fully understood, there is no fetter bound by which a noble disciple might come back again to this world.163

“And how, bhikkhus, should the nutriment contact be seen? Suppose there is a flayed cow. If she stands exposed to a wall, the creatures dwelling in the wall would nibble at her. If she stands exposed to a tree, the creatures dwelling in the tree would nibble at her. If she stands exposed to water, the creatures dwelling in the water would nibble at her. If she stands exposed to the open air, the creatures dwelling in the open air would nibble at her. Whatever that flayed cow stands exposed to, the creatures dwelling there would nibble at her.

“It is in such a way, bhikkhus, that I say the nutriment contact should be seen.164 When the nutriment contact is fully understood, the three kinds of feeling are fully understood. When the three kinds of feeling are fully understood, I say, there is nothing further that a noble disciple needs to do.165

“And how, bhikkhus, should the nutriment mental volition be seen? Suppose there is a charcoal pit deeper than a man’s height, filled with glowing coals without flame or smoke. A man would come along wanting to live, not wanting to die, desiring happiness and averse to suffering. Then two strong men would grab him by both arms and drag him towards the charcoal pit. The man’s volition would be to get far away, his longing would be to get far away from the charcoal pit. [100] For what reason? Because he knows: ‘I will fall into this charcoal pit and on that account I will meet death or deadly suffering.’

“It is in such a way, bhikkhus, that I say the nutriment mental volition should be seen.166 When the nutriment mental volition is fully understood, the three kinds of craving are fully understood. When the three kinds of craving are fully understood, I say, there is nothing further that a noble disciple needs to do.167

“And how, bhikkhus, should the nutriment consciousness be seen? Suppose they were to arrest a bandit, a criminal, and bring him before the king, saying: ‘Sire, this man is a bandit, a criminal. Impose on him whatever punishment you wish.’ The king says to them: ‘Go, men, in the morning strike this man with a hundred spears.’ In the morning they strike him with a hundred spears. Then at noon the king asks: ‘Men, how’s that man?’ – ‘Still alive, sire.’ – ‘Then go, and at noon strike him with a hundred spears.’ At noon they strike him with a hundred spears. Then in the evening the king asks: ‘Men, how’s that man?’ – ‘Still alive, sire.’ – ‘Then go, and in the evening strike him with a hundred spears.’ In the evening they strike him with a hundred spears.

“What do you think, bhikkhus? Would that man, being struck with three hundred spears, experience pain and displeasure on that account?”

“Venerable sirs, even if he were struck with one spear he would experience pain and displeasure on that account, not to speak of three hundred spears.”

“It is in such a way, bhikkhus, that I say the nutriment consciousness should be seen.168 When the nutriment consciousness is fully understood, name-and-form is fully understood. When name-and-form is fully understood, I say, there is nothing further that a noble disciple needs to do.”169 [101]

64 (4) If There Is Lust

At Sāvatthi. “Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be. What four? The
nutriment edible food, gross or subtle; second, contact; third, mental volition; fourth, consciousness. These are the four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those seeking a new existence.

“If, bhikkhus, there is lust for the nutriment edible food, if there is delight, if there is craving, consciousness becomes established there and comes to growth. Wherever consciousness becomes established and comes to growth, there is a descent of name-and-form. Where there is a descent of name-and-form, there is the growth of volitional formations. Where there is the growth of volitional formations, there is the production of future renewed existence. Where there is the production of future renewed existence, there is future birth, aging, and death. Where there is future birth, aging, and death, I say that is accompanied by sorrow, anguish, and despair.

“If, bhikkhus, there is lust for the nutriment contact, or for the nutriment mental volition, or for the nutriment consciousness, if there is delight, if there is craving, consciousness becomes established there and comes to growth. Wherever consciousness becomes established and comes to growth, consciousness does not become established there and come to growth. Where consciousness does not become established and come to growth, there is no descent of name-and-form. Where there is no descent of name-and-form, there is no growth of volitional formations. Where there is no growth of volitional formations, there is no production of future renewed existence. Where there is no production of future renewed existence, there is no future birth, aging, and death. Where there is no future birth, aging, and death, I say that is without sorrow, anguish, and despair.

“Suppose, bhikkhus, there was a house or a hall with a peaked roof, with windows on the northern, southern, and eastern sides. When the sun rises and a beam of light enters through a window, where would it become established?”

“On the western wall, venerable sir.”

“If there were no western wall, where would it become established?”

“On the earth, venerable sir.”

“If there were no earth, where would it become established?”

“On the water, venerable sir.”

“If there were no water, where would it become established?”

“It would not become established anywhere, venerable sir.”

“So too, bhikkhus, if there is no lust for the nutriment edible food or for the nutriment contact or for the nutriment mental volition or for the nutriment consciousness, if there is no delight, if there is no craving, consciousness does not become established there and come to growth. Where consciousness does not become established and come to growth, I say that is without sorrow, anguish, and despair.”
contact?... the six sense bases?... name-and-form? By what is name-and-form conditioned? Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there is consciousness, name-and-form comes to be; name-and-form has consciousness as its condition.’

“Then, bhikkhus, it occurred to me: ‘When what exists does consciousness come to be? By what is consciousness conditioned?’ Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there is name-and-form, consciousness comes to be; consciousness has name-and-form as its condition.’

“Then, bhikkhus, it occurred to me: ‘This consciousness turns back; it does not go further than name-and-form.’ It is to this extent that one may be born and age and die, pass away and be reborn, that is, when there is consciousness with name-and-form as its condition, and name-and-form with consciousness as its condition. With name-and-form as condition, the six sense bases; with the six sense bases as condition, contact... [105] Such is the origin of this whole mass of suffering.’

“Origination, origination”—thus, bhikkhus, in regard to things unheard before there arose in me vision, knowledge, wisdom, true knowledge, and light.

“Then, bhikkhus, it occurred to me: ‘When what does not exist does aging-and-death not come to be? With the cessation of what does the cessation of aging-and-death come about?’ Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there is no birth, aging-and-death does not come to be; with the cessation of birth comes cessation of aging-and-death.’

“It occurred to me: ‘When what does not exist does birth not come to be?... existence?... clinging?... craving?... feeling?... contact?... the six sense bases?... name-and-form? With the cessation of what does the cessation of name-and-form come about?’ Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there is no consciousness, name-and-form does not come to be; with the cessation of consciousness comes cessation of name-and-form.’

“It occurred to me: ‘When what does not exist does consciousness not come to be? With the cessation of what does the cessation of consciousness come about?’ Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there is no name-and-form, consciousness does not come to be; with the cessation of name-and-form comes cessation of consciousness.’

“Then, bhikkhus, it occurred to me: ‘I have discovered this path to enlightenment, that is, with the cessation of name-and-form comes cessation of consciousness; with the cessation of consciousness comes cessation of name-and-form; with the cessation of name-and-form, cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact... Such is the cessation of this whole mass of suffering.’

“Cessation, cessation”—thus, bhikkhus, in regard to things unheard before there arose in me vision, knowledge, wisdom, true knowledge, and light.

“Suppose, bhikkhus, a man wandering through a forest would see an ancient path, an ancient road travelled upon by people in the past. He would follow it and would see an ancient city, an ancient capital [106] that had been inhabited by people in the past, with parks, groves, ponds, and ramparts, a delightful place. Then the man would inform the king or a royal minister: ‘Sire, know that while wandering through the forest I saw an ancient path, an ancient road travelled upon by people in the past. I followed it and saw an ancient city, an ancient capital that had been inhabited by people in the past, with parks, groves, ponds, and ramparts, a delightful place. Renovate that city, sire!’ Then the king or the royal minister would renovate the city, and some time later that city would become successful and prosperous, well populated, filled with people, attained to growth and expansion.

“So too, bhikkhus, I saw the ancient path, the ancient road travelled by the Perfectly Enlightened Ones of the past. And what is that ancient path, that ancient road? It is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. I followed that path and by doing so I have directly known aging-and-death, its origin, its cessation, and the way leading to its cessation. I have directly known birth... existence... clinging... craving... feeling... contact... the six sense bases... name-and-form... consciousness... volitional formations, their origin, their cessation, and the way leading to their cessation. [107] Having directly known them, I have explained them...
to the bhikkhus, the bhikkhunis, the male lay followers, and the female lay followers. This holy life, bhikkhus, has become successful and prosperous, extended, popular, widespread, well proclaimed among devas and humans."\(^{182}\)

66 (6) Exploration

Thus have I heard. On one occasion the Blessed One was dwelling among the Kurus, where there was a town of the Kurus named Kammasadamma. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"\(^{183}\)

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Do you engage in inward exploration, bhikkhus?"\(^{184}\)

When this was said, one bhikkhu said to the Blessed One:

"Venerable sir, I engage in inward exploration."

"How do you engage in inward exploration, bhikkhu?"

The bhikkhu then explained but the way he explained did not satisfy the Blessed One.\(^{185}\) Then the Venerable Ānanda said:

"Now is the time for this, Blessed One! Now is the time for this, Fortunate One! Let the Blessed One explain inward exploration. Having heard it from the Blessed One, the bhikkhus will remember it."

"Then listen and attend closely, Ānanda, I will speak."

"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

"Here, bhikkhus, when engaged in inward exploration, a bhikkhu explores thus: 'The many diverse kinds of suffering that arise in the world [headed by] aging-and-death: what is the source of this suffering, what is its origin, [108] from what is it born and produced? When what exists does aging-and-death come to be? When what does not exist does aging-and-death not come to be?'\(^{186}\)

"As he explores he understands thus: 'The many diverse kinds of suffering that arise in the world [headed by] aging-and-death: this suffering has acquisition as its source, acquisition as its origin; it is born and produced from acquisition.\(^{187}\) When there is acquisition, aging-and-death comes to be; when there is no acquisition, aging-and-death does not come to be.'

"He understands aging-and-death, its origin, its cessation, and the way leading on that is in conformity with its cessation.\(^{188}\) He practises in that way and conducts himself accordingly. This is called a bhikkhu who is practising for the utterly complete destruction of suffering, for the cessation of aging-and-death.

"Then, engaging further in inward exploration, he explores thus: 'What is the source of this acquisition, what is its origin, from what is it born and produced? When what exists does acquisition come to be? When what is absent does acquisition not come to be?'

"As he explores he understands thus: 'Acquisition has craving as its source, craving as its origin; it is born and produced from craving. When there is craving, acquisition comes to be; when there is no craving, acquisition does not come to be.'

"He understands acquisition, its origin, its cessation, and the way leading on that is in conformity with its cessation. He practises in that way and conducts himself accordingly. This is called a bhikkhu who is practising for the utterly complete destruction of suffering, for the cessation of acquisition.

"Then, engaging further in inward exploration, he explores thus: 'When this craving arises, where does it arise? When it settles down, upon what does it settle?'

"As he explores he understands thus: 'Whatever in the world has a pleasant and agreeable nature: it is here that this craving arises when it arises; it is here that it settles when it settles down.'\(^{189}\) And what in the world has a pleasant and agreeable nature? The eye has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. So too the ear, [109] the nose, the tongue, the body, and the mind have a pleasant and agreeable nature: it is here that this craving arises when it arises; it is here that it settles when it settles down.

"Bhikkhus, whatever ascetics and brahmmins in the past regarded that in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they nurtured craving. In nurturing craving they nurtured acquisition. In nurturing acquisition they nurtured suffering. In nurturing suffering they were not freed from birth, aging, and death; they were not freed from sorrow, lamentation, pain, displeasure, and despair; they were not freed from suffering, I say."

"Whatever ascetics and brahmmins in the future will regard that
in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they will nurture craving. In nurturing craving they will nurture acquisition. In nurturing acquisition they will nurture suffering. In nurturing suffering they will not be freed from birth, aging, and death; they will not be freed from sorrow, lamentation, pain, displeasure, and despair; they will not be freed from suffering, I say.

“Whatever ascetics and brahmans at present regard that in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they will nurture craving. In nurturing craving they will nurture acquisition. In nurturing acquisition they will nurture suffering. In nurturing suffering they will not be freed from birth, aging, and death; they will not be freed from sorrow, lamentation, pain, displeasure, and despair; they will not be freed from suffering, I say.

“Whatever ascetics and brahmans at present regard that in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they will nurture craving. In nurturing craving they will nurture acquisition. In nurturing acquisition they will nurture suffering. In nurturing suffering they will not be freed from birth, aging, and death; they will not be freed from sorrow, lamentation, pain, displeasure, and despair; they will not be freed from suffering, I say.

“Whatever ascetics and brahmans at present regard that in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they will nurture craving. In nurturing craving they will nurture acquisition. In nurturing acquisition they will nurture suffering. In nurturing suffering they will not be freed from birth, aging, and death; they will not be freed from sorrow, lamentation, pain, displeasure, and despair; they will not be freed from suffering, I say.

“Whatever ascetics and brahmans at present regard that in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they will nurture craving. In nurturing craving they will nurture acquisition. In nurturing acquisition they will nurture suffering. In nurturing suffering they will not be freed from birth, aging, and death; they will not be freed from sorrow, lamentation, pain, displeasure, and despair; they will not be freed from suffering, I say.

“Whatever ascetics and brahmans at present regard that in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they will nurture craving. In nurturing craving they will nurture acquisition. In nurturing acquisition they will nurture suffering. In nurturing suffering they will not be freed from birth, aging, and death; they will not be freed from sorrow, lamentation, pain, displeasure, and despair; they will not be freed from suffering, I say.

“Whatever ascetics and brahmans at present regard that in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they will nurture craving. In nurturing craving they will nurture acquisition. In nurturing acquisition they will nurture suffering. In nurturing suffering they will not be freed from birth, aging, and death; they will not be freed from sorrow, lamentation, pain, displeasure, and despair; they will not be freed from suffering, I say.

“Whatever ascetics and brahmans at present regard that in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they will nurture craving. In nurturing craving they will nurture acquisition. In nurturing acquisition they will nurture suffering. In nurturing suffering they will not be freed from birth, aging, and death; they will not be freed from sorrow, lamentation, pain, displeasure, and despair; they will not be freed from suffering, I say.

“Suppose, bhikkhus, there was a bronze cup of a beverage having a fine colour, aroma, and taste, but it was mixed with poison. Then a man would come along, oppressed and afflicted by the heat, tired, parched, and thirsty. They would tell him: ‘Good man, this beverage in the bronze cup has a fine colour, aroma, and taste, but it is mixed with poison. Drink it if you wish. If you drink it, it will gratify you with its colour, aroma, and taste, but by drinking it you will meet death or deadly suffering.’ Suddenly, without reflecting, he would drink the beverage—he would not reject it—and thereby he would meet death or deadly suffering.190

“So too, bhikkhus, whatever ascetics and brahmans in the past ... in the future ... at present regard that in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they are nurturing craving. In nurturing craving they are nurturing acquisition. In nurturing acquisition they are nurturing suffering. In nurturing suffering they are not freed from birth, aging, and death; they are not freed from sorrow, lamentation, pain, displeasure, and despair; they are not freed from suffering, I say. [110]

“Suppose, bhikkhus, there was a bronze cup of a beverage having a fine colour, aroma, and taste, but it was mixed with poison. Then a man would come along, oppressed and afflicted by the heat, tired, parched, and thirsty. They would tell him: ‘Good man, this beverage in the bronze cup has a fine colour, aroma, and taste, but it is mixed with poison. Drink it if you wish. If you drink it, it will gratify you with its colour, aroma, and taste, but by drinking it you will meet death or deadly suffering.’ Suddenly, without reflecting, he would drink the beverage—he would not reject it—and thereby he would meet death or deadly suffering.190

“So too, bhikkhus, whatever ascetics and brahmans in the past ... in the future ... at present regard that in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they are nurturing craving. In nurturing craving they are nurturing acquisition. In nurturing acquisition they are nurturing suffering. In nurturing suffering they are not freed from birth, aging, and death; they are not freed from sorrow, lamentation, pain, displeasure, and despair; they are not freed from suffering, I say.

“Suppose, bhikkhus, there was a bronze cup of a beverage having a fine colour, aroma, and taste, but it was mixed with poison. Then a man would come along, oppressed and afflicted by the heat, tired, parched, and thirsty. They would tell him: ‘Good man, this beverage in the bronze cup has a fine colour, aroma, and taste, but it is mixed with poison. Drink it if you wish. If you drink it, it will gratify you with its colour, aroma, and taste, but by drinking it you will meet death or deadly suffering.’ Suddenly, without reflecting, he would drink the beverage—he would not reject it—and thereby he would meet death or deadly suffering.

“Suppose, bhikkhus, there was a bronze cup of a beverage having a fine colour, aroma, and taste, but it was mixed with poison. Then a man would come along, oppressed and afflicted by the heat, tired, parched, and thirsty. They would tell him: ‘Good man, this beverage in the bronze cup has a fine colour, aroma, and taste, but it is mixed with poison. Drink it if you wish. If you drink it, it will gratify you with its colour, aroma, and taste, but by drinking it you will meet death or deadly suffering.’ Suddenly, without reflecting, he would drink the beverage—he would not reject it—and thereby he would meet death or deadly suffering.

“Suppose, bhikkhus, there was a bronze cup of a beverage having a fine colour, aroma, and taste, but it was mixed with poison. Then a man would come along, oppressed and afflicted by the heat, tired, parched, and thirsty. They would tell him: ‘Good man, this beverage in the bronze cup has a fine colour, aroma, and taste, but it is mixed with poison. Drink it if you wish. If you drink it, it will gratify you with its colour, aroma, and taste, but by drinking it you will meet death or deadly suffering.’ Suddenly, without reflecting, he would drink the beverage—he would not reject it—and thereby he would meet death or deadly suffering.

“Suppose, bhikkhus, whatever ascetics and brahmans in the past ... in the future ... at present regard that in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they are abandoning craving. In abandoning craving they are abandoning acquisition. In abandoning acquisition they are abandoning suffering. In abandoning suffering they are freed from birth, aging, and death; they are freed from sorrow, lamentation, pain, displeasure, and despair; they are freed from suffering, I say.191

“Suppose, bhikkhus, whatever ascetics and brahmans in the past ... in the future ... at present regard that in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they are abandoning craving. In abandoning craving they are abandoning acquisition. In abandoning acquisition they are abandoning suffering. In abandoning suffering they are freed from birth, aging, and death; they are freed from sorrow, lamentation, pain, displeasure, and despair; they are freed from suffering, I say.192

67 (7) The Sheaves of Reeds

On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasi in the Deer Park at Isipatana.193 Then, in the evening, the Venerable Mahākoṭṭhita emerged from seclusion and approached the Venerable Sāriputta. He exchanged greetings with the Venerable Sāriputta and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

“How is it, friend Sāriputta: Is aging-and-death created by oneself, or is it created by another, [113] or is it created both by one-
11. The Book of Causation (Nidānavagga)

self and by another, or has it arisen fortuitously, being created neither by oneself nor by another?"

"Friend Koṭṭhita, aging-and-death is not created by oneself, nor is it created by another, nor is it created both by oneself and by another, nor has it arisen fortuitously, being created neither by oneself nor by another. But rather, with birth as condition, aging-and-death [comes to be]."

"How is it, friend Sāriputta: Is birth created by oneself ... Is existence ... clinging ... craving ... feeling ... contact ... the six sense bases ... name-and-form created by oneself, or is it created by another, or is it created both by oneself and by another, or has it arisen fortuitously, being created neither by oneself nor by another?"

"Name-and-form, friend Koṭṭhita, is not created by oneself, nor is it created by another, nor is it created both by oneself and by another, nor has it arisen fortuitously, being created neither by oneself nor by another; but rather, with consciousness as condition, name-and-form [comes to be]."

"How is it, friend Sāriputta: Is consciousness created by oneself, or is it created by another, or is it created both by oneself and by another, or has it arisen fortuitously, being created neither by oneself nor by another?"

"Consciousness, friend Koṭṭhita, is not created by oneself, nor is it created by another, nor is it created both by oneself and by another, nor has it arisen fortuitously, being created neither by oneself nor by another; but rather, with name-and-form as condition, consciousness [comes to be]"

"Now we understand the Venerable Sāriputta's statement thus: 'Name-and-form, friend Koṭṭhita, is not created by oneself ... but rather, with consciousness as condition, name-and-form [comes to be].' Now we also understand the Venerable Sāriputta's [other] statement thus: 'Consciousness, friend Koṭṭhita, is not created by oneself ... but rather, with name-and-form as condition, consciousness [comes to be].' But how, friend Sāriputta, should the meaning of this statement be seen?"

"Well then, friend, I will make up a simile for you, for some intelligent people here understand the meaning of a statement by means of a simile. Just as two sheaves of reeds might stand leaning against each other, so too, with name-and-form as condition, consciousness [comes to be]; with consciousness as condition, name-and-form [comes to be]. With name-and-form as condition, the six sense bases [come to be]; with the six sense bases as condition, contact ... Such is the origin of this whole mass of suffering.

"If, friend, one were to remove one of those sheaves of reeds, the other would fall, and if one were to remove the other sheaf, the first would fall. So too, with the cessation of name-and-form comes cessation of consciousness; with the cessation of consciousness comes cessation of name-and-form. With the cessation of name-and-form comes cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact ... Such is the cessation of this whole mass of suffering."

"It is wonderful, friend Sāriputta! It is amazing, friend Sāriputta! How well this has been stated by the Venerable Sāriputta. We rejoice in the Venerable Sāriputta's statement on these thirty-six grounds: If, friend, a bhikkhu teaches the Dhamma for the purpose of revulsion towards aging-and-death, for its fading away and cessation, he can be called a bhikkhu who is a speaker on the Dhamma. If a bhikkhu is practising for the purpose of revulsion towards aging-and-death, for its fading away and cessation, he can be called a bhikkhu who is practising in accordance with the Dhamma. If through revulsion towards aging-and-death, through its fading away and cessation, a bhikkhu is liberated by nonclinging, he can be called a bhikkhu who has attained Nibbāna in this very life.

"If, friend, a bhikkhu teaches the Dhamma for the purpose of revulsion towards birth ... existence ... clinging ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... consciousness ... volitional formations ... ignorance, for its fading away and cessation, he can be called a bhikkhu who is a speaker on the Dhamma. If a bhikkhu is practising for the purpose of revulsion towards ignorance, for its fading away and cessation, he can be called a bhikkhu who is practising in accordance with the Dhamma. If through revulsion towards ignorance, through its fading away and cessation, a bhikkhu is liberated by nonclinging, he can be called a bhikkhu who has attained Nibbāna in this very life."
the Venerable Nārada and the Venerable Ānanda were living at Kosambi in Ghosita's Park.197

Then the Venerable Savīthā said to the Venerable Musila:

"Friend Musila, apart from faith, apart from personal preference, apart from oral tradition, apart from reasoned reflection, apart from acceptance of a view after pondering it,198 does the Venerable Musila have personal knowledge thus: 'With birth as condition, aging-and-death [comes to be]'?"

"Friend Savīthā, apart from faith, apart from personal preference, apart from oral tradition, apart from reasoned reflection, apart from acceptance of a view after pondering it, I know this, I see this: 'With birth as condition, aging-and-death [comes to be]'". [116]

"Friend Musila, apart from faith ... apart from acceptance of a view after pondering it, does the Venerable Musila have personal knowledge thus: 'With existence as condition, birth'?... 'With ignorance as condition, volitional formations'?"

"Friend Savīthā, apart from faith ... apart from acceptance of a view after pondering it, I know this, I see this: 'With ignorance as condition, volitional formations.'"

"Friend Musila, apart from faith ... apart from acceptance of a view after pondering it, does the Venerable Musila have personal knowledge thus: 'With the cessation of birth comes cessation of aging-and-death'?... [117] ... 'With the cessation of ignorance comes cessation of volitional formations'?"

"Friend Savīthā, apart from faith ... apart from acceptance of a view after pondering it, I know this, I see this: 'With the cessation of birth comes cessation of aging-and-death.'... 'With the cessation of ignorance comes cessation of volitional formations.'"

"Friend Musila, apart from faith, apart from personal preference, apart from oral tradition, apart from reasoned reflection, apart from acceptance of a view after pondering it, does the Venerable Musila have personal knowledge thus: 'Nibbāna is the cessation of existence'?"199

"Friend Savīthā, apart from faith, apart from personal preference, apart from oral tradition, apart from reasoned reflection, apart from acceptance of a view after pondering it, I know this, I see this: 'Nibbāna is the cessation of existence.'"

"Then the Venerable Musila is an arahant, one whose taints are destroyed."
The Book of Causation

surge; volitional formations surging cause consciousness to surge; consciousness surging causes name-and-form to surge; name-and-form surging causes the six sense bases to surge; the six sense bases surging cause contact to surge; contact surging causes feeling to surge; feeling surging causes craving to surge; craving surging causes clinging to surge; clinging surging causes existence to surge; existence surging causes birth to surge; birth surging causes aging-and-death to surge.

“Bhikkhus, the ocean receding causes the rivers to recede; the rivers receding cause the streams to recede; the streams receding cause the lakes to recede; the lakes receding cause the pools to recede. So too, ignorance receding causes volitional formations to recede; volitional formations receding cause consciousness to recede . . . birth receding causes aging-and-death to recede.”

70 (10) Susima

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary.

(i)

Now on that occasion the Blessed One was honoured, respected, esteemed, venerated, and revered, and he obtained robes, almsfood, lodgings, and medicinal requisites. The Bhikkhu Saṅgha too was honoured, respected, esteemed, venerated, and revered, and the bhikkhus too obtained robes, almsfood, lodgings, and medicinal requisites. But the wanderers of other sects were not honoured, respected, esteemed, venerated, and revered, and they did not obtain robes, almsfood, lodgings, and medicinal requisites.

Now on that occasion the wanderer Susima was residing in Rājagaha along with a large company of wanderers. Then his company said to the wanderer Susima: “Come, friend Susima, lead the holy life under the ascetic Gotama. Master his Dhamma and teach it to us. We will master his Dhamma and preach it to the lay people. Thus we too will be honoured, respected, esteemed, venerated, and revered, and we too will obtain robes, almsfood, lodgings, and medicinal requisites.”

“All right, friends,” the wanderer Susima replied. He then approached the Venerable Ānanda and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him: “Friend Ānanda, I wish to lead the holy life in this Dhamma and Discipline.”

Then the Venerable Ānanda took the wanderer Susima and approached the Blessed One. He paid homage to the Blessed One, and then he sat down to one side and said to him: “Venerable sir, this wanderer Susima says that he wishes to lead the holy life in this Dhamma and Discipline.”

“Well then, Ānanda, give him the going forth.” The wanderer Susima then received the going forth and the higher ordination under the Blessed One.

(ii)

Now on that occasion a number of bhikkhus had declared final knowledge in the presence of the Blessed One, saying: “We understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.” The Venerable Susima heard about this, so he approached those bhikkhus, exchanged greetings with them, and then sat down to one side and said to them: “Is it true that you venerable ones have declared final knowledge in the presence of the Blessed One, saying: ‘We understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being?’”

“Yes, friend.”

“Then knowing and seeing thus, do you venerable ones wield the various kinds of spiritual power, such that: having been one, you become many: having been many, you become one; you appear and vanish; you go unhindered through a wall, through a rampart, through a mountain as though through space; you dive in and out of the earth as though it were water; you walk on water without sinking as though it were earth; seated cross-legged, you travel in space like a bird; with your hand you touch and stroke the moon and sun so powerful and mighty; you exercise mastery with the body as far as the brahma world?”

“No, friend.”

“Then knowing and seeing thus, do you venerable ones, with the divine ear element, which is purified and surpasses the human, hear both kinds of sounds, the divine and human, those that are far as well as near?”
"No, friend."

"Then knowing and seeing thus, do you venerable ones understand the minds of other beings and persons, having encompassed them with your own minds? Do you 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?"

"No, friend."

"Then knowing and seeing thus, do you venerable ones recollect your 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? Do you thus recollect your manifold past abodes with their modes and details?"

"No, friend."

"Then knowing and seeing thus, do you venerable ones, with the divine eye, which is purified and surpasses the human, see beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and understand how beings fare on in accordance with their kamma thus: These beings who engaged in misconduct of body, speech, and mind, who reviled the noble ones, who held wrong view, and undertook actions based on wrong 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, do you see beings passing away and being reborn, inferior and superior, beautiful and ugly, fortune and unfortunate, and understand how beings fare on in accordance with their kamma?"

"No, friend."

"Then knowing and seeing thus, do you venerable ones dwell in those peaceful deliverances that transcend forms, the formless attainments, having touched them with the body?"

"No, friend."

"Here now, venerable ones: this answer and the nonattainment of those states, how could this be, friends?"

"We are liberated by wisdom, friend Susima."

"I do not understand in detail, friends, the meaning of what has been stated in brief by the venerable ones. It would be good if the venerable ones would explain to me in such a way that I could understand in detail what has been stated in brief."

"Whether or not you understand, friend Susima, we are liberated by wisdom."

(iii)

Then the Venerable Susima rose from his seat and approached the Blessed One. Having approached, he paid homage to the Blessed One, sat down to one side, and reported to the Blessed One the entire conversation he had had with those bhikkhus. [The Blessed One said:]

"First, Susima, comes knowledge of the stability of the Dhamma, afterwards knowledge of Nibbana."

"I do not understand in detail, venerable sir, the meaning of what was stated in brief by the Blessed One. It would be good if the Blessed One would explain to me in such a way that I could understand in detail what has been stated in brief."

"Whether or not you understand, Susima, first comes knowledge of the stability of the Dhamma, afterwards knowledge of Nibbana."

nation, 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, do you see beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and understand how beings fare on in accordance with their kamma?"
“What do you think, Susima, is form permanent or impermanent?” “Impermanent, venerable sir.”
“Is what is impermanent suffering or happiness?” “Suffering, venerable sir.”
“Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’” “No, venerable sir.”

“Is feeling permanent or impermanent?... Is perception permanent or impermanent?... Are volitional formations permanent or impermanent?... Is consciousness permanent or impermanent?” [125] “Impermanent, venerable sir.” “Is what is impermanent suffering or happiness?” “Suffering, venerable sir.” “Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’” “No, venerable sir.”

Therefore, Susima, any kind of form whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all form should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“Seeing thus, Susima, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: ‘It’s liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’

“Do you see, Susima: ‘With birth as condition, aging-and-death [comes to be]’?” “Yes, venerable sir.”

“Do you see, Susima: ‘With the cessation of birth comes cessation of aging-and-death?’” “Yes, venerable sir.”

“Do you see, Susima: ‘With the cessation of existence comes cessation of birth’?... ‘With the cessation of clinging comes cessation of existence’?... ‘With the cessation of ignorance comes cessation of volitional formations’?” “Yes, venerable sir.”

“Knowing and seeing thus, Susima, do you wield the various kinds of spiritual power, such that: having been one, you become many ... and exercise bodily mastery as far as the brahman world?”

“No, venerable sir.”

“Then knowing and seeing thus, Susima, do you understand the minds of other beings and persons, having encompassed them with your own mind?” “No, venerable sir.”

“Then knowing and seeing thus, Susima, do you recollect your manifold past abodes with their modes and details?” “No, venerable sir.”

“Then knowing and seeing thus, Susima, do you dwell in those peaceful deliverances that transcend forms, the formless attainments, having touched them with the body?”
"No, venerable sir."

"Here now, Susima: this answer and the nonattainment of those states, how could this be, Susima?"

(iv)

Then the Venerable Susima prostrated himself with his head at the Blessed One's feet and said: "Venerable sir, I have committed a transgression in that I was so foolish, so confused, so inept that I went forth as a thief of the Dhamma in such a well-expounded Dhamma and Discipline as this. Venerable sir, may the Blessed One pardon me for my transgression seen as a transgression for the sake of future restraint."

"Surely, Susima, you have committed a transgression in that you were so foolish, so confused, so inept that you went forth as a thief of the Dhamma in such a well-expounded Dhamma and Discipline as this.215 Suppose, Susima, they were to arrest a bandit, a criminal, and bring him before the king, saying: 'Sire, this man is a bandit, a criminal. Impose on him whatever punishment you wish.' The king would say to them: 'Come, men, bind this man's arms tightly behind his back with a strong rope, shave his head, and lead him around from street to street and from square to square, beating a drum. Then take him out through the southern gate and to the south of the city cut off his head.' What do you think, Susima, would that man experience pain and displeasure on that account?"

"Yes, venerable sir."

"Although that man would experience pain and displeasure on that account, going forth as a thief of the Dhamma in such a well-expounded Dhamma and Discipline as this has results that are far more painful, far more bitter, and further, it leads to the nether world. But since you see your transgression as a transgression and make amends for it in accordance with the Dhamma, we pardon you for it. For it is growth in the Noble One's Discipline when one sees one's transgression as a transgression, makes amends for it in accordance with the Dhamma, and undertakes future restraint."

[129] VIII. ASCETICS AND BRAHMINS

71 (1) Aging-and-Death

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthi in Jeta's Grove, Anāthapindika's Park. There the Blessed One said:

"Bhikkhus, those ascetics or brahmins who do not understand aging-and-death, its origin, its cessation, and the way leading to its cessation: these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahmahood.

"But, bhikkhus, those ascetics and brahmins who understand aging-and-death, its origin, its cessation, and the way leading to its cessation: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahmahood."

72 (2)–81 (11) Birth, Etc.

"Bhikkhus, those ascetics or brahmins who do not understand birth ... existence ... clinging ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... consciousness [130] volitional formations, their origin, their cessation, and the way leading to their cessation: these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahmahood.

"But, bhikkhus, those ascetics and brahmins who understand these things: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahmahood."
9. WITH INCORPORATED REPETITION SERIES\textsuperscript{216}

82 (1) A Teacher

At Sāvatthi. "Bhikkhus, one who does not know and see as it really is aging-and-death, its origin, its cessation, and the way leading to its cessation, should search for a teacher in order to know this as it really is.\textsuperscript{217}"

"Bhikkhus, one who does not know and see as it really is birth ... existence ... clinging ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... consciousness ... volitional formations, their origin, their cessation, and the way leading to their cessation, should search for a teacher in order to know this as it really is."\textsuperscript{218}

83 (2) Training

"Bhikkhus, one who does not know and see as it really is aging-and-death ... volitional formations, their origin, their cessation, and the way leading to their cessation, should practise the training in order to know this as it really is."

84 (3)–93 (12) Exertion, Etc.

"Bhikkhus, one who does not know and see as it really is aging-and-death ... volitional formations, their origin, their cessation, and the way leading to their cessation, should make an exertion ... \textsuperscript{132} arouse a desire ... arouse enthusiasm ... be unremitting ... arouse ardour ... apply energy ... practise perseverance ... practise mindfulness ... practise clear comprehension ... practise diligence in order to know this as it really is."

\textsuperscript{2} Chapter II

13 Abhisamayasāmyutta

Connected Discourses on the Breakthrough

1 The Fingernail

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park. Then the Blessed One took up a little bit of soil in his fingernail and addressed the bhikkhus thus:

"Bhikkhus, what do you think, which is more: the little bit of soil that I have taken up in my fingernail or this great earth?"

"Venerable sir, the great earth is more. The little bit of soil that the Blessed One has taken up in his fingernail is trifling. It does not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the great earth."

"So too, bhikkhus, for a noble disciple, a person accomplished in view who has made the breakthrough, the suffering that has been destroyed and eliminated is more, while that which remains is trifling.\textsuperscript{218} The latter does not amount to a hundredth part, \textsuperscript{[134]} or a thousandth part, or a hundred thousandth part of the former mass of suffering that has been destroyed and eliminated, as there is a maximum of seven more lives. Of such great benefit, bhikkhus, is the breakthrough to the Dhamma, of such great benefit is it to obtain the vision of the Dhamma."\textsuperscript{219}

2 The Pond

At Sāvatthi. "Bhikkhus, suppose there was a pond fifty yojanas long, fifty yojanas wide, and fifty yojanas deep, full of water, overflowing so that a crow could drink from it, and a man would draw out some water from it on the tip of a blade of kusa grass.
What do you think, bhikkhus, which is more: the water drawn out on the tip of the blade of kusa grass or the water in the pond?"  
  
"Venerable sir, the water in the pond is more. The water drawn out on the tip of the blade of kusa grass is trifling. It does not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the water in the pond."

"So too, bhikkhus, for a noble disciple, a person accomplished in view who has made the breakthrough, the suffering that has been destroyed and eliminated is more, while that which remains is trifling. Of such great benefit, bhikkhus, is the breakthrough to the Dhamma, of such great benefit is it to obtain the vision of the Dhamma."

3 Water at the Confluence (1)

At Sāvatthi. [135] "Bhikkhus, suppose that in the place where these great rivers meet and converge—that is, the Ganges, the Yamunā, the Aciravati, the Sarabhū, and the Mahī—a man would draw out two or three drops of water. What do you think, bhikkhus, which is more: these two or three drops of water that have been drawn out or the water at the confluence?"

"Venerable sir, the water at the confluence is more. The two or three drops of water that have been drawn out are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the water at the confluence."

"So too, bhikkhus, for a noble disciple ... of such great benefit is it to obtain the vision of the Dhamma."

4 Water at the Confluence (2)

At Sāvatthi. "Bhikkhus, suppose that in the place where these great rivers meet and converge—that is, the Ganges, the Yamunā, the Aciravati, the Sarabhū, and the Mahī—their water would be destroyed and eliminated except for two or three drops. What do you think, bhikkhus, which is more: the water at the confluence that has been destroyed and eliminated or the two or three drops of water that remain?"

"Venerable sir, the water at the confluence that has been destroyed and eliminated is more. The two or three drops of water that remain are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the water that has been destroyed and eliminated."

"So too, bhikkhus, for a noble disciple ... of such great benefit is it to obtain the vision of the Dhamma."

5 The Earth (1)

At Sāvatthi. [136] "Bhikkhus, suppose that a man would place seven little balls of clay the size of jujube kernels on the great earth. What do you think, bhikkhus, which is more: those seven little balls of clay the size of jujube kernels that have been placed there or the great earth?"

"Venerable sir, the great earth is more. The seven little balls of clay the size of jujube kernels are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the great earth."

"So too, bhikkhus, for a noble disciple ... of such great benefit is it to obtain the vision of the Dhamma."

6 The Earth (2)

At Sāvatthi. "Bhikkhus, suppose that the great earth would be destroyed and eliminated except for seven little balls of clay the size of jujube kernels. What do you think, bhikkhus, which is more: the great earth that has been destroyed and eliminated or the seven little balls of clay the size of jujube kernels that remain?"

"Venerable sir, the great earth that has been destroyed and eliminated is more. The seven little balls of clay the size of jujube kernels that remain are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the great earth that has been destroyed and eliminated."

"So too, bhikkhus, for a noble disciple ... of such great benefit is it to obtain the vision of the Dhamma."

7 The Ocean (1)

At Sāvatthi. "Bhikkhus, suppose that a man would draw out two or three drops of water from the great ocean. What do you think,
bhikkhus, which is more: the two or three drops of water that have been drawn out or the water in the great ocean?” [137]

“Venerable sir, the water in the great ocean is more. The two or three drops of water that have been drawn out are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the water in the great ocean.”

“So too, bhikkhus, for a noble disciple ... of such great benefit is it to obtain the vision of the Dhamma.”

10 The Mountain (2)

At Sāvatthī. “Bhikkhus, suppose that the Himalayas, the king of mountains, would be destroyed and eliminated except for seven grains of gravel the size of mustard seeds. What do you think, bhikkhus, which is more: the portion of the Himalayas, the king of mountains, that has been destroyed and eliminated or the seven grains of gravel the size of mustard seeds that remain?”

“Venerable sir, the portion of the Himalayas, the king of mountains, that has been destroyed and eliminated is more. The seven grains of gravel the size of mustard seeds that remain are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the Himalayas, the king of mountains.”

“So too, bhikkhus, for a noble disciple, a person accomplished in view who has made the breakthrough, the suffering that has been destroyed and eliminated is more, while that which remains is trifling. The latter does not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the former mass of suffering that has been destroyed and eliminated, as there is a maximum of seven more lives. Of such great benefit, bhikkhus, is the breakthrough to the Dhamma, of such great benefit is it to obtain the vision of the Dhamma.”

11 The Mountain (3)

At Sāvatthī. [139] “Bhikkhus, suppose that a man would place on Sineru,221 the king of mountains, seven grains of gravel the size of mung beans. What do you think, bhikkhus, which is more: the seven grains of gravel the size of mung beans that have been placed there or Sineru, the king of mountains?”

“Venerable sir, Sineru, the king of mountains, is more. The seven grains of gravel the size of mung beans are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of Sineru, the king of mountains.”

“So too, bhikkhus, the achievements of ascetics, brahmmins, and wanderers of other sects do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the achieve-
ment of a noble disciple, a person accomplished in view who has made the breakthrough. So great in achievement, bhikkhus, is a person accomplished in view, so great in direct knowledge."[222

1. DIVERSITY
(Internal Pentad)

1 (1) Diversity of Elements

At Śāvatthī. "Bhikkhus, I will teach you the diversity of elements. Listen to that and attend closely, I will speak."

"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is the diversity of elements? The eye element, form element, eye-consciousness element; the ear element, sound element, ear-consciousness element; the nose element, odour element, nose-consciousness element; the tongue element, taste element, tongue-consciousness element; the body element, tactile-object element, body-consciousness element; the mind element, mental-phenomena element, mind-consciousness element. This, bhikkhus, is called the diversity of elements."[224

2 (2) Diversity of Contacts

At Śāvatthī. "Bhikkhus, it is in dependence on the diversity of elements that there arises the diversity of contacts. And what, bhikkhus, is the diversity of elements? The eye element, the ear element, the nose element, the tongue element, the body element, the mind element. This is called the diversity of elements.

"And how is it, bhikkhus, that in dependence on the diversity of elements there arises the diversity of contacts? In dependence on the eye element there arises eye-contact; in dependence on the ear element there arises ear-contact; in dependence on the nose..."
element there arises nose-contact; [141] in dependence on the
tongue element there arises tongue-contact; in dependence on
the body element there arises body-contact; in dependence on
the mind element there arises mind-contact.225 It is in this way,
bhikkhus, that in dependence on the diversity of elements there
arises the diversity of contacts.”

3 (3) Not Diversity of Contacts

At Sāvatthī. “Bhikkhus, it is in dependence on the diversity of
elements that there arises the diversity of contacts. The diversity
of elements does not arise in dependence on the diversity of contacts.

“And what, bhikkhus, is the diversity of elements? The eye element ...
the mind element. This is called the diversity of elements.

“And how is it, bhikkhus, that in dependence on the diversity of
elements there arises the diversity of contacts; that the diversity
of elements does not arise in dependence on the diversity of
contacts?

“In dependence on the eye element there arises eye-contact; the
eye element does not arise in dependence on eye-contact.... In
dependence on the mind element there arises mind-contact; the
mind element does not arise in dependence on mind-contact.226
It is in this way, bhikkhus, that in dependence on the diversity of
elements there arises the diversity of contacts; that the diversity
of elements does not arise in dependence on the diversity of
contacts.”

4 (4) Diversity of Feelings (1)

At Sāvatthī. “Bhikkhus, it is in dependence on the diversity of
elements that there arises the diversity of contacts; in dependence
on the diversity of contacts that there arises the diversity of
feelings.

“And what, bhikkhus, is the diversity of elements? [142] The
eye element ... the mind element. This is called the diversity of
elements.

“And how is it, bhikkhus, that in dependence on the diversity of
elements there arises the diversity of contacts; that in dependence
on the diversity of contacts there arises the diversity of feelings?
In dependence on the eye element there arises eye-contact;
in dependence on eye-contact there arises feeling born of eye-con-
tact. In dependence on the ear element there arises ear-con-
tact; in dependence on ear-contact there arises feeling born of
ear-contact. In dependence on the nose element there arises nose-
contact; in dependence on nose-contact there arises feeling born
of nose-contact. In dependence on the tongue element there arises
tongue-contact; in dependence on tongue-contact there arises
feeling born of tongue-contact. In dependence on the body ele-
ment there arises body-contact; in dependence on body-contact
there arises feeling born of body-contact. In dependence on the
mind element there arises mind-contact; in dependence on mind-
contact there arises feeling born of mind-contact.

“It is in this way, bhikkhus, that in dependence on the diversity
of elements there arises the diversity of contacts; that in
dependence on the diversity of contacts there arises the diversity
of feelings.”

5 (5) Diversity of Feelings (2)

At Sāvatthī. “Bhikkhus, it is in dependence on the diversity of
elements that there arises the diversity of contacts; in depend-
ence on the diversity of contacts that there arises the diversity of
feelings. The diversity of contacts does not arise in dependence
on the diversity of feelings; the diversity of elements does not
arise in dependence on the diversity of contacts.

“And what, bhikkhus, is the diversity of elements? The eye ele-
ment ... the mind element. This is called the diversity of elements.

“And how is it, bhikkhus, that in dependence on the diversity of
elements there arises the diversity of contacts; that in depend-
ence on the diversity of contacts there arises the diversity of feel-
ings? That the diversity of contacts does not arise in dependence
on the diversity of feelings; that the diversity of elements does
not arise in dependence on the diversity of contacts?

“In dependence on the eye element there arises eye-contact; in
dependence on eye-contact there arises feeling born of eye-con-
tact. Eye-contact does not arise in dependence on feeling born of
eye-contact; [143] the eye element does not arise in dependence
on eye-contact.... In dependence on the mind element there arises
mind-contact; in dependence on mind-contact there arises feeling
born of mind-contact. Mind-contact does not arise in dependence
on feeling born of mind-contact; the mind element does not arise in dependence on mind-contact.

"It is in this way, bhikkhus, that in dependence on the diversity of elements there arises the diversity of contacts ... the diversity of elements does not arise in dependence on the diversity of contacts."

(External Pentad)

6 (6) Diversity of External Elements

At Savatthi. "Bhikkhus, I will teach you the diversity of elements. Listen to that and attend closely, I will speak. . . . "And what, bhikkhus, is the diversity of elements? The form element, the sound element, the odour element, the taste element, the tactile-object element, the mental-phenomena element. This, bhikkhus, is called the diversity of elements."

7 (7) Diversity of Perceptions

At Savatthi. "Bhikkhus, it is in dependence on the diversity of elements that there arises the diversity of perceptions; in dependence on the diversity of perceptions that there arises the diversity of intentions; in dependence on the diversity of intentions that there arises the diversity of desires; in dependence on the diversity of desires that there arises the diversity of passions; in dependence on the diversity of passions that there arises the diversity of quests. "And what, bhikkhus, is the diversity of elements? The form element ... the mental-phenomena element. This, bhikkhus, is called the diversity of elements. [144] "And how is it, bhikkhus, that in dependence on the diversity of elements there arises the diversity of perceptions ... that in dependence on the diversity of perceptions there arises the diversity of quests? "In dependence on the form element there arises perception of form; in dependence on perception of form there arises intention regarding form; in dependence on intention regarding form there arises desire for form; in dependence on desire for form there arises passion for form; in dependence on passion for form there arises the quest for form."

8 (8) Not Diversity of Quests

At Savatthi. "Bhikkhus, it is in dependence on the diversity of elements that there arises the diversity of perceptions ... (as in preceding sutta) ... in dependence on the diversity of passions that there arises the diversity of quests. The diversity of passions does not arise in dependence on the diversity of quests; [145] the diversity of desires does not arise in dependence on the diversity of passions; the diversity of intentions does not arise in dependence on the diversity of desires; the diversity of perceptions does not arise in dependence on the diversity of intentions; the diversity of elements does not arise in dependence on the diversity of perceptions. "And what, bhikkhus, is the diversity of elements? The form element ... the mental-phenomena element. This, bhikkhus, is called the diversity of elements. "And how is it, bhikkhus, that in dependence on the diversity of elements there arises the diversity of perceptions ... that in dependence on the diversity of passions there arises the diversity of quests? That the diversity of passions does not arise in dependence on the diversity of quests;[146] the diversity of desires does not arise in dependence on the diversity of passions; the diversity of intentions does not arise in dependence on the diversity of desires; the diversity of perceptions does not arise in dependence on the diversity of intentions; the diversity of elements does not arise in dependence on the diversity of perceptions. [227] "In dependence on the mental-phenomena element there arises perception of mental phenomena; in dependence on perception of mental phenomena there arises intention regarding mental phenomena; in dependence on intention regarding mental phenomena there arises desire for mental phenomena; in dependence on desire for mental phenomena there arises passion for mental phenomena; in dependence on passion for mental phenomena there arises the quest for mental phenomena.

"It is in this way, bhikkhus, that in dependence on the diversity of elements there arises the diversity of perceptions ... that in dependence on the diversity of passions there arises the diversity of quests."
dependence on desire for form; perception of form does not arise in dependence on intention regarding form; the form element does not arise in dependence on perception of form.

In dependence on the mental-phenomena element there arises perception of mental phenomena; in dependence on the quest for mental phenomena there arises the quest for mental phenomena. Passion for mental phenomena does not arise in dependence on the quest for mental phenomena; the mental-phenomena element does not arise in dependence on perception of mental phenomena.

"It is in this way, bhikkhus, that in dependence on the diversity of elements there arises the diversity of perceptions; that in dependence on the diversity of passions there arises the diversity of quests. That the diversity of passions does not arise in dependence on the diversity of quests; that the diversity of elements does not arise in dependence on the diversity of perceptions."

9 (9) Diversity of External Contacts (1)

At Sāvatthi. "Bhikkhus, it is in dependence on the diversity of elements that there arises the diversity of perceptions; in dependence on the diversity of intentions that there arises the diversity of intentions; in dependence on the diversity of contacts that there arises the diversity of feelings; in dependence on the diversity of feelings that there arises the diversity of desires; in dependence on the diversity of desires that there arises the diversity of passions; in dependence on the diversity of passions that there arises the diversity of quests; in dependence on the diversity of quests that there arises the diversity of gains.

"And what, bhikkhus, is the diversity of elements? The form element ... the mental-phenomena element. This, bhikkhus, is called the diversity of elements.

"And how is it, bhikkhus, that in dependence on the diversity of elements there arises the diversity of perceptions? That in dependence on the diversity of quests there arises the diversity of gains?

"In dependence on the form element there arises perception of form; in dependence on perception of form there arises intention regarding form; in dependence on intention regarding form there arises feeling born of contact with form; in dependence on feeling born of contact with form there arises desire for form; in dependence on desire for form there arises passion for form; in dependence on passion for form there arises the quest for form; in dependence on the quest for form there arises the gain of form.

"In dependence on the mental-phenomena element there arises perception of mental phenomena; in dependence on perception of mental phenomena there arises intention regarding mental phenomena; contact with mental phenomena ... feeling born of contact with mental phenomena ... desire for mental phenomena ... passion for mental phenomena ... the quest for mental phenomena; in dependence on the quest for mental phenomena there arises the gain of mental phenomena.

"It is in this way, bhikkhus, that in dependence on the diversity of elements there arises the diversity of perceptions; that in dependence on the diversity of quests there arises the diversity of gains."

10 (10) Diversity of External Contacts (2)

At Sāvatthi. "Bhikkhus, it is in dependence on the diversity of elements that there arises the diversity of perceptions; in dependence on the diversity of intentions that there arises the diversity of intentions; in dependence on the diversity of contacts that there arises the diversity of feelings; in dependence on the diversity of feelings that there arises the diversity of desires; in dependence on the diversity of desires that there arises the diversity of passions; in dependence on the diversity of passions that there arises the diversity of quests; in dependence on the diversity of quests that there arises the diversity of gains.

"And what, bhikkhus, is the diversity of elements? The form element ... the mental-phenomena element. This, bhikkhus, is called the diversity of elements.

"And how is it, bhikkhus, that in dependence on the diversity of elements there arises the diversity of perceptions? That in dependence on the diversity of quests there arises the diversity of gains? That the diversity of quests does not arise in dependence on the diversity of gains?

"In dependence on the form element there arises perception of form; in dependence on perception of form there arises intention regarding form; in dependence on intention regarding form there arises feeling born of contact with form; in dependence on feeling born of contact with form there arises desire for form; in dependence on desire for form there arises passion for form; in dependence on passion for form there arises the quest for form; in dependence on the quest for form there arises the gain of form.

"In dependence on the mental-phenomena element there arises perception of mental phenomena; in dependence on perception of mental phenomena there arises intention regarding mental phenomena; contact with mental phenomena ... feeling born of contact with mental phenomena ... desire for mental phenomena ... passion for mental phenomena ... the quest for mental phenomena; in dependence on the quest for mental phenomena there arises the gain of mental phenomena.

"It is in this way, bhikkhus, that in dependence on the diversity of elements there arises the diversity of perceptions; that in dependence on the diversity of quests there arises the diversity of gains."
“In dependence on the form element there arises perception of form ... in dependence on the mental-phenomena element there arises perception of mental phenomena ... in dependence on the quest for mental phenomena there arises the gain of mental phenomena. The quest for mental phenomena does not arise in dependence on the gain of mental phenomena; passion for mental phenomena does not arise in dependence on the quest for mental phenomena; [149] desire for mental phenomena does not arise in dependence on passion for mental phenomena; feeling born of contact with mental phenomena does not arise in dependence on desire for mental phenomena; contact with mental phenomena does not arise in dependence on feeling born of contact with mental phenomena; intention regarding mental phenomena does not arise in dependence on contact with mental phenomena; perception of mental phenomena does not arise in dependence on intention regarding mental phenomena; the mental-phenomena element does not arise in dependence on perception of mental phenomena.

“It is in this way, bhikkhus, that in dependence on the diversity of elements there arises the diversity of perceptions ... that in dependence on the diversity of quests there arises the diversity of gains; that the diversity of quests does not arise in dependence on the diversity of perceptions.”

II. THE SECOND SUBCHAPTER
(Seven Elements)

11 (1) Seven Elements

At Savatthi. [150] “Bhikkhus, there are these seven elements. What seven? The light element, the beauty element, the base of the infinity of space element, the base of the infinity of consciousness element, the base of nothingness element, the base of neither-perception-nor-nonperception element, the cessation of perception and feeling element. These are the seven elements.”

When this was said, a certain bhikkhu asked the Blessed One: “Venerable sir, as to the light element ... the cessation of perception and feeling element: in dependence on what are these elements discerned?”

12 (2) With a Source

At Savatthi. “Bhikkhus, sensual thought arises with a source, not without a source: thought of ill will arises with a source, not without a source; thought of harming arises with a source, not without a source. And how is this so?

“In dependence on the sensuality element there arises sensual perception; in dependence on sensual perception there arises sensual intention; in dependence on sensual intention there arises sensual desire; in dependence on sensual desire there arises sensual passion; in dependence on sensual passion there arises a sensual quest. Engaged in a sensual quest, the uninstructed worldling conducts himself wrongly in three ways—with body, speech, and mind.

“In dependence on the ill will element there arises perception of ill will; in dependence on perception of ill will there arises intention of ill will; in dependence on intention of ill will there arises desire [driven by] ill will; in dependence on desire [driven
by ill will there arises passion [driven by] ill will; in dependence on passion [driven by] ill will there arises a quest [driven by] ill will. Engaged in a quest [driven by] ill will, the uninstructed worldling conducts himself wrongly in three ways—with body, speech, and mind.

"In dependence on the harmfulness element there arises perception of harming; in dependence on perception of harming there arises intention to harm; in dependence on intention to harm there arises desire to harm; in dependence on desire to harm there arises passion to harm; in dependence on passion to harm there arises a quest to harm. Engaged in a quest to harm, the uninstructed worldling conducts himself wrongly in three ways—with body, speech, and mind.

"Suppose, bhikkhus, a man would drop a blazing grass torch into a thicket of dry grass. If he does not quickly extinguish it with his hands and feet, the creatures living in the grass and wood will meet with calamity and disaster. So too, if any ascetic or brahmin does not quickly abandon, dispel, obliterate, and annihilate the unrighteous perceptions that have arisen in him, he dwells in suffering in this very life, with vexation, despair, and fever; and with the breakup of the body, after death, a bad destination may be expected for him.

"Bhikkhus, thought of renunciation arises with a source, not without a source; thought of non-ill will arises with a source, not without a source; thought of harmlessness arises with a source, not without a source. And how is this so?

"In dependence on the renunciation element there arises perception of renunciation; in dependence on perception of renunciation there arises intention of renunciation; in dependence on intention of renunciation there arises desire for renunciation; in dependence on desire for renunciation there arises passion for renunciation; in dependence on passion for renunciation there arises a quest for renunciation. Engaged in a quest for renunciation, the instructed noble disciple conducts himself rightly in three ways—with body, speech, and mind.

"Suppose, bhikkhus, a man would drop a blazing grass torch into a thicket of dry grass. If he quickly extinguishes it with his hands and feet, the creatures living in the grass and wood will not meet with calamity and disaster. So too, if any ascetic or brahmin quickly abandons, dispels, obliterates, and annihilates the unrighteous perceptions that have arisen in him, he dwells happily in this very life, without vexation, despair, and fever; and with the breakup of the body, after death, a good destination may be expected for him."

13 (3) The Brick Hall

On one occasion the Blessed One was dwelling at Nāṭika in the Brick Hall. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, in dependence on an element there arises a perception, there arises a view, there arises a thought."

When this was said, the Venerable Sadda Kaccayana said to the Blessed One: "Venerable sir, when, in regard to those who are not perfectly enlightened, the view arises, 'These are Perfectly Enlightened Ones,' in dependence on what is this view discerned?"

"Mighty, Kaccayana, is this element, the element of ignorance. [154] In dependence on an inferior element, Kaccayana, there sion [guided by] non-ill will; in dependence on passion [guided by] non-ill will there arises a quest [guided by] non-ill will. Engaged in a quest [guided by] non-ill will, the instructed noble disciple conducts himself rightly in three ways—with body, speech, and mind.

"In dependence on the harmlessness element there arises perception of harmlessness; in dependence on perception of harmlessness there arises intention of harmlessness; in dependence on intention of harmlessness there arises desire for harmlessness; in dependence on desire for harmlessness there arises passion for harmlessness; in dependence on passion for harmlessness there arises a quest for harmlessness. Engaged in a quest for harmlessness, the instructed noble disciple conducts himself rightly in three ways—with body, speech, and mind.

"Suppose, bhikkhus, a man would drop a blazing grass torch into a thicket of dry grass. If he quickly extinguishes it with his hands and feet, the creatures living in the grass and wood will not meet with calamity and disaster. So too, if any ascetic or brahmin quickly abandons, dispels, obliterates, and annihilates the unrighteous perceptions that have arisen in him, he dwells happily in this very life, without vexation, despair, and fever; and with the breakup of the body, after death, a good destination may be expected for him."
arises an inferior perception, an inferior view, inferior thought, inferior volition, inferior longing, an inferior wish, an inferior person, inferior speech. He explains, teaches, proclaims, establishes, discloses, analyses, and elucidates the inferior. His rebirth, I say, is inferior.

"In dependence on a middling element, Kaccāyana, there arises a middling perception, a middling view, middling thought, middling volition, middling longing, a middling wish, a middling person, middling speech. He explains, teaches, proclaims, establishes, discloses, analyses, and elucidates the middling. His rebirth, I say, is middling.

"In dependence on a superior element, Kaccāyana, there arises a superior perception, a superior view, superior thought, superior volition, superior longing, a superior wish, a superior person, superior speech. He explains, teaches, proclaims, establishes, discloses, analyses, and elucidates the superior. His rebirth, I say, is superior."

14 (4) Inferior Disposition

At Sāvatthī. "Bhikkhus, it is by way of elements that beings come together and unite. Those of an inferior disposition come together and unite with those of an inferior disposition; those of a good disposition come together and unite with those of a good disposition. In the past, by way of elements, beings came together and united. In the future, too, by way of elements, beings will come together and unite. Now too, at present, by way of elements, beings come together and unite. Those of an inferior disposition come together and unite with those of an inferior disposition; those of a good disposition come together and unite with those of a good disposition."

15 (5) Walking Back and Forth

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Now on that occasion, not far from the Blessed One, the Venerable Sāriputta was walking back and forth with a number of bhikkhus; the Venerable Mahāmoggallāna ... the Venerable Mahākassapa ... the Venerable Anuruddha ... the Venerable Puṇṇa Mantāniputta ... the Venerable Upāli ... the Venerable Ānanda was walking back and forth with a number of bhikkhus. And not far from the Blessed One, Devadatta too was walking back and forth with a number of bhikkhus.

Then the Blessed One addressed the bhikkhus thus: "Bhikkhus, do you see Sāriputta walking back and forth with a number of bhikkhus?"
"Yes, venerable sir."
"All those bhikkhus are of great wisdom. Do you see Moggallāna walking back and forth with a number of bhikkhus?"
"Yes, venerable sir."
"All those bhikkhus have great spiritual power. Do you see Kassapa walking back and forth with a number of bhikkhus?"
"Yes, venerable sir."
"All those bhikkhus are proponents of the ascetic practices. Do you see Anuruddha walking back and forth with a number of bhikkhus?"
"Yes, venerable sir."
"All those bhikkhus possess the divine eye. Do you see Puṇṇa Mantāniputta walking back and forth with a number of bhikkhus?"
"Yes, venerable sir."
"All those bhikkhus are speakers on the Dhamma. Do you see Upāli walking back and forth with a number of bhikkhus?"
"Yes, venerable sir."
"All those bhikkhus are upholders of the Discipline. Do you see Ānanda walking back and forth with a number of bhikkhus?"
"Yes, venerable sir."
"All those bhikkhus are highly learned. Do you see Devadatta walking back and forth with a number of bhikkhus?"
"Yes, venerable sir."
"All those bhikkhus have evil wishes."
"Bhikkhus, it is by way of elements that beings come together and unite. Those of an inferior disposition come together and unite with those of an inferior disposition; those of a good disposition come together and unite with those of a good disposition. In the past they did so, in the future they will do so, and now at present they do so too."
16 (6) With Verses

At Sāvatthī. “Bhikkhus, it is by way of elements that beings come together and unite: those of an inferior disposition come together and unite with those of an inferior disposition. In the past they did so, in the future they will do so, and now at present they do so too.

“Just as excrement comes together and unites with excrement, urine with urine, spittle with spittle, pus with pus, and blood with blood, so too, bhikkhus, it is by way of elements that beings come together and unite: those of an inferior disposition come together and unite with those of an inferior disposition. In the past they did so, in the future they will do so, and now at present they do so too. [158]

“Bhikkhus, it is by way of elements that beings come together and unite: those of a good disposition come together and unite with those of a good disposition. In the past they did so, in the future they will do so, and now at present they do so too.

“Just as milk comes together and unites with milk, oil with oil, ghee with ghee, honey with honey, and molasses with molasses, so too, bhikkhus, it is by way of elements that beings come together and unite: those of a good disposition come together and unite with those of a good disposition. In the past they did so, in the future they will do so, and now at present they do so too.”

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

“From association the woods of lust is born, by nonassociation the woods is cut.
Just as one who has mounted a wooden plank
Would sink upon the mighty sea,
So one of virtuous living sinks
By consorting with a lethargic person.

“Thus one should avoid such a person—
One lethargic, devoid of energy.
Keep company with the wise,
With resolute meditators,
With the noble ones who dwell secluded,
Their energy constantly aroused.” [159]

17 (7) Lacking Faith

At Sāvatthī. “Bhikkhus, it is by way of elements that beings come together and unite: those lacking faith come together and unite with those lacking faith, the shameless with the shameless, those unafraid of wrongdoing with those unafraid of wrongdoing, the unlearned with the unlearned, the lazy with the lazy, the muddle-minded with the muddle-minded, the unwise with the unwise. In the past it was so; in the future it will be so; and now too at present it is so.

“Bhikkhus, it is by way of elements that beings come together and unite: those having faith come together and unite with those having faith, those having a sense of shame with those having a sense of shame, those afraid of wrongdoing with those afraid of wrongdoing, the learned with the learned, the energetic with the energetic, the mindful with the mindful, the wise with the wise. In the past it was so; in the future it will be so; and now too at present it is so.”

18 (8) Rooted in those Lacking Faith

(i) “Bhikkhus, it is by way of elements that beings come together and unite. Those lacking faith come together and unite with those lacking faith, the shameless with the shameless, those unafraid of wrongdoing with those unafraid of wrongdoing, the unlearned with the unlearned, the lazy with the lazy, the muddle-minded with the muddle-minded, the unwise with the unwise. Those having faith come together and unite with those having faith, those having a sense of shame with those having a sense of shame, those afraid of wrongdoing with those afraid of wrongdoing, the learned with the learned, the energetic with the energetic, the mindful with the mindful, the wise with the wise. In the past it was so; in the future it will be so; and now too at present it is so.”

(The next four parts of this sutta substitute the following in the second place, instead of “the shameless,” and “those having a sense of shame”:)

(ii) those unafraid of wrongdoing, those afraid of wrongdoing;
(iii) the unlearned, the learned; [162]
(iv) the lazy, the energetic;
(v) the muddle-minded, the mindful.

19 (9) Rooted in the Shameless

(i)

“Bhikkhus, it is by way of elements that beings come together
and unite. The shameless come together and unite with the shameless, [163] those unafraid of wrongdoing with those unafraid of wrongdoing, the unwise with the unwise. Those having a sense of shame come together and unite with those having a sense of shame, those afraid of wrongdoing with those afraid of wrongdoing, the wise with the wise. [In the past it was so; in the future it will be so; and now too at present it is so.]

(The next three parts of this sutta substitute the following in the second place, instead of "those unafraid of wrongdoing," and "those afraid of wrongdoing":)

(ii) the unlearned, the learned;
(iii) the lazy, the energetic;
(iv) the muddle-minded, the mindful.

20 (10) Rooted in those Unafraid of Wrongdoing

"Bhikkhus, it is by way of elements that beings come together and unite. Those unafraid of wrongdoing come together and unite with those unafraid of wrongdoing, the unlearned with the unlearned, the unwise with the unwise. Those afraid of wrongdoing come together and unite with those afraid of wrongdoing, the learned with the learned, the wise with the wise. In the past it was so; in the future it will be so; and now too at present it is so."

(The next two parts of this sutta substitute the following in the second place, instead of "the unlearned," and "the learned":)

(ii) the lazy, the energetic;
(iii) the muddle-minded, the mindful.

21 (11) Rooted in the Unlearned

"Bhikkhus, it is by way of elements that beings come together and unite. The unlearned come together and unite with the unlearned, the lazy with the lazy, the unwise with the unwise. The learned come together and unite with the learned, the energetic [165] with the energetic, the wise with the wise. In the past it was so; in the future it will be so; and now too at present it is so."

22 (12) Rooted in the Lazy

"Bhikkhus, it is by way of elements that beings come together and unite. The lazy come together and unite with the lazy, the muddle-minded with the muddle-minded, the unwise with the unwise. The energetic come together and unite with the energetic, the mindful with the mindful, the wise with the wise. In the past it was so; in the future it will be so; and now too at present it is so."

23 (1) Unconcentrated

At Sāvatthi. "Bhikkhus, it is by way of elements that beings come together and unite. Those lacking faith come together and unite with those lacking faith, the shameless with the shameless, those unafraid of wrongdoing with those unafraid of wrongdoing, the unlearned with the unlearned, the unwise with the unwise. Those having faith come together and unite with those having faith, those having a sense of shame with those having a sense of shame, those afraid of wrongdoing with those afraid of wrongdoing, the concentrated with the concentrated, the wise with the wise."

24 (2) Immoral

(As above, except that "the unconcentrated" and "the concentrated" are replaced by "the immoral" and "the virtuous," respectively.) [167]
25 (3) The Five Training Rules

At Sāvatthi. “Bhikkhus, it is by way of elements that beings come together and unite. Those who destroy life come together and unite with those who destroy life; those who take what is not given ... who engage in sexual misconduct ... who speak falsehood ... who indulge in wine, liquor, and intoxicants that cause negligence come together and unite with those who so indulge.

“Those who abstain from the destruction of life come together and unite with those who abstain from the destruction of life; those who abstain from taking what is not given ... from sexual misconduct ... from false speech ... from wine, liquor, and intoxicants that cause negligence come together and unite with those who so abstain.”

26 (4) Seven Courses of Kamma

At Sāvatthi. “Bhikkhus, it is by way of elements that beings come together and unite. Those who destroy life come together and unite with those who destroy life; those who take what is not given ... who engage in sexual misconduct ... who speak falsehood ... who indulge in wine, liquor, and intoxicants that cause negligence come together and unite with those who so indulge.

“Those who abstain from the destruction of life come together and unite with those who abstain from the destruction of life; those who abstain from taking what is not given ... from sexual misconduct ... from false speech ... from wine, liquor, and intoxicants that cause negligence come together and unite with those who so abstain.”

27 (5) Ten Courses of Kamma

At Sāvatthi. “Bhikkhus, it is by way of elements that beings come together and unite. Those who destroy life come together and unite with those who destroy life; those who take what is not given ... who engage in sexual misconduct ... who speak falsehood ... who indulge in wine, liquor, and intoxicants that cause negligence come together and unite with those who so indulge.

“Those who abstain from the destruction of life come together and unite with those who abstain from the destruction of life; those who abstain from taking what is not given ... from sexual misconduct ... from false speech ... from wine, liquor, and intoxicants that cause negligence come together and unite with those who so abstain.”

28 (6) The Eightfold Path

At Sāvatthi. “Bhikkhus, it is by way of elements that beings come together and unite. Those of wrong view come together and unite with those of wrong view; those of wrong intention ... wrong speech ... wrong action ... wrong livelihood ... wrong effort ... wrong mindfulness ... wrong concentration come together and unite with those of wrong concentration.

“Those of right view come together and unite with those of right view; those of right intention ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right concentration come together and unite with those of right concentration.”

29 (7) Ten Factors

At Sāvatthi. “Bhikkhus, it is by way of elements that beings come together and unite. Those of wrong view come together and unite with those of wrong view; those of wrong concentration ... wrong knowledge ... wrong liberation come together and unite with those of wrong liberation.

“Those of right view come together and unite with those of right view; those of right concentration ... right knowledge ... right liberation come together and unite with those of right liberation.”

IV. THE FOURTH SUBCHAPTER
(The Four Elements)

30 (1) Four Elements

On one occasion the Blessed One was dwelling at Sāvatthi in Jeta’s Grove, Anāthapiṇḍika’s Park....

“Bhikkhus, there are these four elements. What four? The earth element, the water element, the heat element, the air element. These are the four elements.”

31 (2) Before My Enlightenment

At Sāvatthi. “Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet perfectly enlightened, it occurred to me: ‘What is the gratification, what is the danger, what is the escape in the case of the earth element? What is the gratification,
what is the danger, what is the escape in the case of the water element ... the heat element ... the air element?"

"Then, bhikkhus, it occurred to me: 'The pleasure and joy that arise in dependence on the earth element: this is the gratification in the earth element. That the earth element is impermanent, suffering, and subject to change: this is the danger in the earth element. The removal and abandonment of desire and lust for the earth element: this is the escape from the earth element.248"

"The pleasure and joy that arise in dependence on the water element ... the heat element ... the air element: this is the gratification in the air element. That the air element is impermanent, suffering, and subject to change: this is the danger in the air element. The removal and abandonment of desire and lust for the air element: this is the escape from the air element.'249"

"So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these four elements, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Mars, and Brahma, in this generation with its ascetics and brahmins, its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans. [I71]

"The knowledge and vision arose in me: 'Unshakable is my liberation of mind; this is my last birth; now there is no more renewed existence.'"

32 (3) I Set Out

At Savatthi. "Bhikkhus, I set out seeking the gratification in the earth element. Whatever gratification there is in the earth element—that I discovered. I have clearly seen with wisdom just how far the gratification in the earth element extends.

"Bhikkhus, I set out seeking the danger in the earth element. Whatever danger there is in the earth element—that I discovered. I have clearly seen with wisdom just how far the danger in the earth element extends.

"Bhikkhus, I set out seeking the escape from the earth element. Whatever escape there is from the earth element—that I discovered. I have clearly seen with wisdom just how far the escape from the earth element extends.

"Bhikkhus, I set out seeking the gratification in ... the danger from the water element ... the heat element ... the air element. Whatever escape there is from the air element—that I discovered. I have clearly seen with wisdom just how far the escape from the earth element extends.

"So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these four elements ... (as above) [I72] ... devas and humans.

"The knowledge and vision arose in me: 'Unshakable is my liberation of mind; this is my last birth; now there is no more renewed existence.'"

33 (4) If There Were No

At Savatthi. "Bhikkhus, if there were no gratification in the earth element, beings would not become enamoured with it; but because there is gratification in the earth element, beings become enamoured with it. If there were no danger in the earth element, beings would not experience revulsion towards it; but because there is danger in the earth element, beings experience revulsion towards it. If there were no escape from the earth element, beings would not escape from it; but because there is an escape from the earth element, beings escape from it.

"Bhikkhus, if there were no gratification in the water element ... in the heat element ... in the air element, beings would not become enamoured with it ... [I73] ... but because there is an escape from the air element, beings escape from it.

"So long, bhikkhus, as beings have not directly known as they really are the gratification as gratification, the danger as danger, and the escape as escape in the case of these four elements, they have not escaped from this world with its devas, Mars, and Brahman, from this generation with its ascetics and brahmins, its devas and humans; they have not become detached from it, released from it, nor do they dwell with a mind rid of barriers. But when beings have directly known all this as it really is, then they have escaped from this world with its devas and humans ... they have become detached from it, released from it, and they dwell with a mind rid of barriers."251
34 (5) Exclusively Suffering

At Sāvatthi. “Bhikkhus, if this earth element were exclusively suffering, immersed in suffering, steeped in suffering, and if it were not [also] steeped in pleasure, beings would not become enamoured with it. But because the earth element is pleasurable, immersed in pleasure, steeped in pleasure, and is not steeped [only] in suffering, beings become enamoured with it. [174]

“Bhikkhus, if this water element were exclusively suffering ... if this heat element were exclusively suffering ... if this air element were exclusively suffering, immersed in suffering, steeped in suffering, and if it was not [also] steeped in pleasure, beings would not become enamoured with it. But because the air element is pleasurable, immersed in pleasure, steeped in pleasure, and is not steeped [only] in suffering, beings become enamoured with it.

“Bhikkhus, if this earth element were exclusively pleasurable, immersed in pleasure, steeped in pleasure, and if it were not [also] steeped in suffering, beings would not experience revulsion towards it. But because the earth element is suffering, immersed in suffering, steeped in suffering, and is not steeped [only] in pleasure, beings experience revulsion towards it.

“Bhikkhus, if this water element were exclusively pleasurable ... if this heat element were exclusively pleasurable ... if this air element were exclusively pleasurable, immersed in pleasure, steeped in pleasure, and if it were not [also] steeped in suffering, beings would not experience revulsion towards it. But because the air element is suffering, immersed in suffering, steeped in suffering, and is not steeped [only] in pleasure, beings experience revulsion towards it.”

35 (6) Delight

At Sāvatthi. “Bhikkhus, one who seeks delight in the earth element seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering. One who seeks delight in the water element ... in the heat element ... in the air element seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering. [175]

36 (7) Arising

At Sāvatthi. “Bhikkhus, the arising, continuation, production, and manifestation of the earth element is the arising of suffering, the continuation of disease, the manifestation of aging-and-death. The arising, continuation, production, and manifestation of the water element ... the heat element ... the air element is the arising of suffering, the continuation of disease, the manifestation of aging-and-death. “The cessation, subsiding, and passing away of the earth element ... the air element is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death.”

37 (8) Ascetics and Brahmins (1)

At Sāvatthi. “Bhikkhus, there are these four elements. What four? The earth element, the water element, the heat element, the air element.

“Those ascetics or brahmans, bhikkhus, who do not understand as they really are the gratification, the danger, and the escape in the case of these four elements: these I do not consider to be ascetics among ascetics or brahmans among brahmans, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.

“But, bhikkhus, those ascetics and brahmans who understand as they really are the gratification, the danger, and the escape in the case of these four elements: these I consider to be ascetics among ascetics and brahmans among brahmans, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood.”

38 (9) Ascetics and Brahmins (2)

At Sāvatthi. “Bhikkhus, there are these four elements. What four?
The earth element, the water element, the heat element, the air element.

"Those ascetics or brahmans, bhikkhus, who do not understand as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of these four elements: these I do not consider to be ascetics among ascetics....

"But, bhikkhus, those ascetics and brahmans who understand as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of these four elements: these I consider to be ascetics among ascetics and brahmans among brahmans, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood."

39 (10) Ascetics and Brahmins (3)

At Sāvatthi. "Bhikkhus, those ascetics or brahmans who do not understand the earth element, its origin, its cessation, and the way leading to its cessation; who do not understand the water element... the heat element... the air element, its origin, its cessation, and the way leading to its cessation: these I do not consider to be ascetics among ascetics....

"But, bhikkhus, those ascetics and brahmans who understand these things: these I consider to be ascetics among ascetics and brahmans among brahmans, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood."

I. The First Subchapter

(Grass and Wood)

I (1) Grass and Wood

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anathapindika's Park. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, this samsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. Suppose, bhikkhus, a man would cut up whatever grass, sticks, branches, and foliage there are in this Jambudīpa and collect them together into a single heap. Having done so, he would put them down, saying [for each one]: 'This is my mother, this my mother's mother.' The sequence of that man's mothers and grandmothers would not come to an end, yet the grass, wood, branches, and foliage in this Jambudīpa would be used up and exhausted. For what reason? Because, bhikkhus, this samsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. For such a long time, bhikkhus, you have experienced suffering, anguish, and disaster, and swelled the cemetery. It is enough to experience revulsion towards all formations, enough to become dispassionate towards them, enough to be liberated from them."
2 (2) The Earth

At Savatthi. "Bhikkhus, this samsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. Suppose, bhikkhus, a man would reduce this great earth to balls of clay the size of jujube kernels and put them down, saying [for each one]: 'This is my father, this my father's father.' The sequence of that man's fathers and grandfathers would not come to an end, yet this great earth would be used up and exhausted. For what reason? Because, bhikkhus, this samsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. For such a long time, bhikkhus, you have experienced suffering, anguish, and disaster, and swelled the cemetery. It is enough to experience revulsion towards all formations, enough to become dispassionate towards them, enough to be liberated from them."

3 (3) Tears

At Savatthi. "Bhikkhus, this samsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. What do you think, bhikkhus, which is more: the stream of tears that you have shed as you roamed and wandered on through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable—this or the water in the four great oceans?"

“As we understand the Dhamma taught by the Blessed One, venerable sir, [181] the stream of tears that we have shed as we roamed and wandered through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable—this alone is more than the water in the four great oceans.”

“Good, good, bhikkhus! It is good that you understand the Dhamma taught by me in such a way. The stream of tears that you have shed as you roamed and wandered through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable—this alone is more than the water in the four great oceans. For a long time, bhikkhus, you have experienced the death of a mother; as you have experienced this, weeping and wailing because of being united with the disagreeable and separated from the agreeable, the stream of tears that you have shed is more than the water in the four great oceans.

“For a long time, bhikkhus, you have experienced the death of a father ... the death of a brother ... the death of a sister ... the death of a son ... the death of a daughter ... the loss of relatives ... the loss of wealth ... loss through illness; as you have experienced this, weeping and wailing because of being united with the disagreeable and separated from the agreeable, the stream of tears that you have shed is more than the water in the four great oceans. For what reason? Because, bhikkhus, this samsāra is without discoverable beginning.... It is enough to experience revulsion towards all formations, enough to become dispassionate towards them, enough to be liberated from them.”

4 (4) Mother's Milk

At Savatthi. "Bhikkhus, this samsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. What do you think, bhikkhus, which is more: the mother's milk that you have drunk as you roamed and wandered on through this long course—this or the water in the four great oceans?"

“As we understand the Dhamma taught by the Blessed One, venerable sir, the mother's milk that we have drunk as we roamed and wandered on through this long course—this alone is more than the water in the four great oceans.”

“Good, good, bhikkhus! It is good that you understand the Dhamma taught by me in such a way. The mother's milk that you have drunk as you roamed and wandered through this long course—this alone is more than the water in the four great oceans. For a long time, bhikkhus, you have experienced the death of a mother; as you have experienced this, weeping and wailing because of being united with the disagreeable and separated from the agreeable, the stream of tears that you have shed is more than the water in the four great oceans. For what reason? Because, bhikkhus, this samsāra is without discoverable beginning.... It is enough to be liberated from them.”
5 (5) The Mountain

At Sāvatthi. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: “Venerable sir, how long is an aeon?”

“An aeon is long, bhikkhu. It is not easy to count it and say it is so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years.”

“Then is it possible to give a simile, venerable sir?”

“It is possible, bhikkhu,” the Blessed One said. “Suppose, bhikkhu, there was a great stone mountain a yojana long, a yojana wide, and a yojana high, without holes or crevices, one solid mass of rock. At the end of every hundred years a man would stroke it once with a piece of Kāsian cloth. That great stone mountain might by this effort be worn away and eliminated but the aeon would still not have come to an end. So long is an aeon, bhikkhu.

[182] And of aeons of such length, we have wandered through so many aeons, so many hundreds of aeons, so many thousands of aeons, so many hundreds of thousands of aeons. For what reason? Because, bhikkhu, this saṁsāra is without discoverable beginning.... It is enough to be liberated from them.”

6 (6) The Mustard Seed

At Sāvatthi. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: “Venerable sir, how long is an aeon?”

“An aeon is long, bhikkhu. It is not easy to count it and say it is so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years.”

“Then is it possible to give a simile, venerable sir?”

“It is possible, bhikkhu,” the Blessed One said. “Suppose, bhikkhu, there was a city with iron walls a yojana long, a yojana wide, and a yojana high, filled with mustard seeds as dense as a topknot. At the end of every hundred years a man would remove one mustard seed from there. The great heap of mustard seeds might by this effort be depleted and eliminated but the aeon would still not have come to an end. So long is an aeon, bhikkhu.

And of aeons of such length, we have wandered through so many aeons, so many hundreds of aeons, so many thousands of

aeons, so many hundreds of thousands of aeons. For what reason? Because, bhikkhu, this saṁsāra is without discoverable beginning.... It is enough to be liberated from them.”

7 (7) Disciples

At Sāvatthi. [183] Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and said to him: “Venerable sir, how many aeons have elapsed and gone by?”

“Bhikkhus, many aeons have elapsed and gone by. It is not easy to count them and say they are so many aeons, or so many hundreds of aeons, or so many thousands of aeons, or so many hundreds of thousands of aeons.”

“But is it possible to give a simile, venerable sir?”

“It is possible, bhikkhus,” the Blessed One said. “Suppose, bhikkhus, there were four disciples here each with a life span of a hundred years, living a hundred years, and each day they were each to recollect a hundred thousand aeons. There would still be aeons not yet recollected by them when those four disciples each with a life span of a hundred years, living a hundred years, would pass away at the end of a hundred years. It is not easy to count them and say that they are so many aeons, or so many hundreds of aeons, or so many thousands of aeons, or so many hundreds of thousands of aeons. For what reason? Because, bhikkhus, this saṁsāra is without discoverable beginning.... It is enough to be liberated from them.”

8 (8) The River Ganges

On one occasion the Blessed One was dwelling at Rajagaha in the Bamboo Grove, the Squirrel Sanctuary. Then a certain brahmin approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him: “Master Gotama, how many aeons have elapsed and gone by?”

“Brahmin, many aeons have elapsed and gone by. It is not easy to count them and say they are so many aeons, or so many hundreds of aeons, or so many thousands of aeons, or so many hundreds of thousands of aeons.” [184]
"But is it possible to give a simile, Master Gotama?"

"It is possible, brahmin," the Blessed One said. "Suppose, brahmin, the grains of sand between the point where the river Ganges originates and the point where it enters the great ocean: it is not easy to count these and say there are so many grains of sand, or so many hundreds of grains, or so many thousands of grains, or so many hundreds of thousands of grains. Brahmin, the aeons that have elapsed and gone by are even more numerous than that. It is not easy to count them and say that they are so many aeons, or so many hundreds of aeons, or so many thousands of aeons, or so many hundreds of thousands of aeons. For what reason? Because, brahmin, this samsāra is without discoverable beginning.... It is enough to be liberated from them."

When this was said, that brahmin said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama!... From today let Master Gotama remember me as a lay follower who has gone for refuge for life."

9 (9) The Stick

At Sāvatthī. "Bhikkhus, this samsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. Just as a stick thrown up into the air falls now on its bottom, now on its side, and now on its top, so too as beings roam and wander on hindered by ignorance and fettered by craving, now they go from this world to the other world, now they come from the other world to this world.259 For what reason? Because, bhikkhus, this samsāra is without discoverable beginning.... It is enough to be liberated from them."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"The heap of bones one person leaves behind With the passing of a single aeon Would form a heap as high as a mountain: So said the Great Sage. This is declared to be as massive As the tall Vepulla Mountain Standing north of Vulture Peak In the Magadhan mountain range.

"But when one sees with correct wisdom The truths of the noble ones— Suffering and its origin, The overcoming of suffering, And the Noble Eightfold Path That leads to suffering's appeasement— Then that person, having wandered on For seven more times at most, [186] Makes an end to suffering By destroying all the fetters."

II. THE SECOND SUBCHAPTER (Unfortunate)

10 (10) Person

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"260

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, this samsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. One person, roaming and wandering on hindered by ignorance and fettered by craving, would leave behind a stack of bones, a heap of bones, a pile of bones as large as this Mount Vepulla, if there were someone to collect them and what is collected would not perish.261 For what reason? Because, bhikkhus, this samsāra is without discoverable beginning.... It is enough to be liberated from them."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"But when one sees with correct wisdom The truths of the noble ones— Suffering and its origin, The overcoming of suffering, And the Noble Eightfold Path That leads to suffering's appeasement— Then that person, having wandered on For seven more times at most, [186] Makes an end to suffering By destroying all the fetters."

II. THE SECOND SUBCHAPTER (Unfortunate)
have experienced the same thing in this long course.' For what reason? Because, bhikkhus, this samsâra is without discoverable beginning.... It is enough to be liberated from them.”

12 (2) Happy

At Sâvatthi. “Bhikkhus, this samsâra is without discoverable beginning.... Whenever you see anyone happy and fortunate, [187] you can conclude: ‘We too have experienced the same thing in this long course.’ For what reason? Because, bhikkhus, this samsâra is without discoverable beginning.... It is enough to be liberated from them.”

13 (3) Thirty Bhikkhus

At Râjagaha in the Bamboo Grove. Then thirty bhikkhus from Pâvâ approached the Blessed One—all forest dwellers, almsfood eaters, rag-robe wearers, triple-robe users, yet all were still with fetters.262 Having approached, they paid homage to the Blessed One and sat down to one side. Then it occurred to the Blessed One: “These thirty bhikkhus from Pâvâ are all forest dwellers, almsfood eaters, rag-robe wearers, triple-robe users, yet all are still with fetters. Let me teach them the Dhamma in such a way that while they are sitting in these very seats their minds will be liberated from the taints by nonclinging.”

Then the Blessed One addressed those bhikkhus thus: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, this samsâra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. What do you think, bhikkhus, which is more: the stream of blood that you have shed when you were beheaded as you roamed and wandered on through this long course—this alone is more than the water in the four great oceans?"

“Good, good, bhikkhus! It is good that you understand the Dhamma taught by me in such a way. The stream of blood that you have shed as you roamed and wandered on through this long course—this alone is more than the water in the four great oceans. For a long time, bhikkhus, you have been cows, and when as cows you were beheaded, the stream of blood that you shed is greater than the waters in the four great oceans. For a long time you have been buffalo, sheep, goats, deer, chickens, and pigs.... For a long time you have been arrested as burglars, highwaymen, and adulterers, and when you were beheaded, the stream of blood that you shed is greater than the water in the four great oceans. For what reason? Because, bhikkhus, this samsâra is without discoverable beginning.... It is enough to be liberated from them.”

This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One’s statement. [189] And while this exposition was being spoken, the minds of the thirty bhikkhus from Pâvâ were liberated from the taints by nonclinging.

14 (4)–19 (9) Mother, Etc.

At Sâvatthi. “Bhikkhus, this samsâra is without discoverable beginning.... It is not easy, bhikkhus, to find a being who in this long course has not previously been your mother ... your father ... your brother ... your sister ... your son ... your daughter. For what reason? Because, bhikkhus, this samsâra is without discoverable beginning.... It is enough to be liberated from them.”

20 (10) Mount Vepulla

On one occasion the Blessed One was dwelling at Râjagaha on Mount Vulture Peak. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, this samsâra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. In the past, bhikkhus, this Mount Vepulla was called Pâcînavamsa, [191] and...
at that time these people were called Tivaras. The life span of the Tivaras was 40,000 years. They could climb Mount Pācinavaṁsa in four days and descend in four days. At that time the Blessed One Kakusandha, an Arahant, a Perfectly Enlightened One, had arisen in the world. His two chief disciples were named Vidhura and Sañjiva, an excellent pair. See, bhikkhus! That name for this mountain has disappeared, those people have died, and that Blessed One has attained final Nibbāna. So impermanent are formations, bhikkhus, so unstable, so unreliable. It is enough, bhikkhus, to experience revulsion towards all formations, enough to become dispassionate towards them, enough to be liberated from them.

"[At another time] in the past, bhikkhus, this Mount Vepulla was called Vaṅkaka, and at that time these people were called Rohitassas. The life span of the Rohitassas was 30,000 years. They could climb Mount Vaṅkaka in three days and descend in three days. At that time the Blessed One Koṅgamana, an Arahant, a Perfectly Enlightened One, had arisen in the world. His two chief disciples were named Bhīyosa and Uttara, an excellent pair. See, bhikkhus! That name for this mountain has disappeared, those people have died, and that Blessed One has attained final Nibbāna. [192] So impermanent are formations.... It is enough to be liberated from them.

"[At still another time] in the past, bhikkhus, this Mount Vepulla was called Supassa, and at that time these people were called Suppīyas. The life span of the Suppīyas was 20,000 years. They could climb Mount Supassa in two days and descend in two days. At that time the Blessed One Kassapa, an Arahant, a Perfectly Enlightened One, had arisen in the world. His two chief disciples were named Tissa and Bāradvāja, an excellent pair. See, bhikkhus! That name for this mountain has disappeared, those people have died, and that Blessed One has attained final Nibbāna. So impermanent are formations.... It is enough to be liberated from them.

"At present, bhikkhus, this Mount Vepulla is called Vepulla, and at present these people are called Magadhans. The life span of the Magadhans is short, limited, fleeting; one who lives long lives a hundred years or a little more. The Magadhans climb Mount Vepulla in an hour and descend in an hour. At present I have arisen in the world, an Arahant, a Perfectly Enlightened One.
Chapter V

16 Kassapasamyyutta
Connected Discourses with Kassapa

1 Content

At Sâvatthi. "Bhikkhus, this Kassapa is content with any kind of robe, and he speaks in praise of contentment with any kind of robe, and he does not engage in a wrong search, in what is improper, for the sake of a robe. If he does not get a robe he is not agitated, and if he gets one he uses it without being tied to it, uninfatuated with it, not blindly absorbed in it, seeing the danger in it, understanding the escape.

"Bhikkhus, this Kassapa is content with any kind of almsfood ... with any kind of lodging ... with any kind of medicinal requisites ... and if he gets them he uses them without being tied to them, uninfatuated with them, not blindly absorbed in them, seeing the danger in them, understanding the escape.

"Therefore, bhikkhus, you should train yourselves thus: 'We will be content with any kind of robe, and we will speak in praise of contentment with any kind of robe, and we will not engage in a wrong search, in what is improper, for the sake of a robe. If we do not get a robe we will not be agitated, and if we get one we will use it without being tied to it, uninfatuated with it, not blindly absorbed in it, seeing the danger in it, understanding the escape.

"We will be content with any kind of almsfood ... with any kind of lodging ... with any kind of medicinal requisites ... and if we get them we will use them without being tied to them, uninfatuated with them, not blindly absorbed in them, seeing the danger in them, understanding the escape.' Thus should you train yourselves.

"Bhikkhus, I will exhort you by the example of Kassapa or one who is similar to Kassapa. Being exhorted, you should practise accordingly."

2 Unafraid of Wrongdoing

Thus have I heard. On one occasion the Venerable Mahâkassapa and the Venerable Sâriputta were dwelling at Bârânasi in the Deer Park at Isipatana. Then, in the evening, the Venerable Sâriputta emerged from seclusion and approached the Venerable Mahâkassapa. He exchanged greetings with the Venerable Mahâkassapa and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"Friend, it is said that one who is not ardent and who is unafraid of wrongdoing is incapable of enlightenment, incapable of Nibbâna, incapable of achieving the unsurpassed security from bondage; but one who is ardent and afraid of wrongdoing is capable of enlightenment, capable of Nibbana, capable of achieving the unsurpassed security from bondage. In what way is this so, friend?"

"Here, friend, a bhikkhu does not arouse ardour by thinking: 'If unarisen evil unwholesome states arise in me, this may lead to my harm'; nor by thinking: 'If evil unwholesome states that have arisen in me are not abandoned, this may lead to my harm'; nor by thinking: 'If unarisen wholesome states do not arise in me, this may lead to my harm'; nor by thinking: 'If wholesome states that have arisen in me cease, this may lead to my harm.' Thus he is not ardent.

"And how, friend, is he unafraid of wrongdoing? Here, friend, a bhikkhu does not become afraid at the thought: 'If unarisen evil unwholesome states arise in me, this may lead to my harm' ... nor at the thought: 'If wholesome states that have arisen in me cease, this may lead to my harm.' Thus he is unafraid of wrongdoing.

"It is in this way, friend, that one who is not ardent and who is unafraid of wrongdoing is incapable of enlightenment, incapable of Nibbâna, incapable of achieving the unsurpassed security from bondage.

"And how, friend, is one ardent? Here, friend, a bhikkhu arouses ardour by thinking: 'If unarisen evil unwholesome states arise in me, this may lead to my harm' ... and by thinking: 'If wholesome
states that have arisen in me cease, this may lead to my harm.' Thus he is ardent.

"And how, friend, is he afraid of wrongdoing? Here, friend, a bhikkhu becomes afraid at the thought: 'If unarisen evil unwholesome states arise in me, this may lead to my harm'; ... and at the thought: 'If wholesome states that have arisen in me cease, this may lead to my harm.' Thus he is afraid of wrongdoing.

"It is in this way, friend, that one who is ardent and afraid of wrongdoing is capable of enlightenment, capable ofNibbāna, capable of achieving the unsurpassed security from bondage."

3 Like the Moon

At Savatthi. "Bhikkhus, you should approach families like the moon—drawing back the body and mind, always acting like newcomers, without impudence towards families. Just as a man looking down an old well, a precipice, or a steep riverbank would draw back the body and mind, so too, bhikkhus, should you approach families.

"Bhikkhus, Kassapa approaches families like the moon—drawing back the body and mind, always acting like a newcomer, without impudence towards families. What do you think, bhikkhus, what kind of bhikkhu is worthy to approach families?"

"Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it."

Then the Blessed One waved his hand in space and said: "Bhikkhus, just as this hand does not get caught in space, is not held fast by it, is not bound by it, so when a bhikkhu approaches families his mind does not get caught, held fast, and bound amidst families, thinking: 'May those desiring gains acquire gains, may those desiring merits make merits!' He is as elated and happy over the gains of others as he is over his own gains. [199]"

"What do you think, bhikkhus, how is a bhikkhu’s teaching of the Dhamma impure, and how is his teaching of the Dhamma pure?"

"Venerable sir, our teachings are rooted in the Blessed One.... Then listen and attend closely, bhikkhus, I will speak."

"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"A bhikkhu teaches the Dhamma to others with the thought: ‘Oh, may they listen to the Dhamma from me! Having listened, may they gain confidence in the Dhamma! Being confident, may they show their confidence to me!’ Such a bhikkhu’s teaching of the Dhamma is impure.

"But a bhikkhu teaches the Dhamma to others with the thought: ‘The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise. Oh, may they listen to the Dhamma from me! Having listened, may they understand the Dhamma! Having understood, may they practise accordingly!’ Thus he teaches the Dhamma to others because of the intrinsic excellence of the Dhamma; he teaches the Dhamma to others from compassion and sympathy, out of tender concern. Such a bhikkhu’s teaching of the Dhamma is pure.

"Bhikkhus, Kassapa teaches the Dhamma to others with the thought: ‘The Dhamma is well expounded by the Blessed One... Oh, may they listen to the Dhamma from me! Having listened, may they understand the Dhamma! Having understood, may they practise accordingly!’ He teaches the Dhamma to others because of the intrinsic excellence of the Dhamma; he teaches the Dhamma to others from compassion and sympathy, out of tender concern.

"Bhikkhus, I will exhort you by the example of Kassapa or one who is similar to Kassapa. Being exhorted, you should practise accordingly."

4 A Visitor of Families

At Savatthi. "Bhikkhus, what do you think, what kind of bhikkhu is worthy to be a visitor of families, and what kind of bhikkhu is not worthy to be a visitor of families?"
"Venerable sir, our teachings are rooted in the Blessed One..."

The Blessed One said this: "Bhikkhus, a bhikkhu might approach families with the thought: ‘May they give to me, not hold back! May they give me much, not a little! May they give me fine things, not shabby things! May they give me promptly, not slowly! May they give me considerately, not casually!’ When a bhikkhu approaches families with such a thought, if they do not give, he thereby becomes hurt; on that account he experiences pain and displeasure. If they give little rather than much ... If they give shabby things rather than fine things ... If they give slowly rather than promptly ... If they give casually rather than considerately, he thereby becomes hurt; on that account he experiences pain and displeasure. Such a bhikkhu is not worthy to be a visitor of families.

"Bhikkhus, a bhikkhu might approach families with the thought: ‘When among others’ families, how could I possibly think: “May they give to me, not hold back!... May they give me respectfully, not casually!”?’ When a bhikkhu approaches families with such a thought, if they do not give ... if they give casually rather than considerately, he does not on that account experience pain and displeasure. Such a bhikkhu is worthy to be a visitor of families.

"Bhikkhus, Kassapa approaches families with such a thought.... Thus if they do not give ... if they give casually rather than considerately, he does not thereby become hurt; he does not on that account experience pain and displeasure.

"Bhikkhus, I will exhort you by the example of Kassapa or one who is similar to Kassapa. Being exhorted, you should practise accordingly."

5 Old

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the Venerable Mahākassapa approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: “You are old now, Kassapa, and those worn-out hempen rag- robes must be burdensome for you. Therefore you should wear robes offered by householders, Kassapa, accept meals given on invitation, and dwell close to me.”

"For a long time, venerable sir, I have been a forest dweller and have spoken in praise of forest dwelling; I have been an almsfood eater and have spoken in praise of eating almsfood; I have been a rag-robe wearer and have spoken in praise of wearing rag- robes; I have been a triple-robe user and have spoken in praise of using the triple robe; I have been of few wishes and have spoken in praise of fewness of wishes; I have been content and have spoken in praise of contentment; I have been secluded and have spoken in praise of solitude; I have been aloof from society and have spoken in praise of aloofness from society; I have been energetic and have spoken in praise of arousing energy.”

"Considering what benefit, Kassapa, have you long been a forest dweller ... and spoken in praise of arousing energy?"

"Considering two benefits, venerable sir. [203] For myself I see a pleasant dwelling in this very life, and I have compassion for later generations, thinking, ‘May those of later generations follow my example!’ For when they hear, ‘The enlightened disciples of the Buddha were for a long time forest dwellers and spoke in praise of forest dwelling ... were energetic and spoke in praise of arousing energy,’ then they will practise accordingly, and that will lead to their welfare and happiness for a long time. Considering these two benefits, venerable sir, I have long been a forest dweller ... and have spoken in praise of arousing energy.”

“Good, good, Kassapa! You are practising for the welfare and happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans. Therefore, Kassapa, wear worn-out hempen rag- robes, walk for alms, and dwell in the forest.”

6 Exhortation (1)

At Rājagaha in the Bamboo Grove. Then the Venerable Mahākassapa approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: “Exhort the bhikkhus, Kassapa, give them a Dhamma talk. Either I should exhort the bhikkhus, Kassapa, or you should. Either I should give them a Dhamma talk or you should.”

“Venerable sir, the bhikkhus are difficult to admonish now and they have qualities which make them difficult to admonish. They are impatient and do not accept instruction respectfully
Here, venerable sir, I saw a bhikkhu named Bhanda, a pupil of Ananda, and a bhikkhu named Abhijjika, a pupil of Anuruddha, competing with each other in regard to their learning, saying: 'Come, bhikkhu, who can speak more? Who can speak better? Who can speak longer?'

Then the Blessed One addressed a certain bhikkhu thus: "Come, bhikkhu, tell the bhikkhu Bhanda and the bhikkhu Abhijjika in my name that the Teacher calls them."

"Yes, venerable sir," that bhikkhu replied, and he went to those bhikkhus and told them: "The Teacher calls the venerable ones."

"Yes, friend," those bhikkhus replied, and they approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to them: "Is it true, bhikkhus, that you have been competing with each other in regard to your learning, as to who can speak more, who can speak better, who can speak longer?"

"Yes, venerable sir."

"Have you ever known me to teach the Dhamma thus: 'Come, bhikkhus, compete with each other in regard to your learning, and see who can speak more, who can speak better, who can speak longer?'"

"No, venerable sir."

"Then if you have never known me to teach the Dhamma thus: 'Come, bhikkhus, compete with each other in regard to your learning, and see who can speak more, who can speak better, who can speak longer?'

Then those bhikkhus prostrated themselves with their heads at the Blessed One's feet and said: "Venerable sir, we have committed a transgression—so foolish, so confused, so inept we—in that, having gone forth in such a well-expounded Dhamma and Discipline, you compete with each other in regard to your learning, as to who can speak more, who can speak better, who can speak longer. Venerable sir, may the Blessed One pardon us for our transgression seen as a transgression for the sake of future restraint."

"Surely, bhikkhu, you have committed a transgression—so foolish, so confused, so inept we—in that, having gone forth in such a well-expounded Dhamma and Discipline, you competed with each other in regard to your learning.... But since you see your transgression as a transgression and make amends for it in accordance with the Dhamma, we pardon you for it. For it is growth in the Noble One's Discipline when one sees one's transgression as a transgression, makes amends for it in accordance with the Dhamma, and undertakes future restraint."

7 Exhortation (2)

At Rājagaha in the Bamboo Grove. Then the Venerable Mahākassapa approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: "Exhort the bhikkhus, Kassapa, give them a Dhamma talk. Either I should exhort the bhikkhus, Kassapa, [206] or you should. Either I should give them a Dhamma talk or you should."

"Venerable sir, the bhikkhus are difficult to admonish now, and they have qualities which make them difficult to admonish. They are impatient and do not accept instruction respectfully. Venerable sir,283 for one who has no faith in regard to wholesome states, no sense of shame, no fear of wrongdoing, no energy, and no wisdom, whether day or night comes only decline is to be expected in regard to wholesome states, not growth. Just as, during the dark fortnight, whether day or night comes the moon declines in colour, circularity, and luminosity, in diameter and circumference, so too, venerable sir, for one who has no faith in wholesome states, no sense of shame, no fear of wrongdoing, no energy, and no wisdom, whether day or night comes only decline is to be expected in regard to wholesome states, not growth. A person without faith, venerable sir: this is a case of decline. A person without a sense of shame... who is unafraid of wrongdoing... who is lazy... unwise... angry... malicious: this is a case of decline. When there are no bhikkhus who are exhorters: this is a case of decline.

"Venerable sir, for one who has faith in regard to wholesome states, a sense of shame, fear of wrongdoing, energy, and wisdom, whether day or night comes only growth is to be expected in regard to wholesome states, not decline. Just as, during the bright fortnight, whether day or night comes the moon grows in colour, circularity, [207] and luminosity, in diameter and circumference, so too, venerable sir, for one who has faith in wholesome states, a sense of shame, fear of wrongdoing, energy, and wisdom,
whether day or night comes only growth is to be expected in regard to wholesome states, not decline.

“A person with faith, venerable sir: this is a case of nondecline. A person with a sense of shame ... who is afraid of wrongdoing ... energetic ... wise ... without anger ... without malice: this is a case of nondecline. When there are bhikkhus who are exhorters: this is a case of nondecline.”

“Good, good, Kassapa!”

(The Buddha then repeats the entire statement of the Venerable Mahākassapa.) [208]

8 Exhortation (3)

At Rājagaha in the Bamboo Grove. Then the Venerable Mahākassapa approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: “Exhort the bhikkhus, Kassapa, give them a Dhamma talk. Either I should exhort the bhikkhus, Kassapa, or you should. Either I should give them a Dhamma talk or you should.”

“Venerable sir, the bhikkhus are difficult to admonish now, and they have qualities which make them difficult to admonish. They are impatient and do not accept instruction respectfully.”

“Just so, Kassapa, in the past the elder bhikkhus were forest dwellers and spoke in praise of forest dwelling; they were almsfood eaters and spoke in praise of eating almsfood; they were rag-robe wearers and spoke in praise of wearing rag-robes; they were triple-robe users and spoke in praise of using the triple robe; they were of few wishes and spoke in praise of fewness of wishes; they were content and spoke in praise of contentment; they were secluded and spoke in praise of solitude; they were aloof from society and spoke in praise of aloofness from society; they were energetic and spoke in praise of arousing energy.

“Then, when a bhikkhu was a forest dweller and spoke in praise of forest dwelling ... [209] ... when he was energetic and spoke in praise of arousing energy, the elder bhikkhus would invite him to a seat, saying: ‘Come, bhikkhu. What is this bhikkhu’s name? This is an excellent bhikkhu. This bhikkhu is keen on training. Come, bhikkhu, here’s a seat, sit down.’ Then it would occur to the newly ordained bhikkhus: ‘It seems that when a bhikkhu is a forest dweller and speaks in praise of forest dwelling ... when he is energetic and speaks in praise of arousing energy, the elder bhikkhus invite him to a seat....’ They would practise accordingly, and that would lead to their welfare and happiness for a long time.

“But now, Kassapa, the elder bhikkhus are no longer forest dwellers and do not speak in praise of forest dwelling ... [210] ... they are no longer energetic and do not speak in praise of arousing energy. Now it is the bhikkhu who is well known and famous, one who gains robes, almsfood, lodgings, and medicinal requisites, that the elder bhikkhus invite to a seat, saying: ‘Come, bhikkhu. What is this bhikkhu’s name? This is an excellent bhikkhu. This bhikkhu is keen on the company of his brothers in the holy life. Come, bhikkhu, here’s a seat, sit down.’ Then it occurs to the newly ordained bhikkhus: ‘It seems that when a bhikkhu is well known and famous, one who gains robes, almsfood, lodgings, and medicinal requisites, the elder bhikkhus invite him to a seat....’ They practise accordingly, and that leads to their harm and suffering for a long time.

“If, Kassapa, one speaking rightly could say: ‘Those leading the holy life have been ruined by the ruination of those who lead the holy life; those leading the holy life have been vanquished by the vanquishing of those who lead the holy life,’” it is just thus that one could rightly say this.”

9 Jhānas and Direct Knowledges

At Sāvatthī. “Bhikkhus, to whatever extent I wish, secluded from sensual pleasures, secluded from unwholesome states, I enter and dwell in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. [211] Kassapa too, to whatever extent he wishes, secluded from sensual pleasures, secluded from unwholesome states, enters and dwells in the first jhāna.

“Bhikkhus, to whatever extent I wish, with the subsiding of thought and examination, I enter and dwell in the second jhāna, 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 jhāna.
"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 jhāna 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 jhāna.

"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 jhāna, 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 jhāna.

"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 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 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.
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, 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.

"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."

10 The Bhikkunis' Quarters

Thus have I heard. On one occasion the Venerable Mahākassapa was dwelling at Śāvatthi in Jeta's Grove, Anāthapindika's Park.

Then, in the morning, the Venerable Ānanda dressed and, [215] taking bowl and robe, he approached the Venerable Mahākassapa and said: "Come, Venerable Kassapa, let us go to the bhikkunis' quarters."286 "You go, friend Ānanda, you're the busy one with many duties."287

A second time the Venerable Ānanda said to the Venerable Mahākassapa: "Come, Venerable Kassapa, let us go to the bhikkunis' quarters." "You go, friend Ānanda, you're the busy one with many duties."

A third time the Venerable Ānanda said to the Venerable Mahākassapa: "Come, Venerable Kassapa, let us go to the bhikkunis' quarters."

Then, in the morning, the Venerable Mahākassapa dressed and, taking bowl and robe, went to the bhikkunis' quarters with the Venerable Ānanda as his companion. When he arrived he sat down on the appointed seat. Then a number of bhikkunis approached the Venerable Mahākassapa, paid homage to him, and sat down one side. As they were sitting there, the Venerable Mahākassapa instructed, exhorted, inspired, and gladdened those bhikkunis with a Dhamma talk, after which he rose from his seat and departed.

Then the bhikkuni Thullatissā, being displeased, expressed her displeasure thus: "How can Master Mahākassapa think of speaking on the Dhamma in the presence of Master Ānanda, the Videhan sage?288 For Master Mahākassapa to think of speaking on the Dhamma in the presence of Master Ānanda, the Videhan sage—this is just as if a needle-peddler [216] would think he could sell a needle to a needle-maker!"

The Venerable Mahākassapa overheard the bhikkuni Thullatissā making this statement and said to the Venerable Ānanda: "How is it, friend Ānanda, am I the needle-peddler and you the needle-maker, or am I the needle-maker and you the needle-peddler?"

"Be patient, Venerable Kassapa, women are foolish."289 "Hold it, friend Ānanda! Don't give the Sangha occasion to investigate you further.290 What do you think, friend Ānanda, was it you that the Blessed One brought forward in the presence of the Bhikkhu Saṅgha, saying: 'Bhikkhus, to whatever extent I
wishes, secluded from sensual pleasures, secluded from unwholesome states, I enter and dwell in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. Ānanda too, to whatever extent he wishes, secluded from sensual pleasures, secluded from unwholesome states, enters and dwells in the first jhāna?"

"No, venerable sir."

"I was the one, friend, that the Blessed One brought forward in the presence of the Bhikkhu Saṅgha, saying: 'Bhikkhus, to whatever extent I wish, ... I enter and dwell in the first jhāna.... Kassapa too, to whatever extent he wishes, enters and dwells in the first jhāna.'

(The same exchange is repeated for the remaining meditative attainments and the six direct knowledges, all as in the preceding sutta.) [217]

"I was the one, friend, that the Blessed One brought forward in the presence of the Bhikkhu Saṅgha, saying: '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.'

"Friend, one might just as well think that a bull elephant seven or seven and a half cubits high could be concealed by a palm leaf as think that my six direct knowledges could be concealed."[291]

But the bhikkhuni Thullanāḍa fell away from the holy life.[292]

11 The Robe

On one occasion the Venerable Mahākassapa was dwelling in Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Venerable Ānanda was wandering on tour in Dakkāhiṇāgiri together with a large Saṅgha of bhikkhus. Now on that occasion thirty bhikkhus—pupils of the Venerable Ānanda—most of them youngsters, had given up the training and had returned to the lower life. [218]

When the Venerable Ānanda had wandered on tour in Dakkāhiṇāgiri as long as he wanted, he came back to Rājagaha, to the Bamboo Grove, the Squirrel Sanctuary. He approached the Venerable Mahākassapa, paid homage to him, and sat down to one side, and the Venerable Mahākassapa said to him: "Friend Ānanda, for how many reasons did the Blessed One lay down the rule that bhikkhus should not take meals among families in groups of more than three?"[294]

"The Blessed One laid down this rule for three reasons, Venerable Kassapa: for restraining ill-behaved persons and for the comfort of well-behaved bhikkhus, [with the intention] 'May those of evil wishes, by forming a faction, not create a schism in the Saṅgha!'; and out of sympathy towards families. It is for these three reasons, Venerable Kassapa, that the Blessed One laid down this rule."

"Then why, friend Ānanda, are you wandering about with these young bhikkhus who are unguarded in their sense faculties, immoderate in eating, and not devoted to wakefulness? One would think you were wandering about trampling on crops; one would think you were wandering about destroying families. Your retinue is breaking apart, friend Ānanda, your young followers are slipping away. But still this youngster does not know his measure!"

"Grey hairs are growing on my head, Venerable Kassapa. Can't we escape being called a youngster by the Venerable Mahākassapa?"[219]

"Friend Ānanda, it is just because you wander around with these young bhikkhus who are unguarded in their sense faculties.... But still this youngster does not know his measure!"

The bhikkhuni Thullanāḍa heard: "Master Mahākassapa has disparaged Master Ānanda, the Videhan sage, by calling him a youngster." Then, being displeased at this, she expressed her displeasure thus: "How can Master Mahākassapa, who was formerly a member of another sect, think to disparage Master Ānanda, the Videhan sage, by calling him a youngster?"

The Venerable Mahākassapa overheard the bhikkhuni Thullanāḍa making this statement and said to the Venerable Ānanda: "Surely, friend Ānanda, the bhikkhuni Thullanāḍa made that statement rashly, without consideration. For since I shaved off my hair and beard, put on saffron robes, and went forth from the home life into homelessness, I do not recall ever having acknowledged any other teacher except the Blessed One, the Arahant, the Perfectly Enlightened One.
“In the past, friend, when I was still a householder, it occurred to me: ‘Household life is confinements, a path of dust, going forth is like the open air. It is not easy for one living at home to lead the perfectly complete, perfectly purified holy life, which is like polished conch. Let me then shave off my hair and beard, put on saffron robes, and go forth from the household life into homelessness.’ Some time later [220] I had an outer robe made from patches of cloth; then, acknowledging those who were arahants in the world [as models], I shaved off my hair and beard, put on saffron robes, and went forth from the household life into homelessness.

“When I had thus gone forth, I was travelling along a road when I saw the Blessed One sitting by the Bahuputta Shrine between Rājagaha and Nālandā. Having seen him, I thought: ‘If I should ever see the Teacher, it is the Blessed One himself that I would see. If I should ever see the Fortunate One, it is the Blessed One himself that I would see. If I should ever see the Perfectly Enlightened One, it is the Blessed One himself that I would see.’ Then I prostrated myself right there at the Blessed One’s feet and said to him: ‘Venerable sir, the Blessed One is my teacher, I am his disciple. Venerable sir, the Blessed One is my teacher, I am his disciple.’

“When I had said this, the Blessed One said to me: ‘Kassapa, if one who does not know and see should say to a disciple so single-minded as yourself: “I know, I see,” his head would split. But knowing, Kassapa, I say, “I know”; seeing, I say, “I see.”’

“Therefore, Kassapa, you should train yourself thus: “I will arouse a keen sense of shame and fear of wrongdoing towards elders, the newly ordained, and those of middle status.” Thus should you train yourself.

“Therefore, Kassapa, you should train yourself thus: “Whenever I listen to any Dhamma connected with the wholesome, I will listen to it with eager ears, attending to it as a matter of vital concern, applying my whole mind to it.” Thus should you train yourself.

“Therefore, Kassapa, you should train yourself thus: “I will never relinquish mindfulness directed to the body associated with joy.” Thus should you train yourself.

“Then, having given me this exhortation, the Blessed One rose from his seat and departed. [221] For seven days, friend, I ate the country’s almsfood as a debtor, but on the eighth day final knowledge arose.

“Then, friend, the Blessed One descended from the road and went to the foot of a tree. I folded in four my outer robe of patches and said to him: ‘Venerable sir, let the Blessed One sit down here. This will lead to my welfare and happiness for a long time.’ The Blessed One sat down on the appointed seat and said to me: ‘Your outer robe of patches is soft, Kassapa.’ – ‘Venerable sir, let the Blessed One accept my outer robe of patches, out of compassion.’ – ‘Then will you wear my worn-out hempen rag-robes?’ – ‘I will, venerable sir.’ Thus I offered the Blessed One my outer robe of patches and received from him his worn-out hempen rag-robes.

“If, friend, one speaking rightly could say of anyone: ‘He is a son of the Blessed One, born of his breast, born of his mouth, born of the Dhamma, created by the Dhamma, an heir to the Dhamma, a receiver of worn-out hempen rag-robes,’ it is of me that one could rightly say this.

“If, friend, one speaking rightly could say of anyone: ‘He is a son of the Blessed One, born of his breast, born of his mouth, born of the Dhamma, created by the Dhamma, an heir to the Dhamma, a receiver of worn-out hempen rag-robes,’ it is of me that one could rightly say this.

“Friend, to whatever extent I wish, secluded from sensual pleasures, secluded from unwholesome states, I enter and dwell in the first jhāna, which is accompanied by thought and examination, [222] with rapture and happiness born of seclusion.... (As in §9, down to:)

“Friend, 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.

“Friend, one might just as well think that a bull elephant seven or seven and a half cubits high could be concealed by a palm leaf as think that my six direct knowledges could be concealed.”

But the bhikkhuni Thullananda fell away from the holy life.

12 After Death

On one occasion the Venerable Mahākassapa and the Venerable Sāriputta were dwelling at Bārānasi in the Deer Park at Isipatana. Then, in the evening, the Venerable Sāriputta emerged from seclusion and approached the Venerable Mahākassapa. He exchanged greetings with the Venerable Mahākassapa and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:
"How is it, friend Kassapa, does the Tathāgata exist after death?"[310]

"The Blessed One, friend, has not declared this: ‘The Tathāgata exists after death.’"

"Then, friend, does the Tathāgata not exist after death?"

"The Blessed One, friend, has not declared this either: ‘The Tathāgata does not exist after death.’" [223]

"How is it then, friend, does the Tathāgata both exist and not exist after death?"

"The Blessed One, friend, has not declared this: ‘The Tathāgata both exists and does not exist after death.’"

"Then, friend, does the Tathāgata neither exist nor not exist after death?"

"The Blessed One, friend, has not declared this either: ‘The Tathāgata neither exists nor does not exist after death.’"

"Why hasn’t the Blessed One declared this, friend?"

"Because this is unbeneficial, irrelevant to the fundamentals of the holy life, and does not lead to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore the Blessed One has not declared this."

"And what, friend, has the Blessed One declared?"

"The Blessed One, friend, has declared: ‘This is suffering,’ and ‘This is the origin of suffering,’ and ‘This is the cessation of suffering,’ and ‘This is the way leading to the cessation of suffering.’"

"And why, friend, has the Blessed One declared this?"

"Because, friend, this is beneficial, relevant to the fundamentals of the holy life, and leads to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore the Blessed One has declared this."

13 The Counterfeit of the True Dhamma

Thus have I heard. On one occasion the Blessed One was dwelling at Savatthi in Jeta’s Grove, Anathapindika’s Park. Then the Venerable Mahākassapa approached the Blessed One, paid homage to him, sat down to one side, and said to him: [224]

"Venerable sir, what is the reason, what is the cause, why formerly there were fewer training rules but more bhikkhus were established in final knowledge, while now there are more training rules but fewer bhikkhus are established in final knowledge?"[311]

"That’s the way it is, Kassapa. When beings are deteriorating and the true Dhamma is disappearing there are more training rules but fewer bhikkhus are established in final knowledge. Kassapa, the true Dhamma does not disappear so long as a counterfeit of the true Dhamma has not arisen in the world. But when a counterfeit of the true Dhamma arises in the world, then the true Dhamma disappears.[312]

"Just as, Kassapa, gold does not disappear so long as counterfeit gold has not arisen in the world, but when counterfeit gold arises then true gold disappears, so the true Dhamma does not disappear so long as a counterfeit of the true Dhamma has not arisen in the world, but when a counterfeit of the true Dhamma arises in the world, then the true Dhamma disappears.

"It is not the earth element, Kassapa, that causes the true Dhamma to disappear, nor the water element, nor the heat element, nor the air element. It is the senseless people who arise right here who cause the true Dhamma to disappear.

"The true Dhamma does not disappear all at once in the way a ship sinks.[313] There are, Kassapa, five detrimental things[314] that lead to the decay and disappearance of the true Dhamma. What are the five? Here the bhikkhus, the bhikkhunis, the male lay followers, and the female lay followers dwell without reverence and deference towards the Teacher; they dwell without reverence and deference towards the Dhamma; they dwell without reverence and deference towards the Sangha; they dwell without reverence and deference towards the training; they dwell without reverence and deference towards concentration.[315]

These, Kassapa, are the five detrimental things that lead to the decay and disappearance of the true Dhamma.

"There are five things, Kassapa, that lead to the longevity of the true Dhamma, to its nondecay and nondisappearance. What are the five? Here the bhikkhus, the bhikkhunis, the male lay followers, and the female lay followers dwell with reverence and deference towards the Teacher; they dwell with reverence and deference towards the Dhamma; they dwell with reverence and deference towards the Sangha; they dwell with reverence and deference towards the training; they dwell with reverence and deference towards concentration. These, Kassapa, are the five things that lead to the longevity of the true Dhamma, to its nondecay and nondisappearance."
Chapter VI
17 Lābhassakārasamyutta
Connected Discourses on Gains and Honour

I. THE FIRST SUBCHAPTER
(Dreadful)

1 (1) Dreadful
Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Ānāthapiṇḍika’s Park. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!” [226] “Venerable sir!” those bhikkhus replied. The Blessed One said this: “Bhikkhus, dreadful are gain, honour, and praise, bitter, vile, obstructive to achieving the unsurpassed security from bondage. Therefore, bhikkhus, you should train yourselves thus: ‘We will abandon the arisen gain, honour, and praise, and we will not let the arisen gain, honour, and praise persist obsessing our minds.’ Thus should you train yourselves.”

2 (2) The Hook
At Sāvatthī. “Bhikkhus, dreadful are gain, honour, and praise, bitter, vile, obstructive to achieving the unsurpassed security from bondage. Suppose a fisherman would cast a baited hook into a deep lake, and a fish on the lookout for food would swallow it. That fish, having swallowed the fisherman’s hook, would meet with calamity and disaster, and the fisherman could do with it as he wishes.

“‘Fisherman,’ bhikkhus: this is a designation for Māra the Evil One. ‘Baited hook’: this is a designation for delight and lust. Any bhikkhu who relishes and enjoys the arisen gain, honour, and praise is called a bhikkhu who has swallowed the baited hook, who has met with calamity and disaster, and the Evil One can do with him as he wishes. So dreadful, bhikkhus, are gain, honour, and praise, so bitter, vile, obstructive to achieving the unsurpassed security from bondage. Therefore, bhikkhus, you should train yourselves thus: ‘We will abandon the arisen gain, honour, and praise, and we will not let the arisen gain, honour, and praise persist obsessing our minds.’ Thus should you train yourselves.”

3 (3) The Turtle
At Sāvatthī. [227] “Bhikkhus, dreadful are gain, honour, and praise.... Once in the past there was a large family of turtles that had been living for a long time in a certain lake. Then one turtle said to another: ‘Dear turtle, do not go to such and such a region.’ But that turtle went to that region, and a hunter struck him with a corded harpoon. Then that turtle approached the first one. When the first turtle saw him coming in the distance, he said to him: ‘I hope, dear turtle, that you didn’t go to that region.’ ‘I did go to that region, dear.’ – ‘I hope you haven’t been hit or struck, dear.’ – ‘I haven’t been hit or struck; but there is this cord constantly following behind me.’ – ‘Indeed you’ve been hit, dear turtle, indeed you’ve been struck! Your father and grandfather also met with calamity and disaster on account of such a cord. Go now, dear turtle, you are no longer one of us.’

“‘Hunter,’ bhikkhus: this is a designation for Māra the Evil One. ‘Corded harpoon’: this is a designation for delight and lust. Any bhikkhu who relishes and enjoys the arisen gain, honour, and praise is called a bhikkhu who has been struck with a corded harpoon, who has met with calamity and disaster, and the Evil One can do with him as he wishes. So dreadful, bhikkhus, are gain, honour, and praise.... [228] Thus should you train yourselves.”

4 (4) The Long-Haired Goat
At Sāvatthī. “Bhikkhus, dreadful are gain, honour, and praise.... Suppose a long-haired she-goat would enter a briar patch. She
would get caught here and there, be held fast here and there, be bound here and there, and here and there she would meet with calamity and disaster. So too, bhikkhus, a bhikkhu here whose mind is overcome and obsessed by gain, honour, and praise dresses in the morning and, taking bowl and robe, enters a village or town for alms. He gets caught here and there, is held fast here and there, is bound here and there, and here and there he meets with calamity and disaster. So dreadful, bhikkhus, are gain, honour, and praise. Thus should you train yourselves.”

5 (5) The Dung Beetle

At Savatthi. “Bhikkhus, dreadful are gain, honour, and praise.... Suppose there was a beetle, a dung-eater, stuffed with dung, full of dung, and in front of her was a large dunghill. Because of this she would despise the other beetles, thinking: 'I am a dung-eater, stuffed with dung, full of dung, and in front of me there is a large dunghill.' [229] So too, bhikkhus, a bhikkhu here whose mind is overcome and obsessed by gain, honour, and praise dresses in the morning and, taking bowl and robe, enters a village or town for alms. There he would eat as much as he wants, he would be invited for the next day’s meal, and his almsfood would be plentiful. When he goes back to the monastery, he boasts before a group of bhikkhus: 'I have eaten as much as I want, I have been invited for tomorrow’s meal, and my almsfood is plentiful. I am one who gains robes, almsfood, lodgings, and medicinal requisites, but these other bhikkhus have little merit and influence, and they do not gain robes, almsfood, lodgings, and medicinal requisites.' Thus, because his mind is overcome and obsessed by gain, honour, and praise, he despises the other well-behaved bhikkhus. That will lead to the harm and suffering of this senseless person for a long time. So dreadful, bhikkhus, are gain, honour, and praise. Thus should you train yourselves.”

6 (6) The Thunderbolt

At Savatthi. “Bhikkhus, dreadful are gain, honour, and praise.... Whom should a thunderbolt strike, bhikkhus? A trainee upon whom come gain, honour, and praise while he has not yet reached his mind’s ideal.320”

“Thunderbolt, bhikkhus: this is a designation for gain, honour, and praise. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

7 (7) The Poisoned Dart

At Savatthi. [230] “Bhikkhus, dreadful are gain, honour, and praise. Whom should one pierce with a dart smeared in poison, bhikkhus? A trainee upon whom come gain, honour, and praise while he has not yet reached his mind’s ideal.321

“Dart, bhikkhus: this is a designation for gain, honour, and praise. So dreadful, bhikkhus, are gain, honour, and praise. Thus should you train yourselves.”

8 (8) The Jackal

At Savatthi. “Bhikkhus, dreadful are gain, honour, and praise.... Did you hear an old jackal howling when the night was fading?”

“Yes, venerable sir.”

“That old jackal is afflicted with a disease called mange.322 He cannot feel at ease whether he goes into a cave, or to the foot of a tree, or into the open air. Wherever he goes, wherever he stands, wherever he sits, wherever he lies down, there he meets with calamity and disaster. So too, bhikkhus, a bhikkhu here whose mind is overcome and obsessed with gain, honour, and praise does not feel at ease whether he goes into an empty hut, or to the foot of a tree, or into the open air. Wherever he goes, wherever he stands, wherever he sits, wherever he lies down, there he meets with calamity and disaster. [231] So dreadful, bhikkhus, are gain, honour, and praise. Thus should you train yourselves.”

9 (9) The Gale Winds

At Savatthi. “Bhikkhus, dreadful are gain, honour, and praise.... Bhikkhus, high in the sky winds called gales are blowing.323 If a bird goes up there, the gale winds fling it about, and as it is flung about by the gale winds, its feet go one way, its wings another way, its head still another way, and its body still another way. So too, bhikkhus, a bhikkhu here whose mind is overcome and obsessed by gain, honour, and praise dresses in the morning and,
taking bowl and robe, enters a village or town for alms with body, speech, and mind unguarded, without setting up mindfulness, unrestrained in his sense faculties. He sees women there lightly clad or lightly attired and lust invades his mind. With his mind invaded by lust he gives up the training and returns to the lower life. Some take his robe, others his bowl, others his sitting cloth, and still others his needle case, as with the bird flung by the gale winds. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

10 (10) With Verses

At Sāvatthi. “Bhikkhus, dreadful are gain, honour, and praise.... Bhikkhus, I have known of a certain person here whose mind I have encompassed with my own mind: ‘This venerable one would not tell a deliberate lie even for the sake of a golden bowl filled with powdered silver.’ Yet some time later I see him, his mind overcome and obsessed by gain, honour, and praise, telling a deliberate lie. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

“Whether he is showered with honour, Shown dishonour, or offered both, His concentration does not vacillate As he dwells in the measureless state.”

When he meditates with perseverance, An insight-seer of subtle view Delighting in the destruction of clinging, They call him truly a superior man.”

11 (1) Golden Bowl

At Sāvatthi. “Bhikkhus, dreadful are gain, honour, and praise.... Bhikkhus, I have known of a certain person here whose mind I have encompassed with my own mind: ‘This venerable one would not tell a deliberate lie even for the sake of a golden bowl filled with powdered silver.’ Yet some time later I see him, his mind overcome and obsessed by gain, honour, and praise, telling a deliberate lie. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

12 (2) Silver Bowl

At Sāvatthi. “Bhikkhus, dreadful are gain, honour, and praise.... Bhikkhus, I have known of a certain person here whose mind I have encompassed with my own mind: ‘This venerable one would not tell a deliberate lie even for the sake of a silver bowl filled with powdered gold.’ Yet some time later I see him, his mind overcome and obsessed by gain, honour, and praise, telling a deliberate lie. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

13 (3)–20 (10) Suvannānīkkha, Etc.

At Sāvatthi. “Bhikkhus, dreadful are gain, honour, and praise.... Bhikkhus, I have known of a certain person here whose mind I have encompassed with my own mind: ‘This venerable one would not tell a deliberate lie even for the sake of a suvannānīkkha ... even for the sake of a hundred suvannānīkkhas ... for a hundred singinīkkhas ... for the earth filled with gold ... for any material reward ... for the sake of his life ... for the most beautiful girl of the land.’ Yet some time later I see him, his mind overcome and obsessed by gain, honour, and praise, telling a deliberate lie. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”
III. THE THIRD SUBCHAPTER
(A Woman)

21 (1) A Woman

At Sāvatthī. “Bhikkhus, dreadful are gain, honour, and praise....

Bhikkhus, even though a woman, when one is alone with her, may not persist obsessing one’s mind, still gain, honour, and praise might persist obsessing one’s mind. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

22 (2) The Most Beautiful Girl of the Land

At Sāvatthī. “Bhikkhus, dreadful are gain, honour, and praise.... Bhikkhus, even though the most beautiful girl of the land, when one is alone with her, may not persist obsessing one’s mind, still gain, honour, and praise might persist obsessing one’s mind. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

23 (3) Only Son

At Sāvatthī. “Bhikkhus, dreadful are gain, honour, and praise.... A faithful female lay follower, rightly imploring her only son, dear and beloved, might implore him thus: ‘Dear, you should become like Cittā the household and Hatthaṅka of Āḷavaka’—for this is the standard and criterion for my male disciples who are lay followers, that is, Cittā the household and Hatthaṅka of Āḷavaka.328 ‘But if, dear, you go forth from the household life into homelessness, you should become like Sāriputta and Moggallāna’—for this is the standard and criterion for my male disciples who are bhikkhus, that is, Sāriputta and Moggallāna. ‘While, dear, you are a trainee, one who has not yet reached his mind’s ideal, may gain, honour, and praise not come upon you!’

“Bhikkhus, if [236] gain, honour, and praise come upon a bhikkhu while he is a trainee, one who has not yet reached his mind’s ideal, this is an obstacle for him. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

24 (4) Only Daughter

At Sāvatthī. “Bhikkhus, dreadful are gain, honour, and praise.... A faithful female lay follower, rightly imploring her only daughter, dear and beloved, might implore her thus: ‘Dear, you should become like Khujuttarā the lay follower and Velukandakīyā, Nanda’s mother’—for this is the standard and criterion for my female disciples who are lay followers, that is, Khujuttarā the lay follower and Velukandakīyā, Nanda’s mother.329 ‘But if, dear, you go forth from the household life into homelessness, you should become like the bhikkhunis Khemā and Uppalavaṇṇā’—for this is the standard and criterion for my female disciples who are bhikkhunis, that is, Khemā and Uppalavaṇṇā. ‘While, dear, you are a trainee, one who has not yet reached her mind’s ideal, may gain, honour, and praise not come upon you!’

“Bhikkhus, if gain, honour, and praise come upon a bhikkhuni while she is still a trainee, one who has not yet reached her mind’s ideal, this is an obstacle for her. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

25 (5) Ascetics and Brahmans (1)

At Sāvatthī. “Bhikkhus, those ascetics or brahmans who do not understand as they really are the gratification, the danger, and the escape in the case of gain, honour, and praise:330 these I do not consider to be ascetics among ascetics or brahmans among brahmans, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahmahood.

“But, bhikkhus, those ascetics and brahmans who understand as they really are the gratification, the danger, and the escape in the case of gain, honour, and praise: these I consider to be ascetics among ascetics and brahmans among brahmans, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahmahood.”

26 (6) Ascetics and Brahmans (2)

At Sāvatthī. “Bhikkhus, those ascetics or brahmans who do not
understand as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of gain, honour, and praise: these I do not consider to be ascetics among ascetics.

“But, bhikkhus, those ascetics and brahmans who understand these things: these I consider to be ascetics among ascetics and brahmans among brahmans, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood.”

27 (7) Ascetics and Brahmans

At Sāvatthī. “Bhikkhus, those ascetics or brahmans who do not understand gain, honour, and praise, its origin, its cessation, and the way leading to its cessation: these I do not consider to be ascetics among ascetics....

“But, bhikkhus, those ascetics and brahmans who understand these things: these I consider to be ascetics among ascetics and brahmans among brahmans, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood.”

28 (8) Skin

At Sāvatthī. “Bhikkhus, dreadful are gain, honour, and praise.... [238] Gain, honour, and praise cut through the outer skin, then through the inner skin, then through the flesh, then through the sinews, then through the bone. Having cut through the bone, they reach right to the marrow. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

29 (9) The Rope

At Sāvatthī. “Bhikkhus, dreadful are gain, honour, and praise.... Gain, honour, and praise cut through the outer skin, then through the inner skin, then through the flesh, then through the sinews, then through the bone. Having cut through the bone, they reach right to the marrow. Suppose, bhikkhus, a strong man would wrap one’s leg with a taut horsehair rope and pull it tight. It would cut through the outer skin, then through the inner skin, then through the flesh, then through the sinews, then through the bone. Having cut through the bone, it would reach right to the marrow. So too, bhikkhus, gain, honour, and praise cut through the outer skin ... they reach right to the marrow. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

30 (10) The Bhikkhu

At Sāvatthī. [239] “Bhikkhus, gain, honour, and praise, I say, are an obstacle even for a bhikkhu who is an arahant, one with taints destroyed.”

When this was said, the Venerable Ānanda asked the Blessed One: “Why, venerable sir, are gain, honour, and praise an obstacle even for a bhikkhu with taints destroyed?”

“I do not say, Ānanda, that gain, honour, and praise are an obstacle to his unshakable liberation of mind. But I say they are an obstacle to his attainment of those pleasant dwellings in this very life which are achieved by one who dwells diligent, ardent, and resolute. So dreadful, Ānanda, are gain, honour, and praise, so bitter, vile, obstructive to achieving the unsurpassed security from bondage. Therefore, Ānanda, you should train yourselves thus: ‘We will abandon the arisen gain, honour, and praise, and we will not let the arisen gain, honour, and praise persist obsessing our minds.’ Thus should you train yourselves.”

IV. THE FOURTH SUBCHAPTER
(Schism in the Saṅgha)

31 (1) Schism

At Sāvatthī. “Bhikkhus, dreadful are gain, honour, and praise.... [240] Because his mind was overcome and obsessed by gain, honour, and praise, Devadatta provoked a schism in the Saṅgha. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

32 (2) Wholesome Root

... “Because his mind was overcome and obsessed by gain, honour, and praise, Devadatta’s wholesome root was cut off....”
11. The Book of Causation (Niddana-vagga)

33 (3) Wholesome Nature

... “Because his mind was overcome and obsessed by gain, honour, and praise, Devadatta’s wholesome nature was cut off....”

34 (4) Bright Nature

... “Because his mind was overcome and obsessed by gain, honour, and praise, Devadatta’s bright nature was cut off....”

35 (5) Not Long After He Left

[241] On one occasion the Blessed One was dwelling in Rājagaha on Mount Vulture Peak not long after Devadatta had left. There, with reference to Devadatta, the Blessed One addressed the bhikkhus thus:334

“Bhikkhus, Devadatta’s gain, honour, and praise arose to his own downfall and destruction. Just as a plantain tree, a bamboo, or a reed yields fruit to its own downfall and destruction, so Devadatta’s gain, honour, and praise arose to his own downfall and destruction. Just as a mule becomes pregnant to its own downfall and destruction, so Devadatta’s gain, honour, and praise arose to his own downfall and destruction. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

“As its own fruit brings destruction
To the plantain, bamboo, and reed,
As its embryo destroys the mule,
So do honours destroy the scoundrel.” [242]

36 (6) Five Hundred Carts

While dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion Prince Ajātasattu was going to attend upon Devadatta morning and evening with five hundred carts, and an offering of food was conveyed to him in five hundred pots. Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and reported this matter to the Blessed One. [The Blessed One said:]

“Bhikkhus, do not be envious of Devadatta’s gain, honour, and praise. As long as Prince Ajātasattu goes to attend upon Devadatta morning and evening with five hundred carts, and an offering of food is conveyed to him in five hundred pots, only decline can be expected of Devadatta in regard to wholesome states, not growth.

“Just as a wild dog becomes even wilder when they sprinkle bile over its nose,335 so too, bhikkhus, so long as Prince Ajātasattu goes to attend upon Devadatta ... only decline can be expected of Devadatta in regard to wholesome states, not growth. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

37 (7)–43 (13) Mother Sutta, Etc.

At Savatthi. “Bhikkhus, dreadful are gain, honour, and praise, bitter, vile, obstructive to achieving the unsurpassed security from bondage. [243] Bhikkhus, I have known of a certain person here, whose mind I have encompassed with my own mind: This venerable one would not tell a deliberate lie even for the sake of his mother ... even for the sake of his father ... even for the sake of his brother ... his sister ... his son ... his daughter ... his wife.”336 Yet some time later I see him, his mind overcome and obsessed by gain, honour, and praise, telling a deliberate lie. So dreadful, bhikkhus, are gain, honour, and praise, so bitter, vile, obstructive to achieving the unsurpassed security from bondage. Therefore, bhikkhus, you should train yourselves thus: [244] ‘We will abandon the arisen gain, honour, and praise, and we will not let the arisen gain, honour, and praise persist obsessing our minds.’ Thus should you train yourselves.”
Chapter VII

18 Rāhulasaṃyutta

Connected Discourses with Rāhula

I. THE FIRST SUBCHAPTER

1 (1) The Eye, Etc.

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthi in Jeta’s Grove, Anāthapindika’s Park. Then the Venerable Rāhula approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute.”

“What do you think, Rāhula, is the eye permanent or impermanent?” – “Impermanent, venerable sir.” – “Is what is impermanent suffering or happiness?” – “Suffering, venerable sir.” – [245] “Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’” – “No, venerable sir.”

“Is the ear ... the nose ... the tongue ... the body ... the mind permanent or impermanent?” – “Impermanent, venerable sir.” – “Is what is impermanent suffering or happiness?” – “Suffering, venerable sir.” – “Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’” – “No, venerable sir.”

“Seeing thus, Rāhula, the instructed noble disciple experiences revulsion towards the eye, revulsion towards the ear, revulsion towards the nose, revulsion towards the tongue, revulsion towards the body, revulsion towards the mind. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: ‘It’s liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’”

2 (2) Forms, Etc.

... “What do you think, Rāhula, are forms ... [246] ... sounds ... odours ... tastes ... tactile objects ... mental phenomena permanent or impermanent?” – “Impermanent, venerable sir.”...

“Seeing thus, Rāhula, the instructed noble disciple experiences revulsion towards forms ... revulsion towards mental phenomena. Experiencing revulsion, he becomes dispassionate. He understands: ‘... there is no more for this state of being.’”

3 (3) Consciousness

... “What do you think, Rāhula, is eye-consciousness ... ear-consciousness ... nose-consciousness ... tongue-consciousness ... body-consciousness ... mind-consciousness permanent or impermanent?” – “Impermanent, venerable sir.”...

“Seeing thus, Rāhula, the instructed noble disciple experiences revulsion towards eye-consciousness ... revulsion towards mind-consciousness. Experiencing revulsion, he becomes dispassionate. He understands: ‘... there is no more for this state of being.’”

4 (4) Contact

... “What do you think, Rāhula, is eye-contact ... ear-contact ... nose-contact ... tongue-contact ... body-contact ... mind-contact permanent or impermanent?” – “Impermanent, venerable sir.”...

“Seeing thus, Rāhula, the instructed noble disciple experiences revulsion towards eye-contact ... revulsion towards mind-contact. Experiencing revulsion, he becomes dispassionate. ... [247] He understands: ‘... there is no more for this state of being.’”

5 (5) Feeling

... “What do you think, Rāhula, is feeling born of eye-contact ... feeling born of ear-contact ... feeling born of nose-contact ... feeling
"Seeing thus, Rāhula, the instructed noble disciple experiences revulsion towards craving for forms ... revulsion towards craving for mental phenomena. Experiencing revulsion, he becomes dispassionate .... He understands: '... there is no more for this state of being.'"

9 (9) Elements

... “What do you think, Rāhula, is the earth element ... the water element ... the heat element ... the space element ... the consciousness element permanent or impermanent?”339 — “Impermanent, venerable sir.” ...

"Seeing thus, Rāhula, the instructed noble disciple experiences revulsion towards the earth element ... [249] ... revulsion towards the water element ... revulsion towards the heat element ... revulsion towards the space element ... revulsion towards the consciousness element. Experiencing revulsion, he becomes dispassionate .... He understands: '... there is no more for this state of being.'"

10 (10) Aggregates

... “What do you think, Rāhula, is form ... feeling ... perception ... volitional formations ... consciousness permanent or impermanent?” — “Impermanent, venerable sir.” ...

"Seeing thus, Rāhula, the instructed noble disciple experiences revulsion towards form ... revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate .... He understands: '... there is no more for this state of being.'"

II. THE SECOND SUBCHAPTER


(These ten suttas are identical in all respects with §§1–10, except that in these suttas the Buddha interrogates Rāhula on his own initiative without first being asked for a teaching.) [250–52]
21 (11) Underlying Tendency

At Sāvaththi. Then the Venerable Rāhula approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, how should one know, how should one see so that, in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within?"  

"Any kind of form whatsoever, Rāhula, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near— one sees all form as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’  

"Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near— one sees all consciousness as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’  

"When one knows and sees thus, Rāhula, then in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within." [253]

22 (12) Rid Of

At Sāvaththi. Then the Venerable Rāhula approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, how should one know, how should one see so that, in regard to this body with consciousness and in regard to all external signs, the mind is rid of I-making, mine-making, and conceit, has transcended discrimination, and is peaceful and well liberated?"  

"Any kind of form whatsoever, Rāhula, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near— having seen all form as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self,’ one is liberated by nonclinging.  

"When one knows and sees thus, Rāhula, then in regard to this body with consciousness and in regard to all external signs, the mind is rid of I-making, mine-making, and conceit, has transcended discrimination, and is peaceful and well liberated."
19. Lakkhanasamyutta

Connected Discourses with Lakkhana

I. THE FIRST SUBCHAPTER

1 (1) The Skeleton

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha, in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Venerable Lakkhana and the Venerable Mahāmoggallāna were dwelling on Mount Vulture Peak. Then, in the morning, the Venerable Mahāmoggallāna dressed and, taking bowl and robe, he approached the Venerable Lakkhana and said to him: “Come, friend Lakkhana, let us enter Rājagaha for alms.”

“All right, friend,” the Venerable Lakkhana replied. Then, as he was coming down from Mount Vulture Peak, the Venerable Mahāmoggallāna displayed a smile in a certain place. The Venerable Lakkhana said to him: “For what reason, friend Moggallāna, did you display that smile?”

“This is not the time for that question, friend Lakkhana. Ask me that question when we are in the presence of the Blessed One.”

Then, when the Venerable Lakkhana and the Venerable Mahāmoggallāna had walked for alms in Rājagaha and returned from their alms round, after their meal they approached the Blessed One. Having paid homage to the Blessed One, they sat down to one side, and the Venerable Lakkhana said to the Venerable Mahāmoggallāna: “Here, as he was coming down from Mount Vulture Peak, the Venerable Mahāmoggallāna displayed a smile in a certain place. For what reason, friend Moggallāna, did you display that smile?”

“The Skeleton”...

2 (2) The Piece of Meat

... “Here, friend, as I was coming down from Mount Vulture Peak, I saw a piece of meat moving through the air. Vultures, crows, and hawks, following it in hot pursuit, were stabbing at it and tearing it apart as it uttered cries of pain.”...

3 (3) The Lump of Meat

... “I saw a lump of meat....”

“That being was a poultry butcher in this same Rājagaha....”
4 (4) The Flayed Man

... "I saw a flayed man...."

"That being was a sheep butcher in this same Rājagaha...."

[257]

5 (5) Sword Hairs

... "I saw a man with body-hairs of swords moving through the air. Those swords kept on rising up and striking his body while he uttered cries of pain...."

"That being was a hog butcher in this same Rājagaha...."

6 (6) Spear Hairs

... "I saw a man with body-hairs of spears moving through the air. Those spears kept on rising up and striking his body while he uttered cries of pain...."

"That being was a deer hunter in this same Rājagaha...."

7 (7) Arrow Hairs

... "I saw a man with body-hairs of arrows moving through the air. Those arrows kept on rising up and striking his body while he uttered cries of pain...."

"That being was a torturer in this same Rājagaha...."

8 (8) Needle Hairs (1)

... "I saw a man with body-hairs of needles moving through the air. Those needles kept on rising up and striking his body while he uttered cries of pain...."

"That being was a horse trainer in this same Rājagaha...."

9 (9) Needle Hairs (2)

... "I saw a man with body-hairs of needles moving through the air. [258] Those needles entered his head and came out from his mouth; they entered his mouth and came out from his chest; they entered his chest and came out from his belly; they entered his belly and came out from his thighs; they entered his thighs and came out from his calves; they entered his calves and came out from his feet, while he uttered cries of pain...."

"That being was a slanderer in this same Rājagaha...."

[258]

10 (10) Pot Testicles

... "I saw a man whose testicles were like pots moving through the air. When he walked, he had to lift his testicles onto his shoulders, and when he sat down he sat on top of his testicles. Vultures, crows, and hawks, following him in hot pursuit, were stabbing at him and tearing him apart while he uttered cries of pain...."

"That being was a corrupt magistrate in this same Rājagaha...."

[259]

II. THE SECOND SUBCHAPTER

11 (1) With Head Submerged

... "I saw a man with head submerged in a pit of dung...."

"That being was an adulterer in this same Rājagaha...."

[259]

12 (2) The Dung Eater

... "I saw a man submerged in a pit of dung, eating dung with both hands...."

"That being, bhikkhus, was a hostile brahmin in this same Rājagaha. In the time of the Buddha Kassapa’s Dispensation, he invited the Bhikkhu Sangha to a meal. Having had rice pots filled with dung, he said to the bhikkhus: ‘Sirs, eat as much as you want from this and take the rest away with you.’...."

[259]

13 (3) The Flayed Woman

... "I saw a flayed woman moving through the air. Vultures, crows, and hawks, following her in hot pursuit, were stabbing at her and tearing her apart while she uttered cries of pain...."

"That woman was an adulteress in this same Rājagaha...."

[258]
14 (4) The Ugly Woman

... "I saw a woman, foul-smelling and ugly, moving through the air. Vultures, crows, and hawks, following her in hot pursuit, were stabbing at her and tearing her apart while she uttered cries of pain...."

"That woman was a fortune-teller in this same Rājagaha...."356

15 (5) The Sweltering Woman

... "I saw a woman, her body roasting, sweltering, sooty, moving through the air, while she uttered cries of pain...."

"That woman was the chief queen of the king of Kaliṅga. Of a jealous character, she poured a brazier of coals over one of the king's consorts...."

16 (6) The Headless Trunk

... "I saw a headless trunk moving through the air; its eyes and mouth were on its chest. Vultures, crows, and hawks, following it in hot pursuit, were stabbing at it and tearing it apart while it uttered cries of pain...."

"That being was an executioner named Hārika in this same Rājagaha...."

17 (7) The Evil Bhikkhu

... "I saw a bhikkhu moving through the air. His outer robe, bowl, waistband, [261] and body were burning, blazing, and flaming while he uttered cries of pain...."

"That bhikkhu had been an evil bhikkhu in the Buddha Kassapa's Dispensation...."358

18 (8) The Evil Bhikkhuni

... "I saw a bhikkhuni moving through the air. Her outer robe, bowl, waistband, and body were burning, blazing, and flaming while she uttered cries of pain...."

"That bhikkhuni had been an evil bhikkhuni in the Buddha Kassapa's Dispensation...."

19 (9)–21 (11) The Evil Probationary Nun, Etc.

... "Here, friend, as I was coming down from Mount Vulture Peak, I saw a probationary nun ... a novice monk ... a novice nun moving through the air. Her outer robe, bowl, waistband, and body were burning, blazing, and flaming while she uttered cries of pain. It occurred to me: 'It is wonderful, indeed! It is amazing, indeed! That there could be such a being, that there could be such a spirit, that there could be such a form of individual existence!'

Then the Blessed One addressed the bhikkhus thus: "Bhikkhus, there are disciples who dwell having become vision, having become knowledge, in that a disciple can know, see, and witness such a sight. [262] In the past, bhikkhus, I too saw that novice nun, but I did not speak about it. For if I had spoken about it, others would not have believed me, and if they had not believed me that would have led to their harm and suffering for a long time.

"That novice nun had been an evil novice nun in the Buddha Kassapa's Dispensation. Having been tormented in hell for many years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years as a result of that kamma, as a residual result of that same kamma she is experiencing such a form of individual existence."
Chapter IX
20 Opammasamyutta
Connected Discourses with Similes

1 The Roof Peak
Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.... [263] There the Blessed One said this:

"Bhikkhus, just as all the rafters of a peaked house lead to the roof peak and converge upon the root peak, and all are removed when the roof peak is removed, so too all unwholesome states are rooted in ignorance and converge upon ignorance, and all are uprooted when ignorance is uprooted. Therefore, bhikkhus, you should train yourselves thus: 'We will dwell diligently.' Thus should you train yourselves.

2 The Fingernail
At Sāvatthī. Then the Blessed One took up a little bit of soil in his fingernail and addressed the bhikkhus thus: "Bhikkhus, what do you think, which is more: the little bit of soil that I have taken up in my fingernail or the great earth?"

"Venerable sir, the great earth is more. The little bit of soil that the Blessed One has taken up in his fingernail is trifling. Compared to the great earth, it is not calculable, does not bear comparison, does not amount even to a fraction."

"So too, bhikkhus, those beings who are reborn among human beings are few. But those beings are more numerous who are reborn elsewhere than among human beings. Therefore, bhikkhus, you should train yourselves thus: 'We will dwell diligently.' Thus should you train yourselves.

3 Families
At Sāvatthī. [264] "Bhikkhus, just as it is easy for burglars to assail those families that have many women and few men, so too it is easy for nonhuman beings to assail a bhikkhu who has not developed and cultivated the liberation of mind by lovingkindness. Just as it is difficult for burglars to assail those families that have few women and many men, so too it is difficult for nonhuman beings to assail a bhikkhu who has developed and cultivated the liberation of mind by lovingkindness.

"Therefore, bhikkhus, you should train yourselves thus: 'We will develop and cultivate the liberation of mind by lovingkindness, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.' Thus should you train yourselves.

4 Pots of Food
At Sāvatthī. "Bhikkhus, if someone were to give away a hundred pots of food as charity in the morning, a hundred pots of food as charity at noon, and a hundred pots of food as charity in the evening, and if someone else were to develop a mind of lovingkindness even for the time it takes to pull a cow's udder, either in the morning, at noon, or in the evening, this would be more fruitful than the former.

"Therefore, bhikkhus, you should train yourselves thus: 'We will develop and cultivate the liberation of mind by lovingkindness, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.' Thus should you train yourselves."

5 The Spear
At Sāvatthī. "Bhikkhus, suppose there was a sharp-pointed spear, and a man would come along thinking: 'I will bend back this sharp-pointed spear with my hand or fist, twist it out of shape, and swirl it around.' What do you think bhikkhus, would it be possible for that man to do so?"

"No, venerable sir. For what reason? Because it is not easy to bend back that sharp-pointed spear with one's hand or fist, to twist it out of shape, or to twist it around. That man would only experience fatigue and vexation."
“So too, bhikkhus, when a bhikkhu has developed and cultivated the liberation of mind by lovingkindness, made it a vehicle, made it a basis, stabilized it, exercised himself in it, and fully perfected it, if a nonhuman being thinks he can overthrow his mind, that nonhuman being would only experience fatigue and vexation.

“Therefore, bhikkhus, you should train yourselves thus: ‘We will develop and cultivate the liberation of mind by lovingkindness, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.’ Thus should you train yourselves.”

6 The Archers

At Sāvatthi. “Bhikkhus, suppose there were four firm-bowed archers, trained, dexterous, experienced, standing in each of the four directions. Then a man would come along, thinking: ‘I will catch the arrows shot by these four archers in each of the four directions before they reach the ground and then I will bring them back.’ What do you think, bhikkhus, would this be enough to say: ‘That man is a speedster endowed with supreme speed’?”

“Venerable sir, even if he could catch the arrow shot by one archer before it reached the ground and could bring it back, that would be enough to say: ‘That man is a speedster endowed with supreme speed.’ There is no need to speak about the arrows shot by all four archers!”

“Bhikkhus, as swift as that man is, still swifter are the sun and moon. As swift as that man is, and as swift as are the sun and moon, and as swift as are the deities that run before the sun and moon, the vital formations perish even more swiftly than that. Therefore, bhikkhus, you should train yourselves thus: ‘We will dwell diligently.’ Thus should you train yourselves.”

7 The Drum Peg

At Sāvatthi. “Bhikkhus, once in the past the Dasārahas had a kettle drum called the Summoner. When the Summoner became cracked, the Dasārahas inserted another peg. Eventually the time came when the Summoner’s original drumhead had disappeared and only a collection of pegs remained.

“So too, bhikkhus, the same thing will happen with the bhikkhus in the future. When those discourses spoken by the Tathāgata that are deep, deep in meaning, supramundane, dealing with emptiness, are being recited, they will not be eager to listen to them, nor lend an ear to them, nor apply their minds to understand them; and they will not think those teachings should be studied and mastered. But when those discourses that are mere poetry composed by poets, beautiful in words and phrases, created by outsiders, spoken by [their] disciples, are being recited, they will be eager to listen to them, will lend an ear to them, will apply their minds to understand them; and they will think those teachings should be studied and mastered. In this way, bhikkhus, those discourses spoken by the Tathāgata that are deep, deep in meaning, supramundane, dealing with emptiness, will disappear.

“Therefore, bhikkhus, you should train yourselves thus: ‘When those discourses spoken by the Tathāgata that are deep, deep in meaning, supramundane, dealing with emptiness, are being recited, we will be eager to listen to them, will lend an ear to them, will apply our minds to understand them; and we will think those teachings should be studied and mastered.’ Thus should you train yourselves.”

8 Blocks of Wood

Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. There the Blessed One addressed the bhikkhus thus:

“Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, now the Licchavis dwell using blocks of wood as cushions; [268] they are diligent and ardent in exercise. King Ajātasattu of Magadha, the Videhan son, does not gain access to them; he does not get a hold on them. But in the future the Licchavis will become delicate, with soft and tender hands and feet; they will sleep until sunrise on soft beds with pillows of cotton wool. Then King Ajātasattu of Magadha will gain access to them; then he will get a hold on them.

“Bhikkhus, now the bhikkhus dwell using blocks of wood as cushions; they are diligent and ardent in striving. Māra the Evil
One does not gain access to them; he does not get a hold on them. But in the future the bhikkhus will become delicate, with soft and tender hands and feet; they will sleep until sunrise on soft beds with pillows of cotton wool. Then Mara the Evil One will gain access to them; he will get a hold on them.

"Therefore, bhikkhus, you should train yourselves thus: 'Using blocks of wood as cushions, we will dwell diligent and ardent in striving.' Thus should you train yourselves."

9 The Bull Elephant

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park. Now on that occasion a certain newly ordained bhikkhu was approaching families excessively. The other bhikkhus told him: "The venerable one should not approach families excessively," but when he was being admonished by them he said: "These elder bhikkhus think they can approach families, so why can’t I?"

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and reported this matter to the Blessed One. [The Blessed One said:] "Bhikkhus, once in the past there was a great lake in a forest, with bull elephants dwelling in its vicinity. Those elephants would plunge into the lake, pull up lotus stalks with their trunks, and, having washed them thoroughly, would chew them and swallow them free from mud. This increased their beauty and strength, and on that account they did not meet death or deadly suffering.

"Their young offspring, emulating those great bull elephants, would plunge into the lake and pull up lotus stalks with their trunks, but without washing them thoroughly, without chewing them, they would swallow them along with the mud. This did not increase their beauty and strength, and on that account they met death or deadly suffering.

"So too, bhikkhus, here the elder bhikkhus dress in the morning and, taking bowl and robe, enter a village or town for alms. There they speak on the Dhamma, and the laypeople show their confidence to them. They use their gains without being tied to them, uninfatuated with them, not blindly absorbed in them, not seeing the danger in them and not understanding the escape. This does not increase their beauty and strength, and on that account they meet death or deadly suffering.

Therefore, bhikkhus, you should train yourselves thus: 'We will use our gains without being tied to them, uninfatuated with them, not blindly absorbed in them, seeing the danger in them and understanding the escape.' Thus should you train yourselves."

10 The Cat

At Sāvatthī. Now on that occasion a certain bhikkhu was socializing with families excessively. The other bhikkhus told him: "The venerable one should not socialize with families excessively," but though he was admonished by them he did not desist.

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and reported this matter to the Blessed One. [The Blessed One said:] "Bhikkhus, once in the past a cat stood by an alley or a drain or a rubbish bin watching for a little mouse, thinking: 'When this little mouse comes out for food, right there I will grab it and eat it.' Then that mouse came out for food, and the cat grabbed it and swallowed it hastily, without chewing it. Then that little mouse ate the cat’s intestines and mesentery, and on that account the cat met with death and deadly suffering.

"So too, bhikkhus, here some bhikkhu dresses in the morning and, taking bowl and robe, enters a village or town for alms with body, speech, and mind unguarded, without setting up mindfulness, unrestrained in his sense faculties. He sees women there lightly clad or lightly attired and lust invades his mind. With his mind invaded by lust he meets death or deadly suffering. For this, bhikkhus, is death in the Noble One’s Discipline: that one gives up the training and returns to the lower life. This is deadly increases their beauty and strength, and on that account they do not meet death or deadly suffering.

"The newly ordained bhikkhus, emulating the elder bhikkhus, dress in the morning and, taking bowl and robe, enter a village or town for alms. There they speak on the Dhamma, and the laypeople show their confidence to them. They use their gains while being tied to them, infatuated with them, blindly absorbed in them, not seeing the danger in them and not understanding the escape. This does not increase their beauty and strength, and on that account they meet death or deadly suffering.

Therefore, bhikkhus, you should train yourselves thus: 'We will use our gains without being tied to them, uninfatuated with them, not blindly absorbed in them, seeing the danger in them and understanding the escape.' Thus should you train yourselves."
suffering: that one commits a certain defiled offence of a kind that allows for rehabilitation.375

"Therefore, bhikkhus, you should train yourselves thus: 'We will enter a village or town for alms with body, speech, and mind guarded, with mindfulness set up, restrained in our sense faculties.' Thus should you train yourselves.”

11 The Jackal (1)

At Sāvatthi. "Bhikkhus, did you hear an old jackal howling at the flush of dawn?"

"Yes, venerable sir."

"That old jackal is afflicted with a disease called mange. Yet he still goes wherever he wants, stands wherever he wants, sits wherever he wants, lies down wherever he wants, and a cool breeze even blows upon him. It would be good for a certain person here claiming to be a follower of the Sakyan son if he were to experience even such a form of individual existence.376

"Therefore, bhikkhus, you should train yourselves thus: 'We will dwell diligently.' Thus should you train yourselves.”

12 The Jackal (2)

At Sāvatthi. "Bhikkhus, did you hear an old jackal howling at the flush of dawn?"

"Yes, venerable sir."

"There may be some gratitude and thankfulness in that old jackal, but there is no gratitude and thankfulness in a certain person here claiming to be a follower of the Sakyan son.377

"Therefore, bhikkhus, you should train yourselves thus: 'We will be grateful and thankful, and we will not overlook even the least favour done to us.' Thus should you train yourselves.”

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthi in Jeta’s Grove, Anāthapiṇḍika’s Park. There the Venerable Mahāmoggallāna addressed the bhikkhus thus:

"Friend, bhikkhus!"

"Friend!" those bhikkhus replied. The Venerable Mahāmoggallāna said this:

"Here, friends, while I was alone in seclusion, a reflection arose in my mind thus: 'It is said, ‘noble silence, noble silence.’ What now is noble silence?"379

"Then, friends, it occurred to me: 'Here, with the subsiding of thought and examination, a bhikkhu enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. This is called noble silence.'

"Then, friends, with the subsiding of thought and examination, I entered and dwelt in the second jhāna, which ... has rapture and happiness born of concentration. While I dwelt therein, perception and attention accompanied by thought assailed me.

"Then, friends, the Blessed One came to me by means of spiritual power and said this: 'Moggallāna, Moggallāna, do not be negligent regarding noble silence, brahmin. Steady your mind in noble silence, unify your mind in noble silence, concentrate your mind on noble silence.' Then, friends, on a later occasion, with the subsiding of thought and examination, I entered and dwelt in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration.
“If, friends, one speaking rightly could say of anyone: ‘He is a disciple who attained to greatness of direct knowledge with the assistance of the Teacher,’ it is of me that one could rightly say this.”

2 Upatissa

At Sāvatthī. There the Venerable Sāriputta addressed the bhikkhus thus: “Friends, bhikkhus!”

“Friend!” those bhikkhus replied. The Venerable Sāriputta said this:

“Here, friends, when I was alone in seclusion, a reflection arose in my mind thus: ‘Is there anything in the world through the change and alteration of which sorrow, lamentation, pain, displeasure, and despair might arise in me?’ Then it occurred to me: ‘There is nothing in the world through the change and alteration of which sorrow, lamentation, pain, displeasure, and despair might arise in me.”

When this was said, the Venerable Ānanda said to the Venerable Sāriputta: “Friend Sāriputta, even if the Teacher himself were to undergo change and alteration, wouldn’t sorrow, lamentation, pain, displeasure, and despair arise in you?”

“Friend, even if the Teacher himself were to undergo change and alteration, still sorrow, lamentation, pain, displeasure, and despair would not arise in me. However, it would occur to me: ‘The Teacher, so influential, so powerful and mighty, has passed away. If the Blessed One had lived for a long time, that would have been for the welfare and happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans.”’ [275]

“It must be because I-making, mine-making, and the underlying tendency to conceit have been thoroughly uprooted in the Venerable Sāriputta for a long time that even if the Teacher himself were to undergo change and alteration, still sorrow, lamentation, pain, displeasure, and despair would not arise in him.”

3 The Barrel

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Now on that occasion the Venerable Sāriputta and the Venerable Mahāmoggallāna were dwelling at Rājagaha in a single dwelling in the Bamboo Grove, the Squirrel Sanctuary. Then, in the evening, the Venerable Sāriputta emerged from seclusion and approached the Venerable Mahāmoggallāna. He exchanged greetings with the Venerable Mahāmoggallāna and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

“Friend Moggallāna, your faculties are serene, your facial complexion is pure and bright. Has the Venerable Mahāmoggallāna spent the day in a peaceful dwelling?”

“I spent the day in a gross dwelling, friend, but I did have some Dhamma talk.”

“With whom did the Venerable Mahāmoggallāna have some Dhamma talk?”

“I had some Dhamma talk with the Blessed One, friend.”

“But the Blessed One is far away, friend. He is now dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Did the Venerable Mahāmoggallāna approach the Blessed One by means of spiritual power, or did the Blessed One approach the Venerable Mahāmoggallāna by means of spiritual power?” [276]

“I didn’t approach the Blessed One by means of spiritual power, friend, nor did the Blessed One approach me by means of spiritual power. Rather, the Blessed One cleared his divine eye and divine ear element to communicate with me, and I cleared my divine eye and divine ear element to communicate with the Blessed One.”

“What kind of Dhamma talk did the Venerable Mahāmoggallāna have with the Blessed One?”

“Here, friend, I said to the Blessed One: ‘Venerable sir, it is said, “one with energy aroused, one with energy aroused.” In what way, venerable sir, does one have energy aroused?’ The Blessed One then said to me: ‘Here, Moggallāna, a bhikkhu with energy aroused dwells thus: “Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up in my body, but I will not relax my energy so long as I have not attained what can be attained by manly strength, by manly energy, by manly exertion.”’ [276] It is in such a way, Moggallāna, that one has aroused energy. ‘Such, friend, is the Dhamma talk that I had with the Blessed One.”

“Friend, compared to the Venerable Mahāmoggallāna we are
like a few grains of gravel compared to the Himalayas, the king of mountains. For the Venerable Mahāmoggallāna is of such great spiritual power and might that if so he wished he could live on for an aeon.”

“Friend, compared to the Venerable Sāriputta we are like a few grains of salt compared to a barrel of salt. For the Venerable Sāriputta has been extolled, lauded, and praised in many ways by the Blessed One:

“As Sāriputta is supreme
In wisdom, virtue, and peace,
So a bhikkhu who has gone beyond
At best can only equal him.”

In this manner both these great nagas rejoiced in what was well stated and well declared by the other.

4 The Newly Ordained Bhikkhu

At Sāvatthi. Now on that occasion a certain newly ordained bhikkhu, after returning from the alms round, would enter his dwelling after the meal and pass the time living at ease and keeping silent. He did not render service to the bhikkhus at the time of making robes. Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and reported this matter to him. Then the Blessed One addressed a certain bhikkhu thus: “Come, bhikkhu, tell that bhikkhu in my name that the Teacher calls him.”

“Yes, venerable sir,” that bhikkhu replied, and he went to that bhikkhu and told him: “The Teacher calls you, friend.”

“Yes, friend,” that bhikkhu replied, and he approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: “Is it true, bhikkhu, that after returning from the alms round you enter your dwelling after the meal and pass the time living at ease and keeping silent, and you do not render service to the bhikkhus at the time of making robes?”

“I am doing my own duty, venerable sir.”

Then the Blessed One, having known with his own mind the reflection in that bhikkhu’s mind, addressed the bhikkhus thus:

“Bhikkhus, do not find fault with this bhikkhu. This bhikkhu is one who gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant dwelling in this very life. And he is one who, by realizing it for himself with direct knowledge, in this very life enters and dwells in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness.”

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

“Not by means of slack endeavour,
Not by means of feeble effort,
Is this Nibbāna to be achieved,
Release from all suffering.

“This young bhikkhu [by my side]
Is a supreme man indeed:
He carries about his final body,
Having conquered Māra and his mount.”

5 Sujāta

At Sāvatthi. Then the Venerable Sujāta approached the Blessed One. The Blessed One saw him coming in the distance and addressed the bhikkhus thus: “Bhikkhus, this clansman is beautiful in both respects. He is handsome, good-looking, pleasing to behold, possessing supreme beauty of complexion. And he is one who, by realizing it for himself with direct knowledge, in this very life enters and dwells in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness.”

This is what the Blessed One said ... [who] further said this:

“This bhikkhu shines with sublime beauty,
Having a mind utterly straight.
Detached is he, free from fetters,
Attained to Nibbāna by nonclinging.
He carries about his final body,
Having conquered Māra and his mount.”
6 Lakunṭaka Bhaddiya

At Savatthi. Then the Venerable Lakunṭaka Bhaddiya approached the Blessed One. The Blessed One saw him coming in the distance and addressed the bhikkhus thus: "Bhikkhus, do you see that bhikkhu coming, ugly, unsightly, deformed, despised among the bhikkhus?"

"Yes, venerable sir."

"That bhikkhu is of great spiritual power and might. It is not easy to find an attainment which that bhikkhu has not already attained. And he is one who, by realizing it for himself with direct knowledge, in this very life enters and dwells in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness."

This is what the Blessed One said... [who] further said this:

"Geese, herons, and peacocks,
Elephants, and spotted deer,
All are frightened of the lion
Regardless of their bodies' size.

"In the same way among human beings
The small one endowed with wisdom—
He is the one that is truly great,
Not the fool with a well-built body." [280]

7 Visākha

Thus have I heard. On one occasion the Blessed One was dwelling at Vesāli in the Great Wood in the Hall with the Peaked Roof. Now on that occasion the Venerable Visākha Pañcāliputta was instructing, exhorting, inspiring, and gladdening the bhikkhus in the assembly hall with a Dhamma talk, [spoken] with speech that was polished, clear, articulate, expressing well the meaning, comprehensive, unattached.391

Then, in the evening, the Blessed One emerged from seclusion and approached the assembly hall. He sat down in the appointed seat and addressed the bhikkhus thus: "Bhikkhus, who has been instructing, exhorting, inspiring, and gladdening the bhikkhus in the assembly hall with a Dhamma talk, [spoken] with speech that is polished, clear, articulate, expressing well the meaning, comprehensive, unattached?"

"It was this Venerable Visākha Pañcāliputta, venerable sir."

Then the Blessed One addressed the Venerable Visākha Pañcāliputta thus: "Good, good, Visākha! It is good that you thus instruct the bhikkhus with a Dhamma talk."

This is what the Blessed One said... [who] further said this:

"When the wise man is in the midst of fools
They do not know him if he does not speak,392
But they know him when he speaks,
Pointing out the deathless state.

"He should speak and explain the Dhamma,
He should raise high the seers' banner.
Well-spoken words are the seers' banner:
For the Dhamma is the banner of seers." [281]

8 Nanda

At Savatthi. Then the Venerable Nanda, the Blessed One's maternal cousin, put on well-pressed and well-ironed robes, painted his eyes, took a glazed bowl, and approached the Blessed One.393 Having paid homage to the Blessed One, he sat down to one side, and the Blessed One said to him:

"Nanda, this is not proper for you, a clansman who has gone forth out of faith from the household life into homelessness, that you wear well-pressed and well-ironed robes, paint your eyes, and carry a glazed bowl. This is proper for you, Nanda, a clansman who has gone forth out of faith from the household life into homelessness, that you be a forest dweller, an almsfood eater, a rag-robes wearer, and that you dwell indifferent to sensual pleasures."

This is what the Blessed One said... [who] further said this:

"When shall I see Nanda as a forest dweller,
Wearing robes stitched from rags,
Subsisting on the scraps of strangers,394
Indifferent towards sensual pleasures?"
Then, some time later, the Venerable Nanda became a forest dweller, an almsfood eater, a rag- robes wearer, and he dwelt indifferent to sensual pleasures.

9 Tissa

At Sāvatthī. [282] Then the Venerable Tissa, the Blessed One’s paternal cousin,395 approached the Blessed One, paid homage to him, and sat down to one side—miserable, sorrowful, with tears streaming down. Then the Blessed One said to him:

“Tissa, why are you sitting there, miserable, sorrowful, with tears streaming down?”

“Because, venerable sir, the bhikkhus have attacked me on all sides with sharp words.”396

“That, Tissa, is because you admonish others but cannot bear being admonished yourself. Tissa, this is not proper for you, a clansman who has gone forth out of faith from the household life into homelessness, that you admonish others but cannot accept admonition in turn. This is proper for you, Tissa, a clansman who has gone forth out of faith from the household life into homelessness, that you admonish others and accept admonition in turn.”

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

“Why are you angry? Don’t be angry!
Nonanger is better for you, Tissa.
It is to remove anger, conceit, and scorn,
That the holy life is lived, O Tissa.”

10 A Bhikkhu Named Elder

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion a certain bhikkhu named Elder397 was a lone dweller and spoke in praise of dwelling alone. He entered the village for alms alone, he returned alone, he sat alone in private, he undertook walking meditation alone.

Then a number of bhikkhus approached the Blessed One, [283] paid homage to him, sat down to one side, and said to him:

“Here, venerable sir, there is a certain bhikkhu named Elder who is a lone dweller and who speaks in praise of dwelling alone.”

Then the Blessed One addressed a certain bhikkhu thus: “Come, bhikkhu, tell the bhikkhu Elder in my name that the Teacher calls him.”

“Yes, venerable sir,” that bhikkhu replied, and he went to the Venerable Elder and told him: “The Teacher calls you, friend Elder.”

“Yes, friend,” the Venerable Elder replied, and he approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: “Is it true, Elder, that you are a lone dweller and speak in praise of dwelling alone?”

“Yes, venerable sir.”

“But how, Elder, are you a lone dweller and how do you speak in praise of dwelling alone?”

“Here, venerable sir, I enter the village for alms alone, I return alone, I sit alone in private, and I undertake walking meditation alone. It is in such a way that I am a lone dweller and speak in praise of dwelling alone.”

“That is a way of dwelling alone, Elder, I do not deny this. But as to how dwelling alone is fulfilled in detail, listen to that and attend closely, I will speak.”

“Yes, venerable sir.”

“And how, Elder, is dwelling alone fulfilled in detail? Here, Elder, what lies in the past has been abandoned, what lies in the future has been relinquished, and desire and lust for present forms of individual existence has been thoroughly removed.398 It is in such a way, Elder, that dwelling alone is fulfilled in detail.” [284]

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

“The wise one, all-conqueror, all-knowing,
Among all things unsullied, with all cast off,
Liberated in the destruction of craving:
I call that person ‘one who dwells alone.’”399

11 Mahākappina

At Sāvatthī. Then the Venerable Mahākappina approached the Blessed One.400 The Blessed One saw him coming in the distance.
and addressed the bhikkhus thus: "Bhikkhus, do you see that bhikkhu coming, fair-skinned, thin, with a prominent nose?"

"Yes, venerable sir."

"That bhikkhu is of great spiritual power and might. It is not easy to find an attainment which that bhikkhu has not already attained. And he is one who, by realizing it for himself with direct knowledge, in this very life enters and dwells in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"The khattiya is the best among people
For those whose standard is the clan,
But one accomplished in knowledge and conduct
Is best among devas and humans.

"The sun shines by day,
The moon glows at night,
The khattiya shines clad in armour,
The meditative brahmin shines.
But all the time, day and night,
The Buddha shines with glory." [285]

12 Companions

At Šāvatthi, then two bhikkhus who were companions, pupils of the Venerable Mahākappina, approached the Blessed One. The Blessed One saw them coming in the distance and addressed the bhikkhus thus: "Bhikkhus, do you see those two bhikkhus who are companions coming, pupils of Kappina?"

"Yes, venerable sir."

"Those bhikkhus are of great spiritual power and might. It is not easy to find an attainment that those bhikkhus have not already attained. And they are ones who, by realizing it for themselves with direct knowledge, in this very life enter and dwell in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"These [two] companion bhikkhus
Have been united for a very long time.401
The true Dhamma has united them
In the Dhamma proclaimed by the Buddha.

"They have been disciplined well by Kappina
In the Dhamma proclaimed by the Noble One.
They carry about their final bodies,
Having conquered Māra and his mount."

The Book of Causation is finished.
Notes

12. Nidānasamyutta

1 Spk: When it is said, “With ignorance as condition, volitional formations,” the meaning should be understood by this method: “It is ignorance and it is a condition, hence ‘ignorance-as-condition’ (avijjā ca sā paccayo cā ti avijjapaccayo). Through that ignorance-as-condition volitional formations come to be (tasmā avijjapaccayā sankhārā sambhavanti).”

This explanation suggests that the verb sambhavanti, which in the text occurs only at the end of the whole formula, should be connected to each proposition, thus establishing that each conditioned state arises through its condition. The twelve terms of the formula are treated analytically in the next sutta.

At the end of the paragraph, Ee reads ayaṁ vuccati bhikkhave samuppādo, but this must be an editorial error as both Be and Se have paticca-samuppādo.

2 Se adds, at the end of the definition of death, jivatindriyassa upaccheda, which (according to a note in Be) is also found in the Thai and Cambodian eds. The fact that Spk does not gloss this expression may be taken as evidence that it was not in the text available to the commentator. The expression is found, however, in the definition of death at Vibh 99,23-24 and is commented upon at Vibh-a 101,8-12.

Spk: By the terms from “passing away” through “completion of time” he expounds death in worldly conventional terminology (lokasammutiya); by the expressions “breakup of the aggregates” and “the laying down of the carcass” he expounds death in the ultimate sense (paramattha). For in the ultimate sense it is only the aggregates that break up; there is no “being” that dies. When the aggregates are breaking up one says, “A being is dying,” and
when they have broken up it is said, "The being has died."

3 Spk: From "birth" through "production" the teaching is conventional (voharadesaṇa); the last two terms are an ultimate teaching (paramatthadesaṇa). For in the ultimate sense it is only aggregates that become manifest, not a being.

4 On the meaning of bhava, see the General Introduction, pp. 52-53. Spk: In the exposition of existence, sense-sphere existence is both kamma-existence (kammabhava) and rebirth-existence (upapatti-bhava). Of these, kamma-existence is just kamma that leads to sense-sphere existence; for the kamma, being the cause for rebirth-existence in that realm, is spoken of as "existence" by assigning the name of the result to the cause. Rebirth-existence is the set of five kammically acquired aggregates produced by that kamma; for this is called "existence" in the sense that "it comes to be there." The same method of explanation applies to form-sphere and formless-sphere existence (except that in formless-sphere rebirth-existence only the four mental aggregates exist).

It should be noted that in interpreting the expression upadānapaccayā bhava, the commentaries take bhava as either kammabhava or upapatti-bhava, since both volitional activity and rebirth are conditioned by clinging; but in the expression bhavo-paccayā jāti, they confine bhava to kammabhava, since upapatti-bhava includes jāti and thus cannot be a condition for it. See Vism 572-73 (Ppn 17:258-60) and Vism 575 (Ppn 17:270).

5 Spk defines clinging as tight grasping (upādānan ti dalhag-gahanaṃ vuccati). Definitions of the four kinds of clinging are at Dhs §§1214-17. In brief, clinging to sensual pleasures (kāmapādaṇa) is identical with sensual desire, sensual lust, sensual delight, sensual craving, etc. Clinging to views (diṭṭhupādaṇa) is the adoption of any wrong view except those included in the third and fourth types of clinging; Dhs §1215 mentions as an example the nihilist view (see 24:5). The expression silabbatupādaṇa is often translated "clinging to rites and rituals," but neither the canon nor commentaries supports this. I render sila as rules and vata as vows, though the intention is actual modes of behaviour prescribed by rules and vows. The laconic definition at

Dhs §1222 reads: "Clinging to rules and vows is the view of ascetics and brahmans outside of here (i.e., outside the Buddhist fold) that purification is achieved by rules, by vows, by rules and vows" (condensed). The reference is evidently to the various types of austerities that the Buddha's contemporaries adopted in the belief that they lead to heaven or to ultimate purification. An example is the "dog rule, dog vow" (kukkerasila, kukkuravatya) at MN I 387,18-20; see too the common phrase, iminā 'ham silena vā valena vā tapena vā brahmacarīyena vā devo vā bhavissām denaṁ nātāvāto vā (e.g., at MN I 102,10-11). Clinging to a doctrine of self (attavādupādaṇa) is defined by way of the twenty types of identity view (sakkayaditthi), on which see 22:7, etc.

6 On the translation of nāmarūpa, see the General Introduction, pp. 47-49. Vism 558,23-28 (Ppn 17:187) explains that nāma denotes the three aggregates—of feeling, perception, and volitional formations—which are called thus because of their "bending" (namana) on to an object (in the act of cognizing it). Volition, contact, and attention belong to the aggregate of volitional formations and, according to Spk, have been selected to represent that aggregate here because they are operative even in the weakest classes of consciousness.

7 On the translation of sankhārā, see the General Introduction, pp. 44-47. Spk: Volitional formations have the characteristic of forming (abhisankharana). The bodily volitional formation is a volitional formation that occurs through the body; the term is a designation for the twenty kinds of bodily volition (kāyasankharana)—eight sense-sphere wholesome and twelve unwholesome—that motivate activity in the body door (see CMA 1:4-7, 13). The verbal volitional formation is a volitional formation that occurs through speech; the term is a designation for the twenty kinds of verbal volition (vacisankharana) that motivate verbal utterances (i.e., the same twenty kinds as mentioned just above, but expressed through speech rather than bodily action). The mental volitional formation is a volitional formation that occurs through the mind; the term is a designation for the twenty-nine mundane wholesome and unwholesome mental volitions (manosankharana) that occur
privately in thought without motivating action in the doors of body and speech. (The additional nine volitions are the five of the form-sphere and four of the formless-sphere cittas, states of purely meditative experience; see CMA I:18, 22.)

This triad of sankhāra should not be confused with the triad discussed at 41:6 (IV 293,14-28, also at MN I 301,17-29). I have added “volitional” to the present set to distinguish them from the other, though the Pāli terms are identical. The latter triad is always introduced in relation to the cessation of perception and feeling and is never brought into connection with dependent origination.

8 This definition shows that ignorance, as the most basic cause of samsāric existence, is lack of knowledge of the Four Noble Truths. Although in popular accounts ignorance is often identified with the idea of self, the definitions here show that the view of self is an aspect of clinging, which is itself conditioned by craving, while the latter is in turn conditioned by ignorance (see AN V 116,16-21).

9 Spk: By the term “cessation” in all these phrases Nibbāna is being expounded. For all those phenomena cease in dependence on Nibbāna, and therefore the latter is spoken of as their cessation. Thus in this sutta the Blessed One taught the round of existence (vatta) and the ending of the round (vivatta) by twelve phrases and brought the discourse to a climax in arahantship.

10 The next seven suttas describe, in identical terms, the enlightenment of the six past Buddhas and the present Buddha Gotama as the discovery of dependent origination and its cessation. The Pāli text is filled out only for Vipassi and Gotama; the others are drastically abridged. I have translated in full only the last sutta, where Gotama speaks of his own attainment of enlightenment.

11 From the explanation of bodhisatta in Spk it appears that the Pāli commentarial tradition recognizes alternative etymologies of the word, as equivalent either to Skt bodhisattva (“an enlightenment being”) or to *bodhisakta (“one devoted to enlightenment”); see PED, s.v. satta (1).

Spk: Bodhi is knowledge; a being endowed with bodhi is a bodhisatta, a knowing one, a wise one, a sagely one. For

from the time he forms his aspiration at the feet of former Buddhas, that being is always wise, never a blind fool. Or else, just as a mature lotus that has risen up above the water and is due to blossom when touched by the sun’s rays is called “an awakening lotus,” so a being who has obtained the prediction (to future Buddhahood) from the Buddhas and who will inevitably fulfill the perfections (parāmita) and attain enlightenment is called an awakening being (bujjhana-satīta); he is a bodhisatta. One who lives yearning for enlightenment—the knowledge of the four paths—is devoted to, attached to, enlightenment (bodhisattva); he is a bodhisatta.

12 The Buddha Vipassi was the sixth Buddha of antiquity, counting back from the Buddha Gotama. A detailed account of his career is found at DN II 11-51. He arose in the world ninety-one aeons ago. Sikhī and Vessabhū arose thirty-one aeons ago; Kakusandha, Konāgamana, Kassapa, and Gotama all arose in this present “excellent aeon” (bhaddaka-kappā). See DN II 2,15-28.

13 Yoniso manasikāra ahu pāññāya abhisamayo. The commentaries consistently gloss yoniso manasikāra as upāya-manasikāra, pathamanasikāra, “attention that is the right means, attention on the (right) course.”

There took place (in me) a breakthrough by wisdom. Spk: There was a breakthrough, a concurrence, a conjunction of the reason for aging-and-death together with wisdom (pāññāya sādhippi jātaharmatā nāraṇaṃ abhisamayo samāyogam); the meaning is that it was seen by him, “Aging-and-death has birth as its condition.” Or alternatively, the sense can be construed thus: Through careful attention and wisdom there took place a breakthrough (yoniso manasikāreṇa ca pāññāya ca abhisamayo ahu). The meaning is that the penetration of aging-and-death occurred thus, “When there is birth, aging-and-death comes to be.”

The first of these explanations is improbable, and even the second is unsatisfactory in construing careful attention and wisdom as joint causes. In general sutta usage yoniso manasikāra is the forerunner of pāññā, while pāññā is the efficient cause of abhisamayo. As a technical term, abhisamayo appears in the Nikāyas in two main contexts: (i) As
signifying the initial breakthrough to the Dhamma, *dhammabhāsisamaṇṇa*, it is identical with the obtaining of the vision of the Dhamma (*dharmacakkhu-panaliha*), and thus with the attainment of stream-entry; see 13:1 (I 134:4-5). (ii) As signifying the complete breaking through of conceit (*samma-mānābhāsisamaṇṇa*) it is equivalent to the attainment of arahantship; see 36:5 (IV 207:13-15) and I, v. 725c. A third sudattanta use is to denote the Buddha’s discovery of the Dhamma, as here and in the verb form *abhisameti* at 12:20 below. In the commentaries *abhisamaya* is synonymous with *panaliha*, penetration, both terms being used interchangeably to characterize the four functions of the supramundane path; see Vism 689-91 (Ppn 22:92-97).

14 The two statements about the origination of aging-and-death from birth correspond respectively to the two forms of the abstract principle of conditionality. The abstract formula occurs at 12:21, 22, 49, 50, 61, and 62, with a variant at 12:41. See below n. 59. From this it would evidently be a mistake to insist that the formulation in terms of existence (*sati...hoti*) relates to synchronic conditionality while the formulation in terms of arising (*upādā...uppajjati*) relates to diachronic conditionality. Since both apply to every pair of factors, they seem to be alternative ways of expressing the conditioning relationship, either of which subsumes under itself all possible modes of conditionality in their wide variety.

15 In the account of his enlightenment at 12:65 (II 104:13 foll.) the Buddha traces the sequence of conditions back only as far as consciousness, which he then shows to arise in dependence on name-and-form. The same difference in treatment occurs in the corresponding passage on cessation (II 105:20 foll.).

16 The five Pāli words are *cakkhu*, *nāya*, *pariṇā*, *vijjā*, and *aloa*. While *vijjā* is actually derived from *vindati*, Spk here glosses it as *panaliha*, penetration, as though it derived from *vijjati*, to pierce.

17 *Bhūta-saṅgamā sattānaṁ thitiyo sambhavesino na anuggahāya*. On *sambhavesino* as a future active participle formed from *esi(n)*, see Geiger, *Pāli Grammar*, §193A, EV I, n. to 527, and CPD, s.v. *esi(n)* (2). The commentators apparently were not acquainted with this grammatical form (of which only very few instances exist in Pāli) and hence explain *sambhavesino* as if it was a *bhābbhihi* compound made up of the noun *sambhava* and the adjectival termination -esi. Thus Spk comments on the above line: “*Beings who have already come to be are those who have been born, been produced Those about to come to be (or, on Spk’s interpretation, ‘seekers of new existence’) are those seeking, searching for, a new existence, birth, production (sambhavesino ti ye sambhavaṁ jātim nibbatim esanti gavesanti).”

18 Spk: The nutriments are conditions (*paccaya*), for conditions are called nutriments (*āhāra*) because they nourish (or bring forth, *āharanti*) their own effects. Although there are other conditions for beings, these four alone are called nutriments because they serve as *special conditions* for the personal life-continuity (*ajjhatikasatatiya visesapaccayattā*). For edible food (*kabaliṅkāra āhāra*) is a special condition for the physical body of those beings who subsist on edible food. In the mental body, contact is the special condition for feeling, mental volition for consciousness, and consciousness for name-and-form. As to what they bring forth (or nourish): Edible food, as soon as it is placed in the mouth, brings forth the groups of form with nutritive essence as the eighth (*ojatthamakarupāni*; an Abhidhamma term for the simplest cluster of material phenomena); the nutriment contact brings forth the three kinds of feeling; the nutriment mental volition brings forth the three kinds of existence; and the nutriment consciousness brings forth name-and-form on the occasion of rebirth.

In SN, nutriment is further discussed at 12:12, 31, 63, and 64. For general remarks on the four nutriments, see too Vism 341,7-18 (Ppn 11:1-3). Nyanaponika Thera, *The Four Nutriments of Life*, offers a collection of relevant suttas with commentaries. *Āhāra* is also used in a broader sense of “special condition,” without reference to the four nutriments, at 46:51 and 55:31.

19 These four kinds of nutriment have craving as their source. Spk: Beginning with the moment of rebirth, these kinds of nutriment comprised in the individual existence (*attabhāva*, the sentient organism) should be understood to originate by
way of prior craving (purimatanāthā; the craving of the previous life that generated rebirth). How? At the moment of rebirth, firstly, there exists nutritive essence (ājī) produced within the arisen (bodily) form; this is the kammically acquired edible food originating from prior craving. Then the contact and volition associated with the rebirth-consciousness, and that consciousness itself, are respectively the kammically acquired nutriments of contact, mental volition, and consciousness originating from (prior) craving. Thus at rebirth the nutriments have their source in prior craving. And as at rebirth, so those produced subsequently at the moment of the first bhavaṅgacitta should be similarly understood.

On the conditioning role of the nutriments, see CMA 8:23. The commentarial explanation of how craving is the cause of the four nutriments seems roundabout. A simpler explanation, more consonant with the spirit of the suttas, might be that it is craving which impels beings into the perpetual struggle to obtain physical and mental nourishment, both in the present life and in future lives.

20 Spk: The Blessed One stopped the teaching at this point because he knew that a theorist (diṭṭhigatika) was sitting in the assembly and he wanted to give him an opportunity to ask his questions.

21 Spk explains that the name “Moliya” was given to him in lay life because he wore his hair in a huge topknot (molī), and the nickname stuck with him after he went forth as a monk. At MN I 122-24 he is admonished by the Buddha for his excessively familiar relations with the bhikkhunis; in 12:32 below it is announced that he has left the Order and returned to lay life.

22 Phagguna’s question, “Who consumes...?” is “pregnant” with an implicit view of self. He sees someone—a self—standing behind consciousness in the role of a substantial subject. The Buddha must therefore reject as invalid the question itself, which is based on an illegitimate assumption. Spk: “I do not say, ‘One consumes’; ‘I do not say someone—a being or a person (koci satto vā puggalo vā)—consumes.”

23 In the valid question, the Buddha replaces the personal pronoun ko, fraught with substantialist connotations, with the impersonal form kissa, genitive singular of the stem ki- (see Geiger, Pāli Grammar, §111.1). Although all eds. read here kissa nu kho bhante viññānakāra, the sense seems to require that we add paccayo at the end. Spk glosses: Bhante ayaṁ viññānakāra katamassa dhammassa paccayo? Paccayo does in fact occur in the reply.

24 Spk: The nutriment consciousness: rebirth-consciousness (paññāndhikātā). The production of future renewed existence (āyatim punabbhavābhinnibbatti): the name-and-form arisen along with that same consciousness.

At AN I 223-24 it is said: “Kamma is the field, consciousness the seed, and craving the moisture, for consciousness ... to become established in a low (middling, superior) realm; thus there is production of future renewed existence (kammam khettam viññānakāri bhiṣam tanhd sineho ... hināya (majjhimaṇḍa, panitaya) dhātuṇā viññānakāri paṭṭhititam; evam āyatim punabbhavābhinnibbatti kahi).” This implies that it is the stream of consciousness coming from the preceding existence that functions as the nutriment consciousness by generating, at the moment of conception, the initial rebirth-consciousness, which in turn brings forth (or “nourishes”) the concomitant name-and-form.

25 Tasmiṁ bhūte sati salāyatanam. Spk: When that name-and-form called “the production of renewed existence” is generated, when it exists, the six sense bases come to be. The conjunction bhūte is unusual and the redundancy can only be avoided if the past participle bhūte is here understood to function as a noun denoting the being that has come to be.

26 Spk: Why didn’t the theorist ask, “Who comes to be?”? Because he held the belief that it is a being that comes to be, and the Buddha’s answer would directly contradict his belief. Further, after being contradicted so many times, he became convinced, and also the Teacher continued the discourse without pause in order to prevent him from asking any more pointless questions.

27 Spk: They do not understand aging-and-death by way of the truth of suffering; nor its origin by way of the truth of the origin, i.e., that aging-and-death arises from birth and craving; nor its cessation by way of the truth of cessation;
nor the way to its cessation by way of the truth of the path. Similarly, in all the following passages, the meaning should be understood by way of the four truths.

Ignorance is not mentioned in the sequence because it is already implied by reference to the origin of volitional formations.

28 Sāmaññathāthā va brahmaññathāthā va. Spk: Here the noble path is asceticism and brahminhood, and in both cases the goal should be understood as the noble fruit. See 45:35–38.

29 Dvayanissito khvayam Kacci2na loko yebhuyyena atthitafi c' eva natthitafi ca. Spk: “For the most part” (yebhuyyena) means: for the great multitude, with the exception of the noble individuals (ariyapuggala). The notion of existence (atthitā) is eternalism (sassata); the notion of nonexistence (natthitā) is annihilationism (uccheda). Spk-p: The notion of existence is eternalism because it maintains that the entire world (of personal existence) exists forever. The notion of nonexistence is annihilationism because it maintains that the entire world does not exist (forever) but is cut off.

In view of these explanations it would be misleading to translate the two terms, atthitā and natthitā, simply as “existence” and “nonexistence” and then to maintain (as is sometimes done) that the Buddha rejects all ontological notions as inherently invalid. The Buddha’s utterances at 22:94, for example, show that he did not hesitate to make pronouncements with a clear ontological import when they were called for. In the present passage atthitā and natthitā are abstract nouns formed from the verbs atthi and natthi. It is thus the metaphysical assumptions implicit in such abstractions that are at fault, not the ascriptions of existence and nonexistence themselves. I have tried to convey this sense of metaphysical abstraction, conveyed in Pāli by the terminal -ta, by rendering the two terms “the notion of existence” and “the notion of nonexistence,” respectively. On the two extremes rejected by the Buddha, see 12:48, and for the Buddha’s teaching on the origin and passing away of the world, 12:44.

Unfortunately, atthitā and bhava both had to be rendered by “existence,” which obscures the fact that in Pāli they are derived from different roots. While atthitā is the notion of existence in the abstract, bhava is concrete individual existence in one or another of the three realms. For the sake of marking the difference, bhava might have been rendered by “being” (as was done in MLDB), but this English word, I feel, is too broad (suggestive of “Being,” the absolute object of philosophical speculation) and does not sufficiently convey the sense of concreteness intrinsic to bhava.

30 Spk: The origin of the world: the production of the world of formations. There is no notion of nonexistence in regard to the world: there does not occur in him the annihilationist view that might arise in regard to phenomena produced and made manifest in the world of formations, holding “They do not exist.” Spk-p: The annihilationist view might arise in regard to the world of formations thus: “On account of the annihilation and perishing of beings right where they are, there is no persisting being or phenomenon.” It also includes the wrong view, having those formations as its object, which holds: “There are no beings who are reborn.” That view does not occur in him; for one seeing with right understanding the production and origination of the world of formations in dependence on such diverse conditions as kamma, ignorance, craving, etc., that annihilationist view does not occur, since one sees the uninterrupted production of formations.

Spk: The cessation of the world: the dissolution (bhaṅga) of formations. There is no notion of existence in regard to the world: There does not occur in him the eternalist view which might arise in regard to phenomena produced and made manifest in the world of formations, holding “They exist.” Spk-p: The eternalist view might arise in regard to the world of formations, taking it to exist at all times, owing to the apprehension of identity in the uninterrupted continuum occurring in a cause-effect relationship. But that view does not occur in him; because he sees the cessation of the successively arisen phenomena and the arising of successively new phenomena, the eternalist view does not occur.

Spk: Further, “the origin of the world” is direct-order conditionality (anuloma-paccayākāra); “the cessation of the world,” reverse-order conditionality (paṭiloma-paccayākāra).
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[Spk-pt: “Direct-order conditionality” is the conditioning efficiency of the conditions in relation to their own effects; “reverse-order conditionality” is the cessation of the effects through the cessation of their respective causes.] For in seeing the dependency of the world, when one sees the non-termination of the conditionally arisen phenomena owing to the nontermination of their conditions, the annihilationist view, which might otherwise arise, does not occur. And in seeing the cessation of conditions, when one sees the cessation of the conditionally arisen phenomena owing to the cessation of their conditions, the eternalist view, which might otherwise arise, does not occur.

31 The reading I prefer is a hybrid of Be and Se: upayupādānābhītinivesavinibaddho. I take upay- from Be (Se and Ee: upāy-) and -vinibaddho from Se (Be and Ee: -vinibandho). The rendering at KS 2:13, “grasping after systems and imprisoned by dogmas,” echoed by SN-Anth 2:17, is too narrow in emphasis. Spk explains that each of the three nouns—engagement, clinging, and adherence—occurs by way of craving and views (tanhitā, diffhi), for it is through these that one engages, clings to, and adheres to the phenomena of the three planes as “I” and “mine.”

32 Taṭṭha cāyaṃ upayupādānaṃ cetasa adhiṭṭhatānaṃ abhinivesānusayaṃ na upeti na upādiyati na dhīṭhatī “attā me” ti. I have unravelled the difficult syntax of this sentence with the aid of Spk, which glosses ayaṃ as “this noble disciple” (ayaṃ ariyasāvako). Spk says that craving and views are also called “mental standpoints” (adhiṭṭhāna) because they are the foundation for the (unwholesome) mind, and “adherences and underlying tendencies” (abhinivesānusaya) because they adhere to the mind and lie latent within it. Spk connects the verb adhiṭṭhāti to the following “attā me,” and I conform to this interpretation in the translation.

33 Spk explains dukkha here as “the mere five aggregates subject to clinging” (pañcupādānakkhandhamattam eva). Thus what the noble disciple sees, when he reflects upon his personal existence, is not a self or a substantially existent person but a mere assemblage of conditioned phenomena arising and passing away through the conditioning process governed by dependent origination. In this connection see the verses of the bhikkhuni Vajirā, I, vv. 553-55. Spk: By just this much—the abandonment of the idea of a being (sattasaṇṭha)—there is right seeing.

Aparappaccayā nānām, “knowledge independent of others,” is glossed by Spk as “personal direct knowledge without dependence on another” (arāhassa apattiyāyeyo attappaccakkha-nānām). This is said because the noble disciple, from the point of stream-entry on, has seen the essential truth of the Dhamma and thus is not dependent on anyone else, not even the Buddha, for his or her insight into the Dhamma. Until arahantship is attained, however, such a disciple might still approach the Buddha (or another enlightened teacher) for practical guidance in meditation.

34 Dhammānudhammappātippanno. Spk: Lokuttarassa nibbānādhammassa anudhammahābhūtāṃ paṭipādāṃ paṭippaṇno; “one practising the way that is in accordance with the supramundane Nibbāna-dharmma.” Spk-pt glosses nibbānādhamma as “the noble path bringing Nibbāna,” and explains “the way that is in accordance with” it as meaning “the way whose nature is appropriate for the achievement of Nibbāna” (nibbānādhammassa anucchatikasebhāvabhūtāṃ). This statement shows the sekha, the trainee. Cp. III, n. 51.

35 Diṭṭhadhammanibbōnappatto. This statement shows the arahant, or asekha, who has completed the training.

36 Spk: Why does the Blessed One refuse three times? In order to inspire reverence; for if theorists are answered too quickly they do not show reverence, but they do so if they are refused two or three times. Then they wish to listen and develop faith. Also, the Master refused in order to create an opportunity for the ascetic’s faculty of knowledge to ripen.

37 Of the four alternatives, the first and second, as will be shown, are respectively implicit formulations of eternalism and annihilationism. The third is a syncretic solution, perhaps a form of partial-eternalism (ekaccasassatavīdā; see DN I 17-21). The fourth is the doctrine of fortuitous origination (adhiccassamuppannavidda; see DN I 28-29).

38 Spk points out that the change of address, from the familiar bhū Gotama to the respectful bhante bhagava, indicates that he has acquired reverence for the Teacher.

39 Spk glosses ādita sato as ādīmi yeva, and explains it as
meaning "(if) at the beginning (one thinks)..." It seems to me more likely that this phrase is part of the eternalist view itself and means "of one existing from the beginning," i.e., of a being that has always existed. This interpretation can marshal support from the fact that the phrase is omitted just below in the corresponding restatement of the annihilationist view, which is otherwise constructed according to the same logic and thus, if Spk were correct, should include ādītī sato. Spk says "it should be brought in," but the fact that the text replaces it by another phrase is strong evidence that it does not belong there; see n. 40.

Spk: If at the beginning (one thinks), "The one who acts is the same as the one who experiences (the result)," in such a case the belief (laddhi) afterwards follows, "Suffering is created by oneself." And here, what is meant by suffering is the suffering of the round (vaṭṭadukkha). Asserting thus, from the beginning one declares eternalism, one grasps hold of eternalism. Why? Because that view of his amounts to this. Eternalism comes upon one who conceives the agent and the experiencer to be one and the same.

Spk-pt: Prior to the belief that suffering is created by oneself there are the distortions of perception and of mind (saññācittavipallāsa) in the notion, "The one who acts is the same as the one who experiences (the result)," and then a wrong adherence to these distortions develops, namely, the belief "Suffering is created by oneself" (a distortion of views, ditthivipallāsa).

On the three levels of distortion with their four modes, see AN II 52.

40 In this passage the phrase ādītī sato found in the preceding statement of eternalism is replaced by vedanābhītumassa sato, which countermands Spk's proposal that ādītī sato should be brought in here. Spk interprets the sentence as stating that the annihilationist view is held by one who experiences the feeling associated with the view, but I understand the point to be that the view is held with reference to one "stricken by feeling," perhaps by painful feeling.

Spk: If at the beginning (one thinks), "The one who acts is one, the one who experiences (the result) is another," in such a case afterwards there comes the belief, "Suffering is created by another," held by one stricken by—that is, pierced by—the feeling associated with the annihilationist view that arises thus: "The agent is annihilated right here, and someone else ('another') experiences (the results) of his deeds." Asserting thus, from the beginning one declares annihilationism, one grasps hold of annihilationism. Why? Because the view one holds amounts to this. Annihilationism comes upon him.

41 Spk: The Tathāgata teaches the Dhamma by the middle without veering to either of these extremes—eternalism and annihilationism—having abandoned them without reservation. He teaches while being established in the middle way. What is that Dhamma? By the formula of dependant origination, the effect is shown to occur through the cause and to cease with the cessation of the cause, but no agent or experiencer (kāraka, vedaka) is described.

42 The going forth (pabbajja) is the initial ordination as a novice (sāmaṇera); the higher ordination (upasampada) admits the novice to full membership in the Sangha as a bhikkhu.

43 For details on the ordination of a wanderer formerly belonging to another sect, see Vin I 69–71. Spk: The candidate is actually given the going forth and lives as a novice during the probationary period, after which the bhikkhus give him the higher ordination if they are satisfied with him. The Buddha, however, is entitled to waive the usual procedure when he recognizes that the candidate is sufficiently competent and need not be tested. In Kassapa's case he had the going forth given to him; then, immediately after, Kassapa was brought back to him and he called an assembly of bhikkhus and administered the higher ordination.

44 See I, n. 376.

45 Spk: In this sutta pleasure and pain as feeling (vedanāsukhadukkha) are being discussed; it is also acceptable to say the subject is resultant pleasure and pain (vipākasukhadukkha).

46 Spk: If at the beginning (one thinks), "The feeling and the one who feels it are the same," there then comes the belief, "Pleasure and pain are created by oneself." For in this case
feeling is created by feeling itself, and asserting thus one admits the existence of this feeling already in the past. One declares eternalism, grasps hold of eternalism.  

47 Spk: If at the beginning (one thinks), “The feeling is one, the one who feels it is another,” there then comes the belief, “Pleasure and pain are created by another,” held by one stricken by the feeling associated with the annihilationist view that arises thus: “The feeling of the agent (kāraka-vedana) in the past has been annihilated, and someone else (‘another’) experiences (the result) of his deeds.” Asserting thus, one declares and grasps the annihilationist view that the agent is annihilated and rebirth is taken by someone else.  

48 Spk: This body has thereby originated (evam ayam kāya samuddgato): This body has been produced thus because he has been hindered by ignorance and fettered by craving. So there is this body: one’s own conscious body. And external name-and-form (bahiddhā ca nāmarūpa): the conscious body of others externally. The meaning should be explained in terms of the five aggregates and six sense bases of oneself and others. This interpretation of bahiddhā nāmarūpa seems dubious. We may have here, rather, a rare example of the term nāmarūpa being employed to represent the entire field of experience available to consciousness, “external name” being the concepts used to designate the objects cognized. See the common expression imasmim savīṭṭhinake hiye bahiddha ca sabbanimmatesu, “in regard to this conscious body and all external signs,” at 18:21, 22; 22:71, 72, etc., and explained below in n. 340. Spk interprets this dyad (etam dvuyum) as the internal and external sense bases, which it calls “the great dyad” (mahādvaya). However, while the sense bases are usually shown to be the condition for contact (e.g., at 12:43, 44) and are also called a dyad (e.g., at 35:92, 93), it seems that here the text intends the term dyad to denote one’s own conscious body and “external name-and-form.” The six sense bases are introduced only in the next sentence, after contact has already been said to arise from a duality. At DN II 62,12-37 too the Buddha demonstrates that name-and-form can be a direct condition for contact without mention of the six sense bases.  

49 Bhagavantam yeva paṭibhūtu etassa bhūtissassa. Lit. “Let the meaning of this statement occur to the Blessed One.” I translate this Pali idiom freely in accordance with the sense. See I, n. 227.  

50 In this brief sutta we find clearly adumbrated the later exegetical scheme of “the four groups” (catusaṅkheta) and “twenty modes” (visatākāra), explained at Paññ I 51–52; Vism 579–81 (Ppn 17:288–98); and CMA 8:7. See Table 4, p. 519. The past causes are the ignorance and craving that brought both the fool and the wise man into the present existence; the present results—the conscious body, name-and-form, the six sense bases, contact, and feeling; the present causes—the ignorance and craving that the fool does not abandon; the future results—the birth, aging, and death to which the fool is subject in the next existence. This should also help establish the validity of the “three-life” interpretation of paticca-samuppāda and demonstrate that such an interpretation is not a commentarial innovation.  

51 Thita va sā dhātu dhammatthātā dhammanīyyamata idappacca- cayata. Spk: That element (sā dhātu), the intrinsic nature of the conditions (paccayasabba), still persists; never is it the case that birth is not a condition for aging-and-death. By the next two terms too he indicates just the condition. For the dependently arisen phenomena stand because of the condition (paccayena hi paccayuppānna dhamma tiṭṭhati); therefore the condition itself is called the stubleness of the Dhamma (dhammanīyyatā). The condition fixes (or determines) the dependent phenomena (paccayyo dhamme niyameti); thus it is called the fixed course of the Dhamma (dhammatthātā). The condition fixes (or determines) the dependent phenomena (paccayyo dhamme niyameti); thus it is called the fixed course of the Dhamma (dhammanīyyatā). Specific conditionality (idappacca-cayata) is the set of specific conditions for aging-and-death, etc.  

Spk-pt: Whether it is unpenetrated before and after the arising of Tathāgatas, or penetrated when they have arisen, that element still persists; it is not created by the Tathāgatas, but aging-and-death always occurs through birth as its condition. A Tathāgata simply discovers and proclaims this, but he does not invent it. At AN I 286,8–24 exactly the same statement is made about the three characteristics: “All formations are impermanent/suffering” and “All phenomena are nonself.” The
two expressions, dharmatthatā dharmaniyamatā, must thus have a meaning that is common to both dependent origination and the three characteristics, and it therefore seems unfitting to explain them here, as Spk does, in a way that is specifically tied to conditionality. Moreover, it is more likely that here dhamma means the principle or lawfulness that holds sway over phenomena, not the phenomena subject to that principle. See too below n. 105, n. 211.

Abhisambujjhati abhisameti. The former verb, which is reserved for the Buddha’s enlightenment, is transitive. I thus render it “awakens to (with the object),” though otherwise I generally translate words derived from the verb būjhati as expressing the sense of “enlightenment.” Abhisameti is the verb corresponding to abhisamaya, on which see n. 13.

Se contains a footnote which explains that the statement below, “Thus, bhikkhus, the actuality in this...” should be inserted at the end of each section on the conditioning relationships; and each following section should begin with the statement, “whether there is an arising of Tathāgatas...”

At 56:20, 27 the Four Noble Truths are said to be tatha, avitathā, anaññathā—the adjectives corresponding to the first three abstract nouns here. Spk gives a very specific interpretation (translated just below), though we might suspect the original sense was simply that the teaching of dependent origination is true, not false, and not other than real.

Spk: Activity (tathātā) is said to indicate the occurrence of each particular phenomenon when its assemblage of appropriate conditions is present. Inerrancy (avitathā) means that once its conditions have reached completeness there is no nonoccurrence, even for a moment, of the phenomenon due to be produced from those conditions. Not-otherwisewiseness (ananñathatā) means that there is no production of one phenomenon by another’s conditions. The phrase specific conditionality is used to refer to the (individual) conditions for aging-and-death, etc., or to the conditions taken as a group (paccayasamāhato).

Se: With path wisdom together with insight (savipassanāya maggapathāya).

56 The sixteen cases of doubt are also mentioned at MN I 8.4-15. For a discussion of their abandonment, see Vism 599 (Ppn 19:5-6) and 603-5 (Ppn 19:21-27). Spk explains that the basic division expressed in the doubts—between existing and not existing in the past, etc.—reflects the antinomy of eternalism and annihilationism. The other doubts pertaining to past existence arise within an eternalist framework. Similar distinctions apply among the doubts pertaining to the future and the present.

57 The ten powers, which are powers of knowledge (ñānakāla), are expounded at MN I 69-71, where they are called Tathāgata powers (tathāgatākāla). The ten types of knowledge are also claimed by the Venerable Anuruddha at 52:10-24, but in part only, according to Spk. A detailed analysis is at Vibh 335-44. The four grounds of self-confidence (vesārajja) are explained at MN I 71-72. In brief, they are the confidence: (i) that no one can challenge his claim to be enlightened about all phenomena; (ii) that no one can challenge his claim to have eradicated all the taints; (iii) that no one can challenge him regarding the states he declares to be obstacles; and (iv) that no one can challenge his claim that his teaching leads the one who practises it to liberation from suffering.

Spk glosses brahma as settha, uttama, “the best, the highest,” and explains the Brahma-wheel as the purified Wheel of the Dhamma (visuddhadhammacakka). This is twofold, the knowledge of penetration (pasākhaññāna) and the knowledge of teaching (dassanāññāna). The former originates from wisdom and brings the Buddha’s own attainment of the noble fruits; the latter originates from compassion and enables him to teach in such a way that his disciples attain the fruits. The knowledge of penetration is supramundane (lokuttara), the knowledge of teaching mundane (lokiya). Both are self-begotten types of knowledge belonging exclusively to the Buddhas, not held in common with others.

58 This stock meditation formula on the five aggregates is also found in SN at 12:23, 22:78, 89, 101. It occurs too in the two versions of the Satipaṭṭhāna Sutta at DN II 301, 29-302, 13 and MN I 61,3-8. The origin (samudaya) and the passing away (atthanāga) of the aggregates are explained from the
This is the abstract formula of dependent origination: imasambiṃ sati idam hoti; imasṣ' uppādā idam uppajjati; imasmiṃ asati idam na hoti, imassa nirodhā idam nirujjhati. Spk-pt explains that what is meant by existence in the first part of the formula is not actual presence as such but “the state of not having been brought to cessation by the path”; similarly, what is meant by nonexistence in the second part of the formula is not mere absence as such but “the state of having been brought to cessation by the path.” A long, complex explanation of the formula (abridged in Spk-pi) is found at Ud-a 38-42 (translated in Masefield, The Udāna Commentary, 1:66-72). See too n. 14 above. The use of the formula here, immediately following the statement on the aggregates, connects the origin and passing away of the five aggregates to dependent origination, indicating that the former should be understood in terms of the latter.

Chinnapilotika. Spk: Patchwork (pilotika) is an old cloth, cut up and torn, that has been sewn and stitched here and there. If one does not wear this, but is clothed in a sheet of uncut cloth, one is said to be “free of patchwork.” This Dhamma is similar, for in no way is it sewn up and stitched together by deceitful means, etc.

This encomium of the Dhamma is also at MN I 141-42. At 16:11 (II 220,1 and 221,5 fol.) there occurs the expression patapiilotikānaṃ saṅghāti, “an outer robe of patches.”

Spk calls this four-factor energy (caturangasamānakāram viriyam); the four factors are to be understood by way of skin, sinews, bones, and flesh-and-blood. The vow recurs below at 21:3 (II 276,12-16) and is also at MN I 481,1-5. At Ja 171,24-27 the Bodhisatta makes the same resolve when he takes his seat at the foot of the Bodhi Tree.

62 Spk glosses sadattham: sobhanam va attām sakaṃ va attām, “beautiful good or own good.” The latter explanation is more likely. The common translation of the expression as “true good,” taking sad to represent sant, does not seem to have the support of the commentaries.

63 Spk: It is not by inferior faith, energy, mindfulness, concentration, and wisdom that the supreme—namely, arahantship—is to be attained. The supreme must be attained by supreme faith and so forth.

64 Spk explains maṇḍapeyya as a compound of maṇḍa in the sense of clear (pasanna) and peyya in the sense of what is to be drunk (pāṭabbha). It seems that maṇḍa originally meant the best part of milk or butter, i.e., the cream, and like the English word came to signify the essence or finest part of anything. At 34:1, etc., we find sappimanda, “cream-of-theee,” the finest of dairy products.

Spk: There are three types of cream: (i) the cream of teachings (desanāmanḍa), i.e., the Four Noble Truths and the thirty-seven aids to enlightenment; (ii) the cream of recipients (patiggahamāṇḍa), i.e., disciples capable of understanding those teachings; and (iii) the cream of holy lives (brahmamāṇḍa), i.e., the Noble Eightfold Path. The words “while the Teacher is present” (saṅkhāt sammukhāhūtā) show the reason: since the Teacher is present, having made an energetic effort, you should drink this cream.

This sentence serves as the heading for an entire treatise of Paṭīs (No. 10; II 86-91), which applies the metaphor of cream in detail to all the factors of the Buddhist training.

65 We should read, with Be and Se, tesam te kārā amhese mahapphālā bhavissante, as against tesam vo kārā in Ee. The sense of this line has been missed by C.Rh.D at KS 2:24, and Walshe follows her at SN-Anth 3:20. Cp. MN I 140,23-24, 31-32: Yām kho idāṃ puṭhe pariṇāthatā maddha me (no) eva rūpā kārā kariyanti. PED recognizes kārā in the sense of “service, act of mercy or worship,” but does not include these references.

66 Alum eva appamādense sampādetum. These words anticipate the Buddha’s final injunction at 6:15 (I 157,34-158,2).

67 For an essay based on this important sutta, see Bodhi, Transcendental Dependent Arising. The opening paragraph recurs at 22:101, but with a different sequel; see too n. 58. Spk states that the destruction of the taints (āsavakkhayā) is arahantship, which gains this name because it arises at the end of the destruction of the taints (āsavānāṃ khayante jātattā).

68 Spk: Having set up the teaching with its climax in arahantship, the Buddha next shows the preliminary practice
along which the arahant has travelled. The knowledge of destruction in regard to destruction (khayasmim khaye Annam) is the reviewing knowledge (paccavekkhanafinna) which occurs when the destruction of the taints—namely, arahantship—has been obtained (see I, n. 376 and Vism 676; Ppn 22:19-21). Liberation is the liberation of the fruit of arahantship (arahattaphalavimutti), which is a condition for reviewing knowledge by way of decisive-support condition (upanissayapaccaya). First the fruit of arahantship arises, then the knowledge of destruction.

Spk glosses sa-upanisā as sakārana, sappacayya, “with cause, with condition.” Spk-pf adds: upanisidati phalaṃ etthā ti kāraṇaṃ upanisā; “the cause is called the proximate cause because the effect rests upon it.” Thus the commentators take upanisā to be the equivalent of Skt upanisad, not a contraction of upanissaya. Although, as CPD points out, “a semantic blend” with the latter takes place, the two words must be kept distinct because not everything that is an upanisā (proximate cause) for other things is an upanissaya-paccaya (decisive support condition) for those things. The latter refers solely to something which plays a strong causal role.

69 Spk glosses the terms in the above sequence thus (starting from the end): Suffering is the suffering of the round (vatta-dukkha). Faith is repeatedly arising faith (aparāparam uppaj-janasaddha; that is, tentative faith, not the unwavering faith of a noble disciple). Gladness (pāmoja) is weak rapture, while rapture proper (piti) is strong rapture. Tranquillity (passaddhi) is the subsiding of distress, a condition for the happiness preliminary to absorption. Happiness is the happiness in the preliminary phase of meditative absorption, concentration the jhāna used as a basis (for insight; pādakajhānasaddhi). Knowledge and vision of things as they really are (yathābhūtanādassana) is weak insight, namely, the knowledges of the discernment of formations, of the overcoming of doubt, of exploration, and of what is and what is not the path (see Vism chaps. 18–20). Revulsion (nibbidā) is strong insight, namely, knowledge of appearance as fearful, of contemplation of danger, of reflection, and of equanimity about formations (Vism 645-57; Ppn 21:29-66).

Dispassion (virāga) is the path, which arises expunging defilements.

Note that in the next paragraph suffering replaces aging-and-death of the usual formula.

70 The simile also occurs at 55:38, AN I 243,27-32, and AN V 114,6-14.

71 On the identity of the four views see above n. 37.

72 A stock passage in the Nikāyas, recurring in SN in slightly different forms determined by the context, at 12:25, 12:26, 22:2, 22:86, 35:81, 42:13, 44:2, and 45:5. The readings alternate, even within the same volume, between vādānuvādo and vādānuṇpāto, and it is uncertain which of the two is more original. The passage has stumped previous translators, mainly because of the phrase koci sahadhammiko vādānuṇpāto, which at KS 2:28 is rendered “one who is of his doctrine, a follower of his views.” To avoid such errors two meanings of sahadhammika must be distinguished: (i) a noun meaning a follower of the same doctrine (unambiguously so at MN 164,13); and (ii) an adjective meaning legitimate, reasonable (unambiguously so at 41:8; IV 299,25 foll.). Here the second meaning is applicable.

Spk explains: “How (should we answer) so that not the slightest consequence or implication (vādānuṇpāto vādāna-vatthi) of the ascetic Gotama’s assertion—(a consequence) which is reasonable because of the reason stated (vutta-karanena sakāraṇaṇo hutvā)—might give ground for criticism?” This is meant: “How can there be no ground for criticism in any way of the ascetic Gotama’s assertion?” I dissent from Spk on what is to be safeguarded against criticism: Spk takes it to be the Buddha’s assertion, while I understand it to be the inquirer’s account of the Buddha’s assertion. In other words, the inquirer wants to be sure he is representing the Buddha’s position correctly, whether or not he agrees with it.

At AN III 4,10, 19 sahadhammika vādānuṇpādo gāryaḥ āghacchanti occurs in a context where it means simply “reasonable rebukes, grounds for criticism, come up,” and is contrasted with sahadhammika pāsāmaḥ āghacchanti, “reasonable grounds for praise come up.”

73 On the expression tadapi phassapaccayā, “that (too) is condi-
tioned by contact,” Spk says that this may be known from the fact that there is no experience of suffering without contact. It seems to me, however, that the point being made here is not that suffering does not arise without contact (though this is true), but that the adoption of a view does not occur without contact. The Brahmajāla Sutta states the same point in relation to the sixty-two speculative views—that the proclamation of each of these views is conditioned by contact and the views cannot be experienced without contact. See DN I 41-43, translated in Bodhi, All-Embracing Net of Views, pp. 85-87, with the commentary at pp. 197-98.

Gambhīrō c’ eva assa gambhīrāvabhāso ca. The same two terms are used at 12:60 and at DN I 11 55,9-10 to describe paticca-samuppāda. For the explanation of Sv, see Bodhi, The Great Discourse on Causation, pp. 64-67. Spk explains “that same meaning” (es’ ev’ attho) to be the meaning of dependent origination implicit in the proposition, “Suffering is dependent on contact.”

He gives his name to the Bhūmija Sutta (MN No. 126), where he answers some questions of Prince Jayasena and then engages in conversation with the Buddha. The first part of the present sutta repeats the first part of the preceding one except that it is phrased in terms of “pleasure and pain.”

It is difficult to understand how these ascetics could be “proponents of kamma” (kammavlīda) when they hold that pleasure and pain arise fortuitously. Neither Spk nor Spk-pt offers any clarification.

This passage is also at AN II 157-59. Spk says that the Buddha added this section to show that pleasure and pain do not arise with contact alone as condition, but with other conditions as well. In this case the bodily, verbal, and mental volitions (kāsa-, vaci-, manosatīciṇānā) are the kammically effective volitions that function as conditions for the resultant pleasure and pain (vipākasukhādakkha). I follow Be and Se in reading aviñana tāpacciyā ca and in taking this clause to belong to the end of the present paragraph. This has the support of Spk, which explains that this is said to show that these volitions are conditioned by ignorance. Ee reads ta for ca and places the clause at the beginning of the next paragraph.

Spk identifies the three volitional formations—kāya-sukhā, vaca-sukhā, mano-sukhā—with the three types of volition mentioned just above. One generates them “on one’s own initiative” (sāman) when one acts without inducement by others, with an unprompted mind (asankhārikacitta); one generates them “prompted by others” when one acts with a prompted mind (asankhārikacitta). One acts deliberately (sampājano) when one acts with knowledge of kamma and its fruit; undeliberately (asampājano), when one acts without such knowledge. This text may be the original basis for the Abhidhamma distinction between asankhārikacitta and asankhārikacitta, on which see CMA 1:4.

The term used here is mano-sukhā, but from the context this is clearly synonymous with citta-sukhā at 12:2. There is no textual justification for identifying the latter with the citta-sukhā at 41:6 (IV 293,17) and MN I 301,28-29, defined as satiṁā and vedanā.

I read with Be and Se, imesu Ānanda dhammesu avijjā anuppati. The chasu in Ee appears superfluous.

Spk: Ignorance is included among these states under the heading of decisive support (upanissaya); for they are all comprehended under this phrase. “With ignorance as condition, volitional formations.” (On the interpretation of paticca-samuppāda by way of the twenty-four conditional relations of the Patțhāna, see Vism, chap. 17, concisely explained in Nyanatiloka Thera, Guide through the Abhidhamma Piṭaka, pp. 159-73.)

Spk: That body does not exist which, if it existed, would enable pleasure and pain to arise conditioned by bodily volition; the same method of explanation applies to speech and mind. (Query:) But an arahant acts, speaks, and thinks, so how is it that his body, etc., do not exist? (Reply:) In the sense that they do not generate kammic results. For the deeds done by an arahant are neither wholesome nor unwholesome kamma, but merely functional (kiriya-matta); thus for him it is said, “that body, etc., do not exist.”

On the functional consciousness of the arahant, see CMA 1:15. An alternative explanation might be simply that with the elimination of ignorance there will be no further arising of the five aggregates, the basis of all experi-
ence, and thus no further experiencing of pleasure and pain.

82 Spk: There is no field (khetta) in the sense of a place of growth; no site (vattthu) in the sense of a support; no base (atayanta) in the sense of a condition; no foundation (adhiparan) in the sense of a cause.

83 Upavana is the Buddha's attendant at 7:13. The present sutta is almost identical with the first part of 12:24 except that it omits the qualifying expression kammanada in the description of the ascetics and brahmins.

84 Spk: He understands the condition by way of the truth of suffering, and the origin of the condition, etc., by way of the truth of the origin, etc.

85 This whole passage is repeated at 12:28, 33, 49, and 50. Spk: He is endowed with the view of the path (maggaditthi), the vision of the path, etc.

Sekha is used here as an adjective to qualify ñana and viñja. The sekha or trainee is one who has arrived at the supramundane path and is training in it but has not yet reached arahantship, i.e., a stream-enterer, once-returner, or non-returner; on reaching arahantship he becomes an asekha, "one beyond training."

The rendering of amatadvaram ṛhacca tiṣṭhāti at KS 2:33 as "who stands knocking at the door of the Deathless," if intended literally, shows a misunderstanding of the idiom ṛhacca tiṣṭhāti. In both canon and commentaries the expression is often used to mean "reaching right up to, standing up against," and does not imply knocking on a door, which in Pāli is expressed by the verb akoteti (e.g., at Vin I 248,5). The idiom is also at 17:28, 29 (II 238,5, 16-17). For other instances, see CPD, s.v. ṛhacca. The Deathless, of course, is Nibbāna. Spk identifies the door to the Deathless as the noble path.

86 This sutta is almost identical with 12:13; the only difference is in the operative verb, there pajñānti and here parajñānti. Spk says this sutta was spoken in accordance with the inclination (ajjhāsaya) of the bhikkhus who recite the words, for they are able to penetrate (the sense) when the prefix pari- is used.

87 The Pāṭālayana, the "Going to the Far Shore," is the last chapter of Sn. It consists of sixteen sections (plus prologue and epilogue), in each of which the Buddha replies to questions posed by one of sixteen brahmin students. "The Questions of Ajita" is the first of the sixteen sections.

88 Spk-pt: Those who have comprehended the Dhamma (saṅkhārathāma) are the arahants, who have penetrated the (four) truths. The trainees (sekha) are the seven types of persons—those on the four paths and the lower three fruits.

Saṅkhārathāma could be understood to mean either "those who have comprehended the Dhamma," i.e., the teaching, or "those who have comprehended things," i.e., phenomena and their principles. Nidd II 34–35 (Be) glosses in both ways: as those who have known the Dhamma (phāṭadhammā), by knowing all formations as impermanent, etc.; and as those who have comprehended the aggregates, elements, sense bases, etc. The trainees (sekha) are so called because they train in the higher virtue, the higher mind (the jhānas), and the higher wisdom. Though Norman says that P I I and Nidd II do not take sekha and puthā as going together (GD, p. 367, n. to 1038), read correctly both these texts do place the two words in apposition. The trainees are manifold (puthā) because they fall into the seven types.

89 Spk: Why did he remain silent up to the third time? He was not puzzled by the question but by the Buddha's intention (ajjhāsaya). For it was possible to answer in many ways—by way of the aggregates, elements, sense bases, or conditionality—and he wanted to catch the Teacher's intention. Then the Teacher, aware of the reason for his silence, gave him the method with the words, "Do you see...?"

90 Spk: This has come to be (bhūtām idam): this is said of the five aggregates. Thus the Teacher gave the elder the method, implying, "Answer my question by way of the five aggregates." Then, just as the great ocean appears as one open expanse to a man standing on the shore, so as soon as he was given the method the answer to the question appeared to the elder with a hundred and a thousand methods. With correct wisdom (samādhi paññāya): one sees it with path-wisdom together with insight. One is practising: from the stage of virtue as far as the path of arahantship one is said to be practising for the purpose of revulsion, etc. This section shows the practice of the trainee.
91 Tadāhārasambhavaṃ. On nutriment see 12:11, 12, and n. 18 above. No doubt it is the dependence of the five aggregates on nutriment that accounts for the inclusion of this sutta in the Nidānasamyutta. A similar treatment of nutriment, in catechism form, is at MN I 260,7–32.

Spk resolves tadāhārasambhavaṃ as tam idhārasambhavaṃ, apparently taking tad to represent the five aggregates. I see the whole expression as qualifying an implicit subject (“its”) and take tad (“that”) as a specification of idhāra. Such an interpretation seems required by the parallel statement on cessation. See too the use of the expression tadāhāra at SN II 85,6, 86,12, 87,6, etc., which supports this interpretation.

92 Anupādā vimutto. Spk: One is liberated by not grasping anything at all with the four kinds of clinging (upādāna). This section shows the arahant.

93 The bhikkhu Kalāra the Khattiya is met only here. Moliyaphagguna appears in 12:12; see n. 21. “Returned to the lower life” (hinayavatto) means that he reverted to the state of a layman.

Spk and Spk-pt together help to illuminate this cryptic exchange thus: “He did not find solace (assāsa)” means that he had not attained the three (lower) paths; for if he had attained them he would not have reverted to the lower life since then he would not have been tempted by sensual pleasures (his reason for disrobing). Sāriputta says “I have no perplexity” (na kaññām) about having attained solace since his support is the knowledge of a disciple’s perfection (sāvakapāramiñāna). “As to the future” (āyatīni) refers to future rebirth; the question is an indirect way of asking if he has attained arahantship.

94 Spk remarks that Sāriputta did not declare final knowledge in such words, but the elder Kalāra Khattiya had ascribed this statement to him because he was happy and pleased. Final knowledge (anāthi) is arahantship.

95 Spk: The Blessed One asked him this question to get him to declare final knowledge, thinking: “He will not declare final knowledge of his own accord, but he will do so when answering my question.”

96 Spk: Here too (as in 12:31) the elder was puzzled not by the question but by the Buddha’s intention; he was unsure how the Teacher wanted him to declare arahantship. But he started to speak in terms of conditionality, which was what the Teacher wanted. When he realized that he had grasped the Teacher’s intention, the answer appeared to him with a hundred and a thousand methods.

I have translated the first part of Sāriputta’s reply in accordance with the gloss of Spk thus: “With the destruction of the specific condition for birth, I have understood, ‘As the condition for birth is destroyed, the effect, namely birth, is destroyed.’”

97 Spk: The Buddha asks this to get Sāriputta to roar a lion’s roar in his own proper domain. For Sāriputta attained the knowledge of a disciple’s perfection after he had discerned the three feelings while the Buddha taught the wanderer Dīghanakha “The Discourse on the Discernment of Feelings” and this became his own domain (savīsaya).

Spk refers here to the Dīghanakha Sutta (MN No. 74; see esp. MN I 500,9–501,6), and seems to be using “Vedanāpariggaha Sutta” as an alternative title for that text. Ee (S II 53,8–9, 12) should be amended to read vedanāsu nandī.

98 Yam kifici vedayitam tam dukkhassami. See 36:11 (IV 216,20–217,3).

99 Spk: Internal deliverance (ajjhattam vimokkho): he attained arahantship while comprehending the internal formations. Spk refers here to a fourfold distinction in how the path emerges, found also at Visn 661–62 (Ppn 21:84–85).

Spk: The taints do not flow within me (āsavā nāruṇasavanti): The three taints, the tint of sensuality, etc., do not flow through the six sense doors towards the six sense objects, i.e., they do not arise in me. And I do not despise myself (attānaḥ ca nāvojānāmi): by this the abandoning of self-contempt (omāna) is indicated. C.Rh.D, at KS 2:40, has misunderstood this expression, rendering it “and I admit no (immutable) soul.”

100 Pubbe appatisamviditam. Spk: “I had not previously known or understood, ‘He will ask me this.’ His hesitancy was for the purpose of finding out the Teacher’s intention.” The past participle appatisamvīda suggests the Skt noun pratisamvid, counterpart of Pāli patisambhidā, the analytical knowledges in which Sāriputta excelled.

...
Spk: That element of the Dhamma (sā dharmadhātu): Here, “element of the Dhamma” is the knowledge of a disciple’s perfection, which is capable of seeing the principle of conditionality without obscuration (paccayākārassa vivutabhiyata-
dassanasamathām savoakāpāramittāmaṃ).

Dhamma nāṭa. Spk explains the Dhamma here as the Four Noble Truths (catusaccadhamma) or path knowledge (maggānāṭadhāma).

Imān dhammena diṭṭhena viditena akālikena pattena pariyojālākhaṇena. Note that the string of participles here corresponds exactly to the terms used in the standard description of one who has gained “the vision of the Dhamma” (dhammacakkhu): diṭṭhaddhammo, pattadhammo, viditadhammo, pariyojālādhammo (“seen the Dhamma, attained the Dhamma, understood the Dhamma, fathomed the Dhamma,” e.g., at DN I 110,14-15). This implies that the Dhamma which the stream-enterer has seen is dependent origination, an inference additionally confirmed by the closing passage of the present sutta.

Spk here treats akālikena as an independent adjective qualifying dhammena and explains it to mean that the path yields its fruit immediately after it is penetrated, without passage of time (kifici kārītam aṭṭhānam paṭivedhānantaranā Śevu phaladṛṣṭakena). However, in commenting on 4211 (IV 328,21-22), where the same statement is found, Spk explains akālikena as an adverb of manner used in apposition to pattena (see IV, n. 352). I understand akālikena in the present passage in exactly the same way; otherwise it is difficult to see why it should be included amidst a string of past participles. Moreover, since the word here characterizes the relationship between temporal events like birth and aging, the common rendering of it as “timeless” is not entirely satisfactory. The desired sense in this context is “not involving the passage of time,” i.e., immediate, which qualifies the knowledge of the conditional relationship between the factors, not the factors themselves. The point is that this knowledge is a matter of direct “ocular” experience rather than of reasoning and inference.

Anāye nāṭa. Spk: The knowledge (that follows) as a consequence of the knowledge of the principle; this is a name for reviewing knowledge (see n. 68). It is not possible to apply the method to the past and future by means of the dhāma of the four truths or the dhāma of path knowledge, but when the four paths have been penetrated by path knowledge, reviewing knowledge subsequently occurs, and one applies the method by means of that.

This explanation is difficult to square with the account of reviewing knowledge at Vism 676 and elsewhere as knowledge of the path and fruit attained, the defilements abandoned, those remaining, andNibbāṇa. What is meant here, rather, is an inference extended to past and future, based on the immediate discernment of the conditionality operative between any given pair of factors.

The following paragraph is also at 12:27, 28. Spk says that the arahant’s (prior) plane of traineeship (khinnasa sekhabhiśi) is being discussed, on which Spk-pf remarks: the moment of the supreme path (aggamaggākhaṇa).

Spk: The knowledge of the stability of the Dhamma (dhammatthitā) is the knowledge of the principle of conditionality. For the principle of conditionality is called “the stability of the Dhamma” because it is the cause for the continued occurrence of phenomena (pavaṭṭhikākārattā); the knowledge of it is “the knowledge of the stability of the Dhamma.” This is a designation for just this sixfold knowledge.

I render dhammatthitā (at 12:20; n. 51) “stability of the Dhamma” and dhammatthiti “stability of the Dhamma.” The latter also occurs at 12:70 (II 124,10). The two seem to be effectively synonymous.

The knowledge that this knowledge too is subject to destruction is called by Spk “counter-insight into insight” (vipassanā-paṭivipassanā), i.e., insight into the dissolution of the very act of insight knowledge that had just cognized the dissolution of the primary object. See Vism 641–42 (Ppn 21:11–13), where, however, the expression vipassanā-paṭivipassanā does not occur.

Kassa ca pan’ idam jārāmaranam. This question, and the following ones molded on the same pattern, presuppose the reality of a self and thus, like the questions at 12:12, must be rejected by the Buddha as invalid.

Spk: Even though the question, “What is aging-and-
107 Spk: The living of the holy life (brahmācariyavāsasa) is the living of the noble path. One who holds the view “the soul and the body are the same” (tām jīvam tām sarīrāṁ) holds that the soul and the body are annihilated together (at death). For one who holds this, the annihilationist view follows, for he holds that “a being is annihilated.” Now this noble path arises to stop and eradicate the round of existence. But on the annihilationist view the round ceases even without the development of the path, and thus the development of the path becomes purposeless. In the second case, one holding the view “the soul is one thing, the body another” (aṅgāṁ jīvam aṅgāṁ sarīrāṁ) holds that the body alone is annihilated here, while the soul goes about freely like a bird released from a cage. This view is eternalism. But if there were even one formation that is permanent, stable, and eternal, the noble path would not be able to bring the round to an end; thus again the development of the path would be purposeless.

108 I read with Be: yāni ‘ssa tāni viśūkāyikāni vīsevitāni vipphan-ditāni kānicāni kānicā. Se is almost the same, but the orthography in Ee is very unsatisfactory. Spk explains that the three nouns are all synonyms for wrong view. This is called a contortion (viśūkāyika) because it is an obstruction to oneself, being like a spike (viśūkam ēva; Spk-ṣ: = kāntaka, a thorn) in the sense that it punctures right view (sammatiṭṭhiya viniojjihanāṭhena). It is a manoeuvre (vīsevita) because it fails to conform to right view but instead runs contrary to it; and a vacillation (vippanhitā) because of grasping now annihilationism, now eternalism.

Spk takes viśūkāyika to be related to stīci, needle, but it would be difficult to justify this derivation by the actual use of the term. The three synonyms also occur at 4:24 (I 123,30-31) and MN I 234,19-20; at MN I 446,12-13 they describe the behaviour of an untrained horse.

109 Spk glosses tālavatthukatāni as tālavatthu viya katāni, “made like a palm-base,” and explains: “Made like a palm with cut-off head (i.e., a palm stump) in the sense of never growing again; and made like a place for the support of a palm after it has been extricated along with its root” (puna avirunanāṭhena matthakacchinnatālo viya samūlaṁ tālān uddharitūṁ tassa patīṭhiṭhānam viya ca katāni). Spk-ṣ first accepts the original reading tālavatthu (lit. “palm-non-base”) as it stands and explains: “The palm itself is the ‘palm-non-base’ because it is not a base for leaves, flowers, fruit, and sprouts. But some read tālavatthukatāni, which means: ‘made like a palm because of being without a base.’”

110 Spk: Since there actually is no self, there is nothing belonging to self; thus he says, “It is not yours” (na tumkakaiṛ). And since there is no self of others, he says, “Neither does it belong to others” (nu pi aṅklesaṁ). See also 22:33 and 35:101.

111 Spk: It is old kamma (purāṇaṁ idam kammaṁ): This body is not actually old kamma, but because it is produced by old kamma it is spoken of in terms of its condition. It should be seen as generated (abhisaṅkhata), in that it is made by conditions; as fashioned by volition (abhisaṅkataṭṭha), in that it is based on volition, rooted in volition; and as something to be felt (vedaniya), in that it is a basis for what is to be felt [Spk-ṣ: because it is a basis and object of feeling].

See too 35:146, where the same idea is extended to the six internal sense bases. To reflect upon the body in terms of dependent origination, one considers that this body can be subsumed under “form” in the compound “name-and-form.” One then reflects that name-and-form comes into being with consciousness, i.e., the rebirth-consciousness, as a conascent condition, and that both consciousness and name-and-form originate from the volitional formations, i.e., the kammic activities of the preceding existence. Thus the theme of this sutta ties up with the three that immediately follow.

112 Spk: Here, the phrase one intends (ceteti) includes all wholesome and unwholesome volition of the three planes; one
plans (pakappeti), the mental fabrications of craving and views (tanaddhikappap) in the eight cittas accompanied by greed [Spk-p: the fabrications of views occur only in the four cittas associated with views]; and whatever one has a tendency towards (anuseti) implies the underlying tendencies (anusaya) under the headings of conascence and decisive-support conditions for the twelve (unwholesome) volitions. (On the twelve unwholesome cittas, see CMA 1:4–7.)

This becomes a basis (ārammaṇam etaṃ hoti): These various states such as volition become a condition; for here the word ārammaṇa is intended as condition (paccaya; that is, here ārammaṇa does not signify an object of consciousness, the usual meaning in the Abhidhamma). For the maintenance of consciousness (viññāṇassa ṭhitiyā): for the purpose of maintaining the kammic consciousness. When there is this condition, there is a support for the establishing of consciousness (patiṭṭhā viññāṇassa hoti), i.e., for the establishing of that kammic consciousness [Spk-p: it has a capacity to yield fruit in one’s mental continuum]. When that (kammic) consciousness is established and has come to growth (tasmām patiṭṭhite viññāṇe ... virūṭhe): when, having impelled kamma, it has grown, produced roots, through its ability to precipitate rebirth, there is the production of future renewed existence, i.e., production consisting in renewed existence.

Cp. 12:64 and 22:53–54 below. AN I 223–24 explains the process of renewed existence in similar terms (see n. 24). I see the verbs ceteti and pakappeti as allusions to sankappati (which, as kammic activities, are expressive of cetanā—see AN III 415,7–8). Anuseti clearly refers to the anusaya or underlying tendencies, which include avijjāanusaya, the underlying tendency to ignorance (= ignorance in the usual formula of dependent origination) and rāgaanusaya, the underlying tendency to lust (= craving in the usual formula). The way they maintain consciousness is thus no different from the way the volitional formations, fueled by ignorance and craving, serve as the condition for consciousness: together, they underlie the flow of consciousness, infuse it with kammic potentials for renewed existence, and project it into a new existence, thereby initiating the process that will culminate in birth. I am not in full agreement with Spk in taking the viññāṇa that is “maintained” and “established” as the kammic consciousness. I interpret it simply as the ongoing process of consciousness, including both the kammically active and resultant phases.

At 22:53–54 the other four aggregates are spoken of as the ārammaṇa and patiṭṭhā of viññāṇa, but I am doubtful that this application will work here. To use the categories of the Abhidhamma, it seems that in this sutta the terms ārammaṇa and patiṭṭhā denote the decisive-support condition (upanissayapaccaya) for consciousness, while in the two suttas in the Khandhasamyutta they denote the conascence and support conditions (sahajātapaccaya, nissayapaccaya).

I use “volition” as a rendering for cetanā but “intends” for the corresponding verb ceteti; I use “intention” for the unrelated noun sarikappa. I justify this apparent inconsistency on the ground that in Pāli the verb sankappeti (corresponding to sankappā) occurs very rarely (if at all), while English lacks a simple verb corresponding to “volition.” “A support for the establishing of consciousness” renders patiṭṭhā viññāṇassa. I find that “established” works consistently better as a rendering for the participle patiṭṭhita, but “support” for the noun patiṭṭhā, so to bridge the participle and the noun in the present passage (and at 22:53, 54) I have coined this compound expression.

113 Spk: This refers to a moment when there is no occurrence of [wholesome and unwholesome] volition of the three planes, and no occurrence of the mental fabrications of craving and views. But one still has a tendency: by this the underlying tendencies are included because they have not been abandoned here in the resultants of the three planes, in the limited functional states (the five-door advertings and mind-door advertings cittas), and in form. As long as the underlying tendencies exist, they become a condition for the kammic consciousness, for there is no way to prevent its arising.

Spk-p: This second section is stated to show that wholesome and unwholesome kamma capable of producing rebirth is accumulated in the preliminary portion (of the path of practice), and that even without planning (through craving and views), the volitions of insight meditation in a
meditator who has seen the dangers in existence are still conditioned by the underlying tendencies and are capable of generating rebirth. It is also stated to show that even when wholesome and unwholesome states are not occurring there is still an establishing of kammic consciousness with underlying defilements as condition; for so long as these have not been abandoned they lie latent in the existing resultants of the three planes, etc.

114 Spk: When one does not intend, etc.: By the first phrase ("does not intend") he shows that the wholesome and unwholesome volitions pertaining to the three planes have ceased; by the second ("does not plan"), that the craving and views in the eight cittas (accompanied by greed) have ceased; by the third ("does not have a tendency"), that the underlying tendencies lying latent in the aforesaid states have ceased. What is being discussed here? The function of the path of arahantship (arahattagga kiccam). It can also be interpreted as the arahant's doing of his task (khinasavassa kiccakaranam) and the nine supramundane states (navalokuttaradharmam; i.e., the four paths, their fruits, and Nibbāna).

Spk-πt: In this third section the function of the path of arahantship is discussed because that path completely stops the production of the underlying tendencies. The "arahant's doing of his task" can be said because of the exclusion of feeling, etc. (meaning unclear). The nine supramundane states can be said because the underlying tendencies are extirpated by the series of paths, and the fruits follow immediately upon the paths, and Nibbāna is the object of both.

I understand the "unestablished consciousness" (appatātiphitaviññāna) here to mean a consciousness without the prospect of a future rebirth through the propulsive power of ignorance, craving, and the volitional formations. The arahant is said to expire with consciousness "unestablished," as at 4:23 and 22:87.

115 Nāmarūpassa avakkanti. See 12:12, where the production of future renewed existence is placed between consciousness and the six sense bases. Taken in conjunction, the two suttas imply that the "descent of name-and-form" and the "production of future renewed existence" are interchangeable (this in spite of the commentarial predilection for always seeing the latter as kammically active existence). Spk states that there is a "link" (sandhi) between consciousness and name-and-form; thus on this interpretation consciousness denotes the kammically generative consciousness of the previous existence, name-and-form the beginning of the present existence. It seems to me, however, more likely that viññāna straddles both the past life and the present life, as the principle of personal continuity.

116 Spk: Inclination (nati) is craving, called "inclination" in the sense of inclining (nāmarāsiṇa) towards pleasant forms, etc. There is coming and going (ākatīgati): there is a going of consciousness by way of rebirth towards what has come up (at death), presenting itself as kamma or the sign of kamma or the sign of future destiny. (The allusion is to the three objects of the last conscious process preceding death; see CMA 5:35–37.) There is passing away, passing from here, and being reborn, rebirth there.

117 Cp. the "teaching of the Blessed One" recited by Mahācunda at 35:87 (IV 59,10–14).

118 The sutta is also at 55:28 and at AN V 182–84. Spk glosses bhayaṃ veranti as volitiow (bringing) fear and enmity (bhayaṃveratantiyo). Spk-πt: The destruction of life and so forth are fearful and dreadful both for the perpetrator and for the victim; they are productive of fear and enmity, which are to be feared.

The self-assured declaration of stream-entry is also at 55:8–10. The stream-enterer is exempt from the prospect of rebirth in the lower realms; he is fixed in destiny (niyata), as he cannot take more than seven rebirths, all in the human or celestial realms; and he has enlightenment as his destination (sambodhipariyāna), as he will necessarily attain the enlightenment of arahantship.

119 The version at AN V 183 includes another line here: "But one who abstains from the destruction of life (etc.) does not generate fearful animosity pertaining to the present life and fearful animosity pertaining to the future life, and he does not experience mental pain and displeasure" (pāvatipattā pavārīvocca eva diṭṭhadhammikam bhayaṃ veranto).
pasavati, na samparāyikam bhave veram pasavati, na cetasi-

kam dukkhaṃ domanassāṃ paṭiṣamvedeti). It seems that the 

logic of the discourse requires this addition; its omission 

from the present text could be an early scribal error.

120 Spk: The factors of stream-entry (sotāpattiyaṅga) are of two 

types: (i) the factors for stream-entry, the preliminary prac-

tices that lead to the attainment of stream-entry, namely, 

associating with superior persons, hearing the true 

Dhamma, careful attention, and practice in accordance with the Dhamma (see 55:55); (ii) the factors of one who 

abides having attained stream-entry. The latter are intended 

here. Confirmed confidence is unshakable confidence (gained) 

through what has been achieved [Spk-pf: namely, the path] 

(aveccappasādena ti adhihitena [maggena] acalappasādena).

Aveccappasāda is a syntactical compound (see I, n. 68), 

with avecca (Skt avetā) absolutive of *aveti, to undergo, to 

know, to experience. The formulas for recollection of the 

Buddha, the Dhamma, and the Saṅgha are analysed in 

detail at Vism 197–221 (Ppn 7:1–100).

121 Spk: The virtues dear to the noble ones (ariyaknānti sīlāni) are 

the five precepts, which the noble ones do not forsake even 

when they pass on to a new existence.

The terms are explained at Vism 222 (Ppn 7:104). These 

virtues are “ungrasped” (aparāmaṭṭha) in the sense that 

they are not adhered to with craving and wrong view.

122 Spk: The method (ānāya) is both dependent origination and the 

stable knowledge after one has known the dependently 

arisen. As he says: “It is dependent origination that is 

called the method; the method is also the Noble Eightfold Path” (untraced). Wisdom here is repeatedly arisen insight-

wisdom (aparāparam uppanna vipassanāpāññā).

Spk-pf: Dependent origination is called “the method” because, with the application of the right means, it is what 

is known (ānāya) as it actually is in the dependently arisen. 

But knowledge (ānāya) is called “the method” because it is 

by this that the latter is known.

Despite the commentators, ānāya has no relation to ānā 

but is derived from ni + i.

123 Spk: Suffering here is the suffering of the round (vatta-

dukkha). There are two kinds of origin, momentary origin 

(khanikāsamudaya) and origin through conditions (pacca-

yasaṃduya). A bhikkhu who sees the one sees the other. Passing 

away is also twofold, final passing away (accaantarathām; 

Spk-pf: nonoccurrence, cessation, Nibbāna) and dissolutional 

passing away (bhedaantarathām; Spk-pf: the momentary cessa-

tion of formations). One who sees the one sees the other.

124 Spk: The world here is the world of formations (sankhār-

loka). On the nature of the world in the Buddha’s teaching, 

see I, n. 182.

125 Dhammapariyāya, a method of presenting the teaching. 

This sutta recurs at 35:113, where it is called Upassuti, 

“Listening In.” On Nāṭika, see V, n. 330.

126 See 12:17, 18, and n. 39, n. 40.

127 A brahmin Jānussoṅi is mentioned at 45:4 and elsewhere in 

the Nikāyas. Spk says that he was a great chaplain (mahāpurohita) of much wealth who had gained his name by 

reason of his position. On the theme of this sutta see 12:15.

128 Lokāyatika. Spk says that he was versed in lokāyata, the sci-

ence of debate (vitandasaṭṭhā lokāyate katapariṣayā). Spk-

pt explains the etymology of the word thus: “Lokāyata is so 

called because by means of this the world does not strive for, 
does not advance towards, future welfare (āyatim hitam 

tenā loka na yatati na ihati ti lokāyataṃ). For on account of 

this belief, beings do not arouse even the thought of doing 

deeds of merit, much less do they make the effort.” 

Spk-pt’s explanation seems to reflect the understanding of 

lokāyata held at the time of the commentaries, as seen in 

MW’s definition of the word as “materialism, the system of 

atheistical philosophy (taught by Āryavāka).” There is 
cogent evidence, however, that the word acquired these 

notations only in a later period. As Rhys Davids points 

out in a detailed discussion (at Dialogues of the Buddha, 

1:166–72), lokāyata is used in the Nikāyas in a complimentary 

sense to designate a branch of brahmanical learning (as 
at DN I 88, 114, 3 etc.). He suggests that the word orig-
inally meant nature-lore and only gradually acquired the 

negative meaning of sophistry and materialism. Jayatilleke 

has proposed that since the word is always used with ref-

cence to loka, the world, or sabba, the all, it originally sig-
nified, not nature-lore in general, but cosmology, and that
the arrangement of _lokāyata_ theses in opposing pairs indicates that the brahmans used the rival cosmological theories as topics of debate (Early Buddhist Theory of Knowledge, pp. 48–57).

129 _Jettham etam lokāyata_. Spk glosses _jettham_ with _pathamaṁ_ and explains: “_Lokāyata_ is an inferior, tainted speculative view that appears great and deep” (*mahantam gambhiran ti upaṭṭhitam paṭittam sāsavam diṭṭhigatām_; reading as in Se, which seems more reliable here than Be).

130 _Ekattam_. Spk: He asks whether it has a permanent nature (*nīcassabāvā_); the first and third views are forms of the eternalist view (*sassataditthi_).

131 _Puthuttam_. Spk: This means a nature different from the previous nature; the second and fourth views are forms of the annihilationist view (*ucchedaditthi_).

132 The bracketed passages here and below are enclosed in brackets in all three eds., with notes to the effect that they are not found in certain eds. (Se says they are not found in the Thai ed. or in Sinhalese mss). It is really necessary to exclude them, for if they are included nothing would distinguish this sutta from the following one. Spk confirms this with its comment on 12:50 that this sutta differs from the preceding one: *‘When there is consciousness, name-and-form comes to be,‘ is included by the method stated in the tenth sutta, beginning ‘When there is ignorance, volitional formations come to be.’”

133 This vagga is entitled Dukkhavagga in Be and Se, but Rukkhavagga in Ee.

134 _Kiṭṭṭhata_. Spk glosses _kiṭṭṭhata_ with _phīṭṭhata_. Spk: *The way leading on that is in conformity with the cessation of aging-and-death means the way leading on by its conformation with the cessation of aging-and-death, being similar (to cessation) by reason of its unconditioned nature, its purity.*

In the repetition series just below, Ee omits _jāti paṭīyāṁ kinnidāna_, no doubt an editorial oversight.

135 _Paṭīyāṁ kinnidāññu_. Spk: _A meritorious volitional formation (puṇṇaṁ saṁkāraṁ)_ is the thirteen kinds of volition (i.e., the volitions of the eight wholesome sense-sphere cittas and the five wholesome cittas of the form sphere; see n. 7). _Consciousness fares on to the meritorious (puṇṇaṁ paṭīyāṁ hoti viññānaṁ):_ the kammic consciousness becomes associated with a meritorious kamma, the resultant consciousness with the fruits of merit. _A demeritorious volitional formation (apuṇṇaṁ saṁkāraṁ)_ is the twelve kinds of volition (i.e., in the twelve unwholesome cittas; see n. 7). _An imperturtable volitional formation (āneñjñāṁ saṁkāraṁ):_ the four kinds of volition (i.e., in the four wholesome cittas of the formless sphere). And here by mentioning the three kinds of kammic formations, the twelve-factored principle of conditionality is implied. To this extent the round of existence is shown.

An analysis of these three types of volitional formations is at Vibh 135. At MN II 262–63 the Buddha explains in detail how _viññāna_ becomes _ānenaṭṭha_.

136 Spk: _Paritassati_ clearly represents Skt _paritaṭṭha_, “to crave, to thirst for,” and is connected etymologically with _tanhā_. However, in Pāli (and perhaps in MIA dialects generally) the verbal stem has become conflated with _tasati_ = to fear, to tremble, and thus its noun derivatives such as _paritassanā_ and _paritasita_ acquire the sense of nouns derived from _tasati_. This convergence of meanings, already evident in the Nikāyas, is made explicit in the commentaries. I have tried to capture both nuances by rendering the verb “to be agitated” and the noun “agitation.”

Here Spk glosses _na paritassati_: “He is not agitated with the agitation of craving (_tanhāparitassana_) or the agitation of fear (_bhayaparitassana_); the meaning is, he does not crave and does not fear.” Neither Spk nor Spk-ṭṭ comment on _parinibbāya_, but what is meant is obviously the attainment of _kilesaparinibbāna_, the full quenching of defilements, on which see the General Introduction, pp. 49–50. On the arahant’s reviewing knowledge, see I, n. 376.

137 _Paritassati_. Spk: After the arahant’s reviewing knowledge has been shown, this passage is stated to show his constant dwelling (*satatavivarta*). The passage recurs, but with a different simile, at 22:88, 36:7, 8, and 54:8.
139 Spk: A feeling terminating with the body (kāyapariyāntikāṃ vedanāṁ) is one delimited by the body (kāyaparicchinnā); a feeling terminating with life (jīvitapariyāntikāṃ vedanāḥ) is one delimited by life. As long as the body with its five sense doors continues, the feelings occurring at the five sense doors continue; as long as life continues, the feelings occurring at the mind door continue.

140 Spk: Will become cool right here (iddha eva ... sitībhavissanti): Right here, without having gone elsewhere by way of rebirth, they will become cool, subject to no further occurrence, devoid of the palpitation and disturbance of their occurrence.

141 The unusual use of the plural sarīrāni here mirrors the unusual use of the plural kapillaṁ to mean potsherds. Spk glosses sarīrāni as dhātusarīrāni, bodily elements, which Spk-pt identifies as the bones (attikkakankala). Kapilla usually means a pot or a bowl, but Spk says the plural here denotes potsherds bound together along with the rim.

Spk elaborates the simile: The blazing potter’s oven represents the three realms of existence, the potter the meditator, and his rod the knowledge of the path of arahantship. The smooth piece of ground represents Nibbāna. The time when the potter removes the hot clay pot from the oven and places it on the ground is like the time when the meditator, having attained the supreme fruit of arahantship, removes his individual form from the four realms of misery and places it on the surface of Nibbāna by way of fruition attainment. Just as the hot clay pot (does not break up at once), so the arahant does not attain parinibbāna on the same day he reaches arahantship. He lives on for fifty or sixty years, striving to sustain the Buddha’s dispensation. When he reaches his last thought-moment, with the breakup of the aggregates he attains parinibbāna by the Nibbāna element without residue. Then, as with the potsherds of the pot, only inanimate bodily remains are left behind.

142 Spk: “Would a rebirth-consciousness (patīsandhiioṭṭhāna) be discerned?”

143 Spk: “Just this is the end of the suffering of the round, its termination, that is, Nibbāna.”

144 Upāṇāṇyāsva dhāmmesu. Spk: In the phenomena of the three planes, which are the conditions for the four kinds of clinging. On upāṇāṇyā dhāmma, see 22:121, 35:110, 123, where clinging (upāṇāṇa) is explained simply as desire and lust (chandarāga) for the things that can be clung to.

145 Spk: The great bonfire represents the three realms of existence; the man tending the fire, the blind worldling attached to the round. His casting of fuel into the fire is like the worldling who contemplates gratification, creating wholesome and unwholesome kamma through the six sense doors on account of craving. The increase of the bonfire is like the blind worldling’s repeated production of the suffering of the round by the accumulation of kamma.

146 Spk: A benefactor might come along and teach the man how to extinguish the fire, and the man would follow his advice. The benefactor represents the Buddha; his advice, the explanation of a meditation subject and an exhortation to gain release from suffering. The time the man follows the instructions is like the time the meditator is sitting in an empty hut applying insight to the phenomena of the three planes. The time when the man has bathed and adorned himself and is sitting tranquil and happy represents the time when the meditator, having cleansed himself of defilements by the noble path, sits absorbed in the attainment of fruition having Nibbāna as object. The time when the great bonfire is extinguished represents the time when the arahant’s aggregates break up and he passes away into the Nibbāna element without residue.

147 Samyojaniyesu dhāmmesu. Spk: The conditions for the ten fetters. On “things that can fetter,” see 22:120, 35:109, 122. Here too “the fetter” is explained simply as desire and lust.

148 Spk: The great tree represents the round of existence with its three planes; the roots, the sense bases; the sending up of the sap through the roots, the building up of kamma through the six sense doors; the stability of the tree, the blind worldling’s long continuation in samsāra as he repeatedly sustains the round by building up kamma.

149 Spk: The man wishing to destroy the great tree represents the meditator, his shovel (or axe) knowledge, the basket concentration. The time the tree is cut down at its root is
like the occasion when wisdom arises in the meditator as he attends to his meditation subject. The cutting of the tree into pieces is like attending to the body in brief by way of the four great elements; the splitting of the pieces is like attending to the body in detail in forty-two aspects (Vism 348–51; Ppn 11:31–38); reducing the pieces to slivers is like the discernment of name-and-form by way of derived form and consciousness; cutting up the roots is like the search for the conditions of name-and-form. The time of burning the slivers is like the time when the meditator attains the supreme fruit (of arahantship). The collecting of the ashes is like the arahant’s life up to the time of his parinibbāna. The winnowing of the ashes, or their being carried away by the river, is like the stilling of the round when the arahant attains parinibbāna.

150 Nāmarūpānāsā avakkanṭi. Spk does not comment, but in the light of other suttas we might assume the statement to mean that the craving that underlies “contemplating gratification in things that can fetter” is the principal sustaining cause for the process of rebirth, which begins with “the descent of name-and-form.” See in this connection 12:39, 12:64, and n. 115.

151 Viññāṇassa avakkanti. At DN II 63,2–4 it is said that if consciousness were not to descend into the mother’s womb, name-and-form would not take shape in the womb. The “descent of the embryo” (gabbhaśāvakkanṭi)—spoken of at MN I 265,35–266,6, II 156,29–157,3, and AN I 176,31—presumably refers to the descent of the consciousness that initiates conception.

152 The opening of this sutta as far as “the nether world, saṃsāra” is nearly identical with the opening of the Mahāniddāna Suttanta (DN No. 15), which differs only in including the aorist avaca. The present sutta is a composite, made up of the opening of the Mahāniddāna grafted on to the body of 12:55. Spk here incorporates the long opening of the commentary to the Mahāniddāna, for which see Bodhi, The Great Discourse on Causation, pp. 58–73. Spk, however, does not attempt to explain how the same opening could have such a different sequel.

153 Spk: Uninstructed (assutaś): devoid of learning, interrogation, and discrimination regarding the aggregates, elements, sense bases, conditionality, the establishments of mindfulness, etc. Worldling (puthujjana) is a “many-being,” so called because of generating many diverse defilements, etc. (puthunāṃ naṃapakārāṇaṃ kilesadānaṃ jananādikārayehe puthujjana); and also because he is included among the many people (puthunāṃ jananāṃ antogadaggātā), in number beyond reckoning, who are engaged in a low Dhamma contrary to the Dhamma of the noble ones. Or else puthu means “reckoned as separate”; the worldling is a person separated from the noble ones, who possess such qualities as virtue, learning, etc. (puthuḥ avyām visum yeva saṅkhem gato; visamsaṭṭho sulasatādīgānayuttahi ariyehi jano ti puthujjano).

This twofold etymology stems from a twofold understanding of Pāli puthu: as representing either Vedic prthu = numerous, many; or prthak = separate, distinct. The BHS form prthu-jana indicates a preference for the latter derivation, though the Pāli commentators tend to take the former as primary.

154 Cittam iti ti mano iti pi viññānam iti pi. Cp. DN I 21,21: Yam ... idam vuccati cittan ti vi mano ti vi viññānam ti va. Spk says these are all names for the mind base (mano-yatana). Normally I render both citta and mano as “mind,” but since English has only two words of common usage to denote the faculty of cognition—“mind” and “consciousness”—here I am compelled to use “mentality” as a makeshift for mano. While technically the three terms have the same denotation, in the Nikāyas they are generally used in distinct contexts. As a rough generalization, viññāya signifies the particularizing awareness through a sense faculty (as in the standard sixfold division of viññāya into eye-consciousness, etc.) as well as the underlying stream of consciousness, which sustains personal continuity through a single life and threads together successive lives (emphasized at 12:38–40). Mano serves as the third door of action (along with body and speech) and as the sixth internal sense base (along with the five physical sense bases); as the mind base it coordinates the data of the other five senses and also cognizes mental phenomena (dhamma), its own
special class of objects. Citta signifies mind as the centre of personal experience, as the subject of thought, volition, and emotion. It is citta that needs to be understood, trained, and liberated. For a more detailed discussion, see Hamilton, *Identity and Experience*, chap. 5.

155 Spk: It is held to (ajjhosa) by being swallowed up by craving; appropriated (mamadi) by being appropriated by craving; and grasped (paramittha) by being grasped through views. “This is mine” (etam mama): the grip of craving (tanhdgdha); by this the 108 thoughts of craving are included (see AN II 212,31–213,2). “This I am” (eso’ham asmi): the grip of conceit (mdnagdha); by this the nine kinds of conceit are included (see I, n. 37). “This is my self” (eso’me atta): the grip of views (diittigdha); by this the sixty-two views are included (see DN I 12–38).

156 *Because this body...is seen standing for a hundred years, or even longer.* Spk: (Query:) Why does the Blessed One say this? Isn’t it true that the physical form present in the first period of life does not last through to the middle period, and the form present in the middle period does not last through to the last period?... Isn’t it true that formations break up right on the spot, stage by stage, section by section, just as sesamum seeds pop when thrown on a hot pan? (Reply:) This is true, but the body is said to endure for a long time in continuous sequence (pavenivasena), just as a lamp is said to burn all night as a connected continuity (pavenisambandhavasena) even though the flame ceases right where it burns without passing over to the next section of the wick.

157 Spk: *By day and by night (rattiya ca divassasa ca):* This is a genitive in the locative sense, i.e., during the night and during the day. Arises as one thing and ceases as another (aithnadeva uppafrati, aithnam nirrufrati): The meaning is that (the mind) that arises and ceases during the day is other than (the mind) that arises and ceases during the night. The statement should not be taken to mean that one thing arises and something altogether different, which had not arisen, ceases. “Day and night” is said by way of continuity, taking a continuity of lesser duration than the previous one (i.e., the one stated for the body). But one citta is not able to endure for a whole day or a whole night. Even in the time of a fingersnap many hundred thousand of kotis of cittas arise and cease (1 koti = 10 million). The simile of the monkey should be understood thus: The “grove of objects” is like the forest grove. The mind arising in the grove of objects is like the monkey wandering in the forest grove. The mind’s taking hold of an object is like the monkey grabbing hold of a branch. Just as the monkey, roaming through the forest, leaves behind one branch and grasps hold of another, so the mind, roaming through the grove of objects, arises sometimes grasping hold of a visible object, sometimes a sound, sometimes the past, sometimes the present or future, sometimes an internal object, sometimes an external object. When the monkey does not find a (new) branch it does not descend and sit on the ground, but sits holding to a single leafy branch. So too, when the mind is roaming through the grove of objects, it cannot be said that it arises without holding to an object; rather, it arises holding to an object of a single kind.

It should be noted that neither the sutta nor the commentary interprets the monkey simile here as saying that the untrained mind is as restless as a monkey; the point, rather, is that the mind is always dependent on an object.

158 Spk explains the order of this discourse thus: First, because these bhikkhus were excessively obsessed with form, the Buddha spoke as if it were improper to grasp form (because its growth and decline are seen) but not improper to grasp mind. Next (in the passage beginning, “It would be better to take as self the body”) he speaks as if it were proper to grasp the body but improper to grasp the mind (because of its incessant change). Now, in the present passage, he speaks with the aim of removing their obsession with both body and mind.

159 I read with Se and Ee ndnbdvd vinikkhepd, as against Be ndnrfkatavinibblzogii. The simile recurs at 36:10 (IV 215,22–25) and 48:39 (V 212,21–24); in both places Be has the same reading as Se and Ee here. Spk: The sense base is like the lower firestick, the object is like the upper firestick, contact is like the friction of the two, and feeling is like the heat element.

160 A translation of the long commentary to this sutta is
The Book of Causation (Nidanavagga) included in Nyanaponika, The Four Nutriments of Life. Spk explains that the Buddha spoke this discourse because the Bhikkhu Sangha was receiving abundant almsgift and other requisites, and the Buddha wanted to place before the bhikkhus "a mirror of the Dhamma for their self-control and restraint, so that, contemplating on it again and again, the bhikkhus of the future will make use of the four requisites only after due reflection." The opening paragraph is identical with that of 12:11.

Spk: Edible food should be considered as similar to son's flesh by way of the ninefold repulsiveness: the repulsiveness of having to go out for it, of having to seek it, of eating it, of the bodily secretions, of the receptacle for the food (i.e., the stomach), of digestion and indigestion, of smearing, and of excretion. (For details see Vism 342-46; Ppn 11:5-26; there ten aspects are mentioned, the additional one being "fruit," i.e., the repulsive parts of the body produced by food.) A bhikkhu should use his almsgift in the way the couple eat their son's flesh: without greed and desire, without pickiness, without gorging themselves, without selfishness, without delusion about what they are eating, without longing to eat such food again, without hoarding, without pride, without disdain, and without quarreling.

Spk: When the nutriment edible food is fully understood: It is fully understood by these three kinds of full understanding: (i) the full understanding of the known (ñātapariprasthāna); (ii) the full understanding by scrutinization (tantrapariprasthāna); and (iii) the full understanding as abandonment (pahānapariprasthāna). Therein, (i) a bhikkhu understands: "This nutriment edible food is 'form with nutritive essence as the eighth' (see n. 18) together with its base. This impinges on the tongue-sensitivity, which is dependent on the four great elements. Thus nutriment, tongue-sensitivity, and the four elements—these things are the form aggregate. The contact pentad (contact, feeling, perception, volition, consciousness) arises in one who discerns this—these are the four mental aggregates. All these five aggregates are, in brief, name-and-form." Next he searches out the conditions for these phenomena and sees dependent origination in direct and reverse order. By thus seeing name-and-form with its conditions as it actually is, the nutriment of edible food is fully understood by the full understanding of the known. (ii) Next he ascribes the three characteristics to that same name-and-form and explores it by way of the seven contemplations (of impermanence, suffering, nonself, repulsion, dispassion, cessation, and relinquishment—see Vism 607; Ppn 20:4). Thus it is fully understood by the full understanding by scrutinization. (iii) It is fully understood by the full understanding as abandonment when it is fully understood by the path of nonreturning, which cuts off desire and lust for that same name-and-form.

Lust for the five cords of sensual pleasure is fully understood: It is fully understood by (i) the singlefold full understanding (ekapariprasthāna), namely, that the craving for tastes arises at the tongue door is the same craving that arises at all five sense doors; (ii) the comprehensive full understanding (sabbapariprasthāna), namely, that lust for all five cords of sensual pleasure arises even in regard to a single morsel of food placed in the bowl (for food stimulates desire in all five senses); (iii) the root full understanding (mūlapariprasthāna), namely, that nutriment is the root for all five types of sensual lust, since sensual desire thrives when people are well fed.

Spk: There is no fetter bound by which: This teaching is taken only as far as the path of nonreturning; but if one develops insight into the five aggregates by way of these same forms, etc., it is possible to explain it as far as arahantship.

Spk: Just as a cow, seeing the danger of being eaten by the creatures living in the places she might be exposed to, would not wish to be honoured and venerated, or to be massaged, rubbed, given hot baths, etc., so a bhikkhu, seeing the danger of being eaten by the defilement-creatures rooted in the nutriment contact, becomes desireless towards contact in the three planes of existence.

Spk explains the full understanding of contact in the same way as for edible food, except that contact is taken as the starting point for the discernment of the five aggregates. When contact is fully understood the three feelings are fully understood because they are rooted in contact and associated
with it. The teaching by way of the nutriment contact is
carried as far as arahantship.

166 Spk: The charcoal pit represents the round of existence with
its three planes; the man wanting to live, the foolish world-
ing attached to the round; the two strong men, wholesome
and unwholesome kamma. When they grab the man by
both arms and drag him towards the pit, this is like the
worldling’s accumulation of kamma; for the accumulated
kamma drags along a rebirth. The pain from falling into
the charcoal pit is like the suffering of the round.

167 Spk: The three kinds of craving are fully understood: The three
different kinds of craving are craving for sensual pleasures, craving
for existence, and craving for extermination. They are fully
understood because craving is the root of mental volition.
Here too the teaching is carried as far as arahantship by
way of mental volition.

168 Spk: The king represents kamma; the criminal, the worldling;
the three hundred spears, the rebirth-consciousness. The
time the king gives his command is like the time the world-
ing is driven towards rebirth by King Kamma. The pain
from being struck by the spears is like the resultant suffer-
ing in the course of existence once rebirth has taken place.

169 Spk: Name-and-form is fully understood when conscious-
ness is fully understood because it is rooted in conscious-
ness and arises along with it. By way of consciousness too
the teaching is carried as far as arahantship.

170 Spk explains lust (rāga), delight (nandī), and craving (tanhu)
as synonyms for greed (lobha). Consciousness becomes estab-
lished there and comes to growth (patitthaṁ tattha viññānāṁ
virājham): having impelled a kamma, it “becomes estab-
lished and comes to growth” through its ability to drag
along a rebirth. On the establishing of consciousness, see
12:38 and n. 112, and on the descent of name-and-form,
12:39 and n. 115.

171 Spk: Wherever (yattha) is a locative referring to the round of
existence with its three planes. Or else, in all instances, this
locative is used with reference to the correlative term in the
preceding phrase. [Spk-pt: This locative expression yaththa ...
tattha is used with reference to each preceding phrase,
which is its sphere of application.]

172 Atthi tattha sanikkhārāṇam vuddhi. Spk: This is said with ref-
erence to the volitional formations that are the cause of a
future round of existence for one abiding in the present
round of results.

The variation here on the usual sequence is very inter-
esting. When “the growth of volitional formations” is
placed between name-and-form and future existence, this
implies that the expression corresponds to three critical
terms of the standard formula—craving, clinging, and
(kamma-)existence—with āyatim punabbhāvabhinnibatti sig-
nifying the process of entering the new existence.

173 Spk: The painter represents kamma with its adjuncts [Spk-
pt: craving and ignorance, and time and destination, etc.];
the panel, wall, or canvas represents the round with its
three realms. As the painter creates a figure on the panel,
so kamma with its adjuncts creates a form in the realms of
existence. As the figure created by an unskilled painter is
ugly, deformed, and disagreeable, so the kamma per-
formed with a mind dissociated from knowledge gives rise
to an ugly, deformed, disagreeable figure. But as the figure
created by a skilled painter is beautiful and well shaped, so
the kamma performed with a mind associated with knowl-
dge gives rise to a beautiful and comely figure.

174 Spk: The kamma of the arahant is similar to the sunbeam.
However, the sunbeam does exist, but because there is no
place for it to settle it is said to be unestablished (appatīṭhitā).
But the arahant’s kamma is said to be unestablished because
it is nonexistent. Although he has a body, etc., no wholesome
or unwholesome kamma is thereby created. His deeds are
merely functional, not productive of results (kiriyaṁ attā
ca api kāmaṁ hoti). In this connection, see 12:25 and n. 81.

It should be noted that Spk explains the statement that
the arahant’s consciousness is unestablished to mean that
his kamma is unestablished. This seems too free an inter-
pretation. Nevertheless, I think it would be wrong to inter-
pret the sutta as saying that after his parinibbāna the ara-
hant’s consciousness persists in some mode that can only be
described as unestablished. The present passage is clearly
speaking of the arahant’s consciousness while he is alive. Its
purport is not that an “unestablished consciousness”
remains after the arahant’s parinibbāna, but that his consciousness, being devoid of lust, does not “become established in” the four nutriments in any way that might generate a future existence.

175 Opening as at 12:10.

176 Dependent origination is formulated in identical terms in the account of the Buddha Vipassi’s enlightenment at DN II 32.22–30. For the Buddha’s explanation of the mutual dependency of consciousness and name-and-form, see DN II 62.38–63.26. A translation of the detailed explanation at Sv II 501–3 with excerpts from Sv-pf can be found in Bodhi, The Great Discourse on Causation, pp. 84–89. See too below 12:67.

Spk: When there is name-and-form, consciousness comes to be: Here it should be said, “When there are volitional formations, consciousness comes to be,” and “When there is ignorance, volitional formations come to be.” But neither is mentioned. Why not? Because ignorance and volitional formations belong to a third existence and this insight is not connected with them (āvijjāsatthā hi tatiyo bhavo, tehi sattā hi ayam vipassanā na ghatthyati). For the Great Man (the Bodhisatta) undertakes insight by way of the present five-constituent existence (pañcavokiirabhava, i.e., existence where all five aggregates are present).

(Question:) Isn’t it true that one cannot become enlightened as long as ignorance and volitional formations are unseen?

(Reply:) True, one cannot. But these are seen by way of craving, clinging, and existence. If a man pursuing a lizard has seen it enter a pit, he would descend, dig up the place where it entered, catch it, and depart; he wouldn’t dig up some other place where the lizard can’t be found. Similarly, when the Great Man was sitting on the seat of enlightenment, he searched for the conditions beginning with aging-and-death. Having traced the conditions for the phenomena back to name-and-form, he searched for its condition too and saw it to be consciousness. Then, realizing “So much is the range of exploration by way of five-constituent existence,” he reversed his insight (vipassanā paṭīnaiva jātī). Beyond this there is still the pair, ignorance and volitional formations, which are like the unbroken region of the empty pit. But because they have been included by insight earlier (under craving, etc.), they do not undergo exploration separately; hence he does not mention them.

177 This consciousness turns back (pacchuddavo jātī kho idam viññānā). Spk: What is the consciousness that turns back here? The rebirth-consciousness and the insight-consciousness. Rebirth-consciousness turns back from its condition, insight-consciousness from its object. Neither overcomes name-and-form, goes further than name-and-form.

Spk-pf: From its condition: Rebirth-consciousness turns back from volitional formations—the special cause for consciousness—which has not been mentioned; it does not turn back from all conditions, as name-and-form is stated as the condition for consciousness. From its object: from ignorance and volitional formations as object, or from the past existence as object.

It it possible the Bodhisatta had been seeking a self of the Upaniṣadic type, a self-subsistent subject consisting of pure consciousness that requires nothing but itself in order to exist. His discovery that consciousness is invariably dependent on name-and-form would have disclosed to him the futility of such a quest and thereby shown that even consciousness, the subtlest basis for the sense of self (see 12:61), is conditioned and thus marked by impermanence, suffering, and selflessness.

178 Spk: To this extent one may be born (ettavatā jātī, etc.): With consciousness as a condition for name-and-form, and with name-and-form as a condition for consciousness, to this extent one may be born and undergo rebirth. What is there beyond this that can be born or undergo rebirth? Isn’t it just this that is born and undergoes rebirth?

Spk-pf: To this extent: that is, by the occurrence of consciousness and name-and-form mutually supporting one another. One may be born and undergo rebirth: Though the expression “A being is born and undergoes rebirth” is used, there is nothing that serves as the referent of the designation “a being” apart from consciousness and name-and-form. Hence the commentator says, “What is there beyond this?” Just this (etadeva): namely, the pair consciousness and name-and-form.
It might be noted that jāyetha, jiyetha, etc., are middle-voice optatives in the third person singular. At KS 2:73, C.Rh.D seems to have mistaken them for second person plural optatives in the active voice, while at LDB, pp. 211, 226, Walshe has used a roundabout rendering, presumably to avoid having to identify the forms. For a detailed discussion of the mutual conditionality of consciousness and name-and-form, see Bodhi, The Great Discourse on Causation, pp. 18-22.

The mutual cessation of consciousness and name-and-form is also found in the version at DN II 34.21-35.13. Spk does not comment on the expression “I have discovered the path to enlightenment” (adhiṭṭhātā kho maṇḍya maggo bodhīyo), but the corresponding passage of DN is commented upon at Sv II 461,5-8 thus: “Path: the path of insight. To enlightenment: for the awakening to the Four Noble Truths, or for the awakening to Nibbāna. Further, enlightenment is so called because it becomes enlightened (bujjhati ti bodhi); this is a name for the noble path. What is meant is (that he has discovered the path) for the sake of that. For the noble path is rooted in the path of insight. Now, making that path explicit, he says, ‘With the cessation of name-and-form,’ and so forth.”

This explanation hinges upon the distinction (only implicit in the Nikāyas) between the mundane preliminary portion of the path (pubbabhāgāvatipadā), which is the “path of insight,” and the noble supramundane path (lokuttaramagga), which directly realizes Nibbāna. Since the supramundane path is identical with enlightenment, the commentary holds that “the path to enlightenment” the Bodhisatta discovered must be the mundane path of insight. In the DN version, having discovered the path to enlightenment, the Bodhisatta Vipassi continues to contemplate the rise and fall of the five aggregates, as a result of which “his mind was liberated from the taints by not clinging.”

Spk elaborates minutely upon the parable of the ancient city and then draws extensive correspondences between the elements of the parable and their counterparts in the Dhamma.

At this point saṅkhāra, omitted earlier, are finally introduced, and avijjā, their condition, is implied by the mention of “their origin.”

This passage is also at 51:10 (V 262,9-14). I follow Spk in its explanation of yīvā devamanussesey suppakāsitam. The point is that, despite the use of the instrumental form -ehi, the Dhamma is not proclaimed by devas and humans, but “throughout the region (inhabited) by devas and humans in the ten-thousandfold galaxy, within this extent it is well proclaimed, well taught, by the Tathāgata” (yīvā dasasahassacakkavalle devamanussesey parichchedo atthi, etassam antare suppakāsitam sudesita tathāgatena). It is possible -ehi here is a vestigial Eastern locative plural; see Geiger, Pāli Grammar, §80.3.

Spk: Why did he address the bhikkhus? Because a subtle Dhamma discourse, one stamped with the three characteristics, had presented itself to him. In this country (the Kuru country), it is said, the people had good roots [Spk-pi: supporting conditions for achievement of the noble Dhamma] and were wise [Spk-pi: with the wisdom of a three-rooted rebirth-consciousness and pragmatic wisdom]. They were capable of penetrating a deep Dhamma talk stamped with the three characteristics. Therefore the Buddha taught here the two Satipatthāna Suttas (DN No. 22, MN No. 10), the Mahāniddāna Sutta (DN No. 15), the Āneñjasappāya Sutta (MN No. 106), the Cūlaniddāna Sutta (12:60), and other deep suttas.

Spk: The Blessed One wanted him to answer by way of conditionality, but he could not grasp the Master’s intention and answered by way of the thirty-two aspects (of bodily foulness).
186 As at 12:51, but with a different sequel. I read with Be idam kho dukkham kimnidānam. Ee here is unsatisfactory.

187 Idam kho dukkham upadhinidānam, etc. Spk: It has its source in “acquisition as the aggregates” (khandhupadhinidānam); for here the five aggregates are intended by “acquisition.” On upadhi, see I, n. 21. The standard exegetical analysis of upadhi is fourfold: as defilements, aggregates, sensual pleasures, and volitional formations. As upadhi is conditioned by tanhā, one might contend that here upadhi is synonymous with upādāna. Spk, however, does not endorse this interpretation, and the fact that upadhi is declared the basis for aging-and-death and the other types of suffering supports Spk’s gloss khandhupadhi. Possibly a double meaning is intended: upadhi as the aggregates is the immediate condition for aging-and-death, while upadhi as equivalent to upādāna is the remote condition for existence and birth, which in turn is the remote condition for aging-and-death. On upadhi as the origin of suffering, see Sn p. 141.7-8: yam kiṃci dukkham sambhoti sabbam upadhipaccaya.

188 Upadhitirodhasarupagāminī paṭipāda. As at 12:51; see n. 135.

189 For a more elaborate treatment, see the Mahāsatipāṭhāna Sutta, DN II 308.6-309.11.

190 The same simile, but with slight differences in wording, is at MN I 316.10-23.

191 Spk: The bronze cup of beverage represents worldly objects of a pleasant and agreeable nature. The man oppressed by the heat represents the worldling attached to the round; the man who invites him to drink, the people who invite the worldling to enjoy objects in the world with a pleasant and agreeable nature. The man in charge of the drink, who explains its virtues and dangers, is like a spiritual friend, one’s preceptor, teacher, etc., who explains the gratification and danger in the five cords of sensual pleasure. Just as the man in the simile suddenly, without reflection, drinks the beverage and meets death or deadly suffering, so the worldling, eager to enjoy sensual pleasures, spurns the advice of his preceptor and teacher, gives up the training, and reverts to the lower life. There he commits a crime and is punished by the king, and in the next life he experiences great suffering in the four realms of misery.

192 Spk: In the counterpart, the man oppressed by the heat represents the meditator at the time he is still attached to the round. When he reflects, rejects the beverage, and dispels his thirst with some other drink, this is like the bhikkhu’s abiding by the advice of his preceptor and teacher, guarding the sense doors, gradually developing insight, and attaining the fruit of arahantship. The other four beverages are like the four paths. As the man dispels his thirst with the other four beverages and goes happily wherever he wants, so the arahant, having drunk of the four paths, dispels craving and goes to the region of Nibbāna.

193 Mahākāṣṭhita was the foremost disciple in the analytical knowledges (paṭisambhidā). He often appears in dialogue with Sāriputta. As C.Rh.D remarks (KS 2:79, n. 1), since both elders were arahants it is likely these dialogues were intended as “lessons” for their students rather than as genuine inquiries.

194 The underlying presuppositions of the four alternatives are eternalism, annihilationism, partial-eternalism, and fortuitous origination; see n. 37.

195 On the reciprocal conditionedness of consciousness and name-and-form, see 12:65.

196 Cp. 12:16. Spk: On thirty-six grounds: for thirty-six reasons, obtained by taking three cases in relation to each of the twelve terms. The first is the quality of being a speaker on the Dhamma, the second the practice, the third the fruit of the practice. By the first method the excellence of the teaching is discussed, by the second the plane of the trainee (sekha), by the third the plane of the arahant (asekha, one beyond training).

197 Spk does not identify these elders. Saviṭṭha appears at AN I 118-19, Nārada at AN III 57-62.

198 These five grounds for the acceptance of a thesis recur at 35:153 and are examined critically by the Buddha at MN II 170.26-171.25; see too MN II 218.15-21. Here they are being contrasted with personal knowledge (paccattameva ānāna). For a detailed discussion, see Jayatilleke, Early Buddhist Theory of Knowledge, pp. 182-88, 274-76.

Spk: One person accepts something through faith (saddha) by placing faith in another and accepting what he
says as true. Another accepts something through personal preference (ruçi) when he approves of some thesis by reflecting on it and then takes it to be true. One accepts a thesis by oral tradition (anussava) when one thinks: "This has come down from ancient times by oral tradition, so it must be true." For another, as he thinks, a certain thesis appears valid, and he concludes, "So it is:" he accepts it by reasoned reflection (ākārāparivittakka). (Jayatilleke discusses ruci as meaning "reason" at p. 274.) In the fifth case, as one reflects, a view arises by pondering some hypothesis; this is acceptance of a view after pondering it (ditthinijñânakkhanti).

199 Bhavanirodho nibbānaṃ. Spk: Nibbāna is the cessation of the five aggregates.

200 Spk: The elder Musila was an arahant, but without saying whether or not it was so he just kept silent.

201 Spk: Why did he speak up? It is said that he reflected thus: "This proposition—Nibbāna is the cessation of existence—can be understood even by trainees. But this elder (Savīthī) places that one (Musila) on the plane of the arahant. I will make him understand this matter correctly."

202 Spk: Clearly seen ... with correct wisdom: clearly seen with path wisdom together with insight. I am not an arahant: he indicates this because he stands on the path of nonreturning. But his knowledge that "Nibbāna is the cessation of existence" is a type of reviewing knowledge (paccavekkhānâhāna) apart from the nineteen (regular) types of reviewing knowledge (see Vism 676; Ppn 2219-21).

203 Na ca kāyena phusitvā vihareyya, lit. "but he would not dwell having contacted it with the body." Spk glosses: "He would not be able to draw out the water."

204 Spk: The seeing of water in the well represents the seeing of Nibbāna by the nonreturner. The man afflicted by heat represents the nonreturner; the water bucket, the path of arahantship. As the man oppressed by heat sees water in the well, the nonreturner knows by reviewing knowledge, "There exists a breakthrough to the path of arahantship" (reading with Se arahattaphalâbhisamâyana). But as the man lacking the bucket cannot draw out the water and touch it with the body, so the nonreturner, lacking the path of arahantship, cannot sit down and become absorbed in the attainment of the fruit of arahantship, which has Nibbāna as its object.

It would be a misunderstanding of Nārada’s reply to take it as a rejoinder to Musila’s tacit claim that he is an arahant (the interpretation adopted by Gombrich, How Buddhism Began, pp. 128-29). The point is not that Musila was unjustified in consenting to that title, but that Savīthī drew an incorrect inference, for he held the wrong belief that the defining mark of an arahant is the understanding of dependent origination and the nature of Nibbāna. This misunderstanding, rather, is common property of the trainee and the arahant. What distinguishes the arahant from the trainee is not his insight into dependent origination (and other principles of the Dhamma) but the fact that he has used this insight to eradicate all defilements and has thereby gained access to a unique meditative state (called in the commentaries arahattaphala samâpatti, the fruition attainment of arahantship) in which he can dwell “touching the deathless element with his body.” At 48:53, too, the expression kāyena phusitu viharati highlights the essential difference between the sekha and the asekha; see V, n. 238. For parallel texts on the difference between the stream-enterer and the arahant, see 22:109–110 (stated in terms of the five aggregates) and 48:2–5, 26–27, 32–33 (in terms of the faculties).

205 In all three eds. the question begins with evamvādā tvam and the reply with evamvādāhām. However, since it was Nārada who just spoke, it seems we should read the question portion as evamvādād tvam and resolve evamvādāhām in the reply into evamvādāhām aham. Neither Spk nor Spk-pṭ offers any help here, but a note in Be of the text suggests this amendment. The Ee reading of a parallel passage at 55:23 (V 374,24-27) has the reading I prefer, though there Be and Se have the same reading as here. At MN II 214,14 foll. we find evamvādāhām in a context where it would have to be resolved as an accusative plural, evamvādāno (niganṭhe) aham, which further supports my proposal regarding the present passage.

206 This sutta is discussed in relation to its Chinese counterpart by Gombrich, How Buddhism Began, pp. 123–27.

Spk: Susima had approached the Venerable Ānanda,
thinking, "He is the most learned disciple, and also the Teacher frequently reports to him the Dhamma he has spoken on various occasions; under him I will be able to learn the Dhamma quickly." Ānanda brought him to the Buddha because he knew that Susima had been a teacher in his own right and he was apprehensive that after going forth he might try to bring discredit to the Dispensation. The Buddha understood that Susima’s motive in taking ordination was “theft of the Dhamma,” which made his entry into the Dispensation impure, but he foresaw that Susima would shortly undergo a change of heart and attain arahantship. Hence he instructed Ānanda to give him the going forth.

It is puzzling that here, when it was most necessary to do so, the Buddha makes no mention of the probationary period normally imposed on wanderers of other sects who wish to enter the Buddhist order; perhaps the Buddha had foreseen that Susima would have been discouraged by such a stipulation and would not have applied for admission, thus losing the chance to gain liberation.

Spk: Those bhikkhus, having received a meditation subject from the Teacher, entered upon the three-month rains residence, and during the rains, striving and struggling, they attained arahantship. At the end of the rains they went to the Teacher and informed him of their attainment. When Susima heard about this he thought: “Final knowledge (Nibbānā) must be the supreme standard in this Dispensation, the essential personal transmission of the teacher (paramappamānaṃ sārabhiṣiṇā acariyamutta, lit. ‘teacher’s fist’). Let me inquire and find out about it.” Therefore he approached those bhikkhus.

The stock description of the five abhiññās that follows is commented upon in detail in Vism, chaps. 12 and 13.

Spk: Why is this said? For the purpose of showing the arising of knowledge thus even without concentration. This is what is meant: “Susima, the path and fruit are not the issue

210 Paññāvimutta kho mahañca avuso Susima. Spk: He shows: “Friend, we are without jhāna, dry-insighters, liberated simply by wisdom” (avuso mahañca sakkharavipassakā paññāvattena eva vimutta). Spk-pt: Liberated simply by wisdom: not both-ways-liberated (na ubhatobhāgavimutta).

While Spk seems to be saying that those bhikkhus did not have any jhānas, the sutta itself establishes only that they lacked the abhiññās and āruppas; nothing is said about whether or not they had achieved the four jhānas. It is significant that Susima’s questions do not extend to the jhānas, and it is even possible (though contrary to the commentaries) that nijjhāna should be understood, not as the deprivative “without jhāna,” but as an agent noun from nijjhāna, pondering, hence “ponderers.” In any case, the sutta goes no further than to distinguish the paññāvimutta arahant from other arahants who have the six abhiññās and the formless attainments, and thus it offers nothing radically different from the Nikāyas as a whole.

The commentaries explain the paññāvimutta arahant to be of five kinds: those who attain one or another of the four jhānas, and the “dry-insighter” (sakkharavipassaka) who lacks mundane jhāna but still has the supramundane jhāna inseparable from the noble path (see Sutta 512,19-28). On the contrast between paññāvimutta and ubhatobhāgavimutta arahants, see MN 1477-78; PP 14, 190-91.

211 Pubbe kho Susima dhammaṭṭhitiḥitaṃ, pacchā nibbāne ṃhaṃ. Spk: Insight knowledge is “knowledge of the stability of the Dhamma,” which arises first. At the end of the course of insight, path knowledge arises; that is “knowledge of Nibbāna,” which arises later. Spk-pt: The “stability of the Dhamma” is the stableness of phenomena, their intrinsic nature (dhammaṭṭhitiḥaṃ tasmabhāvataḥ): namely, impermanence, suffering, nonself. Knowledge of that is “knowledge of the stability of the Dhamma.” See too n. 51, n. 105. A chapter on dhammaṭṭhitiḥitaṃ is at Paṭis 1 50-52, where it is explained as the knowledge of the relations between each pair of factors in paṭicca-samuppāda.

212 Spk: Why is this said? For the purpose of showing the arising of knowledge thus even without concentration. This is what is meant: “Susima, the path and fruit are not the issue
of concentration (samādhiṇīssā), nor the advantage brought about by concentration (samādhī-ānisamsa), nor the outcome of concentration (samādhiṇipphatti). They are the issue of insight (vipassanā), the advantage brought about by insight, the outcome of insight. Therefore, whether you understand or not, first comes knowledge of the stability of the Dhamma, afterwards knowledge of Nibbāna."

Spk-pf: Even without concentration (vinā pi samādhī); even without previously established (concentration) that has acquired the characteristic of serenity (samathā-lakkhanapattā); this is said referring to one who takes the vehicle of insight (vipassanāyānikā).

If understood on its own terms, the text establishes only that arahantship can be attained without the supernormal powers and the formless attainments. Read in the light of Spk and Spk-pf, it may be seen to affirm the existence of a "vehicle of bare insight" which begins directly with mindful contemplation of mental and physical phenomena, without depending on a base of concentration by means of the jhānas or access concentration (upacārasamādhi). Though the suttas themselves say nothing about a system of bare insight meditation, some contemporary teachers regard the Satipatthāna Sutta as propounding such a method and appeal to Spk and Spk-pf for additional support.

213 Spk: Having known him to be capable of penetration, the Buddha speaks thus giving a Dhamma teaching with three turns, at the conclusion of which the elder attained arahantship. Spk-pf: The “three turns” (teparivatthānā) are by way of the turning over of the three characteristics in relation to the five aggregates.

The catechism on the three characteristics recurs throughout the Khandha-samīyutta, as at 22:49, 59, 79, 80, 82, etc.

214 Spk: This query is started in order to make it evident that those bhikkhus were dry-insighters without jhāna (or: "dry-insight ponderers"). This is the purport here: "You are not the only dry-insighter without jhāna; those bhikkhus were also such."

215 Dharmatthakatha. The formula for confession and pardon is also at 16:6 (II 205,10-16).

216 Antarapeyya. As the preceding section contains twelve suttas by way of the twelve factors of the formula, so each of the following suttas can be divided into twelve. Spk says these were all spoken by way of the inclinations of the persons to be guided and enlightened according to their different inclinations (sabbhe pi tathā tathā budiṣṭhaṁ veyeyappamagalanān apāragamagalanān vuttā).

217 Spk: Whether it be the Buddha or a disciple, the one in dependence upon whom one gains path knowledge is called a teacher (satthā, a word usually reserved for the Buddha); he should be sought for.

13 Abhisamayasaṁyutta

218 The expression dīṭṭhisampanna denotes one who has seen the truth of the Dhamma, beginning with the sotāpanna. See the closing paragraph of 12:27, etc. MN III 64,16-65,12, and AN III 438-40 list various qualities of the dīṭṭhisampanna, e.g., being incapable of regarding any formation as permanent, etc., being incapable of parricide and matricide, etc. Spk glosses abhisametvinī: “for one who abides having made the breakthrough to the noble truths by means of wisdom” (pāṇāhaya ariyassaccāni abhisametvinī āṭhassa). On abhisamayasaṁyutta, see n. 13.

Spk: What is the suffering that has been destroyed? That which might have arisen if the first path had not been developed. The suffering that might have arisen in the plane of misery during the next seven existences, and that which might have arisen anywhere at all beginning with the eighth rebirth—all that has been destroyed.

219 Both dhāmmābhissayasaṁyaya and dhāmmacakkhiḍhapatilābhā signify the attainment of stream-entry. On the benefit of stream-entry, see Dhp 178.

220 The yojana is a measure of distance roughly equal to ten kilometers. Spk explains kākepya (lit. "crow-drinkable") thus: "So that it is possible for a crow, standing on the bank, to drink from it naturally by inserting its beak."

221 According to early Buddhist cosmology, Sineru is the mountain at the centre of our world-sphere; the word is the Pāli counterpart of the better known Skt Meru. For a fuller
picture of Buddhist cosmology, see Vism 205–7 (Ppn 7:40–44), and Ppn 7: n. 15.

222 Note that the ending here is different from the stock ending in the preceding suttas.

14. Dhammaputta

223 Spk: Diversity of elements: the diversified intrinsic nature of phenomena, which gain the name “elements” in the sense that they have an intrinsic nature consisting in their emptiness and absence of a being (nissatta-sattu-suhottatha-saṅkhārena sabbāvaṭṭha ṅaḥ ti laddhanāmāṇaṃ dhammānaṃ nānāsabhāvo dhattuṇānaṃ).

224 Spk: The eye element is eye-sensitivity (cakkhu-pasāda), the form element is the form object; the eye-consciousness element is the mind based on eye-sensitivity (cakkhu-pasāda-vatthukam cittaṃ). The other four sense elements, their objects, and states of consciousness are explained in the same way, with the appropriate changes. The mind element (manodhattu) is the threefold mind element [Spk-p]: the two receiving (sampāficchana) mind elements and the functional mind element [= the five-door adverting citta]. The mental-phenomena element (dhammadhātu) is the three aggregates—feeling, perception, and volitional formations—subtle form, and Nibbāna. The mind-consciousness element is all mind-consciousness [Spk-p: of seventy-six types].

Precise formal definitions of the elements are not to be found in the Nikāyas. Perhaps the oldest canonical source for the definitions of the eighteen elements is Vibh 87–90. This comes in the Abhidhamma-bhājaniya only, which implies that the compilers of Vibh considered the eighteen elements a proper Abhidhamma category rather than one pertaining to the suttas. Discussion from the commentarial standpoint is at Vism 484–90 (Ppn 15:17–43) and Vibh-a 76–82.

The “sensitivities” (pasāda) are types of material phenomena, located in the gross sense organs, that are especially receptive to the appropriate types of sense objects. Both Vibh-a and Vism frame their explanations on the basis of the Abhidhamma theory of the cognitive process, which, though articulated as such only in the commentaries, already seems to underlie the classification of cittas in the Abhidhamma Piṭaka. This scheme, however, is clearly later than the Nikāyas, and Spk’s attempts to reconcile the two standpoints sometimes seems contrived.

The five types of sense consciousness are the cittas that exercise the rudimentary function of bare cognition of the sense object. Of the three mind elements, the “functional” (kiriya) is the first citta in the process, which merely adverts to the object, and hence is called the five-door adverting consciousness (paṭicakkāyana-citta). This is followed by the appropriate sense consciousness (eye-consciousness, etc.), a kammically resultant citta which may be either wholesome-resultant or unwholesome-resultant; hence the fivefold sense consciousness becomes tenfold. Next comes the receiving consciousness (sampāticchana-citta), which “picks up” the object for further scrutiny; this is a “mind element” and is either wholesome-resultant or unwholesome-resultant. Following this, an investigating consciousness (saṅtīrana-citta) arises, a wholesome-resultant or unwholesome-resultant citta which investigates the object; then a determining consciousness (votthapana-citta), a functional citta which defines the object; and then comes a string of cittas called javana, which constitute either a wholesome or an unwholesome response to the object (or, in the case of the arahant, a merely “functional” response). This may be followed by a registration consciousness (taddāramma), a resultant citta which records the impression of the object on the mental continuum. All the cittas from the investigating consciousness onwards are mind-consciousness element, which is of seventy-six types. In the mind door the process is somewhat different: it begins with a mind-door adverting consciousness (manodvāravajjana-citta), followed immediately by the string of javanas. For details, see CMA 1:8–10, 4:1–23.

The mental-phenomena element (dhammadhātu) is not necessarily the object of mind-consciousness element, as one might suppose it to be by analogy with the other senses. Along with the object of mind-consciousness it includes all feeling, perception, and volitional factors that accompany...
consciousness in the process of cognition. Thus it belongs as much to the subjective pole of the cognitive act as to the objective pole. See particularly CMA, Table 7.4.

Spk: Eye-contact, etc., are associated with eye-consciousness, etc. Mind-contact is that associated with the first javana in the mind door; therefore when it is said, in dependence on the mind element there arises mind contact, this means that the contact of the first javana arises in dependence on the functional mind-consciousness element, i.e., the mind-door adverting citta.

On javana, see CMA 3:9, 4:12-16, and on the mind-door adverting citta, see CMA 1:10, 3:9.

Since, according to the Abhidhamma scheme of conditional relations, the mind element and its concomitant contact are mutually dependent, Spk is compelled to explain these terms in a way that does not place the sutta in contradiction with the Abhidhamma. Hence Spk says: “The functional mind-consciousness element with the function of adverting (i.e., the mind-door adverting citta) does not arise in dependence on the contact associated with the first javana in the mind door (which occurs subsequent to it).”

Spk: Perception of form (rupasannāna); the perception associated with eye-consciousness. Intention regarding form (rupasāṅkappa); the intention associated with three cittas—the receiving, (investigating, and determining cittas). Desire for form (rupapucchā); desire in the sense of desirousness for form. Passion for form (rupaparidhā); passion (lit. “fever”) in the sense of a burning in regard to form [Spk-pt: for the fire of lust, etc., has the function of “burning up” its own support]. The quest for form (rupapariyāsa); searching in order to obtain that form, having taken along one’s friends and comrades. Passion and the quest are found in different javana processes (so that passion can become an antecedent condition for the quest).

Ee should be corrected to read: no saṅkappanānattam paṭicca uppajjati saṅrhānānattam; no saṅrhānānattam paṭicca uppajjati dhammapaññattam.

Text enclosed in brackets is found in Ee and Se, but without the elision. Se further develops the pattern for the sound element, while Be proceeds directly from rupadhātum bhikkhave paṭicca uppajjati rūpasannāna to dhammadhātum paṭicca uppajjati dhammasaṅkhāna and develops the pattern for the mental-phenomena element alone.

This attempt to combine into one series the discrete sequences beginning with contact and perception leads to some strange incongruities, which become even more bizarre among the negations of the following sutta. Elsewhere contact is said to be the condition for the manifestation of the aggregates of feeling, perception, and volitional formations (e.g., at 22:82 (III 101,33–102,2), and see 35:93 (IV 68,15–16)); yet here contact and feeling are said to be dependent on perception and intention. Neither Spk nor Spk-pt shows any signs of uneasiness over the discrepancies nor tries to justify them.

At MN I 11,35–112,13 a sequence of mental phenomena is given as follows: contact > perception > thought > conceptual proliferation > obsession by perceptions and notions arisen from proliferation. The texts often treat thought (vitakka) as identical with intention (saṅkappa); proliferation (paṭicca) includes craving (tanha), which is synonymous with desire (chanda); and obsession (samudācāra) may comprise passions and quests, etc. This would then give us a more cogent version of the series. Spk does in fact refer to one elder, Uruvelayavrisi Cūliṭissa Thera, who said: “Although the Blessed One inserted contact and feeling in the middle of the text, having turned the text back (palim pana parivattetvā) we get: perception, intention, desire, passion, quest, and gain in regard to the stated object (form, etc.), ‘gain of form’ being the object gained together with craving; then there is contact as the (mental) contact with the object gained and feeling as the experiencing of the object. In such a way this pair—contact with form and feeling—is found.”

Spk continues on its own: “And here, perception, intention, contact, feeling, and desire are found both in the same javana process and in different javana processes, while passion, quest, and gain are found only in different javana processes.”

Spk: The light element (abhādhatu) is a name for the jhāna together with its object, that is, light (āloka) and the jhāna
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The light element (subhādātā) is just the jhāna together with its object, namely, the jhāna arisen on the basis of a beautiful kasina. The others are self-explanatory.

Spk: The light element is discerned in dependence on darkness: for darkness is delimited by (contrasted with) light, and light by darkness. Similarly, foulness is delimited by (contrasted with) beauty, and beauty by foulness. In dependence on form: in dependence on a form-sphere meditative attainment. For when one has a form-sphere attainment one can overcome form or attain the base of the infinity of space. In dependence on cessation (niruddhānta): in dependence on the reflectively induced nonoccurrence (patisankhā-appavatā) of the four (mental) aggregates. For the attainment of cessation is discerned in dependence on the cessation of the aggregates, not on their occurrence. And here it is just the cessation of the four aggregates that should be understood as “the attainment of cessation.”

Spk: An attainment with a residue of formations (sanikkhāravasesassāmāpattī): because of a residue of subtle formations. According to Vism 337–38 (Ppp 10:47–54), in this attainment perception and the other mental factors are present merely in a subtle residual mode and thus cannot perform their decisive functions; hence the ambivalence in the name.

Spk: The sensuality element (kamadhiṭṭī) is sensual thought, all sense-sphere phenomena in general, and in particular everything unwholesome except the ill-will element and the harmfulness element, which are mentioned separately here. Sensual perception arises in dependence on the sensuality element either by taking it as an object or by way of association (i.e., when sensual perception is associated with sensual thought in the same citta).

All these elements are defined at Vibh 86–87, quoted by Spk. Vibh-a 74 correlates sensual thought with sensuality as defilement (kilesakāma) and sense-sphere phenomena with sensuality as sensual objects (vatthukāma). Sensual intention arises in dependence on sensual perception by way either of association or decisive support. (Association condition (sampayuttā-paccaya) is a relation between simultaneous mental phenomena; decisive-support condition (upanissaya-paccaya) is a relation between a cause and effect separated in time.)

Spk: The ill will element (byāpādadātā) is thought of ill will or ill will itself [Spk-pf: i.e., hatred (dosa)]. Note that the commentaries, following the Abhidhamma’s systematic treatment of the Buddha’s teaching, differentiate between ill will and thought of ill will. The two are distinct mental constituents (cetasikā dhammā), the former being a mode of the unwholesome mental factor hatred (dosa), the latter the thought (vitakka) associated with that mental factor. Similarly with harmfulness, etc.

Spk: The harmfulness element (vihimsadātā) is thought of harmfulness and harmfulness itself. Vibh 86 explains the harmfulness element as injuring beings in various ways.

Spk: The renunciation element (nekkhammadātā) is thought of renunciation and all wholesome states except the other two elements, which are to be explained separately. Perception of renunciation arises in dependence on the renunciation element by way of such conditions as conascence (sahajatāpaccaya), etc.

Spk: The non-ill will element (abyāpādadātā) is thought of non-ill will and non-ill will itself, i.e., lovingkindness towards beings.

Spk: The harmlessness element (avihimsadātā) is thought of harmlessness and compassion.

Spk: From this point on the word “element” means inclination (ajjhāsaya).

The name of the bhikkhu is given as in Ee. Be and Se cite it simply as Kaccāna, and Se notes a v.l., Sandha Kaccayana. At 44:11 a Sabhiya Kaccāna is mentioned, also at the Brick Hall in Nāṭika, and the two may be the same person.

Spk explains his question in two ways: (i) “Why does the view arise in the six (rival) teachers who are not perfectly enlightened, ‘We are Perfectly Enlightened Ones’?” (ii) “Why does the view arise in their disciples in regard to (their teachers) who are not perfectly enlightened, ‘They are Perfectly Enlightened Ones’?”. Ee sammāsaṃbuddho ti should be amended to sammāsaṃbuddhā ti.

The contrast is between lānādhiputikā and kalyānādhiputikā. Spk glosses adhiputikā with ajjhāsaya, “inclination.”
Sāriputta, as the bhikkhu disciple foremost in wisdom, attracted bhikkhus who were likewise of great wisdom. All the other disciples mentioned below attract pupils who share their specialty.

This suṭta, including the verses, is at It 70–71. The verses alone, excluding the first two padaś, are at Th 147–48.

Samsagga vanatho jāto. On vanatha, see I, n. 474. Spk: From association—from craving and affection based upon association through seeing and hearing—the woods is born, the woods of the defilements is born. By nonassociation it is cut: it is cut by nonassociation, by not-seeing, by avoiding standing and sitting privately (with a person of the opposite sex).

Spk: Those of wrong knowledge: those endowed with wrong reviewing (micchāpaccavākkhaṇa saṁśānta). Those of wrong liberation: those who abide in an unemancipating liberation, which they assume to be wholesome liberation. Those of right knowledge: those with right reviewing. Those of right liberation: those endowed with the emancipating liberation of the fruit.

Right knowledge and right liberation supplement the eight factors of the Noble Eightfold Path. They are said to be factors of the arahant (e.g., at MN III 76,8), but at 55;26 (V 384,1-12) they are also ascribed to Anāṭapindika, a stream-enterer. Spk’s gloss of right knowledge as right reviewing knowledge is difficult to accept. More likely the expression refers to the full knowledge of the Four Noble Truths by means of which arahantship is gained.

Spk interprets each element by way of its physical characteristic or function: the earth element is the foundational element (patitāhādhātu); the water element, the cohesive element (abandhanādāhu); the fire element, the maturing element (paripācanādāhu); and the air element, the distensive element (vitthambhanādāhu). For a more detailed treatment according to the commentarial method, see Vism 364–70 (Ppn 11:85–117).

Spk: The barriers (marīyādā) are twofold: the barriers of defilements and the barriers of the round of existence. Here, because of the abandoning of both, it is said that they dwell with a mind rid of barriers.

Spk: It is pleasurable in that it is a condition for pleasant feeling.

There is a lack of symmetry between the two clauses in this statement: the first strings together four terms: uppādā tihi abhinibbatti pāṭubhāvā, but the sequel exemplifies only three, omitting abhinibbatti. This is done consistently whenever this “template” is applied, as at 22:30 and 35:21–22.

Anamataggo 'yam bhikkhave samsāro. Spk resolves anamatagga into anu anamatagga, explaining: “Even if it should be pursued by knowledge for a hundred or a thousand years, it would be with unthought-of beginning, with unknown beginning (vassasatam vassasahassam viññata pi anamataggo viññata). It wouldn’t be possible to know its beginning from here or from there; the meaning is that it is without a delimiting first or last point. Samsāra is the uninterruptedly occurring succession of the aggregates, etc. (khandhādham aviccinnappasatta paṭippati).”

The BHS equivalent of anamatagga is anatarāgra (e.g., at Mvu I 34,7), “without lower or upper limit.” For various explanations, see CPD, s.v. an-amat’-agga.

Spk: The four great oceans delimited by the rays of Mount
Sineru. For Sineru’s eastern slope is made of silver, its southern slope of jewels, its western slope of crystal, and its northern slope of gold. From the eastern and southern slopes rays of silver and jewels come forth, merge, traverse the surface of the ocean, and reach right up to the mountains that encircle the world-sphere; and so too with the rays coming forth from the other slopes. The four great oceans are situated between those rays.

256 Kappa. Apparently a mahakappa is intended, the length of time needed for a world system to arise, develop, and perish. Each mahakappa consists of four asankheyyakappas, periods of expansion, stabilization, contraction, and dissolution: see AN II 142,15-28.

257 Kāṣikena vatthena. Although this is often understood to be silk, Spk explains it to be an extremely delicate cloth made of thread spun from three fibres of cotton.

258 Reading, with Be and Se, ananussaritva va. Ee anussaritva va should be amended.

259 The simile is also at 56:33.

260 The sutta, including the verses, is also at It 17-18.

261 Spk: For these beings, the times when they are born as invertebrates is greater than the times when they are born as vertebrates; for when they become creatures such as worms, etc., they have no bones. But when they become fish and tortoises, etc., their bones are numerous. Therefore, skipping over the time when they are invertebrates and the time when they have extremely numerous bones, only the time when they have a moderate number of bones (samattihikakalo va) should be taken.

262 The same group of bhikkhus provided the occasion for the Buddha to institute the offering of the kathina robe at the end of the Vassa, the annual rains residence; see Vin I 253-54. Forest dwelling, etc., are four of the ascetic practices (dhutanga). Spk: Yet all were still with fetters (sabbe sasamyojana): Some were stream-enterers, some once-returners, some nonreturners, but among them there were no worldlings or arahants.

263 On the variations in the human life span during the epochs of the different Buddhas, see DN II 3,28-4,5. DN III 68-76 explains how the life span of humans will decline still further as a result of moral degeneration until it reaches a low of ten years, after which it will increase until it reaches 80,000 years in the time of the future Buddha Metteyya.

264 Spk says that the text should not be interpreted to mean that the life span gradually decreased from Kakusandha’s age directly to that of Koniγamana’s. Rather, the life span after Kakusandha’s parinibbāna continually decreased until it reached the minimum of ten years, then it increased to an incalculable (asankheyya), and then decreased again until it reached 30,000 years, at which time Koniγamana arose in the world. The same pattern applies to the subsequent cases, including that of Metteya (see n. 263).

265 Also at 6:15 (I, v. 609). See too v. 21 and I, n. 20.

16. Kassapasamująutta

266 Spk discusses a threefold typology of contentment (santosa): (i) contentment that accords with one’s gains (yathālābhahasantosa), i.e., remaining content with any gains, whether fine or coarse; (ii) contentment that accords with one’s ability (yathābalasantosa), i.e., remaining content with whatever one needs to sustain one’s health; and (iii) contentment that accords with suitability (yathāsāruppasantosa), i.e., disposing of any luxury items received and retaining only the simplest and most basic requisites. A translation of the full passage—from the parallel commentary to the Sāmaṇṇaphala Sutta (Sv I 206–8)—may be found in Bodhi, Discourse on the Fruits of Recluseship, pp. 134–37. Various types of wrong search (anesanā) are discussed at Vism 22-30 (Ppn 1:60-84).

267 Spk: If he does not get a robe: If he does not get a robe he does not become agitated (nu paritassati) like one who, failing to get a robe, becomes frightened and agitated and associates with meritorious bhikkhus, thinking “How can I get a robe?” Seeing the danger (adinavadassavi): the danger of an offence in improper search and of use while being tied to it. Understanding the escape (nissaranapafifu): he uses it knowing the escape stated in the formula, “Only for warding off cold,” etc. (On the formulas for the four requisites,
see MN I 10,4-20, with detailed analysis at Vism 30-35; Ppn 1:85-97) This passage (and the parallels in regard to the other requisites excluding medicines) is found in the Ariyavamsa Sutta in a description of the ideal ascetic monk (AN II 27-29).

268 Kassapena vā hi vo bhikkhave ovadiassāmi yo vā pan’ assa Kassapasadiso. Spk makes it clear that yo ... Kassapasadiso should be construed as instrumental in force, parallel to Kassapena: “He exhorts by the example of Kassapa when he says, ‘As the Elder Mahākassapa is content with the four requisites, so too should you be.’ He exhorts by one who is similar to Kassapa when he says, ‘If there should be anyone else here who is similar to Kassapa— that is, like the Elder Mahākassapa—in being content with the four requisites, you should be so too.’”

269 Tathatāya patipajjitabbam. Spk: (He says:) “In this sutta on contentment the Perfectly Enlightened One’s responsibility (bhāra) is explaining the practice of effacement (sallekhācāra), while our responsibility is to fulfil it by the fulfilment of the practice. Let us accept the responsibility entrusted to us”—having reflected thus, you should practise accordingly, as explained by me.”

270 Spk explains not ardent (anātātipi) as devoid of the energy that burns up (atapati) defilements, and unaafraid of wrong-doing (anottappi) as devoid of fear over the arising of defilements and the nonarising of wholesome qualities. Both words are derived from the same root, tap, to burn. Spk explains anuttara yogakkheyya as arahantshi, so called because it is secure from the four bonds (yoga; see 45:172). See too I, n. 463.

271 The four parts of this reflection correspond to the four aspects of right effort (see 45:8) or the four right kinds of striving (see 49:1-12).

272 Spk: “As the moon, gliding across the sky, does not form intimacy, affection, or attachment with anyone, nor give rise to fondness, longing, and obsession, yet remains dear and agreeable to the multitude, so you too should not form intimacy, etc., with anyone; then, by doing so, you will approach families like the moon, dear and agreeable to the multitude. Further, as the moon dispels darkness and emits light, so you will dispel the darkness of defilements and emit the light of knowledge.”

Spk explains apakassa as an absolutive, equivalent to apakassittā and glossed apaneto, “having pulled away.” A bhikkhu draws back the body when he lives in a forest abode (rather than a village temple) and draws back the mind when he refrains from sensual thoughts and other harmful mental states.

273 Spk: This is a unique phrase (asambhinnapadā) in the Word of the Buddha preserved in the Tipiṭaka. Spk-pṭ: For nowhere else has this phrase, “The Blessed One waved his hand in space,” been recorded.

274 This is a self-serving thought. The bhikkhu wants to see the bhikkhus receive offerings and the lay followers “make merit” by offering gifts to them. The bhikkhu who is elated over the gains of others has the virtue of altruistic joy (muditā); he does not become envious when others are chosen to receive gifts rather than himself.

277 Kulāpaka. Spk: One who goes to the homes of families. As will be seen at 20:9, this could be dangerous for monks who were not inwardly strong enough to resist the temptations posed by intimate association with lay people.
**Spk:** Kassapa’s robes are said to be worn-out (nibbasana) because the Blessed One, having worn them, had discarded them. (See below 16:11; II 221,15-25.)

The Buddha is apparently requesting Mahäkassapa to abandon three of the ascetic practices—wearing rag-robes, eating only food collected on alms round, and living in the forest. The Buddha himself wore robes offered by householders, accepted invitations to meals, and dwelt in town monasteries; see MN I 7–8. According to Spk, the Buddha did not really intend to make Kassapa give up his ascetic practices, but rather “just as a drum does not give off a sound unless it is struck, so such persons do not roar their lion’s roar unless they are ‘struck.’ Thus he spoke to him in this way intending to make him roar his lion’s roar.”

This is Mahäkassapa’s lion’s roar; see too MN I 214–17, where Kassapa describes the ideal monk in the same terms. The first four items are ascetic practices; the second four, virtues nurtured by observance of these practices. At AN I 23,20 the Buddha declares Mahäkassapa the foremost among his bhikkhu disciples who are proponents of the ascetic practices, as is clear too from 14:15 above.

Reading with Se: App’ eva nama pacchimam janatā diṭṭhānugatiṃ āpajjeyya. Be and Ee have the plural āpajjeyyum. At KS 2:136 this is rendered: “For surely these [those who will come after us] may fall into error.” The translator here evidently understands diṭṭhānugati as resolvable into diṭṭhi + anugati, with diṭṭhi meaning wrong view. Spk and Spk-pṭ are silent, but I find it more plausible to take the first part of the compound as the past participle diṭṭha, “the seen” in the sense of an example or role model. This interpretation can claim support from the use of the idiom at AN I 126,19–20, 127,22–23; III 108,5–6, 251,8, and 422,10, 19. See too MLDB, n. 57.

Spk: He says this in order to appoint Mahäkassapa to his own position. But weren’t Sāriputta and Mahāmoggallāna around? They were, but he thought: “They will not live much longer, but Kassapa will live until the age of 120. After my parinibbāna he will hold a recital of the Dhamma and the Vinaya in the Sattapāṇi Cave, and he will enable my Dispensation to endure for a full 5,000 years. Let me appoint him to my own position; then the bhikkhus will think he should be heeded.” Despite this remark of Spk, it should be noted that the Buddha expressly refused to appoint a personal successor; instead he instructed the Sarīgha that the Dhamma and the Vinaya should represent him after his passing (DN II 154,4–8).

Dovacassakaranēhi dharmehi samannāgataḥ: for a list of such qualities, see MN I 95,18–96,16.

The following, slightly expanded and including the simile of the moon, is also at AN V 123,10–124,19, ascribed to Sāriputta. There too the Buddha approves of the disciple’s statement and repeats it in full.

I read with Ee: evaṃ hi tāṃ Kassapa samāna vadamāno vadeyya upaddutā brahmaçāri brahmaçārāpaddavāna abhībhavanā brahmaçāri brahmaçārabhībhavanā ti. Se differs only in reading vadanto for vadamāno. Be, however, has etarāhi tāṃ Kassapa samāna vadamāno vadeyya upaddutā brahmaçāri brahmaçārāpaddavāna abhipattanāna brahmaçāri brahmaçārabhipattanenā ti. This version, I suspect, arose by substituting the commentarial gloss for the original. It seems that in Se and Ee the sense requires, in place of the first abhipattanā, the past participle abhipbhūtā (or adhipbhūtā), though no edition available to me has this reading. On how gain and honour ruin those who live the holy life, see MN III 116,22–117,13.

Spk (Se): They are ruined by the ruination of those who lead the holy life, namely, excessive desire and lust for the four requisites. Vanquishment is excessive longing (abhībhavanā ti adhipattapattanā). By the vanquishing of those who lead the holy life: by the state of the four requisites that consists in the excessive longing of those who lead the holy life (brahmaçārabhībhavanā ti brahmaçāraśīrābhībhavanā nābhivibhājīnena catupaccayabhībhavena). Se has a note here to the gloss: Evaṃ sabbattha. Catupaccayabhībhavena iti bhaviṭṭhām.

In MLDB cetovimutti paññāvimutti is translated “deliverance of mind and deliverance by wisdom,” as if the two terms were separate items standing in conjunction. I now think it better to omit the conjunctive particle (which is not in the Pāli) and to treat the two terms as a dual designation for what is essentially the same state. Spk explains...
cetovimutti as the concentration of the fruit of arahantship (arahattaphalasamādhi), paññāvimutti as the wisdom of the fruit of arahantship (arahattaphalapaññā).

From the absence of any reference to the Blessed One in the introduction it is likely that this sutta takes place after his parinibbāna. Spk supports this supposition (see following note), as does Ānanda’s use of the vocative bhante when addressing Mahākassapa. Before the Buddha expired the monks used to address one another as āvuso, “friend” (see DN II 154,9-15).

Spk: Ānanda asked him to come to the bhikkhunis’ quarters in order to inspire them and to explain a meditation subject, thinking they would place faith in the talk of the disciple who was the Buddha’s counterpart (buddhaputtabhāga-sāvaka).

Her name means “Fat Tissa.” Spk glosses vedehimuni with panditamuni, “wise sage,” explaining: “A wise person endeavours with erudition consisting in knowledge—that is, he does all his tasks—therefore he is called Videhan (pañḍito hi rānasankhā-tena vedena bhato tasmā vedeho ti vuccati). He was Videhan and a sage, hence ‘the Videhan sage.’” Ap-a 128,12, however, offers a more plausible explanation: “Ānanda was called vedehimuni because he was a sage and the son of a mother from the Vedeha country [= Vedeha] (Vedehe[r]ajjata Vedehipa putto).” See I, n. 233.

Khamatha bhante Kassapa bālo mātugāmo. I have translated this sentence with complete fidelity to the text, aware that some readers might find the rendering provocative. One consultant told me, “You’ve just lost half your readership,” and suggested I avoid drawing criticism to the translation by rendering bālo mātugāmo as “she is a foolish woman.” To my mind, this would distort the meaning of the Pāli in subservience to current views of gender. I do not see how the sentence could be construed in any other way than I have rendered it. I leave it to the reader to decide whether Ānanda himself could actually have made such a statement or whether it was put into his mouth by the compilers of the canon.

286 Spk: This is what is meant: “Do not let the Saṅgha think, ‘Ānanda restrained the disciple who was the Buddha’s counterpart, but he did not restrain the bhikkhu. Could there be some intimacy or affection between them?” He utters the following passage (on his meditative attainments) to demonstrate how he is the Buddha’s counterpart.

287 Spk: He was not involved with building work, etc., but the four assemblies would come to the Elder Ānanda lamenting over the Buddha’s demise and he would be obliged to console them (see 9:5 and I, n. 541).

288 Her name means “Fat Tissa.” Spk glosses vedehimuni with panditamuni, “wise sage,” explaining: “A wise person endeavours with erudition consisting in knowledge—that is, he does all his tasks—therefore he is called Videhan (pañḍito hi rānasankhā-tena vedena bhato tasmā vedeho ti vuccati). He was Videhan and a sage, hence ‘the Videhan sage.’” Ap-a 128,12, however, offers a more plausible explanation: “Ānanda was called vedehimuni because he was a sage and the son of a mother from the Vedeha country [= Vedeha] (Vedehe[r]ajjata Vedehipa putto).” See I, n. 233.

289 This is said with reference to Pācittiya 32. See Vin IV 71-75. See Vin II 196, which relates the original background story to the rule, namely, Devadatta’s attempt to create a schism in the Saṅgha (also at Vin IV 71). Spk alludes to this in its gloss of the expression mā pāniccha pakkham nissāya saṅgham bhindeyyam: “It was laid down for this reason: ‘As Devadatta along with his retinue ate after informing families and, by relying on those of evil wishes, divided the Saṅgha, so let it not come to pass that others of evil wishes—by collecting a group, eating among families after informing them, and enlarging their group—divide the Saṅgha in reliance on their faction.’” Spk seems to interpret dummaṇikūnaṃ puggalānaṃ nīg-gahāya and pesalānāṃ bhikkhunīṃ phāsuvihāraṃ as comple-
mentary sides of a single reason, a view explicitly endorsed by Spk-pf: "dummaṁkāmāṁ niggaho eva pesalānaṁ phūsavīhāro ti ādām ākāṁ aṅgaṁ. Thus on this interpretation “ma pāpiccha ...” would become a second, independent reason. But I follow Horner (at BD 5:275) and C.Rh.D (at KS 2:147), both of whom take the restraint of ill-behaved persons and the comforting of well-behaved bhikkhus as two distinct reasons, to which “ma pāpiccha ...” is subordinate. This seems to be corroborated by the list of ten reasons for the laying down of the training rules (at Vin 111 21, etc.), where these two factors are counted as separate reasons. As to the third reason, “out of sympathy for families” (kuṇānuddayatya), Spk says: “When the Bhikkhu Saṅgha is living in harmony and performing the Uposatha and Pavaṇa, people who give ticket-meals, etc., become destined for heaven.” A more plausible explanation is that families are spared the burden of having to support too many bhikkhus at one time. In the Muṇ version (at II 48) only two reasons are mentioned, “the protection, safeguarding, and comfort of families” and “the breaking up of cliques of wicked men.”

Kumaraśakādā na muccāna. Commentarial tradition holds that Ānanda was born on the same day as the Bodhisatta (see Sv II 425, Ap-a 58, 358, Ja I 63 (Be, but not in the Se or Ee versions)). If this were true, however, he would now be over eighty years of age and thus would hardly have to point to a few grey hairs to prove he is no longer a youngster. Other facts recorded in the canon suggest that Ānanda must have been considerably younger than the Buddha, perhaps by as much as thirty years. On the different opinions about his age held by the early Buddhist schools, see C. Witanachchi’s article “Ānanda,” in the Encyclopaedia of Buddhism, Vol. I, fasc. 4, p. 529.

Spk paraphrases in a way that supports the traditional view: “Since you wander around with newly ordained bhikkhus devoid of sense restraint, you wander around with youngsters and thus you yourself deserve to be called a youngster.”

Kassapa’s thought just above following Spk, which paraphrases each sentence as a conditional: “If I should see the Teacher, it is just the Blessed One that I would see; there cannot be any other Teacher than him. If I should see the Fortunate One—called sugata because he has gone well by the right practice—it is just this Blessed One that I would see; there cannot be any other Fortunate One than him. If I should see the Perfectly Enlightened One—so called because he awakened fully to the truths by himself—it is just the Blessed One that I would see; there cannot be any other Perfectly Enlightened One than him.” By this he shows, ‘Merely by seeing him, I had no doubt that this is the Teacher, this is the Fortunate One, this is the Perfectly Enlightened One.”

The repetition of Kassapa’s declaration of discipleship is in Be and Se though not in Ee. Spk confirms the repetition, explaining that although the utterance is recorded twice we should understand that it was actually spoken three times.

Spk: If a disciple so single-minded (evam sabbacetasa samannāgato)—so confident in mind (pasannacitto)—should perform such an act of supreme humility towards an outside teacher who, without knowing, claims to know (i.e., to be enlightened), that teacher’s head would fall off from the neck like a palm fruit broken at the stalk; the meaning is, it
would split into seven pieces. But when such an act of humility is done at the Master's golden feet, it cannot stir even a hair on his body. The following "Therefore" implies: "Since knowing, I say 'I know,' therefore you should train thus."

303 Here Spk explains sabhacetasā differently than above: "attending with a completely attentive mind (sabbena samanāhārācittena), without allowing the mind to stray even a little."

304 Sītasahāgatā ca me kāyagatā sati. Spk: This is mindfulness of the body associated with pleasure by way of the first jhāna in the foulness meditation and mindfulness of breathing. This threefold exhortation was itself the elder's going forth and higher ordination.

305 Spk (Se): Sāno ti sakileso sa-iño hutvā. Be (text and Spk) reads saraṇo instead of sāno, which is less satisfactory. The line is also at MN III 127, 7-8, with sāno.

Spk: There are four modes of using the requisites: (i) by theft (theyyaparibhoga), the use made by a morally depraved monk; (ii) as a debtor (inaparibhoga), the unreflective use made by a virtuous monk; (iii) as an heir (dāyajjaparibhoga), the use made by the seven trainees; (iv) as an owner (sāmiparibhoga), the use made by an arahant. Thus only an arahant uses the requisites as an owner, without debt. The elder speaks of his use of the requisites when he was still a worldling as use by a debtor.

306 Spk: This took place on the day of their first meeting. The attainment of arahantship was mentioned beforehand because of the sequence of the teaching, but it actually took place afterwards. The Buddha descended from the road with the intention of making Kassapa a forest dweller, a rag-robe wearer, and a one-meal eater from his very birth (as a monk).

307 Spk: The Blessed One wanted to exchange robes with Kassapa because he wished to appoint the elder to his own position (theraṃ attano thāne ṭhapetukāmatāya). When he asked whether the elder could wear his rag-robins he was not referring to his bodily strength but to the fulfilment of the practice (patipattiṇāna). The Buddha had made this robe from a shroud that had covered a slave woman named Puñña, which had been cast away in a cremation ground. When he picked it up, brushed away the creatures crawling over it, and established himself in the great line-age of the nobles ones, the earth quaked and sounded a roar and the devas applauded. In offering the robe, the Buddha implied: "This robe should be worn by a bhikkhu who is from birth an observer of the ascetic practices. Will you be able to make proper use of it?" And Kassapa's assent signifies, "I will fulfil this practice." At the moment they exchanged robes the great earth resounded and shook to its ocean boundaries.

308 Cp. the Buddha's praise of Sāriputta at MN III 29,8-13. Spk: By this statement the elder has absolved his going forth from the charge of Thullanandā. This is the purport: "Does one without teacher or preceptor, who takes the saffron robe himself, and who leaves another sect, receive the honour of having the Buddha go out to welcome him, or take ordination by a triple exhortation, or get to exchange robes with the Buddha in person? See how offensive the bhikkhuni Thullanandā's utterance was!"

309 As at 16:10.

310 Spk glosses "Tathāgata" here as satta, a being, on which Spk-pṭ comments: "As in past aeons, in past births, one has come into being by way of kamma and defilements, so one has also come now (tathā etadāt pi āgato); hence it is said 'tathāgata.' Or else, according to the kamma one has done and accumulated, just so has one come, arrived, been reborn in this or that form of individual existence (tathā tam tam attabheruṣam āgato upagato upapanno)."

This explanation seems implausible, especially when other texts clearly show that the philosophical problem over the Tathāgata's post-mortem state concerns "the Tathāgata, the highest type of person, the supreme person, the one who has attained the supreme attainment (tathāgato uttamapuriso paramapuriso paramapattipatto)" (22:86 (III 116,13-14) = 44:2 (IV 380,14-15)).

311 The same question, but with a different reply, is at MN I 444,36-445,25. Possibly Mahākassapa's concern with the preservation of the true Dhamma, demonstrated in this sutta, presages his role as the convener of the First
Buddhist Council soon after the Buddha’s parinibbāna (described at Vin II 284–85). There we see, in the ebullient reaction of the old bhikkhu Subhadda to the report of the Buddha’s death, the first stirring towards the emergence of a “counterfeit” Dhamma. Mahākassapa convenes the First Council precisely to ensure that the true Dhamma and Discipline will endure long and will not be driven out by counterfeit versions devised by unscrupulous monks.

Spk: There are two counterfeits of the true Dhamma (sad dharmapatiṣṭipaka): one with respect to attainment (adhi gama), the other with respect to learning (pariyatti). The former is the ten corruptions of insight knowledge (see Vism 633–38; Ppv 20:105–28). The latter consists of texts other than the authentic Word of the Buddha authorized at the three Buddhist councils, exception made of these five topics of discussion (kathāvātthu): discussion of elements, discussion of objects, discussion of foulness, discussion of the bases of knowledge, the casket of true knowledge. [The counterfeit texts include] the Secret Vinaya (gujhavinaya), the Secret Vessantara, the Secret Mahosadha, the Vaṇṇa Piṭaka, the Angulimāla Piṭaka, the Raṭṭhapāla-gajjita, the Ālavaka-gajjita, and the Vedalla Piṭaka.

Spk-pt: The “Vedalla Piṭaka” is the Vetulla Piṭaka, which they say had been brought from the abode of the nāgas; others say it consists of what was spoken in debates (vādabhāsita). “Other than the authentic Word of the Buddha” (abuddhavacana), because of contradicting the Word of the Buddha; for the Enlightened One does not speak anything internally inconsistent (pubbāparaviruddha). They apply a dart to it; the removal of defilements is not seen there, so it is inevitably a condition for the arising of defilements.

An attempt to identify the texts cited by Spk is made in the fourteenth century work, Nikāyasangraha, discussed by Adikaram, Early History of Buddhism in Ceylon, pp. 99–100. The Nikāyasangraha assigns each text to a different non-Theravādin school. The late date of this work casts doubt on its reliability, and its method of identification is just too neat to be convincing. Spk-pt’s comment on the Vedalla Piṭaka suggests it may be a collection of Mahāyāna sūtras.
17. Lābhasakkārasaṃyutta

316 Spk: Gain (labha) is the gain of the four requisites; honour (sakkāra), the gain of (requisites) that are well made and well produced; praise (siloka), acclamation (vannaghosa).

317 Pāli indiscriminately uses two words, kumma and kacchapa, for both turtle and tortoise. Here kumma refers to the lake-dwelling variety, but at 35:240 kumma kacchapa jointly denote what seems to be a land-dwelling creature, while at 56:47 kacchapa alone refers to the sea-dwelling variety. Spk glosses mahakummakula with mahantaṃ aṭṭhikacchapakula, which further confirms the interchangeability of the two words. I have rendered both terms “turtle” when they denote a predominantly aquatic creature (here and at 56:47), “tortoise” when they refer to a land-dwelling creature.

318 Papatā. Spk explains this as an iron spear shaped like a hooked dart, kept in an iron case. When it is dropped on its target with a certain force, the spear comes out from the case and the rope follows along, still attached to it.

Although all three eds. read giiddho papatāya, it seems we should read viiddha papatāya, proposed by a note in Be.

320 In all three eds. the text as it stands is unintelligible and is likely to be corrupt. Spk does not offer enough help to reconstruct an original reading, while Be appends a long note with a circuitous explanation intended to resolve the difficulties. I would prefer to amend the final verb in Be and Se (and SS) from anupapunātū to anupapunātā so that we read: Kam bhikkhave asanivicakkam iigacchatu? Sekham appatta-mānasam lābhasakkārasiloko anupapunātū. Ee does have anupapunātā, and it is possible anupapunātu entered the other eds. under the influence of the preceding agacchatu and the corresponding sentences in 17:23, 24.

Spk paraphrases the question: “Which person should a bright thunderbolt strike, hitting him on the head and crushing him?” and comments on the reply: “The Blessed One does not speak thus because he desires suffering for beings, but in order to show the danger. For a lightning bolt, striking one on the head, destroys only a single individual existence, but one with a mind obsessed by gain, honour, and praise experiences endless suffering in hell, etc.” Who has not yet reached his mind’s ideal (appattamānasa): who has not achieved arahantship.

321 Be and Se read: Kam bhikkhave diddhagatena visallenā sallena vijjhatu? The reading in Ee is less satisfactory. Spk: Diddhagatena ti gatadiddhena [Spk:pe rācchavisayutta ti va didde gatena]; visallenā ti visamakkhetena; sallena ti sattiya.

The rhetorical construction parallels that in the preceding sutta. Visallenā is problematic, and we might accept C.Rh.D’s suggestion visa-sallena, though diddhα (= Skt digdha) already conveys the idea of poisoned. See Ja IV 435,26: Saro diddo kalāpaṃ va/Atittam upalimpati.

322 Ukkanta (so Be and Se; Ee: ukkanna), Spk: This is the name of a disease, said to arise in the cold season. The hairs fall off from the entire body, and the entire body, fully exposed, breaks open all over. Struck by the wind, the wounds ooze. Just as a man, bitten by a rabid dog, runs around in circles, so does the jackal when it has contracted this disease, and there is no place where it finds safety.

323 Verambaratā. Spk: A strong type of wind, discerned at a height from which the four continents appear the size of lotus leaves.

324 This verse and the next are at Th 1011-12 and It 74,22-75,3. Here I read with Be and Se appamāṇavaññhino, as against Ee appamāṇavaññhino. The latter, however, is found in all three eds. of Th 1011d; readings of It 74,25 are divided. Spk supports appamāṇa- with its gloss: appamāṇena phalasamādhīna vihamantassa; “as he is dwelling in the measureless fruition attainment.” Th-a does not comment on the pāda at Th 1011, and the comment in It-a reads appamāda- in Be and appamāya- in Se.

325 We should read pāda b with Se sukhumadiṭṭhīvipassakam as against sukhumam diṭṭhīvipassakam in Be and Ee. The former is also the reading at Th 1012b and It 75,1. Spk: It is a subtle view because (it is reached) through the view of the path of arahantship, and he is an insight-seer (vipassaka) because he has arrived there after having set up insight for the sake of fruition attainment. Delighting in the destruction of clinging: Delighted with Nibbāna, called the destruction of clinging.

326 The suṇanānikkha and the sītimikkha seem to be two different types of golden coin, the latter presumably of greater
value than the former, or made from a superior species of gold. Spk glosses *suwananikkhassa* as *ekassa kañcananikkhassa*, and *siriginikkhassa* as *singisuwananikkhassa*.


Cp. AN I 88:13-89:3. This sutta and the next seem to be quoting from AN II 164:4-22, where the Buddha names the “standards and criteria” for the four classes of his followers. Citta the householder was the foremost male lay disciple among the speakers on the Dhamma; see the Cittasamyoutta (41:1-10). Hatthaka Ālavaka was the foremost of those who propitiate an assembly with the four means of beneficence; see AN I 26:5-9 and AN IV 217-20, and I, n. 604.

Khujjuttare was the foremost female lay disciple among those who have learned much, Veluṇḍakātyā (or Uttaśā) Nandamātā the foremost of the meditators; see AN I 26:19-21. Khemā and Uppalavāṇṇa, mentioned just below, were the foremost bhikkhunis in regard to wisdom and spiritual power, respectively. Uppalavāṇṇa has appeared at 5:3, and Khemā gives a discourse at 44:1.

See above n. 249.

Spk: Its origin (samudaya): an individual form of existence together with past kamma, status as a son of good family, beauty of complexion, eloquence as a speaker, the display of ascetic virtues, the wearing of the robe, possession of a retinue, etc., are called the origin of gain and honour. They do not understand this by way of the truth of the origin, and so cessation and the path should be understood by way of the truths of cessation and the path.

Spk: The pleasant dwellings in this very life (diṭṭhadhammasukhavihāra) are the pleasant dwellings in fruition attainment. For when a meritorious arahant receives congee, sweets, etc., he must give thanks to those who come, teach them the Dhamma, answer questions, etc., and thus he does not get a chance to sit down and enter fruition attainment.

Spk’s identification of the “pleasant dwellings” with fruition attainment is certainly too narrow. The term usually means the jhānas, as at II 278:10-11.

The three wholesome roots are nongreed, nonhatred, and nondelusion. Spk explains this to mean that the wholesome roots have been cut off to such an extent that Devadatta is incapable of taking rebirth in heaven or of achieving the path and fruit; it does not mean that his wholesome roots have been permanently eradicated. The next two suttas state the same meaning using different terms.

This sutta and the following one also occur at Vin II 187-88 in inverted order, without the homily on gains, honour, and fame, and with the verse at the end. See too AN II 73. The verse = I, v. 597, also spoken with reference to Devadatta. On the simile of the mule just below, Spk says that they mate her with a horse. If she becomes pregnant, when her time for delivery arrives she is unable to give birth. She stands striking the ground with her feet. Then they tie her feet to four stakes, split open her belly, and remove the foal. She dies right there.

Pittam bhindeyyum. PED, s.v. *pittam*, says the passage is unclear and refers to an alternative interpretation proposed by Morris, JPTS 1893, 4. My rendering accords with Spk’s comment: “They throw (pakhippeyyum) bear bile or fish bile over its nostrils.” Spk-pf glosses *pakhippeyyum* here with *osinicceyyum*, “they sprinkle.” Horner renders “as if they were to throw a bladder at a fierce dog’s nose” (BD 5:263).

Spk: When bandits grab hold of his mother in the wilderness and say they will release her only if he tells a deliberate lie, even then he won’t tell a deliberate lie. The same method in the other cases.
sion,” but the commentaries consistently identify the corresponding noun nibbidā with strong insight knowledge (see above n. 69).

339 To the four primary elements of the form aggregate (cattāro mahābhūtā) the suttas sometimes add the space element (ākāśadhātu)—which (according to the commentaries) represents derived form (upādāya rūpa)—and the consciousness element (viññānahadhātu), which represents the entire mental side of existence. For a detailed analysis of all six elements, see MN 111 240,17–243,10.

340 Spk: In regard to this body with consciousness (imasmiṃ sa-viññānake kāye): he shows his own conscious body. And in regard to all external signs (bahiddhā ca sabbānimittesu): the conscious body of others and insentient objects. Or alternatively: by the former expression he shows his own sentient organism and that of others (reading with Se attano ca parassa ca saviññānakam eva); by the latter, external form not bound up with sense faculties (bahiddhā antindriya-baddhārūpaṃ). (The compound) ahankāramamānā-kāra-mānūnusayā is to be resolved thus: I-making (ahankāra), mine-making (mamānākāra), and the underlying tendency to conceit (mānūnusayā). (So the text in Be and Se, but if, as seems likely, the plural termination derives from the asamādhāra compound, after resolution the last member should be mānūnusayo.)

“i-making” is regarded as the function of wrong view (the view of self), “mine-making” of craving. The root conceit is the conceit “I am” (asmimāna), so conceit is also responsible for “I-making.”

341 This elevenfold classification of each of the five aggregates is analysed in detail at Vibh 1–12.

342 Spk: Has transcended discrimination (vidhā samatikkantāṃ): has fully gone beyond the different kinds of conceit; is peaceful (santam); by the appeasement of defilements; and well liberated (suvimuttam): fully liberated from defilements.

19. Lakkhanasamyutta

343 The series of suttas included in this samyutta also occurs at Vin III 104–8. Spk: The Venerable Lakkhana, a great disciple, had been one of the thousand jatila ascetics who received higher ordination by the “Come, bhikkhu” utterance (see Vin I 32–34). He attained arahantship at the end of the Discourse on Burning (35:28). Since he possessed a Brahmā-like body that was endowed with auspicious marks (lakkhanasampanna), perfect in all respects, he was called “Lakkhana.”

344 Spk: The reason for Moggallāna’s smile, as is mentioned in the text below, is that he saw a being reborn in the world of ghosts whose body was a skeleton. Having seen such a form of individual existence, he should have felt compassion, so why did he display a smile? Because he recollected his own success in gaining release from the prospect of such forms of rebirth and the success of the Buddha-knowledge; for the Buddhas teach such things through their own direct cognition (paccakkham katvā) and have thoroughly penetrated the element of phenomena (suppaṭividdhuddhānaṃ dhammadhātu).

345 I follow Be: vitudenti vitacchenti virījenti. Se reads vitudanti only, while Ee has vitacchenti vibhajenti. Spk comments only on vitudenti: “They ran and moved here and there, piercing him again and again with their metal beaks as sharp as sword blades.” According to Spk, the vultures, etc., were actually yakkhas (yakkhājīhā, yakkhakā, yakkhakulā): for such a form does not come into the visual range of natural vultures, etc.

346 Evaśūpo pi nāma satto bhavissati evaśūpo pi nāma yakkho bhavissati evaśūpo pi nāma attabhāvapatiṭṭhabho bhavissati. Spk: In saying this Moggallāna shows his sense of urgency in the Dhamma, arisen out of compassion for such beings. The expression attabhāvapatiṭṭhabho, which literally means “acquisition of selfhood,” is used idiomatically to denote a concrete form of individual identity. Attabhāva sometimes occurs in a more restricted sense with reference to the physical body, for instance at Ud 54,17–19.

347 Spk: As a residual result of that same kamma (tass' eva kamma massa vipākārusesaṃ): of that “kamma (to be experienced) in subsequent lives” (aparārāhakām) accumulated by different volitions. For the rebirth in hell is produced by a certain volition, and when its result is exhausted rebirth
produced among the ghosts, etc., having as its object the residue of that kamma or the sign of the kamma (see CMA 5:35–38). Therefore, because that rebirth comes about through correspondence of kamma or correspondence of object (kammassabhāgatāya ārammanasabhāgatāya vā), it is called "a residual result of that same kamma." It is said that at the time he passed away from hell, a heap of fleshless cows' bones became the sign (i.e., the object of the last conscious process, which then becomes the object of the rebirth-consciousness). Thus he became a ghost (in the form of) a skeleton, as if making manifest to the wise the hidden kamma.

348 Spk: He had earned his living for many years as a cattle butcher who seasoned pieces of beef, dried them, and sold the dried meat. When he passed away from hell, a piece of meat became the sign and he became a ghost (in the form of) a piece of meat.

349 Spk: He was an executioner who inflicted many punishments on state criminals and then finally shot them with arrows. After arising in hell, when he was subsequently reborn through the residual result of that kamma the state of being pierced by an arrow became the sign and therefore he became a ghost with body-hairs of arrows.

350 In Be and Se, this sutta is entitled Suci-loma and the following sutta Dutiya-suci-loma, while in Ee the former is entitled Suci-sarathi and the latter Suci-ko. In Be and Se, the miserable spirit in the former sutta is said to have been a sūti, glossed by Spk as assadamaka, a horse trainer, while in Ee he is said to have been a sūtaka. In all three eds., the spirit in the following sutta is said to have been a sūtaka, glossed by Spk as pesuhhakāraka, a slanderer. I follow Be and Se both with respect to the titles of the two sutta and the former identities of the tormented spirits.

351 Spk: He was a slanderer who divided people from each other and brought them to ruin and misery by his insinuations. Therefore, as people were divided by him through his insinuations (tena sūcetve manussā bhinnā), to experience the pain of being pierced by needles (sūcīti bhedanadukkham paccanubhotum), he took that kamma itself as the sign and became a needle-haired ghost (suci-lomapeta). (The aptness of the retribution is established by the similarity between the Pāli word sūci, needle, and the verb sūceti, to insinuate to indicate.)

352 Gāmakāta, lit. "village cheat." Spk: He secretly accepted bribes and, committing an evident wrong by his skewed judgements, misallocated the belongings of others. Hence his private parts were exposed. Since he caused an unbearable burden for others by imposing harsh penalties, his private parts became an unbearable burden for him. And since he was unrighteous (visama) when he should have been righteous, his private parts became uneven (visama) and he had to sit on them.

Interestingly, Ee (apparently based on SS) here reads dhānikā for crows in place of kākā in the other eds. See I v. 808d and I, n. 566.

353 Spk: Having experienced contact with another man's wife having enjoyed vile pleasure, sensual pleasure, he has been reborn in circumstances where, as a counterpart of that kamma, he experiences contact with filth and undergoes pain.

354 I read the first word of this sentence with Se and SS as ato as against the exclamation aho in Be and Ee.

355 Spk: She cheated on her husband and enjoyed contact with other men. Thus she fell away from pleasant contact and as a counterpart of that kamma, was reborn as a flayed woman to experience painful contact.

356 Mangulitthi. Spk glosses: mangulin ti virāpam duddasikav bibhaccham. She deceived people, accepting scents and flowers, telling them they could become rich by performing certain rites. She caused the multitude to accept a bad view, a wrong view. Thus she herself became foul-smelling because of taking scents and flowers, and ugly because of making them accept a bad view.

357 Spk explains uppakkātika okilinī okirinā thus: She was lying on a bed of coals, trembling and turning around as she was cooked, therefore she was roasting (uppakkā), i.e. with body cooked by the hot fire. She was sweltering (okilinti), with a sweating body; and sooty (okirinti), completely covered with soot.

358 Spk: While using the four requisites provided by the people
out of faith, being unrestrained in bodily and verbal conduct and corrupt in his means of livelihood, he went about playfully to his heart's content. The same method of explanation applies in the following cases too.

20. Opammasamyutta

359 The simile of the peaked house, common in the Nikayas, recurs in SN at 22:102 (III 156,3-5), 45:141, 46:7, 48:52. Spk glosses “diligent” as “constantly yoked with mindfulness” (appamattā ti satīyā avippavatā hitā ṛtva).

360 This theme is treated in greater detail at 56:102-31. Spk says that the devas are included here along with humans, so that the statement should be understood to mean that few are reborn among humans and devas.

361 The simile is also at Vin II 256,16-18 and AN IV 278,22-25, but with a different application. Corehi kumbhatthenakeli is lit. “pot-thief bandits.” Spk explains: Having entered the houses of others, having surveyed the scene by the light of a lamp, desiring to steal the belongings of others, they make a lamp in a jar (ghate) and enter. Even mud-sprites (pamsupisācākā) assail those devoid of development of lovingkindness, how much more then powerful nonhumans?

Amanussa, lit. “nonhuman,” usually denotes a malevolent spirit or demon.

362 Be and Se: okkhāsatam; Ee: ukkhāsatam. Spk: = mahāmukhāuukkhālānām satam. Spk-p: = mahāmukhānam mahantakolukhānām satam. The reference is to large pots used to boil a great quantity of rice. AN IV 394-96 makes the same point somewhat differently, and adds that developing the perception of impermanence even for a fingersnap is still more fruitful than developing a mind of lovingkindness.

363 Spk: Gadduhanamattan ti goduhananamattam (lit. “the extent of a cow’s milking”), that is, the extent of time needed to take one pull on a cow’s teat. Or else (gadduhananamattam =) gandha-ūhananamattam (lit. “the extent of a scent-sniff”), that is, of time needed to take a single sniff of a piece of incense picked up with two fingers. If, for even such a short time, one is able to develop a mind of loving-kindness, pervading all beings in immeasurable world systems with a wish for their welfare, this is more fruitful even than that alms given three times in a single day.

364 Spk explains the three verbs thus: paṭileneti, having struck the top, bending it like a cotton wick, one makes it fuse together as if it were a strand of resin; paṭikoṭṭeti, having struck it in the middle and bent it back, or having struck it along the blade, one makes the two blades fuse together; paṭiṭālalāti; turning it around as if making a cotton wick (?), one twirls it around for a long time, unravels it, and again twirls it around.

365 This sutta also appears in the introduction to Ja No. 476, which turns upon the same theme. In this story the Bodhisatta, in his incarnation as the swift goose Javana-hamsa, performs the remarkable feat to be described just below.

Spk explains the stock description of the archers thus: Firm-bowed archers (dalhadhammā dhanagogha): archers with firm bows (dalhadhanuno issā). A “firm bow” is called the strength of two thousand. “The strength of two thousand” means that a weight of metal, such as bronze or lead, etc. (used for the arrowhead), bound to the string when the bow is lifted (for the shot), is released from the earth when the bow is grasped by its handle and drawn back the full length of the arrow. Trained (Se and Ee: sikkhita; Be: susikkhita, “well trained”): they have studied the craft in their teacher’s circle for ten or twelve years. Dexterous (katahatta): one who has simply studied a craft is not yet dexterous, but these are dexterous, having achieved mastery over it. Experienced (katupāsana): they have displayed their craft in the king’s court, etc.

366 Ayusankkhāra. Spk: This is said with reference to the physical life faculty (rūpa jīvitiṣṭhirya); for this perishes even faster than that. But it is not possible to describe the breakup of formless phenomena (i.e., of mental states, because according to the Abhidhamma they break up sixteen times faster than material phenomena).

367 Spk: The Dasārahās were a khattiya clan, so called because they took a tenth portion from a hundred (satato dasabhidgam ganhimsu—reference not clear). The Summoner (ānaka) was the name of a drum, made from the claw of a
giant crab. It gave off a sound that could be heard for twelve yojanas all around and was therefore used to summon the people to assembly on festival days.

Spk: Deep (gambhira) by way of the text (pāḷīvaseṇa), like the Salla Sutta (Sn I 11,8; Se: Sallekha Sutta = MN No. 43); supramundane (lokuttara), i.e., pointing to the supramundane goal; dealing with emptiness (sūfīpatisamīttam), explaining mere phenomena devoid of a being (sattasūfīpāpaṁmattam eva pākaṇā), like the Saikhittasamyutta (?). This passage recurs at 55:53, in commenting on which Spk cites as examples texts that sometimes differ from those cited here. See V, n. 366.

Spk glosses savakabhūsītā as tesam tesam savakehi bhūsītā, referring back to the outsiders (bāhiraka). Spk-pt clarifies: “By the disciples of any of those who were not known as the Buddha’s disciples.”

“Block of wood” is kalīṅgara. Spk: In the first period of the Buddha’s ministry the bhikkhus would practise meditation from the time they finished their meal (before noon) through the first watch of the night. They would sleep in the middle watch, resting their heads on pieces of wood (kāthakanda, a gloss on kalīṅgara); then they would rise early and resume their walking meditation.

The mood of this sutta is similar to the “fears of the future” suttas, AN III 105–10.

The elephant simile is also at Vin I 120, used in relation to Devadatta. Spk relates an anecdote about a jackal who had been rescued from a python by a farmer. When the python grabbed the farmer, the jackal, out of gratitude, went to the farmer’s brothers and led them to the scene, thereby enabling them to rescue the farmer.

Kolita was Mahāmoggallāna’s personal name, Moggallāna being derived from his clan name. The present sutta is nearly identical with 40:2 and must be simply a variant on the latter, formulated in terms of noble silence rather than the second jhāna. As Spk makes clear, the sutta refers back to Moggallāna’s week of striving for arahantship.

Spk explains that the second jhāna is called noble silence (ariyā vīṭikhaṁ) because within it thought and examination (vitakka-vicāraṇa) cease, and with their cessation speech cannot occur. At 41:6 (IV 293,24-26) thought and examination are called the verbal formation (vacisārikhaṇa), the mental factors responsible for articulation of speech. But, Spk adds, when the Buddha says “either speak on the Dhamma or observe noble silence” (e.g., at MN I 161,32-33), even attention to a meditation subject can be considered noble silence.

Spk: It is said that by this means, over seven days, the Teacher helped the elder to develop concentration on occasions
when it was tending to decline (hānabhāgiya) and thus led him to "greatness of direct knowledge" (mahābhīññatā), i.e., to the six direct knowledges.

381 Upatissa was Sāriputta’s personal name.

382 We should read simply āvuso with Be and Se, as against Ee āvuso Sāriputta.

383 Spk: For a long time: he says this referring to the time that had passed since the Buddha taught the wanderer Dīghanakha “The Discourse on the Discernment of Feelings” at the door of the Boar’s Cave. For it was on that day that these defilements inherent in the round of existence were uprooted in the elder. See n. 97 above.

384 Spk: The dwelling is called gross on account of its object. For he dwelt in the exercise of the divine eye and divine ear element, which take gross objects, namely, the form base and the sound base.

385 I translate the peculiar Pāli idiom here a little freely to bring out the meaning. My rendering follows Spk’s paraphrase: “The elder wondered, ‘Where is the Blessed One now dwelling?’ Having extended light, he saw him with the divine eye sitting in his Fragrant Cottage in Jeta’s Grove; then he heard his voice with the divine ear element. The Teacher did the same, and thus they could see each other and hear each other’s voices.”

As at 12:22 (II 28,24-26).

386 See 51:10 (V 259,18-20). Spk glosses kappa here as āyukappa, meaning the full human life span of 120 years. However, there seems to be no textual basis for taking kappa in this passage as meaning anything other than a cosmic aeon, the full extent of time required for a world system to evolve and dissolve. See V, n. 249.

387 The word “nāga” here is used in the sense of arahant.

388 Jetū Mṛtaṃ savāhanam. Spk does not comment on the “mount,” but other commentaries explain it as either the elephant Girimekha (Pj II 392,3 to Sn 442) or Mara’s army (Mp III 18,26 to AN II 15,29). At Ja I 72, Mara is shown mounting his elephant Girimekha before going to attack the future Buddha under the Bodhi Tree.

389 His name means “Bhaddiya the Dwarf.” The prose portion is at Ud 76; see too Ud 74,20-75,6. Spk notes that it was the monks of the “gang of six” (chabbhāgiya bhikkhū, the mischief-makers of the Sangha often mentioned in the Vinaya Pitaka) who had been ridiculing him. Bhaddiya’s ugliness, according to Spk, was the kammic result of his behaviour in a previous life when he was a king who mocked and harassed old people. Though ugly in appearance, he had a lovely voice, which resulted from another past life when he was a cuckoo who offered a sweet mango to the Buddha Vipassi. The Buddha declared him the foremost of bhikkhus having a sweet voice (mañjussara; AN I 23,24). His verses at Th 466-72 do not include the verses here.

390 Spk: Why did the elder behave thus? To find out what the Teacher thought about it, thinking: ‘If the Teacher says, ‘My half-brother is beautiful like this,’ I’ll conduct myself in this way all my life. But if he points out a fault here, I’ll give this up, wear a rag-robe, and dwell in a remote lodging.”

391 His verses are at Th 209–10. The same description is given of Sāriputta’s talk at 8:6. This entire sutta is at AN II 51.

392 Spk: Scraps gained by one seeking delicious, well-seasoned food at the homes of affluent and powerful people are called “scraps of known people” (ārituncha, lit. “known scraps”). But the mixed food obtained by standing at the doors of houses is called “scraps of strangers” (lit. “unknown scraps”).

393 He was the son of the Buddha’s father Suddhodana and his aunt and foster mother, Mahāpajgpati Gotami. Hence, though he was also the Buddha’s half-brother through their common father, the text refers to him as mātuccāputta, “maternal cousin.” His story is at Ud 21–24 and, more elaborately, at Dhpa I 115–22; see BL 1:217–23.

Spk: Why did the elder behave thus? To find out what the Teacher thought about it, thinking: ‘If the Teacher says, ‘My half-brother is beautiful like this,’ I’ll conduct myself in this way all my life. But if he points out a fault here, I’ll give this up, wear a rag-robe, and dwell in a remote lodging.”

394 Ahaṭṭhūkārana vāpentam. Spk: Scraps gained by one seeking delicious, well-seasoned food at the homes of affluent and powerful people are called “scraps of known people” (āḥṭuncha, lit. “known scraps”). But the mixed food obtained by standing at the doors of houses is called “scraps of strangers” (lit. “unknown scraps”).

395 He was the Buddha’s pitucchāputta, son of the Buddha’s maternal aunt, Amitā (DPNN, s.v. Tissa Thera (14)).

396 Spk explains that while he was still a novice, when elders arrived at the monastery from distant regions to see the Buddha he remained seated and did not perform any
services to them or show them due respect. This was all because of his khattiya pride and his pride of being the Buddha’s cousin. The other bhikkhus had surrounded him and censured him sharply for his lack of courtesy. A variant of this incident is recorded at Dhp-a I 37–39; see BL 1:166–67.

397 Anñataro bhikkhu theranāmako. Spk does not explain this peculiar name or further identify the monk.

398 Spk: The past is said to be abandoned (pahināṇā) by the abandoning of desire and lust for the five aggregates of the past; the future is relinquished (patiniṇātthāṇā) by the relinquishing of desire and lust for the five aggregates of the future. Cp. MN III 188–89, 195–98. The plural attabhava-paññābhesu is hard to account for; perhaps it means the five aggregates taken individually, though this would be an unusual use of the expression. See n. 346.

399 The first three pādas are at Sn 211 and, with a variation, at Dhp 353. Spk: All-conqueror (sabbabhibhum): one who abides having overcome all aggregates, sense bases, and elements, and the three kinds of existence. Unsullied (anupalitam, or “unstuck”) among those very things by the paste (lepa) of craving and views. Liberated in the destruction of craving (tanhakkhaye vimuttam): liberated in Nibbāna, called the destruction of craving by way of the liberation that takes this as its object.

400 He was the foremost bhikkhu disciple among those who exhort bhikkhus (bhikkhu-oviññāka; AN I 25,13). His verses are at Th 547–56, and he is commended by the Buddha at 547. Spk: He had been a king who ruled over the city of Kukkuṭavatī. As soon as he heard about the Buddha, the Dhamma, and the Saṅgha from a group of travelling merchants he left his kingdom for Sāvatthī together with his thousand ministers, intending to go forth. His queen Anojā followed him, accompanied by the ministers’ wives, all with the same intention. The Buddha came out to meet both parties. He first ordained the men as bhikkhus with the “Come, bhikkhu” ordination, and then he had the women ordained as bhikkhunīs by the elder nun Uppalavāṇṇā.

401 Spk: It is said that they had been companions in five hundred past births.
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21–25 Because of Not Penetrating 1033
26–30 Because of Not Discriminating 1033
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Introduction

The Khandhavagga, The Book of the Aggregates, continues along the trail of philosophical exposition opened up by The Book of Causation, but this time breaking into another major area of early Buddhist discourse, the five aggregates. Like its predecessor, the Khandhavagga is named after its opening samyutta, which dominates the entire collection. Though the Vagga contains thirteen sanuttas, none of the minor ones even approaches the length of the Khandhasamyutta, which in the PTS edition takes up 188 of the 278 pages in this volume. But even more, within this Vagga three minor sanuttas—SN 23, 24, and 33—focus on the aggregates as their point of interest. These chapters seem to be offshoots from the original Khandhasamyutta which at some point were broken off and made into autonomous sanuttas. Thus the theme of the five aggregates leaves its stamp throughout this whole collection.

22. Khandhasamyutta

The Khandhasamyutta contains 159 suttas arranged into three divisions called paññasakas, “sets of fifty.” Each paññasaka is made up of five vaggas consisting of approximately ten suttas each, though several vaggas have slightly more than ten. The length and character of the suttas vary widely, ranging from texts several pages long with a unique flavour of their own to extremely terse suttas that merely instantiate a common template.

The topic of this samyutta is the five aggregates (paññakkhandha), the primary scheme of categories the Buddha draws upon to analyse sentient existence. Whereas the teaching on dependent origination is intended to disclose the dynamic pattern running
through everyday experience that propels the round of birth and death forward from life to life, the teaching on the five aggregates concentrates on experience in its lived immediacy in the continuum from birth to death.

Examination of the five aggregates plays a critical role in the Buddha’s teaching for at least four reasons. First, because the five aggregates are the ultimate referent of the first noble truth, the noble truth of suffering (see 56:13), and since all four truths revolve around suffering, understanding the aggregates is essential for understanding the Four Noble Truths as a whole. Second, because the five aggregates are the objective domain of clinging and as such contribute to the causal origination of future suffering. Third, because the removal of clinging is necessary for the attainment of release, and clinging must be removed from the objects around which its tentacles are wrapped, namely, the five aggregates. And fourth, because the removal of clinging is achieved by wisdom, and the kind of wisdom needed is precisely clear insight into the real nature of the aggregates.

The five aggregates are at once the constituents of sentient existence and the operative factors of lived experience, for within the thought world of the Nikāyas existence is of concern only to the extent that it is implicated in experience. Thus the five aggregates simultaneously serve the Buddha as a scheme of categories for analysing human identity and for explicating the structure of experience. However, the analysis into the aggregates undertaken in the Nikāyas is not pursued with the aim of reaching an objective, scientific understanding of the human being along the lines pursued by physiology and psychology; thus comparisons of the Buddhist analysis with those advanced by modern scientific disciplines can easily lead to spurious conclusions. For the Buddha, investigation into the nature of personal existence always remains subordinate to the liberative thrust of the Dhamma, and for this reason only those aspects of human existence that contribute to the realization of this purpose receive the spotlight of his attention.

The word *khandha* (Skt *skandha*) means, among other things, a heap or mass (*raisi*). The five aggregates are so called because they each unite under one label a multiplicity of phenomena that share the same defining characteristic. Thus whatever form there is, “past, future, or present, internal or external, gross or subtle,” is incorporated into the form aggregate, and so for each of the other aggregates (22:48). Two suttas in the Khandhasamyutta (22:56, 57) spell out the constituents of each aggregate, doing so in much simpler terms than the later, more elaborate analyses found in the *Visuddhimagga* and the commentaries. The breakdown of the aggregates according to the suttas is shown in Table 5. Another sutta (22:79) explains why each aggregate is called by its assigned name, and it is revealing that these explanations are phrased in terms of functions rather than fixed essences. This treatment of the aggregates as dynamic functions rather than substantial entities already pulls the ground away from the urge to grasp upon them as containing a permanent essence that can be considered the ultimate ground of being.

### Table 5

The Five Aggregates according to the Suttas
(based on SN 22:36 and 57)

<table>
<thead>
<tr>
<th>Aggregate</th>
<th>Contents</th>
<th>Condition</th>
</tr>
</thead>
<tbody>
<tr>
<td>form</td>
<td>4 great elements and form derived from them</td>
<td>nutriment</td>
</tr>
<tr>
<td>feeling</td>
<td>6 classes of feeling: feeling born of contact through eye, ear, nose, tongue, body, and mind</td>
<td>contact</td>
</tr>
<tr>
<td>perception</td>
<td>6 classes of perception: perception of forms, sounds, odours, tastes, tactiles, and mental phenomena</td>
<td>contact</td>
</tr>
<tr>
<td>volitional formations</td>
<td>6 classes of volition: volition regarding forms, sounds, odours, tastes, tactiles, and mental phenomena</td>
<td>contact</td>
</tr>
<tr>
<td>consciousness</td>
<td>6 classes of consciousness: eye-consciousness, ear-, nose-, tongue-, body-, and mind-consciousness</td>
<td>name-and-form</td>
</tr>
</tbody>
</table>
The Khandhasamutta stresses in various ways that the five aggregates are dukkha, suffering, a point clearly articulated by the Buddha already in his first sermon when he states, "In brief, the five aggregates subject to clinging are suffering" (56:11). The aggregates are suffering because they tend to affliction and cannot be made to conform with our desires (22:59); because attachment to them leads to sorrow, lamentation, pain, displeasure, and despair (22:1); because their change induces fear, distress, and anxiety (22:7). Even more pointedly, the five aggregates are already suffering simply because they are impermanent (22:15) and thus can never fulfill our hopes for perfect happiness and security. While they give pleasure and joy, which is the gratification (assāda) in them, eventually they must change and pass away, and this instability is the danger (ādinnava) perpetually concealed within them (22:26). Though we habitually assume that we are in control of the aggregates, in truth they are perpetually devouring us, making us their hapless victims (22:79). To identify with the aggregates and seek fulfillment in them is to be like a man who employs as his servant a vicious murderer out to take his life (22:35).

The five aggregates are the objective domain of the defilements that bind living beings to the round of existence, particularly the taints (āsavas) and clinging (upādāna). Whatever in the world one might cling to, it is only form, feeling, perception, volitional formations, and consciousness that one clings to (22:79). For this reason the aggregates that make up our mundane experience are commonly called the five aggregates subject to clinging (pañcupādānakkhandha). Clinging, it will be recalled, is one of the links in the chain of dependent origination, the link that leads into the production of a new existence in the future. In 22:5, the five aggregates are spliced into the second half of the formula for dependent origination, thereby revealing how clinging to the five aggregates in this existence brings forth a new birth and thus the reappearance of the five aggregates in the next existence. Sutta 22:54 states that because of attachment to the five aggregates, consciousness grows and thrives from life to life; but with the destruction of lust, consciousness becomes unsupported and is then peaceful and liberated. This sutta assigns to consciousness a special place among the five aggregates, since consciousness stands supported by the other aggregates and passes away and undergoes rebirth in dependence on them. This dictum accords with the suttas on dependent origination (such as 12:12, 38, and 64) that treat consciousness as the channel or vehicle of the rebirth process.

Clinging to the five aggregates occurs in two principal modes, which we might call appropriation and identification. In clinging to the aggregates, one either grasps them with desire and lust (chāndarāgā) and assumes possession of them, or one identifies with them, taking them as the basis for conceit or for views about one's real self. In a phrase often met with in the Khandhasamutta, we are prone to think of the aggregates, "This is mine, this I am, this is my self" (etaṁ mama, eso 'ham asmi, eso me attā). Here, the notion "This is mine" represents the act of appropriation, a function of craving (tanha). The notions "This I am" and "This is my self" represent two types of identification, the former expressive of conceit (māna), the latter of views (diṭṭhi).

To break our appropriation of the aggregates, the Buddha often enjoins us to abandon desire and lust for them (22:137-45). Sometimes he tells us to abandon the aggregates themselves, for they are as completely alien to us as the twigs and foliage in Jeta's Grove (22:33-34). But to give up clinging is difficult because clinging is reinforced by views, which rationalize our identification with the aggregates and thus equip clinging with a protective shield.

The type of view that lies at the bottom of all affirmation of selfhood is called identity view (sakkāyadiṭṭhi). All views of self are formulated with reference to the five aggregates either collectively or individually (22:47). The suttas often mention twenty types of identity view, obtained by considering one's self to stand in any of four relations to each of the five aggregates: either as identical with it, as possessing it, as containing it, or as contained within it (22:1, 7, 47, 81, 82, etc.). The Buddha describes identity view as the leash that keeps the worldling bound to the round of rebirths, revolving in circles like a dog going around a post (22:99, 117). He also makes identity view the first of the ten fetters to be eradicated on the path to liberation. The most common way the suttas distinguish between "the uninstructed worldling" (assutavā puthujjana) and "the instructed noble disciple" (suttaṁ ariyasāvaka) is precisely by way of identity view: the worldling perpetually regards the aggregates as a self or a self's accessories;
the noble disciple never does so, for such a disciple has seen with wisdom the selfless nature of the aggregates (22:1, etc.).

As the formula for dependent origination demonstrates, clinging to the five aggregates is ultimately sustained by ignorance (avijñā). In relation to the aggregates, ignorance weaves a net of three delusions that nurture desire and lust. These delusions, which infiltrate cognition at a variety of levels, are the notions that the five aggregates are permanent, a true source of happiness, and a self or the accessories of a self. The antidote needed to break the spell of this delusion is wisdom (paññā) or knowledge (vijñā), which means knowing and seeing the five aggregates as they really are: as impermanent (anicca), as suffering (dukkha), and as nonself (anatta). These are known in the Buddhist tradition as the three characteristics (tilakkhana), and in the Khandhasamyutta they are extensively applied to the five aggregates in a variety of patterns. The suttas devoted to this theme can be highly repetitive, but the repetition is designed to serve a vital purpose: to strip away the delusions of permanence, pleasure, and selfhood that envelop the five aggregates and keep us trapped in the chain of dependent origination.

Perhaps the original nucleus of the Khandhasamyutta consisted of the template suttas at 22:9-20, along with the auxiliary template suttas prevalent in The Final Fifty. These suttas were never intended to be read merely to gather information, but to offer concise instructions on the development of insight (vipassanā-bhāvanā). Behind the repetitive utterances, occasionally irksome on first acquaintance, the attentive eye can discern subtle variations attuned to the diversity in the proclivities and intellectual capacities of the people to be guided. Some suttas seem to make the contemplation of one or another of the three characteristics alone sufficient for reaching the goal, though the exegetical texts insist that all must be contemplated to some degree. As the three characteristics are closely intertwined, the most common formula throughout the Nikāyas is the one that discloses their internal relationship. This formula, first enunciated in the Buddha’s second discourse at Bārānasi (22:59), uses the characteristic of impermanence to reveal the characteristic of suffering, and both conjointly to reveal the characteristic of nonself. But whatever approach is taken, all the different expositions of the three characteristics eventually converge on the eradication of clinging by showing, with regard to each aggregate, “This is not mine, this I am not, this is not my self.” The lesson this maxim teaches is that there is no point in appropriating anything, no point in identifying with anything, because the subject of appropriation and identification, the “self,” is merely a fabrication of conceptual thought woven in the darkness of ignorance.

Different suttas within the Khandhasamyutta speak of the three characteristics under various synonyms, and to navigate one’s way through this chapter it is important to recognize which characteristic is being indicated. Thus the statement that the five aggregates are “impermanent, conditioned, dependently arisen, subject to destruction, to vanishing, to fading away, to cessation” (22:21) is obviously using different terms to point out the characteristic of impermanence. Less obviously, the sutta on the fragile (22:32) and the two on arising, vanishing, and alteration (22:37, 38) are doing the same thing. The suttas that speak of knowing the aggregates as subject to arising and vanishing are also commending contemplation of impermanence (22:126-28). Such suttas as the one on the burden (22:22), on misery (22:31), and on being devoured (22:79), emphasize the contemplation of suffering. Among the many suttas that directly expound nonself, one that deserves special attention is the discourse on the lump of foam (22:95), with its striking similes for the empty, insubstantial nature of the aggregates.

Besides the three characteristics, the Khandhasamyutta makes use of other patterns as guidelines for contemplation and understanding. The “gratification triad” is often applied to the aggregates (22:26, 107, 130), sometimes expanded into a pentad by the addition of “origin and passing away” (22:108, 132). Another is the four-truth pattern: understanding each aggregate, its origin, its cessation, and the way to its cessation (22:114). A sevenfold hybrid is obtained by merging the four-truth pattern with the gratification triad (22:57). In two suttas (22:122, 123) the Venerable Sāriputta recommends a scheme of eleven ways of attending to the aggregates, obtained by differentiating various aspects of the three characteristics. This method of contemplation, he says, leads all the way from the first steps on the path of meditation to the final stage of arahantship and can even be recommended to the arahant.

According to a stock formula attached to most of the suttas on
the three characteristics, the insight into the five aggregates as impermanent, suffering, and nonself induces revulsion (nibbida), dispassion (ｖｉｒऱगः), and liberation (ｖिमुत्ति). Revulsion is explained by the commentaries as a profound inward turning away from conditioned existence that comes with the higher stages of insight. Dispassion is the supramundane path, particularly the path of arahantship, which eliminates the last traces of craving. Dispassion culminates in liberation, the release of the mind from clinging and the taints, and liberation is in turn ascertained by the subsequent “knowledge and vision of liberation,” a reviewing knowledge that gives the assurance that the round of rebirths has been stopped and nothing further remains to be done.

The Khandhasamyutta shows that the elimination of clinging occurs in two distinct stages. The first is the elimination of the conceptual types of clinging expressed by wrong views, above all by identity view. This stage of release comes with the breakthrough to the Dhamma, the attainment of stream-entry. At this point the disciple sees the selfless nature of the aggregates and thus overcomes all views of self. For this reason the defining mark of the “instructed noble disciple,” the one who has made the breakthrough, is the elimination of every kind of identity view. However, disciples in training (सेकः), even those at the penultimate stage of nonreturner, still retain a subtle notion of “I am” that continues to linger over the five aggregates like the scent of soap over newly washed clothes. This is spoken of as “a residual conceit ‘I am,’ a desire ‘I am,’ an underlying tendency ‘I am’” (22:89). However, as the noble disciple continues to contemplate the rise and fall of the aggregates, in time even this residual notion of “I am” disappears. It is only the arahant who has fully understood the five aggregates down to the root and thus eradicated the subtlest tendencies to self-affirmation.

Elsewhere in the Khandhasamyutta the distinction between the trainee and the arahant is drawn in other terms, based on the same principle but differently expressed. Sutta 22:36 explains that trainees have directly known the five aggregates by way of the four-truth pattern and are practising for their fading away and cessation; thereby they “have gained a foothold in this Dhamma and Discipline.” Arahants have also directly known the five aggregates by way of the four-truth pattern, but they have extirpated all attachment to the aggregates and are liberated by nonclinging; thus they are called consummate ones for whom “there is no round for describing them” (see too 22:57, which expands the sphere of direct knowledge into a sevenfold pattern). While direct knowledge (अभिन्नता) of the aggregates is ascribed to both trainees and arahants, only arahants are said to have full understanding (परिन्नता) of the aggregates, for full understanding implies the destruction of lust, hatred, and delusion (22:106; see too 22:23). At 22:79 the trainee is described as one who is abandoning the five aggregates and does not cling to them. The arahant, in contrast, is one who neither abandons nor clings, but “abides having abandoned.” And at 22:109–10, the stream-enterer is defined as one who understands the five aggregates by way of their origin, passing away, gratification, danger, and escape, while the arahant is one who, having understood the aggregates thus, is liberated by nonclinging. Thus these passages indicate the essential difference between the trainee and the arahant to consist in the extent to which they have developed liberating knowledge. The trainee has arrived at this knowledge and thereby eliminated the conceptually explicit types of ignorance crystallized in wrong views, but he has not yet fully utilized it to eradicate the emotively tinged types of ignorance manifest as clinging. The arahant has mastered this knowledge and fully developed it, so that in his mind all the defilements along with the subtlest shades of ignorance have been abolished. The trainee might be compared to a person walking along a mountain path who catches a distant glimpse of a splendid city but must still walk across several more mountains to reach his destination. The arahant is like one who has arrived at the city and now dwells comfortably within its bounds.

Beneath its repetitiveness and copious use of template formulas, the Khandhasamyutta is a rich compilation of texts, and no brief introduction can do justice to all its suggestive themes. Special mention, however, might be made of the Theravagga, the fourth vagga, on the elder monks. Here we find Ānanda’s first-hand account of his breakthrough to the Dhamma while listening to a discourse on the aggregates (22:83); Sāriputta’s refutation of the annihilationist interpretation of Nibbāna (22:85); Ānurādhā’s puzzlement about the Tathāgata’s status after death (22:86); the story of Vakkali, who attained final Nibbāna while dying at his own hand (22:87); the Khemaka Sutta, on the distinction between
the trainee and the arahant (22:89); and the story of the refractory monk Channa whose change of heart proved abundantly fruitful (22:90).

23. **Rādhasamāyutta**

This samyutta is virtually an appendix to the Khandhasamāyutta as it revolves entirely around the five aggregates, but it has a distinct internal unity in that all its suttas are addressed to a single bhikkhu named Rādha. According to the commentary, the Buddha liked to speak to this monk on deep and subtle matters, and thus a large number of texts have come down through him. The samyutta consists of four vaggas with a total of forty-six suttas, all relating to the aggregates. Suttas 23:4-10 have exact counterparts in the Khandhasamāyutta. The contents of the second and third vaga largely overlap, while the third and fourth vaggas are identical except for the circumstances of their delivery.

24. **Dīthisamāyutta**

This samyutta, too, is an extension of the Khandhasamāyutta, an outgrowth of its last vaga, called Dīthivagga and dealing with views. However, while the Dīthivagga focuses only on a few basic views, here an attempt is made to cover a much wider range. The aim of the chapter is to show, from various angles, how all these views originate from clinging to the five aggregates. The views fall into several distinct classes: first comes a strange philosophy, not encountered elsewhere in the Nikāyas, but apparently a species of eternalism; then come several familiar views—the view “this is mine,” etc., eternalism, and annihilationism (24:2-4). This is followed by four philosophical theories advocated by the Buddha’s contemporaries, all of which he condemned as morally pernicious (24:5-8); and next come the ten speculative views that the Buddha consistently rejected as invalid (24:9-18). Beginning with the second vaga, eighteen additional views are introduced, all concerning the nature of the self after death (24:19-36). It is unclear why these views are not included in the first vaga, as they would have fit in there without any difficulty.

25. **Okkantisamāyutta**

These three samyuttas can be treated together, as they are each built upon a common foundation, differing only in the way they use this material to articulate their distinctive themes. The foundation on which they are built is a tenfold scheme for classifying the factors of experience already encountered in the Rāhulasamāyutta (18): the six internal sense bases; the six external sense bases; the six classes each of consciousness, contact, feeling, perception, volition, and craving; the six elements; and the five aggregates. Thus each samyutta contains ten suttas, one devoted to each group of items.

In relation to these ten groups, the Okkantisamāyutta makes a distinction between two types of individuals who enter upon “the fixed course of rightness” (sammattaniyāma), i.e., the transcendental Noble Eightfold Path, the path of stream-entry. The difference between them is determined by their dominant faculty. The one who emphasizes faith resolves (adhimuccati) on the impermanence of the factors in the ten groups; this type of person...
is called a faith-follower (saddhānussāri). The one who emphasizes wisdom gains understanding of the impermanence of the factors in the ten groups; this type of person is called a Dhamma-follower (dhammanussāri). Of both it is said that they cannot pass away without having realized the fruit of stream-entry. Regardless of this distinction in means of entering the path, when they know and see the truth of the teaching for themselves, they become stream-enterers. This samyutta does not distinguish between their character as stream-enterers, but elsewhere (MN I 478) it is indicated that the stream-enterer who gives prominence to faith is called “liberated by faith” (saddhāvimutta) while one who gives prominence to wisdom is called “attained by view” (dīṭṭhiputta). A third class, without counterpart among path-attainers, consists of one who gains the formless meditations; this type is known as a “body-witness” (kāyasakkhi).

28. Sāriputtasamyutta

The Venerable Sāriputta was the Buddha’s foremost disciple with respect to wisdom, but here he is depicted as an adept in meditation as well. The first nine suttas of the samyutta are composed from a stereotyped formula in which Sāriputta explains how he enters and emerges from the nine meditative attainments without giving rise to ego-affirming thoughts. Each time his reply is applauded by Ānanda. In the tenth sutta Sāriputta replies to some provocative questions from a female wanderer and his answers win her approval.

29. Nāgasamyutta
30. Supānasamyutta
31. Gandhabbasamyutta
32. Vallīhakasamyutta

These four samyuttas can be discussed together, as they all deal with certain classes of sentient beings that, from a modern perspective, would be considered mythological. In each the Buddha enumerates the different species into which the class can be divided and the courses of kamma that lead to rebirth into that particular mode of existence. By counting separately each type of gift given by the aspirant for rebirth into those destinies, and connecting them with the subdivisions among the beings, a large number of very short suttas are generated.

The nāgas are dragons, serpent-like beings, powerful and mysterious, believed to reside in the Himalayas, beneath the earth, and in the depths of the ocean. They are often thought to have access to hidden treasures and the ability to grant favours to their human benefactors. They also appear on earth and can assume human form, though only temporarily. The Vinaya Pitaka even relates the story of a nāga who obtained ordination as a bhikkhu but was forced to relinquish his monastic status; as a result, every candidate for ordination must affirm, before the Saṅgha, that he is a human being (and not a nāga in disguise; see Vin I 86–87).

The supānas, identical with the garudas, are their arch-enemies: fierce birds of prey that pounce on unwary nāgas, carry them away, and devour them. The gandhabbas are more benign: though sometimes depicted as celestial musicians, here they are obviously plant deities. They are identified as the spirits of fragrant plants because gandha means fragrance. The identity of the valāhakas or cloud-dwelling devas is evident from the explanation given in the texts.

These beings do not fit neatly into the scheme of cosmology outlined in the Introduction to Part I. The nāgas and gandhabbas are said to be ruled over by two of the Four Great Kings presiding over the heaven of that name, though as depicted here they can hardly be described as dwelling in heavenly worlds themselves. Rather, all these beings seem to belong to an intermediate zone between the human world and the lowest heaven, twilight creatures described with striking uniformity in the mythologies of many different cultures.

33. Vacchagottasamyutta

Vacchagotta was a wanderer who often approached the Buddha to ask questions, almost always of a philosophical hue. Finally convinced, he became a bhikkhu and attained arahantship (see MN Nos. 71–73).

This samyutta shows him during his phase as an inquirer. The samyutta has fifty-five chapters, undivided into vaggas, created by a process of permutation. In the first five suttas, in response to Vaccha’s questions, the Buddha explains why the ten speculative
views arise in the world, namely, from not knowing the five aggregates. Each sutta deals with a separate aggregate, treated by way of the four-truth pattern; hence five suttas. The remaining fifty suttas are created by taking ten synonyms for not knowing—e.g., not seeing, etc.—and relating them individually to the five aggregates in exactly the same way.

34. Jhānasamjñāsutta

This samyutta is concerned with the types of skills required for success in attaining concentration (samādhi). Despite the title, it does not deal explicitly with the jhānas as states of meditation but with the process of meditation. A proper Jhānasamjñāsutta, concerned with the jhānas, is found in Part V. Perhaps at one point this chapter was called the Jhānasamjñāsutta, which seems more appropriate. The samyutta explores, in pairwise combinations, ten meditative skills. Each pair is related to four types of meditators: one who possesses one skill but not the other, one who has neither, and one who has both. In each case the last in the tetrad is extolled as the best. In this way fifty-five suttas are generated covering all possible permutations.

[1] PART III: The Book of the Aggregates (Khandhavagga)

Homage to the Blessed One, the Arahant, the Perfectly Enlightened One

Chapter I

22 Khandhasamjñāsutta

Connected Discourses on the Aggregates

Division I
THE ROOT FIFTY

I. Nakulapitā

1 (1) Nakulapitā

Thus have I heard. On one occasion the Blessed One was dwelling among the Bhaggas at Sūmūmāra-girā in the Bhesakāla Grove, the Deer Park. Then the householder Nakulapitā approached the Blessed One, paid homage to him, sat down to one side, and said to him:1

"I am old, venerable sir, aged, burdened with years, advanced in life, come to the last stage, afflicted in body, often ill. I rarely get to see the Blessed One and the bhikkhus worthy of esteem.2 Let the Blessed One exhort me, venerable sir, let him instruct me, since that would lead to my welfare and happiness for a long time."

"So it is, householder, so it is! This body of yours is afflicted, weighed down, encumbered.3 If anyone carrying around this body were to claim to be healthy even for a moment, what is that due to other than foolishness? Therefore, householder, you
should train yourself thus: ‘Even though I am afflicted in body, my mind will be unafflicted.’ Thus should you train yourself.”

Then the householder Nakulapitā, having delighted and rejoiced in the Blessed One’s statement, [2] rose from his seat and, having paid homage to the Blessed One, keeping him on his right, he approached the Venerable Sāriputta. Having paid homage to the Venerable Sāriputta, he sat down to one side, and the Venerable Sāriputta then said to him:

“Householder, your faculties are serene, your facial complexion is pure and bright. Did you get to hear a Dhamma talk today in the presence of the Blessed One?”

“Why not, venerable sir? Just now I was anointed by the Blessed One with the ambrosia of a Dhamma talk.”

“With what kind of ambrosia of a Dhamma talk did the Blessed One anoint you, householder?”

“Here, venerable sir, I approached the Blessed One... (The householder Nakulapitā repeats his entire conversation with the Buddha.)

“It was with the ambrosia of such a Dhamma talk, venerable sir, that the Blessed One anointed me.”

“Didn’t it occur to you, householder, to question the Blessed One further as to how one is afflicted in body and afflicted in mind, and how one is afflicted in body but not afflicted in mind?” [3]

“We would come from far away, venerable sir, to learn the meaning of this statement from the Venerable Sāriputta. It would be good indeed if the Venerable Sāriputta would clear up the meaning of this statement.”

“Then listen and attend closely, householder, I will speak.”

“Yes, venerable sir,” the householder Nakulapitā replied. The Venerable Sāriputta said this:

“How, householder, is one afflicted in body and afflicted in mind? Here, householder, the un instructed worldling, who is not a seer of the noble ones and is unskilled and undisciplined in their Dhamma, who is not a seer of superior persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self as possessing form, or form as in self, or self as in form. He lives obsessed by the notions: ‘I am form, form is mine.’ As he lives obsessed by these notions, that form of his changes and alters. With the change and alteration of form, there arise in him sorrow, lamentation, pain, displeasure, and despair.

“He regards feeling as self, or self as possessing feeling, or feeling as in self, or self as in feeling. He lives obsessed by the notions: ‘I am feeling, feeling is mine.’ As he lives obsessed by these notions, that feeling of his changes and alters. With the change and alteration of feeling, there arise in him sorrow, lamentation, pain, displeasure, and despair.

“He regards perception as self, or self as possessing perception, or perception as in self, or self as in perception. He lives obsessed by the notions: ‘I am perception, perception is mine.’ As he lives obsessed by these notions, that perception of his changes and alters. With the change and alteration of perception, there arise in him sorrow, lamentation, pain, displeasure, and despair.

“He regards volitional formations as self, or self as possessing volitional formations, or volitional formations as in self, or self as in volitional formations. He lives obsessed by the notions: ‘I am volitional formations, volitional formations are mine.’ As he lives obsessed by these notions, those volitional formations of his changes and alters. With the change and alteration of volitional formations, there arise in him sorrow, lamentation, pain, displeasure, and despair.

“He regards consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. He lives obsessed by the notions: ‘I am consciousness, consciousness is mine.’ As he lives obsessed by these notions, that consciousness of his changes and alters. With the change and alteration of consciousness, there arise in him sorrow, lamentation, pain, displeasure, and despair.

“It is in such a way, householder, that one is afflicted in body and afflicted in mind. 

“And how, householder, is one afflicted in body but not afflicted in mind? Here, householder, the instructed noble disciple, who is a seer of the noble ones and is skilled and disciplined in their Dhamma, who is a seer of superior persons and is skilled and disciplined in their Dhamma, does not regard form as self, or self as possessing form, or form as in self, or self as in form. He does not live obsessed by the notions: ‘I am form, form is mine.’ As he lives unobsessed by these notions, that form of his changes and alters. With the change and alteration of form, there do not arise in him sorrow, lamentation, pain, displeasure, and despair.

“He does not regard feeling as self, or self as possessing feeling,
or feeling as in self, or self as in feeling. He does not live obsessed by the notions: 'I am feeling, feeling is mine.' As he lives unobsessed by these notions, that feeling of his changes and alters. With the change and alteration of feeling, there do not arise in him sorrow, lamentation, pain, displeasure, and despair.

"He does not regard perception as self, or self as possessing perception, or perception as in self, or self as in perception. He does not live obsessed by the notions: 'I am perception, perception is mine.' As he lives unobsessed by these notions, that perception of his changes and alters. With the change and alteration of perception, there do not arise in him sorrow, lamentation, pain, displeasure, and despair. [5]

"He does not regard volitional formations as self, or self as possessing volitional formations, or volitional formations as in self, or self as in volitional formations. He does not live obsessed by the notions: 'I am volitional formations, volitional formations are mine.' As he lives unobsessed by these notions, those volitional formations of his change and alter. With the change and alteration of volitional formations, there do not arise in him sorrow, lamentation, pain, displeasure, and despair.

"He does not regard consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. He does not live obsessed by the notions: 'I am consciousness, consciousness is mine.' As he lives unobsessed by these notions, that consciousness of his changes and alters. With the change and alteration of consciousness, there do not arise in him sorrow, lamentation, pain, displeasure, and despair.

"It is in such a way, householder, that one is afflicted in body but not afflicted in mind." 8

This is what the Venerable Sāriputta said. Elated, the householder Nakula delight in the Venerable Sāriputta’s statement.

2 (2) At Devadaha

Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyans where there was a town of the Sakyans named Devadaha. Then a number of westward-bound bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, we wish to go to the western province in order to take up residence there." 9

"Have you taken leave of Sāriputta, bhikkhus?"

"No, venerable sir."

"Then take leave of Sāriputta, bhikkhus. Sāriputta is wise, he is one who helps his brothers in the holy life."

"Yes, venerable sir," those bhikkhus replied. Now on that occasion the Venerable Sāriputta was sitting not far from the Blessed One in a cassia bush. Then those bhikkhus, having delighted and rejoiced in the Blessed One’s statement, rose from their seats and paid homage to the Blessed One. Then, keeping him on their right, they approached the Venerable Sāriputta. They exchanged greetings with the Venerable Sāriputta and, when they had concluded their greetings and cordial talk, they sat down to one side and said to him:

"Friend Sāriputta, we wish to go to the western province in order to take up residence there. We have taken leave of the Teacher."

"Friends, there are wise khattiyas, wise brahmins, wise householders, and wise ascetics who question a bhikkhu when he has gone abroad—for wise people, friends, are inquisitive: 'What does your teacher say, what does he teach?' I hope that you venerable ones have learned the teachings well, grasped them well, attended to them well, reflected on them well, and penetrated them well with wisdom, so that when you answer you will state what has been said by the Blessed One and will not misrepresent him with what is contrary to fact; so that you will explain in accordance with the Dhamma, and no reasonable consequence of your assertion would give ground for criticism." 13

"We would come from far away, friend, to learn the meaning of this statement from the Venerable Sāriputta. It would be good indeed if the Venerable Sāriputta would clear up the meaning of this statement."

"Then listen and attend closely, friends, I will speak."

"Yes, friend," those bhikkhus replied. The Venerable Sāriputta said this: [7]

"There are, friends, wise khattiyas, wise brahmins, wise householders, and wise ascetics who question a bhikkhu when he has gone abroad—for wise people, friends, are inquisitive: 'What does your teacher say, what does he teach?' Being asked thus,
friends, you should answer: ‘Our teacher, friends, teaches the removal of desire and lust.’

“When you have answered thus, friends, there may be wise khattiyas ... wise ascetics who will question you further—for wise people, friends, are inquisitive: ‘In regard to what does your teacher teach the removal of desire and lust?’ Being asked thus, friends, you should answer: ‘Our teacher, friends, teaches the removal of desire and lust for form, the removal of desire and lust for feeling ... perception ... volitional formations ... consciousness.’

“When you have answered thus, friends, there may be wise khattiyas ... wise ascetics who will question you further—for wise people, friends, are inquisitive: ‘Having seen what danger does your teacher teach the removal of desire and lust for form, the removal of desire and lust for feeling ... perception ... volitional formations ... consciousness?’ Being asked thus, friends, you should answer thus: ‘If, friends, one is not devoid of lust, desire, affection, thirst, passion, and craving in regard to form, then with the change and alteration of form there arise in one sorrow, lamentation, pain, displeasure, and despair. If, friends, one is not devoid of lust, desire, affection, thirst, passion, and craving in regard to feeling ... perception ... volitional formations ... consciousness, then with the change and alteration of consciousness there arise in one sorrow, lamentation, pain, displeasure, and despair. Having seen this danger, our teacher teaches the removal of desire and lust for form, the removal of desire and lust for feeling ... perception ... volitional formations ... consciousness.’ [8]
Rid of sensual pleasures, without expectations,
He would not engage people in dispute.’

How, venerable sir, should the meaning of this, stated by the Blessed One in brief, be understood in detail?”

“The form element, householder, is the home of consciousness; one whose consciousness is shackled by lust for the form element is called one who roams about in a home. The feeling element is the home of consciousness ... The perception element is the home of consciousness ... The volitional formations element is the home of consciousness; one whose consciousness is shackled by lust for the volitional formations element is called one who roams about in a home. It is in such a way that one roams about in a home.

“And how, householder, does one roam about homeless? The desire, lust, delight, and craving, the engagement and clinging, the mental standpoints, adherences, and underlying tendencies regarding the form element: these have been abandoned by the Tathāgata, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising. Therefore the Tathāgata is called one who roams about homeless. The desire, lust, delight, and craving, the engagement and clinging, the mental standpoints, adherences, and underlying tendencies regarding the feeling element ... the perception element ... the volitional formations element ... the consciousness element: these have been abandoned by the Tathāgata, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising. Therefore the Tathāgata is called one who roams about homeless. It is in such a way that one roams about homeless.

“And how, householder, does one roam about in an abode? By diffusion and confinement in the abode [consisting in] the sign of forms, one is called one who roams about in an abode. By diffusion and confinement in the abode [consisting in] the sign of sounds ... the sign of odours ... the sign of tastes ... the sign of tactile objects ... the sign of mental phenomena: these have been abandoned by the Tathāgata, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising. Therefore the Tathāgata is called one who roams about in an abode.

“And how, householder, does one roam about without abode? Diffusion and confinement in the abode [consisting in] the sign of forms: these have been abandoned by the Tathāgata, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising. Therefore the Tathāgata is called one who roams about without abode. Diffusion and confinement in the abode [consisting in] the sign of sounds ... the sign of odours ... the sign of tastes ... the sign of tactile objects ... the sign of mental phenomena: these have been abandoned by the Tathāgata, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising. Therefore the Tathāgata is called one who roams about without abode. It is in such a way that one roams about without abode.

“And how, householder, is one intimate in the village? Here, householder, someone lives in association with laypeople: he rejoices with them and sorrows with them, he is happy when they are happy and sad when they are sad, and he involves himself in their affairs and duties. It is in such a way that one is intimate in the village.

“And how, householder, is one intimate with none in the village? Here, householder, a bhikkhu does not live in association with laypeople. He does not rejoice with them or sorrow with them, he is not happy when they are happy and sad when they are sad, and he does not involve himself in their affairs and duties. It is in such a way that one is intimate with none in the village.

“And how, householder, is one not rid of sensual pleasures? Here, householder, someone is not devoid of lust, desire, affection, thirst, passion, and craving in regard to sensual pleasures. It is in such a way that one is not rid of sensual pleasures.

“And how, householder, is one rid of sensual pleasures? Here, householder, someone is devoid of lust, desire, affection, thirst, passion, and craving in regard to sensual pleasures. It is in such a way that one is rid of sensual pleasures.

“And how, householder, does one entertain expectations? Here, householder, someone thinks: ‘May I have such form in the future! May I have such feeling in the future! May I have such perception in the future! May I have such volitional formations in the future! May I have such consciousness in the future!’ It is in such a way that one entertains expectations.

“And how, householder, is one without expectations? Here, householder, someone does not think: ‘May I have such form in the future! May I have such feeling in the future! May I have such perception in the future! May I have such volitional formations in the future! May I have such consciousness in the future!’ It is in such a way that one is without expectations.
“And how, householder, does one engage people in dispute? Here, householder, someone engages in such talk as this:26 ‘You don’t understand this Dhamma and Discipline. I understand this Dhamma and Discipline. What, you understand this Dhamma and Discipline! You’re practising wrongly, I’m practising rightly. What should have been said before you said after; what should have been said after you said before. I’m consistent, you’re inconsistent. What you took so long to think out has been overturned. Your thesis has been refuted. Go off to rescue your thesis, for you’re defeated, or disentangle yourself if you can.’ It is in such a way that one engages people in dispute.

“And how, householder, does one not engage people in dispute? Here, householder, someone does not engage in such talk as this: ‘You don’t understand this Dhamma and Discipline....’ It is in such a way that one does not engage people in dispute.

“Thus, householder, when it was said by the Blessed One in ‘The Questions of Magandiya’ of the Atthakavagga:

‘Having left home to roam without abode,
In the village the sage is intimate with none;
Rid of sensual pleasures, without expectations,
He would not engage people in dispute’—

it is in such a way that the meaning of this, stated in brief by the Blessed One, should be understood in detail.”

5 (5) Concentration

Thus have I heard. At Sāvatthi.... There the Blessed One said this: “Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are.

“And what does he understand as it really is? The origin and passing away of form; the origin and passing away of feeling; [14] the origin and passing away of perception; the origin and passing away of volitional formations; the origin and passing away of consciousness.29

“And what, bhikkhus, is the origin of form? What is the origin of feeling? What is the origin of perception? What is the origin of volitional formations? What is the origin of consciousness?

“Here, bhikkhus, one seeks delight, one welcomes, one remains holding. And what is it that one seeks delight in, what does one welcome, to what does one remain holding? One seeks delight in form, welcomes it, and remains holding to it. As a consequence of this, delight arises. Delight in form is clinging. With one’s clinging as condition, existence [comes to be]; with existence as condition, birth; with birth as condition, aging-and-death,
sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

"One seeks delight in feeling ... in perception ... in volitional formations ... in consciousness, welcomes it, and remains holding to it. As a consequence of this, delight arises.... Such is the origin of this whole mass of suffering.

"This, bhikkhus, is the origin of form; this is the origin of feeling; this is the origin of perception; this is the origin of volitonal formations; this is the origin of consciousness. Such is the origin of this whole mass of suffering.

"And what, bhikkhus, is the origin of form? This, bhikkhus, is the origin of form. And what is the origin of feeling? This, bhikkhus, is the origin of feeling. And what is the origin of perception? This, bhikkhus, is the origin of perception. And what is the origin of volitional formations? This, bhikkhus, is the origin of volitional formations. And what is the origin of consciousness? This, bhikkhus, is the origin of consciousness. Such is the origin of this whole mass of suffering.

"This, bhikkhus, is the origin of form; this is the origin of feeling; this is the origin of perception; this is the origin of volitional formations; this is the origin of consciousness. Such is the origin of this whole mass of suffering.

"One does not seek delight in feeling ... in perception ... in volitional formations ... in consciousness, does not welcome it, does not remain holding to it. As a consequence of this, delight ceases. With the cessation of delight comes cessation of clinging; with cessation of clinging, cessation of existence.... Such is the cessation of this whole mass of suffering.

"This, bhikkhus, is the passing away of form; this is the passing away of feeling; this is the passing away of perception; this is the passing away of volitional formations; this is the passing away of consciousness. Such is the passing away of this whole mass of suffering.
changes and alters. Despite the change and alteration of form, his consciousness does not become preoccupied with the change of form. No agitation and constellation of mental states born of preoccupation with the change of form remain obsessing his mind. Because his mind is not obsessed, he is not frightened, distressed, or anxious, and through nonclinging he does not become agitated.

“He does not regard feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That consciousness of his changes and alters. Despite the change and alteration of consciousness, his consciousness does not become preoccupied with the change of consciousness. No agitation and constellation of mental states born of preoccupation with the change of consciousness remain obsessing his mind. Because his mind is not obsessed, he is not frightened, distressed, or anxious, and through nonclinging he does not become agitated.

“It is in such a way, bhikkhus, that there is nonagitation through nonclinging.”

8 (8) Agitation through Clinging (2)

At Sāvatthi. “Bhikkhus, I will teach you agitation through clinging and nonagitation through nonclinging. Listen to that and attend closely....

“And how, bhikkhus, is there agitation through clinging? Here, bhikkhus, the uninstructed worldling regards form thus: ‘This is mine, this I am, this is my self.’ That form of his changes and alters. With the change and alteration of form, there arise in him sorrow, lamentation, pain, displeasure, and despair.

“He regards feeling thus ... perception thus ... volitional formations thus ... consciousness thus: ‘This is mine, this I am, this is my self.’ That consciousness of his changes and alters. With the change and alteration of consciousness, there arise in him sorrow, lamentation, pain, displeasure, and despair.

“It is in such a way, bhikkhus, that there is agitation through nonclinging.

And how, bhikkhus, is there nonagitation through nonclinging? [19] Here, bhikkhus, the instructed noble disciple does not regard form thus: ‘This is mine, this I am, this is my self.’ That form of his changes and alters. With the change and alteration of form, there do not arise in him sorrow, lamentation, pain, displeasure, and despair.

“He does not regard feeling thus ... perception thus ... volitional formations thus ... consciousness thus: ‘This is mine, this I am, this is my self.’ That consciousness of his changes and alters. With the change and alteration of consciousness, there do not arise in him sorrow, lamentation, pain, displeasure, and despair.

“It is in such a way, bhikkhus, that there is nonagitation through nonclinging.”

9 (9) Impermanent in the Three Times

At Sāvatthi. “Bhikkhus, form is impermanent, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards form of the past; he does not seek delight in form of the future; and he is practising for revulsion towards form of the present, for its fading away and cessation.

“Feeling is impermanent ... Perception is impermanent ... Volitional formations are impermanent ... Consciousness is impermanent, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards consciousness of the past; he does not seek delight in consciousness of the future; and he is practising for revulsion towards consciousness of the present, for its fading away and cessation.”

10 (10) Suffering in the Three Times

At Sāvatthi. “Bhikkhus, form is suffering, both of the past and the future, not to speak of the present. [20] Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards form of the past; he does not seek delight in form of the future; and he is practising for revulsion towards form of the present, for its fading away and cessation.

“Feeling is suffering ... Perception is suffering ... Volitional formations are suffering ... Consciousness is suffering, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards
11 (11) Nonself in the Three Times

At Sāvatthi. “Bhikkhus, form is nonself, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards form of the past; he does not seek delight in form of the future; and he is practising for revulsion towards form of the present, for its fading away and cessation.

“Feeling is nonself... Perception is nonself... Volitional formations are nonself... Consciousness is nonself, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards consciousness of the past; he does not seek delight in consciousness of the future; and he is practising for revulsion towards consciousness of the present, for its fading away and cessation.

12 (1) Impermanent

Thus have I heard. At Sāvatthi.... There the Blessed One said this:

“Bhikkhus, form is impermanent, feeling is impermanent, perception is impermanent, volitional formations are impermanent, consciousness is impermanent. Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: ‘It’s liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’"

13 (2) Suffering

At Sāvatthi. “Bhikkhus, form is suffering, feeling is suffering, perception is suffering, volitional formations are suffering, consciousness is suffering. Seeing thus... He understands: ‘... there is no more for this state of being.’”

14 (3) Nonself

At Sāvatthi. “Bhikkhus, form is nonself, feeling is nonself, perception is nonself, volitional formations are nonself, consciousness is nonself. Seeing thus... He understands: ‘... there is no more for this state of being.’” [22]

15 (4) What is Impermanent

At Sāvatthi. “Bhikkhus, form is impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“Feeling is impermanent... Perception is impermanent... Volitional formations are impermanent... Consciousness is impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“Seeing thus... He understands: ‘... there is no more for this state of being.’”

16 (5) What is Suffering

At Sāvatthi. “Bhikkhus, form is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“Feeling is suffering... Perception is suffering... Volitional formations are suffering... Consciousness is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“Seeing thus... He understands: ‘... there is no more for this state of being.’”
17 (6) What is Nonself

At Sāvatthi. "Bhikkhus, form is nonself. What is nonself [23] should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

‘Feeling is nonself. Perception is nonself. Volitional formations are nonself. Consciousness is nonself. What is nonself should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

‘Seeing thus ... He understands: ‘... there is no more for this state of being.’”

18 (7) Impermanent with Cause

At Sāvatthi. “Bhikkhus, form is impermanent. The cause and condition for the arising of form is also impermanent. As form has originated from what is impermanent, how could it be permanent?

‘Feeling is impermanent. Perception is impermanent. Volitional formations are impermanent. Consciousness is impermanent. The cause and condition for the arising of consciousness is also impermanent. As consciousness has originated from what is impermanent, how could it be permanent?

‘Seeing thus ... He understands: ‘... there is no more for this state of being.’”

19 (8) Suffering with Cause

At Sāvatthi. “Bhikkhus, form is suffering. The cause and condition for the arising of form is also suffering. As form has originated from what is suffering, how could it be happiness?

‘Feeling is suffering. Perception is suffering. Volitional formations are suffering. Consciousness is suffering. The cause and condition for the arising of consciousness is also suffering. As consciousness has originated from what is suffering, how could it be happiness?

‘Seeing thus ... He understands: ‘... there is no more for this state of being.’”

20 (9) Nonself with Cause

At Sāvatthi. “Bhikkhus, form is nonself. The cause and condition for the arising of form is also nonself. As form has originated from what is nonself, how could it be self?

‘Feeling is nonself. Perception is nonself. Volitional formations are nonself. Consciousness is nonself. The cause and condition for the arising of consciousness is also nonself. As consciousness has originated from what is nonself, how could it be self?

‘Seeing thus ... He understands: ‘... there is no more for this state of being.’”

21 (10) Ānanda

At Sāvatthi. Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“Venerable sir, it is said, ‘cessation, cessation.’ Through the cessation of what things is cessation spoken of?”

“Form, Ānanda, is impermanent, conditioned, dependently arisen, subject to destruction, to vanishing, to fading away, to cessation. Through its cessation, cessation is spoken of.

“Feeling is impermanent. Perception is impermanent. Volitional formations are impermanent. Consciousness is impermanent, conditioned, dependently arisen, subject to destruction, to vanishing, to fading away, to cessation. Through its cessation, cessation is spoken of.

“It is through the cessation of these things, Ānanda, that cessation is spoken of.”

III. THE BURDEN

22 (1) The Burden

At Sāvatthi. There the Blessed One said this:

“Bhikkhus, I will teach you the burden, the carrier of the burden, and the laying down of the burden. Listen to that...

“And what, bhikkhus, is the burden? It should be said: the five aggregates subject to clinging. What five? The form aggregate subject to clinging, the feeling aggregate subject to clinging, the
perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging. This is called the burden.36

"And what, bhikkhus, is the carrier of the burden? It should be said: the person, this venerable one of such a name and clan. This is called the carrier of the burden.37 [26]

"And what, bhikkhus, is the taking up of the burden? It is this craving that leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination. This is called the taking up of the burden.38

"And what, bhikkhus, is the laying down of the burden? It is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non-reliance on it. This is called the laying down of the burden."39

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"The five aggregates are truly burdens,
The burden-carrier is the person.
Taking up the burden is suffering in the world,
Laying the burden down is blissful.

Having laid the heavy burden down
Without taking up another burden,
Having drawn out craving with its root,
One is free from hunger, fully quenched."40

23 (2) Full Understanding

At Sāvatthī. [27] “Bhikkhus, I will teach you things that should be fully understood and also fully understanding. Listen to that....

“And what, bhikkhus, are the things that should be fully understood? Form, bhikkhus, is something that should be fully understood; feeling ... perception ... volitional formations ... consciousness is something that should be fully understood. These are called the things that should be fully understood.

“And what, bhikkhus, is full understanding? The destruction of lust, the destruction of hatred, the destruction of delusion. This is called full understanding."41

24 (3) Directly Knowing

At Sāvatthī. “Bhikkhus, without directly knowing and fully understanding form, without becoming dispassionate towards it and abandoning it, one is incapable of destroying suffering. Without directly knowing and fully understanding feeling ... perception ... volitional formations ... consciousness, without becoming dispassionate towards it and abandoning it, one is incapable of destroying suffering.

“Bhikkhus, by directly knowing and fully understanding form, by becoming dispassionate towards it and abandoning it, one is capable of destroying suffering. By directly knowing and fully understanding feeling ... perception ... volitional formations ... consciousness, by becoming dispassionate towards it and abandoning it, one is capable of destroying suffering.”42

25 (4) Desire and Lust

At Sāvatthī. “Bhikkhus, abandon desire and lust for form. Thus that form will be abandoned, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising.

“Abandon desire and lust for feeling ... for perception ... for volitional formations ... for consciousness. Thus that consciousness will be abandoned, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising.”

26 (5) Gratification (1)

At Sāvatthī. “Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, it occurred to me: ‘What is the gratification, what is the danger, what is the escape in the case of form? What is the gratification, what is the danger, what is the escape in the case of feeling ... perception ... volitional formations ... consciousness?’43 [28]

“Then, bhikkhus, it occurred to me: ‘The pleasure and joy that arise in dependence on form: this is the gratification in form. That form is impermanent, suffering, and subject to change: this is the danger in form. The removal and abandonment of desire and lust for form: this is the escape from form.

“The pleasure and joy that arise in dependence on feeling ...
in dependence on perception ... in dependence on volitional formations ... in dependence on consciousness: this is the gratification in consciousness. That consciousness is impermanent, suffering, and subject to change: this is the danger in consciousness. The removal and abandonment of desire and lust for consciousness: this is the escape from consciousness.'

"So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these five aggregates subject to clinging, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans.

"The knowledge and vision arose in me: 'Unshakable is my liberation of mind; this is my last birth; now there is no more renewed existence.'" [29]

27 (6) Gratification (2)

At Sāvatthi. "Bhikkhus, I set out seeking the gratification in form. Whatever gratification there is in form—that I discovered. I have clearly seen with wisdom just how far the gratification in form extends.

"Bhikkhus, I set out seeking the danger in form. Whatever danger there is in form—that I discovered. I have clearly seen with wisdom just how far the danger in form extends.

"Bhikkhus, I set out seeking the escape from form. Whatever escape there is from form—that I discovered. I have clearly seen with wisdom just how far the escape from form extends.

"Bhikkhus, I set out seeking the gratification in ... the danger in ... the escape from feeling ... from perception ... from volitional formations ... from consciousness. Whatever escape there is from consciousness—that I discovered. I have clearly seen with wisdom just how far the escape from consciousness extends.

"So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these five aggregates subject to clinging, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world

with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans.

"The knowledge and vision arose in me: 'Unshakable is my liberation of mind; this is my last birth; now there is no more renewed existence.'"

28 (7) Gratification (3)

At Sāvatthi. "Bhikkhus, if there were no gratification in form, beings would not become enamoured with it; but because there is gratification in form, beings become enamoured with it. If there were no danger in form, beings would not experience revulsion towards it; but because there is danger in form, beings experience revulsion towards it. If there were no escape from form, beings would not escape from it; but because there is an escape from form, beings escape from it.

"Bhikkhus, if there were no gratification in feeling ... in perception ... in volitional formations ... in consciousness, beings would not become enamoured with it ... but because there is a

escape from consciousness, beings escape from it.

"So long, bhikkhus, as beings have not directly known as they really are the gratification as gratification, the danger as danger, and the escape as escape in the case of these five aggregates subject to clinging, they have not escaped from this world with its devas, Māra, [31] and Brahmā, from this generation with its ascetics and brahmins, its devas and humans; they have not become detached from it, released from it, nor do they dwell with a mind rid of barriers. But when beings have directly known all this as it really is, then they have escaped from this world with ... its devas and humans; they have become detached from it, released from it, and they dwell with a mind rid of barriers."

29 (8) Delight

At Sāvatthi. "Bhikkhus, one who seeks delight in form seeks delight in suffering. One who seeks delight in suffering, I say,
not freed from suffering. One who seeks delight in feeling ... in perception ... in volitional formations ... in consciousness seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering.

“One who does not seek delight in form ... in consciousness does not seek delight in suffering. One who does not seek delight in suffering, I say, is freed from suffering.”

30 (9) Arising
At Sāvatthi. “Bhikkhus, the arising, continuation, production, [32] and manifestation of form is the arising of suffering, the continuation of disease, the manifestation of aging-and-death. The arising of feeling ... of perception ... of volitional formations ... of consciousness is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

“The cessation, subsiding, and passing away of form ... of consciousness is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death.”

31 (10) The Root of Misery
At Sāvatthi. “Bhikkhus, I will teach you misery44 and the root of misery. Listen to that....

“And what, bhikkhus, is misery? Form is misery; feeling is misery; perception is misery; volitional formations are misery; consciousness is misery. This is called misery.

“And what, bhikkhus, is the root of misery? It is this craving that leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination. This is called the root of misery.”

32 (11) The Fragile
At Sāvatthi. “Bhikkhus, I will teach you the fragile45 and the unfragile. Listen to that....

“And what, bhikkhus, is the fragile, and what the unfragile? [33] Form is the fragile; its cessation, subsiding, passing away is the unfragile. Feeling is the fragile ... Perception is the fragile ...

Volitional formations are the fragile ... Consciousness is the fragile; its cessation, subsiding, passing away is the unfragile.”

IV. Not Yours

33 (1) Not Yours (1)
At Sāvatthi. “Bhikkhus, whatever is not yours, abandon it. When you have abandoned it, that will lead to your welfare and happiness.46 And what is it, bhikkhus, that is not yours? Form is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. Feeling is not yours ... Perception is not yours ... [34] Volitional formations are not yours ... Consciousness is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.

“Suppose, bhikkhus, people were to carry off the grass, sticks, branches, and foliage in this Jeta’s Grove, or to burn them, or to do with them as they wish. Would you think: ‘People are carrying us off, or burning us, or doing with us as they wish?’”

“No, venerable sir. For what reason? Because, venerable sir, that is neither our self nor what belongs to our self.”

“So too, bhikkhus, form is not yours ... consciousness is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.”

34 (2) Not Yours (2)
(This sutta is identical with the preceding one except that it omits the simile.)

35 (3) A Certain Bhikkhu (1)
At Sāvatthi. [35] Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: “Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute.”

“Bhikkhu, if one has an underlying tendency towards something, then one is reckoned in terms of it.47 If one does not have
an underlying tendency towards something, then one is not reckoned in terms of it."

"Understood, Blessed One! Understood, Fortunate One!"

"In what way, bhikkhu, do you understand in detail the meaning of what was stated by me in brief?"

"If, venerable sir, one has an underlying tendency towards form, then one is reckoned in terms of it. If one has an underlying tendency towards feeling, then one is reckoned in terms of it. If one has an underlying tendency towards perception, then one is reckoned in terms of it. If one has an underlying tendency towards volitional formations, then one is reckoned in terms of them. If one has an underlying tendency towards consciousness, then one is reckoned in terms of it.

"If, venerable sir, one does not have an underlying tendency towards form, then one is not reckoned in terms of it. If one does not have an underlying tendency towards feeling... towards perception... towards volitional formations... towards consciousness, then one is not reckoned in terms of it.

"It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief."

"Good, good, bhikkhu! It is good that you understand in detail the meaning of what was stated by me in brief."

"If, venerable sir, one has an underlying tendency towards form, then one is measured in accordance with it; if one is measured in accordance with it, then one is reckoned in terms of it. If one has an underlying tendency towards feeling... towards perception... towards volitional formations... towards consciousness, then one is measured in accordance with it; if one is measured in accordance with it, then one is reckoned in terms of it.

"If, venerable sir, one does not have an underlying tendency towards form, then one is not measured in accordance with it; if one is not measured in accordance with it, then one is not reckoned in terms of it. If one does not have an underlying tendency towards feeling... towards perception... towards volitional formations... towards consciousness, then one is not measured in accordance with it; if one is not measured in accordance with it, then one is not reckoned in terms of it.

"It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief."

"Understood, Blessed One! Understood, Fortunate One!"

"In what way, bhikkhu, do you understand in detail the meaning of what was stated by me in brief?"

"If, venerable sir, one has an underlying tendency towards form, then one is measured in accordance with it; if one is measured in accordance with it, then one is reckoned in terms of it. If one has an underlying tendency towards feeling... towards perception... towards volitional formations... towards consciousness, then one is measured in accordance with it; if one is measured in accordance with it, then one is reckoned in terms of it.

"If, venerable sir, one does not have an underlying tendency towards form, then one is not measured in accordance with it; if one is not measured in accordance with it, then one is not reckoned in terms of it.

"It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief."

"Good, good, bhikkhu! It is good that you understand in detail the meaning of what was stated by me in brief."

"If, venerable sir, one has an underlying tendency towards form, then one is measured in accordance with it; if one is measured in accordance with it, then one is reckoned in terms of it. If one has an underlying tendency towards feeling... towards perception... towards volitional formations... towards consciousness, then one is measured in accordance with it; if one is measured in accordance with it, then one is reckoned in terms of it.

"It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief."

"Good, good, bhikkhu! It is good that you understand in detail the meaning of what was stated by me in brief. If, bhikkhu, one has an underlying tendency towards form... (as above in full)... then one is not reckoned in terms of it. It is in such a way that the
meaning of what was stated by me in brief should be understood in detail.”

Then that bhikkhu, having delighted and rejoiced in the Blessed One's words, rose from his seat ... And that bhikkhu became one of the arahants.

37 (5) Ānanda (1)

At Sāvatthī. Then the Venerable Ānanda approached the Blessed One.... The Blessed One then said to the Venerable Ānanda as he was sitting to one side:

“If, Ānanda, they were to ask you: 'Friend Ānanda, what are the things of which an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned?'—being asked thus, how would you answer?”

“Venerable sir, if they were to ask me this, I would answer thus: ‘Friends, with form an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. With feeling ... perception ... volitional formations ... consciousness an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. These, friends, are the things of which an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned.’ Being asked thus, venerable sir, I would answer in such a way.”

“Good, good, Ānanda! With form, Ānanda, an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. With feeling ... perception ... volitional formations ... consciousness an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. These, Ānanda, are the things of which an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. Being asked thus, Ānanda, you should answer in such a way.”

38 (6) Ānanda (2)

At Sāvatthī.... The Blessed One then said to the Venerable Ānanda as he was sitting to one side:

“If, Ānanda, they were to ask you: 'Friend Ānanda, what are the things of which an arising was discerned, a vanishing was discerned, an alteration of that which stands was discerned? What are the things of which an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned?'—being asked thus, Ānanda, how would you answer?”

“Venerable sir, if they were to ask me this, [39] I would answer thus: ‘Friends, with form that has passed, ceased, changed, an arising was discerned, a vanishing was discerned, an alteration of that which stands was discerned. With feeling ... perception ... volitional formations ... consciousness that has passed, ceased, changed, an arising was discerned, a vanishing was discerned, an alteration of that which stands was discerned. It is of these things, friends, that an arising was discerned, that a vanishing was discerned, that an alteration of that which stands was discerned.

“‘Friends, with form that has not been born, not become manifest, an arising will be discerned, a vanishing will be discerned, an alteration of that which stands will be discerned. With feeling ... perception ... volitional formations ... consciousness that has not been born, not become manifest, an arising will be discerned, a vanishing will be discerned, an alteration of that which stands will be discerned. It is of these things, friends, that an arising will be discerned, that a vanishing will be discerned, that an alteration of that which stands will be discerned.

“‘Friends, with form that has been born, that has become manifest, an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. With feeling ... perception ... volitional formations ... consciousness that has been born, that has become manifest, an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. It is of these things, friends, that an arising is discerned, that a vanishing is discerned, that an alteration of that which stands is discerned.’

“Being asked thus, venerable sir, I would answer in such a way.”

“Good, good, Ānanda!”

(The Buddha here repeats the entire answer of the Venerable Ānanda, concluding:) [40]

“Being asked thus, Ānanda, you should answer in such a way.”
39 (7) In Accordance with the Dhamma (1)

At Savatthi. “Bhikkhus, when a bhikkhu is practising in accordance with the Dhamma, this is what accords with the Dhamma: he should dwell engrossed in revulsion towards form, feeling, perception, volitional formations, and consciousness. One who dwells engrossed in revulsion towards form ... and consciousness, fully understands form, feeling, perception, volitional formations, and consciousness. One who fully understands form ... and consciousness is freed from form, feeling, perception, volitional formations, and consciousness. He is freed from birth, aging, and death; freed from sorrow, lamentation, pain, displeasure, and despair; freed from suffering, I say.”

40 (8) In Accordance with the Dhamma (2)

At Savatthi. “Bhikkhus, when a bhikkhu is practising in accordance with the Dhamma, this is what accords with the Dhamma: he should dwell contemplating impermanence in form ... (as above) ... he is freed from suffering, I say.”

41 (9) In Accordance with the Dhamma (3)

... “he should dwell contemplating suffering in form ... (as above) ... he is freed from suffering, I say.”

42 (10) In Accordance with the Dhamma (4)

... “he should dwell contemplating nonself in form ... (as above) ... he is freed from suffering, I say.”

43 (1) With Yourselves as an Island

At Savatthi. “Bhikkhus, dwell with yourselves as an island, with yourselves as a refuge, with no other refuge; with the Dhamma as an island, with the Dhamma as a refuge, with no other refuge. When you dwell with yourselves as an island, with yourselves as a refuge, with no other refuge; with the Dhamma as an island, with the Dhamma as a refuge, with no other refuge, the basis itself should be investigated thus: ‘From what are sorrow, lamentation, pain, displeasure, and despair born? How are they produced?’

And, bhikkhus, from what are sorrow, lamentation, pain, displeasure, and despair born? How are they produced? Here, bhikkhus, the uninstructed worldling, who is not a seer of the noble ones and is unskilled and undisciplined in their Dhamma, who is not a seer of superior persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self as possessing form, or form as in self, or self as in form. That form of his changes and alters. With the change and alteration of form, there arise in him sorrow, lamentation, pain, displeasure, and despair.

“He regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. [43] That consciousness of his changes and alters. With the change and alteration of consciousness, there arise in him sorrow, lamentation, pain, displeasure, and despair.

“...”

[42] V. With Yourselves as an Island

44 (2) The Way

At Savatthi. [44] “Bhikkhus, I will teach you the way leading to
the origination of identity and the way leading to the cessation of identity. Listen to that...

"And what, bhikkhus, is the way leading to the origination of identity? Here, bhikkhus, the uninstructed worldling ... regards form as self ... feeling as self ... perception as self ... volitional formations as self ... consciousness as self ... or self as in consciousness. This, bhikkhus, is called the way leading to the origination of identity. When it is said, 'The way leading to the origination of identity,' the meaning here is this: a way of regarding things that leads to the origination of suffering.57

"And what, bhikkhus, is the way leading to the cessation of identity? Here, bhikkhus, the instructed noble disciple ... does not regard form as self ... nor feeling as self ... nor perception as self ... nor volitional formations as self ... nor consciousness as self ... nor self as in consciousness. This, bhikkhus, is called the way leading to the cessation of identity. When it is said, 'The way leading to the cessation of identity,' the meaning here is this: a way of regarding things that leads to the cessation of suffering."

45 (3) Impermanent (1)

At Savatthi. "Bhikkhus, form is impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees this thus as it really is with correct wisdom, the mind becomes dispassionate and is liberated from the taints by nonclinging.58

"Feeling is impermanent.... Perception is impermanent.... Volitional formations are impermanent.... Consciousness is impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees this thus as it really is with correct wisdom, the mind becomes dispassionate and is liberated from the taints by nonclinging.

"By being liberated, it is steady; by being steady, it is content; by being content, it is not agitated. Being unagitated, he personally attains Nibbana. He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

46 (4) Impermanent (2)

At Savatthi. "Bhikkhus, form is impermanent.... Feeling is impermanent.... Perception is impermanent.... Volitional formations are impermanent.... Consciousness is impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"When one sees this thus as it really is with correct wisdom, one holds no more views concerning the past. When one holds no more views concerning the past, [46] one holds no more views concerning the future. When one holds no more views concerning the future, one has no more obstinate grasping.60 When one has no more obstinate grasping, the mind becomes dispassionate towards form, feeling, perception, volitional formations, and consciousness, and is liberated from the taints by nonclinging.

"By being liberated, it is steady; by being steady, it is content; by being content, one is not agitated. Being unagitated, one personally attains Nibbana. One understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

47 (5) Ways of Regarding Things

At Savatthi. "Bhikkhus, those ascetics and brahmins who regard [anything as] self in various ways all regard [as self] the five aggregates subject to clinging, or a certain one among them. What five?

"Here, bhikkhus, the uninstructed worldling, who is not a seer of the noble ones and is unskilled and undisciplined in their Dhamma, who is not a seer of superior persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self..."
as possessing form, or form as in self, or self as in form. He regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness.

"Thus this way of regarding things and [the notion] 'I am' have not vanished in him. As 'I am' has not vanished, there takes place a descent of the five faculties—of the eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty. There is, bhikkhus, the mind, there are mental phenomena, there is the element of ignorance. When the uninstructed worldling is contacted by a feeling born of ignorance-contact, 'I am' occurs to him; 'I am this' occurs to him; 'I will be' and 'I will not be,' and 'I will consist of form' and 'I will be formless,' and 'I will be percipient' and 'I will be nonpercipient' and 'I will be neither percipient nor nonpercipient'—these occur to him. The five faculties remain right there, bhikkhus, but in regard to them the instructed noble disciple abandons ignorance and arouses true knowledge. With the fading away of ignorance and the arising of true knowledge, 'I am' does not occur to him; 'I am this' does not occur to him; 'I will be' and 'I will not be,' and 'I will consist of form' and 'I will be formless,' and 'I will be percipient' and 'I will be nonpercipient' and 'I will be neither percipient nor nonpercipient'—these do not occur to him.

48 (6) Aggregates

At Sāvatthi. "Bhikkhus, I will teach you the five aggregates and the five aggregates subject to clinging. Listen to that.... And what, bhikkhus, are the five aggregates? Whatever kind of form there is, whether past, future, or present ... far or near, that is tainted, that can be clung to: this is called the form aggregate subject to clinging. Whatever kind of feeling there is ... that is tainted, that can be clung to: this is called the feeling aggregate subject to clinging. Whatever kind of perception there is ... that is tainted, that can be clung to: this is called the perception aggregate subject to clinging. Whatever kind of volitional formations there are ... that are tainted, that can be clung to: these are called the volitional formations aggregate subject to clinging. Whatever kind of consciousness there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, that is tainted, that can be clung to: this is called the consciousness aggregate subject to clinging. These, bhikkhus, are called the five aggregates subject to clinging."
“When any ascetics and brahmins do not, on the basis of feeling... on the basis of perception... on the basis of volitional formations... on the basis of consciousness—which is impermanent, suffering, and subject to change—regard themselves thus: ‘I am superior,’ or ‘I am equal,’ or ‘I am inferior,’ what is that due to apart from seeing things as they really are?

“What do you think, Sona, is form permanent or impermanent?” – “Impermanent, venerable sir.” – “Is what is impermanent suffering or happiness?” – “Suffering, venerable sir.” – “Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’” – “No, venerable sir.”

“Is feeling permanent or impermanent?... Is perception permanent or impermanent?... Are volitional formations permanent or impermanent?... Is consciousness permanent or impermanent?” – “Impermanent, venerable sir.” – “Is what is impermanent suffering or happiness?” – “Suffering, venerable sir.” – “Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’” – “No, venerable sir.”

“Therefore, Sona, any kind of form whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all form should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“Any kind of feeling whatsoever... Any kind of perception whatsoever... Any kind of volitional formations whatsoever... Any kind of consciousness whatsoever, whether past, future, or present, [50] internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“Seeing thus, Sona, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: ‘It’s liberated.’

50 (8) Soṇa (2)

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then Soṇa the householder’s son approached the Blessed One... The Blessed One then said to Soṇa the householder’s son:

“Soṇa, those ascetics or brahmins who do not understand form, its origin, its cessation, and the way leading to its cessation; who do not understand feeling... perception... volitional formations... consciousness, its origin, its cessation, and the way leading to its cessation: these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.

“But, Soṇa, those ascetics and brahmins who understand form, [51] its origin, its cessation, and the way leading to its cessation; who understand feeling... perception... volitional formations... consciousness, its origin, its cessation, and the way leading to its cessation: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood.”

51 (9) Destruction of Delight (1)

At Sāvatthi. “Bhikkhus, a bhikkhu sees as impermanent form which is actually impermanent: that is his right view. Seeing rightly, he experiences revulsion. With the destruction of delight comes the destruction of lust; with the destruction of lust comes the destruction of delight. With the destruction of delight and lust the mind is liberated and is said to be well liberated.

“A bhikkhu sees as impermanent feeling which is actually impermanent... perception which is actually impermanent... volitional formations which are actually impermanent... consciousness which is actually impermanent: that is his right view.... With the destruction of delight and lust the mind is liberated and is said to be well liberated.”
52 (10) Destruction of Delight (2)

At Sāvatthī. [52] "Bhikkhus, attend carefully to form. Recognize the impermanence of form as it really is. When a bhikkhu attends carefully to form and recognizes the impermanence of form as it really is, he experiences revulsion towards form. With the destruction of delight comes the destruction of lust; with the destruction of lust comes the destruction of delight. With the destruction of delight and lust the mind is liberated and is said to be well liberated.

"Bhikkhus, attend carefully to feeling ... to perception ... to volitional formations ... to consciousness.... With the destruction of delight and lust the mind is liberated and is said to be well liberated."

53 (1) Engagement

At Sāvatthī. "Bhikkhus, one who is engaged is unliberated; one who is disengaged is liberated. Consciousness, bhikkhus, while standing, might stand engaged with form; based upon form, established upon form, with a sprinkling of delight, it might come to growth, increase, and expansion. Or consciousness, while standing, might stand [engaged with feeling ... engaged with perception ... ] engaged with volitional formations; based upon volitional formations, established upon volitional formations, with a sprinkling of delight, it might come to growth, increase, and expansion."

"Bhikkhus, though someone might say: ‘Apart from form, apart from feeling, apart from perception, apart from volitional formations, I will make known the coming and going of consciousness, its passing away and rebirth, its growth, increase, and expansion’—that is impossible.

"Bhikkhus, if a bhikkhu has abandoned lust for the form element, with the abandoning of lust the basis is cut off: there is no support for the establishing of consciousness. If he has aban-
With volitional formations; based upon volitional formations, established upon volitional formations, with a sprinkling of delight, it might come to growth, increase, and expansion.

"Bhikkhus, though someone might say: 'Apart from form, apart from feeling, apart from perception, apart from volitional formations, I will make known the coming and going of consciousness, its passing away and rebirth, its growth, increase, and expansion'—that is impossible.

"Bhikkhus, if a bhikkhu has abandoned lust for the form element, with the abandoning of lust the basis is cut off: there is no support for the establishing of consciousness. If he has abandoned lust for the feeling element ... for the perception element ... for the volitional formations element ... for the consciousness element, with the abandoning of lust the basis is cut off: there is no support for the establishing of consciousness.

"When that consciousness is unestablished, not coming to growth, nongenerative, it is liberated. By being liberated, it is steady; by being steady, it is content; by being content, he is not agitated. Being unagitated, he personally attains Nibbāna. He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

55 (3) Inspired Utterance

At Sāvatthī. There the Blessed One uttered this inspired utterance: "'It might not be, and it might not be for me; it will not be, [and] it will not be for me': [56] resolving thus, a bhikkhu can cut off the lower fetters."⁷⁵

When this was said, a certain bhikkhu said to the Blessed One: "But how, venerable sir, can a bhikkhu, resolving thus: 'It might not be, and it might not be for me; it will not be, [and] it will not be for me,' cut off the lower fetters?"

"Here, bhikkhu, the uninstructed worldling, who is not a seer of the noble ones ... regards form as self ... or self as in consciousness.

"He does not understand as it really is impermanent form as 'impermanent form' ... impermanent feeling as 'impermanent feeling' ... impermanent perception as 'impermanent perception' ... impermanent volitional formations as 'impermanent volitional formations' ... impermanent consciousness as 'impermanent consciousness.'"

"He does not understand as it really is painful form as 'painful form' ... painful feeling as 'painful feeling' ... painful perception as 'painful perception' ... painful volitional formations as 'painful volitional formations' ... painful consciousness as 'painful consciousness.'"

"He does not understand as it really is selfless form as 'selfless form' ... selfless feeling as 'selfless feeling' ... selfless perception as 'selfless perception' ... selfless volitional formations as 'selfless volitional formations' ... selfless consciousness as 'selfless consciousness.'"

"He does not understand as it really is conditioned form as 'conditioned form' ... conditioned feeling as 'conditioned feeling' ... conditioned perception as 'conditioned perception' ... conditioned volitional formations as 'conditioned volitional formations' ... conditioned consciousness as 'conditioned consciousness.'"

"He does not understand as it really is: 'Form will be exterminated' ... 'Feeling will be exterminated' ... 'Perception will be exterminated' ... 'Volitional formations will be exterminated' ... 'Consciousness will be exterminated.'⁷⁶ [57]

"The instructed noble disciple, bhikkhu, who is a seer of the noble ones ... does not regard form as self ... or self as in consciousness.

"He understands as it really is impermanent form as 'impermanent form' ... impermanent consciousness as 'impermanent consciousness.'"

"He understands as it really is painful form as 'painful form' ... painful consciousness as 'painful consciousness.'"

"He understands as it really is selfless form as 'selfless form' ... selfless consciousness as 'selfless consciousness.'"

"He understands as it really is conditioned form as 'conditioned form' ... conditioned consciousness as 'conditioned consciousness.'"

"He understands as it really is: 'Form will be exterminated' ... 'Feeling will be exterminated' ... 'Perception will be exterminated' ... 'Volitional formations will be exterminated' ... 'Consciousness will be exterminated.'

"With the extermination of form, feeling, perception, volitional formations, and consciousness, that bhikkhu, resolving thus: 'It might not be, and it might not be for me; it will not be, [and] it will not be for me,' can cut off the lower fetters."⁷⁷
“Resolving thus, venerable sir, a bhikkhu can cut off the lower fetters. But how should one know, how should one see, for the immediate destruction of the taints to occur?”

“Here, bhikkhu, the uninstructed worldling becomes frightened over an unfrightening matter. For this is frightening to the uninstructed worldling: ‘It might not be, and it might not be for me; it will not be, [and] it will not be for me.’ But the instructed noble disciple does not become frightened over an unfrightening matter. For this is not frightening to the noble disciple: ‘It might not be, and it might not be for me; it will not be, [and] it will not be for me.’

“Consciousness, bhikkhu, while standing, might stand engaged with form ... engaged with feeling ... engaged with perception ... engaged with volitional formations; based upon volitional formations, established upon volitional formations, with a sprinkling of delight, it might come to growth, increase, and expansion.

“Bhikkhu, though someone might say: ‘Apart from form, apart from feeling, apart from perception, apart from volitional formations, I will make known the coming and going of consciousness, its passing away and rebirth, its growth, increase, and expansion’—that is impossible.

“Bhikkhu, if a bhikkhu has abandoned lust for the form element, with the abandoning of lust the basis is cut off: there is no support for the establishing of consciousness. If he has abandoned lust for the feeling element ... for the perception element ... for the volitional formations element ... for the consciousness element, with the abandoning of lust the basis is cut off: there is no support for the establishing of consciousness.

“When that consciousness is unestablished, not coming to growth, nongenerative, it is liberated. By being liberated, it is steady; by being steady, it is content; by being content, he is not agitated. Being unagitated, he personally attains Nibbāna. He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’

“It is, bhikkhu, for one who knows thus, for one who sees thus, that the immediate destruction of the taints occurs.”

56 (4) Phases of the Clinging Aggregates

At Sāvatthi. “Bhikkhus, there are these five aggregates subject to clinging. What five? The form aggregate subject to clinging, [59] the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging.

“So long as I did not directly know as they really are the five aggregates subject to clinging in four phases, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmans, its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans.

“And how, bhikkhus, are there four phases? I directly knew form, its origin, its cessation, and the way leading to its cessation. I directly knew feeling ... perception ... volitional formations ... consciousness, its origin, its cessation, and the way leading to its cessation.

“And what, bhikkhus, is form? The four great elements and the form derived from the four great elements: this is called form. With the arising of nutriment there is the arising of form. With the cessation of nutriment there is the cessation of form. This Noble Eightfold Path is the way leading to the cessation of form; that is, right view ... right concentration.

“Whatsoever ascetics and brahmans, having thus directly known form, its origin, its cessation, and the way leading to its cessation, are practising for the purpose of revulsion towards form, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.

“And whatever ascetics and brahmans, having thus directly known form, its origin, its cessation, and the way leading to its cessation, through revulsion towards form, through its fading away and cessation, are liberated by nonclinging, they are well liberated. Those who are well liberated are consummate ones. As to those consummate ones, there is no round for describing them.

“And what, bhikkhus, is feeling? There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-
contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. This is called feeling. With the arising of contact there is the arising of feeling. With the cessation of contact there is the cessation of feeling. This Noble Eightfold Path is the way leading to the cessation of feeling; that is, right view ... right concentration.

"Whatever ascetics and brahmins, having thus directly known feeling, its origin, its cessation, and the way leading to its cessation, are practising for the purpose of revulsion towards feeling, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.

"And whatever ascetics and brahmins, having thus directly known feeling ... and the way leading to its cessation ... As to those consummate ones, there is no round for describing them.

"And what, bhikkhus, is perception? There are these six classes of perception: perception of forms, perception of sounds, perception of odours, perception of tastes, perception of tactile objects, perception of mental phenomena. This is called perception. With the arising of contact there is the arising of perception. With the cessation of contact there is the cessation of perception. This Noble Eightfold Path is the way leading to the cessation of perception; that is, right view ... right concentration.

"Whatever ascetics and brahmins ... As to those consummate ones, there is no round for describing them.

"And what, bhikkhus, are volitional formations? There are these six classes of volition: volition regarding forms, volition regarding sounds, volition regarding odours, volition regarding tastes, volition regarding tactile objects, volition regarding mental phenomena. These are called volitional formations. With the arising of contact there is the arising of volitional formations. With the cessation of contact there is the cessation of volitional formations. This Noble Eightfold Path is the way leading to the cessation of volitional formations; that is, right view ... right concentration.

"Whatever ascetics and brahmins ... As to those consummate ones, there is no round for describing them.

"And what, bhikkhus, is consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. This is called consciousness. With the arising of name-and-form there is the arising of consciousness. With the cessation of name-and-form there is the cessation of consciousness. This Noble Eightfold Path is the way leading to the cessation of consciousness; that is, right view ... right concentration.

"Whatever ascetics and brahmins, having thus directly known consciousness, its origin, its cessation, and the way leading to its cessation, are practising for the purpose of revulsion towards consciousness, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.

"And whatever ascetics and brahmins, having thus directly known consciousness, its origin, its cessation, and the way leading to its cessation, through revulsion towards consciousness, through its fading away and cessation, are liberated by non-clinging, they are well liberated. Those who are well liberated are consummate ones. As to those consummate ones, there is no round for describing them."

57 (5) The Seven Cases

At Sāvatthī. "Bhikkhus, a bhikkhu who is skilled in seven cases and a triple investigator is called, in this Dhamma and Discipline, a consummate one, one who has fully lived the holy life, the highest kind of person.

"And how, bhikkhus, is a bhikkhu skilled in seven cases? Here, bhikkhus, a bhikkhu understands form, its origin, its cessation, and the way leading to its cessation; he understands the gratification, the danger, and the escape in the case of form.

"He understands feeling, perception, volitional formations, consciousness, its origin, its cessation, and the way leading to its cessation; he understands the gratification, the danger, and the escape in the case of consciousness.

"And what, bhikkhus, is form? The four great elements and the form derived from the four great elements: this is called form. With the arising of nutriment there is the arising of form. With the cessation of nutriment there is the cessation of form. This Noble Eightfold Path is the way leading to the cessation of form; that is, right view ... right concentration.
“The pleasure and joy that arise in dependence on form: this is the gratification in form. That form is impermanent, suffering, and subject to change: this is the danger in form. The removal and abandonment of desire and lust for form: this is the escape from form.

“Whatever ascetics and brahmans, having thus directly known form, its origin, its cessation, and the way leading to its cessation, having thus directly known the gratification, the danger, and the escape in the case of form, are practising for the purpose of revulsion towards form, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.

“And whatever ascetics and brahmans, having thus directly known form, its origin, its cessation, and the way leading to its cessation, having thus directly known the gratification, the danger, and the escape in the case of form, are practising for the purpose of revulsion towards form, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.

“Whatever ascetics and brahmans, having thus directly known form, its origin, its cessation, and the way leading to its cessation, having thus directly known the gratification, the danger, and the escape in the case of form, are practising for the purpose of revulsion towards form, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.

“Whatever ascetics and brahmans, having thus directly known form, its origin, its cessation, and the way leading to its cessation, having thus directly known the gratification, the danger, and the escape in the case of form, are practising for the purpose of revulsion towards form, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.

“Whatever ascetics and brahmans, having thus directly known form, its origin, its cessation, and the way leading to its cessation, having thus directly known the gratification, the danger, and the escape in the case of form, are practising for the purpose of revulsion towards form, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.

“Whatever ascetics and brahmans, having thus directly known form, its origin, its cessation, and the way leading to its cessation, having thus directly known the gratification, the danger, and the escape in the case of form, are practising for the purpose of revulsion towards form, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.
this is the gratification in consciousness. That consciousness is impermanent, suffering, and subject to change: this is the danger in consciousness. The removal and abandonment of desire and lust for consciousness: this is the escape from consciousness.

“Whatever ascetics and brahmans, having thus directly known consciousness, its origin, its cessation, and the way leading to its cessation, having thus directly known the gratification, the danger, and the escape in the case of consciousness, are practising for the purpose of revulsion towards consciousness, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.

“Whatever ascetics and brahmans, having thus directly known consciousness, its origin, its cessation, and the way leading to its cessation, having thus directly known the gratification, the danger, and the escape in the case of consciousness, through revulsion towards consciousness, through its fading away and cessation, are liberated by nonclinging, they are well liberated. Those who are well liberated are consummate ones. As to those consummate ones, there is no round for describing them.

“It is in such a way, bhikkhus, that a bhikkhu is skilled in seven cases.

“And how, bhikkhus, is a bhikkhu a triple investigator? Here, bhikkhus, a bhikkhu investigates by way of the elements, by way of the sense bases, and by way of dependent origination. It is in such a way that a bhikkhu is a triple investigator.

“Bhikkhus, a bhikkhu who is skilled in these seven cases and a triple investigator is called, in this Dhamma and Discipline, a consummate one, one who has fully lived the holy life, the highest kind of person.”

58 (6) The Perfectly Enlightened One

At Savatthi. “Bhikkhus, the Tathāgata, the Arahant, the Perfectly Enlightened One, liberated by nonclinging through revulsion towards form, through its fading away and cessation, is called a Perfectly Enlightened One. A bhikkhu liberated by wisdom, liberated by nonclinging through revulsion towards form, through its fading away and cessation, is called one liberated by wisdom.

“Therein, bhikkhus, what is the distinction, what is the disparity, what is the difference between the Tathāgata, the Arahant, the Perfectly Enlightened One, and a bhikkhu liberated by wisdom?”

“Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it.”

“Then listen and attend closely, bhikkhus, I will speak.”

“Yes, venerable sir,” the bhikkhus replied. The Blessed One said this:

“The Tathāgata, bhikkhus, the Arahant, the Perfectly Enlightened One, is the originator of the path unarisen before, the producer of the path unproduced before, the declarer of the path undeclared before. He is the knower of the path, the discoverer of the path, the one skilled in the path. And his disciples now dwell following that path and become possessed of it afterwards.

“This, bhikkhus, is the distinction, the disparity, the difference between the Tathāgata, the Arahant, the Perfectly Enlightened One, and a bhikkhu liberated by wisdom.”

59 (7) The Characteristic of Nonself

Thus have I heard. On one occasion the Blessed One was dwelling at Bārānasi in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus of the group of five thus:

“Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, form is nonself. For if, bhikkhus, form were self, this form would not lead to affliction, and it would be possible to have it of form: ‘Let my form be thus; let my form not be thus.’
But because form is nonself, form leads to affliction, and it is not possible to have it of form: 'Let my form be thus; let my form not be thus.'

"Feeling is nonself.... Perception is nonself.... Volitional formations are nonself.... Consciousness is nonself. For if, bhikkhus, consciousness were self, this consciousness would not lead to affliction, and it would be possible to have it of consciousness: 'Let my consciousness be thus; let my consciousness not be thus.' But because consciousness is nonself, consciousness leads to affliction, and it is not possible to have it of consciousness: 'Let my consciousness be thus; let my consciousness not be thus.'

"What do you think, bhikkhus, is form permanent or impermanent?"

"Impermanent, venerable sir."

"Is what is impermanent suffering or happiness?"

"Suffering, venerable sir."

"Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?"

"No, venerable sir."

"Is feeling permanent or impermanent? Is perception permanent or impermanent? Are volitional formations permanent or impermanent? Is consciousness permanent or impermanent?"

"Impermanent, venerable sir."

"Is what is impermanent suffering or happiness?"

"Suffering, venerable sir."

"Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?"

"No, venerable sir."

"Therefore, bhikkhus, any kind of form whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all form should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'

That is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One's statement. And while this discourse was being spoken, the minds of the bhikkhus of the group of five were liberated from the taints by nonclinging.

60 (8) Mahāli

Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. Then Mahāli the Licchavi approached the Blessed One...

... and said to him:

"Venerable sir, Pūrṇa Kassapa speaks thus: '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.' What does the Blessed One say about this?"

"There is, Mahāli, a cause and condition for the defilement of beings; beings are defiled with cause and condition. There is a cause and condition for the purification of beings; beings are purified with cause and condition."

"But, venerable sir, what is the cause and condition for the defilement of beings? How is it that beings are defiled with cause and condition?"

"If, Mahāli, this form were exclusively suffering, immersed in suffering, steeped in suffering, and if it were not [also] steeped in pleasure, beings would not become enamoured with it. But because form is pleasurable, immersed in pleasure, steeped in pleasure, and is not steeped [only] in suffering, beings become enamoured with it. By being enamoured with it, they are captivated by it, and by being captivated by it they are defiled. This, Mahāli, is a cause and condition for the defilement of beings; it is thus that beings are defiled with cause and condition.

"If, Mahāli, this feeling were exclusively suffering ... If this
perception ... these volitional formations ... [70] ... this consciousness were exclusively suffering ... beings would not become enamoured with it. But because consciousness is pleasurable ... beings become enamoured with it. By being enamoured with it, they are captivated by it, and by being captivated by it they are defiled. This too, Mahali, is a cause and condition for the defilement of beings; it is thus that beings are defiled with cause and condition."

"But, venerable sir, what is the cause and condition for the purification of beings? How is it that beings are purified with cause and condition?"

"If, Mahali, this form were exclusively pleasurable, immersed in pleasure, steeped in pleasure, and if it were not [also] steeped in suffering, beings would not experience revulsion towards it. But because form is suffering, immersed in suffering, steeped in suffering, and is not steeped [only] in pleasure, beings experience revulsion towards it. Experiencing revulsion, they become dispassionate, and through dispassion they are purified. This, Mahali, is a cause and condition for the purification of beings; it is thus that beings are purified with cause and condition."

"If, Mahali, this feeling were exclusively pleasurable ... If this perception ... these volitional formations ... this consciousness were exclusively pleasurable ... beings would not experience revulsion towards it. But because consciousness is suffering ... beings experience revulsion towards it. Experiencing revulsion, they become dispassionate, and through dispassion they are purified. [71] This too, Mahali, is a cause and condition for the purification of beings; it is thus that beings are purified with cause and condition."

61 (9) Burning

At Sāvatthi. "Bhikkhus, form is burning, feeling is burning, perception is burning, volitional formations are burning, consciousness is burning.94 Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

62 (10) Pathways of Language

At Sāvatthi. "Bhikkhus, there are these three pathways of language, pathways of designation, pathways of description,95 that are unmixed, that were never mixed, that are not being mixed, that will not be mixed, that are not rejected by wise ascetics and brahmans. What three?

"Whatever form, bhikkhus, has passed, ceased, changed: the term, label, and description 'was' applies to it, not the term 'is' or the term 'will be.'"

"Whatever feeling ... Whatever perception ... Whatever volitional formations ... [72] Whatever consciousness has passed, ceased, changed: the term, label, and description 'was' applies to it, not the term 'is' or the term 'will be.'"

"Whatever form, bhikkhus, has not been born, has not become manifest: the term, label, and description 'will be' applies to it, not the term 'is' or the term 'was.'"

"Whatever feeling ... Whatever perception ... Whatever volitional formations ... Whatever consciousness has not been born, has not become manifest: the term, label, and description 'will be' applies to it, not the term 'is' or the term 'was.'"

"Whatever form, bhikkhus, has been born, has become manifest: the term, label, and description 'is' applies to it, not the term 'was' or the term 'will be.'"

"Whatever feeling ... Whatever perception ... Whatever volitional formations ... Whatever consciousness has been born, has become manifest: the term, label, and description 'is' applies to it, not the term 'was' or the term 'will be.'"

"These, bhikkhus, are the three pathways of language, pathways of designation, pathways of description, that are unmixed, that were never mixed, that are not being mixed, [73] that will not be mixed, that are not rejected by wise ascetics and brahmans."

"Bhikkhus, even Vassa and Sāriya of Ukkalā, proponents of noncausality, of the inefficacy of action, and of nihilism, did not think that these three pathways of language, pathways of designation, pathways of description should be criticized or scorned.
For what reason? Because they fear blame, attack, and condemnation.”

II. ARAHANTS

63 (1) In Clinging

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī, in Jeta’s Grove, Anāthapiṇḍika’s Park. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute.”

“Bhikkhu, in clinging one is bound by Māra; by not clinging one is freed from the Evil One.”

“Understood, Blessed One! Understood, Fortunate One!”

“In what way, bhikkhu, do you understand in detail the meaning of what was stated by me in brief?”

“In clinging to form, venerable sir, one is bound by Māra; by not clinging to it one is freed from the Evil One. In clinging to feeling ... to perception ... to volitional formations ... to consciousness one is bound by Māra; by not clinging to it one is freed from the Evil One.

“It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by me in brief.”

“Good, good, bhikkhu! It is good that you understand in detail the meaning of what was stated by me in brief. It is in such a way that the meaning of what was stated by me in brief should be understood in detail.”

Then that bhikkhu, 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.

Then, dwelling alone, withdrawn, diligent, ardent, and resolute, that bhikkhu, by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.” And that bhikkhu became one of the arahants.

64 (2) In Conceiving

At Sāvatthī. Then a certain bhikkhu approached the Blessed One ... and said to him: [75]

“Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief...”

“Bhikkhu, in conceiving one is bound by Māra; by not conceiving one is freed from the Evil One.”

“Understood, Blessed One! Understood, Fortunate One!”

“In what way, bhikkhu, do you understand in detail the meaning of what was stated by me in brief?”

“In conceiving form, venerable sir, one is bound by Māra; by not conceiving it one is freed from the Evil One. In conceiving feeling ... perception ... volitional formations ... consciousness one is bound by Māra; by not conceiving it one is freed from the Evil One.

“It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief.”

“Good, good, bhikkhu! It is good that you understand in detail the meaning of what was stated by me in brief. In conceiving form, bhikkhu, one is bound by Māra ... (as above in full) ... by not conceiving it one is freed from the Evil One. It is in such a way that the meaning of what was stated by me in brief should be understood in detail.”

... And that bhikkhu became one of the arahants.

65 (3) In Seeking Delight

At Sāvatthī. Then a certain bhikkhu approached the Blessed One ... and said to him:

“Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief...”

“Bhikkhu, in seeking delight one is bound by Māra; by not seeking delight one is freed from the Evil One.”

“Understood, Blessed One! Understood, Fortunate One!”
"In what way, bhikkhu, do you understand in detail the meaning of what was stated by me in brief?"

"In seeking delight in form, venerable sir, one is bound by Māra; by not seeking delight in it one is freed from the Evil One. In seeking delight in feeling ... in perception ... in volitional formations ... in consciousness one is bound by Māra; by not seeking delight in it one is freed from the Evil One. [76]

"It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief."

"Good, good, bhikkhu! It is good that you understand in detail the meaning of what was stated by me in brief. In seeking delight in form, bhikkhu, one is bound by Māra ... (as above in full) ... by not seeking delight in it one is freed from the Evil One. It is in such a way that the meaning of what was stated by me in brief should be understood in detail."

... And that bhikkhu became one of the arahants.

66 (4) Impermanent

At Sāvatthi. Then a certain bhikkhu approached the Blessed One ... and said to him:

"Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief...."

"Bhikkhu, you should abandon desire for whatever is impermanent."

"Understood, Blessed One! Understood, Fortunate One!"

"In what way, bhikkhu, do you understand in detail the meaning of what was stated by me in brief?"

"Form, venerable sir, is impermanent; I should abandon desire for it. Feeling is impermanent ... Perception is impermanent ... Volitional formations are impermanent ... Consciousness is impermanent; I should abandon desire for it."

"It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief."

"Good, good, bhikkhu! It is good that you understand in detail the meaning of what was stated by me in brief. Form is impermanent ... Consciousness is impermanent; you should abandon desire for it. It is in such a way that the meaning of what was stated by me in brief should be understood in detail." [77]

... And that bhikkhu became one of the arahants.
“When one knows and sees thus, Rādha, then in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within.”

Then the Venerable Rādha ... became one of the arahants.

72 (10) Surādha

At Sāvatthi. Then the Venerable Surādha approached the Blessed One ... and said to him:

“Venerable sir, how should one know, how should one see so that, in regard to this body with consciousness and in regard to all external signs, the mind is rid of I-making, mine-making, and conceit, has transcended discrimination, and is peaceful and well liberated?”

“Any kind of form whatsoever, Surādha, whether past, future, or present ... far or near—having seen all form as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self,’ one is liberated by nonclinging.

“Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... [81] Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—having seen all consciousness as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self,’ one is liberated by nonclinging.

“When one knows and sees thus, Surādha, then in regard to this body with consciousness and in regard to all external signs, the mind is rid of I-making, mine-making, and conceit, has transcended discrimination, and is peaceful and well liberated.”

Then the Venerable Surādha ... became one of the arahants.

III. BEING DEVROURED

73 (1) Gratification

At Sāvatthi. “Bhikkhus, the uninstructed worldling does not understand as it really is the gratification, the danger, and the escape in the case of form, feeling, perception, volitional formations, and consciousness.

“But, bhikkhus, the instructed noble disciple [82] understands as it really is the gratification, the danger, and the escape in the case of form, feeling, perception, volitional formations, and consciousness.”

74 (2) Origin (1)

At Sāvatthi. “Bhikkhus, the uninstructed worldling does not understand as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of form, feeling, perception, volitional formations, and consciousness.

“But, bhikkhus, the instructed noble disciple understands as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of form, feeling, perception, volitional formations, and consciousness.”

75 (3) Origin (2)

At Sāvatthi. “Bhikkhus, the instructed noble disciple understands as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of form, feeling, perception, volitional formations, and consciousness.”

76 (4) Arahants (1)

At Sāvatthi. “Bhikkhus, form is impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself [83] should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

‘Feeling is impermanent.... Perception is impermanent.... Volitional formations are impermanent.... Consciousness is impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

‘Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated.
When it is liberated there comes the knowledge: ‘It’s liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’

“To whatever extent, bhikkhus, there are abodes of beings, even up to the pinnacle of existence, these are the foremost in the world, these are the best, that is, the arahants.”

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

“Happy indeed are the arahants! No craving can be found in them. Cut off is the conceit ‘I am,’ Burst asunder is delusion’s net.

“They have reached the unstirred state. Limpid are their minds; They are unsullied in the world—The holy ones, without taints.

“Having fully understood the five aggregates, Ranging in the seven good qualities Those praiseworthy superior men Are the Buddha’s bosom sons.

“Endowed with the seven gems, Trained in the threefold training Those great heroes wander about With fear and trembling abandoned.

“Endowed with the ten factors, Those great nāgas, concentrated, Are the best beings in the world: No craving can be found in them.

“The adepts’ knowledge has arisen in them: ‘This body is the last I bear.’ In regard to the core of the holy life They no longer depend on others.

“They do not waver in discrimination. They are released from renewed existence. Having reached the stage of the tamed, They are the victors in the world.

“Above, across, and below, Delight is no more found in them. They boldly sound their lion’s roar: ‘The enlightened are supreme in the world.’

77 (5) Arahants (2)

(This sutta is identical with the preceding one except that the verses are omitted.)

78 (6) The Lion

At Sāvatthī. “Bhikkhus, in the evening the lion, the king of beasts, comes out from his lair. Having come out, he stretches himself, surveys the four quarters all around, and roars his lion’s roar three times. Then he sets out in search of game. [85]

“When the lion, the king of beasts, roars, whatever animals hear the sound are for the most part filled with fear, a sense of urgency, and terror. Those who live in holes enter their holes; those who live in the water enter the water; those who live in the woods enter the woods; and the birds fly up into the air. Even those royal bull elephants, bound by strong thongs in the villages, towns, and capital cities, burst and break their bonds asunder; frightened, they urinate and defecate and flee here and there. So powerful, bhikkhus, is the lion, the king of beasts, among the animals, so majestic and mighty.

“So too, bhikkhus, when the Tathāgata arises in the world, an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One, he teaches the Dhamma thus: ‘Such is form, such its origin, such its passing away; such is feeling ... such is perception ... such are volitional formations ... such is consciousness, such its origin, such its passing away.’

“Then, bhikkhus, when those devas who are long-lived, beau-
tiful, abounding in happiness, dwelling for a long time in lofty palaces, hear the Tathāgata’s teaching of the Dhamma, they are for the most part filled with fear, a sense of urgency, and terror, [saying]: ‘It seems, sir, that we are impermanent, though we thought ourselves permanent; it seems, sir, that we are unstable, though we thought ourselves stable; it seems, sir, that we are noneternal, though we thought ourselves eternal. It seems, sir, that we are impermanent, unstable, noneternal, included within identity.’So powerful, bhikkhus, is the Tathāgata over this world together with its devas, so majestic and mighty.”

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this: [86]

“When the Buddha, through direct knowledge, Sets in motion the Wheel of Dhamma, The peerless Teacher in this world With its devas [makes this known]:

“The cessation of identity And the origin of identity, Also the Noble Eightfold Path That leads to suffering’s appeasement.

“Then those devas with long life spans, Beautiful, ablaze with glory, Are struck with fear, filled with terror, Like beasts who hear the lion’s roar.

“'We've not transcended identity; It seems, sir, we're impermanent,' [So they say] having heard the utterance Of the Arahant, the released Stable One.”

79 (7) Being Devoured

At Sāvatthī. “Bhikkhus, those ascetics and brahmans who recollect their manifold past abodes all recollect the five aggregates subject to clinging or a certain one among them.108 What five?

“When recollecting thus, bhikkhu: ‘I had such form in the past,’ it is just form that one recollects. When recollecting: ‘I had such a feeling in the past,’ it is just feeling that one recollects. When recollecting: ‘I had such a perception in the past,’ it is just perception that one recollects. When recollecting: ‘I had such volitional formations in the past,’ it is just volitional formations that one recollects. When recollecting: ‘I had such consciousness in the past,’ it is just consciousness that one recollects.

“'And why, bhikkhus, do you call it form?’ It is deformed,’ bhikkhus, therefore it is called form.109 Deformed by what? Deformed by cold, deformed by heat, deformed by hunger, deformed by thirst, deformed by contact with flies, mosquitoes, wind, sun, and serpents. ‘It is deformed,’ bhikkhus, therefore it is called form.

“'And why, bhikkhus, do you call it feeling?' It feels,’ bhikkhus, therefore it is called feeling.110 And what does it feel? It feels pleasure, it feels pain,87 it feels neither-pain-nor-pleasure. ‘It feels,’ bhikkhus, therefore it is called feeling.

“'And why, bhikkhus, do you call it perception? 'It perceives,’ bhikkhus, therefore it is called perception. And what does it perceive? It perceives blue, it perceives yellow, it perceives red, it perceives white. ‘It perceives,’ bhikkhus, therefore it is called perception.

“'And why, bhikkhus, do you call them volitional formations? 'They construct the conditioned,’ bhikkhus, therefore they are called volitional formations.112 And what is the conditioned that they construct? They construct conditioned form as form;113 they construct conditioned feeling as feeling; they construct conditioned perception as perception; they construct conditioned volitional formations as volitional formations; they construct conditioned consciousness as consciousness. ‘They construct the conditioned,’ bhikkhus, therefore they are called volitional formations.

“'And why, bhikkhus, do you call it consciousness? 'It cognizes,’ bhikkhus, therefore it is called consciousness. And what does it cognize? It cognizes sour, it cognizes bitter, it cognizes pungent, it cognizes sweet, it cognizes sharp, it cognizes mild, it cognizes salty, it cognizes bland. ‘It cognizes,’ bhikkhus, therefore it is called consciousness.114

‘Therein, bhikkhus, the instructed noble disciple reflects thus: ‘I am now being devoured by form.115 In the past too I was devoured by form in the very same way that I am now being
devoured by present form. If I were to seek delight in future form, then in the future too I shall be devoured by form in the very same way that I am now being devoured by present form.' Having reflected thus, he becomes indifferent towards past form, he does not seek delight in future form, and he is practising for revulsion towards present form, for its fading away and cessation.

"[He reflects thus:] 'I am now being devoured by feeling.' ... [88] ... 'I am now being devoured by perception.' ... 'I am now being devoured by volitional formations.' ... 'I am now being devoured by consciousness. In the past too I was devoured by consciousness in the very same way that I am now being devoured by present consciousness. If I were to seek delight in future consciousness, then in the future too I shall be devoured by consciousness in the very same way that I am now being devoured by present consciousness.' Having reflected thus, he becomes indifferent towards past consciousness, he does not seek delight in future consciousness, and he is practising for revulsion towards present consciousness, for its fading away and cessation.

"What do you think, bhikkhus, is form permanent or impermanent? Is feeling ... perception ... volitional formations ... consciousness permanent or impermanent?" 116 - "Impermanent, venerable sir." - "Is what is impermanent suffering or happiness?" - "Suffering, venerable sir." - "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" - "No, venerable sir."

"Therefore, bhikkhus, any kind of form whatsoever ... Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"This is called, bhikkhus, a noble disciple who dismantles and does not build up; who abandons and does not cling; who scatters and does not amass; who extinguishes and does not kindle. 117

"And what is it that he dismantles and does not build up? He dismantles form and does not build it up. He dismantles feeling ... perception ... volitional formations ... consciousness and does not build it up.

"And what is it that he abandons and does not cling to? He abandons form and does not cling to it. He abandons feeling ... perception ... volitional formations ... consciousness and does not cling to it.

"And what is it that he scatters and does not amass? He scatters form and does not amass it. He scatters feeling ... perception ... volitional formations ... consciousness and does not amass it. [90]

"And what is it that he extinguishes and does not kindle? He extinguishes form and does not kindle it. He extinguishes feeling ... perception ... volitional formations ... consciousness and does not kindle it.

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'

"This is called, bhikkhus, a noble disciple who neither builds up nor dismantles, but who abides having dismantled; who neither abandons nor clings, but who abides having abandoned; who neither scatters nor amasses, but who abides having scattered; who neither extinguishes nor kindles, but who abides having extinguished. 118

"And what is it, bhikkhus, that he neither builds up nor dismantles, but abides having dismantled? He neither builds up nor dismantles form, but abides having dismantled it. He neither builds up nor dismantles feeling ... perception ... volitional formations ... consciousness, but abides having dismantled it.

"And what is it that he neither abandons nor clings to, but abides having abandoned? He neither abandons nor clings to form, but abides having abandoned it. He neither abandons nor clings to feeling ... perception ... volitional formations ... consciousness, but abides having abandoned it.

"And what is it that he neither scatters nor amasses, but abides having scattered? He neither scatters nor amasses form, but
abides having scattered it. He neither scatters nor amasses feeling ... perception ... volitional formations ... consciousness, but abides having scattered it.

“And what is it that he neither extinguishes nor kindles, but abides having extinguished? He neither extinguishes nor kindles form, but abides having extinguished it. He neither extinguishes nor kindles feeling ... perception ... volitional formations ... consciousness, but abides having extinguished it.

“When, bhikkhus, a bhikkhu is thus liberated in mind, the devas together with Indra, Brahmā, and Pañapati pay homage to him from afar: [91]

“‘Homage to you, O thoroughbred man! Homage to you, O highest among men! We ourselves do not directly know
Dependent upon what you meditate.’”[119]

80 (8) Alms-Gatherer

On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in Nigrodha’s Park. Then the Blessed One, having dismissed the bhikkhus for a particular reason,120 dressed in the morning and, taking bowl and robe, entered Kapilavatthu for alms. When he had walked for alms in Kapilavatthu and had returned from the alms round, after his meal he went to the Great Wood for the day’s abiding. Having plunged into the Great Wood, he sat down at the foot of a beluva sapling for the day’s abiding.

Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thus:121 “The Sangha of bhikkhus has been dismissed by me. There are bhikkhus here who are newly ordained, not long gone forth, recently come to this Dhamma and Discipline. If they do not see me there may take place in them some alteration or change. Just as when a young calf does not see its mother there may take place in it some alteration or change, so too there are bhikkhus here who are newly ordained, not long gone forth, recently come to this Dhamma and Discipline. If they do not see me there may take place in them some alteration or change. Let me assist the Sangha of bhikkhus now just as I have assisted it in the past.”

Then Brahmā Sahampati, having known with his own mind the reflection in the Blessed One’s mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, disappeared from the brahmā world and reappeared before the Blessed One. [92] He arranged his upper robe over one shoulder, raised his joined hands in reverential salutation towards the Blessed One, and said to him: “So it is, Blessed One! So it is, Fortunate One! The Sangha of bhikkhus has been dismissed by the Blessed One. There are bhikkhus here who are newly ordained ... (as above, including the similes) ... If they do not see the Blessed One there may take place in them some alteration or change. Venerable sir, let the Blessed One take delight in the Sangha of bhikkhus! Let the Blessed One welcome the Sangha of bhikkhus! Let the Blessed One assist the Sangha of bhikkhus now just as he has assisted it in the past.”

The Blessed One consented by silence. Then Brahmā Sahampati, having understood the Blessed One’s consent, paid homage to the Blessed One and, keeping him on his right, he disappeared right there.

Then in the evening the Blessed One emerged from seclusion and went to Nigrodha’s Park. He sat down in the appointed seat and performed such a feat of spiritual power that the bhikkhus would come to him, alone and in pairs, in a timid manner.122 Then those bhikkhus approached the Blessed One, alone and in pairs, in a timid manner. [93] Having approached, they paid homage to the Blessed One and sat down to one side. The Blessed One then said to them:

“Bhikkhus, this is the lowest form of livelihood, that is, gathering alms. In the world this is a term of abuse:123 ‘You alms-gatherer; you roam about with a begging bowl in your hand!’ And yet, bhikkhus, clansmen intent on the good take up that way of life for a valid reason. It is not because they have been driven to it by kings that they do so, nor because they have been driven to it by thieves, nor owing to debt, nor from fear, nor to earn a livelihood. But they do so with the thought: ‘I am immersed in
birth, aging, and death; in sorrow, lamentation, pain, displeasure, and despair. I am immersed in suffering, oppressed by suffering. Perhaps an ending of this entire mass of suffering might be discerned!"

"It is in such a way, bhikkhus, that this clansman has gone forth. Yet he is covetous, inflamed by lust for sensual pleasures, with a mind full of ill will, with intentions corrupted by hate, muddle-minded, lacking clear comprehension, unconcentrated, scatter-brained, loose in his sense faculties. Just as a brand from a funeral pyre, burning at both ends and smeared with excrement in the middle, cannot be used as timber either in the village or in the forest, in just such a way do I speak about this person: he has missed out on the enjoyments of a householder, yet he does not fulfil the goal of asceticism.

"There are, bhikkhus, these three kinds of unwholesome thoughts: sensual thought, thought of ill will, thought of harming.112 And where, bhikkhus, do these three unwholesome thoughts cease without remainder? For one who dwells with a mind well established in the four establishments of mindfulness, or for one who develops the signless concentration. This is reason enough, bhikkhus, to develop the signless concentration.

When the signless concentration is developed and cultivated, bhikkhus, it is of great fruit and benefit.

"There are, bhikkhus, these two views: the view of existence and the view of exterrmination.113 Therein, bhikkhus, the instructed noble disciple reflects thus: ‘Is there anything in the world that I could cling to without being blameworthy?’ He understands thus: ‘There is nothing in the world that I could cling to without being blameworthy. For if I should cling, it is only form that I would be clinging to, only feeling ... only perception ... only volitional formations ... only consciousness that I would be clinging to. With that clinging of mine as condition, there would be existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair would come to be. Such would be the origin of this whole mass of suffering.’117

“What do you think, bhikkhus, is form permanent or impermanent?... Is feeling ... perception ... volitional formations ... consciousness permanent or impermanent?” – “Impermanent, venerable sir.” – “Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’” – “No, venerable sir.”

“Seeing thus ... He understands: ‘... there is no more for this state of being.’”127

81 (9) Pārileyyaka

On one occasion the Blessed One was dwelling at Kosambi in Ghosita’s Park.

Then, in the morning, the Blessed One dressed and, taking bowl and robe, entered Kosambi for alms. When he had walked for alms in Kosambi and had returned from the alms round, after his meal he set his lodging in order himself, took his bowl and robe, and without informing his personal attendants, without taking leave of the Bhikkhu Saṅgha, he set out on tour alone, without a companion.128

Then, not long after the Blessed One had departed, a certain bhikkhu approached the Venerable Ānanda and told him: “Friend Ānanda, the Blessed One has set his lodging in order himself, taken his bowl and robe, and without informing his personal attendants, without taking leave of the Bhikkhu Saṅgha, he has set out on tour alone, without a companion.”

“Friend, whenever the Blessed One sets out like that he wishes to dwell alone. On such an occasion the Blessed One should not be followed by anyone.”

Then the Blessed One, wandering by stages, arrived at Pārileyyaka. There at Pārileyyaka the Blessed One dwelt at the foot of an auspicious sal tree.129

Then a number of bhikkhus approached the Venerable Ānanda and exchanged greetings with him.130 When they had concluded their greetings and cordial talk, they sat down to one side and to the Venerable Ānanda: “Friend Ānanda, it has been a long time since we heard a Dhamma talk in the presence of the Blessed One. We should like to hear such a talk, friend Ānanda.”

Then the Venerable Ānanda together with those bhikkhus approached the Blessed One at Pārileyyaka, at the foot of the auspicious sal tree. Having approached, they paid homage to the Blessed One and sat down to one side. The Blessed One ther instructed, exhorted, inspired, and gladdened those bhikkhus.
with a Dhamma talk. [96] Now on that occasion a reflection arose in the mind of a certain bhikkhu thus: "How should one know, how should one see, for the immediate destruction of the taints to occur?" [131]

The Blessed One, having known with his own mind the reflection in that bhikkhu's mind, addressed the bhikkhus thus: "Bhikkhus, this Dhamma has been taught by me discriminately. The four establishments of mindfulness have been taught by me discriminately. The four right strivings ... The four bases for spiritual power ... The five spiritual faculties ... The five powers ... The seven factors of enlightenment ... The Noble Eightfold Path has been taught by me discriminately. Bhikkhus, in regard to the Dhamma that has been thus taught by me discriminately, a reflection arose in the mind of a certain bhikkhu thus: 'How should one know, how should one see, for the immediate destruction of the taints to occur?'

"And how, bhikkhus, should one know, how should one see, for the immediate destruction of the taints to occur? Here, bhikkhus, the uninstructed worldling, who is not a seer of the noble ones and is unskilled and undisciplined in their Dhamma, who is not a seer of superior persons and is unskilled and undisciplined in their Dhamma, regards form as self. That regarding, bhikkhus, is a formation. [133] That formation—what is its source, what is its origin, from what is it born and produced? When the uninstructed worldling is contacted by a feeling born of ignorance-contact, craving arises: thence that formation is born.

"Thus, bhikkhus, that formation is impermanent, conditioned, dependently arisen; that craving is impermanent, conditioned, dependently arisen; that feeling is impermanent, conditioned, dependently arisen; that contact is impermanent, conditioned, dependently arisen; that ignorance is impermanent, conditioned, dependently arisen. [97] When one knows and sees thus, bhikkhus, the immediate destruction of the taints occurs.

"He may not regard form as self, but he regards self as in form. That regarding is a formation.... [98]

"He may not regard form as self or self as in form, but he regards feeling as self or volitional formations as self or consciousness as self or self as in consciousness. That regarding is a formation.... When one knows and sees thus, bhikkhus, the immediate destruction of the taints occurs.

"He may not regard form as self or self as in consciousness, but he holds such a view as this: That which is the self is the world; having passed away, that I shall be—permanent, stable, eternal, not subject to change." [134] That eternalist view is a formation.... When one knows and sees thus, bhikkhus, the immediate destruction of the taints occurs.

"He may not regard form as self or hold such an [eternalist] view, but he holds such a view as this: 'I might not be, and it might not be for me; I will not be, [and] it will not be for me.' [135] That annihilationist view is a formation....

"He may not regard form as self or hold such an [annihilationist] view, but he is perplexed, doubtful, indecisive in regard to the true Dhamma. That perplexity, doubtfulness, indecisiveness in regard to the true Dhamma is a formation. That formation—what is its source, what is its origin, from what is it born and produced? When the uninstructed worldling is contacted by a feeling born of ignorance-contact, craving arises: thence that formation is born.

"So that formation, bhikkhus, is impermanent, conditioned, dependently arisen; that craving is impermanent, conditioned, dependently arisen; that feeling is impermanent, conditioned, dependently arisen; that contact is impermanent, conditioned, dependently arisen; that ignorance is impermanent, conditioned, dependently arisen. When one knows and sees thus, bhikkhus, the immediate destruction of the taints occurs." [137] [100]

82 (10) The Full-Moon Night

On one occasion the Blessed One was dwelling at Sāvatthī in the Eastern Park, in the Mansion of Migāra's Mother, together with a great Saṅgha of bhikkhus. [138] Now on that occasion—the Uposatha day of the fifteenth, a full-moon night—the Blessed One was sitting out in the open surrounded by the Saṅgha of bhikkhus.
Then a certain bhikkhu rose from his seat, arranged his upper robe over one shoulder, raised his joined hands in reverential salutation towards the Blessed One, and said to him: “Venerable sir, I would ask the Blessed One about a certain point, if the Blessed One would grant me the favour of answering my question.”

“Well then, bhikkhu, sit down in your own seat and ask whatever you wish.”

“Yes, venerable sir,” that bhikkhu replied. Then he sat down in his own seat and said to the Blessed One:

“Aren’t these the five aggregates subject to clinging, venerable sir: that is, the form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging?”

“Those are the five aggregates subject to clinging, bhikkhu: that is, the form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging?”

Saying, “Good, venerable sir,” that bhikkhu delighted and rejoiced in the Blessed One’s statement. Then he asked the Blessed One a further question:

“But, venerable sir, in what are these five aggregates subject to clinging rooted?”

“These five aggregates subject to clinging, bhikkhu, are rooted in desire.”

“Venerable sir, is that clinging the same as these five aggregates subject to clinging, or is the clinging something apart from the five aggregates subject to clinging?”

“Bhikkhus, that clinging is neither the same as the five aggregates subject to clinging, [101] nor is the clinging something apart from the five aggregates subject to clinging. But rather, the desire and lust for them, that is the clinging there.”

Saying, “Good, venerable sir,” that bhikkhu ... asked the Blessed One a further question:

“But, venerable sir, can there be diversity in the desire and lust for the five aggregates subject to clinging?”

“There can be, bhikkhu,” the Blessed One said. “Here, bhikkhu, it occurs to someone: ‘May I have such form in the future! May I have such feeling in the future! May I have such perception in the future! May I have such volitional formations in the future! May I have such consciousness in the future!’ Thus, bhikkhu, there can be diversity in the desire and lust for the five aggregates subject to clinging.”

Saying, “Good, venerable sir,” that bhikkhu ... asked the Blessed One a further question:

“What is the cause and condition, venerable sir, for the manifestation of the form aggregate? What is the cause and condition for the manifestation of the feeling aggregate?... for the manifestation of the perception aggregate?... for the manifestation of the volitional formations aggregate?... for the manifestation of the consciousness aggregate?”

“The four great elements, bhikkhu, are the cause and condition for the manifestation of the form aggregate. Contact is the cause and condition for the manifestation of the feeling aggregate. Contact is the cause and condition for the manifestation of the perception aggregate. [102] Contact is the cause and condition for the manifestation of the volitional formations aggregate. Name-and-form is the cause and condition for the manifestation of the consciousness aggregate.”
“Venerable sir, how does identity view come to be?”

“Here, bhikkhu, the uninstructed worldling, who is not a seer of the noble ones and is unskilled and undisciplined in their Dhamma, who is not a seer of superior persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self as possessing form, or form as in self, or self as in form. He regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That is how identity view comes to be.”

“But, venerable sir, how does identity view not come to be?”

“Here, bhikkhu, the instructed noble disciple, who is a seer of the noble ones and is skilled and disciplined in their Dhamma, who is a seer of superior persons and is skilled and disciplined in their Dhamma, does not regard form as self, or self as possessing form, or form as in self, or self as in form. He does not regard feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That is how identity view does not come to be.”

“What, venerable sir, is the gratification, the danger, and the escape in the case of form? What is the gratification, the danger, and the escape in the case of feeling?... in the case of perception?... in the case of volitional formations?... in the case of consciousness?”

“The pleasure and joy, bhikkhu, that arise in dependence on form: this is the gratification in form. That form is impermanent, suffering, and subject to change: this is the danger in form. The removal and abandonment of desire and lust for form: this is the escape from form. The pleasure and joy that arise in dependence on feeling ... [103] in dependence on perception ... in dependence on volitional formations ... in dependence on consciousness: this is the gratification in consciousness. That consciousness is impermanent, suffering, and subject to change: this is the danger in consciousness. The removal and abandonment of desire and lust for consciousness: this is the escape from consciousness.”

Saying, “Good, venerable sir,” that bhikkhu delighted and rejoiced in the Blessed One’s statement. Then he asked the Blessed One a further question:

“Venerable sir, how should one know, how should one see so that, in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within?”

“Any kind of form whatsoever, bhikkhu, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—one sees all form as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—one sees all consciousness as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“When one knows and sees thus, bhikkhu, then in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within.”

Now on that occasion the following reflection arose in the mind of a certain bhikkhu: “So it seems that form is nonself, feeling is nonself, perception is nonself, volitional formations are nonself, consciousness is nonself. What self, then, will deeds done by what is nonself affect?”

Then the Blessed One, knowing with his own mind the reflection in the mind of that bhikkhu, addressed the bhikkhus thus: “It is possible, bhikkhus, that some senseless man here, obtuse and ignorant, with his mind dominated by craving, might think that he can outstrip the Teacher’s Teaching thus: ‘So it seems that form is nonself ... consciousness is nonself. [104] What self, then, will deeds done by what is nonself affect?’

Now, bhikkhus, you have been trained by me through interrogation here and there in regard to diverse teachings.143

“What do you think, bhikkhu, is form permanent or impermanent?” – “Impermanent, venerable sir.” ... – “Is feeling permanent or impermanent?... Is perception permanent or impermanent?... Are volitional formations permanent or impermanent?... Is consciousness permanent or impermanent?” – “Impermanent, venerable sir.” – “Is what is impermanent suffering or happiness?” – “Suffering, venerable sir.” – “Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’” – “No, venerable sir.”
Therefore ... Seeing thus ... He understands: '... there is no more for this state of being.'

These are the ten questions
The bhikkhu came to ask:
Two about the aggregates,
Whether the same, can there be,
Designation and the cause,
Two about identity,
[One each on] gratification
And [this body] with consciousness.

These are the ten questions
The bhikkhu came to ask:
Two about the aggregates,
Whether the same, can there be,
Designation and the cause,
Two about identity,
[One each on] gratification
And [this body] with consciousness.

83 (1) Ānanda
At Sāvatthī. There the Venerable Ānanda addressed the bhikkhus thus: "Friends, bhikkhus!"

"Friend!" those bhikkhus replied. The Venerable Ānanda said this:

"Friends, the Venerable Pūṇa Mantāniputta was very helpful to us when we were newly ordained. He exhorted us with the following exhortation:

"It is by clinging, Ānanda, that [the notion] 'I am' occurs, not without clinging. And by clinging to what does 'I am' occur, not without clinging? It is by clinging to form that 'I am' occurs, not without clinging. It is by clinging to feeling ... to perception ... to volitional formations ... to consciousness that 'I am' occurs, not without clinging.

"Suppose, friend Ānanda, a young woman—or a man—youthful and fond of ornaments, would examine her own facial image in a mirror or in a bowl filled with pure, clear, clean water: she would look at it with clinging, not without clinging. So too, it is by clinging to form that 'I am' occurs, not without clinging. It is by clinging to feeling ... to perception ... to volitional formations ... to consciousness that 'I am' occurs, not without clinging.

"What do you think, friend Ānanda, is form permanent or impermanent?... (as in preceding sutta) ... "Seeing thus ... He understands: '... there is no more for this state of being.'"

"Friends, the Venerable Pūṇa Mantāniputta [106] was very helpful to us when we were newly ordained. He exhorted us with that exhortation. And when I heard his Dhamma teaching I made the breakthrough to the Dhamma."

84 (2) Tissa
At Sāvatthī. Now on that occasion the Venerable Tissa, the Blessed One's paternal cousin, informed a number of bhikkhus: "Friends, my body seems as if it has been drugged, I have become disoriented, the teachings are no longer clear to me. Sloth and torpor persist obsessing my mind. I am leading the holy life dissatisfied, and I have doubt about the teachings."

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and reported this matter to him. The Blessed One then addressed a certain bhikkhu thus: "Come, bhikkhu, tell the bhikkhu Tissa in my name that the Teacher calls him."

"Yes, venerable sir," that bhikkhu replied, and he went to the Venerable Tissa and told him: "The Teacher calls you, friend Tissa."

"Yes, friend," the Venerable Tissa replied, and he approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: "Is it true, Tissa, [107] that you informed a number of bhikkhus thus: 'Friends, my body seems as if it were drugged ... and I have doubt about the teachings?'"

"Yes, venerable sir."

"What do you think, Tissa, if one is not devoid of lust for form, not devoid of desire, affection, thirst, passion, and craving for it, then with the change and alteration of that form, do sorrow, lamentation, pain, displeasure, and despair arise within?"

"Yes, venerable sir."

"Good, good, Tissa! So it is, Tissa, with one who is not devoid of lust for form. If one is not devoid of lust for feeling ... for perception ... for volitional formations ... for consciousness, not devoid of desire, [108] affection, thirst, passion, and craving for
it, then with the change and alteration of that consciousness, do sorrow, lamentation, pain, displeasure, and despair arise within?"

"Yes, venerable sir."

"Good, good, Tissa! So it is, Tissa, with one who is not devoid of lust for consciousness. If one is devoid of lust for form, devoid of desire, affection, thirst, passion, and craving for it, then with the change and alteration of that form, do sorrow, lamentation, pain, displeasure, and despair arise within?"

"No, venerable sir."

"Good, good, Tissa! So it is, Tissa, with one who is devoid of lust for form. If one is devoid of lust for feeling ... for perception ... for volitional formations ... for consciousness, devoid of desire, affection, thirst, passion, and craving for it, then with the change and alteration of that consciousness, do sorrow, lamentation, pain, displeasure, and despair arise within?"

"No, venerable sir."

"Good, good, Tissa! So it is, Tissa, with one who is devoid of lust for consciousness. What do you think, Tissa, is form permanent or impermanent?"

"Impermanent, venerable sir."

"Therefore ... Seeing thus ... He understands: '... there is no more for this state of being.'

"Suppose, Tissa, there were two men: one unskilled in the path, the other skilled in the path. The man unskilled in the path would ask the skilled man a question about the path, and the latter would say: 'Come, good man, this is the path. Go along it a little way and you will see a fork in the road. Avoid the left-hand branch and take the right-hand branch. Go a little further and you will see a dense thicket. Go a little further and you will see a vast marshy swamp. Go a little further and you will see a steep precipice. Go a little further and you will see a delightful expanse of level ground.'

"I have made up this simile, Tissa, in order to convey a meaning. This here is the meaning: 'The man unskilled in the path': this is a designation for the worldling. 'The man skilled in the path': this is a designation for the Tathāgata, the Arahant, the Perfectly Enlightened One. 'The forked road': this is a designation for doubt. [109] 'The left-hand branch': this is a designation for the wrong eightfold path; that is, wrong view ... wrong concentration. 'The right-hand branch': this is a designation for the Noble Eightfold Path; that is, right view ... right concentration.

"The dense thicket': this is a designation for ignorance. 'The vast marshy swamp': this is a designation for sensual pleasures. 'The steep precipice': this is a designation for despair due to anger. 'The delightful expanse of level ground': this is a designation for Nibbāna.

"Rejoice, Tissa! Rejoice, Tissa! I am here to exhort, I am here to assist, I am here to instruct!"

This is what the Blessed One said. Elated, the Venerable Tissa delighted in the Blessed One's statement.

85 (3) Yamaka

On one occasion the Venerable Sāriputta was dwelling at Sāvatthī in Jeta's Grove, Anāthapindika's Park. Now on that occasion the following pernicious view had arisen in a bhikkhu named Yamaka: "As I understand the Dhamma taught by the Blessed One, a bhikkhu whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death."

A number of bhikkhus heard that such a pernicious view had arisen in the bhikkhu Yamaka. Then they approached the Venerable Yamaka and exchanged greetings with him, after which they sat down to one side and said to him: "Is it true, friend Yamaka, that such a pernicious view as this has arisen in you: [110] 'As I understand the Dhamma taught by the Blessed One, a bhikkhu whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death?'"

"Exactly so, friends. As I understand the Dhamma taught by the Blessed One, a bhikkhu whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death."

"Friend Yamaka, do not speak thus. Do not misrepresent the Blessed One. It is not good to misrepresent the Blessed One. The Blessed One would not speak thus: 'A bhikkhu whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death.'"

Yet, although he was admonished by the bhikkhus in this way, the Venerable Yamaka still obstinately grasped that pernicious view, adhered to it, and declared: "As I understand the Dhamma..."
taught by the Blessed One, a bhikkhu whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death.”

Since those bhikkhus were unable to detach the Venerable Yamaka from that pernicious view, they rose from their seats, approached the Venerable Sāriputta, and told him all that had occurred, adding: “It would be good if the Venerable Sāriputta would approach the bhikkhu Yamaka out of compassion for him.” The Venerable Sāriputta consented by silence.

Then, in the evening, the Venerable Sāriputta emerged from seclusion. He approached the Venerable Yamaka and exchanged greetings with him, after which he sat down to one side and said to him: “Is it true, friend Yamaka, that such a pernicious view as this has arisen in you: ‘As I understand the Dhamma taught by the Blessed One, a bhikkhu whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death’?”

“Exactly so, friend.”

“What do you think, friend Yamaka, is form permanent or impermanent?” – “Impermanent, friend.” – “Therefore ... Seeing thus ... He understands: ‘... there is no more for this state of being.’”

“What do you think, friend Yamaka, do you regard form as the Tathāgata?” – “No, friend.” – “Do you regard feeling ... perception ... volitional formations ... consciousness as the Tathāgata?” – “No, friend.”


“What do you think, friend Yamaka, do you regard form, feeling, perception, volitional formations, and consciousness [taken together] as the Tathāgata?” – “No, friend.” [112]

“What do you think, friend Yamaka, do you regard the Tathāgata as one who is without form, without feeling, without perception, without volitional formations, without consciousness?” – “No, friend.”

“But, friend, when the Tathāgata is not apprehended by you as real and actual here in this very life, is it fitting for you to declare: ‘As I understand the Dhamma taught by the Blessed One, a bhikkhu whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death’?”

“Formerly, friend Sāriputta, when I was ignorant, I did hold that pernicious view, but now that I have heard this Dhamma teaching of the Venerable Sāriputta I have abandoned that pernicious view and have made the breakthrough to the Dhamma.”

“If, friend Yamaka, they were to ask you: ‘Friend Yamaka, when a bhikkhu is an arahant, one whose taints are destroyed, what happens to him with the breakup of the body, after death?’—being asked thus, what would you answer?”

“If they were to ask me this, friend, I would answer thus: ‘Friends, form is impermanent; what is impermanent is suffering; what is suffering has ceased and passed away. Feeling ... Perception ... Volitional formations ... Consciousness is impermanent; what is impermanent is suffering; what is suffering has ceased and passed away.’ Being asked thus, friend, I would answer in such a way.”

“Good, good, friend Yamaka! Now, friend Yamaka, I will make up a simile for you in order to convey this same meaning even more clearly. Suppose, friend Yamaka, there was a householder or a householder’s son, a rich man, with much wealth and property, protected by a bodyguard. Then some man would appear who wanted to ruin him, to harm him, to endanger him, to take his life. [113] It would occur to that man: ‘This householder or householder’s son is a rich man, with much wealth and property, protected by a bodyguard. It won’t be easy to take his life by force. Let me get close to him and then take his life.’

‘Then he would approach that householder or householder’s son and say to him: ‘I would serve you, sir.’ Then the householder or householder’s son would appoint him as a servant. The man would serve him, rising up before him, retiring after him, doing whatever he wants, agreeable in his conduct, endearing in his speech. The householder or householder’s son would consider him a friend, a bosom friend, and he would place trust in him. But when the man becomes aware that the householder or householder’s son has placed trust in him, then, finding him alone, he would take his life with a sharp knife.
"What do you think, friend Yamaka, when that man had approached that householder or householder’s son and said to him: ‘I would serve you, sir,’ wasn’t he a murderer even then, though the other did not recognize him as ‘my murderer’? And when the man was serving him, rising up before him, retiring after him, doing whatever he wants, agreeable in his conduct, endearing in his speech, wasn’t he a murderer then too, though the other did not recognize him as ‘my murderer’? And when the man came upon him while he was alone and took his life with a sharp knife, wasn’t he a murderer then too, though the other did not recognize him as ‘my murderer’?

“Yes, friend.”

“So too, friend Yamaka, the uninstructed worldling, who is not a seer of the noble ones and is unskilled and undisciplined in their Dhamma, who is not a seer of superior persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self as possessing form, or form as in self, or self as in form.

“He regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self, [114] or self as possessing consciousness, or consciousness as in self, or self as in consciousness.

“He does not understand as it really is impermanent form as ‘impermanent form’ ... impermanent feeling as ‘impermanent feeling’ ... impermanent perception as ‘impermanent perception’ ... impermanent volitional formations as ‘impermanent volitional formations’ ... impermanent consciousness as ‘impermanent consciousness.’

“He does not understand as it really is painful form as ‘painful form’ ... painful feeling as ‘painful feeling’ ... painful perception as ‘painful perception’ ... painful volitional formations as ‘painful volitional formations’ ... painful consciousness as ‘painful consciousness.’

“He does not understand as it really is selfless form as ‘selfless form’ ... selfless feeling as ‘selfless feeling’ ... selfless perception as ‘selfless perception’ ... selfless volitional formations as ‘selfless volitional formations’ ... selfless consciousness as ‘selfless consciousness.’

“He does not understand as it really is conditioned form as ‘conditioned form’ ... conditioned feeling as ‘conditioned feeling’ ... conditioned perception as ‘conditioned perception’ ... conditioned volitional formations as ‘conditioned volitional formations’ ... conditioned consciousness as ‘conditioned consciousness.’

“He does not understand as it really is murderous form as ‘murderous form’ ... murderous feeling as ‘murderous feeling’ ... murderous perception as ‘murderous perception’ ... murderous volitional formations as ‘murderous volitional formations’ ... murderous consciousness as ‘murderous consciousness.’

“He becomes engaged with form, clings to it, and takes a stand upon it as ‘my self.’ He becomes engaged with feeling ... with perception ... with volitional formations ... with consciousness, clings to it, and takes a stand upon it as ‘my self.’ These same five aggregates of clinging, to which he becomes engaged and to which he clings, lead to his harm and suffering for a long time.

“But, friend, the instructed noble disciple, who is a seer of the noble ones ... does not regard form as self, or self as possessing form, or form as in self, or self as in form.

“He does not regard feeling as self ... perception as self ... volitional formations as self ... consciousness as self, [115] or self as possessing consciousness, or consciousness as in self, or self as in consciousness.

“He understands as it really is impermanent form as ‘impermanent form’ ... impermanent consciousness as ‘impermanent consciousness.’

“He understands as it really is painful form as ‘painful form’ ... painful consciousness as ‘painful consciousness.’

“He understands as it really is selfless form as ‘selfless form’ ... selfless consciousness as ‘selfless consciousness.’

“He understands as it really is conditioned form as ‘conditioned form’ ... conditioned consciousness as ‘conditioned consciousness.’

“He understands as it really is murderous form as ‘murderous form’ ... murderous consciousness as ‘murderous consciousness.’

“He does not become engaged with form, cling to it, and take a stand upon it as ‘my self.’ He does not become engaged with feeling ... with perception ... with volitional formations ... with consciousness, cling to it, and take a stand upon it as ‘my self.’ These same five aggregates of clinging, to which he does not become engaged and to which he does not cling, lead to his welfare and happiness for a long time.”
“So it is, friend Sāriputta, for those venerable ones who have such compassionate and benevolent brothers in the holy life to admonish and instruct them. And now that I have heard this Dhamma teaching of the Venerable Sāriputta, my mind is liberated from the taints by nonclinging.”161

This is what the Venerable Sāriputta said. Elated, the Venerable Yamaka delighted in the Venerable Sāriputta’s statement.

86 (4) Anurādha

On one occasion the Blessed One was dwelling at Vesāli in the Great Wood in the Hall with the Peaked Roof.162 Now on that occasion the Venerable Anurādha was dwelling in a forest hut not far from the Blessed One. Then a number of wanderers of other sects approached the Venerable Anurādha and exchanged greetings with him. When they had concluded their greetings and cordial talk, they sat down to one side and said to him:

“Friend Anurādha, when a Tathāgata is describing a Tathāgata—the highest type of person, the supreme person, the attainer of the supreme attainment—he describes him in terms of these four cases: ‘The Tathāgata exists after death,’ or ‘The Tathāgata does not exist after death,’ or ‘The Tathāgata both exists and does not exist after death,’ or ‘The Tathāgata neither exists nor does not exist after death.’”

When this was said, the Venerable Anurādha said to those wanderers: ‘Friends, when a Tathāgata is describing a Tathāgata—the highest type of person, the supreme person, the attainer of the supreme attainment—he describes him in terms of these four cases: ‘The Tathāgata exists after death,’ or ‘The Tathāgata does not exist after death,’ or ‘The Tathāgata both exists and does not exist after death,’ or ‘The Tathāgata neither exists nor does not exist after death.’”

When this was said, those wanderers said to the Venerable Anurādha: ‘This bhikkhu must be newly ordained, not long gone forth; or, if he is an elder, he must be an incompetent fool.’

Then those wanderers of other sects, having denigrated the Venerable Anurādha with the terms “newly ordained” and “fool,” rose from their seats and departed. [117]

Then, not long after those wanderers had left, it occurred to the Venerable Anurādha: “If those wanderers of other sects should question me further, how should I answer if I am to state what has been said by the Blessed One and not misrepresent him with what is contrary to fact? And how should I explain in accordance with the Dhamма, so that no reasonable consequence of my assertion would give ground for criticism?”

Then the Venerable Anurādha approached the Blessed One, paid homage to him, sat down to one side, and reported to the Blessed One everything that had happened, [118] asking: “If those wanderers of other sects should question me further, how should I answer ... so that no reasonable consequence of my assertion would give ground for criticism?”

“What do you think, Anurādha, is form permanent or impermanent?” – “Impermanent, venerable sir.” – “Therefore ... Seeing thus ... He understands: ‘... there is no more for this state of being.’

“What do you think, Anurādha, do you regard form as the Tathāgata?” – “No, venerable sir.” – “Do you regard feeling ... perception ... volitional formations ... consciousness as the Tathāgata?” – “No, venerable sir.”


“What do you think, Anurādha, do you regard form, feeling, perception, volitional formations, and consciousness [taken together] as the Tathāgata?” – “No, venerable sir.”

“What do you think, Anurādha, do you regard the Tathāgata as one who is without form, without feeling, without perception, without volitional formations, without consciousness?” – “No, venerable sir.”

“But, Anurādha, when the Tathāgata is not apprehended by you as real and actual here in this very life, is it fitting for you to declare: ‘Friends, when a Tathāgata is describing a Tathāgata—the highest type of person, the supreme person, the attainer of the supreme attainment—he describes him apart from these four cases: ‘The Tathāgata exists after death,’ or ... ‘The Tathāgata neither exists nor does not exist after death?’"
“No, venerable sir.”

“Good, good, Anurādhā! Formerly, Anurādhā, and also now, I make known just suffering and the cessation of suffering.”

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Venerable Vakkali was dwelling in a potter’s shed, sick, afflicted, gravely ill. Then the Venerable Vakkali addressed his attendants:

“Come, friends, approach the Blessed One, pay homage to him in my name with your head at his feet, and say: ‘Venerable sir, the bhikkhu Vakkali is sick, afflicted, gravely ill; he pays homage to the Blessed One with his head at his feet.’ Then say: ‘It would be good, venerable sir, if the Blessed One would approach the bhikkhu Vakkali out of compassion.’”

“Yes, friend,” those bhikkhus replied, and they approached the Blessed One, paid homage to him, sat down to one side, and delivered their message. The Blessed One consented by silence.

Then the Blessed One dressed and, taking bowl and robe, approached the Venerable Vakkali. The Venerable Vakkali saw the Blessed One coming in the distance and stirred on his bed. Then the Blessed One said to him: “Enough, Vakkali, do not stir on your bed. There are these seats ready, I will sit down there.”

The Blessed One then sat down on the appointed seat and said to the Venerable Vakkali: “I hope you are bearing up, Vakkali, I hope you are getting better. I hope that your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be discerned.”

“Venerable sir, I am not bearing up, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned.”

“Venerable sir, I am not bearing up, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned.”

“I hope then, Vakkali, that you are not troubled by remorse and regret.”

“Indeed, venerable sir, I have quite a lot of remorse and regret.”

“I hope, Vakkali, that you have nothing for which to reproach yourself in regard to virtue.”

“I have nothing, venerable sir, for which to reproach myself in regard to virtue.”

“Then, Vakkali, if you have nothing for which to reproach yourself in regard to virtue, why are you troubled by remorse and regret?”

“For a long time, venerable sir, I have wanted to come to see the Blessed One, but I haven’t been fit enough to do so.”

“Enough, Vakkali! Why do you want to see this foul body? One who sees the Dhamma sees me; one who sees me sees the Dhamma. For in seeing the Dhamma, Vakkali, one sees me; and in seeing me, one sees the Dhamma.

“What do you think, Vakkali, is form permanent or impermanent?”

“Yes, friend,” those bhikkhus replied and, having lifted the Venerable Vakkali on the bed, they carried him to the Black Rock on the Isigili Slope.

The Blessed One spent the rest of that day and night on Mount Vulture Peak. Then, when the night was well advanced, two devatas of stunning beauty approached the Blessed One, illuminating the whole of Mount Vulture Peak. Standing to one side, one devata said to the Blessed One: “Venerable sir, the bhikkhu Vakkali is intent on deliverance.” The other devata said: “Surely, venerable sir, he will be liberated as one well liberated.” This is what those devatas said. Having said this, they paid homage to the Blessed One and, keeping him on their right, they disappeared right there.

Then, when the night had passed, the Blessed One addressed the bhikkhus thus: “Come, bhikkhus, approach the bhikkhu Vakkali and say to him: ‘Friend Vakkali, listen to the word of the Blessed One and two devatas. Last night, friend, when the night was well advanced, two devatas of stunning beauty approached the Blessed One. One devata said to the Blessed One: “Venerable sir, the bhikkhu Vakkali is intent on deliverance.” The other devata said: “Surely, venerable sir, he will be liberated...’”
as one well liberated.” And the Blessed One says to you, friend Vakkali: “Do not be afraid, Vakkali, do not be afraid! Your death will not be a bad one. Your demise will not be a bad one.”

“Yes, venerable sir,” those bhikkhus replied, and they approached the Venerable Vakkali and said to him: “Friend Vakkali, listen to the word of the Blessed One and two deities.”

Then the Venerable Vakkali addressed his attendants: “Come, friends, lower me from the bed. How can one like me think of listening to the Blessed One’s teaching while seated on a high seat.”

“Yes, friend,” those bhikkhus replied, and they lowered the Venerable Vakkali from the bed.

“Last night, friend, two deities of stunning beauty approached the Blessed One. One devatā said to the Blessed One: ‘Venerable sir, the bhikkhu Vakkali is intent on deliverance.’ The other devatā said: ‘Surely, venerable sir, he will be liberated as one well liberated.’ And the Blessed One says to you, friend Vakkali: ‘Do not be afraid, Vakkali, do not be afraid! Your death will not be a bad one. Your demise will not be a bad one.’

“Well then, friends, pay homage to the Blessed One in my name with your head at his feet and say: ‘Venerable sir, the bhikkhu Vakkali is sick, afflicted, gravely ill; he pays homage to the Blessed One with his head at his feet.’ Then say: ‘Form is impermanent: I have no perplexity about this, venerable sir, I do not doubt that whatever is impermanent is suffering. I do not doubt that in regard to what is impermanent, suffering, and subject to change, I have no more desire, lust, or affection. Feeling is impermanent. .. Perception is impermanent... Volitional formations are impermanent... Consciousness is impermanent: I have no perplexity about this, venerable sir, I do not doubt that whatever is impermanent is suffering. I do not doubt that in regard to what is impermanent, suffering, and subject to change, I have no more desire, lust, or affection.’

“Yes, friend,” those bhikkhus replied, and then they departed. Then, not long after those bhikkhus had left, the Venerable Vakkali used the knife. Then those bhikkhus approached the Blessed One and delivered their message. The Blessed One then addressed the bhikkhus thus: “Do you see, bhikkhus, that cloud of smoke, that swirl of darkness, moving to the east, then to the west, to the north, to the south, upwards, downwards, and to the intermediate quarters?”

“Yes, venerable sir.”

“That, bhikkhus, is Māra the Evil One searching for the consciousness of the clansman Vakkali, wondering: ‘Where now has the consciousness of the clansman Vakkali been established?’ However, bhikkhus, with consciousness unestablished, the clansman Vakkali has attained final Nibbāna.”

88 (6) Assaji

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Venerable Assaji was dwelling at Kassapaka’s Park, sick, afflicted, gravely ill.

“Then if you have nothing for which to reproach yourself in regard to virtue, Assaji, why are you troubled by remorse and regret?”

“Formerly, venerable sir, when I was ill I kept on tranquillizing the bodily formations, but I do not obtain concentration. As I do not obtain concentration, it occurs to me: ‘Let me not fall away!’

“Those ascetics and brahmans, Assaji, who regard concentration as the essence and identify concentration with asceticism, failing to obtain concentration, might think, ‘Let us not fall away!’

“What do you think, Assaji, is form permanent or impermanent?” – “Impermanent, venerable sir.”... [126] – “Therefore... Seeing thus... He understands: ‘...there is no more for this state of being.’

“If he feels a pleasant feeling, he understands: ‘It is impermanent;’ he understands: ‘It is not held to;’ he understands: ‘It is not delighted in.’ If he feels a painful feeling, he understands: ‘It is
impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.' If he feels a neither-painful-nor-pleasant feeling, he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.'

"If he feels a pleasant feeling, he feels it detached; if he feels a painful feeling, he feels it detached; if he feels a neither-painful-nor-pleasant feeling, he feels it detached.

"When he feels a feeling terminating with the body, he understands: 'I feel a feeling terminating with the body.' When he feels a feeling terminating with life, he understands: 'I feel a feeling terminating with life.' He understands: 'With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.'

"Just as, Assaji, an oil lamp burns in dependence on the oil and the wick, and with the exhaustion of the oil and the wick it is extinguished through lack of fuel, so too, Assaji, when a bhikkhu feels a feeling terminating with the body ... terminating with life ... He understands: 'With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.'"

89 (7) Khemaka

On one occasion a number of elder bhikkhus were dwelling at Kosambi in Ghosita's Park. Now on that occasion the Venerable Khemaka was living at Jujube Tree Park, sick, afflicted, gravely ill. [127]

Then, in the evening, those elder bhikkhus emerged from seclusion and addressed the Venerable Dāsaka thus: "Come, friend Dāsaka, approach the bhikkhu Khemaka and say to him: 'The elders say to you, friend Khemaka: We hope that you are bearing up, friend, we hope that you are getting better. We hope that your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be discerned.'"

"Yes, friends," the Venerable Dāsaka replied, and he approached the Venerable Khemaka and delivered his message. [The Venerable Khemaka answered:] "I am not bearing up, friend, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned."

Then the Venerable Dāsaka approached the elder bhikkhus and reported what the Venerable Khemaka had said. They told him: "Come, friend Dāsaka, approach the bhikkhu Khemaka and say to him: The elders say to you, friend Khemaka: These five aggregates subject to clinging, friend, have been spoken of by the Blessed One; that is, the form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging. Does the Venerable Khemaka regard anything as self or as belonging to self among these five aggregates subject to clinging?"

"Yes, friends," the Venerable Dāsaka replied, and he approached the Venerable Khemaka and delivered his message. [The Venerable Khemaka replied:] [128] "These five aggregates subject to clinging have been spoken of by the Blessed One; that is, the form aggregate subject to clinging ... the consciousness aggregate subject to clinging. Among these five aggregates subject to clinging, I do not regard anything as self or as belonging to self."

Then the Venerable Dāsaka approached the elder bhikkhus and reported what the Venerable Khemaka had said. They replied: "Come, friend Dāsaka, approach the bhikkhu Khemaka and say to him: The elders say to you, friend Khemaka: These five aggregates subject to clinging, friend, have been spoken of by the Blessed One; that is, the form aggregate subject to clinging ... the consciousness aggregate subject to clinging. If the Venerable Khemaka does not regard anything among these five aggregates subject to clinging as self or as belonging to self, then he is an arahant, one whose taints are destroyed."

"Yes, friends," the Venerable Dāsaka replied, and he approached the Venerable Khemaka and delivered his message. [The Venerable Khemaka replied:] [129] "These five aggregates subject to clinging have been spoken of by the Blessed One; that is, the form aggregate subject to clinging ... the consciousness aggregate subject to clinging. I do not regard anything among these five aggregates subject to clinging as self or as belonging to self, yet I am not an arahant, one whose taints are destroyed. Friends, the notion 'I am' has not yet vanished in me in relation to these five aggregates subject to clinging, but I do not regard anything among them as 'This I am.'"
Then the Venerable Dāsaka approached the elder bhikkhus and reported what the Venerable Khemaka had said. They replied: “Come, friend Dāsaka, approach the bhikkhu Khemaka and say to him: The elders say to you, friend Khemaka: Friend Khemaka, when you speak of this ‘I am’—what is it that you speak of as ‘I am’? Do you speak of form as ‘I am,’ or do you speak of ‘I am’ apart from form? Do you speak of feeling ... of perception ... of volitional formations ... of consciousness as ‘I am,’ or do you speak of ‘I am’ apart from consciousness? When you speak of this ‘I am,’ friend Khemaka, what is it that you speak of as ‘I am’? “Yes, friends,” the Venerable Dāsaka replied, and he approached the Venerable Khemaka and delivered his message. “Enough, friend Dāsaka! Why keep running back and forth? Bring me my staff, friend. I’ll go to the elder bhikkhus myself.” Then the Venerable Khemaka, leaning on his staff, approached the elder bhikkhus, exchanged greetings with them, and sat down to one side. [I301 The elder bhikkhus then said to him: “Friend Khemaka, when you speak of this ‘I am’ ... what is it that you speak of as ‘I am’? “Friends, I do not speak of form as ‘I am,’ nor do I speak of ‘I am’ apart from form. I do not speak of feeling as ‘I am’ ... nor of perception as ‘I am’ ... nor of volitional formations as ‘I am’ ... nor of consciousness as ‘I am,’ nor do I speak of ‘I am’ apart from consciousness. Friends, although [the notion] ‘I am’ has not yet vanished in me in relation to these five aggregates subject to clinging, still I do not regard [anything among them] as ‘This I am.’ “Suppose, friends, a cloth has become soiled and stained, and its owners give it to a laundryman. The laundryman would scour it evenly with cleaning salt, lye, or cowdung, and rinse it in clean water. Even though that cloth would become pure and clean, it would still retain a residual smell of cleaning salt, lye, or cowdung that had not yet vanished. The laundryman would then give it back to the owners. The owners would put it in a sweet-scented casket, and the residual smell of cleaning salt, lye, or cowdung that had not yet vanished would vanish,178 “So too, friends, even though a noble disciple has abandoned the five lower fetters, still, in relation to the five aggregates subject to clinging, there lingers in him a residual conceit ‘I am,’ a desire ‘I am,’ an underlying tendency ‘I am’ that has not yet been uprooted. Sometime later he dwells contemplating rise and fall in the five aggregates subject to clinging: ‘Such is form, such its origin, [I311 such its passing away; such is feeling ... such is perception ... such are volitional formations ... such is consciousness, such its origin, such its passing away.’ As he dwells thus contemplating rise and fall in the five aggregates subject to clinging, the residual conceit ‘I am,’ the desire ‘I am,’ the underlying tendency ‘I am’ that had not yet been uprooted—this comes to be uprooted. “Suppose, friends, a cloth has become soiled and stained, and its owners give it to a laundryman. The laundryman would scour it evenly with cleaning salt, lye, or cowdung, and rinse it in clean water. Even though that cloth would become pure and clean, it would still retain a residual smell of cleaning salt, lye, or cowdung that had not yet vanished. The laundryman would then give it back to the owners. The owners would put it in a sweet-scented casket, and the residual smell of cleaning salt, lye, or cowdung that had not yet vanished would vanish,178 “So too, friends, even though a noble disciple has abandoned the five lower fetters, still, in relation to the five aggregates subject to clinging, there lingers in him a residual conceit ‘I am,’ a desire ‘I am,’ an underlying tendency ‘I am’ that has not yet been uprooted. As he dwells thus contemplating rise and fall in the five aggregates subject to clinging, the residual conceit ‘I am,’ the desire ‘I am,’ the underlying tendency ‘I am’ that had not yet been uprooted—this comes to be uprooted.”

When this was said, the elder bhikkhus said to the Venerable Khemaka: “We did not ask our questions in order to trouble the Venerable Khemaka, [I321 but we thought that the Venerable Khemaka would be capable of explaining, teaching, proclaiming, establishing, disclosing, analysing, and elucidating the Blessed One’s teaching in detail. And the Venerable Khemaka has explained, taught, proclaimed, established, disclosed, analysed, and elucidated the Blessed One’s teaching in detail.”
This is what the Venerable Khemaka said. Elated, the elder bhikkhus delighted in the Venerable Khemaka’s statement. And while this discourse was being spoken, the minds of sixty elder bhikkhus and of the Venerable Khemaka were liberated from the taints by nonclinging.

90 (8) Channa

On one occasion a number of bhikkhus were dwelling at Bārānāsi in the Deer Park at Isipatana. Then, in the evening, the Venerable Channa emerged from seclusion and, taking his key, went from dwelling to dwelling saying to the elder bhikkhus: “Let the elder venerable ones exhort me, let them instruct me, let them give me a Dhamma talk in such a way that I might see the Dhamma.”

When this was said, the elder bhikkhus said to the Venerable Channa: “Form, friend Channa, is impermanent, feeling is impermanent, perception is impermanent, volitional formations are impermanent, consciousness is impermanent. Form is nonself, feeling is nonself, perception is nonself, volitional formations are nonself, consciousness is nonself. All formations are impermanent; all phenomena are nonself.”

Then it occurred to the Venerable Channa: “I too think in this way: ‘Form is impermanent ... consciousness is impermanent. Form is nonself ... consciousness is nonself. All formations are impermanent; all phenomena are nonself.’ But my mind does not launch out upon the stilling of all formations, the relinquishing of all acquisitions, the destruction of craving, dispassion, cessation, Nibbāna; nor does it acquire confidence, settle down, and resolve on it. Instead, agitation and clinging arise and the mind turns back, thinking: ‘But who is my self?’ But such does not happen to one who sees the Dhamma. So who can teach me the Dhamma in such a way that I might see the Dhamma?”

Then it occurred to the Venerable Channa: “This Venerable Ānanda is dwelling at Kosambi in Ghosita’s Park, and he has been praised by the Teacher and is esteemed by his wise brothers in the holy life. The Venerable Ānanda is capable of teaching me the Dhamma in such a way that I might see the Dhamma. Since I have so much trust in the Venerable Ānanda, let me approach him.”

Then the Venerable Channa set his lodging in order, took his bowl and robe, and went to Ghosita’s Park in Kosambi, where he approached the Venerable Ānanda and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and told the Venerable Ānanda everything that had happened, adding: [134] “Let the Venerable Ānanda exhort me, let him instruct me, let him give me a Dhamma talk in such a way that I might see the Dhamma.”

“Even by this much am I pleased with the Venerable Channa. Perhaps the Venerable Channa has opened himself up and broken through his barrenness. Lend your ear, friend Channa, you are capable of understanding the Dhamma.”

Then at once a lofty rapture and gladness arose in the Venerable Channa as he thought: “It seems that I am capable of understanding the Dhamma.”

[The Venerable Ānanda then said:] “In the presence of the Blessed One I have heard this, friend Channa, in his presence I have received the exhortation he spoke to the bhikkhu Kaccānāgotta:”

“This world, Kaccāna, for the most part relies upon a duality ... [135] (the entire sutta 12:15 is cited here) ... is the cessation of this whole mass of suffering.”

“So it is, friend Ānanda, for those venerable ones who have such compassionate and benevolent brothers in the holy life to admonish and instruct them. And now that I have heard this Dhamma teaching of the Venerable Ānanda, I have made the breakthrough to the Dhamma.”

91 (9) Rāhula (1)

At Sāvatthi. Then the Venerable Rāhula approached the Blessed One, paid homage to him, sat down to one side, [136] and said to him:

“Venerable sir, how should one know, how should one see so that, in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within?”

“Any kind of form whatsoever, Rāhula, whether past, future,
or present, internal or external, gross or subtle, inferior or superior, far or near—one sees all form as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—one sees all consciousness as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“When one knows and sees thus, Rāhula, then in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within.”

92 (10) Rāhula (2)

At Sāvatthi. Then the Venerable Rāhula ... said to the Blessed One:

“Venerable sir, how should one know, how should one see so that, in regard to this body with consciousness and in regard to all external signs, the mind is rid of I-making, mine-making, and conceit, has transcended discrimination, and is peaceful and well liberated?”

“Any kind of form whatsoever, Rāhula, whether past, future, or present ... far or near—having seen all form as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self,’ one is liberated by nonclinging.

“Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—[137] having seen all consciousness as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self,’ one is liberated by nonclinging.

“When one knows and sees thus, Rāhula, then in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within.”

93 (1) The River

At Sāvatthi. “Bhikkhus, suppose there was a mountain river sweeping downwards, flowing into the distance with a swift current. If on either bank of the river kāsa grass or kusa grass were to grow, it would overhang it; if rushes, reeds, or trees were to grow, they would overhang it. If a man being carried along by the current should grasp the kāsa grass, it would break off and he would thereby meet with calamity and disaster; if he should grasp the kusa grass, it would break off and he would thereby meet with calamity and disaster; if he should grasp the rushes, reeds, or trees, [138] they would break off and he would thereby meet with calamity and disaster.

“So too, bhikkhus, the un instructed worldling ... regards form as self, or self as possessing form, or form as in self, or self as in form. That form of his disintegrates and he thereby meets with calamity and disaster. He regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That consciousness of his disintegrates and he thereby meets with calamity and disaster.

“What do you think, bhikkhus, is form permanent or impermanent?” — “Impermanent, venerable sir.” ... — “Therefore ... Seeing thus ... He understands: ‘... there is no more for this state of being.’”

94 (2) Flowers

At Sāvatthi. “Bhikkhus, I do not dispute with the world; rather, it is the world that disputes with me. A proponent of the Dhamma does not dispute with anyone in the world. Of that which the wise in the world agree upon as not existing, I too say that it does not exist. And of that which the wise in the world agree upon as existing, I too say that it exists.

“And what is it, bhikkhus, that the wise in the world agree upon as not existing, of which I too say that it does not exist? [139] Form that is permanent, stable, eternal, not subject to change; this the wise in the world agree upon as not existing, and I too say that it does not exist. Feeling ... Perception ... Volitional
formations ... Consciousness that is permanent, stable, eternal, not subject to change: this the wise in the world agree upon as not existing, and I too say that it does not exist.

“That, bhikkhus, is what the wise in the world agree upon as not existing, of which I too say that it does not exist.

“And what is it, bhikkhus, that the wise in the world agree upon as existing, of which I too say that it exists? Form that is impermanent, suffering, and subject to change: this the wise in the world agree upon as existing, and I too say that it exists. Feeling ... Perception ... Volitional formations ... Consciousness that is impermanent, suffering, and subject to change: this the wise in the world agree upon as existing, and I too say that it exists.

“That, bhikkhus, is what the wise in the world agree upon as existing, of which I too say that it exists.

“There is, bhikkhus, a world-phenomenon in the world to which the Tathāgata has awakened and broken through. Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it.

“And what is that world-phenomenon in the world to which the Tathāgata has awakened and broken through? Form, bhikkhus, is a world-phenomenon in the world to which the Tathāgata has awakened and broken through. Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it. When it is being thus explained ... [I40] elucidated by the Tathāgata, if anyone does not know and see, how can I do anything with that foolish worldling, blind and sightless, who does not know and does not see?

“Feeling ... Perception ... Volitional formations ... Consciousness is a world-phenomenon in the world to which the Tathāgata has awakened and broken through. When it is being thus explained ... [I40] elucidated by the Tathāgata, if anyone does not know and see, how can I do anything with that foolish worldling, blind and sightless, who does not know and does not see?

“Bhikkhus, suppose that this river Ganges was carrying along a great lump of foam. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a lump of foam? So too, bhikkhus, whatever kind of form there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: [I41] a bhikkhu inspects it, ponders it, and carefully investigates it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in form?

“Suppose, bhikkhus, that in the autumn, when it is raining and big rain drops are falling, a water bubble arises and bursts on the surface of the water. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a water bubble? So too, bhikkhus, whatever kind of feeling there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: a bhikkhu inspects it, ponders it, and carefully investigates it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in feeling?

“Suppose, bhikkhus, that a man needing heartwood, seeking heartwood, wandering in search of heartwood, would take a sharp axe and enter a forest. There he would see the trunk of a large plantain tree, straight, fresh, without a fruit-bud core.
would cut it down at the root, cut off the crown, and unroll the coil. As he unrolls the coil, he would not find even softwood, let alone heartwood. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in the trunk of a plantain tree? So too, bhikkhus, whatever kind of volitional formations there are, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: a bhikkhu inspects them, ponders them, and carefully investigates them. As he investigates them, they appear to him to be void, hollow, insubstantial. For what substance could there be in volitional formations?

“Suppose, bhikkhus, that a magician or a magician’s apprentice would display a magical illusion at a crossroads. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a magical illusion? So too, bhikkhus, whatever kind of consciousness there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: a bhikkhu inspects it, ponders it, and carefully investigates it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in consciousness?

“Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion his mind is liberated. When it is liberated there comes the knowledge: ‘It’s liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’”

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

“Form is like a lump of foam,
   Feeling like a water bubble;
Perception is like a mirage,
   Volititions like a plantain trunk,
And consciousness like an illusion,
   So explained the Kinsman of the Sun.

“However one may ponder it
   And carefully investigate it,
   It appears but hollow and void
When one views it carefully.

“With reference to this body
The One of Broad Wisdom has taught
That with the abandoning of three things
One sees this form discarded.

“When vitality, heat, and consciousness
Depart from this physical body,
Then it lies there cast away:
Food for others, without volition.

“Such is this continuum,
   This illusion, beguiler of fools.
   It is taught to be a murderer;
Here no substance can be found.

“A bhikkhu with energy aroused
Should look upon the aggregates thus,
Whether by day or at night,
Comprehending, ever mindful.

“He should discard all the fetters
And make a refuge for himself;
Let him fare as with head ablaze,
Yearning for the imperishable state.”

96 (4) A Lump of Cowdung

At Sāvatthi. Then a certain bhikkhu ... Sitting to one side, that bhikkhu said to the Blessed One:

“Venerable sir, is there any form that is permanent, stable, eternal, not subject to change, and that will remain the same just like
eternity itself? Is there, venerable sir, any feeling ... any perception ... any volitional formations ... any consciousness [144] that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself?"

"Bhikkhu, there is no form that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself. There is no feeling ... no perception ... no volitional formations ... no consciousness that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself."

Then the Blessed One took up a little lump of cowdung in his hand and said to that bhikkhu: "Bhikkhu, there is not even this much individual existence that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself. If there was this much individual existence that was permanent, stable, eternal, not subject to change, this living of the holy life for the complete destruction of suffering could not be discerned. But because there is not even this much individual existence that is permanent, stable, eternal, not subject to change, this living of the holy life for the complete destruction of suffering is discerned.

"In the past, bhikkhu, I was a head-anointed khattiya king. I had 84,000 cities, the chief of which was the capital Kusavati. I had 84,000 palaces, the chief of which was the palace [named] Dhamma. I had 84,000 halls with peaked roofs, the chief of which was the hall [named] the Great Array. I had 84,000 couches, there was only one couch that I used at that time, one made either of ivory or of heartwood or of gold or of silver.

"Of those 84,000 elephants, there was only one elephant that I rode at that time, the royal bull elephant [named] Uposatha. Of those 84,000 steeds, there was only one steed that I rode at that time, the royal steed [named] Valahaka. Of those 84,000 chariots, there was only one chariot that I rode in at that time, the chariot [named] Vejayanta.

"Of those 84,000 women, there was only one woman who waited on me at that time, either a khattiya maiden or a vellamihi maiden. Of those 84,000 kofis of garments, there was only one pair of garments that I wore at that time, one made either of fine linen or of fine silk or of fine wool or of fine cotton. Of those 84,000 plates, there was only one plate from which I ate at most a measure of rice with a suitable curry.

"Thus, bhikkhu, all those formations have passed, ceased, changed. So impermanent are formations, bhikkhu, so unstable, so unreliable. It is enough, bhikkhu, to feel revulsion towards all formations, enough to become dispassionate towards them, enough to be liberated from them."
stable, eternal, not subject to change, and that will remain the same just like eternity itself?"

"Bhikkhu, there is no form ... no feeling ... no perception ... no volitional formations ... no consciousness that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself."

Then the Blessed One took up a little bit of soil in his fingernail and said to that bhikkhu: "Bhikkhu, there is not even this much form that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself. If there was this much form that was permanent, stable, eternal, not subject to change, this living of the holy life for the complete destruction of suffering could not be discerned. But because there is not even this much form that is permanent, stable, eternal, not subject to change, this living of the holy life for the complete destruction of suffering is discerned. [148]

"There is not even this much feeling ... perception ... volitional formations ... consciousness that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself. If there was this much consciousness ... But because there is not even this much consciousness that is permanent, stable, eternal, not subject to change, this living of the holy life for the complete destruction of suffering is discerned."

"What do you think, bhikkhu, is form permanent or impermanent?"

"Impermanent, venerable sir."[149] ... "Therefore ... Seeing thus ... He understands: '... there is no more for this state of being.'"

98 (6) Simple Version

At Savatthi. Sitting to one side, that bhikkhu said to the Blessed One: "Is there, venerable sir, any form, any feeling, any perception, any volitional formations, any consciousness that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself?"

"Bhikkhu, there is no form, no feeling, no perception, no volitional formations, no consciousness that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself."

99 (7) The Leash (1)

At Savatthi. "Bhikkhus, this samsara is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving.203

"There comes a time, bhikkhus, when the great ocean dries up and evaporates and no longer exists,204 but still, I say, there is no making an end of suffering for those beings roaming and wandering on hindered by ignorance and fettered by craving.

"There comes a time, bhikkhus, when Sineru, the king of mountains, burns up and perishes and no longer exists, but still, I say, [150] there is no making an end of suffering for those beings roaming and wandering on hindered by ignorance and fettered by craving.

"There comes a time, bhikkhus, when the great earth burns up and perishes and no longer exists, but still, I say, there is no making an end of suffering for those beings roaming and wandering on hindered by ignorance and fettered by craving.

"Suppose, bhikkhus, a dog tied up on a leash was bound to a strong post or pillar: it would just keep on running and revolving around that same post or pillar. So too, the uninstructed worldling ... regards form as self ... feeling as self ... perception as self ... volitional formations as self ... consciousness as self.... He just keeps running and revolving around form, around feeling, around perception, around volitional formations, around consciousness.205 As he keeps on running and revolving around them, he is not freed from form, not freed from feeling, not freed from perception, not freed from volitional formations, not freed from consciousness. He is not freed from birth, aging, and death; not freed from sorrow, lamentation, pain, displeasure, and despair; not freed from suffering, I say.

"But the instructed noble disciple ... does not regard form as self ... nor feeling as self ... nor perception as self ... nor volitional formations as self ... nor consciousness as self.... He no longer keeps running and revolving around form, around feeling, around perception, around volitional formations, around consciousness. As he no longer keeps running and revolving around them, he is freed from form, freed from feeling, freed from perception, freed from volitional formations, freed from consciousness. He is freed from birth, aging, and death; freed
from sorrow, lamentation, pain, displeasure, and despair; freed from suffering, I say." [151]

100 (8) The Leash (2)

"Bhikkhus, this samsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving."

"Suppose, bhikkhus, a dog tied up on a leash was bound to a strong post or pillar. If it walks, it walks close to that post or pillar. If it stands, it stands close to that post or pillar. If it sits down, it sits down close to that post or pillar. If it lies down, it lies down close to that post or pillar.

"So too, bhikkhus, the uninstructed worldling regards form thus: 'This is mine, this I am, this is my self.' He regards feeling ... perception ... volitional formations ... consciousness thus: 'This is mine, this I am, this is my self.' If he walks, he walks close to those five aggregates subject to clinging. If he stands, he stands close to those five aggregates subject to clinging. If he sits down, he sits down close to those five aggregates subject to clinging. If he lies down, he lies down close to those five aggregates subject to clinging.

"Therefore, bhikkhus, one should often reflect upon one's own mind thus: 'For a long time this mind has been defiled by lust, hatred, and delusion.' Through the defilements of the mind beings are defiled; with the cleansing of the mind beings are purified.

"Bhikkhus, have you seen the picture called 'Faring On'?" [206]

"Yes, venerable sir."

"Even that picture called 'Faring On' has been designed in its diversity by the mind, yet the mind is even more diverse than that picture called 'Faring On.'"

"Therefore, bhikkhus, one should often reflect upon one's own mind thus: 'For a long time this mind has been defiled by lust, hatred, and delusion.' Through the defilements of the mind beings are defiled; with the cleansing of the mind beings are purified.

"Therefore, bhikkhus, one should often reflect upon one's own mind thus: 'For a long time this mind has been defiled by lust, hatred, and delusion.' Through the defilements of the mind beings are defiled; with the cleansing of the mind beings are purified.

"I do not see any other order of living beings so diversified as those in the animal realm. Even those beings in the animal realm have been diversified by the mind, yet the mind is even more diverse than those beings in the animal realm.

"Therefore, bhikkhus, one should often reflect upon one's own mind thus: 'For a long time this mind has been defiled by lust, hatred, and delusion.' Through the defilements of the mind beings are defiled; with the cleansing of the mind beings are purified.

"Suppose, bhikkhus, an artist or a painter, using dye or lac or turmeric or indigo or crimson, would create the figure of a man or a woman complete in all its features on a well-polished plank or wall or canvas. So too, when the uninstructed worldling produces anything, it is only form that he produces; only feeling that he produces; only perception that he produces; only volitional formations that he produces; only consciousness that he produces.

"What do you think, bhikkhus, is form permanent or impermanent?" ~ "Impermanent, venerable sir." ~ "Therefore ... Seeing thus ... He understands: '... there is no more for this state of being.'"

101 (9) The Adze Handle (or The Ship)

At Sāvatthī. "Bhikkhus, I say that the destruction of the taints is for one who knows and sees, not for one who does not know and does not see. For one who knows what, who sees what, does the destruction of the taints come about? 'Such is form, such its origin, such its passing away; such is feeling ... such are volitional formations ... such is consciousness, ... such its origin, [153] such its passing away': it is for one who knows thus, for one who sees thus, that the destruction of the taints comes about."

"Bhikkhus, when a bhikkhu does not dwell devoted to development, even though such a wish as this might arise in him: 'Oh, that my mind might be liberated from the taints by nonclinging!' yet his mind is not liberated from the taints by nonclinging. For what reason? It should be said: because of nondevelopment. Because of not developing what? Because of not developing the four establishments of mindfulness ... the four right strivings ... the four bases for spiritual power ... the five spiritual faculties ... the five powers ... the seven factors of enlightenment ... the Noble Eightfold Path.

"Suppose, bhikkhus there was a hen with eight, ten, or twelve eggs that she had not covered, incubated, and nurtured properly.
Even though such a wish as this might arise in her: ‘Oh, that my chicks might pierce their shells with the points of their claws and beaks and hatch safely!’ yet the chicks are incapable of piercing their shells with the points of their claws and beaks and hatching safely. For what reason? Because that hen with eight, ten, or twelve eggs had not covered, incubated, and nurtured them properly.

“So too, bhikkhus, when a bhikkhu does not dwell devoted to development, even though such a wish as this might arise in him: ‘Oh, that my mind might be liberated from the taints by nonclinging!’ yet his mind is not liberated from the taints by nonclinging. For what reason? It should be said: because of nondevelopment. Because of not developing what? Because of not developing the Noble Eightfold Path.

“Bhikkhus, when a bhikkhu dwells devoted to development, even though no such wish as this might arise in him: ‘Oh, that my mind might be liberated from the taints by nonclinging!’ yet his mind is liberated from the taints by nonclinging. For what reason? It should be said: because of development. Because of developing what? Because of developing the Noble Eightfold Path.

“Suppose, bhikkhus, there was a seafaring ship bound with rigging that had been worn away in the water for six months. It would be hauled up on dry land during the cold season and its rigging would be further attacked by wind and sun. Inundated by rain from a rain cloud, the rigging would easily collapse and rot away. So too, bhikkhus, when a bhikkhu dwells devoted to development, his fetters easily collapse and rot away.”

102 (10) Perception of Impermanence

At Sāvatthī. “Bhikkhus, when the perception of impermanence is developed and cultivated, it eliminates all sensual lust, it eliminates all lust for existence, it eliminates all ignorance, it uproots all conceit ‘I am.’

“Just as, bhikkhus, in the autumn a ploughman ploughing with a great ploughshare cuts through all the rootlets as he ploughs, so too, when the perception of impermanence is developed and cultivated, it eliminates all sensual lust... it uproots all conceit ‘I am.’

“Just as, bhikkhus, a rush-cutter would cut down a rush, grab it by the top, and shake it down and shake it out and thump it about, so too, when the perception of impermanence is developed and cultivated, it eliminates all sensual lust... it uproots all conceit ‘I am.’

“Just as, bhikkhus, when the stalk of a bunch of mangoes has been cut, all the mangoes attached to the stalk follow along with it, so too, when the perception of impermanence is developed... it uproots all conceit ‘I am.’

“Just as, bhikkhus, all the rafters of a house with a peaked roof lead to the roof peak, slope towards the roof peak, and converge upon the roof peak, and the roof peak is declared to be their chief,
so too, when the perception of impermanence is developed ... it uproots all conceit 'I am.'

"Just as, bhikkhus, among fragrant roots, black orris is declared to be their chief, so too, when the perception of impermanence is developed ... it uproots all conceit 'I am.'

"Just as, bhikkhus, among fragrant heartwoods, red sandalwood is declared to be their chief, so too, when the perception of impermanence is developed ... it uproots all conceit 'I am.'

"Just as, bhikkhus, among fragrant flowers, jasmine is declared to be their chief, so too, when the perception of impermanence is developed ... it uproots all conceit 'I am.'

"Just as, bhikkhus, all petty princes are the vassals of a wheel-turning monarch, and the wheel-turning monarch is declared to be their chief, so too, when the perception of impermanence is developed ... it uproots all conceit 'I am.'

"Just as, bhikkhus, the radiance of all the stars does not amount to a sixteenth part of the radiance of the moon, and the radiance of the moon is declared to be their chief, so too, when the perception of impermanence is developed ... it uproots all conceit 'I am.'

"Just as, bhikkhus, in the autumn, when the sky is clear and cloudless, the sun, ascending in the sky, dispels all darkness from space as it shines and beams and radiates, so too, when the perception of impermanence is developed and cultivated, it eliminates all sensual lust, it eliminates all lust for existence, it eliminates all ignorance, it uproots all conceit 'I am.'

"And how, bhikkhus, is the perception of impermanence developed and cultivated so that it eliminates all sensual lust, eliminates all lust for existence, eliminates all ignorance, and uproots all conceit 'I am'? ‘Such is form, such its origin, such its passing away; such is feeling ... such is perception ... such are volitional formations ... such is consciousness, such its origin, such its passing away’: that is how the perception of impermanence is developed and cultivated so that it eliminates all sensual lust, eliminates all lust for existence, eliminates all ignorance, and uproots all conceit 'I am.'

103 (1) Portions

At Sāvatthi. "Bhikkhus, there are these four portions. What four? [158] The portion of identity, the portion of the origin of identity, the portion of the cessation of identity, the portion of the way leading to the cessation of identity.

"And what, bhikkhus, is the portion of identity? It should be said: the five aggregates subject to clinging. What five? The form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging. This is called the portion of identity.

"And what, bhikkhus, is the portion of the origin of identity? It is this craving that leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination. This is called the portion of the origin of identity.

"And what, bhikkhus, is the portion of the cessation of identity? It is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non-reliance on it. This is called the portion of the cessation of identity.

"And what, bhikkhus, is the portion of the way leading to the cessation of identity? It is this Noble Eightfold Path; that is, right view ... right concentration. This is called the portion of the way leading to the cessation of identity.

"These, bhikkhus, are the four portions."

104 (2) Suffering

At Sāvatthi. "Bhikkhus, I will teach you suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering.

"And what, bhikkhus, is suffering? It should be said: the five aggregates subject to clinging. What five?... (as above) ... This is called suffering.
“And what, bhikkhus, is the origin of suffering? It is this craving that leads to renewed existence.... This is called the origin of suffering.

“And what, bhikkhus, is the cessation of suffering? It is the remainderless fading away and cessation of that same craving.... This is called the cessation of suffering. [159]

“And what, bhikkhus, is the way leading to the cessation of suffering? It is this Noble Eightfold Path; that is, right view ... right concentration. This is called the way leading to the cessation of suffering.”

105 (3) Identity
At Sāvatthi. “Bhikkhus, I will teach you identity, the origin of identity, the cessation of identity, and the way leading to the cessation of identity.”

(The remainder of this sutta is identical with the preceding one, with appropriate substitutions.)

106 (4) To Be Fully Understood
At Sāvatthi. “Bhikkhus, I will teach you things that should be fully understood, full understanding, and the person who has fully understood.218 Listen to that....

“And what, bhikkhus, are the things that should be fully understood? Form, bhikkhus, is something that should be fully understood. Feeling ... Perception ... Volitional formations ... Consciousness is something that should be fully understood. These are called the things that should be fully understood. [160]

“And what, bhikkhus, is full understanding? The destruction of lust, the destruction of hatred, the destruction of delusion: this is called full understanding.219

“And who, bhikkhus, is the person that has fully understood? It should be said: the arahant, the venerable one of such a name and clan. This is called the person that has fully understood.”

107 (5) Ascetics (1)
At Sāvatthi. “Bhikkhus, there are these five aggregates subject to clinging. What five? The form aggregate subject to clinging ... the consciousness aggregate subject to clinging.

“Bhikkhus, those ascetics and brahmins who do not understand as they really are the gratification, the danger, and the escape in the case of these five aggregates subject to clinging; these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahmihood.

“But, bhikkhus, those ascetics and brahmins who understand these things as they really are: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahmihood.”

108 (6) Ascetics (2)
At Sāvatthi.220 “Bhikkhus, there are these five aggregates subject to clinging. What five? The form aggregate subject to clinging ... the consciousness aggregate subject to clinging.

“Bhikkhus, those ascetics and brahmins who do not understand as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of these five aggregates subject to clinging: these I do not consider to be ascetics among ascetics or brahmins among brahmins....

“But, bhikkhus, those ascetics and brahmins who understand these things as they really are ... in this very life enter and dwell in the goal of asceticism and the goal of brahmihood.”

109 (7) Stream-Enterer
At Sāvatthi. “Bhikkhus, there are these five aggregates subject to clinging. What five? The form aggregate subject to clinging ... the consciousness aggregate subject to clinging.

“When, bhikkhus, a noble disciple understands as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of these five aggregates subject to clinging, then he is called a noble disciple who is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.”
110 (8) Arahant

... "When, bhikkhus, having understood as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of these five aggregates subject to clinging, a bhikkhu is liberated by nonclinging,"221 then he is called a bhikkhu who is an arahant, one whose taints are destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached his own goal, utterly destroyed the fetters of existence, one completely liberated through final knowledge."

111 (9) Abandoning Desire (1)

At Savatthi. "Bhikkhus, whatever desire there is for form, whatever lust, delight, craving—abandon it. Thus that form will be abandoned, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising. So too in the case of feeling, perception, volitional formations, and consciousness."

112 (10) Abandoning Desire (2)

At Savatthi. "Bhikkhus, whatever desire there is for form, whatever lust, delight, craving, whatever engagement and clinging, mental standpoints, adherences, and underlying tendencies—abandon them. Thus that form will be abandoned, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising. So too in the case of feeling, perception, volitional formations, and consciousness."

II. A SPEAKER ON THE DHAMMA

113 (1) Ignorance

At Savatthi. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, it is said, ‘ignorance, ignorance.’ What now, venerable sir, is ignorance, and in what way is one immersed in ignorance?"

"Here, bhikkhu, the uninstructed worldling does not understand form, its origin, its cessation, and the way leading to its cessation. He does not understand feeling ..., perception ..., volitional formations ..., consciousness, its origin, its cessation, and the way leading to its cessation. [163] This is called ignorance, and in this way one is immersed in ignorance."

114 (2) True Knowledge

At Savatthi. Sitting to one side, that bhikkhu said to the Blessed One:

"Venerable sir, it is said, ‘true knowledge, true knowledge.’ What now, venerable sir, is true knowledge, and in what way has one arrived at true knowledge?"

"Here, bhikkhu, the instructed noble disciple understands form, its origin, its cessation, and the way leading to its cessation. He understands feeling ..., perception ..., volitional formations ..., consciousness, its origin, its cessation, and the way leading to its cessation. This is called true knowledge, and in this way one has arrived at true knowledge."

115 (3) A Speaker on the Dhamma (1)

At Savatthi. Sitting to one side, that bhikkhu said to the Blessed One:

"Venerable, sir, it is said, ‘a speaker on the Dhamma, a speaker on the Dhamma.’ In what way, venerable sir, is one a speaker on the Dhamma?"

"Bhikkhu, if one teaches the Dhamma for the purpose of revulsion towards form, for its fading away and cessation, one can be called a bhikkhu who is a speaker on the Dhamma. If one is practising for the purpose of revulsion towards form, for its fading away and cessation, one can be called a bhikkhu who is practising in accordance with the Dhamma. If, through revulsion towards form, through its fading away and cessation, one is liberated by nonclinging, one can be called a bhikkhu who has attained Nibbana in this very life.

"Bhikkhu, if one teaches the Dhamma for the purpose of revulsion towards feeling ..., perception ..., volitional formations ..., consciousness, for its fading away and cessation, one can be called a bhikkhu who is a speaker on the Dhamma. If one is practising for the purpose of revulsion towards consciousness, for its ...
fading away and cessation, one can be called a bhikkhu who is practising in accordance with the Dhamma. If, through revulsion towards consciousness, [164] through its fading away and cessation, one is liberated by nonclinging, one can be called a bhikkhu who has attained Nibbāna in this very life.”

116 (4) A Speaker on the Dhamma (2)

At Sāvatthi. . . Sitting to one side, that bhikkhu said to the Blessed One:

“Venerable, sir, it is said, ‘a speaker on the Dhamma, a speaker on the Dhamma.’ In what way, venerable sir, is one a speaker on the Dhamma? In what way is one practising in accordance with the Dhamma? In what way has one attained Nibbāna in this very life?”

(The rest of this sutta is identical with the preceding one.)

117 (5) Bondage

At Sāvatthi. “Here, bhikkhus, the uninstructed worldling ... regards form as self, or self as possessing form, or form as in self, or self as in form. This is called, bhikkhus, an uninstructed worldling who is bound by bondage to form, who is bound by inner and outer bondage, who does not see the near shore and the far shore, who grows old in bondage,22 who dies in bondage, who in bondage goes from this world to the other world. [165]

“He regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. This is called, bhikkhus, an uninstructed worldling who is bound by bondage to consciousness ... who in bondage goes from this world to the other world.

“But, bhikkhus, the instructed noble disciple ... does not regard form as self, or self as possessing form, or form as in self, or self as in form. This is called, bhikkhus, an instructed noble disciple who is not bound by bondage to form, who is not bound by inner and outer bondage, who sees the near shore and the far shore. He is freed from suffering, I say.

“He does not regard feeling as self ... perception as self ... volitional formations as self ... consciousness as self ... or self as in consciousness. This is called, bhikkhus, an instructed noble disciple who is not bound by bondage to consciousness ... He is freed from suffering, I say.”

118 (6) Interrogation (1)224

At Sāvatthi. “Bhikkhus, what do you think, do you regard form thus: ‘This is mine, this I am, this is my self?’

“No, venerable sir.”

“Good, bhikkhus! Form should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“Do you regard feeling ... perception ... volitional formations ... consciousness thus: ‘This is mine, this I am, this is my self?’

“No, venerable sir.”

“Good, bhikkhus! Consciousness should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“Seeing thus ... He understands: ‘... there is no more for this state of being.’”

119 (7) Interrogation (2)

At Sāvatthi. “Bhikkhus, what do you think, do you regard form thus: ‘This is not mine, this I am not, this is not my self?’

“Yes, venerable sir.”

“Good, bhikkhus! Form should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“Do you regard feeling ... perception ... volitional formations ... consciousness thus: ‘This is not mine, this I am not, this is not my self?’

“Yes, venerable sir.”

“Good, bhikkhus! Consciousness should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“Seeing thus ... He understands: ‘... there is no more for this state of being.’"
120 (8) Things That Fetter

At Sāvatthī. “Bhikkhus, I will teach you the things that fetter and the fetter. Listen to that...

“And what, bhikkhus, are the things that fetter, and what is the fetter? Form, bhikkhus, is a thing that fetters; the desire and lust for it is the fetter there. Feeling ... Perception ... Volitional formations ... [167] Consciousness is a thing that fetters; the desire and lust for it is the fetter there. These are called the things that fetter, and this the fetter.”

121 (9) Things That Can Be Clung To

“Bhikkhus, I will teach you the things that can be clung to and the clinging. Listen to that...

“And what, bhikkhus, are the things that can be clung to, and what is the clinging? Form, bhikkhus, is a thing that can be clung to; the desire and lust for it is the clinging there. Feeling ... Perception ... Volitional formations ... Consciousness is a thing that can be clung to; the desire and lust for it is the clinging there. These are called the things that can be clung to, and this the clinging.”

122 (10) Virtuous

On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasi in the Deer Park at Isipatana. Then, in the evening, the Venerable Mahākoṭṭhita emerged from seclusion, approached the Venerable Sāriputta, exchanged greetings, and said to him: “Friend Sāriputta, what are the things that a virtuous bhikkhu should carefully attend to?”

“Friend Koṭṭhita, a virtuous bhikkhu should carefully attend to the five aggregates subject to clinging as impermanent, as suffering, as a disease, as a tumour, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as nonself. What five? The form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging. A virtuous bhikkhu should carefully attend to these five aggregates subject to clinging as impermanent ... as nonself. When, friend, a virtuous bhikkhu carefully attends thus to these five aggregates subject to clinging, it is possible that he may realize the fruit of stream-entry.”

“But, friend Sāriputta, what are the things that a bhikkhu who is a stream-enterer should carefully attend to?”

“Friend Koṭṭhita, a bhikkhu who is a stream-enterer should carefully attend to these five aggregates subject to clinging as impermanent ... as nonself. When, friend, a bhikkhu who is a stream-enterer carefully attends thus to these five aggregates subject to clinging, it is possible that he may realize the fruit of once-returning.”

“But, friend Sāriputta, what are the things that a bhikkhu who is a once-returner should carefully attend to?”

“Friend Koṭṭhita, a bhikkhu who is a once-returner should carefully attend to these five aggregates subject to clinging as impermanent ... as nonself. When, friend, a bhikkhu who is a once-returner carefully attends thus to these five aggregates subject to clinging, it is possible that he may realize the fruit of non-returning.”

“But, friend Sāriputta, what are the things that a bhikkhu who is a nonreturner should carefully attend to?”

“Friend Koṭṭhita, a bhikkhu who is a nonreturner should carefully attend to these five aggregates subject to clinging as impermanent ... as nonself. When, friend, a bhikkhu who is a non-returner carefully attends thus to these five aggregates subject to clinging, it is possible that he may realize the fruit of arahantship.”

“But, friend Sāriputta, what are the things that a bhikkhu who is an arahant should carefully attend to?”

“Friend Koṭṭhita, a bhikkhu who is an arahant should carefully attend to these five aggregates subject to clinging as impermanent, as suffering, as a disease, as a tumour, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as nonself. For the arahant, friend, there is nothing further that has to be done and no repetition of what he has already done. However, when these things are developed and cultivated, they lead to a pleasant dwelling in this very life and to mindfulness and clear comprehension.”
123 (11) Instructed
(This sutta is identical with the preceding one except that the opening
question and reply are phrased in terms of “an instructed bhikkhu.”)

124 (12) Kappa (1)
At Śāvatthi. Then the Venerable Kappa approached the Blessed
One, paid homage to him, sat down to one side, and said to him:
“Venerable sir, how should one know, how should one see so
that, in regard to this body with consciousness and in regard to
all external signs, I-making, mine-making, and the underlying
tendency to conceit no longer occur within?”
(Remainder identical with §71, but addressed to Kappa.) [170]

125 (13) Kappa (2)
At Śāvatthi. Then the Venerable Kappa approached the Blessed
One ... and said to him:
“Venerable sir, how should one know, how should one see so
that, in regard to this body with consciousness and in regard to
all external signs, the mind is rid of I-making, mine-making, and
conceit, has transcended discrimination, and is peaceful and well
liberated?”
(Remainder identical with §72, but addressed to Kappa.)

III. Ignorance

126 (1) Subject to Arising (1)
At Śāvatthi. [171] Then a certain bhikkhu approached the Blessed
One ... and said to him: “Venerable sir, it is said, ‘ignorance, igno-
rance.’ What now, venerable sir, is ignorance, and in what way
is one immersed in ignorance?”
“Here, bhikkhu, the uninstructed worldling does not under-
stand form subject to arising as it really is thus: ‘Form is subject
to arising.’ He does not understand form subject to vanishing as
it really is thus: ‘Form is subject to vanishing.’ He understands feeling ... perception ... volitional formations ... con-
sciousness subject to arising ... subject to vanishing ... subject to
arising and vanishing as it really is thus: ‘Consciousness is sub-
ject to arising and vanishing.’
“This is called ignorance, bhikkhu, and in this way one is
immersed in ignorance.”
When this was said, that bhikkhu said to the Blessed One:
“Venerable sir, it is said, ‘true knowledge, true knowledge.’
What now, venerable sir, is true knowledge, and in what way has
one arrived at true knowledge?”
“Here, bhikkhu, the instructed noble disciple understands
form subject to arising as it really is thus: ‘Form is subject to
arising.’ He understands form subject to vanishing as it really is
thus: ‘Form is subject to vanishing.’ He understands form
subject to arising and vanishing as it really is thus: ‘Form is
subject to arising and vanishing.’ He understands feeling ... per-
ception ... volitional formations ... consciousness subject to
arising ... subject to vanishing ... subject to arising and vanishing
as it really is thus: ‘Consciousness is subject to arising and
vanishing.’
“This is called true knowledge, bhikkhu, and in this way one
has arrived at true knowledge.”

127 (2) Subject to Arising (2)
On one occasion the Venerable Sāriputta and the Venerable
Māhākūṭṭhita were dwelling at Bārāṇasi in the Deer Park at Isi-
patana. Then, in the evening, the Venerable Māhākūṭṭhita
emerged from seclusion, approached the Venerable Sāriputta, ...
and said to him: “Friend Sāriputta, it is said, ‘ignorance, igno-
rance.’ What now, friend, is ignorance, and in what way is one
immersed in ignorance?”
(The rest of this sutta is identical with the exchange on ignorance in
the preceding sutta.) [173]

128 (3) Subject to Arising (3)
At Bārāṇasi in the Deer Park at Isipatana. Sitting to one side, the
Venerable Māhākūṭṭhita said to the Venerable Sāriputta: “Friend
Sāriputta, it is said, ‘true knowledge, true knowledge.’ What
now, friend, is true knowledge, and in what way has one arrived at true knowledge?"

(The rest of this sutta is identical with the exchange on true knowledge in §126.)

129 (4) Gratification (1)

At Bārāṇasī in the Deer Park at Isipatana. Sitting to one side, the Venerable Mahākoṭṭhita said to the Venerable Sāriputta: "Friend Sāriputta, it is said, 'ignorance, ignorance.' What now, friend, is ignorance, and in what way is one immersed in ignorance?"

"Here, friend, the uninstructed worldling does not understand as it really is the gratification, the danger, and the escape in the case of form, feeling, perception, volitional formations, and consciousness. This, friend, is called ignorance, and in this way one is immersed in ignorance."

130 (5) Gratification (2)

At Bārāṇasī in the Deer Park at Isipatana.... [174] "Friend Sāriputta, it is said, 'true knowledge, true knowledge.' What now, friend, is true knowledge, and in what way has one arrived at true knowledge?"

"Here, friend, the instructed noble disciple understands as it really is the gratification, the danger, and the escape in the case of form, feeling, perception, volitional formations, and consciousness. This, friend, is called true knowledge, and in this way one has arrived at true knowledge."

131 (6) Origin (1)

At Bārāṇasī in the Deer Park at Isipatana.... "Friend Sāriputta, it is said, 'ignorance, ignorance.' What now, friend, is ignorance, and in what way is one immersed in ignorance?"

"Here, friend, the uninstructed worldling does not understand as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of form, feeling, perception, volitional formations, and consciousness. This, friend, is called ignorance, and in this way one is immersed in ignorance."

132 (7) Origin (2)

At Bārāṇasī in the Deer Park at Isipatana.... "Friend Sāriputta, it is said, 'true knowledge, true knowledge.' What now, friend, is true knowledge, and in what way has one arrived at true knowledge?"

"Here, friend, the instructed noble disciple understands as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of form, feeling, perception, volitional formations, and consciousness. This, friend, is called true knowledge, and in this way one has arrived at true knowledge." [175]

133 (8) Koṭṭhita (1)

(Identical with §129 and §130 combined, except here Sāriputta asks the questions and Mahākoṭṭhita replies.)

134 (9) Koṭṭhita (2)

(Identical with §131 and §132 combined, except here Sāriputta asks the questions and Mahākoṭṭhita replies.) [176]

135 (10) Koṭṭhita (3)

The same setting. Sitting to one side, the Venerable Sāriputta said to the Venerable Mahākoṭṭhita: "Friend Koṭṭhita, it is said, 'ignorance, ignorance.' What now, friend, is ignorance, and in what way is one immersed in ignorance?"

"Here, friend, the uninstructed worldling does not understand as it really is the origin, its cessation, and the way leading to its cessation. He does not understand feeling ... perception ... volitional formations ... consciousness, its origin, its cessation, and the way leading to its cessation. This, friend, is called ignorance, and in this way one is immersed in ignorance."

When this was said, the Venerable Sāriputta said to the Venerable Mahākoṭṭhita: "Friend Koṭṭhita, it is said, 'true knowledge, true knowledge.' What now, friend, is true knowledge, and in what way has one arrived at true knowledge?"

"Here, friend, the instructed noble disciple understands form,
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[177] its origin, its cessation, and the way leading to its cessation. He understands feeling ... perception ... volitional formations ... consciousness, its origin, its cessation, and the way leading to its cessation. This, friend, is called true knowledge, and in this way one has arrived at true knowledge.”

IV. HOT EMBERS

136 (1) Hot Embers

At Sāvatthi. “Bhikkhus, form is hot embers, feeling is hot embers, perception is hot embers, volitional formations are hot embers, consciousness is hot embers. Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form ... revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate... He understands: ‘... there is no more for this state of being.’”

137 (2) Impermanent (1)

At Sāvatthi. “Bhikkhus, you should abandon desire for whatever is impermanent. And what is impermanent? [178] Form is impermanent; you should abandon desire for it. Feeling ... Perception ... Volitional formations ... Consciousness is impermanent; you should abandon desire for it. Bhikkhus, you should abandon desire for whatever is impermanent.”

138 (3) Impermanent (2)

... “Bhikkhus, you should abandon lust for whatever is impermanent.”...

(Complete as in the preceding sutta, with “lust” instead of “desire.”)

139 (4) Impermanent (3)

... “Bhikkhus, you should abandon desire and lust for whatever is impermanent.”...

(Complete as in §137, with “desire and lust” instead of “desire.”)

140 (5) Suffering (1)

... “Bhikkhus, you should abandon desire for whatever is suffering.”...

141 (6) Suffering (2)

... “Bhikkhus, you should abandon lust for whatever is suffering.”...

142 (7) Suffering (3)

... “Bhikkhus, you should abandon desire and lust for whatever is suffering.”...

143 (8) Nonself (1)

... “Bhikkhus, you should abandon desire for whatever is nonself.”... [179]

144 (9) Nonself (2)

... “Bhikkhus, you should abandon lust for whatever is nonself.”...

145 (10) Nonself (3)

... “Bhikkhus, you should abandon desire and lust for whatever is nonself.”...

146 (11) Engrossed in Revulsion

At Sāvatthi. “Bhikkhus, for a clansman who has gone forth out of faith, this is what accords with the Dhamma: he should dwell engrossed in revulsion towards form, feeling, perception, volitional formations, and consciousness.228 One who dwells engrossed in revulsion towards form ... towards consciousness, fully understands form, feeling, perception, volitional formations, and consciousness. One who fully understands form ... consciousness is freed from form, feeling, perception, volitional
formations, and consciousness. He is freed from birth, aging, and death; freed from sorrow, lamentation, pain, displeasure, and despair; freed from suffering, I say."

147 (12) Contemplating Impermanence

At Sāvatthī. "Bhikkhus, for a clansman who has gone forth out of faith, this is what accords with the Dhamma: he should dwell contemplating impermanence in form ... (as above) ... [180] he is freed from suffering, I say."

148 (13) Contemplating Suffering

... "he should dwell contemplating suffering in form ... he is freed from suffering, I say."

149 (14) Contemplating Nonself

... "he should dwell contemplating nonself in form ... he is freed from suffering, I say."

V. Views

150 (1) Internally

At Sāvatthī. "Bhikkhus, when what exists, by clinging to what, do pleasure and pain arise internally?" [230] [181] "Venerable sir, our teachings are rooted in the Blessed One...."

“When there is form, bhikkhus, by clinging to form, pleasure and pain arise internally. When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, pleasure and pain arise internally.

“What do you think, bhikkhus, is form permanent or impermanent?”

"Impermanent, venerable sir."

"Is what is impermanent suffering or happiness?”

"Suffering, venerable sir."

"But without clinging to what is impermanent, suffering, and subject to change, could pleasure and pain arise internally?”

"No, venerable sir."

151 (2) This Is Mine

At Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does one regard things thus: ‘This is mine, this I am, this is my self?’"

“Venerable sir, our teachings are rooted in the Blessed One....”

“When there is form, bhikkhus, by clinging to form, by adhering to form, one regards things thus: ‘This is mine, this I am, this is my self.’ When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, one regards things thus: ‘This is mine, this I am, this is my self.’

“What do you think, bhikkhus, is form ... consciousness permanent or impermanent?”

“Impermanent, venerable sir.”

“But without clinging to what is impermanent, suffering, and subject to change, could one regard anything thus: ‘This is mine, this I am, this is my self?’"

“No, venerable sir."

“Seeing thus ... He understands: ‘... there is no more for this state of being.’”

152 (3) The Self

At Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: ‘That which is the self is the world; having passed away, that I shall be—permanent, stable, eternal, not subject to change?’" [232]

“Venerable sir, our teachings are rooted in the Blessed One....”

“When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: ‘That which is the self is the world; having passed away, that I shall be—permanent, stable,
eternal, not subject to change.' When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'That which is the self is the world ... not subject to change.'

“What do you think, bhikkhus, is form ... consciousness permanent or impermanent?”

“Impermanent, venerable sir.”...

“But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?”

“No, venerable sir.”

“Seeing thus ... He understands: ‘... there is no more for this state of being.’”

153 (4) It Might Not Be For Me

At Sāvatthī. “Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: ‘I might not be, and it might not be for me; I will not be, [and] it will not be for me?”

“Venerable sir, our teachings are rooted in the Blessed One....”

“When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: ‘I might not be, and it might not be for me; I will not be, [and] it will not be for me.’

When there is feeling ... perception ... volitional formations ... [184] consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: ‘I might not be ... and it will not be for me.’

“What do you think, bhikkhus, is form ... consciousness permanent or impermanent?”

“Impermanent, venerable sir.”...

“But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?”

“No, venerable sir.”

“Seeing thus ... He understands: ‘... there is no more for this state of being.’”

154 (5) Wrong View

At Sāvatthī. “Bhikkhus, when what exists, by clinging to what, by adhering to what, does wrong view arise?”

“When there is form, bhikkhus, by clinging to form, by adhering to form, wrong view arises. When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, wrong view arises.

“What do you think, bhikkhus, is form ... consciousness permanent or impermanent?” [185]

“Impermanent, venerable sir.”...

“But without clinging to what is impermanent, suffering, and subject to change, could wrong view arise.”

“No, venerable sir.”

“Seeing thus ... He understands: ‘... there is no more for this state of being.’”

155 (6) Identity View

At Sāvatthī. “Bhikkhus, when what exists, by clinging to what, by adhering to what, does identity view arise?235

“Venerable sir, our teachings are rooted in the Blessed One....”

“When there is form, bhikkhus, by clinging to form, by adhering to form, identity view arises. When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, identity view arises.”...

“Seeing thus ... He understands: ‘... there is no more for this state of being.’”

156 (7) View of Self

At Sāvatthī. “Bhikkhus, when what exists, by clinging to what, by adhering to what, does view of self arise?”

“When there is form, bhikkhus, by clinging to form, by adhering to form, view of self arises. [186] When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, view of self arises.”...

“Seeing thus ... He understands: ‘... there is no more for this state of being.’”
157 (8) Adherence (1)

At Sāvatthi. “Bhikkhus, when what exists, by clinging to what, by adhering to what, do the fetters, adherences, and shackles arise?”

“Venerable sir, our teachings are rooted in the Blessed One....”

“When there is form, bhikkhus, by clinging to form, by adhering to form, the fetters, adherences, and shackles arise. When there is feeling... perception ... volitional formations... consciousness, by clinging to consciousness, by adhering to consciousness, the fetters, adherences, and shackles arise.”...

“Seeing thus... He understands: ‘... there is no more for this state of being.’” [187]

158 (9) Adherence (2)

At Sāvatthi. “Bhikkhus, when what exists, by clinging to what, by adhering to what, do the fetters, adherences, shackles, and holding arise?”

“Venerable sir, our teachings are rooted in the Blessed One....”

(Complete as above.)

159 (10) Ānanda

At Sāvatthi. Then the Venerable Ānanda approached the Blessed One... and said to him: “Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute.”

“What do you think, Ānanda, is form permanent or impermanent?” – “Impermanent, venerable sir.” – “Is what is impermanent suffering or happiness?” – “Suffering, venerable sir.” – “Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’” – “No, venerable sir.”

“Is feeling permanent or impermanent?... Is perception permanent or impermanent?... Are volitional formations permanent or impermanent?... Is consciousness permanent or impermanent?” – “Impermanent, venerable sir.” – “Is what is impermanent suffering or happiness?” – “Suffering, venerable sir.” – “Is
Chapter II
23 Rādhasamyautta
Connected Discourses with Rādha

I. THE FIRST MĀRA SUBCHAPTER

1 (1) Māra

At Sāvatthi. Then the Venerable Rādha approached the Blessed One,239 [189] paid homage to him, sat down to one side, and said to him: “Venerable sir, it is said, ‘Māra, Māra.’ In what way, venerable sir, might Māra be?”240

“When there is form, Rādha, there might be Māra, or the killer, or the one who is killed.241 Therefore, Rādha, see form as Māra, see it as the killer, see it as the one who is killed. See it as a disease, as a tumour, as a dart, as misery, as real misery. Those who see it thus see rightly.

“When there is feeling ... When there is perception ... When there are volitional formations ... When there is consciousness, Rādha, there might be Māra, or the killer, or the one who is killed. Therefore, Rādha, see consciousness as Māra, see it as the killer, see it as the one who is killed. See it as a disease, as a tumour, as a dart, as misery, as real misery. Those who see it thus see rightly.

“What, venerable sir, is the purpose of seeing rightly?”

“The purpose of seeing rightly, Rādha, is revulsion.”

“And what, venerable sir, is the purpose of revulsion?”

“The purpose of revulsion is dispassion.”

“And what, venerable sir, is the purpose of dispassion?”

“The purpose of dispassion is liberation.”

“And what, venerable sir, is the purpose of liberation?”

“The purpose of liberation is Nibbāna.”

“You have gone beyond the range of questioning, Rādha.”243

2 (2) A Being

At Sāvatthi. Sitting to one side, the Venerable Rādha said to the Blessed One: [190] “Venerable sir, it is said, ‘a being, a being.’ In what way, venerable sir, is one called a being?”

“One is stuck, Rādha, tightly stuck, in desire, lust, delight, and craving for form; therefore one is called a being. One is stuck tightly stuck, in desire, lust, delight, and craving for feeling ... for perception ... for volitional formations ... for consciousness; therefore one is called a being.

“Suppose, Rādha, some little boys or girls are playing with sand castles. So long as they are not devoid of lust, desire, affection, thirst, passion, and craving for those sand castles, they cherish them, play with them, treasure them, and treat them possessively. But when those little boys or girls lose their lust, desire affection, thirst, passion, and craving for those sand castles, then they scatter them with their hands and feet, demolish them, shatter them, and put them out of play.

“So too, Rādha, scatter form, demolish it, shatter it, put it out of play; practise for the destruction of craving. Scatter feeling ... Scatter perception ... Scatter volitional formations ... Scatter consciousness, demolish it, shatter it, put it out of play; practise for the destruction of craving. For the destruction of craving, Rādha, is Nibbāna.”

3 (3) The Conduit to Existence

At Sāvatthi. Sitting to one side, the Venerable Rādha said to the Blessed One: “Venerable sir, it is said, ‘the conduit to existence, the conduit to existence.’246 What, venerable sir, is the conduit to existence, and what is the cessation of the conduit to existence?” [191]

“Rādha, the desire, lust, delight, craving, engagement and clinging, mental standpoints, adherences, and underlying tendencies regarding form;247 this is called the conduit to existence. Their cessation is the cessation of the conduit to existence.
"The desire, lust, delight, craving, engagement and clinging, mental standpoints, adherences, and underlying tendencies regarding feeling ... perception ... volitional formations ... consciousness: this is called the conduit to existence. Their cessation is the cessation of the conduit to existence."

4 (4)–10 (10) To Be Fully Understood, Etc.
(These seven suttas are identical with 22:106–12, but addressed to Rādhā.) [192-94]

[195] II. THE SECOND MĀRA SUBCHAPTER

11 (1) Māra
At Sāvatthi. Sitting to one side, the Venerable Rādhā said to the Blessed One: "Venerable sir, it is said, ‘Māra, Māra.’ What now, venerable sir, is Māra?”
"Form, Rādhā, is Māra. Feeling ... Perception ... Volitional formations ... Consciousness is Māra. Seeing thus ... He understands: ‘... there is no more for this state of being.’"

12 (2) Subject to Māra
At Sāvatthi. Sitting to one side, the Venerable Rādhā said to the Blessed One: "Venerable sir, it is said, ‘subject to Māra, subject to Māra.’ What now, venerable sir, is subject to Māra?”
"Form, Rādhā, is subject to Māra. Feeling ... Perception ... Volitional formations ... Consciousness is subject to Māra. Seeing thus ... He understands: ‘... there is no more for this state of being.’"

13 (3) Impermanent
At Sāvatthi. Sitting to one side, the Venerable Rādhā said to the Blessed One: "Venerable sir, it is said, ‘impermanent, impermanent.’ What now, venerable sir, is impermanent?”
"Form, Rādhā, is impermanent. Feeling ... Perception ... Volitional formations ... Consciousness is impermanent. Seeing thus ... He understands: ‘... there is no more for this state of being.’"

14 (4) Of Impermanent Nature
At Sāvatthi. Sitting to one side, the Venerable Rādhā said to the Blessed One: “Venerable sir, it is said, ‘of an impermanent nature, of an impermanent nature.’ What now, venerable sir, is of an impermanent nature?”
"Form, Rādhā, is of an impermanent nature. Feeling ... Perception ... Volitional formations ... Consciousness is of an impermanent nature. Seeing thus ... He understands: ‘... there is no more for this state of being.’"

15 (5) Suffering
At Sāvatthi. Sitting to one side, the Venerable Rādhā said to the Blessed One: “Venerable sir, it is said, ‘suffering, suffering.’ What now, venerable sir, is suffering?”
"Form, Rādhā, is suffering, feeling is suffering, perception is suffering, volitional formations are suffering, consciousness is suffering. Seeing thus ... He understands: ‘... there is no more for this state of being.’"

16 (6) Of Painful Nature
At Sāvatthi. Sitting to one side, the Venerable Rādhā said to the Blessed One: “Venerable sir, it is said, ‘of a painful nature, of a painful nature.’ What now, venerable sir, is of a painful nature?”
"Form, Rādhā, is of a painful nature. Feeling ... Perception ... Volitional formations ... Consciousness is of a painful nature. Seeing thus ... He understands: ‘... there is no more for this state of being.’"

17 (7) Nonself
At Sāvatthi. Sitting to one side, the Venerable Rādhā said to the Blessed One: “Venerable sir, it is said, ‘nonself, nonself.’ What now, venerable sir, is nonself?”
"Form, Rādhā, is nonself, feeling is nonself, perception is nonself, volitional formations are nonself, consciousness is nonself. Seeing thus ... He understands: ‘... there is no more for this state of being.’"
18 (8) Of Selfless Nature

At Savatthi. Sitting to one side, the Venerable Rādha said to the Blessed One: “Venerable sir, it is said, ‘of a selfless nature, of a selfless nature.’ What now, venerable sir, is of a selfless nature?”

“Form, Rādha, is of a selfless nature. Feeling ... [197] Perception ... Volitional formations ... Consciousness is of a selfless nature. Seeing thus ... He understands: ‘... there is no more for this state of being.’”

19 (9) Subject to Destruction

At Savatthi. Sitting to one side, the Venerable Rādha said to the Blessed One: “Venerable sir, it is said, ‘subject to destruction, subject to destruction.’ What now, venerable sir, is subject to destruction?”

“Form, Rādha, is subject to destruction. Feeling ... Perception ... Volitional formations ... Consciousness is subject to destruction. Seeing thus ... He understands: ‘... there is no more for this state of being.’”

20 (10) Subject to Vanishing

At Savatthi. Sitting to one side, the Venerable Rādha said to the Blessed One: “Venerable sir, it is said, ‘subject to vanishing, subject to vanishing.’ What now, venerable sir, is subject to vanishing?”

“Form, Rādha, is subject to vanishing. Feeling ... Perception ... Volitional formations ... Consciousness is subject to vanishing. Seeing thus ... He understands: ‘... there is no more for this state of being.’”

21 (11) Subject to Arising

At Savatthi. Sitting to one side, the Venerable Rādha said to the Blessed One: “Venerable sir, it is said, ‘subject to arising, subject to arising.’ What now, venerable sir, is subject to arising?”

“Form, Rādha, is subject to arising. Feeling ... Perception ... Volitional formations ... Consciousness is subject to arising. Seeing thus ... He understands: ‘... there is no more for this state of being.’”

22 (12) Subject to Cessation

At Savatthi. Sitting to one side, the Venerable Rādha said to the Blessed One: “Venerable sir, it is said, ‘subject to cessation, [198] subject to cessation.’ What now, venerable sir, is subject to cessation?”

“Form, Rādha, is subject to cessation. Feeling ... Perception ... Volitional formations ... Consciousness is subject to cessation. Seeing thus ... He understands: ‘... there is no more for this state of being.’”

III. REQUEST

23 (1) Māra

At Savatthi. Sitting to one side, the Venerable Rādha said to the Blessed One: “Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute.”

“Rādha, you should abandon desire, you should abandon lust, you should abandon desire and lust, for whatever is Māra. And what, Rādha, is Māra? Form is Māra. Feeling ... Perception ... Volitional formations ... Consciousness is Māra. Seeing thus ... He understands: ‘... there is no more for this state of being.’”

24 (2)–34 (12) Subject to Māra, Etc.

... “Rādha, you should abandon desire, you should abandon lust, you should abandon desire and lust, for whatever is subject to Māra ... [199] ... for whatever is impermanent ... for whatever is of an impermanent nature ... for whatever is suffering ... for whatever is of a painful nature ... for whatever is nonself ... for whatever is of a selfless nature ... for whatever is subject to destruction ... for whatever is subject to vanishing ... for whatever is subject to arising ... for whatever is subject to cessation. And what, Rādha, is subject to cessation? Form is subject to cessation. Feeling ... Perception ... Volitional formations ... Consciousness is subject to cessation. Seeing thus ... He understands: ‘... there is no more for this state of being.’”
35 (1) Mara

At Savatthi. The Blessed One said to the Venerable Radha as he was sitting to one side: "Radha, you should abandon desire, you should abandon lust, you should abandon desire and lust, for whatever is Mara. And what, Radha, is Mara?"... (Complete as in §23.)

36 (2)–46 (12) Subject to Mara, Etc.

(Identical with §§24–34, but opening as in the preceding sutta.) [201]

1 (1) Winds

At Savatthi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The winds do not blow, the rivers do not flow, pregnant women do not give birth, the moon and sun do not rise and set but stand as steady as a pillar'?

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'The winds do not blow ... but stand as steady as a pillar.' When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'The winds do not blow ... but stand as steady as a pillar.'

"What do you think, bhikkhus, is form permanent or impermanent?... [203] ... Is consciousness permanent or impermanent?"

"Impermanent, venerable sir."...

"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"

"No, venerable sir."

"That which is seen, heard, sensed, cognized, attained, sought after, and ranged over by the mind: is that permanent or impermanent?"

"Impermanent, venerable sir."

"Is what is impermanent suffering or happiness?"

"Suffering, venerable sir."
"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"

"No, venerable sir."

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases, and when, further, he has abandoned perplexity about suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering, he is then called a noble disciple who is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination."

2 (2) This Is Mine

At Sāvatthi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'This is mine, this I am, this is my self?'"

"Venerable sir, our teachings are rooted in the Blessed One...."

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"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'This is mine, this I am, this is my self.' When there is feeling... perception... volitional formations... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'This is mine, this I am, this is my self.'...

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases... he is then called a noble disciple who is a stream-enterer... with enlightenment as his destination."

3 (3) The Self

At Sāvatthi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'That which is the self is the world; having passed away, that I shall be—permanent, stable, eternal, not subject to change?'"

"Venerable sir, our teachings are rooted in the Blessed One...."

[205]

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'That which is the self is the world; having passed away, that I shall be—permanent, stable, eternal, not subject to change.' When there is feeling... perception... volitional formations... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'That which is the self is the world; having passed away, that I shall be—permanent, stable, eternal, not subject to change.' When one dies, earth returns to and merges with the earth-body; water returns to and merges with the water-body; fire returns to and merges with the fire-body; air returns to and merges with the air-body; the faculties are transferred to space. [Four] men with the consciousness, by adhering to consciousness, such a view as this arises: That which is the self is the world... not subject to change."

4 (4) It Might Not Be For Me

At Sāvatthi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'I might not be, and it might not be for me; I will not be, [and] it will not be for me?'

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, [206] such a view as this arises: 'I might not be, and it might not be for me; I will not be, [and] it will not be for me.' When there is feeling... perception... volitional formations... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'I might not be... it will not be for me.'...

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases... he is then called a noble disciple who is a stream-enterer... with enlightenment as his destination."

5 (5) There Is Not

At Sāvatthi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: There is nothing given, nothing offered, nothing presented in charity; 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 ascetics and brahmans faring and practising rightly in the world who, having realized this world and the other world for themselves by direct knowledge, make them known to others. This person consists of the four great elements. [207] When one dies, earth returns to and merges with the earth-body; water returns to and merges with the water-body; fire returns to and merges with the fire-body; air returns to and merges with the air-body; the faculties are transferred to space. [Four] men with the consciousness, by adhering to consciousness, such a view as this arises: That which is the self is the world... not subject to change."

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases... he is then called a noble disciple who is a stream-enterer... with enlightenment as his destination."
bier as fifth carry away the corpse. The funeral orations last as far as the charnel ground; the bones whiten; burnt offerings end with ashes. Giving is a doctrine of fools. When anyone asserts the doctrine that there is [giving and the like], it is empty, false prattle. Fools and the wise are alike cut off and perish with the breakup of the body; after death they do not exist.”

“Venerable sir, our teachings are rooted in the Blessed One....”

“When there is form, bhikkhus, when there is feeling... perception... volitional formations... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: ‘When one acts or makes others act... there is no merit and no outcome of merit.’...

“When, bhikkhus, a noble disciple has abandoned perplexity in these six cases... he is then called a noble disciple who is a stream-enterer... with enlightenment as his destination.”

6 (6) Acting

At Savatthi. “Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise:255 ‘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 destroys life, 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 of 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 where to go along the south bank of the Ganges [209] 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 where 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.’

7 (7) Cause

At Savatthi. “Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise:256 ‘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 action by self, no action by others, no manly action.] There is no power, no energy, no manly endurance. All beings, all living beings, 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.’

“When, bhikkhus, a noble disciple has abandoned perplexity in these six cases... he is then called a noble disciple who is a stream-enterer... with enlightenment as his destination.”

8 (8) The Great View

At Savatthi. “Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise:258 ‘There are these seven bodies that are unmade, not brought forth, uncreated, without a creator, barren, steady as mountain peaks, steady as pillars. They do not move or change or obstruct each other.
None is able to cause pleasure or pain or pleasure-and-pain to others. What are the seven? They are: the earth-body, the water-body, the fire-body, the air-body, pleasure, pain, and the soul as the seventh. These seven bodies are unmade.... [Herein, there is no killer, no slaughterer, no hearer, no speaker, no knower, no intimater.]

Even one who cuts off another’s head with a sharp sword does not deprive anyone of life; the sword merely passes through the space between the seven bodies. There are fourteen hundred thousand principal modes of generation, and six thousand, and six hundred; 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, eight stages in the life of man, forty-nine hundred kinds of Ajivikas, forty-nine hundred kinds of wanderers, forty-nine hundred abodes of nāgas, twenty hundred faculties, thirty hundred hells, thirty-six realms of dust, seven spheres of percipient beings, seven spheres of nonpercipient beings, seven spheres of knotless ones, seven kinds of devas, seven kinds of human beings, seven kinds of demons, seven great lakes, seven kinds of knots, seven hundred [other] kinds of knots, seven precipices, seven hundred [other] precipices, seven kinds of dreams, seven hundred [other] kinds of dreams, eighty-four hundred thousand great aeons through which the foolish and the wise roam and wander, after which they will alike make an end to suffering. There is none of this: “By this virtue or vow or austerity or holy life I will make unripened kamma ripen or eradicate ripened kamma by repeatedly experiencing it”—not so! Pleasure and pain are meted out; samsāra’s limits are fixed; there is no shortening it or extending it, no advancing forward or falling back. Just as, when a ball of string is thrown, it runs away unwinding, so too the foolish and the wise, by unwinding, flee from pleasure and pain.

“Venerable sir, our teachings are rooted in the Blessed One....”

“When there is form, bhikkhus, when there is feeling... perception... volitional formations... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: ‘The world is eternal.’... [214]...

“When, bhikkhus, a noble disciple has abandoned perplexity in these six cases... he is then called a noble disciple who is a stream-enterer... with enlightenment as his destination.”

9 (9) The World Is Eternal

At Sāvatthi. “Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: ‘The world is eternal?’’

“Venerable sir, our teachings are rooted in the Blessed One....”

“When there is form, bhikkhus, when there is feeling... perception... volitional formations... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: ‘The world is eternal.’... [214]...

“When, bhikkhus, a noble disciple has abandoned perplexity in these six cases... he is then called a noble disciple who is a stream-enterer... with enlightenment as his destination.”

10 (10) The World Is Not Eternal

At Sāvatthi. “Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: ‘The world is not eternal?’

“Venerable sir, our teachings are rooted in the Blessed One....”

“When, bhikkhus, a noble disciple... with enlightenment as his destination.”

11 (11) The World is Finite

At Sāvatthi. “Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: ‘The world is finite?’

“Venerable sir, our teachings are rooted in the Blessed One....”

“When, bhikkhus, a noble disciple... with enlightenment as his destination.” [215]

12 (12) The World Is Infinite

At Sāvatthi. “Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: ‘The world is infinite?’

“Venerable sir, our teachings are rooted in the Blessed One....”

“When, bhikkhus, a noble disciple... with enlightenment as his destination.” [215]...
"Venerable sir, our teachings are rooted in the Blessed One...."
"When, bhikkhus, a noble disciple ... with enlightenment as his destination."

13 (13) Soul and Body Are the Same
At Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The soul and the body are the same'?"
"Venerable sir, our teachings are rooted in the Blessed One...."
"When, bhikkhus, a noble disciple ... with enlightenment as his destination."

14 (14) Soul and Body Are Different
At Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The soul is one thing, the body another'?"
"Venerable sir, our teachings are rooted in the Blessed One...."
"When, bhikkhus, a noble disciple ... with enlightenment as his destination."

15 (15) The Tathāgata Exists
At Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The Tathāgata exists after death'?"
"Venerable sir, our teachings are rooted in the Blessed One...."
"When, bhikkhus, a noble disciple ... with enlightenment as his destination."

16 (16) The Tathāgata Does Not Exist
At Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The Tathāgata does not exist after death'?"
"Venerable sir, our teachings are rooted in the Blessed One...."
"When, bhikkhus, a noble disciple ... with enlightenment as his destination."

17 (17) The Tathāgata Both Exists and Does Not Exist
At Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The Tathāgata both exists and does not exist after death'?"
"Venerable sir, our teachings are rooted in the Blessed One...."
"When, bhikkhus, a noble disciple ... with enlightenment as his destination."

18 (18) The Tathāgata Neither Exists Nor Does Not Exist
At Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The Tathāgata neither exists nor does not exist after death'?"
"Venerable sir, our teachings are rooted in the Blessed One...."
"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'The Tathāgata neither exists nor does not exist after death.' When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'The Tathāgata neither exists nor does not exist after death.'
"What do you think, bhikkhus, is form ... consciousness permanent or impermanent?"
"Impermanent, venerable sir."
"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"
"No, venerable sir."
"That which is seen, heard, sensed, cognized, attained, sought after, and ranged over by the mind: is that permanent or impermanent?"
"Impermanent, venerable sir."
"Is what is impermanent suffering or happiness?"
"Suffering, venerable sir."
"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"
"No, venerable sir."
"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases, and when, further, he has abandoned perplexity about suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering, he is then called
a noble disciple who is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.” [217]

II. THE SECOND TRIP²⁶⁴

19 (1) Winds

At Sāvatthi. “Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: ‘The winds do not blow, the rivers do not flow, pregnant women do not give birth, the moon and sun do not rise and set but stand as steady as a pillar?’

“Venerable sir, our teachings are rooted in the Blessed One....”

“When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: ‘The winds do not blow but stand as steady as a pillar.’ When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: ‘The winds do not blow but stand as steady as a pillar.’

“What do you think, bhikkhus, is form ... [218] ... consciousness permanent or impermanent?”

“Impermanent, venerable sir.”...

“But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?”

“No, venerable sir.”

“Thus, bhikkhus, when there is suffering, it is by clinging to suffering, by adhering to suffering,²⁶⁵ that such a view as this arises: ‘The winds do not blow but stand as steady as a pillar.’”

20 (2)-36 (18) This Is Mine, Etc.

(These suttas repeat the views of 24:2-18, but modelled on the above paradigm.)

37 (19) A Self Consisting of Form

At Sāvatthi. “Bhikkhus, when what is present ... [219] ... does such a view as this arise: ‘The self consists of form and is unimpaired after death?’”...

38 (20) A Formless Self

At Sāvatthi. “Bhikkhus, when what is present ... does such a view as this arise: ‘The self is formless and is unimpaired after death?’”...

39 (21) A Self Both Consisting of Form and Formless

At Sāvatthi. “Bhikkhus, when what is present ... does such a view as this arise: ‘The self both consists of form and is formless, and is unimpaired after death?”...

40 (22) A Self Neither Consisting of Form nor Formless

At Sāvatthi. “Bhikkhus, when what is present ... does such a view as this arise: ‘The self neither consists of form nor is formless, and is unimpaired after death?”...

41 (23) Exclusively Happy

At Sāvatthi. “Bhikkhus, when what is present ... does such a view as this arise: ‘The self is exclusively happy and is unimpaired after death?’”...

42 (24) Exclusively Miserable

At Sāvatthi. “Bhikkhus, when what is present ... does such a view as this arise: ‘The self is exclusively miserable and is unimpaired after death?’”...

43 (25) Both Happy and Miserable

At Sāvatthi. “Bhikkhus, when what is present ... does such a view as this arise: ‘The self is both happy and miserable and is unimpaired after death?”...

44 (26) Neither Happy nor Miserable

At Sāvatthi. “Bhikkhus, when what is present ... does such a view as this arise: ‘The self is neither happy nor miserable and is unimpaired after death?”...
III. THE THIRD TRIP

45 (1) Winds

[221] At Sāvatthi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The winds do not blow, the rivers do not flow, pregnant women do not give birth, the moon and sun do not rise and set but stand as steady as a pillar'?

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'The winds do not blow... but stand as steady as a pillar.' When there is feeling... perception... volitional formations... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'The winds do not blow... but stand as steady as a pillar.'

"What do you think, bhikkhus, is form... feeling... perception... volitional formations... consciousness permanent or impermanent?"

"Impermanent, venerable sir."...

"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"

"No, venerable sir."

"Thus, bhikkhus, whatever is impermanent is suffering. When that is present, it is by clinging to that, that such a view as this arises: The winds do not blow... but stand as steady as a pillar."

46 (2)–70 (26) This Is Mine, Etc.

(These suttas repeat the views of The Second Trip, but are modelled on the above paradigm.) [222]

IV. THE FOURTH TRIP

71 (1) Winds

At Sāvatthi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The winds do not blow, the rivers do not flow, pregnant women do not give birth, the moon and sun do not rise and set but stand as steady as a pillar'"

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'The winds do not blow... but stand as steady as a pillar.' When there is feeling... perception... volitional formations... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'The winds do not blow... but stand as steady as a pillar.'

"What do you think, bhikkhus, is form... feeling... perception... volitional formations... consciousness permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" – "No, venerable sir."

"Therefore, bhikkhus, any kind of form whatsoever... Any kind of feeling whatsoever... Any kind of perception whatsoever... Any kind of volitional formations whatsoever... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—all consciousness should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"
Chapter IV

25 Okkantisamyutta

Connected Discourses on Entering

1 The Eye

At Sāvatthī. “Bhikkhus, the eye is impermanent, changing, becoming otherwise. The ear ... The nose ... The tongue ... The body ... The mind is impermanent, changing, becoming otherwise. One who places faith in these teachings and resolves on them thus is called a faith-follower, one who has entered the fixed course of rightness, entered the plane of superior persons, transcended the plane of the worldlings. He is incapable of doing any deed by reason of which he might be reborn in hell, in the animal realm, or in the domain of ghosts; he is incapable of passing away without having realized the fruit of stream-entry.

“One for whom these teachings are accepted thus after being pondered to a sufficient degree with wisdom is called a Dhamma-follower, one who has entered the fixed course of rightness, entered the plane of superior persons, transcended the plane of the worldlings. He is incapable of doing any deed by reason of which he might be reborn in hell, in the animal realm, or in the domain of ghosts; he is incapable of passing away without having realized the fruit of stream-entry.

“One who knows and sees these teachings thus is called a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.”

2 Forms

At Sāvatthī. “Bhikkhus, forms are impermanent, changing, becoming otherwise. Sounds ... Odours ... Tastes ... Tactile objects ... Mental phenomena are impermanent, changing, becoming otherwise. [226] One who places faith in these teachings and resolves on them thus is called a faith-follower, one who has entered the fixed course of rightness...; he is incapable of passing away without having realized the fruit of stream-entry.

“One for whom these teachings are accepted thus after being pondered to a sufficient degree with wisdom is called a Dhamma-follower, one who has entered the fixed course of rightness...; he is incapable of passing away without having realized the fruit of stream-entry.

“One who knows and sees these teachings thus is called a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.”

3 Consciousness

At Sāvatthī. “Bhikkhus, eye-consciousness is impermanent, changing, becoming otherwise. Ear-consciousness ... Nose-consciousness ... Tongue-consciousness ... Body-consciousness ... Mind-consciousness is impermanent, changing, becoming otherwise. One who ... with enlightenment as his destination.”

4 Contact

At Sāvatthī. “Bhikkhus, eye-contact is impermanent, changing, becoming otherwise. Ear-contact ... Nose-contact ... Tongue-contact ... Body-contact ... Mind-contact is impermanent, changing, becoming otherwise. One who ... with enlightenment as his destination.”

5 Feeling

At Sāvatthī. “Bhikkhus, feeling born of eye-contact is impermanent, changing, becoming otherwise. Feeling born of ear-contact ... Feeling born of nose-contact ... Feeling born of tongue-contact ... Feeling born of body-contact ... Feeling born of mind-contact is impermanent, changing, becoming otherwise. One who ... with enlightenment as his destination.” [227]
6 Perception

At Sāvatthi. “Bhikkhus, perception of forms is impermanent, changing, becoming otherwise. Perception of sounds ... Perception of odours ... Perception of tastes ... Perception of tactile objects ... Perception of mental phenomena is impermanent, changing, becoming otherwise. One who ... with enlightenment as his destination.”

7 Volition

At Sāvatthi. “Bhikkhus, volition regarding forms is impermanent, changing, becoming otherwise. Volition regarding sounds ... Volition regarding odours ... Volition regarding tastes ... Volition regarding tactile objects ... Volition regarding mental phenomena is impermanent, changing, becoming otherwise. One who ... with enlightenment as his destination.”

8 Craving

At Sāvatthi. “Bhikkhus, craving for forms is impermanent, changing, becoming otherwise. Craving for sounds ... Craving for odours ... Craving for tastes ... Craving for tactile objects ... Craving for mental phenomena is impermanent, changing, becoming otherwise. One who ... with enlightenment as his destination.”

9 Elements

At Sāvatthi. “Bhikkhus, the earth element is impermanent, changing, becoming otherwise. The water element ... The heat element ... The air element ... The space element ... The consciousness element is impermanent, changing, becoming otherwise. One who ... with enlightenment as his destination.”

10 Aggregates

At Sāvatthi. “Bhikkhus, form is impermanent, changing, becoming otherwise. Feeling ... Perception ... Volitional formations ... Consciousness is impermanent, changing, becoming otherwise.

One who places faith in these teachings and resolves on them thus is called a faith-follower, one who has entered the fixed course of rightness, [228] entered the plane of superior persons, transcended the plane of the worldlings. He is incapable of doing any deed by reason of which he might be reborn in hell, in the animal realm, or in the domain of ghosts; he is incapable of passing away without having realized the fruit of stream-entry.

“One for whom these teachings are accepted thus after being pondered to a sufficient degree with wisdom is called a Dhamma-follower, one who has entered the fixed course of rightness, entered the plane of superior persons, transcended the plane of the worldlings. He is incapable of doing any deed by reason of which he might be reborn in hell, in the animal realm, or in the domain of ghosts; he is incapable of passing away without having realized the fruit of stream-entry.

“One who knows and sees these teachings thus is called a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.”
Chapter V

26 Uppādasaññīyutta
Connected Discourses on Arising

1 The Eye

At Sāvatthi. “Bhikkhus, the arising, continuation, production, and manifestation of the eye is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.272 The arising, continuation, production, and manifestation of the ear ... of the nose ... of the tongue ... of the body ... of the mind [229] is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

“The cessation, subsiding, and passing away of the eye ... the mind is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death.”

2 Forms

At Sāvatthi. “Bhikkhus, the arising, continuation, production, and manifestation of forms ... of sounds ... of odours ... of tastes ... of tactile objects ... of mental phenomena is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

“The cessation, subsiding, and passing away of forms ... of mental phenomena is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death.”

3 Consciousness

At Sāvatthi. “Bhikkhus, the arising, continuation, production, and manifestation of eye-consciousness ... of mind-consciousness is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

“The cessation, subsiding, and passing away of eye-consciousness ... of mind-consciousness is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death.”

4 Contact

At Sāvatthi. “Bhikkhus, the arising, continuation, production, and manifestation of eye-contact ... of mind-contact is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

“The cessation, subsiding, and passing away of eye-contact ... of mind-contact is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death.”

5 Feeling

At Sāvatthi. “Bhikkhus, the arising, continuation, production, and manifestation of feeling born of eye-contact ... of feeling born of mind-contact is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

“The cessation, subsiding, and passing away of feeling born of eye-contact ... of feeling born of mind-contact is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death.”

6 Perception

At Sāvatthi. “Bhikkhus, the arising, continuation, production, and manifestation of perception of forms ... of perception of mental phenomena is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

“The cessation, subsiding, and passing away of perception of forms ... of perception of mental phenomena is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death.”
7 Volition
At Sāvatthi. "Bhikkhus, the arising, continuation, production, and manifestation of volition regarding forms ... of volition regarding mental phenomena is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of volition regarding forms ... of volition regarding mental phenomena is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

8 Craving
At Sāvatthi. "Bhikkhus, the arising, continuation, production, and manifestation of craving for forms ... of craving for mental phenomena is the arising of suffering, the continuation of disease, the manifestation of aging-and-death. [231]

"The cessation, subsiding, and passing away of craving for forms ... of craving for mental phenomena is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

9 Elements
At Sāvatthi. "Bhikkhus, the arising, continuation, production, and manifestation of the earth element ... of the water element ... of the heat element ... of the air element ... of the space element ... of the consciousness element is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of the earth element ... of the consciousness element is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

10 Aggregates
At Sāvatthi. "Bhikkhus, the arising, continuation, production, and manifestation of form ... of feeling ... of perception ... of volitional formations ... of consciousness is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.
Chapter VI

27 Kilesasamīyutta
Connected Discourses on Defilements

1 The Eye
At Savatthi. “Bhikkhus, desire and lust for the eye is a corruption of the mind.273 Desire and lust for the ear ... for the nose ... for the tongue ... for the body ... for the mind is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these six cases, his mind inclines to renunciation. A mind fortified by renunciation becomes wieldy in regard to those things that are to be realized by direct knowledge.”274

2 Forms
At Savatthi. “Bhikkhus, desire and lust for forms is a corruption of the mind. Desire and lust for sounds ... for odours ... for tastes ... for tactile objects ... for mental phenomena is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these six cases, his mind inclines to renunciation. A mind fortified by renunciation becomes wieldy in regard to those things that are to be realized by direct knowledge.”

3 Consciousness
“Bhikkhus, desire and lust for eye-consciousness ... for mind-consciousness is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these six cases ... [233] ... [his mind] becomes wieldy in regard to those things that are to be realized by direct knowledge.”

4 Contact
“Bhikkhus, desire and lust for eye-contact ... for mind-contact is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these six cases ... [his mind] becomes wieldy in regard to those things that are to be realized by direct knowledge.”

5 Feeling
“Bhikkhus, desire and lust for feeling born of eye-contact ... for feeling born of mind-contact is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these six cases ... [his mind] becomes wieldy in regard to those things that are to be realized by direct knowledge.”

6 Perception
“Bhikkhus, desire and lust for perception of forms ... for perception of mental phenomena is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these six cases ... [his mind] becomes wieldy in regard to those things that are to be realized by direct knowledge.”

7 Volition
“Bhikkhus, desire and lust for volition regarding forms ... [234] ... for volition regarding mental phenomena is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these six cases ... [his mind] becomes wieldy in regard to those things that are to be realized by direct knowledge.”

8 Craving
“Bhikkhus, desire and lust for craving for forms ... for craving for mental phenomena is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these six cases ... [his mind] becomes wieldy in regard to those things that are to be realized by direct knowledge.”
9 Elements

“Bhikkhus, desire and lust for the earth element ... for the water element ... for the heat element ... for the air element ... for the space element ... for the consciousness element is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these six cases ... [his mind] becomes wieldy in regard to those things that are to be realized by direct knowledge.”

10 Aggregates

“Bhikkhus, desire and lust for form ... for feeling ... for perception ... for volitional formations ... for consciousness is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these five cases, his mind inclines to renunciation. A mind fortified by renunciation becomes wieldy in regard to those things that are to be realized by direct knowledge.”

1 Born of Seclusion

On one occasion the Venerable Sāriputta was dwelling at Sāvatthi in Jeta’s Grove, Anāthapiṇḍika’s Park.

Then, in the morning, the Venerable Sāriputta dressed and, taking bowl and robe, entered Sāvatthi for alms. Then, when he had walked for alms in Sāvatthi and had returned from the alms round, after his meal he went to the Blind Men’s Grove for the day’s abiding. Having plunged into the Blind Men’s Grove, he sat down at the foot of a tree for the day’s abiding.

Then, in the evening, the Venerable Sāriputta emerged from seclusion and went to Jeta’s Grove, Anāthapiṇḍika’s Park. The Venerable Ānanda saw the Venerable Sāriputta coming in the distance and said to him: “Friend Sāriputta, your faculties are serene, your facial complexion is pure and bright. In what dwelling has the Venerable Sāriputta spent the day?”

“It must be because I-making, mine-making, and the underly-ing tendency to conceit have been thoroughly uprooted in the Venerable Sāriputta for a long time that such thoughts did not occur to him.”
2 Without Thought
At Savatthi... (as above) ... The Venerable Ananda saw the Venerable Sāriputta coming in the distance and said to him: “Friend Sāriputta, your faculties are serene, your complexion is pure and bright. In what dwelling has the Venerable Sāriputta spent the day?”

“Here, friend, with the subsiding of thought and examination, I entered and dwelt in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. Yet, friend, it did not occur to me, ‘I am attaining the second jhāna,’ or ‘I have attained the second jhāna,’ or ‘I have emerged from the second jhāna.’”

“It must be because I-making, mine-making, and the underlying tendency to conceit have been thoroughly uprooted in the Venerable Sāriputta for a long time that such thoughts did not occur to him.”

3 Rapture
At Savatthi... The Venerable Ananda saw the Venerable Sāriputta coming in the distance....

“Here, friend, with the fading away as well of rapture, I dwelt equanimous and, mindful and clearly comprehending, I experienced happiness with the body; I entered and dwelt in the third jhāna of which the noble ones declare: ‘He is equanimous, mindful, one who dwells happily.’ [237] Yet, friend, it did not occur to me, ‘I am attaining the third jhāna....’” (Complete as in preceding sutta.)

4 Equanimity
At Savatthi... The Venerable Ananda saw the Venerable Sāriputta coming in the distance....

“Here, friend, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, I entered and dwelt in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. Yet, friend, it did not occur to me, ‘I am attaining the fourth jhāna....’”

5 The Base of the Infinity of Space
At Savatthi... The Venerable Ananda saw the Venerable Sāriputta coming in the distance....

“Here, friend, 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 entered and dwelt in the base of the infinity of space. Yet, friend, it did not occur to me, ‘I am attaining the base of the infinity of space....’”

6 The Base of the Infinity of Consciousness
At Savatthi... The Venerable Ananda saw the Venerable Sāriputta coming in the distance....

“Here, friend, by completely transcending the base of the infinity of space, aware that ‘consciousness is infinite,’ I entered and dwelt in the base of the infinity of consciousness. Yet, friend, it did not occur to me, ‘I am attaining the base of the infinity of consciousness....’”

7 The Base of Nothingness
At Savatthi... The Venerable Ananda saw the Venerable Sāriputta coming in the distance....

“Here, friend, by completely transcending the base of the infinity of consciousness, aware that ‘there is nothing,’ I entered and dwelt in the base of nothingness. Yet, friend, it did not occur to me, ‘I am attaining the base of nothingness....’” [238]

8 The Base of Neither-Perception-Nor-Nonperception
At Savatthi... The Venerable Ananda saw the Venerable Sāriputta coming in the distance....

“Here, friend, by completely transcending the base of nothingness, I entered and dwelt in the base of neither-perception-nor-nonperception. Yet, friend, it did not occur to me, ‘I am attaining the base of neither-perception-nor-nonperception....’”
9 The Attainment of Cessation

At Sāvatthī... The Venerable Ānanda saw the Venerable Sāriputta coming in the distance....

"Here, friend, by completely transcending the base of neither-perception-nor-nonperception, I entered and dwelt in the cessation of perception and feeling. Yet, friend, it did not occur to me, 'I am attaining the cessation of perception and feeling,' or 'I have attained the cessation of perception and feeling,' or 'I have emerged from the cessation of perception and feeling.'"

"It must be because I-making, mine-making, and the underlying tendency to conceit have been thoroughly uprooted in the Venerable Sariputta for a long time that such thoughts did not occur to him."

10 Sucimukhi

On one occasion the Venerable Sāriputta was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then, in the morning, the Venerable Sāriputta dressed and, taking bowl and robe, entered Rājagaha for alms. Then, when he had walked for alms on continuous alms round in Rājagaha, he ate that alms-food leaning against a certain wall.

Then the female wanderer Sucimukhi approached the Venerable Sāriputta and said to him: "Ascetic, do you eat facing downwards?"

"I don’t eat facing downwards, sister."

"Then, ascetic, do you eat facing upwards?"

"I don’t eat facing upwards, sister." [239]

"Then, ascetic, do you eat facing the [four] quarters?"

"I don’t eat facing the [four] quarters, sister."

"Then, ascetic, do you eat facing the intermediate directions?"

"I don’t eat facing the intermediate directions, sister."

"When you are asked, ‘Ascetic, do you eat facing downwards?’... ‘Do you eat facing the intermediate directions?’ you reply, ‘I don’t eat thus, sister.’ How then do you eat, ascetic?"

"Sister, those ascetics and brahmins who earn their living by the debased art of geomancy—a wrong means of livelihood—these are called ascetics and brahmins who eat facing downwards. Those ascetics and brahmins who earn their living by the debased art of astrology—a wrong means of livelihood—these are called ascetics and brahmins who eat facing upwards. Those ascetics and brahmins who earn their living by the debased art of palmistry—a wrong means of livelihood—these are called ascetics and brahmins who eat facing the intermediate directions.

"Sister, I do not earn my living by such wrong means of livelihood as the debased art of geomancy, or the debased art of astrology, or by undertaking to go on errands and run messages, or by the debased art of palmistry. I seek almsfood righteously and, having sought it, I eat my almsfood righteously."

Then the female wanderer Sucimukhi went from street to street and from square to square in Rājagaha announcing: "The ascetics following the Sakyan son eat righteous food; they eat blameless food. Give almsfood to the ascetics following the Sakyan son."
Chapter VIII

29 Nāgasamyutta

Connected Discourses on Nāgas

1 Simple Version

At Sāvatthi. "Bhikkhus, there are these four modes of generation of nāgas. What four? Nāgas born from eggs, nāgas born from the womb, nāgas born from moisture, nāgas of spontaneous birth. These are the four modes of generation of nāgas."

2 Superior

At Sāvatthi. "Bhikkhus, there are these four modes of generation of nāgas. Therein, bhikkhus, nāgas born from the womb, from moisture, and born spontaneously are superior to nāgas born from eggs. Nāgas born from moisture and born spontaneously are superior to nāgas born from eggs and from the womb. Nāgas born spontaneously are superior to nāgas born from eggs, from the womb, and from moisture.

"These, bhikkhus, are the four modes of generation of nāgas."

3 The Uposatha (1)

At Sāvatthi. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, what is the cause and reason why some egg-born nāgas here observe the Uposatha and relinquish [concern for] their bodies?

"Here, bhikkhus, some egg-born nāgas think thus: 'In the past we acted ambivalently in body, speech, and mind. Having done so, with the breakup of the body, after death, we were reborn in the company of egg-born nāgas. If today we practise good conduct of body, speech, and mind, then with the breakup of the body, after death, we shall be reborn in a happy destination, in a heavenly world. Come now, let us practise good conduct of body, speech, and mind.

"This, bhikkhu, is the cause and reason why some egg-born nāgas here observe the Uposatha and relinquish [concern for] their bodies."

4–6 The Uposatha (2–4)

(The same is repeated for the other three types of nāgas.)

7 He Has Heard (1)

At Sāvatthi... Sitting to one side, that bhikkhu said to the Blessed One: "Venerable sir, what is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of egg-born nāgas?"

"Here, bhikkhu, someone acts ambivalently in body, speech, and mind. He has heard: 'Egg-born nāgas are long-lived, beautiful, and abound in happiness.' He thinks: 'Oh, with the breakup of the body, after death, may I be reborn in the company of egg-born nāgas!' Then, with the breakup of the body, after death, he is reborn in the company of egg-born nāgas.

"This, bhikkhus, is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of egg-born nāgas."

8–10 He Has Heard (2–4)

(The same suttas repeat the same for the other three types of nāgas.)

11–20 With the Support of Giving (1)

Sitting to one side, that bhikkhu said to the Blessed One: "Venerable sir, what is the cause and reason why [someone here, with the breakup of the body, after death, is reborn in the company of egg-born nāgas?"
“Here, bhikkhu, someone acts ambivalently in body, speech, and mind. He has heard: ‘Egg-born nāgas are long-lived, beautiful, and abound in happiness.’ He thinks: ‘Oh, with the breakup of the body, after death, may I be reborn in the company of egg-born nāgas!’ He gives food.... He gives drink.... He gives clothing.... He gives a vehicle.... He gives a garland.... He gives a fragrance.... He gives an unguent.... He gives a bed.... He gives a dwelling.... He gives a lamp. Then, with the breakup of the body, after death, he is reborn in the company of egg-born nāgas.

“This, bhikkhus, is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of egg-born nāgas.”

Chapter IX
30 Supāṇṇasamīyutta
Connected Discourses on Supāṇṇas

1 Simple Version
At Sāvatthi. “Bhikkhus, there are these four modes of generation of supāṇṇas. What four? Supāṇṇas born from eggs, supāṇṇas born from the womb, supāṇṇas born from moisture, supāṇṇas of spontaneous birth. These are the four modes of generation of supāṇṇas.” [247]

2 They Carry Off
At Sāvatthi. “Bhikkhus, there are these four modes of generation of supāṇṇas...

“Therein, bhikkhus, egg-born supāṇṇas carry off only nāgas that are egg-born, not those that are womb-born, moisture-born, or spontaneously born. Womb-born supāṇṇas carry off nāgas that are egg-born and womb-born, but not those that are moisture-born or spontaneously born. Moisture-born supāṇṇas carry off nāgas that are egg-born, womb-born, and moisture-born, but not those that are spontaneously born. Spontaneously born supāṇṇas carry off nāgas that are egg-born, womb-born, moisture-born, and spontaneously born.

“These, bhikkhus, are the four modes of generation of supāṇṇas.”

3 Ambivalent (1)
At Sāvatthi.... Sitting to one side, that bhikkhu said to the Blessed One: “Venerable sir, what is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of egg-born supāṇṇas?”
“Here, bhikkhu, someone acts ambivalently in body, speech, and mind. He has heard: ‘Egg-born supañnas are long-lived, beautiful, and abound in happiness.’ He thinks: ‘Oh, with the breakup of the body, after death, may I be reborn in the company of egg-born supañnas!’ Then, with the breakup of the body, after death, he is reborn in the company of egg-born supañnas.

“This, bhikkhus, is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of egg-born supañnas.”

4–6 Ambivalent (2–4)
(The same is repeated for the other three types of supañnas.) [248]

7–16 With the Support of Giving (1)
Sitting to one side, that bhikkhu said to the Blessed One: “Venerable sir, what is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of egg-born supañnas?”

“Here, bhikkhu, someone acts ambivalently in body, speech, and mind. He has heard: ‘Egg-born supañnas are long-lived, beautiful, and abound in happiness.’ He thinks: ‘Oh, with the breakup of the body, after death, may I be reborn in the company of egg-born supañnas!’ He gives food.... He gives drink.... He gives clothing.... He gives a vehicle.... He gives a garland.... He gives a fragrance.... He gives an unguent.... He gives a bed.... He gives a dwelling.... He gives a lamp. Then, with the breakup of the body, after death, he is reborn in the company of egg-born supañnas.

“This, bhikkhus, is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of egg-born supañnas.”

17–46 With the Support of Giving (2–4)
(These three decades each repeat the preceding decad for the other three types of supañnas.) [249]

Chapter X
31 Gandhabbasaṃyutta
Connected Discourses on Gandhabbas

1 Simple Version
At Sāvatthi. [250] “Bhikkhus, I will teach you about the devas of the gandhabba order. Listen to that....

“And what, bhikkhus, are the devas of the gandhabba order? There are, bhikkhus, devas dwelling in fragrant roots,289 devas dwelling in fragrant heartwood, devas dwelling in fragrant softwood, devas dwelling in fragrant bark, devas dwelling in fragrant shoots, devas dwelling in fragrant leaves, devas dwelling in fragrant flowers, devas dwelling in fragrant fruits, devas dwelling in fragrant sap, and devas dwelling in fragrant scents.

“These, bhikkhus, are called the devas of the gandhabba order.”

2 Good Conduct
At Sāvatthi.... Sitting to one side, that bhikkhu said to the Blessed One: “Venerable sir, what is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of the devas of the gandhabba order?”

“Here, bhikkhu, someone practises good conduct of body, speech, and mind.290 He has heard: ‘The devas of the gandhabba order are long-lived, beautiful, and abound in happiness.’ He thinks: ‘Oh, with the breakup of the body, after death, may I be reborn in the company of the devas of the gandhabba order!’ Then, with the breakup of the body, after death, he is reborn in the company of the devas of the gandhabba order.

“This, bhikkhus, is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of the devas of the gandhabba order.”
At Sāvatthi... Sitting to one side, that bhikkhu said to the Blessed One: “Venerable sir, what is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of the devas who dwell in fragrant roots?”

“Here, bhikkhu, someone practises good conduct of body, speech, and mind. He has heard: ‘The devas who dwell in fragrant roots are long-lived, beautiful, and abound in happiness.’ He thinks: ‘Oh, with the breakup of the body, after death, may I be reborn in the company of the devas who dwell in fragrant roots!’ He becomes a giver of fragrant roots. Then, with the breakup of the body, after death, he is reborn in the company of the devas who dwell in fragrant roots.

“This, bhikkhus, is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of the devas who dwell in fragrant roots.”

(The same paradigm is repeated for each of the other groups of gandhabbas—those who dwell in fragrant heartwood, etc.—as enumerated in §1, each the giver of the corresponding type of gift.)

At Sāvatthi... Sitting to one side, that bhikkhu said to the Blessed One: “Venerable sir, what is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of the devas who dwell in fragrant roots?”

“Here, bhikkhu, someone practises good conduct of body, speech, and mind. He has heard: ‘The devas who dwell in fragrant roots are long-lived, beautiful, and abound in happiness.’

“He thinks: ‘Oh, with the breakup of the body, after death, may I be reborn in the company of the devas who dwell in fragrant roots!’ He gives food... He gives drink... He gives clothing... He gives a vehicle... He gives a garland... He gives a fragrance... He gives an unguent... He gives a bed... He gives a dwelling... He gives a lamp. Then, with the breakup of the body, after death, he is reborn in the company of the devas who dwell in fragrant roots.
Chapter XI

32 Valahakasamyutta
Connected Discourses on Cloud Devas

1 Simple Version
At Savatthi. "Bhikkhus, I will teach you about the devas of the cloud-dwelling order. Listen to that...

"And what, bhikkhus, are the devas of the cloud-dwelling order? There are, bhikkhus, cool-cloud devas, warm-cloud devas, storm-cloud devas, wind-cloud devas, and rain-cloud devas.

"These, bhikkhus, are called the devas of the cloud-dwelling order."

2 Good Conduct
(Identical with 31:2, but concerning rebirth in the company of the devas of the cloud-dwelling order.)

3–12 With the Support of Giving (1)
(These suttas are modelled on 31:13–22, but concerning rebirth in the company of the cool-cloud devas.)

13–52 With the Support of Giving (2)
(These suttas repeat the paradigm in regard to rebirth among the other types of cloud-dwelling devas.)

53 Cool-Cloud Devas
At Sāvatthī... Sitting to one side, that bhikkhu said to the Blessed One: "Venerable sir, what is the cause and reason why it sometimes becomes cool?"

"There are, bhikkhu, what are called cool-cloud devas. When it occurs to them, 'Let us revel in our own kind of delight,' then, in accordance with their wish, it becomes cool. This, bhikkhu, is the cause and reason why it sometimes becomes cool."

54 Warm-Cloud Devas
... "Venerable sir, what is the cause and reason why it sometimes becomes warm?"

"There are, bhikkhu, what are called warm-cloud devas. When it occurs to them, 'Let us revel in our own kind of delight,' then, in accordance with their wish, it becomes warm. This, bhikkhu, is the cause and reason why it sometimes becomes warm."

55 Storm-Cloud Devas
... "Venerable sir, what is the cause and reason why it sometimes becomes stormy?"

"There are, bhikkhu, what are called storm-cloud devas. When it occurs to them, 'Let us revel in our own kind of delight,' then, in accordance with their wish, it becomes stormy. This, bhikkhu, is the cause and reason why it sometimes becomes stormy."

56 Wind-Cloud Devas
... "Venerable sir, what is the cause and reason why it sometimes becomes windy?"

"There are, bhikkhu, what are called wind-cloud devas. When it occurs to them, 'Let us revel in our own kind of delight,' then, in accordance with their wish, it becomes windy. This, bhikkhu, is the cause and reason why it sometimes becomes windy."

57 Rain-Cloud Devas
... "Venerable sir, what is the cause and reason why it sometimes rains?"

"There are, bhikkhu, what are called rain-cloud devas. When it
occurs to them, 'Let us revel in our own kind of delight,' then, in accordance with their wish, it rains. This, bhikkhu, is the cause and reason why it sometimes rains.”

Chapter XII
33 Vacchagottasamyutta
Connected Discourses with Vacchagotta

1 Because of Not Knowing (1)

At Sāvatthi. Then the wanderer Vacchagotta approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him: 258

"Master Gotama, what is the cause and reason why these various speculative views arise in the world: 'The world is eternal' or 'The world is not eternal'; or 'The world is finite' or 'The world is infinite'; or 'The soul and the body are the same' or 'The soul is one thing, the body is another'; or 'The Tathāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata both exists and does not exist after death,' or 'The Tathāgata neither exists nor does not exist after death'?

"It is, Vaccha, because of not knowing form, its origin, its cessation, and the way leading to its cessation that those various speculative views arise in the world: 'The world is eternal' ... or 'The Tathāgata neither exists nor does not exist after death.' This, Vaccha, is the cause and reason why those various speculative views arise in the world." 255

2 Because of Not Knowing (2)

At Sāvatthi....

"It is, Vaccha, because of not knowing feeling, its origin, its cessation, and the way leading to its cessation that those various speculative views arise in the world: 'The world is eternal' ... or 'The Tathāgata neither exists nor does not exist after death.' This,
Vaccha, is the cause and reason why those various speculative views arise in the world."

3 Because of Not Knowing (3)

[259] ... "It is, Vaccha, because of not knowing perception, its origin, its cessation, and the way leading to its cessation that those various speculative views arise in the world...."

4 Because of Not Knowing (4)

... "It is, Vaccha, because of not knowing volitional formations, their origin, their cessation, and the way leading to their cessation that those various speculative views arise in the world...."

5 Because of Not Knowing (5)

[260] ... "It is, Vaccha, because of not knowing consciousness, its origin, its cessation, and the way leading to its cessation that those various speculative views arise in the world...."

6-10 Because of Not Seeing

... "It is, Vaccha, because of not seeing form ... feeling ... perception ... volitional formations ... consciousness, its origin, its cessation, and the way leading to its cessation that those various speculative views arise in the world...." [296]

11-15 Because of Not Breaking Through

... "It is, Vaccha, because of not breaking through to form ... feeling ... perception ... volitional formations ... consciousness, its origin, its cessation, and the way leading to its cessation that those various speculative views arise in the world...." [261]

16-20 Because of Not Comprehending

(The same, but read “not comprehending form,” etc.)
Chapter XIII

34 Jhānasamāyutta

Connected Discourses on Meditation

1 Attainment in relation to Concentration

At Sāvatthī. “Bhikkhus, there are these four kinds of meditators. What four? [264]

“Here, bhikkhus, a meditator is skilled in concentration regarding concentration but not skilled in attainment regarding concentration.”

“Here a meditator is skilled in attainment regarding concentration but not skilled in concentration regarding concentration.”

“Here a meditator is skilled neither in concentration nor in attainment regarding concentration.”

“Here a meditator is skilled both in concentration and in attainment regarding concentration.”

“Therein, bhikkhus, the meditator who is skilled both in concentration and in attainment regarding concentration is the chief, the best, the foremost, the highest, the most excellent of these four kinds of meditators.

“Just as, bhikkhus, from a cow comes milk, from milk comes cream, from cream comes butter, from butter comes ghee, and from ghee comes cream-of-ghee, which is reckoned the best of all these, so too the meditator who is skilled both in concentration and in attainment regarding concentration is the chief, the best, the foremost, the highest, the most excellent of these four kinds of meditators.”

2 Maintenance in relation to Concentration

At Sāvatthī. “Bhikkhus, there are these four kinds of meditators. What four?

3 Emergence in relation to Concentration

(The same, but for “skilled in maintenance” read “skilled in emergence.”)

4 Pliancy in relation to Concentration

(The same, but read “skilled in pliancy.”)

5 The Object in relation to Concentration

(The same, but read “skilled in the object.”)

6 The Range in relation to Concentration

(The same, but read “skilled in the range.”)

7 Resolution in relation to Concentration

(The same, but read “skilled in resolution.”)
8 Thoroughness in relation to Concentration
(The same, but read “a thorough worker regarding concentration.”)\textsuperscript{[268]}

9 Persistence in relation to Concentration
(The same, but read “a persistent worker regarding concentration.”)\textsuperscript{[307]}

10 Suitability in relation to Concentration
(The same, but read “one who does what is suitable regarding concentration.”)\textsuperscript{[308]}

11 Maintenance in relation to Attainment
At Sāvatthi. “Bhikkhus, there are these four kinds of meditators. What four?
“Here, bhikkhus, a meditator is skilled in attainment regarding concentration but not skilled in maintenance regarding concentration.
“Here a meditator is skilled in maintenance regarding concentration but not skilled in attainment regarding concentration.
“Here a meditator is skilled neither in attainment nor in maintenance regarding concentration.
“Here a meditator is skilled both in attainment and in maintenance regarding concentration.
“Just as, bhikkhus, from a cow comes milk ... and from ghee comes cream-of-ghee, which is reckoned the best of all these, so too the meditator who is skilled both in attainment and in maintenance regarding concentration ... is the most excellent of these four kinds of meditators.”

12 Emergence in relation to Attainment
(The same, but for “skilled in maintenance regarding concentration” read “skilled in emergence regarding concentration.”)\textsuperscript{[270]}

13 Pliancy in relation to Attainment
(The same, but read “skilled in pliancy.”)

14 The Object in relation to Attainment
(The same, but read “skilled in the object.”)

15 The Range in relation to Attainment
(The same, but read “skilled in the range.”)\textsuperscript{[271]}

16 Resolution in relation to Attainment
(The same, but read “skilled in resolution.”)

17 Thoroughness in relation to Attainment
(The same, but read “a thorough worker regarding concentration.”)

18 Persistence in relation to Attainment
(The same, but read “a persistent worker regarding concentration.”)

19 Suitability in relation to Attainment
(The same, but read “one who does what is suitable regarding concentration.”)

20 Emergence in relation to Maintenance
At Sāvatthi. “Bhikkhus, there are these four kinds of meditators. What four?
“Here, bhikkhus, a meditator is skilled in maintenance regarding concentration but not skilled in emergence regarding concentration.
“Here a meditator is skilled in emergence regarding concentration but not skilled in maintenance regarding concentration.
“Here a meditator is skilled neither in maintenance nor in emergence regarding concentration.
“Here a meditator is skilled both in maintenance and in emergence regarding concentration ... is the most excellent of these four kinds of meditators.”
"Here a meditator is skilled both in maintenance and in emergence regarding concentration.

"Therein, bhikkhus, the meditator who is skilled both in maintenance and in emergence regarding concentration is the chief ... the most excellent of these four kinds of meditators."


(These seven suttas are modelled on the preceding one, but "emergence" is replaced by the seven terms from "pliancy" through "one who does what is suitable," as in §§13-19.)

28 Pliancy in relation to Emergence

At Sāvatthī. "Bhikkhus, there are these four kinds of meditators. What four?

"Here, bhikkhus, a meditator is skilled in emergence but not in pliancy ... [274] ... skilled in pliancy but not in emergence ... skilled neither in emergence nor in pliancy ... skilled both in emergence and in pliancy regarding concentration.

"Therein, bhikkhus, the meditator who is skilled both in emergence and in pliancy regarding concentration is the chief ... the most excellent of these four kinds of meditators."

29-34 The Object in relation to Emergence, Etc.

(These six suttas are modelled on the preceding one, but "pliancy" is replaced by the six terms from "the object" through "one who does what is suitable." [275])

35 The Object in relation to Pliancy

At Sāvatthī. "Bhikkhus, there are these four kinds of meditators. What four?

"Here, bhikkhus, a meditator is skilled in pliancy but not in the object ... skilled in the object but not in pliancy ... skilled neither in pliancy nor in the object ... skilled both in pliancy and in the object regarding concentration.

"Therein, bhikkhus, the meditator who is skilled both in pliancy

and in the object regarding concentration is the chief ... the most excellent of these four kinds of meditators."

36-40 The Range in relation to Pliancy, Etc.

(These five suttas are modelled on the preceding one, but "the object" is replaced by the five terms from "the range" through "one who does what is suitable.")

41 The Range in relation to the Object

At Sāvatthī. "Bhikkhus, there are these four kinds of meditators. What four?

"Here, bhikkhus, a meditator is skilled in the object but not in the range ... skilled in the range but not in the object ... skilled neither in the object nor in the range ... skilled both in the object and in the range regarding concentration.

"Therein, bhikkhus, the meditator who is skilled both in the object and in the range regarding concentration is the chief ... the most excellent of these four kinds of meditators."

42-45 Resolution in relation to the Object, Etc.

(These four suttas are modelled on the preceding one, but "the range" is replaced by the four terms from "resolution" through "one who does what is suitable.")

46 Resolution in relation to the Range

At Sāvatthī. "Bhikkhus, there are these four kinds of meditators. What four?

"Here, bhikkhus, a meditator is skilled in the range but not in resolution ... skilled in resolution but not in the range ... skilled neither in the range nor in resolution ... skilled both in the range and in resolution regarding concentration.

"Therein, bhikkhus, the meditator who is skilled both in the range and in resolution regarding concentration is the chief ... the most excellent of these four kinds of meditators."
47–49 Thoroughness in relation to the Range, Etc.

(These three suttas are modelled on the preceding one, but “resolution” is replaced by the three terms: “a thorough worker,” “a persistent worker,” and “one who does what is suitable.”)

50 Thoroughness in relation to Resolution

At Sāvatthī. “Bhikkhus, there are these four kinds of meditators. What four?

“Here, bhikkhus, a meditator is skilled in resolution [277] but not a thorough worker ... a thorough worker but not skilled in resolution ... neither skilled in resolution nor a thorough worker ... both skilled in resolution and a thorough worker regarding concentration.

“Therein, bhikkhus, the meditator who is both skilled in resolution and a thorough worker regarding concentration is the chief ... the most excellent of these four kinds of meditators.”

51–52 Thoroughness in relation to the Range, Etc.

(These two suttas are modelled on the preceding one, but “a thorough worker” is replaced by the two terms: “a persistent worker” and “one who does what is suitable.”)

53 Persistence in relation to Thoroughness

At Sāvatthī. “Bhikkhus, there are these four kinds of meditators. What four?

“Here, bhikkhus, a meditator is a thorough worker but not a persistent worker ... a persistent worker but not a thorough worker ... neither a thorough worker nor a persistent worker ... both a thorough worker and a persistent worker regarding concentration.

“Therein, bhikkhus, the meditator who is both a thorough worker and a persistent worker regarding concentration is the chief ... the most excellent of these four kinds of meditators.”

54 Suitability in relation to Thoroughness

At Sāvatthī. “Bhikkhus, there are these four kinds of meditators. What four?

“Here, bhikkhus, a meditator is a thorough worker but not one who does what is suitable regarding concentration ... one who does what is suitable but not a persistent worker ... neither a persistent worker nor one who does what is suitable ... both a persistent worker and one who does what is suitable regarding concentration.

“Therein, bhikkhus, the meditator who is both a persistent worker and one who does what is suitable regarding concentration is the chief, the best, the foremost, the highest, the most excellent of these four kinds of meditators.

“Just as, bhikkhus, from a cow comes milk, from milk comes cream, from cream comes butter, from butter comes ghee, and from ghee comes cream-of-ghee, which is reckoned the best of all these, so too the meditator who is both a persistent worker and one who does what is suitable regarding concentration is the chief, the best, the foremost, the highest, the most excellent of these four kinds of meditators.”

The Book of the Aggregates is finished.
22. **Khandhasaṃyutta**

1. The name means “Nakula’s father.” His wife is called Nakulamātā, “Nakula’s mother,” though the texts never disclose the identity of Nakula. The Buddha pronounced him and his wife the most trusting (etadaggaṃ visāsakānaṃ) of his lay disciples (AN I 26). According to Spk, they had been the Blessed One’s parents in five hundred past lives and his close relations in many more past lives. For additional references see DPPN 2:3 and Hecker, “Shorter Lives of the Disciples,” in Nyanaponika and Hecker, *Great Disciples of the Buddha*, pp. 375-78.

2. All three eds. of SN, and both eds. of Spk, read aniccadassāto, “not always a seer,” but the SS reading adhiccadassāti, “a chance seer,” may be more original; CPD also prefers the latter. Spk: “Because of my affliction I am unable to come whenever I want; I get to see (him) only sometimes, not constantly.”

3. Be and Se read the second descriptive term as andabhūto, lit. “egg-become,” and Spk endorses this with its explanation:
“Andabbhūto: become weak (dubbala) like an egg. For just as one cannot play with an egg by throwing it around or hitting it—since it breaks apart at once—so this body has ‘become like an egg’ because it breaks apart even if one stumble on a thorn or a stump.” Despite the texts and Spk, Ee addhabbhūto may be preferable; see 35:29 and IV, n. 14.

On the commentarial etymology of puthujjana, see IL, n. 153. Spk gives a long analysis of this passage; for a translation of the parallel at Ps I 20–25, see Bodhi, Discourse on the Root of Existence, pp. 33–38. The commentaries distinguish between the “uninstructed worldling” (assutavā puthujjana) and the “good worldling” (kalyāna puthujjana). While both are worldlings in the technical sense that they have not reached the path of stream-entry, the former has neither theoretical knowledge of the Dhamma nor training in the practice, while the latter has both and is striving to reach the path.

Text here enumerates the twenty types of identity view (sakkāyaditthi), obtained by positing a self in the four given ways in relation to the five aggregates that constitute personal identity (sakkāya; see 22:105). Identity view is one of the first three fetters to be eradicated by the attainment of the path of stream-entry.

Spk: He regards form as self (ripañī attato samanupassati), by regarding form and the self as indistinguishable, just as the flame of an oil lamp and its colour are indistinguishable. He regards self as possessing form (ripañīvantam attanam), when he takes the formless (i.e., the mind or mental factors) as a self that possesses form, in the way a tree possesses a shadow; form as in self (attani ripañī), when he takes the formless (mind) as a self within which form is situated, as the scent is in a flower; self as in form (ripañīnim attanam), when he takes the formless (mind) as a self situated in form, as a jewel is in a casket. He is obsessed by the notions, “I am form, form is mine”: he swallows these ideas with craving and views, takes his stand upon them, and grasps hold of them.

Spk states that the identification of each aggregate individually with the self is the annihilationist view (uccedaditthi); thus there are five types of annihilationism and fifteen of eternalism. To my mind this is unacceptable, for eternalist views can clearly be formulated by taking the individual mental aggregates as the self. It also seems to me questionable that a view of self must implicitly posit one (or more) of the aggregates as self; for a view of self to have any meaning or content, it need only posit a relationship between a supposed self and the aggregates, but it need not identify one of the aggregates as self. According to the Buddha, all such positions collapse under analysis. See the “considerations of self” section of the Mahānidāna Sutta (DN II 66–68), translated with commentary in Bodhi, The Great Discourse on Causation, pp. 53–55, 92–98.

Spk: Even for the Buddhas the body is afflicted, but the mind is afflicted when it is accompanied by lust, hatred, and delusion.

This is a common formula describing a disciple whose minimal attainment is stream-entry (sotāpatti). The path of stream-entry eradicates the lower three fetters: identity view, doubt, and grasping of rules and vows.

Spk: Here, nonaffliction of mind is shown by the absence of defilements. Thus in this sutta the worldly multitude is shown to be afflicted in both body and mind, the arahant to be afflicted in body but unafflicted in mind. The seven trainees (sekha: the four on the path and three at the fruition stages) are neither entirely afflicted in mind nor entirely unafflicted in mind, but they are pursuing nonaffliction of mind (anāturacittataṁ yeva bhajanti).

Spk: They wanted to spend the three months of the rains residence there.

Spk here gives a long account of how Sāriputta assists his fellow monks with both their material needs (āmisāngalā) and with the Dhamma (dhammānugalā). For a translation, see Nyanaponika Thera, “Sāriputta: The Marshal of the Dhamma,” in Nyanaponika and Hecker, Great Disciples of the Buddha, pp. 21–22.

Elagalakumbha. PED identifies elagalā as the plant Cassia tora. Spk: This bush grows where there is a constant supply of flowing water. People made a bower with four posts, over which they let the bush grow, forming a pavilion.
Below this they made a seat by placing bricks down and strewing sand over them. It was a cool place during the day, with a fresh breeze blowing from the water.

12 Spk: Gone abroad (nānavārajjagatām): Gone to a realm different from the realm of one king. A foreign realm (vīrājja) is another realm; for as a region different from one's own is called a foreign region (vīdesa), so a realm different from the one where one normally resides is called a foreign realm. That is what is meant by “abroad.”

13 See II, n. 72.

14 Spk says that all these terms should be understood as synonyms of craving (tanha). I deliberately translate pariñāha in two ways: as “passion” when it is used as a synonym for craving (as here), and as “fever” (just below) when it is used to signify a severe degree of suffering.

15 Spk: This passage is introduced to show the danger facing one who is not devoid of lust for the five aggregates, and the benefits won by one who is devoid of lust.

16 Mahākaccāna was the Buddha’s foremost disciple in the detailed exposition of brief sayings, a skill he displays in this sutta and the next, and elsewhere in SN at 35:130, 132. For a concise account of his life and teachings, see Bodhi, “Mahākaccāna: The Master of Doctrinal Exposition,” in Nyanaponika and Hecker, Great Disciples of the Buddha, pp. 213–44. Avanti, his native region, was to the far southwest of the Ganges basin. This entire sutta is quoted verbatim at Nidd 1 197–200 in place of a commentary on the verse below.

17 Sn 844. In analysing the first line of the verse, Mahākaccāna does not simply explain the literal meaning of the words, which taken literally make perfectly good sense. Instead he treats the terms as metaphors bearing figurative meanings, and then draws out these meanings by plotting the terms on to a technical system of exegesis not evident in the verse itself. This approach to interpretation was to become characteristic of the later commentaries.

18 The first line of the verse reads: okam pahāya aniketasaṇī. No mention is made of okasāri or anokasāri, “one who roams in a home” and “one who roams about homeless,” but Mahākaccāna introduces these terms as implicit in the absolutive construction okam paṭaya. The use of dhatu as a synonym for khandha is unusual; more often the two are treated as headings for different schemes of classification. But see 22:45, 53, 54, etc., where we also meet this usage.

I follow the reading of the text in Se and Ee, rūpadhatu rūgamavibuddham, also supported by Spk (Be), as against Be -vinibuddham. Spk resolves the compound, rūpadhātumhi vīgata vinibuddham, and explains this consciousness as the kammic consciousness (kammavaṭṭhāna). The passage confirms the privileged status of consciousness among the five aggregates. While all the aggregates are conditioned phenomena marked by the three characteristics, consciousness serves as the connecting thread of personal continuity through the sequence of rebirths. This ties up with the idea expressed at 12:38–40 that consciousness is the persisting element in experience that links together the old existence with the new one. The other four aggregates serve as the “stations for consciousness” (vīṭṭhānabhāṣa; see 22:53–54). Even consciousness, however, is not a self-identical entity but a sequence of dependently arisen occasions of cognizing; see MN I 256–60.

19 Spk: Why isn’t the consciousness element mentioned here (as a “home for consciousness”)? To avoid confusion, for “home” is here spoken of in the sense of a condition (paccaya). An earlier kammic consciousness is a condition for both a later kammic consciousness and a resultant consciousness, and an (earlier) resultant consciousness for both a (later) resultant consciousness and a (later) kammic consciousness. Therefore the confusion could arise: “What kind of consciousness is intended here?” To avoid such confusion, consciousness is not included, and the teaching is expressed without disorder. Further, the other four aggregates, as objects (or bases: ṛāmaṇṇavaśeṇa), are said to be “stations for the kamically generative consciousness” (abhisānakhaṭṭhānabhāṣa), and to show them thus consciousness is not mentioned here.

20 Engagement and clinging (upāy upādāna), etc. See 12:15 and II, n. 31. Spk explains that although all arahants abandon these, the Tathāgata, the Perfectly Enlightened One, is mentioned as the supreme example because his status as an arahant is most evident to all the world.
21 Spk: Why is consciousness mentioned here? To show the abandoning of defilements. For defilements are not fully abandoned in relation to the other four aggregates only, but in relation to all five.

22 I read the long compound with Be and Se rūpamittaniketa-visāravinibandha. Be has -sāra- in place of -visāra-. The interpretation is as difficult as it looks. I have unravelled it with the aid of Spk, which explains: “Form itself is the ‘sign’ (nimitta) in the sense that it is a condition for defilements, and it is also the abode (consisting in) the ‘sign of forms,’ being an abode in the sense of a dwelling place, namely, for the act of objectification. By the two terms ‘diffusion and confinement’ (visāra-vinibandha) what is meant is the expansion of defilements and their confining (or binding) nature. (Thus the full compound should be resolved:) ‘diffusion and confinement in the abode (consisting in) the sign of forms.’ Hence the meaning is: ‘by the diffusion of defilements, and by the bondage of defilements arisen in the abode (consisting in) the sign of forms.’ One is called ‘one who roams about in an abode’: one is called ‘one who roams about in a dwelling place’ by making (forms) an object.”

23 Spk: Why are the five aggregates here called “home” (oka), while the six objects are called “an abode” (niketa)? Because of the relative strength and weakness of desire and lust, respectively. For though they are similar in being places of residence, “home” means one's house, a permanent dwelling place, while “abode” is a place where one dwells for a special purpose, such as a park, etc. As desire and lust are strong in relation to one's home, which is inhabited by one's wife, children, wealth, and possessions, so too they are strong in regard to the internal aggregates. But as lust and desire are weaker in regard to such places as parks, etc., so too in relation to external objects.

Spk-pi: Because desire and lust are strong in relation to the internal five aggregates, the latter are called “home,” and because desire and lust are weaker in relation to the six external objects, the latter are called “an abode.”

24 Such intimacy with lay people in the affairs of lay life is considered unsuitable for a monk; see 9:7 and 35:241 (IV 180,17-21).

25 Se: purekkharāno; Be and Ee: purakkharāno. Sn reads as in Se. The word usually means “honouring, revering,” but the text here plays on the literal meaning “putting in front,” interpreted as projecting into the future through desire. Spk glosses it with vattam purato kurumāno, “putting the round of existence in front.” The negative apurekkharāno is here glossed vattam purato akurumāno, and at Pj II 347,6-7 āyātim attahāram anukhinibbantena, “not producing individual existence in the future.” Mahākaccāna’s explanation echoes the Buddha’s exegesis of the Bhaddekaratta verses at MN III 188,15-26.

26 This passage is also found at 56:9, also at DN I 8,9-16 and elsewhere. The expressions used are probably taken from the arsenal of rhetoric used in the heated philosophical debates that took place between the wanderers of different sects. The mood of these debates, and the Buddha’s evaluation of them, is effectively conveyed by a number of suttas in the Atthakavagga; see Sn IV, 8, 12, 13.

27 The quote is from DN II 283,9-13, but the words settha devenusānanam are not found there. They are, however, attached to the partly parallel statement, also addressed to Sakka, at MN I 252,3-5.

28 Spk: “Liberated in the extinction of craving (tanhasaṅkhaya-vimutta): Liberated in Nibbāna, the extinction of craving, by the liberation of the fruit, which takes Nibbāna as object.” This explanation, it seems, is supported by the texts. While simple khaya, in relation to vimutta, usually occurs in the ablative (see e.g. MN III 31,1-2 fo.), saṅkhaya is in the locative (e.g., at 4:25: anuttare upadhīsaṅkhaya vimutto).

29 See II, n. 58.

30 Here the text speaks of the diachronic or distal origination of the five aggregates, in contrast to the synchronic or proximal origination shown below at 22:56, 57. The concluding portion of the passage shows that we have here a compressed statement of dependent origination. To “seek delight, welcome, and remain holding” is the work of craving (tanha). The delight (nandi) obtained is clinging (upādāna), from which the remaining links of the series flow. The passage thus demonstrates how craving for the present five aggregates is the efficient cause for the arising
of a fresh batch of five aggregates in the next existence. The section on passing away should be understood in the converse manner: when craving for the present five aggregates ceases, one has eliminated the efficient cause for the arising of the five aggregates in a future existence.

31 **Patisallāna.** Spk: The Blessed One saw those bhikkhus falling away from physical seclusion (kalyānāviveka) and spoke to them thus because he knew that their meditation would succeed if they would obtain physical seclusion.

32 A nearly identical passage is incorporated into MN No. 138 (III 227,75–229,9). The reading here shows that anupāda paritassanā and anupāddya paritassati there are ancient errors which had crept into the texts even before the age of the commentators, who were beguiled into devising bad explanations of the bad reading. The MN text should be corrected on the basis of SN.

33 Spk explains paritassanādhammasamuppādā as a dvandva compound: tanhāparitassanā ca akusaladharmamuttapādā ca; “the agitation of craving and a constellation of unwholesome states.” The long compound might also have been construed as a tappurisa: “a constellation of states (arisen from, associated with) agitation.” While both Spk and Spk-pta understand paritassanā in the sense of craving, it seems to me that the text emphasizes bhaya-paritassand, “agitation through fear.” On how paritassanā has come to bear two meanings, see II, n. 137.

34 While the preceding sutta is framed solely in terms of identity view, this one is framed in terms of the “three grips” (gāthā): “this is mine” (etam mama) is the grip of craving; “this I am” (eso ‘ham asmi), the grip of conceit; and “this is my self” (eso me attā), the grip of views. A shift also occurs in the implications of paritassanā, from craving and fear to sorrow and grief.

35 Collins translates bhārāhāra as “the bearing of the burden,” contending that hāra must here be understood as an action noun rather than as an agent noun (Selfless Persons, p. 165). MW, however, lists “a carrier, a porter” as meanings of hāra, and it seems clear that this is the sense required here.

36 Spk: In what sense are these “five aggregates subject to clinging” called the burden? In the sense of having to be borne through maintenance. For their maintenance—by being lifted up, moved about, seated, laid to rest, bathed, adorned, led and nourished, etc.—is something to be borne; thus they are called a burden in the sense of having to be borne through maintenance.

37 The puggalavāda or “personalist” schools of Buddhism appealed to this passage as proof for the existence of the person (puggala) as a real entity, neither identical with the five aggregates nor different from them. It is the puggala, they claimed, that persists through change, undergoes rebirth, and eventually attains Nibbāna. This tenet was bluntly rejected by the other Buddhist schools, who saw in it a camouflaged version of the atman, the self of the non-Buddhist systems. For an overview of the arguments, see Dutt, Buddhist Sects in India, pp. 184–206. The mainstream Buddhist schools held that the person was a mere convention (vohāra) or concept (pahāvatti) derivative upon (upādāya) the five aggregates, not a substantial reality in its own right. For the Theravāda response, see the first part of Kvu, a lengthy refutation of the “personalist” thesis.

38 **Bhārādhāna.** This formula is identical with the definition of the second noble truth (see 56:11). So too, the explanation of the laying down of the burden (bhāranikkhepa) is identical with the definition of the third truth.

Spk: **Seeking delight here and there** (tatratratrubhinandini): having the habit of seeking delight in the place of rebirth or among the various objects such as forms. Lust for the five cords of sensual pleasure is craving for sensual pleasures (kāmatanāhā). Lust for form-sphere or formless-sphere existence, attachment to jhāna, and lust accompanied by the eternalist view: this is called craving for existence (bhava-
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Lust accompanied by the annihilationist view is craving for extermination (vibhavatanthi). This explanation of the last two kinds of craving seems to me too narrow. More likely, craving for existence should be understood as the primal desire to continue in existence (whether supported by a view or not), craving for extermination as the desire for a complete end to existence, based on the underlying assumption (not necessarily formulated as a view) that such extermination brings an end to a real “I.”

Spk: All these terms are designations for Nibbana. For it is contingent upon this (tam hi agamma) that craving fades away without remainder, ceases, is given up, is relinquished, and released; and here there is no reliance on sensual pleasures or views. For such a reason Nibbana gains these names.

Spk: The root of craving is ignorance. One draws out craving along with its root by the path of arahantship.

The explanation of parittathä, full understanding, in terms of the destruction of lust (rāgakkhadha), etc., initially seems puzzling, but see MN I 66-67, where parittathä is used as a virtual synonym for pahāna. Spk specifies parittathä here as accantaparittathä, ultimate abandonment, which it glosses as samatikkanza, transcendence, and identifies with Nibbana. Apparently accantaparittathä is distinct from the usual three kinds of parittathä, on which see the following note.

Anabhijdnam, etc., are present participles, glossed anabhijdjanta, etc. Spk: By “directly knowing” (abhijdnam), the full understanding of the known (hātaparittathä) is indicated; by “fully understanding” (parijanam), full understanding by scrutinization (tirayparijanam); by “becoming dispassionate” and “abandoning,” the full understanding as abandonment (pahānaparittathä).

On the three kinds of full understanding, see I, n. 36. In sutta usage, the distinction between abhijdjantä and parijanä is drawn more sharply than in the commentaries. In the suttas, abhijdjantä (and its cognates) indicates direct knowledge of phenomena in accordance with the pattern established by the Four Noble Truths. This knowledge is shared by both the sekha and the arahant. In contrast, parijanä (and its cognates) is generally used only in relation to the arahant, and signifies the consummation of the knowledge initiated by abhijdjantä. The Mulapariyāya Sutta, for example (at MN I 4.7-34), stresses that the sekha “has directly known” (abhijdhāya) each of the twenty-four bases of “conceiving,” but must still train further in order to fully understand them (parinibbata tassa). Only of the arahant is it said “he has fully understood” (parinibbata tassa).

The next three suttas are composed on the pattern of 14:31-33. Just below, 22:29-30 correspond to 14:35-36. Spk explains that in the former three texts, the Four Noble Truths are discussed (see II, n. 249); in the latter two, the round of existence and its cessation. The parallel of 14:34 in embedded in 22:60.

Agha, glossed dukkha by Spk.

Pabhanga, glossed pabhijjanasabhava, “subject to breaking apart.” Spk: Here the characteristic of impermanence is discussed.

The parallel at MN I 140.33-141.19 includes digharattam, “for a long time”; 35:101 also omits this. Spk says that form and the other aggregates are abandoned by the abandoning of desire and lust, confirmed by 22:25 and 22:111.

Yam kho bhikkhu anuseti tena satthāgam gacchati. The verb anuseti implies anusaya, the seven underlying tendencies (see 45:175), or, more simply, the three underlying tendencies of lust, aversion, and ignorance (see 36:3). Spk: If one has an underlying tendency towards form by way of sensual lust, etc., then one is described in terms of that same underlying tendency as “lustful, hating, deluded.” But when that underlying tendency is absent, one is not reckoned thus.

Additionally, we might suppose, one is reckoned not only by way of the defilements, but even more prominently by way of the aggregate with which one principally identifies. One who inclines to form is reckoned a “physical” person, one who inclines to feeling a “hedonist,” one who inclines to perception an “aesthete” (or fact-gatherer?), one who inclines to volition a “man of action,” one who inclines to consciousness a thinker, etc.

See I, n. 376.

Spk explains anumiyati as if it were equivalent to Skt
anumiyate, “to die along with”: “When the underlying tendency is dying, the form to which it tends dies along with it (anumaratit); for when the object is breaking up, the mental factors that take it as object cannot persist.” This of course is ludicrous, for anumiyati is doubtlessly from anumri + ma; CPD defines the verb as meaning “to be measured after,” which I follow here. This statement then sheds light on the famous passage at 44:1 (IV 376–77 = MN I 487–88) declaring that the Tathāgata, freed from reckoning in terms of form, etc. (riipasarikkavirnutto), is immeasurable (appamāyo) like the great ocean.

Uppāda, vaya, thitassa aririathattam. At AN 152,6–10 these are called the three conditioned characteristics of the conditioned (tiṇī saṅkhata saṅkhatalakkhatāni). The commentators identify them with the three sub-moments in the momentary life span of a dhamma: arising (uppāda), persistence or presence (thitī), and dissolution (bharīga). (For more on this, see CMA 4:6.) Spk explains thitasses arirathatta as the aging (or decay) of the persisting living entity (dhammanissa jīvamānassa jara), namely, of the life faculty. The commentator mentions the opinion held by some teachers that it is not possible to posit a moment of decay in the case of the mental phenomena (feeling, etc.) [Spk-pt: because of the extreme brevity of the moment, decay being quickly overtaken by dissolution], but he rejects this view on the basis of the sutta itself. Spk-pf proposes a logical argument for the sub-moment of presence: “Just as a stage of dissolution distinct from the stage of arising is admitted, for otherwise it would follow that an entity dissolves in the very act of arising, so we must admit, as distinct from the stage of dissolution, a stage when an entity ‘confronts its own dissolution’ (bharīgabhāmukhavatthā); for something cannot break up unless it has confronted its own dissolution.”

Dhammānudhammapaṭipanna. Spk: Nāvannam lokuttara-dhammānām anulomadhammānām pubbabhāgapaṭipadaṁ paṭi-pannassa; “when he is practising the preliminary portion of the training that is in conformity with the ninefold supramundane Dhamma (the four paths, their fruits, and Nibbāna).” Cp. II, n. 34.

Rūpe nibbidābahulaṁ vihareyya. Nibbidā, “revulsion,” is usually taken to refer to an advanced level of insight, which follows knowledge and vision of things as they really are (see 12:23 and II, n. 69). Spk explains “fully understands” by way of the three kinds of full understanding (see n. 42), and “is freed” (parimuccati) as meaning “freed through the full understanding of abandonment arisen at the moment of the path.” Alternatively, we might take the former as the arahant’s full knowledge of the first noble truth, the latter as the liberation from future rebirth ensured by the eradication of the taints.

53 These words are identical with the Buddha’s famous injunction to Ānanda in the Mahāparinibbāna Sutta (at DN II 100,20–22), also below at 47:9, 13, 14 (V 154,5–6, 163,10–11, 164,28–29). In explaining the expression attadīpa, “with self as island,” Spk says: “What is meant by ‘self’? The mundane and supramundane Dhamma (ko pan’ ettha attā nama? lokiyalokuttaro dhammo). Therefore he says next, ‘with the Dhamma as an island,’ etc.” This comment overlooks the obvious point that the Buddha is inculcating self-reliance.

54 The Se reading seems best: yoni yeva upaparikkhitātā. Be omits yeva and Ee treats yoni as a masculine noun. Spk glosses yoni with kāraṇa, “cause,” and refers to MN III 142,23–24: yoni h’ esli Bhumija phalassa adhitamāyā; “For this, Bhumija, is the basis for the achievement of the fruit.” See too 35:239 (IV 175,27–28) and AN II 76,24–25. Spk-pt offers an etymology: yavati etasma phalam pasavatti ti yoni. At 22:95 we repeatedly find the phrase yoniso upaparikkhi, “carefully investigates,” and it is quite possible that here too yoniso was the original reading. A Burmese v.l. cited by Ee actually has yoniso va.

55 Na paritassati. See n. 33 above and II, n. 137.

56 Tadāni gambuto ti vuca. Though nibbuto is the past participle generally used to describe one who has attained Nibbāṇa, the prefix tadāni- qualifies that sense, suggesting he has not actually attained Nibbāṇa but has only approximated its attainment. One might have rendered this expression “one who has attained Nibbāna in that respect,” i.e., only in respect of a particular freedom. Spk: He is “quenched in that respect” because of the quenching of the defilements
with respect to (or: through the factor of) insight. In this
sutta it is just insight (vipassanā va) that is discussed.

57 Dukkhasamudayagranini samanupassanā. Identity view
(sakkāyaditthi) is so called because the five aggregates of
clinging, which constitute personal identity (sakkāya), are
also the most basic manifestation of suffering (dukkha), as
declared in the first noble truth: sankhittena pañc' upādānak-
hlandhā dukkha (see 56:11). According to Spk, samanu-
passanā is here equivalent to views (ditthi), while in the fol-
lowing passage on the cessation of suffering it denotes
the knowledge of the four paths along with insight.

58 Spk: Seeing with correct wisdom (samappajñāya) is the
wisdom of the path together with insight. The mind
becomes dispassionate (virājja) at the moment of the path,
and is liberated (vivattati) at the moment of the fruit.

59 Spk: It is steady (thitā) because there is no further work to
be done; and content (santussitā) because what was to be
attained has been attained.

It is noteworthy that the passage makes an unexpected
transition from impersonal neuter nominatives (describing
the bhikkhu's mind, cittā) to verbs that imply a personal
subject (na paritassati, parinibbāyati, pajānāti).

60 The two expressions, "views concerning the past"
(pubbantuditthiyā) and "views concerning the future"
aparantuditthiyā), clearly allude to the Brahmanajala Sutta
(DN No. 1), which describes the famous sixty-two specula-
tive views, eighteen about the past and forty-four about
the future. Spk confirms this, and explains that at this point
the first path has been shown [Spk-pāt: by showing the com-
plete abandonment of views]. The following passage shows
the three higher paths and fruits; or, alternatively,
the former passage shows the abandoning of views by way
of mere insight, the sequel the four paths along with insight.

For "obstinate grasping," Se thāmasā paramāsā seems
superior to Be thāmaso paramāso and Ee thāmaso paramāso;
that is the reading at MN I 130,34, 257,4, etc. Spk glosses
"obstinate grasping" as the obstinacy of views (ditthi-
thāmasa) and the grasping of views (ditthiparamāso), appar-
ently construing thāmasa, an instrumental used adverbially,
as if it were an independent noun.

61 I read with Be and Se: asmi ti c' assa avīgamam hoti. Ee, and
many mss, read adhiptam, for avīgamam. That the latter
reading must be correct is proved by AN III 292,16-17,
where the affirmative occurs, asmi ti kho me vigatam. This
same argument applies to the reading at 22:89 below
(III 128,34 foll.), despite the prevalence of adhiptam there.

Spk explains "this way of regarding things" as regarding
with views (ditthisamanupassanā), and "the notion 'I am'
as the "triple proliferation" (papapiyata) of craving, con-
ceit, and views. The two differ in that "regarding" is a con-
ceptually formulated view, the notion "I am" a subtler
manifestation of ignorance expressive of desire and con-
ceit; see the important discussion at 22:89. The view of self
is eliminated by the path of stream-entry; the notion "I am"
is fully eradicated only by the path of arahantship.

62 I take this terse sentence to be describing the rebirth
process contingent upon the persistence of the delusion of
personal selfhood. Elsewhere "descent" (avakkanī)—of
consciousness, or of name-and-form—indicates the com-
 mencement of a new existence (as at 12:39, 58, 59). Spk:
When there is this group of defilements, there is the pro-
duction of the five faculties conditioned by defilements
and kamma.

63 I interpret this whole passage as a demonstration of how
the new kammically active phase of existence commences
through the renewal of conceiving in terms of the notion "I
am" and speculative views of selfhood. Spk identifies
"mind" (mano) with the kamma-mind (kammamano) and
"mental phenomena" (dhamma) with its objects, or the for-
mer as the bhavarīga and adverting consciousness.
Ignorance-contact (avijjāsamphassa) is the contact associated
with ignorance (avijjāsamphuttaphassa).

Ignorance is the most fundamental condition underlying
this process, and when this is activated by feeling it gives
rise to the notion "I am" (a manifestation of craving and con-
ceit). The idea "I am this" arises subsequently, when the
vacuous "I" is given a content by being identified with one
or another of the five aggregates. Finally, full eternalist
and annihilationist views originate when the imagined self is
held either to survive death or to undergo destruction at
death. This passage thus presents us with an alternative version of dependent origination, where the “way of regarding things” and the notion “I am” belong to the causally active side of the past existence; the five faculties to the resultant side of the present existence; and the recurrence of the notion “I am” to the causal side of the present existence. This will in turn generate renewed existence in the future.

64 The word khandha, aggregate, is glossed in the commentaries with rāsi, “group.” Each aggregate includes all instances of the particular phenomenological type that share its defining characteristic. The eleven categories into which each aggregate is classified are analysed at Vibh 1–12.

65 This sutta is quoted and discussed at Vism 477–78 (Ppn 14:214–15), in relation to the difference between the aggregates and the aggregates subject to clinging. The key terms distinguishing the pañc' upādānakkhandhā from the pañcakakkhandhā are sāsavā upādāniya, “with taints and subject to clinging.” The pañc' upādānakkhandhā are included within the pañcakakkhandhā, for all members of the former set must also be members of the latter set. However, the fact that a distinction is drawn between them implies that there are khandha which are anāsava anupādāniya, “untainted and not subject to clinging.” On first consideration it would seem that the “bare aggregates” are those of the arahant, who has eliminated the sāsavā and upādāna. However, in the Abhidhamma all rūpa is classified as sāsavā and upādāniya, and so too the resultant (vipāka) and functional (kiriya) mental aggregates of the arahant (see Dhs §§1103, 1219). The only aggregates classed as anāsavā and anupādāniya are the four mental aggregates occurring on the cognitive occasions of the four supramundane paths and fruits (see Dhs §§1104, 1220). The reason for this is that sāsavā and upādāniya do not mean “accompanied by taints and by clinging,” but “capable of being taken as the objects of the taints and of clinging,” and the arahant's mundane aggregates can be taken as objects of the taints and clinging by others (see As 347). For a detailed study of this problem, see Bodhi, “Aggregates and Clinging Aggregates.”

Spk: Among the five aggregates the form aggregate is of the sense sphere, the other four aggregates are of the four planes (sense sphere, form sphere, formless sphere, supramundane). With taints (sāsavā) means: what becomes a condition for the taints by way of object; so too that can be clung to (upādāniya) means what becomes a condition for clinging [Spk-p: by being made its object]. Among the aggregates subject to clinging, stated by way of the practice of insight, the form aggregate is sense sphere, the others pertain to the three planes (i.e., excluding only the supramundane).

66 This is the threefold conceit: superiority, equality, and inferiority.

67 This passage applies the formula for the Four Noble Truths to each of the five aggregates, in accordance with the Buddha’s statement, “the five aggregates subject to clinging are suffering” (56:11). See 1213 and II, n. 27.

68 Spk: The mutual destruction of delight (nandī) and lust (rāga) is stated to show that in denotation there is actually no difference between them. Or, alternatively, one abandons delight by experiencing revulsion, (which occurs) through the contemplation of revulsion (nibbidānupassanā); one abandons lust by becoming dispassionate, (which occurs) through the contemplation of dispassion (virāgānupassanā). To this extent, having set up insight [Spk-p: with the phrase, “with the destruction of delight comes the destruction of lust,” which consummates the function of insight], by the phrase “with the destruction of lust comes the destruction of delight” he shows the path; and by the phrase “with the destruction of delight and lust the mind is liberated” the fruit is shown.

69 I read upāyo with Be and Se, as against Ee upāyo. Here it seems the noun is being used as a virtual present participle. Spk: Engaged: one who has approached (upagato) the five aggregates by way of craving, conceit, and views.

70 I translate in accordance with Se. Be and Ee have omitted the clauses on vedanā and saññā, apparently an old scribal error. I also read nandīpasecca, with Be and Se, as against Ee nandīpaseca. Though Spk does not offer a gloss, the Be–Se reading can claim support from the underlying metaphor of vegetation, which is made explicit in the simile
in the next sutta. In the simile nandirāga is compared to
the water element, and it is thus appropriate that it be
“sprinkled.”

The passage is quoted at DN III 228,6-13 in explanation of
the “four stations of consciousness” (catasso viññāna-
ñ穷); see too Nidd I 1. We find here still another indication
of how consciousness grows and evolves in dependence
on the other four aggregates. This sutta and the next
should be compared with 1238-40, 1264, and 223. As to
why consciousness is not “engaged” with itself, see above
n. 19, which makes essentially the same point.

71 Spk: The basis is cut off (vocchijjatdrammanam): the basis (or
object) is cut off through the lack of any ability to precipi-
tate rebirth. Spk-pf: The basis (or object), which is the con-
dition for rebirth by way of the sign of kamma, etc., is “cut
off” by way of (the cutting off of) the kamma that generates
rebirth.

Spk-pf thus takes ārammana here in the sense dominant
in the Abhidhamma, i.e., as the object of rebirth-conscious-
ness (see CMA 3:17). However, I understand the word in
the older sense of “basis,” elsewhere glossed simply as
paccaya; see II, n. 112. Spk’s explanation need not entail
the interpretation proposed by Spk-pf.

72 Be, Se: Anabhisankhacca vimuttam (Ee: anabhisankhāraṇa
vimuttam). The “nongenerative consciousness” is the con-
sciousness that does not generate volitional formations
(sarikkra). Spk says it is “liberated” because it does not
generate rebirth.

The five kinds of “seeds” (bija) are actually five means of
propagation. Spk gives examples of the five kinds drawn
from Vin IV 35.

73 For a poetic version of the vegetation simile, see 5:9; for an
elaboration of the comparison of consciousness to a seed,
see AN I 223-24.

74 Spk: The Blessed One uttered this inspired utterance
because he was aroused by powerful joy while reviewing
the emancipating nature (niyyānikabhāva) of the ‘Teaching.
The five lower fetters (pañc’ orambhāgiyāni samyojanāni) are:
identity view, doubt, distorted grasp of rules and vows,
sensual lust, and ill will.

The formula for resolution recommended by the Buddha
occurs in the suttas in two versions, one used by the anni-
hilationists, the other the Buddha’s adaptation of this; as
the two versions differ only with respect to two verb
forms, they are sometimes confounded in the various
recensions. From the commentarial glosses, it appears that
the confusion had already set in before the age of the com-
mentaries. Readings also differ among several editions of
the same text. Generally I prefer the readings in Se, though
in relation to the present sutta Se follows the lemma and
gloss of Spk, which has adopted the first phrase in its anni-
hilationist variant (though not interpreted as such). This
corruption was probably already present in the text avail-
able to the commentators.

The annihilationist version—explicitly identified as
ucchedadīthi at 22:81 and classed among the wrong views
at 22:152 and 24:4—reads: no c’ assa no ca me siyā, na
bhavissāmi na me bhavissati. At AN V 63,28-64,2 the Buddha
describes this creed as the highest of outside speculative
views (etadaggam bāhīvakānaṃ diṭṭhiyataṃ), the reason
being that one who accepts such a view will not be attract-
ed to existence nor averse to the cessation of existence. It is
problematic how the optative clause in the annihilationist
version should be interpreted; perhaps it can be read as an
assertion that personal existence, along with its experi-
enced world, is utterly fortuitous (“I might not have been
and it might not have been mine”). The clause in the future
tense clearly asserts that personal existence and its world
will terminate at death.

The Buddha transformed this formula into a theme for
contemplation consonant with his own teaching by replac-
ing the first person verbs with their third person counter-
parts: No c’ assa no ca me siyā, na bhavissāmi na me bhavissati.
The change of person shifts the stress from the view of self
implicit in the annihilationist version (“I will be annihi-
lated”) to an impersonal perspective that harmonizes with
the anattā doctrine. In the present sutta, resolving
(adhimuccamāna) on the formula is said to culminate in the
destruction of the five lower fetters, that is, in the stage of
nonreturning (anāgāmitā). Elsewhere the formula includes
a rider, yad atthi yama bhūtum tam pajahāmi, "what exists, what has come to be, that I am abandoning." Contemplation of this is said to lead to equanimity. At MN II 264-29-265, practice guided by the full formula, with the rider, culminates in rebirth in the base of neither-perception-nor-non-perception (if the meditator clings to the equanimity) or in Nibbāna (if there is no clinging to the equanimity). At AN IV 70-74, resolution guided by the formula, again with the rider, leads to one of the five levels of nonreturning or to arahantship. At Ud 78.2-3 the shorter formula is applied to mindfulness of the body; one who dwells thus gradually crosses attachment, i.e., wins arahantship.

It may be significant that in the Nikāyas the precise meaning of the formula is never explicated, which suggests it may have functioned as an open-ended guide to reflection to be filled in by the meditator through personal intuition. As to the actual word meaning, the commentaries take the opening particle ca’ to represent ca, “if,” glossed sace by Spk and yadi by Spk-pī. On this basis they interpret each part of the formula as a conditional. Spk explains the formula in the present sutta on the basis of the questionable reading ca’ assam, though its second alternative conforms to the superior reading ca’ assa. I translate here from Spk very literally, rendering the lemma in the way favoured by the explanation: “If I were not, it would not be for me: If I were not (sace aham na bhaveyyam), neither would there be my belongings (mama parikkhāro). Or else: If in my past there had not been karmic formation (kammābhi-sañkhāro), now there would not be for me these five aggregates. I will not be, (and) it will not be for me: I will now so strive that there will not be any karmic formation of mine producing the aggregates in the future; when that is absent, there will be for me no future rebirth.”

I part with the commentaries on the meaning of ca’, which I take to represent ca; the syntax of the phrase as a whole clearly requires this. The Skt parallels actually contain ca (e.g., at Uv 15:4, parallel to Ud 78). If we accept this reading, then (in the present sutta) the first “it” can be taken to refer to the personal five aggregates, the second to the world apprehended through the aggregates. For the worldling this dyad is misconstrued as the duality of self and world; for the noble disciple it is simply the duality of internal and external phenomena. On this basis I would interpret the formula thus: “The five aggregates can be terminated, and the world presented by them can be terminated. I will so strive that the five aggregates will be terminated, (and) so that the world presented by them will be terminated.” Alternatively, the first “it” might be taken to refer to craving, and the second to the five aggregates arisen through craving. In the additional rider, “what exists, what has come to be” denotes the presently existent set of five aggregates, which are being abandoned through the abandonment of the cause for their continued re-manifestation, namely, craving or desire-and-lust.

My understanding of this passage has been largely influenced by discussions with VĀT and Bhikkhu Nāpatusita. I am also indebted to Peter Skilling for information on the Skt and Tibetan versions of the formula.

76 Rūpam vibhavaścattai, etc. Spk glosses: rūpaṃ bhājīsattai, “form will break up,” and Spk-pī: rūpaṃ vināsissati, “form will perish.” The commentators seem to understand “extermination” here as the incessant momentary cessation of the aggregates, but I believe the verb refers to the final cessation of the aggregates with the attainment of the anupādisesa-nibbānadham. This meaning harmonizes better with the opening formula, and also seems supported by Th 715cd: saṅkhārā vibhavoścattai, tattha kā pariđevanā, “formations (only) will be exterminated, so what lamentation can there be over that.”

77 Spk: With the extermination of form (rūpasa vibhavaścattai): by the seeing of extermination, together with insight [Spk-pī: for the word “extermination” in the text is stated by elision of the word “seeing”]. For the four paths together with insight are called “the seeing of the extermination of form, etc.” This is said with reference to that.

On the interpretation that I prefer (as stated in the preceding note), “the extermination of form,” etc., refers to the ultimate cessation of the aggregates in Nibbāna, and thus the realization that such cessation takes place functions as the spur implicit in the meditation formula that inspires the bhikkhu to break the five fetters.
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78 Anantārā asaṇānāṃ khaṇyo. Here “the destruction of the taints” refers to arahantship, and it seems the bhikkhu is asking how arahantship can be attained directly, without being detained at the stage of nonreturner. Spk explains that there are two types of immediacy (anantarā), proximate and distant. Insight is the proximate immediate cause for the path (since the supramundane path arises when insight has reached its peak), and the distant immediate cause for the fruit (since the fruit directly follows the path). Thus the bhikkhu is asking: “How should one know and see, with insight as the immediate cause, to attain the fruit of arahantship called ‘the destruction of the taints?’”

79 Spk: The worldling becomes frightened with the arising of weak insight (dubbalavipassanā); for he cannot overcome self-love and thus he becomes afraid, thinking, “Now I will be annihilated and won’t exist any more.” He sees himself falling into an abyss (see MN I 136,30–37,4 and n. 181 below). But when strong insight occurs to the instructed noble disciple, he doesn’t become frightened but thinks, “It is formations only that arise, formations only that cease.”

Spk-pf: When the good worldling sees, with the knowledge of appearance as fearful, that formations are fearful, he doesn’t become afraid.

“Knowledge of appearance as fearful” (bhayaṃ upatthānānāṃ) is an advanced stage of insight knowledge which lays bare the fearful nature of formations in all three periods of time; see Vism 645–47; Ppn 21:29–34.

80 Catuparivāra, lit. “four turnings.” Spk-pf: By way of turning round the Four Noble Truths with respect to each of the five aggregates.

81 Strangely, the Nikayas do not offer an analysis of the form derived from the four great elements (catunnaṃ mahābhājanaṃ upādāya rūpaṃ). This analysis first appears only in the Abhidhamma Piṭaka, according to which such form includes the five sense faculties, four sense objects (the tactile object being assigned to three of the great elements, excluding the water element), the space element, sexual determination, physical nutriment (= edible food), etc.; see CMA 62–5. On nutriment as a condition for the physical body, see II, n. 18. In this sutta the proximate condition for

the origination of each of the five aggregates is shown, in contrast with 22:5, which shows the collective distal or remote condition for all five aggregates. For the distinction of the two types of conditions, see II, n. 58.

82 This paragraph shows trainees (sekha), who have directly known the Four Noble Truths and are practising for attainment of Nibbāna, the ultimate cessation of the five aggregates. For this reason the trainees are said to have “gained a foothold (gādham) in this Dhamma and Discipline,” in contrast to the arahants, who have completed their work.

83 This paragraph shows those beyond training (asekha), the arahants. Spk: They are well liberated (suvimutta) by the liberation of the fruit of arahantship; consummate ones (kevalinā), complete, having done all their duties. There is no round for describing them (vaṭṭam tesāṃ nāthi paññāpanāya): there is no remaining round (of rebirths) for the description of them. Or else “round” means basis (kāraṇa), so there is no basis for description. At this point the plane of the one beyond training (asekkābhāmi, i.e., of the arahant) has been discussed.

On “consummate one,” see I, n. 446. On the idea of the arahant as beyond description or free from reckoning, see 22:35 and n. 47 above. The expression vaṭṭam tesāṃ nāthi paññāpanāya recurs at 44:6 (IV 391,10); see too DN II 63,30–64,1. The phrase might also have been translated, “There is no round for their manifestation.”

84 Contact (phassa) is the coming together of sense object and consciousness via a sense faculty. When this occurs, the other mental factors arise, most notably feeling, perception, and volition.

85 The fact that there is a difference between the name of the aggregate (sankhārakkhandha) and the term of definition (saṅcetanā) suggests that this aggregate has a wider compass than the others. In the Abhidhamma Piṭaka and the commentaries, the sankhārakkhandha is treated as an “umbrella category” for classifying all mental factors other than feeling and perception. Volition is mentioned only as the most important factor in this aggregate, not as its exclusive constituent.

86 It is significant that while contact is the proximate condition
for feeling, perception, and volitional formations, name-and-form in its entirety is the proximate condition for consciousness. This ties up with the idea, as stated in 22:3, that the other four aggregates are the “home” of consciousness. See too in this connection 12:65 and 12:67.

87 The seven cases (sattattaṭhānā) are obtained by merging the tetrad of the preceding sutta with the triad of 22:26. Spk: This sutta is a statement of both congratulations (ussadanāndiya) and enticement (palobhantya). For just as a king who has won a battle rewards and honours his victorious warriors in order to inspire the other soldiers to become heroes, so the Blessed One extols and praises the arahants in order to inspire the others to attain the fruit of arahantship.

88 A triple investigator (tividhānaparikkhi). This may be understood by way of the Dhatusamyutta (SN 14), the Salayatanasamyutta (SN 35), and the Nidānasamyutta (SN 12). See too MN No. 115, where skill in the elements, sense bases, and dependent origination is explained in detail, augmented by the skill of knowing the possible and the impossible.

89 It seems that here bhikkhu paññāviimutto should be understood as any arahant disciple, not specifically as the paññāviimutta contrasted with the ubhatobhāgaviimutta type, as in MN I 477–78. See II, n. 210.

90 This is the second discourse of the Buddha, recorded at Vin I 13–14. The five bhikkhus are the first five disciples, who at this point are still trainees (sekha). They attain arahantship by the end of the discourse. Spk: Following the Dhammadakkappavattana Sutta (the first sermon), given on the full-moon day of Asalha (July), the five were gradually established in the fruit of stream-entry. On the fifth of the following fortnight, he addressed them, thinking, “Now I will teach them the Dhamma for the destruction of the taints.”

91 The sutta offers two “arguments” for the anattā thesis. The first demonstrates the selfless nature of the five aggregates on the ground that they are insusceptible to the exercise of mastery (avasavattitā). If anything is to count as our “self” it must be subject to our volitional control; since, however, we cannot bend the five aggregates to our will, they are all subject to affliction and therefore cannot be our self. For a fuller presentation of this argument, see MN I 230–33. The second argument for anattā is introduced just below, beginning with the words “What do you think?...” This argument demonstrates the characteristic of nonself on the basis of the other two characteristics, impermanence and suffering, taken conjointly.

92 In the Sāmaṇḍaphala Sutta this view is ascribed to the Ājīvika teacher Makkhali Gosāla (DN I 53,24–28). The same source ascribes to Pūrṇa Kassapa the theory of the inefficacy of action (akiriyavāda; DN I 52,21–53,2), stated at 24:6 but without ascription. At 46:56 a different noncausality doctrine (aletukavāda) is ascribed to Pūrṇa Kassapa.

93 See 14:34.

94 This is a compressed version of the fuller Āditta Sutta at 35:28, which applies the metaphor of burning to the twelve sense bases. Perhaps the present sutta was composed by simply replacing the sense bases with the aggregates, and was then compressed so that it would not “steal the show” from the more famous sutta, popularly known as the Fire Sermon, regarded by the Pāli tradition as the third formal discourse of the Buddha’s ministry.

95 Niruttipathā adhivacanapathā paññātiippathā. Spk: Language (niruttī, linguistic expression) is itself the pathway of language; or alternatively, language is called the pathway of language because it is the pathway for the communication of meanings to be understood through language. The other two terms should be understood in the same way; the three are synonyms.

Dhs §§1306–8 distinguishes between niruttī, adhivacana, and paññatti on the one hand, and their respective patha on the other. There niruttī and the other two are treated as synonymous, but their respective patha are said to comprise all phenomena (sabb’ eva dhamma). At DN II 63,28–64,2, name-and-form together with consciousness is said to be adhivacanapatha, niruttippatha, paññattipatha. On the basis of these texts it seems that Spk has gone astray here, and we should understand that the three pathways of language,
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etc., are the five aggregates pertaining to the three time periods, and the corresponding temporal “term, label, description” applied to them is “language, designation, description.”

The sutta is quoted at Kv 150 as support for the Theravadin argument against the Sarvastivadin, who held that past and future phenomena exist in some way.

Spk explains ukkalā as residents of the country of Ukkala (also called Okkala, according to CPD corresponding to modern Orissa). Spk treats vasabhaṅña as a dvārava, vasso ca bhaṅño ca, and explains that the two held the three wrong views found at 24:5–7. I read the last expression with Se and Ee, nindabyārosa-uparambhabhāyā. Be includes an additional term in the second place, ghāṭana, not found in the other eds. See the parallel at MN I 78,12–16, which reads as Se and Ee do here. In Spk, ghāṭana is the gloss on byārosa, which Be apparently has absorbed into the text.

This sutta is identical with 18:21 (and 22:91), the next with 18:22 (and 22:92). A whole samyutta (SN 23) consists of suttas spoken to the Venerable Rādha.

Nine abodes of beings (sattāvāsa) are enumerated at AN IV 401 (= DN III 263). The “pinnacle of existence” (bhavagga) is presumably the sphere of neither-perception-nor-nonperception, the highest realm of sentient existence. The term is used in this sense at Vibh 426,8 and regularly in the commentaries.

We should read with Be and Se: aṇenaṃ te anuppatī. Spk: This is arahantship, the abandoning of craving, which is known as “the stirring” (ejā). See 35:90, 91.

Sattasaddhammagocarā. The seven good qualities: faith, moral shame, fear of wrongdoing, learning, energy, mindfulness, and wisdom; see MN I 356,1–21; DN III 252,10–12.

The seven gems (sattarajana) are the seven factors of enlightenment (satta bojjhanga); see 46:42. The threefold training (tissikha) is the training in the higher virtue, the higher mind, and the higher wisdom; see AN I 235–36.

The ten factors (dasarīga): the eight perfected factors of the Noble Eightfold Path, augmented by right knowledge and right liberation. They are known more specifically as the ten factors of the one beyond training (asekkha); see MN I 446,29–447,6, II 29,2–12, etc. On nāga, see I, n. 84.

Vidhāsū nāvikampati. Spk: This refers to the three modes of conceit (superior, equal, inferior).

Spk elaborates point-by-point on the comparison between the lion’s emerging from his lair and roaring, and the Buddha’s arising in the world and teaching the Dhamma. The lion’s sounding his roar is like the Buddha’s “setting in motion” the Wheel of the Dhamma in the Deer Park, and the terror of the smaller animals like the “arising of the terror of knowledge” (hānasamāsassa uppatti) in the long-lived deities when they hear the Buddha expound the Four Noble Truths.

Also at 12:21, etc.; see II, n. 58. Spk refers to 22:56 for an explanation of the origin and passing away of the five aggregates.

Spk: “For the most part” (yebhuyyena) is said to make an exception of those devas who are noble disciples. For no fear at all arises in the arahants, though they experience “urgency of knowledge” (hānasamvega) because they have attained what should be attained through careful striving by one stirred by a sense of urgency. The other devas, as they attend to impermanence, experience both fear as mental fright (cittutrāsabhaya) and, at the time of strong insight, the fear of knowledge (hānabhaya; probably the advanced stage of insight called bhaya-utpattihānabhaṇṇa, “knowledge of appearance as fearful”; see n. 79). Included within identity (sakkāyapariyāppanā): included in the five aggregates. Thus, when the Buddha teaches them the Dhamma stamped with the three characteristics, exposing the faults in the round of existence, the fear of knowledge enters them.

Spk says that this does not refer to recollection by direct knowledge (i.e., by retrocognition of the past) but to the recollection of one’s past abodes by way of insight. Spk seems to understand the purport of the Buddha’s statement to be that they deliberately recollect the past in terms of the aggregates. I take the point differently, i.e., that
though these ascetics imagine they are recalling the past experience of a permanent self, they are only recollecting past configurations of the five aggregates. This interpretation seems to be confirmed by the next paragraph, which reduces first-person memories (etam³ri³pô ahosî) to experiences framed solely in terms of the aggregates (ri³pan yeva). It can also draw support from the parallel paragraph opening 22:47. Spk entitles this passage “the emptiness section” (su³ñhata³pabbo). A parallel commentary on the passage, slightly more elaborate, is at Vibh-a 3–6.

109 Spk: Even though emptiness has been discussed, the discussion is not yet definitive because the characteristic of emptiness (su³ñhatalakkhana) has not been discussed. The present passage is introduced to show the characteristic of emptiness. Spk- pt: Since form, etc., are neither a self nor the belongings of a self, but are insubstantial and ownerless, they are empty of that (self). Their nature is emptiness, their characteristic is “being deformed,” etc.

110 Ruppatti ti kho bhikkhave tasna ri³pan ti vuccati. I have tried, though clumsily, to capture the subtle word play of the Pâli, which capitalizes on the apparent correspondence between the verb ruppatti and the noun ri³pa. Etymologically, the two are not related. Ruppatti is a passive verb from the root rup (= Skt lupt), “to break, injure, spoil.” MW lists ruppatte (s.v. rup), “to suffer violent or racking pain.” See too PED, s.v. ruppatti. Spk glosses: Ruppatti ti kuppatti ghatiyati pîliyyati, bhijjati ti attho; “It is deformed: it is disturbed, stricken, oppressed, meaning ‘it is broken.’”

At KS 2:73, n. 1, Woodward has misunderstood the point of the commentary. It is not the case that Buddhaghosa misconstrues “these various contacts not as referring to this life, but as ‘informing’ creatures in other spheres.” Rather, he merely cites the cold hells, hot hells, etc., as the realms where the different types of “deformation” are most evident (pákata). Spk adds that being “deformed” is the specific characteristic (paccattalakkhana) of form, which distinguishes it from feeling and the other aggregates; but the general characteristics (sáma³ñhatalakkhana:) are what they have in common, namely, impermanence, suffering, and nonself.

111 Spk: It is feeling itself that feels, not another—a being or a person.

112 Sa³ñkhata³m abhisankharonti ti bhikkhave tasma san³khara ti vuccanti. Unfortunately English is a poor medium for capturing the interconnections of this sentence in the Pâli, with the object (sa³ñkhata³m), the verb (abhisankharonti), and the subject (sa³ñkhara) all derived from the same stem. See my discussion of sa³ñkhara in the General Introduction, pp. 44–47. To replicate the Pâli we might have rendered it, “They construct the constructed, therefore they are called volitional constructions,” though this would bear certain connotations quite alien to the original. It is also an unfortunate coincidence that “volitional formations,” my rendering for sa³ñkhara, is related to “form,” my rendering for ri³pa. In Pâli there is no etymological tie between ri³pa and sa³ñkhara. To capture the several nuances of the verb abhisankharoti we might have taken the liberty of rendering it, in this passage, by two verbs: “to generate,” which conveys the idea that the volitional formations actually produce the other aggregates (see the following note); and “to form,” which makes apparent the correspondence with the noun “formations.”

This passage shows the active role of cetanâ, volition, in constructing experienced reality. Not only does volition influence the objective content of the experience, but it also shapes the psychophysical organism within which it has arisen and, via its role as kamma, shapes the future configurations of the five aggregates to be produced by kamma. In this connection see 35:146, on the six sense bases as “old kamma.”

113 All three printed eds. of SN read, ri³pan ri³pattaya sa³ñkhata³m abhisankharonti, and so for the other aggregates, except vi³ñhâya, where Ee reads, vi³ñhâyathâya; however, since Ee has no note on vv.l., this is almost certainly an editorial oversight rather than a meaningful variant. Spk (Se and Ee) reads ri³pattaya in its lemma, implying that the termination -atthâya should apply to every aggregate, and apparently old Sinhalese ms of SN had this reading. Spk (Be), however, has ri³pattaya. The explanation in Spk is equally intelligible on either reading of SN.
I follow Be here: “As one is said to cook conjee as conjee, to bake a cake as a cake, so it [Spk-pt: the collection of states headed by volition] constructs, builds up, amasses (abhisankharoti ayāhāti sampiṇḍati) form itself—called ‘the conditioned’ because it is made by a combination of conditions—so that it becomes ‘conditioned form’ in accordance with its nature, for its formness (tathātāya rūpadhāvāyā); the meaning is that it produces it (nipphadeti ti attho). This is the sense in brief: It constructs, produces the form arising along with itself and the associated feeling, etc. Here, too, the Blessed One shows just the specific characteristic of volitional formations, whose characteristic is volition. [Spk-pt: This is said because volition is the chief of the states belonging to the aggregate of volitional formations.]

The eight flavours are: ambila, tittaka, kafuka, madhuka, khārika, akhārika, lonaka, alonaka; see too 47:23. The explanation of vipāraf in here is very similar to that of saṇhā, the difference being only in the type of sense object they cognize. Spk explains that the difference in object highlights a difference in their cognitive functions: “Perception is analysed by way of the eye door because it is evident in grasping the appearance and shape of the object; consciousness is analysed by way of the tongue door because it can grasp particular distinctions in an object even when there is no appearance and shape.” Spk continues with an explanation (also found at Vism 437; Ppn 14:3-5) according to which saṇhā, viññāna, and paññā are cognitive functions of increasing depth, discriminative acumen, and power of comprehension; this, however, is difficult to reconcile with the account of these factors found in the Nikāyas. Usually in the suttas viññāna is presented simply as the basic awareness of an object through one of the sense bases, i.e., as bare “consciousness of” rather than as a discriminative capacity. A parallel treatment of viññāna at MN I 292,26-29 defines it through its ability to cognize the three types of feelings (pleasant, painful, neutral); this just shifts the problem to that of distinguishing between viññāna and vedanā. Hamilton discusses the problem posed by these passages (Identity and Experience, pp. 53-55, 92-93). She offers the helpful suggestion that although viññāna is here defined in a way that encroaches upon the domain of saṇhā, we should understand that saṇhā does the actual discrimination (of objects at all five senses) while viññāna “is the awareness by which we experience every stage of the cognitive process, including the process of discriminating” (p. 92). From the commentarial standpoint, saṇhā is discussed more fully at As 110-11 and viññāna (under the name citta) at As 63-64.

Spk: The first two sections—the emptiness section and the section on the characteristic of emptiness—have discussed the characteristic of nonself. Now he will discuss the characteristic of suffering. Therein, form does not devour one as a dog does a piece of meat, by tearing one apart, but rather in the way a soiled garment might cause discomfort, as when one says, “This shirt is devouring me.” The lines following the reflection incorporate the conclusion of 22-9-11.

Spk: This passage is stated to show the characteristic of impermanence, and to do so by bringing the three characteristics together.

I render this passage with the aid of Spk, which glosses the last two pairs of terms thus: Visineti na usseneti ti viikirati na sampiṇḍeti; vidhipeti na sandhipeti ti nibbapeti na jālapeti (some texts read viseneti, usseneti); cp. AN I 214-16. The present passage describes the sekha, who is still in the process of dismantling the round.

Spk: This shows the arahant, who abides having dismantled the round.

Pādas cd should be read: yassa te nabhājānāma, yampi nissāya jāhāyati. See AN V 324-26 and MN I 140,3-6. Spk states that at the end of this discourse five hundred bhikkhus were established in arahantship.

Spk: After spending the rains residence at Sāvatthi, the Buddha had set out for Kapilavatthu together with a large company of bhikkhus. When they arrived, the Sakyans came to see him, bringing many gifts for the Sarigha. A noisy quarrel broke out among the bhikkhus over the distribution of the gifts, and it was for this reason that the Teacher dismissed them. He wanted to teach them, “It isn’t for the sake of such things as robes, etc., that you have gone
forth into homelessness, but for the sake of arahantship.”

121 A similar passage is at MN I 457–59, but there the Sakyans first request the Buddha to pardon the bhikkhus, followed by Brahmā Sahampati, who makes the same appeal. In the MN version the sequence of the two similes is inverted.

122 I follow Se here, which reads: Tatātipam  iddhibhisarikāyān abhisankhiisi yathā te bhikkhā ēkadvihikāyā sārajamānārāpi yena bhagava t’ upasankameyyum. Be and Ee read yenāhān in place of yena bhagava; it seems the whole phrase is missing in SS. Spk glosses: Ekadvihikāyā ti ek’eko c’ eva dve dve ca huto. Sārajamānārāpi ti ottappamanasabhāvā bhāyamānā.

Spk: Why did the Buddha perform such a feat? From a desire for their welfare. For if they had come to him in groups they would not have shown reverence towards the Buddha nor would they have been able to receive a Dhamma teaching. But when they come timidly, ashamed, alone and in pairs, they show reverence and can receive a teaching.

123 Abhisapa, glossed akkosa by Spk, which explains: “For when people get angry they abuse their antagonist by saying, ‘You should put on a monk’s robe, get yourself a begging bowl, and roam about seeking alms!’” Kapāla, rendered here “begging bowl,” is not the usual word for a monk’s almsbowl (= patta), but refers to the kind of bowl used by non-Buddhist ascetics (sometimes made from a skull); the use of the word seems pejorative. This paragraph and the next are also at It 89–90. Some of the terms describing the deviant monk just below are commented on in I, n. 176.

124 Spk says this passage is introduced to show that this person has become like a brand from a funeral pyre because of his evil thoughts. The “signless concentration” (animitta-samādhi) is insight concentration (vipassana-samādhi), called “signless” because it removes the signs of permanence, etc. For more on the signless concentration, see IV, nn. 280, 312, 368.

125 Spk: The view of existence (bhavadiṭṭhi) is eternalism (sasatadiṭṭhi); the view of extermination (vibhavadiṭṭhi) is annihilationism (ucchadaṭṭhi). This passage is introduced to show that the signless concentration removes not only the three wrong thoughts but also eternalism and annihilationism.

126 Here the Buddha connects clinging, which arises on the basis of the mere five aggregates mistakenly held to as a self, with the last portion of the formula on dependent origination, thus showing present clinging to be the sustaining cause for the continuation of the round of existence. For a parallel, see MN I 511, 512.

127 Spk: At the end of the discourse five hundred bhikkhus attained arahantship together with the analytical knowledges (patisambhidā).

128 Spk assigns this sutta to the time of the famous quarrel at Kosambi. After he had failed in three attempts to reconcile the factious parties, the Buddha decided to set out alone. For a full account, see Vin I 337–57 and Nāṇamoli, Life of the Buddha, pp. 109–19.

129 Spk: The residents of Pārīṣeyaka built a leaf hall for the Blessed One in a protected grove near their town. An auspicious (bhadda) sal tree grew there. While living in dependence on the town, the Blessed One dwelt at the foot of the tree near the leaf hut in the grove. Spk relates here the story of the bull elephant who came to wait upon the Buddha; see Ud 41–42 and Vin I 352–53.

130 Spk: These were not the factious bhikkhus, but five hundred other monks who had come from various quarters after the rains.

131 See 22:55 and n. 78 above. Spk explains this as referring to “the fruit of arahantship immediately following the path” (maggānantaraṇa arahattapālāna). However, as in the commentarial system the fruit inevitably occurs in immediate succession to the path, I think the monk is really asking how to attain arahantship swiftly and directly, without being detained at any lower stage of awakening.

132 Vicayaso. Spk glosses with vicayena and explains: “Having delimited with knowledge that is capable of discriminating the real nature of the various phenomena.” What follows are the thirty-seven aids to enlightenment (bodhipakkhiyā dhammā); see pp. 1485–87.

133 Spk glosses “that regarding” (sasamanupassāna) as a “view-formation” (ditthi-sankhāra). I understand sankhāra here as meaning what is conditioned rather than the active power of generation, i.e., as the sankhata-sankhāra of the commentaries
rather than as abhisankharana-sankhāra, the act of volitional formation. The point, it seems, is that by calling the act of regarding a "formation," the Buddha underlines its conditioned origination. This in turn highlights its impermanence, recognition of which knocks away the adherence to the very notion "I am," thus culminating in arahantship. On "ignorance-contact" (avijjāsamatthassa), see n. 63.

134 This view, which posits the identity of the self and the world (so attā so loko), seems to be derived from the Upaniṣads. Strangely, Spk passes over this view in silence, and Ps (commenting on MN I 135,37) offers only an unilluminating word gloss. For a discussion, see Wijesekera, "An Aspect of Upaniṣadic Ātman and Buddhist 'Anattā,'" Buddhist and Vedic Studies, pp. 261–63.

135 Here I read with Se and Ee: no c' asama no ca me siyā, na bhavissāmi na me bhavissati. Be reads the third negated verb as nābhavissāṣa. Spk: "If I were not, neither would there be my belongings; if I will not be in the future, neither will there be my belongings." For a fuller discussion, see n. 75.

136 Spk: Even though doubt (vicikicchā) does not exist in the cittas associated with craving, the doubt-formation arises from it because craving has not been abandoned. For doubt arises in one who has not abandoned craving.

137 Spk: In this sutta, in twenty-three cases, insight culminating in arahantship has been explained.

138 This entire sutta is at MN No. 109.

139 Ime ... paññiyata paññijhāna chandamūlakā. On how the five aggregates originate from craving, see 22:5 and n. 30.

140 This exchange is also at MN I 299,33–300,3; see too 22:121 below.

141 Rūpakkhandhassa paññijhāna. This might have been rendered "for the description of the form aggregate." Paññijhāna is literally "making known," and something is "made known" either by becoming manifest or by being described.

142 I prefer the reading of the parallel at MN III 19,12–13, anattākatāni kammāni kam attānam phussissanti. In the SN text, Be and Se read katham attānam, and Ee katam attānam, which perhaps should be amended to kam attānam. Spk is silent, but MA explains that this monk had slipped into an eternalist view.

143 Patipucch-vinnāna kho me tumhe bhikkhave tatra tatra tesu tesu dhammesu. The readings in Ee and MN (Ee) should be amended accordingly. Neither MA nor Spk offers any explanation, but it is clear enough that the "training through interrogation" is the catechetical method to be applied in the following paragraph.

144 MN No. 109 concludes by stating that while this discourse was being spoken the minds of sixty bhikkhus were liberated from the taints. Spk states that at the conclusion of each sutta in this vagga five hundred bhikkhus attained arahantship! The verse that follows is in Be and Ee, but not in Se or MN. Pada c should be read with Be: sakāyena dve vuttā.

145 Puññaputta was declared by the Buddha the foremost among the bhikkhus who were speakers on the Dhamma (AN I 23,26). See 14:15.

146 Upādāya has a double meaning that is difficult to capture in translation. As absolutive of upādīyati it means "having clung to," but it also has an idiomatic sense, "derived from, dependent on," as in the expression catumānaḥ ca mahābhātānaṁ upādāya rūpaṁ, "the form derived from the four great elements." I have translated it here "by clinging to," on the supposition that the literal meaning is primary, but the
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Gloss of Spk emphasizes the idiomatic sense: **Upādāyā ti ighama ārabbaia sandhāya paṭicca;* "upādāyā: contingent on, referring to, on the basis of, in dependence on." The mirror simile can support either meaning, and both are probably intended: The youth looks at his or her image with concern for his or her personal appearance ("with clinging"), and the image becomes manifest in dependence on the mirror. Similarly, a person conceives "I am" by clinging to the five aggregates, and it is in dependence on the five aggregates, i.e., with the aggregates as objective referents, that the notion "I am" arises. See 22:151, which again plays upon this dual meaning of upādāyā.

147 **Dhammo me abhisameto.** Spk: He penetrated the Four Noble Truths with wisdom and became a stream-enterer. On abhisamaya, see 11, n. 13.


149 This passage occurs elsewhere, e.g., in SN at 47:9 (V 153,11-12) and 47:13 (V 162,15-16). Spk does not explain the etymology of madhurakajāto but paraphrases, "It has become unwieldy, as if heavy." Madhuraka means "sweet, pleasant, charming," but I follow PED's explanation, "full of sweet drink, intoxicated." See madhinupā in I, v. 842 and I, n. 590. In explaining dhammā pi maṃ na paṭībhanti, Spk takes dhammā as "the teachings": "Even the doctrinal teachings are not clear to me; what I learned and studied does not appear." Possibly dhammā here bears the more general sense of "things."

150 Spk: He not only delighted in it, but having gained this consolation from the Teacher, struggling and striving, after some time he was established in arahantship.

151 His position is not quite the same as that of the common annihilationist, since he does not hold that all beings are annihilated at death. He seems to hold an eternalist view in regard to unenlightened beings (since they have a lasting self which transmigrates) and annihilationism in regard to the arahant (since he utterly perishes at death).

Spk: If he had thought, "Formations arise and cease; a simple process of formations reaches nonoccurrence," this would not be a view (diṭṭhigata) but knowledge in accordance with the Teaching. But since he thought, "A being is annihilated and destroyed," this becomes a view. What follows is paralleled by MN I 130-31 and I 256-57.

152 Spk: At the end of this teaching on the three characteristics Yamaka became a stream-enterer. Sāriputta asks the following questions to examine him and to get him to show that he has given up his wrong view.

Spk glosses tathāgata here as "a being" (satta), which I think does not quite hit the mark. I take the subject of the discussion to be, not a being in general, but the arahant conceived as a being, as a substantial self. Thus the catechism will show that Yamaka has abandoned his identity view (sakkāyaditthi) regarding the arahant, and therewith his view of the arahant as a self that undergoes annihilation.

We find a similar transition from the arahant (vimuttacitta bhikkhu) to the Tathāgata at MN I 140,3-7 and I 486-88.

153 The first three alternatives—conceiving the aggregates individually as the Tathāgata, the Tathāgata as within the aggregates, and the Tathāgata as apart from the aggregates—correspond to the first three modes of conceiving in the Mūlapariyāya Sutta (M I I), which are set in relation to the sense bases at 35:30, 31. The fourth position conceives the aggregates collectively as the Tathāgata (perhaps a view of supervenience); the fifth conceives the Tathāgata as entirely transcendent, without any essential relation to the aggregates. These modes of conceiving can also be correlated with the twenty types of identity view.

154 Diṭṭh' eva dhamme saccato thetaato tathāgato anupalabbhiyamāno. Cp. MN I 138,5-6: Attani ca bhikkhāne attaniye ca saccato thetaato anupalabbhiyamāne. MN I 140,6-7: Diṭṭh' evaḥam bhikkhave dhammam tathāgatam ananuvējito ti vaddi.

155 See n. 147.

156 This passage can be read as a gloss on the Buddha's famous dictum, "I make known just suffering and the cessation of suffering" (see end of 22:86).

157 Be daheyya may be better than saddaheyya, in Be and Se.

158 Spk: The un instructed worldling attached to the round is like the gullible householder, the five fragile aggregates like the murderous enemy. When the enemy comes up to the householder and offers to serve him, that is like the time the aggregates are acquired at the moment of rebirth.
When the householder takes the enemy to be his friend, that is like the time the worldling grasps the aggregates, thinking, “They are mine.” The honour the householder bestows on the enemy, thinking, “He is my friend,” is like the honour the worldling bestows on the aggregates by bathing them, feeding them, etc. The murder of the householder by the enemy is like the destruction of the worldling’s life when the aggregates break up.

159 The next four paragraphs are also at 22:55.
160 As in 12:15; see II, n. 31, n. 32.
161 This last sentence is not in Be.
162 This sutta also occurs at 44:2, with the questionnaire given in full (though abridged in this translation).
163 Tathāgato uttama-puriso paramapattipatto. This should establish that “the Tathāgata” here is not just “a being,” but a Buddha or an arahant; the expression recurs at 44:9. The four theses are all rooted in a conception of the Tathāgata as self. The commentaries explain the first as eternalism, the second as annihilationism, the third as a syncretic view (partial-eternalism), the fourth as evasive scepticism. Two whole chapters in SN deal with these issues, the Vacchagottasamyutta (SN 33) and the Abyākatasamyutta (SN 44). See too 16:12.

164 Spk: It is said that he thought, “These are hostile enemies of the Teaching. The Teacher would not describe (the Tathāgata) as they say. He must have described him in some other way.”
165 This oft-quoted dictum can be interpreted at two levels. At the more superficial level the Buddha can be read as saying that he does not make any declaration about such metaphysical questions as an afterlife but teaches only a practical path for reaching the end of suffering here and now. This interpretation, however, does not connect the dictum with the Buddha’s previous statement that the Tathāgata lives, and just these that cease with his passing away. The context in which the dictum occurs at MN 140,14-15 also supports this interpretation.
166 Vakkali was declared by the Buddha the foremost bhikkhu of those resolved through faith (etadaggam saddhādhimuttānaṃ; AN I 24,15).

Spk: After completing the rains residence, the elder was on his way to see the Blessed One when he fell ill in the middle of the city. He could not walk, so they put him on a stretcher and carried him to a potter’s shed.
167 Samadhihusi. Spk: He showed his respect by making a movement; for, it is said, even a patient is obliged to show respect to a superior by making a gesture of rising.
168 Yo kho Vakkali dhammamaññat passati, so maññat passati. Yo maññat passati, so dhammamaññat passati. Spk: Here the Blessed One shows (himself as) the Dhamma-body, as stated in the passage, “The Tathāgata, great king, is the Dhamma-body.” For the ninefold supramundane Dhamma is called the Tathāgata’s body.

I cannot trace a statement that corresponds exactly to the one cited by Spk. Spk may be misquoting DN III 84,23-24, which actually reads: “For this, Vaseṭṭha, is a designation of the Tathāgata, that is, the Dhamma-body…” (tathāgatassā h’ etam Vaseṭṭha adhivacanam dhammakāyo iti pi …). On the ninefold supramundane Dhamma, see n. 51. Though the second clause seems to be saying that simply by seeing the Buddha’s body one sees the Dhamma, the meaning is surely that in order to really see the Buddha one should see the Dhamma, the truth to which he awakened. Hence the following catechism, intended to guide Vakkali towards that realization.

169 It was here too that the Venerable Godhika expired by his own hand; see 4:23.
170 Vimokkhotvya ceteti. Spk: For the sake of the deliverance of the path (magga-vimokkhotvya). Although vimokkha and vimutti are derived from the same prefixed root (tri + muc), they usually appear in different contexts. To avoid confusion I have rendered the former as “deliverance,” the latter as “liberation.” Here they are synonymous.
171 Suvimutto vimuccissati. Spk: He will be liberated as one liberated by the liberation of the fruit of arahantship. Those
devas spoke thus because they knew, “By whatever method he arouses insight, he will attain arahantship immediately.”

172 Vakkali’s message to the Buddha implies that he already considered himself an arahant. Spk, however, explains: “The elder, it is said, overestimated himself. As he had suppressed the defilements by concentration and insight, he did not see himself assailed by them and thus thought he was an arahant. Disgusted with his miserable life, he cut his jugular vein with a sharp knife. Just then, painful feelings arose in him. Realizing he was still a worldling, he took up his main meditation subject, explored it with knowledge, and attained arahantship just as he died.” On the basis of the sutta alone it is impossible to tell whether the commentary is right. For another account of a monk who took his life while thinking he was an arahant, see 35:87. Godhiṭika (in 4:23) did not have this conviction, but took his life from despair due to his illness. He too, however, attained arahantship at the time of death. The sequel is as at 4:23; see I, nn. 313, 314.

173 I read with Be: gelaññhe passambhetvā passambhetvā kāyānkhāre viharāmi, so ‘ham samādhim nappatilabhāmi. The “bodily formations” are in-breathing and out-breathing (assāsa-passāsa); see MN I 56,20-22 and MN I 301,20-21 (= 41:6; IV 293,16).

Spk: He kept tranquillizing in-and-out breathing when he dwelt in the fourth jhāna, where breathing ceases (36:11; IV 217,8-9). Because he had fallen away from all the meditative absorptions that he had previously attained, he thought, “Let me not fall away from the Teaching.”

174 Spk: Samādhisārakā samādhisāmarāni ti samādhiṃ yeva sāraṇa ca sāmaññhāni ca maññhāti. “In my Teaching that is not the essence; the essence is insight, path, and fruit.”

175 Spk says that at the end of the Buddha’s exposition of the three characteristics, Assaji attained arahantship. Spk explains that the Buddha introduces the following passage to show the arahant’s constant abiding. See too 12:51, where the same text is coupled with a different simile. The present version is also at 36:7, 36:8, and 54:8.

176 Although all three eds. of SN and both eds. of Spk read asmi ti adhigatam, this is probably an old corruption. I propose reading asmi ti avigatam; see my argument in support of this amendment at n. 61. Spk: Craving and conceit are found occurring in the mode “I am.”

This passage clarifies the essential difference between the sekha and the arahant. While the sekha has eliminated identity view and thus no longer identifies any of the five aggregates as a self, he has not yet eradicated ignorance, which sustains a residual conceit and desire “I am” (anusāhagato asmi ti māno asmi ti chanda) in relation to the five aggregates. The arahant, in contrast, has eradicated ignorance, the root of all misconceptions, and thus no longer entertains any ideas of “I” and “mine.” The other elders apparently had not yet attained any stage of awakening and thus did not understand this difference, but the Venerable Khemaka must have been at least a stream-enterer [Spk-pf: some hold he was a nonreturner, others a once-returner] and thus knew that the elimination of identity view does not completely remove the sense of personal identity. Even for the nonreturner, an “odour of subjectivity” based on the five aggregates still lingers over his experience.

177 I prefer vaññassa, found in SS, over vaññassa in all three printed eds.

178 Spk: The worldling’s mental process is like the soiled cloth. The three contemplations (of impermanence, suffering, and nonself) are like the three cleansers. The mental process of the nonreturner is like the cloth that has been washed with the three cleansers. The defilements to be eradicated by the path of arahantship are like the residual smell of the cleansers. The knowledge of the path of arahantship is like the sweetly scented casket, and the destruction of all defilements by that path is like the vanishing of the residual smell of the cleansers from the cloth after it has been placed in the casket.

179 Spk identifies this Channa with the Bodhisatta’s charioteer who led him out of the palace on the night of his great renunciation. He had received ordination as a monk but, because of his former close relationship with the Buddha, he became proud and domineering and spoke harshly to the other bhikkhus. Shortly before his parinibbāna the
Buddha had instructed the Sangha to impose on him the brāhmaṇadana, “the silence treatment” (DN II 154,18-23). When Channa realized he was being treated as a pariah by the Sangha, he was shaken by a sense of urgency (samvega). It is at this point that the sutta opens.

180 Spk: All formations of the three planes (sabbe tebhūmāka sankhārā) are impermanent; all phenomena of the four planes (sabbe catubhūmakā dhamma) are nonself. Why didn’t those bhikkhus mention the characteristic of suffering? Because they thought, “This bhikkhu is argumentative. If we mention suffering he will quarrel with us, saying, ‘If form, etc., are suffering, the path and fruit too are suffering, so you monks have attained nothing but suffering.’” Thus they answered in a way that could not be faulted.

See too MN I 228,10-14, 230,5-8, where only impermanence and nonself are mentioned in the explicit context of debate. The commentary to this passage gives a similar explanation of the omission of suffering.

181 Aha ko carahi me attg. Spk: It is said that this elder had started to practise insight meditation without having done discernment of conditions. His weak insight could not eliminate the grip of self (attagāta), and thus when formations appeared to him as empty, agitation arose in him along with the annihilationist view, “I will be annihilated, I will be destroyed.” He saw himself falling into an abyss. [Spk-pf: Agitation through fear (bhayaparifassand) and clinging to views (dīṭṭhi upādāna) arose in him over the thought, “If phenomena are nonself, then what self can deeds done by what is nonself affect?” (see 22:82 (111 104~) and n. 142)].

Discernment of conditions (paccayapariggaha) is a stage in the development of insight in which the meditator explores the conditions for the five aggregates (see Vism, chap. 19). In the proper sequence of development this stage should precede investigation of the aggregates as impermanent, suffering, and nonself.

182 Khilam pabhindi. MN I 101,9-27 mentions five types of mental barrenness (cetokhila). Channa’s problem seems to have been the fifth, anger and contemptuousness towards his fellow monks.

183 Ānanda’s choice of the Kaccānagotta Sutta is especially apt, as this sutta teaches how dependent origination counters the two extreme views of eternalism and annihilationism and replaces the view of self with the realization that it is only dukkha that arises and ceases.

184 This sutta and the next are identical with 18:21-22 and 22:71-72.

185 This portion of the sutta offers an important counterpoint to the message of the Kaccānagotta Sutta (12:15). Here the Buddha emphasizes that he does not reject all ontological propositions, but only those that transcend the bounds of possible experience. While the Kaccānagotta Sutta shows that the “middle teaching” excludes static, substantialist conceptions of existence and nonexistence, the present text shows that the same “middle teaching” can accommodate definite pronouncements about these ontological issues. The affirmation of the existence of the five aggregates, as impermanent processes, serves as a rejoinder to illusionist theories, which hold that the world lacks real being.

186 Lokadhamma. Spk: The five aggregates are called thus because it is their nature to disintegrate (lūjjanasabhdvatā). Loka is derived from lūjjati at 35:82. The etymology cannot be accepted literally but serves a pedagogic purpose.

187 Spk: In this sutta three types of world are spoken of. When it is said, “I do not dispute with the world,” it is the world of beings (sattaloka). “A world-phenomenon in the world”: here, the world of formations (sankhāraloka). “The Tathāgata was born in the world”: here, the geographic world (okāsaloka). Ee has omitted loke jato, no doubt by oversight. The simile is also at AN I 111,38-39; see too AN V 152,12-16.

188 Spk: One evening, while dwelling in that abode, the Blessed One came out from his fragrant cottage and sat down by the bank of the Ganges. He saw a great lump of foam coming downstream and thought, “I will give a Dhamma talk relating to the five aggregates.” Then he addressed the bhikkhus sitting around him. The sutta is one of the most radical discourses on the empty nature of conditioned phenomena; its imagery (especially the similes of the mirage and the magical illusion) has been taken up by later Buddhist thinkers, most
persistently by the Mādhyamikas. Some of the images are found elsewhere in the Pāli Canon, e.g., at Dhp 46, 170. In the context of early Buddhist thought these similes have to be handled with care. They are not intended to suggest an illusionist view of the world but to show that our conceptions of the world, and of our own existence, are largely distorted by the process of cognition. Just as the mirage and magical illusion are based on real existents—the sand of the desert, the magician’s appurtenances—so these false conceptions arise from a base that objectively exists, namely, the five aggregates; but when seen through a mind subject to conceptual distortion, the aggregates appear in a way that deviates from their actual nature. Instead of being seen as transient and selfless, they appear as substantial and as a self.

189 Spk explains at length how form (i.e., the body) is like a lump of foam (phenapinda). I give merely the highlights: as a lump of foam lacks any substance (śīra), so form lacks any substance that is permanent, stable, a self; as the lump of foam is full of holes and fissures and the abode of many creatures, so too form; as the lump of foam, after expanding, breaks up, so does form, which is pulverized in the mouth of death. Spk’s commentary is also at Vibh-a 32–35.

190 Spk: A bubble (bubbulā) is feeble and cannot be grasped, for it breaks up as soon as it is seized; so too feeling is feeble and cannot be grasped as permanent and stable. As a bubble arises and ceases in a drop of water and does not last long, so too with feeling: 100,000 kōṭis of feelings arise and cease in the time of a fingersnap (one kōṭi = 10 million). As a bubble arises in dependence on conditions, so feeling arises in dependence on a sense base, an object, the defilements, and contact.

191 Spk: Perception is like a mirage (maricikā) in the sense that it is insubstantial, for one cannot grasp a mirage to drink or bathe or fill a pitcher. As a mirage deceives the multitude, so does perception, which entices people with the idea that the colourful object is beautiful, pleasurable, and permanent.

192 Akukkukajatam. Spk: There is no pith growing inside (anto asaññāttagahanandanam).

193 The simile is used for a different purpose at MN I 233,15-23.

Spk: As a plantain trunk (kadalikkhandha) is an assemblage of many sheaths, each with its own characteristic, so the aggregate of volitional formations is an assemblage of many phenomena, each with its own characteristic.

194 Spk: Consciousness is like a magical illusion (māyā) in the sense that it is insubstantial and cannot be grasped. Consciousness is even more transient and fleeting than a magical illusion. For it gives the impression that a person comes and goes, stands and sits, with the same mind, but the mind is different in each of these activities. Consciousness deceives the multitude like a magical illusion.

For a modern parable illustrating the deceptive nature of consciousness, based on this simile, see Nānananda, The Magic of the Mind, pp. 5–7.

195 See MN I 296,9-11, spoken by Sāriputta. I cannot trace a parallel spoken by the Buddha himself, but see Dhp 41.

196 Spk explains that māyāyam bālālāpiṇī, in pada b, refers specifically to the aggregate of consciousness. The aggregate-mass is a murderer in two ways: (i) because the aggregates slay each other; and (ii) because murder appears in dependence on the aggregates. As to (i), when the earth element breaks up it takes along the other elements, and when the form aggregate breaks up it takes along the mental aggregates. As to (ii), when the aggregates exist such things as murder, bondage, injury, etc., come into being. On the comparison of the aggregates to murderers, see too 22:85 (III 114,20-24).

197 Read: divā vai yadi vati rattinī.

198 Spk: The holy life of the path arises stilling the formations of the three planes. If even this much individual existence were permanent, though the path might arise it would not be able to still the round of formations. Thus the holy life would not be discerned.

199 Spk: This is said to show: “If any formations were permanent, then the success I enjoyed as King Mahāsudassana would have been permanent.” On King Mahāsudassana, a past incarnation of the Buddha, see the eponymous sutta, DN No. 17.

200 The elephant, the steed, the jewel-gem, the beautiful queen, and the commander-gem are five of the seven gems
of the wheel-turning monarch (rājā cakkavatti). The other two, which Mahāsudassana also possessed, are the wheel-
gem and the steward-gem; for details, see DN II 172–77.
The seven gems are mentioned at 46:42.

201 The passage beginning “Of those 84,000 cities” to the end
is also at DN II 197–98, but the latter includes an additional
closing paragraph. The homily on impermanence is at
15:20 (II 193,3–6).

Spk: Having shown his success at the time when he was
King Mahāsudassana, he now shows its impermanence.
Just as a man might place a ladder against a campaka tree,
climb up, take a campaka flower, and then descend, so the
Blessed One has climbed up the story of King Mahāsudass-
sana’s success, taken the characteristic of impermanence at
the top, and descended.

202 I read with Se, khattiya va velāmika va. Spk explains a
velāmika as one born from a khattiya father and a brahmīn
mother, or a brahmīn father and a khattiya mother.

203 As at 15:1, etc. See II, n. 254.

204 On the destruction of the world by fire, see Vism 414–17

205 The simile of the dog is also at MN II 232,24–233,4. Spk: The
foolish worldling is like the dog, his view is like the leash,
his personal identity (sakkāya) is like the post. Like the
dog’s running around the post is the worldling’s running
around his personal identity bound to it by craving and
views.

206 Caranaṃ nāma cittan. Citta here is the equivalent of Skt
citra, picture. The exact meaning of the picture’s title is obscure. Spk glosses vicarana-citta, “the wandering picture”
[Spk-p: because they take it and wander about with it], but
caraṇa here possibly means conduct, as in other contexts.

Spk: The Saṅgha were a sect of heretical brahmīns.
Having taken a canvas, they had various pictures painted
on it of the good and bad destinations to illustrate success
and failure, and then they took it around on their wander-
ings. They would show it to the people, explaining, “If one
does this deed, one gets this result; if one does that, one
gets that.”

207 Tam pi ... caranaṃ nāma cittan’ eva cittanam, tena pi ...
existence; the thinning of the egg shells is like the thinning of ignorance; the maturation of the chicks is like the maturation of insight knowledge. The time when the chicks break the shells and emerge safely is like the time when the bhikkhu breaks the shell of ignorance and attains arahantship. And as the chicks go about adorning the village field, so the great arahant enters into fruition attainment which takes Nibbana as its object, and thus adorns his monastery.

Reading palagandassa with Be and Se. Spk glosses vaddha-kissa.

The simile is also at 45:158. I read it as in Se and Ee. Spk develops this simile even more minutely than the simile of the chicks. In brief: Like the wearing away of the rigging by the ocean water is the wearing away of the bhikkhu’s fetters by his going forth (into homelessness), study, and questioning. Like the time the ship is hauled onto dry land is the time the bhikkhu takes up a meditation subject and dwells in the forest. Like the drying up of the rigging by wind and sun during the day is the drying up of craving by insight knowledge. Like the wetting by snow at night is the wetting of the mind by gladness and joy arisen from meditation. Like the rain cloud pouring down is the knowledge of the path of arahantship. Like the decay of the rigging is the attainment of the fruit of arahantship. Like the persistence of the rigging in a decrepit state is the persistence of the arahant as he lives on benefitting the multitude. Like the collapse of the decrepit rigging is the arahant’s attainment of the Nibbana element without residue.

Sensual lust is eliminated by the path of nonreturning; lust for existence, ignorance, and the conceit “I am” by the path of arahantship.

This simile, and the six to follow, are applied differently at 45:141–47. The simile of the ascending sun is also at 2:29.

Spk glosses anta, lit. “ends,” with koṭṭhasā, and explains that this sutta interprets the five aggregates by way of the Four Noble Truths.

Spk glosses pariṇāṇaya with samatikkama and pariṇā

with samatikkama; see n. 41. The “person who has fully understood” (pariṇāṇāti) is a conventional expression; see n. 37.

Spk: By this, Nibbana is shown.

Woodward, at KS 3:136, says that this sutta is the same as the preceding one, but that is not the case; this one adds samuddayañ ca atthiñgamañ ca.

The stream-enterer (in the preceding sutta) and the arahant share the same understanding of the five aggregates. They differ in that the arahant has used this understanding to extricate all defilements, while the stream-enterer (and higher trainees) have yet to complete this task. Note too that whereas the stream-enterer is explained in terms of a noble disciple, the arahant is always defined as a bhikkhu.

As at 12:16. See II, nn. 34, 35.

I follow Be, which reads baddho jiyati, as against Se and Ee, which have baddho jiyati, “who is born in bondage.”

The Ee title, Parimucchita, should be amended to Paripucchita.

This list is found elsewhere in the Nikayas (e.g., at MN I 435,33–35, MN I 500,3–5, AN II 128,16–18, AN IV 422,25–432,1). The eleven terms are expanded to forty at Pañcas II 238, and commented on at Vism 611–13 (Ppn 20:19–20). Spk reduces them to the three contemplations: “impermanence” and “disintegration” represent contemplation of impermanence; “empty” and “nonself,” contemplation of nonself; and the others, contemplation of suffering. Vism 613 and Ps 146,13, however, assign “as alien” (parato) to the contemplation of nonself, which seems more plausible.

Natthi ... arahato uttarikarāṇāṁ katassa vā paṭiccayo. Spk does not comment on this, but Mp IV 165,3–5 (commenting on AN IV 355,24–25) explains: “There is nothing further to be done, because he has done the four tasks imposed by the Four Noble Truths (see 56:11). And no repetition of what he has already done, for the developed path need not be developed again and the abandoned defilements need not be abandoned again.”

On “a pleasant dwelling in this very life,” just below, see II, n. 332.

Spk: A great conflagration, hot and
blazing. In this sutta the characteristic of suffering is discussed.

228 See 22:39 and n. 52.

The next three suttas correspond to 22:40-42. Ee has omitted the text of 22:148, apparently by oversight as the title is correct while the text is that of 22:149. Accordingly, in this samyutta all the following sutta numbers in Ee are short by one.

229 Spk glosses kim upādāya with kim paṭico, but a word play is probably involved; see n. 146. The double sense would then be that pleasure and pain arise because one clings to the five aggregates with desire and lust, and they arise in dependence on the five aggregates as their support and object.

230 Kim abhinivissa. Spk: Kim abhinivisitvā; paccayam katō ti attho. Spk, it seems, does not see abhinivissa as contributing anything more to the meaning than a synonym for upādāya, but the question then arises why it should be added in the case of views but not in the case of pleasure and pain. Abhinivissa is an absolutive related to the noun abhinivesa, “adherence,” which implies an element of interpretation, namely, interpretation of experience through the lens of a wrong view. When this is acknowledged, we can then see that abhinivissa suggests the imposition of a cognitive interpretation on the aggregates, which goes beyond the bare conative clinging implied by upādāya.

231 This is the full eternalist view; see 22:81 and n. 134.

The annihilationist view; see 22:81, and nn. 75, 135.

234 Micchidāti. In the Nikāyas usually explained as the nihilist view, e.g., at MN I 287,12-18. For text, see 24:5.

235 Sakkayadīti. See n. 5.

237 Spk-pt explains adherences (abhinivesa) as craving, conceit, and views, and shackles (vinibandha) as the mental shackles of not being devoid of lust for form, etc. (see MN I 101,28-102,16). Holding (ajjhosa), in the next sutta, is defined by Spk-pt as craving and views.

238 Spk: Ananda had seen other bhikkhus receive from the Buddha a meditation subject based on the five aggregates, attain arahantship, and declare final knowledge in the Teacher’s presence. He thus approached thinking to do the same. The Buddha knew he would not attain the three higher paths during his own lifetime, but he gave him instructions to satisfy him. Ananda would attend to his meditation subject for one or two turns before going to serve the Teacher, and it became one of the factors that matured in his liberation.

239 DPPN 2:730 explains that he was a brahmin of Rājagaha who had become a monk in his old age. The Buddha declared him the foremost of those who could inspire ingenuity in others (etadaggaṃ patibhānakeyyanam; AN I 25,15). He has two verses at Th 133–34 (= Dhp 13–14).

Spk: Whenever the Tathāgata saw this elder, a subtle topic occurred to him. Thus the Blessed One taught him the Dhamma in various ways. In this samyutta, two vaggas have come down by way of questions, a third by way of request, and a fourth by way of intimate discourse (upanissakakathā, lit. “sitting nearby talk”).

240 Spk: Here “Māra” is a metaphor for death and the aggregates (marana-māra, khandha-māra).

241 Māro va assa māretā vā yo vā pana mīyati. Spk glosses māretā with māretabbo, but the word is clearly an agent noun with an active sense.

242 Vinnuttikho Rādha nibbānattī. Spk: This “liberation of the fruit” is for the purpose of Nibbāna without clinging (phalavinnuttī nama’ esā anupādānibbānattī).

243 This paragraph is also at 48:42 (V 218,19-21) and MN I 304,20-22. Be consistently reads the verb as accayasi (aorist of atiyati), Se as accusari (aorist of atisarati). Ee’s assa here and ajjhaparam below must stem from faulty manuscripts.

The last sentence is: Nibbānagadham hi Rādha brahmācariyam vussati nibbānaparayaṇaṃ nibbānapariyosānam. Many translators take nibbānagadha to mean “the plunge into Nibbāna” or “merging with Nibbāna,” which the commentaries encourage by connecting ogadha with ogāha, a plunge (from the verb ogāhati, to plunge into). But ogadha is
actually a by-form of *ogadha*, from the verb *ogadhati*, which the commentaries treat as synonymous with *patiffhahati*, "to be established." They confirm this link by consistently glossing *ogadha* with *patiffha*, support; hence my rendering "ground." For the references, see CPD, S.V. *ogadha*, *ogadhati*, *ogaha*, and the use of the word *gadh*, both literal and metaphorical, in I, v. 263. MW defines *gadh* (from the root *gadh*, to stand firmly) as a ground for standing on in water, a shallow place, a ford.

This reply hinges on a pun between *satta* as the Pāli equivalent of Skt *sattva*, "a being," and as the past participle of *sajjati* (= Skt *sakta*), "attached.

I read *dhanayanti* with Be and Se, glossed *dhanam viya manñanti* by Spk.

I follow Se. Be reads *bhavanetti*-*nirodho* twice, Ee *bhavanetti* *bhavanetti-*nirodho*. *Bhavanetti*, lit. "what leads to existence," is glossed *bhavarajju*, "rope of existence," by Spk. The expression is a synonym of *bhavcttanhd*, craving for existence, and often occurs in verse.

A partly similar series of terms is met at 12:15. See II, nn. 31, 32.

*Maradhamma*. Spk glosses with *maranadhamma*, "subject to death." In some of the suttas that follow (namely, in relation to impermanence, suffering, and nonself), I translate the suffix -dhamma as "nature" rather than "subject to."

24. *Diṭṭhisamyutta*

This strange view seems to be a poetic statement of the illusory nature of change. The compound *esikatthiyifthita*, "stands as steady as a pillar," occurs in the statement of the eternalist views at DN I 14–16 and in the doctrine of the seven bodies just below (24:8; III 211,8). A doctrine holding time and change to be illusory (*avicalita-nityatva*) emerged later in the history of the Ājivika school and may have been brought into the system from the school of Pakudha Kaccāyana, the propounder of the "doctrine of the seven bodies." See Basham, *History and Doctrines of the Ājivikas*, p. 236. At Mvu III 317 a similar view, stated in nearly identical terms, is cited as an example of the "wicked and wrong beliefs" that were circulating in Magadha before the Buddha arrived on the scene; see Jones 3:306.

Spk: This, it is said, was their view: "Although winds blow breaking the branches of trees, etc., these are not (really) winds; they are facsimiles of wind (*vātaleśa*; Spk-*pt*: *vātaleśa* ti *vātasesa*). The wind stands as steady as a pillar and a mountain peak. [Spk-*pt*: The phrase 'as a pillar' shows its immobility (*niccalabhava*); 'a mountain peak,' its eternity (*sasatisama*)]. Similarly with water. Though it is said that pregnant women give birth, the fetuses do not (really) emerge; those are facsimiles of fetuses. Though the sun and moon rise and set, they do not (really) do so; those are facsimiles of the sun and moon, which stand as steady as a pillar and a mountain peak."

This is a fourfold classification of all objects. According to Spk, the seen (*sitta*) is the visible-form base; the heard (*suta*), the sound base; the sensed (*muta*), the objects of smell, taste, and touch; and the cognized (*vififirita*), the other seven bases (i.e., the six internal sense bases and the mental-phenomena base). The words "attained, sought after, and ranged over by the mind" (pattam pariyesitam anuvicaritam manasa) are just an elaboration of the fourth. In the following suttas of this vagga, this portion has been elided in the abridgement, but it should be understood in all.

I read *imesu chasu fhanesu*, with Se and Ee, as against Be *imesu ca thdnesu*. Spk is silent, but it seems the six cases are the five aggregates and the tetrad of sense objects taken collectively as one. Cp. MN I 135,34-36, where the tetrad of sense objects actually replaces *vimana* as a basis for wrong views (*ditthissana*).

As at 22:81; see n. 134.

As at 22:81; see n. 135.

This is the full nihilist doctrine (*natthikavada*). At DN I 55,15-31, it is called annihilationism (*ucchedavada*) and ascribed to Ajita Kesakambali. For the commentarial explanation, see Bodhi, *Discourse on the Fruits of Recluseship*, pp. 77–83.

The doctrine of the inefficacy of action (*akiriyavāda*), at DN I 52,22–53,2 ascribed to Pūraṇa Kassapa. See *Fruits of Recluseship*, pp. 69–70.
The doctrine of noncausality (ahetukavada) is ascribed to Makkhali Gosala at DN I 53,25-33, but at 22:60 a portion of it is attributed to Puṇaṇa Kassapa; see above n. 92. For the commentary, see Fruits of Recluseship, pp. 70–72. Strict determinism (niyativada) is known to have been the main plank of Makkhali's Ājīvika philosophy, discussed in detail by Basham, History and Doctrines of the Ājīvikas, pp. 224–39. The sentence in brackets is brought in from DN I 53,28-29, but is not in the SN text or in the version at MN I 516,33–517,3.

The six classes (chalabhijātiyo)—the black, the blue, the red, the yellow, the white, and the ultimate white—represent stages along the Ājīvika road to perfection; see Fruits of Recluseship, pp. 73–75. At AN III 383,18–84,7 this scheme is ascribed to Puṇaṇa Kassapa, which again shows the connection between the two systems (a point noted by Basham, pp. 23–24).

At DN I 56,21-34 this doctrine of the seven bodies (sattakāya-vātā) is ascribed to Pakudha Kaccayana.

I have imported the sentence in brackets from the DN and MN versions of this view; it seems to have been lost in the SN transmission.

In the DN version, this fantastic cosmology is connected to the doctrine of noncausality and subsumed under the teaching of Makkhali Gosala, where the whole system is called the doctrine of purity by wandering on (samsārasuddhi). At MN I 517,31–518,15 however, as here, the cosmology is attached to the doctrine of the seven bodies. This dual ascription suggests that the cosmological scheme may have been shared by both systems, and in fact the schools of Makkhali and Pakudha later coalesced to form the southern branch of the Ājīvika school. Basham discusses the different ascriptions at pp. 18–23, but treats the cosmology as an integral feature of Makkhali’s system at pp. 240–54.

The passage contains a number of anomalous grammatical forms, such as nominatives both singular and plural terminating in -e, which are probably vestiges of ancient Māgadhi. Variant readings are common. I have generally translated the passage with the aid of Spk, but we must bear in mind that the commentaries are explaining the obscure terms at double remove: first, from the outside perspective of the Buddhist community (which may already have been acquainted with a distorted version of the doctrine), and then from the additional distance of the centuries that separated the commentators from the period when the views were current. Often the commentary is obviously engaging in conjecture, and sometimes is clearly wrong. For a translation of the full commentary, see Fruits of Recluseship, pp. 72–77, and for a critical assessment, see Basham's discussion of the passage at pp. 240–54.

Here I part with Spk, which glosses ājīvaka with ājīvanuttī, “means of livelihood.”

Bāle ca paṇḍite ca nibbēthiyamānā sukhadukkhā paleti. Spk: Starting from a mountain top or a tree top, a ball of thread goes along unwinding for the length of the thread; then, when the thread is finished, it stops right there and goes no farther. Just so, fools and the wise flee from pleasure and pain, “unwinding” by way of time. They do not exceed the aforesaid time.

The versions at DN I 54,20-21 and MN I 518,13–15 read: bāle ca paṇḍite ca sandhavātā samsārotvā dukkhass’ antam karissanti; “the foolish and the wise, having roamed and wandered on, will make an end of suffering.” Note in both versions the nominative plurals terminating in -e.

The next ten suttas are each devoted to one of the ten “undeclared points,” also dealt with from still different angles in SN 33 and SN 44.

I translate the titles of the next three vaggas as in Be: Dutiyaγamanavagga, Tatiyaγamanavagga, Catutthagaγamaγavaγga. In Se, the third and fourth vaggas are similarly named, but the second is called Gamanavagga. Ee includes all the suttas after the first eighteen in a single chapter (Chapter II) subdivided into four sections called gamana. Ee applies the title Purimagamana to the first eighteen suttaς of this chapter, and Dutiyaγamaγa to the second eighteen; the third and fourth chapters are named as in the other eds., but without -vagga. In his introduction to this part (p. ix) Feer proposes to count the eighteen suttaς of the Sotappattivaγga twice, and thus maintains that the whole
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Samyutta consists of 114 suttas ($18 + 18 + (3 \times 26)$). This, however, involves an unnecessary duplication (which Feer admits, to his puzzlement). It is thus best to follow the arrangement of this samyutta in Be and Se.

This is said because the five aggregates are dukkha.

The next eight views are varieties of eternalism with regard to the after-death condition of the self. They are also mentioned at DN I 31,6-15. For a translation of the commentary, see Bodhi, All-Embracing Net of Views, pp. 176–82.

Spk: The view of a self consisting of form arises from taking the object alone [Spk-pt: the kasina] as self; a formless self, from taking the jhana as self; the syncretic view, from taking both object and jhána as self; the double negation, from mere reasoning (takkamattena). The view of the self as exclusively happy arises in the meditator, the rationalist, and those who remember past births. The same for those who view the self as exclusively miserable, etc.

This paragraph distinguishes the suttas of this “trip” (gamana) from those of the preceding trips. Similarly, the fourth trip is distinguished simply by the concluding argument.

25. Okkantisamyyutta

The faith-follower (saddháusári) and the Dhamma-follower (dhammánusári), described just below, are the two classes of disciples who are practising for realization of the fruit of stream-entry. The two are the lowest ranking members of a comprehensive sevenfold typology of noble disciples found, with formal definitions, at MN I 477–79. The seven types are also defined, somewhat differently, at Pp 14–15 (§§30–36) and at Vism 659–60 (Ppn 21:74–78). The faith-follower and the Dhamma-follower are also distinguished at 55:24 (V 377,8–24) and 55:25 (V 379,10–21), though the terms themselves are not used there. At 48:12–17 they come at the end of the more usual list of noble persons, in place of the one practising for the realization of the fruit of stream-entry, and here the faith-follower is placed below the Dhamma-follower for the reason that his faculties are weaker.

Briefly, the faith-follower and the Dhamma-follower differ with regard to their dominant faculty: the former relies on faith as the vehicle of progress, the latter on wisdom. When they attain the fruit of stream-entry, the former becomes “one liberated by faith” (saddhávimutta; see MN I 478,29–34), the latter “one attained by view” (ditthipatta; see MN I 478,18–23).

According to the Abhidhamma system, with its conception of the supramundane path as lasting for only a single mind-moment, both the faith-follower and the Dhamma-follower should be such for only the one mind-moment of the path. This interpretation, however, though advocated by the commentaries, is difficult to reconcile with the Nikáyas. For an interesting discussion of the two models, see Gethin, The Buddhist Path to Awakening, pp. 129–33.

Spk explains “the fixed course of rightness” (sammattaniyáma) as the noble path (ariyamagga). On the clause, “he is incapable of passing away without having realized the fruit of stream-entry,” Spk says that once the path has arisen there can be no obstruction to the fruit. It quotes Pp 13 (§20): “Should this person be one practising for the realization of the fruit of stream-entry, and should it be the time when the aeon is to burn up, the aeon will not burn up until that person realizes the fruit of stream-entry.”

On the Dhamma-follower, see n. 268. The commentaries do not clarify the syntax of the expression ime dhammá evam paññáya mattaso niññhám khamanti. Though niññham is accusative, in English idiom it is more naturally rendered with an ablative sense.

Spk: Mattaso niññham khamanti ti paññato olokanam khamanti; “Accepted after being pondered to a sufficient degree”: accepted in measure (through) examination. Spk-pt: Olokanam ti saccámayasámkhyataññam dassanam; khamanti sahanti, ñayanti ti attho; “Examination”: vision consisting in the breakthrough to the truths. “Accepted”: consented to, meaning “are known.”

Spk-pt is trying to identify the Dhamma-follower’s “examination” or “pondering” of the teachings with the breakthrough to the truths achieved on the occasion of stream-entry, but the sutta itself distinguishes them, the former being merely preliminary to the latter.

This statement makes it clear how the stream-enterer dif-
fers from those on the way to stream-entry. The faith-follower accepts the teachings on trust (with a limited degree of understanding), the Dhamma-follower through investigation; but the stream-enterer has known and seen the teachings directly. I read with Se: evam jānāti evam passati.

271 Viññānadātu is missing in Ee, but found in Be and Se.

26. Uppādasamyutta

272 This is a template, to be filled in with the same content as in the preceding chapter. 26:9 is almost identical with 14:36, but includes as well the space element and the consciousness element. 26:10 is fully identical with 22:30. See II, n. 253.

27. Kilesasamyutta

273 Cittass' eso upakkileso. Spk: A corruption of what mind? The mind of the four planes. Admittedly, it is so for the mind of the three (mundane) planes, but how is it a corruption of the supramundane mind? By obstructing its arising. For it is a corruption because it does not allow that mind to arise.

Although the title of the chapter has kilesa, which I render “defilement,” the body of the text uses upakkilesa, which I render “corruption.” MN I 36-37 enumerates sixteen “corruptions of mind,” while 46:33 applies this designation to the five hindrances.

274 Spk: His mind inclines to renunciation (nekhammaninnam c'assa cittaṁ hoti): The mind of serenity and insight inclines to the nine supramundane states. Those things to be realized by direct knowledge (abhīññā sačchikaroṇyasa dhammesu): the things pertaining to the six direct knowledges. Spk does not gloss the verb khīyati, lit. “appears.”

29. Nāgasamyutta

284 On the nāgas and the beings featured in the next three samyuttas, see Introduction to Part III, pp. 850-51. The four modes of generation (yoni) are intended to comprise all sentient beings; see MN I 73.3-15. According to Spk, the Buddha spoke this sutta in order to rescue these bhikkhus from the nāga modes of generation (nāgayonihī uddharaṇattham; or Se: ukkaṇṭhaṇattham, to make them fed up with the nāga modes of generation).

285 Uposathaṁ upawasanti vassatthakāyā ca bhavanti. According to Buddhist folklore, the nāgas can undertake the precepts of virtue on the Uposatha days (see I, n. 513), and may even resolve to uphold the precepts at the cost of their lives. The classic illustration is the Campeyya Jātaka (No. 506), in which the Bodhisatta, reborn as a nāga-king, maintains the Uposatha precepts even when cruelly tormented by a snake-charmer.

Spk-pf.: “Relinquish their bodies”: as they are determined
to maintain the precepts, they have given up their bodies with a mind of unconcern, thinking, "Let those who have need of my skin, blood, or bones take them all."

Spk glosses dvayakārino with dviodhakārino, and explains that they do both wholesome and unwholesome deeds.

Each gift item is the subject of a separate sutta.

30. Supannasamuyutta

Spk: Supannas of a given class are able to carry off only nāgas that are of an inferior or equal class but not their superiors.

31. Gandhakkāyasamuyutta

The gandhabbas are associated with fragrant substances, no doubt because the word is based on the stem gandha, meaning scent. Spk: Those dwelling in fragrant roots are born with the support of a tree whose roots are fragrant, but the entire tree is available to them as a dwelling place. The same for the other types.


Rebirth as a gandhabba is considered favourable and is thus the direct result of good conduct, unlike rebirth as a nāga or supanţa, which is of mixed status and thus the result of ambivalent kamma.

32. Valāhakasamuyutta

Spk: These are devas living in space who have arisen in the company of the devas called the cloud dwellers.

The numbering of suttas in Ee has gone awry here, both in text and translation.

I follow Se and Ee: Yama nūna mayam sakāya ratiyā rameyyāma. Be reads the verb as vaseyyāma. Spk explains that cool weather during the rainy season or winter is a natural coolness caused by the change of seasons, but when it becomes extremely cold during the cool season, or cold during the summer, that is caused by the power of these devas. Similar explanations are given for the other cases.

33. Vacchagottasamuyutta

Vacchagotta appears as the inquirer in three suttas in MN, Nos. 71, 72, and 73. In the third he becomes a monk and attains arahantship. In SN he reappears in 447-11, again with questions about the undeclared points.

This sutta, and those to follow, apply the framework of the Four Noble Truths to each of the five aggregates. Since not knowing the Four Noble Truths (dukkhe aṭṭhāna, etc.) is ignorance (avijja; see 122; II 4,11-14), these suttas collectively establish that ignorance (i.e., lack of knowledge) is the underlying cause of the ten speculative views. Spk says that this samyutta contains eleven suttas with a total of fifty-five explanations, but I have followed the printed editions, which count each explanation as a separate sutta.

Spk explains each of the causes as a synonym of not knowing. The Pāli ablatives are: adassapā, anabhisamaya, ananubodha, appātivedha, asālakkhanā, anupalakkhanā, appaccupalakkhanā, asamapekkhanā, appaccupekkhanā, appacakkhalanamā.

34. Jhānasamuyutta

Jhānasamuyutta is also the title of SN 53, which concerns the four jhānas as meditative attainments. Since the present samyutta focuses on the process of meditation rather than on the results, I have translated the title accordingly. The samyutta is constructed as a “wheel” (cakka) showing all the possible dyadic permutations of eleven skills related to meditation practice. Each pair is further considered by way of the four possibilities: possession of both, possession of one but not the other, and possession of neither. The first is always the best. Spk states that this entire jhānasamuyutta is discussed by way of mundane jhāna.

Several of the skills are mentioned elsewhere: six at AN III 311,27-30; a partly overlapping six at AN III 427,25-428,4; and seven at AN IV 34,5-9. Between them
these other sources cover all the skills dealt with here except “skill in the object” (ārammanakusala), which seems to be unique to this samyutta. The explanations at Mp III 354–55 correspond closely to those of Spk, but a few minor differences will be noted below.

298 Spk: Skilled in concentration (samādhikusala): skilled in determining the factors thus, “The first jhāna has five factors, the second three factors,” etc. But not skilled in attainment regarding concentration (na samādhisimīṃ samāpattikusala): though he makes the mind pliant by gladdening it (Spk-pt: by removing the opposed states and collecting the cooperative causes), he is unable to attain the jhāna.

Mp III 354, on samāpattikusala: “Having collected suitable food and climate, he is skilled in attaining concentration—adroit, capable, and adept at it.”

I doubt these explanations capture the intended meaning and think it more likely skill in attainment is synonymous with the “mastery in determination” (samāpatticāsi) described at Paṭis I 100 thus: “He attains the first jhāna (etc.) where, when, and for as long as he wishes; he has no difficulty in attaining.”

299 Sappimanda. See II, n. 64.

300 Na samādhisimīṃ ṭhitikusalo. Spk: Not skilled in steadying the jhāna, unable to steady the jhāna for a mere seven or eight fingersnaps.

This skill may correspond to the “mastery in determination” (adhiṭṭhānavasi) described at Paṭis I 100: “He determines (the duration of) the first jhāna (etc.) where, when, and for as long as he wishes; he has no difficulty in determining (the duration).”

301 Na utṭhānākusalo. Spk: Unable to emerge from the jhāna at the predetermined time. See the definition of “mastery in emergence” (utṭhānāvasi) at Paṭis I 100, parallel to the definitions of the previous two masteries.

302 Na kallitakusalo. Spk: Unskilled in making the mind pliant by gladdening it.

303 Na ārammanakusalo. Spk: Unskilled in the kasīṇa object. The objects of the various meditation subjects used for gaining concentration are discussed at Vism 113 (Ppn 3:117).

304 Na gocarakusalo. Spk: Unskilled in the range of the medita-