The Middle Length Discourses of the Buddha

A New Translation of the Majjhima Nikāya

Translated by Bhikkhu Ēnānamoli and Bhikkhu Bodhi
This book is Majjhima, the Buddha's middle teaching, the oldest of all, as the Buddha had said, and most complete. These texts instruct, unfold it, show this, from the society, with its ascetic Replete with ill-conceived passion, the un.

Bhikkhu revised, who provides an explanation with a language, a concise, clarificative value,
The Middle Length Discourses

of the Buddha
This book, Majjhima Nikaya, the Buddha's middle path teaching, is the oldest and most complete collection of the Buddha's discourses.

The Majjhima Nikaya, as the Buddha's most complete collection of discourses, instructs us on how to unfold and show the path to liberation from the cycle of rebirth and suffering, asceticism, and passion.

The translation was revised by Bhikkhu Analayo, who provided explanations within the context of the Buddha's teachings in language and concepts of value.
TEACHINGS OF THE BUDDHA

The
Middle Length
Discourses
of the
Buddha

A New Translation of the
Majjhima Nikāya

Translated from the Pali

ORIGINAL TRANSLATION
by
Bhikkhu Ēnānamoli

TRANSLATION EDITED AND REVISED
by
Bhikkhu Bodhi

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Preface

THE PRESENT WORK OFFERS a complete translation of the Majjhima Nikāya, The Middle Length Discourses of the Buddha, one of the major collections in the Sutta Piṭaka or “Basket of Discourses” belonging to the Pali Canon. This vast body of scriptures, recorded in the ancient Indian language now known as Pali, is regarded by the Theravāda school of Buddhism as the definitive recension of the Buddha-word, and among scholars too it is generally considered our most reliable source for the original teachings of the historical Buddha Gotama.

This translation is an extensively revised version of an original draft translation made by the distinguished English scholar-monk, Bhikkhu Ānāmoli (1905-1960). During his eleven years’ life in the Buddhist Order, passed entirely at the Island Hermitage in south Sri Lanka, Ven. Ānāmoli had rendered into English some of the most difficult and intricate texts of Pali Buddhism, among them the encyclopaedic Visuddhimagga. Following his premature death at the age of 55, three thick hand-bound notebooks containing a handwritten translation of the entire Majjhima Nikāya were found among his effects. However, although all 152 suttas of the Majjhima had been translated, the work was obviously still in an ongoing process of revision, with numerous crossouts and overwritings and a fair number of unresolved inconsistencies. The translation also employed an experimental scheme of highly original renderings for Pali doctrinal terms that Ven. Ānāmoli had come to prefer to his earlier scheme and had overwritten into the notebooks. He had used this new set of renderings in several of his final publications, offering an explanation for his choices in an appendix to The
Minor Readings and The Illustrator of Ultimate Meaning, his translation of the Khuddakapāṭha and its commentary.

In 1976 Bhikkhu Khantipālo made a selection of ninety suttas from the notebooks, which he edited into a fairly consistent and readable version rearranged according to a topical sequence he himself devised. This was published in Thailand in three volumes under the title A Treasury of the Buddha’s Words. In this edition Ven. Khantipālo had endeavoured to make as few changes as possible in the original translation by Ven. Nāṇamoli, though he inevitably found it desirable to replace some of the latter’s innovative renderings with better-known equivalents, generally choosing the terminology that Ven. Nāṇamoli had used in The Path of Purification, his excellent translation of the Visuddhimagga.

The present work contains finished translations of all 152 suttas. In editing the ninety suttas selected by Ven. Khantipālo, I have worked from the version found in A Treasury of the Buddha’s Words, referring to Ven. Nāṇamoli’s notebooks whenever questions arose or problematic passages were encountered. The other sixty-two suttas had to be freshly edited from the notebooks. The translations of all 152 suttas have been checked against the original Pali texts and I hope that all errors and omissions have been rectified.

My aim in editing and revising this material, I must frankly state, has not been to reconstruct the suttas in a way that would conform as closely as possible to the intentions of the original translator. My aim has been, rather, to turn out a translation of the Majjhima Nikāya that simultaneously approaches two ideals: first, fidelity to the intended meaning of the texts themselves; and second, the expression of that meaning in an idiom that would be intelligible to a modern reader seeking in the Pali suttas personal guidance in the proper understanding and conduct of life. Terminological exactitude and internal consistency have been important guidelines underlying the endeavour to achieve those ideals, but care has been taken that their pursuit should leave the translation transparent as to the meaning.

To produce a translation of the Majjhima Nikāya that is both technically precise and lucid in expression required numerous revisions in the manuscript version. Most were quite minor but a few were substantial. Numerous alterations were made in the
rendering of Pali doctrinal terms, most of Ven. Khantipalo’s changes having been incorporated. In place of Ven. Nāṇamoli’s novel renderings I have in most cases returned to the clearer and better established terminology he employed in The Path of Purification. When doubts arose I always turned for help to Ven. Nyanaponika Mahāthera, whose wise advice helped to steer this translation closer towards its two guiding ideals. The handling of several important technical terms is discussed at the end of the Introduction, to which is attached a list showing the terminological changes that were made for this edition. By consulting the list the reader can obtain some idea of how the manuscript translation read. A glossary in the back gives the English renderings used for the major Pali doctrinal terms found in the Majjhima Nikāya as well as Pali words and meanings not included in the Pali Text Society’s Pali-English Dictionary. The subject index also includes, for most entries, the Pali term after its chosen English rendering. Botanical names that could not be easily rendered by familiar English equivalents have been left untranslated.

Ven. Nāṇamoli’s translation was based primarily on the Pali Text Society’s roman-script edition of the Majjhima Nikāya, published in three volumes, the first edited by V. Trenckner (1888), the second two by Robert Chalmers (1898, 1899). This edition was also used to check the translation, but on problematic passages I consulted as well two other editions: the Burmese Buddhāsasana Samiti’s Sixth Buddhist Council edition in Burmese script and the Sinhala-script Buddha Jayanti edition published in Sri Lanka. Instances are not unusual where the reading in one or the other of these editions was preferred to that of the PTS edition, though only occasionally are these mentioned in the notes. Seldom too do the notes refer to I. B. Horner’s long-standing English translation of the Majjhima Nikāya, The Collection of the Middle Length Sayings, with which I sometimes compared Ven. Nāṇamoli’s translation. Since the first volume of that translation was published in 1954, and the next two in 1957 and 1959, while Ven. Nāṇamoli’s manuscript indicates that he did his revised translation between 1953 and 1956, it seems unlikely that he had consulted Horner’s version in preparing his own; at most, he might have had access to the first volume after he had completed his first volume.
The text of the translation is divided into numerical sections. These divisions were introduced by Ven. Ñāṇamoli into his manuscript version of the suttas and are not found in the PTS edition of the Majjhima Nikāya. Sometimes, when logic seemed to dictate it, I have made minor alterations in the divisions. The section numbers are included in the sutta references in the Introduction, Notes, and Indexes. Thus, for example, a reference to MN 26.18 means Majjhima Sutta No. 26, section 18.

The numbers at the top of the pages refer to the volume and page number of the PTS edition of the Majjhima Nikāya, as do the bracketed numbers embedded in the text (except for MN 92 and MN 98, wherein the numbers refer to the PTS edition of the Sutta Nipāta).

The Introduction aims to provide the reader with a thorough study guide to the Majjhima Nikāya by systematically surveying the principal teachings of the Buddha contained in this collection along with references to the suttas where fuller expositions of those teachings can be found. More elementary information on the Pali Canon and on Pali Buddhism in general will be found in Maurice Walshe’s introduction to his recent translation of the complete Dīgha Nikāya, Thus Have I Heard, which the present publication is intended to parallel. As a way of easing the reader’s entrance into the canonical texts themselves, a summary of the Majjhima’s 152 suttas follows the Introduction.

To clarify difficult passages in the suttas and to shed additional light on passages whose meaning is richer than appears at first sight, a copious set of back notes has been provided. Many of these notes are drawn from the commentaries on the Majjhima, of which there are two. One is the commentary proper, the Majjhima Nikāya Aṭṭhakathā, also known as the Papañcasūdani. This was composed in the fifth century by the great Buddhist commentator, Ācariya Buddhaghosa, who based it on the ancient commentaries (no longer extant) that had been preserved for centuries by the Sangha of the Mahāvihāra at Anuradhapura in Sri Lanka. The commentary is of value not only for elucidating the meaning of the texts but also for filling in the background of events that led to the promulgation of the discourses. The other commentarial work is the subcommentary, the Majjhima Nikāya Tīka, ascribed to Ācariya Dhammapāla,
who probably lived and worked in South India a century or more later than Ācāriya Buddhaghosa. The main purpose of the Ṭīkā is to clear up obscure or difficult points in the Aṭṭhakathā, but in doing so the author often sheds additional light on the meaning of the canonical text. In order to keep the notes as concise as possible, almost always the commentaries have been paraphrased rather than quoted directly.

I am aware that the Notes sometimes repeat things already explained in the Introduction, but in a work of this nature such repetitions can be of use, 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.

In conclusion I want to mention the contributions that others have made to the completion of this project.

First, I wish to thank Ven. Nyanaponika Mahāthera for first encouraging me to take up this task, which seemed so daunting at the outset, and then for providing valuable advice at every crucial turn along the way. Not only was he always ready to discuss difficult points, but despite deteriorating vision, which drastically reduced the time he had available for reading, he still read through the Introduction, the Notes, and the knottier suttas, offering helpful suggestions.

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For any errors or defects that remain, I myself am fully responsible.

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THE MAJHIMA NIKĀYA AS A COLLECTION

The Majjhima Nikāya is the second collection of the Buddha’s discourses found in the Sutta Piṭaka of the Pali Canon. Its title means literally the Middle Collection, and it is so called because the suttas it contains are generally of middle length, compared with the longer suttas of the Dīgha Nikāya, which precedes it, and the shorter suttas making up the two major collections that follow it, the Samyutta Nikāya and the Anguttara Nikāya.

The Majjhima Nikāya consists of 152 suttas. These are divided into three parts called Sets of Fifty (pañṇāsa), though the last set actually contains fifty-two suttas. Within each part the suttas are further grouped into chapters or divisions (vagga) of ten suttas each, the next to the last division containing twelve suttas. The names assigned to these divisions are often derived solely from the titles of their opening sutta (or, in some cases, pair of suttas) and thus are scarcely indicative of the material found within the divisions themselves. A partial exception is the Middle Fifty, where the division titles usually refer to the principal type of interlocutor or key figure in each of the suttas they contain. Even then the connection between the title and the contents is sometimes tenuous. The entire system of classification appears to have been devised more for the purpose of convenience than because of any essential homogeneity of subject matter in the suttas comprised under a single division.

There is also no particular pedagogical sequence in the suttas, no unfolding development of thought. Thus while different suttas illuminate each other and one will fill in ideas merely suggested by another, virtually any sutta may be taken up for individual
study and will be found comprehensible on its own. Of course, the study of the entire compilation will naturally yield the richest harvest of understanding.

If the Majjhima Nikāya were to be characterised by a single phrase to distinguish it from among the other books of the Pali Canon, this might be done by describing it as the collection that combines the richest variety of contextual settings with the deepest and most comprehensive assortment of teachings. Like the Dīgha Nikāya, the Majjhima is replete with drama and narrative, while lacking much of its predecessor’s tendency towards imaginative embellishment and profusion of legend. Like the Samyutta, it contains some of the profoundest discourses in the Canon, disclosing the Buddha’s radical insights into the nature of existence; and like the Anguttara, it covers a wide range of topics of practical applicability. In contrast to those two Nikāyas, however, the Majjhima sets forth this material not in the form of short, self-contained utterances, but in the context of a fascinating procession of scenarios that exhibit the Buddha’s resplendence of wisdom, his skill in adapting his teachings to the needs and proclivities of his interlocutors, his wit and gentle humour, his majestic sublimity, and his compassionate humanity. Naturally the greatest number of discourses in the Majjhima are addressed to the bhikkhus – the monks – since they lived in closest proximity to the Master and had followed him into homelessness to take upon themselves his complete course of training. But in the Majjhima we do not meet the Buddha only in his role as head of the Order. Repeatedly we see him engaged in living dialogue with people from the many different strata of ancient Indian society – with kings and princes, with brahmins and ascetics, with simple villagers and erudite philosophers, with earnest seekers and vain disputants. It is perhaps in this scripture above all others that the Buddha emerges in the role ascribed to him in the canonical verse of homage to the Blessed One as “the incomparable leader of persons to be tamed, the teacher of gods and humans.”

It is not the Buddha alone who appears in the Majjhima in the role of teacher. The work also introduces us to the accomplished disciples he produced who carried on the transmission of his teaching. Of the 152 suttas in the collection, nine are spoken by the venerable Sāriputta, the General of the Dhamma; three of
these (MN 9, MN 28, MN 141) have become basic texts for the study of Buddhist doctrine in monastic schools throughout the Theravāda Buddhist world. The venerable Ānanda, the Buddha’s personal attendant during the last twenty-five years of his life, delivers seven suttas and participates in many more. Four suttas are spoken by the venerable Mahā Kaccāna, who excelled in elaborating upon the brief but enigmatic sayings of the Master, and two by the second chief disciple, the venerable Mahā Moggallāna, one of which (MN 15) has been recommended for a monk’s daily reflections. A dialogue between the venerable Sāriputta and the venerable Puṇṇa Mantāniputta (MN 24) explores a scheme of seven stages of purification that was to form the outline for Ācariya Buddhaghosa’s great treatise on the Buddhist path, the *Visuddhimagga*. Another dialogue (MN 44) introduces the bhikkhum Dhammadinna, whose replies to a series of probing questions were so adroit that the Buddha sealed them for posterity with the words “I would have explained it to you in the same way.”

The formats of the suttas are also highly variegated. The majority take the form of discourses proper, expositions of the teaching that pour forth uninterrupted from the mouth of the Enlightened One. A few among these are delivered in a series of unadorned instructional propositions or guidelines to practice, but most are interlaced with striking similes and parables, which flash through and light up the dense mass of doctrine in ways that impress it deeply upon the mind. Other suttas unfold in dialogue and discussion, and in some the dramatic or narrative element predominates. Perhaps the best known and most widely appreciated among these is the *Angulimāla Sutta* (MN 86), which relates how the Buddha subdued the notorious bandit Angulimāla and transformed him into an enlightened saint. Equally moving, though in a different way, is the story of Raṭṭhapāla (MN 82), the youth of wealthy family whose precocious insight into the universality of suffering was so compelling that he was prepared to die rather than accept his parents’ refusal to permit him to go forth into homelessness. Several suttas centre upon debate, and these highlight the Buddha’s wit and delicate sense of irony as well as his dialectical skills. Particular mention might be made of MN 35 and MN 56, with their subtle humour leavening the seriousness of their contents.
In a class of its own is the Brahmanimantanika Sutta (MN 49), in which the Buddha visits the Brahma-world to detach a deluded deity from his illusions of grandeur and soon finds himself locked in a gripping contest with Mara the Evil One – an inconceivable alliance of Divinity and Devil defending the sanctity of being against the Buddha’s call for deliverance into Nibbāna, the cessation of being.

THE BUDDHA IN THE MAJJHIMA NIKĀYA

Biographical information for its own sake was never an overriding concern of the redactors of the Pali Canon, and thus the data the Majjhima provides on the life of the Buddha is scanty and uncoordinated, included principally because of the light it sheds on the Buddha as the ideal exemplar of the spiritual quest and the fully qualified teacher. Nevertheless, though it subordinates biography to other concerns, the Majjhima does give us the fullest canonical account of the Master’s early life as a Bodhisatta, a seeker of enlightenment. With the Dīgha it shares the miraculous story of his conception and birth (MN 123), but its version of his great renunciation has been stripped to bare essentials and related in the stark terms of existential realism. In his youth, having seen through the sensual delights to which his princely status entitled him (MN 75.10), the Bodhisatta decided that it was futile to pursue things subject like himself to ageing and death and thus, with his parents weeping, he left the home life and went in search of the ageless and deathless, Nibbāna (MN 26.13). MN 26 tells of his discipleship under two accomplished meditation teachers of the day, his mastery of their systems, and his consequent disillusionment. MN 12 and MN 36 describe his ascetic practices during his six hard years of striving, a path he pursued almost to the point of death. MN 26 and MN 36 both relate in lean and unembellished terms his attainment of enlightenment, which they view from different angles, while MN 26 takes us past the enlightenment to the decision to teach and the instruction of his first disciples. From that point on connected biography breaks off in the Majjhima and can only be reconstructed partially and hypothetically.

Again, despite the absence of any systematic account, the Majjhima offers a sufficient number of cameo portraits of the
Buddha for us to obtain, with the aid of information provided by other sources, a fairly satisfactory picture of his daily activities and annual routine during the forty-five years of his ministry. A commentarial text shows the Buddha’s daily schedule as having been divided between periods of instructing the bhikkhus, giving discourses to the laity, and secluded meditation, during which he usually dwelt either in the “abode of voidness” (MN 121.3, MN 122.6) or in the attainment of great compassion. The day’s single meal was always taken in the forenoon, either received by invitation or collected on alms-round, and his sleep was restricted to a few hours per night, except in the summer, when he rested briefly during the middle of the day (MN 36.46). The annual routine was determined by the Indian climate, which divided the year into three seasons—a cold season from November through February, a hot season from March through June, and a rainy season from July through October. As was customary among the ascetics of ancient India, the Buddha and his monastic community would remain at a fixed residence during the rainy season, when torrential rains and swollen rivers made travel almost impossible. During the rest of the year he would wander through the Ganges Valley expounding his teachings to all who were prepared to listen.

The Buddha’s main seats of residence for the rains retreat (vassa) were located at Savatthi in the state of Kosala and Rajagaha in the state of Magadha. At Savatthi he would usually stay at Jeta’s Grove, a park offered to him by the wealthy merchant Anathapindika, and accordingly a great number of Majjhima discourses are recorded as having been given there. Occasionally at Savatthi he would reside instead at the Eastern Park, offered by the devout lay-woman Visakhā, also known as “Migāra’s mother.” In Rajagaha he often stayed at the Bamboo Grove, offered by the king of Magadha, Seniya Bimbisāra, or for greater seclusion, on Vulture Peak outside the city. His wanderings, during which he was usually accompanied by a large retinue of bhikkhus, ranged from the Angan country (close to modern West Bengal) to the Himalayan foothills and the Kuru country (modern Delhi). Occasionally, when he saw that a special case required his individual attention, he would leave the Sangha and travel alone (see MN 75, MN 86, MN 140).
Although the Canon is precise and reliable in affording such details, for the early Buddhist community interest focuses upon the Buddha not so much in his concrete historical particularity as in his archetypal significance. Whereas outsiders might view him as merely one among the many spiritual teachers of the day – as “the recluse Gotama” – to his disciples “he is vision, he is knowledge, he is the Dhamma, he is the holy one,... the giver of the Deathless, the lord of the Dhamma, the Tathāgata” (MN 18.12). The last term in this series is the epithet the Buddha uses most often when referring to himself and it underscores his significance as the Great Arrival who brings to fulfilment a cosmic, repetitive pattern of events. The Pali commentators explain the word as meaning “thus come” (tathā āgata) and “thus gone” (tathā gata), that is, the one who comes into our midst bearing the message of deathlessness to which he has gone by his own practice of the path. As the Tathāgata he possesses the ten powers of knowledge and the four intrepidences, which enable him to roar his “lion’s roar” in the assemblies (MN 12.9–20). He is not merely a wise sage or a benevolent moralist but the latest in the line of Fully Enlightened Ones, each of whom arises singly in an age of spiritual darkness, discovers the deepest truths about the nature of existence, and establishes a Dispensation (sāsana) through which the path to deliverance again becomes accessible to the world. Even those of his disciples who have attained unsurpassable vision, practice, and deliverance still honour and venerate the Tathāgata as one who, enlightened himself, teaches others for the sake of their enlightenment (MN 35.26). Looking back at him following his demise, the first generation of monks could say: “The Blessed One was the arouser of the unarisen path, the producer of the unproduced path, the declarer of the undeclared path; he was the knower of the path, the finder of the path, the one skilled in the path,” which is followed by and attained to afterwards by his disciples (MN 108.5).

THE FOUR NOBLE TRUTHS

The Buddha’s teaching is called the Dhamma, a word that can signify both the truth transmitted by the teaching and the conceptual-verbal medium by which that truth is expressed in order that it can be communicated and made comprehensible. The
Dhamma is not a body of immutable dogmas or a system of speculative thought. It is essentially a means, a raft for crossing over from the “near shore” of ignorance, craving, and suffering to the “far shore” of transcendental peace and freedom (MN 22.13). Because his aim in setting forth his teaching is a pragmatic one – deliverance from suffering – the Buddha can dismiss the whole gamut of metaphysical speculation as a futile endeavour. Those committed to it he compares to a man struck by a poisoned arrow who refuses the surgeon’s help until he knows the details about his assailant and his weaponry (MN 63.5). Being struck by the arrow of craving, afflicted by ageing and death, humanity is in urgent need of help. The remedy the Buddha brings as the surgeon for the world (MN 105.27) is the Dhamma, which discloses both the truth of our existential plight and the means by which we can heal our wounds.

The Dhamma that the Buddha discovered and taught consists at its core in Four Noble Truths:

- the noble truth of suffering (dukkha)
- the noble truth of the origin of suffering (dukkhasamudaya)
- the noble truth of the cessation of suffering (dukkhanirodha)
- the noble truth of the way leading to the cessation of suffering (dukkhanirodhagaminī paṭipada)

It is these four truths that the Buddha awakened to on the night of his enlightenment (MN 4.31, MN 36.42), made known to the world when he set rolling the matchless Wheel of the Dhamma at Benares (MN 141.2), and held aloft through the forty-five years of his ministry as “the teaching special to the Buddhas” (MN 56.18). In the Majjhima Nikāya the Four Noble Truths are expounded concisely at MN 9.14–18 and in detail in MN 141, while in MN 28 the venerable Sāriputta develops an original exposition of the truths unique to that sutta. Yet, though they may be brought forth explicitly only on occasion, the Four Noble Truths structure the entire teaching of the Buddha, containing its many other principles just as the elephant’s footprint contains the footprints of all other animals (MN 28.2).

The pivotal notion around which the truths revolve is that of dukkha, translated here as “suffering.” The Pali word originally meant simply pain and suffering, a meaning it retains in the texts when it is used as a quality of feeling: in these cases it has
been rendered as "pain" or "painful." As the first noble truth, however, dukkha has a far wider significance, reflective of a comprehensive philosophical vision. While it draws its affective colouring from its connection with pain and suffering, and certainly includes these, it points beyond such restrictive meanings to the inherent unsatisfactoriness of everything conditioned. This unsatisfactoriness of the conditioned is due to its impermanence, its vulnerability to pain, and its inability to provide complete and lasting satisfaction.

The notion of impermanence (anicca) forms the bedrock for the Buddha’s teaching, having been the initial insight that impelled the Bodhisatta to leave the palace in search of a path to enlightenment. Impermanence, in the Buddhist view, comprises the totality of conditioned existence, ranging in scale from the cosmic to the microscopic. At the far end of the spectrum the Buddha’s vision reveals a universe of immense dimensions evolving and disintegrating in repetitive cycles throughout beginningless time – “many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion” (MN 4.27). In the middle range the mark of impermanence comes to manifestation in our inescapable mortality, our condition of being bound to ageing, sickness, and death (MN 26.5), of possessing a body that is subject “to being worn and rubbed away, to dissolution and disintegration” (MN 74.9). And at the close end of the spectrum, the Buddha’s teaching discloses the radical impermanence uncovered only by sustained attention to experience in its living immediacy: the fact that all the constituents of our being, bodily and mental, are in constant process, arising and passing away in rapid succession from moment to moment without any persistent underlying substance. In the very act of observation they are undergoing “destruction, vanishing, fading away, and ceasing” (MN 74.11).

This characteristic of impermanence that marks everything conditioned leads directly to the recognition of the universality of dukkha or suffering. The Buddha underscores this all-pervasive aspect of dukkha when, in his explanation of the first noble truth, he says, “In short, the five aggregates affected by clinging are suffering.” The five aggregates affected by clinging (pañc’upādānakkhandhā) are a classificatory scheme that the Buddha had devised for demonstrating the composite nature of
personality. The scheme comprises every possible type of conditioned state, which it distributes into five categories—material form, feeling, perception, mental formations, and consciousness. The aggregate of material form (rupa) includes the physical body with its sense faculties as well as external material objects. The aggregate of feeling (vedana) is the affective element in experience, either pleasant, painful, or neutral. Perception (saññā), the third aggregate, is the factor responsible for noting the qualities of things and also accounts for recognition and memory. The formations aggregate (sankhāra) is an umbrella term that includes all volitional, emotive, and intellective aspects of mental life. And consciousness (vinnāna), the fifth aggregate, is the basic awareness of an object indispensable to all cognition. As the venerable Sāriputta shows in his masterly analysis of the first noble truth, representatives of all five aggregates are present on every occasion of experience, arising in connection with each of the six sense faculties and their objects (MN 28.28).

The Buddha's statement that the five aggregates are dukkha thus reveals that the very things we identify with and hold to as the basis for happiness, rightly seen, are the basis for the suffering that we dread. Even when we feel ourselves comfortable and secure, the instability of the aggregates is itself a source of oppression and keeps us perpetually exposed to suffering in its more blatant forms. The whole situation becomes multiplied further to dimensions beyond calculation when we take into account the Buddha's disclosure of the fact of rebirth. All beings in whom ignorance and craving remain present wander on in the cycle of repeated existence, samsāra, in which each turn brings them the suffering of new birth, ageing, illness, and death. All states of existence within samsāra, being necessarily transitory and subject to change, are incapable of providing lasting security. Life in any world is unstable, it is swept away, it has no shelter and protector, nothing of its own (MN 82.36).

**THE TEACHING OF NON-SELF**

Inextricably tied up with impermanence and suffering is a third principle intrinsic to all phenomena of existence. This is the characteristic of non-self (anattā), and the three together are called the three marks or characteristics (tilakkhaṇa). The Buddha
teaches, contrary to our most cherished beliefs, that our personality – the five aggregates – cannot be identified as self, as an enduring and substantial ground of personal identity. The notion of self has only a conventional validity, as a convenient shorthand device for denoting a composite insubstantial situation. It does not signify any ultimate immutable entity subsisting at the core of our being. The bodily and mental factors are transitory phenomena, constantly arising and passing away, processes creating the appearance of selfhood through their causal continuity and interdependent functioning. Nor does the Buddha posit a self outside and beyond the five aggregates. The notion of selfhood, treated as an ultimate, he regards as a product of ignorance, and all the diverse attempts to substantiate this notion by identifying it with some aspect of the personality he describes as “clinging to a doctrine of self.”

In several suttas in the Majjhima Nikāya, the Buddha gives forceful expression to his repudiation of views of self. In MN 102 he undertakes a far-reaching survey of the various propositions put forth about the self, declaring them all to be “conditioned and gross.” In MN 2.8 six views of self are branded as “the thicket of views, the wilderness of views, the contortion of views, the vacillation of views, the fetter of views.” In MN 11 he compares his teaching point by point with those of other recluses and brahmins and shows that beneath their apparent similarities, they finally diverge on just this one crucial point – the rejection of views of self – which undermines the agreements. MN 22 offers a series of arguments against the view of self, culminating in the Buddha’s declaration that he does not see any doctrine of self that would not lead to sorrow, lamentation, pain, grief, and despair. In his map of the steps to liberation, personality view (sakkāyadītthi), the positing of a self in relation to the five aggregates, is held to be the first fetter to be broken with the arising of the “vision of the Dhamma.”

The principle of non-self is shown in the suttas to follow logically from the two marks of impermanence and suffering. The standard formula states that what is impermanent is pain or suffering, and what is impermanent, suffering, and subject to change cannot be regarded as mine, I, or self (MN 22.26, MN 35.20, etc.). Other passages highlight the relationship among the three characteristics from different angles. MN 28
points out that when the external physical elements – earth, water, fire, and air – vast as they are, are periodically destroyed in cosmic cataclysms, there can be no considering this transitory body as self. MN 148 demonstrates by a *reductio ad absurdum* argument that impermanence implies non-self: when all the factors of being are clearly subject to rise and fall, to identify anything among them with self is to be left with the untenable thesis that self is subject to rise and fall. MN 35.19 connects the mark of non-self with that of dukkha by arguing that because we cannot bend the five aggregates to our will, they cannot be taken as mine, I, or self.

**THE ORIGIN AND CESSATION OF SUFFERING**

The second of the Four Noble Truths makes known the origin or cause of suffering, which the Buddha identifies as craving (*tanha*) in its three aspects: craving for sensual pleasures; craving for being, that is, for continued existence; and craving for non-being, that is, for personal annihilation. The third truth states the converse of the second truth, that with the elimination of craving the suffering that originates from it will cease without remainder.

The Buddha’s discovery of the causal link between craving and suffering accounts for the apparent “pessimistic” streak that emerges in several suttas of the Majjhima Nikāya: in MN 13 with its disquisition on the dangers in sensual pleasures, form, and feeling; in MN 10 and MN 119 with their cemetery meditations; in MN 22, MN 54, and MN 75 with their shocking similes for sensual pleasures. Such teachings are part of the Buddha’s tactical approach to guiding his disciples to liberation. By its own inherent nature craving springs up and thrives wherever it finds something that appears pleasant and delightful. It proliferates through mistaken perception – the perception of sense objects as enjoyable – and thus to break the grip of craving on the mind, exhortation is often not enough. The Buddha must make people see that the things they yearn for and frantically pursue are really suffering, and he does this by exposing the dangers concealed beneath their sweet and charming exteriors.

Although the second and third noble truths have an immediate psychological validity, they also have a deeper aspect
brought to light in the suttas. The middle two truths as stated in
the general formulation of the Four Noble Truths are actually
telescoped versions of a longer formulation that discloses the
origin and cessation of bondage in saṃsāra. The doctrine in
which this expanded version of the two truths is set forth is
called pāṭicca samuppāda, dependent origination. In its fullest
statement the doctrine spells out the origination and cessation of
suffering in terms of twelve factors connected together in eleven
propositions. This formulation, laid down schematically, will be
found at MN 38.17 in its order of arising and at MN 38.20 in its
order of ceasing. MN 115.11 includes both sequences together
preceded by a statement of the general principle of conditionality
that underlies the applied doctrine. A more elaborate version
giving a factorial analysis of each term in the series is presented
at MN 9.21–66, and a version exemplified in the course of an
individual life at MN 38.26–40. Condensed versions are also
found, notably at MN 1.171, MN 11.16, and MN 75.24–25. The
venerable Sāriputta quotes the Buddha as saying that one who
sees dependent origination sees the Dhamma and one who sees
the Dhamma sees dependent origination (MN 28.28).

According to the usual interpretation, the series of twelve fac-
tors extends over three lives and divides into causal and resul-
tant phases. The gist of it can be briefly explained as follows.
Because of ignorance (avijjā) – defined as non-knowledge of the
Four Noble Truths – a person engages in volitional actions or
kamma, which may be bodily, verbal, or mental, wholesome or
unwholesome. These kammic actions are the formations
(sankhāra), and they ripen in states of consciousness (viññāna) –
first as the rebirth-consciousness at the moment of conception
and thereafter as the passive states of consciousness resulting
from kamma that matures in the course of a lifetime. Along with
consciousness there arises mentality-materiality (nāmarūpa), the
psychophysical organism, which is equipped with the sixfold
base (saḷāyatana), the five physical sense faculties and mind as
the faculty of the higher cognitive functions. Via the sense facul-
ties contact (phassa) takes place between consciousness and its
objects, and contact conditions feeling (vedanā). The links from
consciousness through feeling are the products of past kamma,
of the causal phase represented by ignorance and formations.
With the next link the kammically active phase of the present
life begins, productive of a new existence in the future. Conditioned by feeling, craving (tanha) arises, this being the second noble truth. When craving intensifies it gives rise to clinging (upadana), through which one again engages in volitional actions pregnant with a renewal of existence (bhava). The new existence begins with birth (jati), which inevitably leads to ageing and death (jaranmarana).

The teaching of dependent origination also shows how the round of existence can be broken. With the arising of true knowledge, full penetration of the Four Noble Truths, ignorance is eradicated. Consequently the mind no longer indulges in craving and clinging, action loses its potential to generate rebirth, and deprived thus of its fuel, the round comes to an end. This marks the goal of the teaching signalled by the third noble truth, the cessation of suffering.

NIBBANA

The state that supervenes when ignorance and craving have been uprooted is called Nibbana (Sanskrit, Nirvāṇa), and no conception in the Buddha's teaching has proved so refractory to conceptual pinning down as this one. In a way such elusiveness is only to be expected, since Nibbana is described precisely as "profound, hard to see and hard to understand,...unattainable by mere reasoning" (MN 26.19). Yet in this same passage the Buddha also says that Nibbana is to be experienced by the wise and in the suttas he gives enough indications of its nature to convey some idea of its desirability.

The Pali Canon offers sufficient evidence to dispense with the opinion of some interpreters that Nibbana is sheer annihilation; even the more sophisticated view that Nibbana is merely the destruction of defilements and the extinction of existence cannot stand up under scrutiny. Probably the most compelling testimony against that view is the well-known passage from the Udana that declares with reference to Nibbana that "there is an unborn, unbecome, unmade, unconditioned," the existence of which makes possible "escape from the born, become, made, and conditioned" (Ud 8:3/80). The Majjhima Nikaya characterises Nibbana in similar ways. It is "the unborn, unageing, unailing, deathless, sorrowless, undefiled supreme security from
bondage," which the Buddha attained to on the night of his enlightenment (MN 26.18). Its pre-eminent reality is affirmed by the Buddha when he calls Nibbāna the supreme foundation of truth, whose nature is undeceptive and which ranks as the supreme noble truth (MN 140.26). Nibbāna cannot be perceived by those who live in lust and hate, but it can be seen with the arising of spiritual vision, and by fixing the mind upon it in the depths of meditation, the disciple can attain the destruction of the taints (MN 26.19, MN 75.24, MN 64.9).

The Buddha does not devote many words to a philosophical definition of Nibbāna. One reason is that Nibbāna, being unconditioned, transcendent, and supramundane, does not easily lend itself to definition in terms of concepts that are inescapably tied to the conditioned, manifest, and mundane. Another is that the Buddha’s objective is the practical one of leading beings to release from suffering, and thus his principal approach to the characterisation of Nibbāna is to inspire the incentive to attain it and to show what must be done to accomplish this. To show Nibbāna as desirable, as the aim of striving, he describes it as the highest bliss, as the supreme state of sublime peace, as the ageless, deathless, and sorrowless, as the supreme security from bondage. To show what must be done to attain Nibbāna, to indicate that the goal implies a definite task, he describes it as the stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion (MN 26.19). Above all, Nibbāna is the cessation of suffering, and for those who seek an end to suffering such a designation is enough to beckon them towards the path.

THE WAY TO THE CESSIONATION OF SUFFERING

The fourth noble truth completes the pattern established by the first three truths by revealing the means to eliminate craving and thereby bring an end to suffering. This truth teaches the "Middle Way" discovered by the Buddha, the Noble Eightfold Path:

1. right view (samma ditthi)
2. right intention (samma sankappa)
3. right speech (samma vācā)
4. right action (samma kammanta)
5. right livelihood (samma ājiva)
6. right effort (samma vāyama)
7. right mindfulness (samma sati)
8. right concentration (samma samādhi)

Mentioned countless times throughout the Majjhima Nikāya, the Noble Eightfold Path is explained in detail in two full suttas. MN 141 gives a factorial analysis of the eight components of the path using the definitions that are standard in the Pali Canon; MN 117 expounds the path from a different angle under the rubric of “noble right concentration with its supports and its requisites.” The Buddha there makes the important distinction between the mundane and supramundane stages of the path, defines the first five factors for both stages, and shows how the path factors function in unison in the common task of providing an outlet from suffering. Other suttas explore in greater detail individual components of the path. Thus MN 9 provides an in-depth exposition of right view, MN 10 of right mindfulness, MN 19 of right intention. MN 44.11 explains that the eight factors can be incorporated into three “aggregates” of training. Right speech, right action, and right livelihood make up the aggregate of virtue or moral discipline (sīla); right effort, right mindfulness, and right concentration make up the aggregate of concentration (samādhi); and right view and right intention make up the aggregate of understanding or wisdom (panñā). This threefold sequence in turn serves as the basic outline for the gradual training, to be discussed later.

In the Pali Canon the practices conducing to Nibbāna are often elaborated into a more complex set comprising seven groups of intersecting factors. The later tradition designates them the thirty-seven requisites of enlightenment (bodhipakkhiyā dhammā), but the Buddha himself simply speaks of them without a collective name as “the things that I have taught you after directly knowing them” (MN 103.3, MN 104.5). Towards the end of his life he stressed to the Sangha that the long duration of his teaching in the world depends upon the accurate preservation of these factors and their being practised by his followers in harmony, free from contention.
The constituents of this set are as follows:

- the four foundations of mindfulness (satipaṭṭhāna)
- the four right kinds of striving (sammappadhāna)
- the four bases for spiritual power (iddhipāda)
- the five faculties (indriya)
- the five powers (bala)
- the seven enlightenment factors (bojjhanga)
- the Noble Eightfold Path (ariya atthaṅgika magga)

Each group is defined in full at MN 77.15–21. As examination will show, most of these groups are simply subdivisions or rearrangements of factors of the eightfold path made to highlight different aspects of the practice. Thus, for example, the four foundations of mindfulness are an elaboration of right mindfulness; the four right kinds of striving, an elaboration of right effort. The development of the groups is therefore integral and not sequential. MN 118, for example, shows how the practice of the four foundations of mindfulness fulfils the development of the seven enlightenment factors, and MN 149.10 states that one engaged in insight meditation on the senses brings to maturity all thirty-seven requisites of enlightenment.

Factorial analysis of the thirty-seven requisites of enlightenment brings to light the central importance of four factors among them – energy, mindfulness, concentration, and wisdom. From this a clear picture of the essential practice can be sketched. One begins with a conceptual understanding of the Dhamma and an intention to achieve the goal, the first two path factors. Then, out of faith, one accepts the moral discipline regulating speech, action, and livelihood. With virtue as a basis one energetically applies the mind to cultivating the four foundations of mindfulness. As mindfulness matures it issues in deepened concentration, and the concentrated mind, by investigation, arrives at wisdom, a penetrative understanding of the principles originally grasped only conceptually.

THE GRADUAL TRAINING

In the Majjhima Nikāya the Buddha often expounds the practice of the path as a gradual training (anupubbasikkhā), which unfolds in stages from the first step to the final goal. This gradual training
is a finer subdivision of the threefold division of the path into virtue, concentration, and wisdom. Invariably in the suttas the sequence on the gradual training is shown to start with the going forth into homelessness and the adoption of the lifestyle of a bhikkhu, a Buddhist monk. This immediately calls attention to the importance of the monastic life in the Buddha’s Dispensation. In principle the entire practice of the Noble Eightfold Path is open to people from any mode of life, monastic or lay, and the Buddha confirms that many among his lay followers were accomplished in the Dhamma and had attained the first three of the four supramundane stages (MN 68.18–23; MN 73.9–22; the Theravādin position is that lay followers can also attain the fourth stage, arahantship, but having done so they immediately seek the going forth or pass away). However, the fact remains that the household life inevitably tends to impede the single-hearted quest for deliverance by fostering a multitude of worldly concerns and personal attachments. Hence the Buddha himself went forth into homelessness as the preliminary step in his own noble quest, and after his enlightenment he established the Sangha, the order of bhikkhus and bhikkhunīs, as the resort for those who wish to devote themselves fully to the practice of his teaching undeflected by the cares of household life.

The main paradigm for the gradual training found in the Majjhima Nikāya is that laid out in MN 27 and MN 51; alternative versions are found at MN 38, MN 39, MN 53, MN 107, and MN 125, and some of the more important variations will be briefly noted. The sequence opens with the appearance of a Tathāgata in the world and his exposition of the Dhamma, hearing which the disciple acquires faith and follows the Teacher into homelessness. Having gone forth, he undertakes and observes the rules of discipline that promote the purification of conduct and livelihood. The next three steps – contentment, restraint of the sense faculties, and mindfulness and full awareness – are intended to internalise the process of purification and thereby bridge the transition from virtue to concentration. Alternative versions (MN 39, MN 53, MN 107, MN 125) insert two additional steps here, moderation in eating and devotion to wakefulness.

The direct training in concentration comes to prominence in the section on the abandonment of the five hindrances. The five
hindrances – sensual desire, ill will, sloth and torpor, restlessness and remorse, and doubt – are the primary obstacles to meditative development and their removal is therefore essential for the mind to be brought to a state of calm and unification. In the sequence on the gradual training the overcoming of the hindrances is treated only schematically; other parts of the Canon provide more practical instruction, amplified still more in the commentaries. The passage on the hindrances is graced in MN 39 by a series of similes illustrating the contrast between the bondage imposed by the hindrances and the joyful sense of freedom that is won when they are abandoned.

The next stage in the sequence describes the attainment of the jhānas, profound states of concentration in which the mind becomes fully absorbed in its object. The Buddha enumerates four jhānas, named simply after their numerical position in the series, each more refined and elevated than its predecessor. The jhānas are always described by the same formulas, which in several suttas (MN 39, MN 77, MN 119) are augmented by similes of great beauty. Although in the Theravāda tradition the jhānas are not regarded as indispensable to the attainment of enlightenment, the Buddha invariably includes them in the full gradual training because of the contribution they make to the intrinsic perfection of the path and because the deep concentration they induce provides a solid base for the cultivation of insight. While still mundane the jhānas are the “footsteps of the Tathāgata” (MN 27.19–22) and foretokens of the bliss of Nibbāna that lies at the training’s end.

From the fourth jhāna three alternative lines of further development become possible. In a number of passages outside the sequence on the gradual training (MN 8, MN 25, MN 26, MN 66, etc.) the Buddha mentions four meditative states that continue the mental unification established by the jhānas. These states, described as “the liberations that are peaceful and immaterial,” are, like the jhānas, also mundane. Distinguished from the jhānas by their transcendence of the subtle mental image that forms the object in the jhānas, they are named after their own exalted objects: the base of infinite space, the base of infinite consciousness, the base of nothingness, and the base of neither-perception-nor-non-perception. In the Pali commentaries these states came to be called the immaterial or formless jhānas (arūpajjhāna).
A second line of development disclosed by the suttas is the acquisition of supernormal knowledge. The Buddha frequently mentions six types as a group, which come to be called the six kinds of direct knowledge (chalabhinna; the expression does not occur in the Majjhima). The last of these, the knowledge of the destruction of the taints, is supramundane and thus properly belongs to the third line of development. But the other five are all mundane, products of the extraordinarily powerful degree of mental concentration achieved in the fourth jhāna: the supernormal powers, the divine ear, the ability to read the minds of others, the recollection of past lives, and the divine eye (MN 6, MN 73, MN 77, MN 108).

The jhanas and the mundane types of direct knowledge by themselves do not issue in enlightenment and liberation. As lofty and peaceful as these attainments are, they can only suppress the defilements that sustain the round of rebirths but cannot eradicate them. To uproot the defilements at the most fundamental level, and thereby yield the fruits of enlightenment and deliverance, the meditative process must be redirected along a third line of development, one which does not necessarily presuppose the former two. This is the contemplation of "things as they actually are," which results in increasingly deeper insights into the nature of existence and culminates in the final goal, the attainment of arahantship.

This line of development is the one the Buddha pursues in the sequence on the gradual training, though he precedes it by descriptions of two of the direct knowledges, the recollection of past lives and the divine eye. The three together, which figured prominently in the Buddha's own enlightenment (MN 4.27-30), are collectively called the three true knowledges (tevijja). Although the first two among these are not essential to the realisation of arahantship, we may assume that the Buddha includes them here because they reveal the truly vast and profound dimensions of suffering in samsāra and thereby prepare the mind for the penetration of the Four Noble Truths, in which that suffering is diagnosed and surmounted.

The process of contemplation by which the meditator develops insight is not explicitly shown as such in the sequence on the gradual training. It is only implied by the exhibiting of its final fruit, here called the knowledge of the destruction of the
taints. The āsavas or taints are a classification of defilements considered in their role of sustaining the samsāric round. The commentaries derive the word from a root *su* meaning “to flow.” Scholars differ as to whether the flow implied by the prefix *ā* is inward or outward; hence some have rendered it as “influxes” or “influences,” others as “outflows” or “effluents.” A stock passage in the suttas indicates the term’s real significance independently of etymology when it describes the āsavas as states “that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and death” (MN 36.47, etc.). Thus other translators, bypassing the literal meaning, have rendered it “cankers,” “corruptions,” or “taints,” the latter being the choice of Ven. Ānāgamī. The three taints mentioned in the suttas are virtual synonyms for craving for sensual pleasures, craving for being, and the ignorance that appears at the head of the formula for dependent origination. When the disciple’s mind has been liberated from the taints by the completion of the path of arahantship, he reviews his newly won freedom and roars his lion’s roar: “Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.”

APPROACHES TO MEDITATION

The methods of meditation taught by the Buddha in the Pali Canon fall into two broad systems. One is the development of serenity (*samatha*), which aims at concentration (*samādhi*); the other is the development of insight (*vipassanā*), which aims at understanding or wisdom (*paññā*). In the Buddha’s system of mental training the role of serenity is subordinated to that of insight because the latter is the crucial instrument needed to uproot the ignorance at the bottom of samsāric bondage. The attainments possible through serenity meditation were known to Indian contemplatives long before the advent of the Buddha. The Buddha himself mastered the two highest stages under his early teachers but found that they only led to higher planes of rebirth, not to genuine enlightenment (MN 26.15–16). However, because the unification of mind induced by the practice of concentration contributes to clear understanding, the Buddha incorporated the techniques of serenity meditation and the resulting
levels of absorption into his own system, treating them as a foundation and preparation for insight and as a "pleasant abiding here and now."

The attainments reached by the practice of serenity meditation are, as mentioned in the preceding section, the eight absorptions—the four jhānas and the four immaterial states—each of which serves as the basis for the next. Strangely, the suttas do not explicitly prescribe specific meditation subjects as the means for attaining the jhānas, but the commentarial literature such as the *Visuddhimagga* enables us to make the connections. Among the meditation topics enumerated in the suttas, eight of the ten kasīnas (MN 77.24) are recognised as suitable for attaining all four jhānas, the last two being the respective supports for the first two immaterial attainments. The eight bases for transcendence seem to be a more finely differentiated treatment of meditation on the colour kasīnas, as are the first three of the eight liberations (MN 77.22–23). Mindfulness of breathing, to which the Buddha devotes an entire sutta (MN 118), provides an ever accessible meditation subject that can be pursued through all four jhānas and also used to develop insight. Another method for attaining the jhānas mentioned in the suttas is the four divine abodes (brahmavihāra)—boundless loving-kindness, compassion, appreciative joy (i.e., gladness at others' success), and equanimity (MN 7, MN 40, etc.). Tradition holds the first three to be capable of leading to the three lower jhānas, the last of inducing the fourth jhāna. The immaterial attainments are to be reached by fixing the mind on the specific object of each attainment—infinite space, infinite consciousness, nothingness, and the state that can only be described as neither percipient nor as non-percipient.

Whereas in serenity meditation the meditator attempts to focus upon a single uniform object abstracted from actual experience, in insight meditation the endeavour is made to contemplate, from a position of detached observation, the ever-shifting flux of experience itself in order to penetrate through to the essential nature of bodily and mental phenomena. The Buddha teaches that the craving and clinging that hold us in bondage are sustained by a network of "conceivings" (maññīta)—deluded views, conceits, and suppositions that the mind fabricates by an internal process of mental commentary or "proliferation" (papānca) and then projects out upon the world, taking them to
possess objective validity. The task of insight meditation is to sever our attachments by enabling us to pierce through this net of conceptual projections in order to see things as they really are.

To see things as they really are means to see them in terms of the three characteristics – as impermanent, as painful or suffering, and as not self. Since the three characteristics are closely interlinked, any one of them can be made the main portal for entering the domain of insight, but the Buddha’s usual approach is to show all three together – impermanence implying suffering and the two in conjunction implying the absence of self. When the noble disciple sees all the factors of being as stamped with these three marks, he no longer identifies with them, no longer appropriates them by taking them to be mine, I, or self. Seeing thus, he becomes disenchanted with all formations. When he becomes disenchanted, his lust and attachment fade away and his mind is liberated from the taints.

Instructions for the development of insight in the Majjhima Nikāya, though concise, are many and diverse. The single most important lesson on the practice conducing to insight is the Satipaṭṭhāna Sutta, the Discourse on the Foundations of Mindfulness (MN 10; also found in the Dīgha Nikāya with an amplified section on the Four Noble Truths). The sutta sets forth a comprehensive system called satipaṭṭhāna designed to train the mind to see with microscopic precision the true nature of the body, feelings, states of mind, and mental objects. The system is sometimes taken to be the paradigm for the practice of “bare insight” – the direct contemplation of mental and bodily phenomena without a prior foundation of jhāna – and, while several exercises described in the sutta can also lead to the jhānas, the arousing of insight is clearly the intent of the method.

Other suttas in the Majjhima Nikāya describe approaches to developing insight that either elaborate upon the satipaṭṭhāna contemplations or reach them from a different starting point. Thus MN 118 shows how the practice of mindfulness of breathing fulfils all four foundations of mindfulness, not the first alone as shown in MN 10. Several suttas – MN 28, MN 62, MN 140 – present more detailed instructions on the contemplation of the elements. MN 37, MN 74, and MN 140 contain illuminating passages on the contemplation of feeling. In some suttas the Buddha uses the five aggregates as the groundwork for insight
contemplation (e.g., MN 22, MN 109); in some, the six sense bases (e.g., MN 137, MN 148, MN 149); in some, the two combined (MN 147). MN 112 has sections dealing with insight based on the five aggregates, the six elements, and the six sense bases, and as resulting from the gradual training. MN 52 and MN 64 show that insight can also be aroused with the jhānas, the immaterial attainments, and the divine abodes as its objects: the disciple enters any of these states and contemplates its constituent factors as subject to the three characteristics.

Several sequences of meditative states mentioned in the Majjhima culminate in an attainment called the cessation of perception and feeling (saññāvedayitanirodha). Although this state always follows the last immaterial attainment, it is not, as may be supposed, merely one higher step in the scale of concentration. Strictly speaking, the attainment of cessation pertains neither to serenity nor to insight. It is a state reached by the combined powers of serenity and insight in which all mental processes are temporarily suspended. The attainment is said to be accessible only to non-returners and arahants who have also mastered the jhānas and immaterial states. Detailed canonical discussions of it are found in MN 43 and MN 44.

THE FOUR PLANES OF LIBERATION

The practice of the Buddhist path evolves in two distinct stages, a mundane (lokiya) or preparatory stage and a supramundane (lokuttara) or consummate stage. The mundane path is developed when the disciple undertakes the gradual training in virtue, concentration, and wisdom. This reaches its peak in the practice of insight meditation, which deepens direct experience of the three characteristics of existence. When the practitioner’s faculties have arrived at an adequate degree of maturity, the mundane path gives birth to the supramundane path, so called because it leads directly and infallibly out of (uttara) the world (loka) comprising the three realms of existence to the attainment of “the deathless element,” Nibbāna.

Progress along the supramundane path is marked by four major breakthroughs, each of which ushers the disciple through two subordinate phases called the path (magga) and its fruit (phala). The phase of path has the special function of eliminating
a determinate number of defilements to which it is directly opposed, the mental impediments that hold us in bondage to the round of rebirths. When the work of the path has been completed, the disciple realises its corresponding fruit, the degree of liberation made accessible by that particular path. The canonical formula of homage to the Sangha refers obliquely to these four planes of liberation – each with its phase of path and fruit – when it extols the Blessed One’s community of noble disciples as comprising “the four pairs of persons, the eight types of individuals” (MN 7.7). These four pairs are obtained by taking, for each stage, the one who has entered upon the way to realisation of the fruit and the one who has attained the fruit.

In the suttas the Buddha highlights the specific characteristics of each supramundane stage in two ways: by mentioning the defilements that are abandoned on each plane and the consequences its attainment bears on the process of rebirth (see, e.g., MN 6.11–13, 19; MN 22.42–45, etc.). He handles the elimination of the defilements by classifying these into a tenfold group called the ten fetters (samyojana). The disciple enters upon the first supramundane path either as a Dhamma-follower (dhammanusārin) or as a faith-follower (saddhanusārin); the former is one in whom wisdom is the dominant faculty, the latter one who progresses by the impetus of faith. This path, the path of stream-entry, has the task of eradicating the grossest three fetters: personality view, i.e., the view of a self among the five aggregates; doubt in the Buddha and his teaching; and adherence to external rules and observances, either ritualistic or ascetic, in the belief that they can bring purification. When the disciple realises the fruit of this path he becomes a stream-enterer (sotāpanna), who has entered the “stream” of the Noble Eightfold Path that will carry him irreversibly to Nibbāna. The stream-enterer is bound to reach final liberation in a maximum of seven more births, which all occur either in the human world or in the heavenly realms.

The second supramundane path attenuates to a still greater degree the root defilements of lust, hatred, and delusion, though without yet eradicating them. On realising the fruit of this path the disciple becomes a once-returner (sakkāgāmin), who is due to return to this world (i.e., the sense-sphere realm) only one more time and then make an end of suffering. The third path eradicates the next two fetters, sensual desire and ill will; it
issues in the fruit of the non-returner (*anāgāmin*), who is due to reappear by spontaneous birth in one of the special celestial realms called the Pure Abodes, and there attain final Nibbāna without ever returning from that world.

The fourth and last supramundane path is the path of arahantship. This path eradicates the five higher fetters: desire for rebirth in the fine-material realm and in the immaterial realm, conceit, restlessness, and ignorance. By realisation of the fruit of this path the practitioner becomes an arahant, a fully liberated one, who “here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.” The arahant will be discussed further in the next section.

The commentaries (often referred to in the notes to this translation) develop an interpretation of the paths and fruits based upon the systemisation of the Buddha’s teachings known as the Abhidhamma. Drawing upon the Abhidhamma depiction of the mind as a sequence of discrete momentary acts of consciousness, called *cittas*, the commentaries understand each supramundane path to be a single occasion of consciousness arising at the climax of a series of insights into the Dhamma. Each of the four momentary path cittas eliminates its own fixed set of defilements, to be followed immediately by its fruition, which consists of a string of momentary cittas that enjoy the bliss of Nibbāna made accessible by the breakthrough of the path. Though this conception of the paths and fruits is regularly employed by the commentators as an hermeneutical tool for interpreting the suttas, it is not explicitly formulated as such in the old Nikāyas and at times there even appears to be a tension between the two (for example, in the passage at MN 142.5 describing the four persons on the path as distinct recipients of offerings).

**THE ARAHANT**

The ideal figure of the Majjhima Nikāya, as of the Pali Canon as a whole, is the arahant. The word “arahant” itself derives from a root meaning “to be worthy.” Ven. Ñañamoli renders it “accomplished” and “Accomplished One” when it is used as an epithet of the Buddha, probably to be consistent with his practice of translating all the Buddha’s epithets. In its other occurrences he
leaves it untranslated. The word seems to have been of pre-Buddhist coinage but was taken over by the Buddha to designate the individual who has reached the final fruit of the path.

The suttas employ a stock description of the arahant that summarises his accomplishments: he is “one with taints destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and is completely liberated through final knowledge” (MN 1.51, etc.). Variant descriptions emphasise different aspects of the arahant’s attainment. Thus one sutta offers a series of metaphorical epithets that the Buddha himself interprets as representing the arahant’s abandoning of ignorance, craving, and conceit, his eradication of fetters, and his freedom from the round of births (MN 22.30-35). Elsewhere the Buddha ascribes a different set of epithets to the arahant – several of brahmanical currency – deriving these terms by imaginative etymology from the arahant’s elimination of all evil unwholesome states (MN 39.22-29).

The Majjhima records differences of type among the arahants, which are ascribed to the diversity in their faculties. In MN 70 the Buddha introduces a basic distinction between those arahants who are “liberated-in-both-ways” and those who are “liberated-by-wisdom”: whereas the former are capable of abiding in the immaterial attainments, the latter lack that capacity. Arahants are further distinguished as those who possess, besides the knowledge of the destruction of the taints necessary to all arahants, all three of the true knowledges and all six of the direct knowledges. In MN 108 the venerable Ānanda indicates that those arahants who possessed the six direct knowledges were accorded special veneration and authority in the Sangha following the Buddha’s passing away.

Beneath these incidental differences, however, all arahants alike share the same essential accomplishments – the destruction of all defilements and the freedom from future rebirths. They possess three unsurpassable qualities – unsurpassable vision, unsurpassable practice of the way, and unsurpassable deliverance (MN 35.26). They are endowed with the ten factors of one beyond training – the eight factors of the Noble Eightfold Path augmented by right knowledge and right deliverance (MN 65.34, MN 78.14). They possess the four foundations – the
foundations of wisdom, of truth, of relinquishment, and of peace (MN 140.11). And by the eradication of lust, hate, and delusion all arahants have access to a unique meditative attainment called the fruition attainment of arahantship, described as the unshakeable deliverance of mind, the immeasurable deliverance of mind, the void deliverance of mind, the deliverance of mind through nothingness, and the signless deliverance of mind (MN 43.35–37).

KAMMA AND REBIRTH

According to the Buddha’s teaching, all beings except the arahants are subject to “renewal of being in the future” (punabbhava), that is, to rebirth. Rebirth, in the Buddhist conception, is not the transmigration of a self or soul but the continuation of a process, a flux of becoming in which successive lives are linked together by causal transmission of influence rather than by substantial identity. The basic causal pattern underlying the process is that defined by the teaching of dependent origination (see above, pp. 30–31), which also demonstrates how rebirth is possible without a reincarnating self.

The process of rebirth, the Buddha teaches, exhibits a definite lawfulness essentially ethical in character. This ethical character is established by the fundamental dynamism that determines the states into which beings are reborn and the circumstances they encounter in the course of their lives. That dynamism is kamma, volitional action of body, speech, and mind. Those beings who engage in bad actions – actions motivated by the three unwholesome roots of greed, hate, and delusion – generate unwholesome kamma that leads them to rebirth into lower states of existence and, if it ripens in the human world, brings them pain and misfortune. Those beings who engage in good actions – actions motivated by the three wholesome roots of non-greed, non-hate, and non-delusion – generate wholesome kamma that leads them to higher states of existence and ripens in the human world as pleasure and good fortune. Because the deeds a person performs in the course of a single life can be extremely varied, the type of rebirth that lies ahead of him can be very unpredictable, as the Buddha shows in MN 136. But despite this empirical variability, an invariable law governs the
The direct relationship between types of actions and the types of results they yield, the basic correlations being sketched by the Buddha in MN 57 and laid out in greater detail in MN 135.

In several suttas of the Majjhima Nikāya the Buddha refers to various planes of existence into which rebirth can occur and he also gives some indication of the types of kamma that lead to those planes. This cosmological typography is not, from the Buddhist standpoint, the product of conjecture or fantasy but a matter directly known to the Buddha through his “Tathāgata’s powers of knowledge” (MN 12.36); to some extent the process is also verifiable by those who gain the divine eye (e.g., MN 39.20). A brief overview may be given here of the planes of rebirth recognised in Buddhist cosmology and of their kammic antecedents, as systematised in the developed Theravāda tradition.

The Buddhist cosmos is divided into three broad realms - the sense-sphere realm, the fine-material realm, and the immaterial realm. Each of these comprises a range of subsidiary planes, amounting to a total of thirty-one planes of existence.

The sense-sphere realm, so called because sensual desire predominates there, consists of eleven planes divided into two groups, the bad destinations and the good destinations. The bad destinations or “states of deprivation” (apāya) are four in number: the hells, which are states of intense torment as described in MN 129 and MN 130; the animal kingdom; the sphere of ghosts (peta), beings afflicted with incessant hunger and thirst; and the sphere of titans (asura), beings involved in constant combat (not mentioned as a separate plane in the Majjhima). The courses of kamma leading to rebirth into these planes are classified into a set of ten - three of body, four of speech, and three of mind. These are enumerated briefly at MN 9.4 and explicated in MN 41. Gradations in the gravity of the evil intentions responsible for these deeds account for specific differences in the mode of rebirth resulting from such actions.

The good destinations in the sense-sphere realm are the human world and the heavenly planes. The latter are sixfold: the gods under the Four Great Kings; the gods of the Thirty-three (tāvatimśa), who are presided over by Sakka, a Buddhist metamorphosis of Indra, depicted as a devotee of the Buddha, faithful, but prone to negligence (MN 37); the Yama gods; the gods of the Tusita heaven, the abode of the Bodhisattva before his final
birth (MN 123); the gods who delight in creating; and the gods who wield power over others’ creations. The last is said to be the abode of Māra, the Tempter in Buddhism, who besides being a symbol for Desire and Death, is also regarded as a powerful deity with evil designs, keen to prevent beings from escaping the net of samsāra. The kammic cause for rebirth into the good destinations of the sense-sphere realm is the practice of the ten courses of wholesome action, defined at MN 9.8 and in MN 41.

In the fine-material realm the grosser types of matter are absent and the bliss, power, luminosity, and vitality of its denizens are far superior to those in the sense-sphere realm. The fine-material realm consists of sixteen planes, which are the objective counterparts of the four jhānas. Attainment of the first jhāna leads to rebirth among Brahmā’s Assembly, the Ministers of Brahmā and the Mahā Brahmās, according to whether it is developed to an inferior, middling, or superior degree. Baka the Brahmā (MN 49) and Brahmā Sahampati (MN 26, MN 67) seem to be residents of the last-named plane. The suttas mention especially the divine abodes as the path to the company of Brahmā (MN 99.24–27). Attainment of the second jhāna in the same three degrees leads respectively to rebirth among the gods of Limited Radiance, of Immeasurable Radiance, and of Streaming Radiance; the third jhāna to rebirth among the gods of Limited Glory, of Immeasurable Glory, and of Refulgent Glory. The fourth jhāna ordinarily leads to rebirth among the gods of Great Fruit, but if it is developed with a desire to attain an insentient mode of existence, it will conduce to rebirth among the non-percipient beings, for whom consciousness is temporarily suspended. The fine-material realm also contains five special planes that are exclusively for the rebirth of non-returners. These are the Pure Abodes – the Aviha, the Atappa, the Sudassa, the Sudassī, and the Akaniṭṭha. In each of these planes in the fine-material realm the lifespan is said to be of enormous duration and to increase significantly in each higher plane.

The third realm of being is the immaterial realm, where matter has become non-existent and only mental processes exist. This realm consists of four planes, which are the objective counterparts of the four immaterial meditative attainments, from which they result and whose names they share: the bases of infinite space, infinite consciousness, nothingness,
and neither-perception-nor-non-perception. The lifespans ascribed to them are respectively 20,000; 40,000; 60,000; and 84,000 great aeons.

In Buddhist cosmology existence in every realm, being the product of a kamma with a finite potency, is necessarily impermanent. Beings take rebirth in accordance with their deeds, experience the good or bad results, and then, when the generative kamma has spent its force, they pass away to take rebirth elsewhere as determined by still another kamma that has found the opportunity to ripen. Hence the torments of hell as well as the bliss of heaven, no matter how long they may last, are bound to pass. For this reason the Buddha does not locate the final goal of his teaching anywhere within the conditioned world. He guides those whose spiritual faculties are still tender to aspire for a heavenly rebirth and teaches them the lines of conduct that conduce to the fulfilment of their aspirations (MN 41, MN 120). But for those whose faculties are mature and who can grasp the unsatisfactory nature of everything conditioned, he urges determined effort to put an end to wandering in samsāra and to reach Nibbāna, which transcends all planes of being.

THE BUDDHA AND HIS CONTEMPORARIES

The Middle Country of India in which the Buddha lived and taught in the fifth century B.C. teemed with a luxuriant variety of religious and philosophical beliefs propagated by teachers equally varied in their ways of life. The main division was into the brahmins and the non-brahmanic ascetics, the samānas or "recluses." The brahmins were the hereditary priesthood of India, the custodians of the ancient orthodoxy. They accepted the authority of the Vedas, which they studied, chanted at countless rituals, sacrifices, and ceremonies, and turned to as the source of their philosophical speculations. Thus they are characterised in the suttas as traditionalists (anussavika), who teach their doctrines on the basis of oral tradition (MN 100.7). The Pali Canon generally depicts them as living a comfortably settled life, as marrying and begetting progeny, and in some cases as enjoying royal patronage. The more learned among them gathered a company of students – all necessarily of brahmin birth – to whom they taught the Vedic hymns.
The sāmanas, on the other hand, did not accept the authority of the Vedas, for which reason from the perspective of the brahmans they stood in the ranks of heterodoxy. They were usually celibate, lived a life of mendicancy, and acquired their status by voluntary renunciation rather than by birth. The sāmanas roamed the Indian countryside sometimes in company, sometimes as solitaries, preaching their doctrines to the populace, debating with other ascetics, engaging in their spiritual practices, which often involved severe austerities (see MN 51.8). Some teachers in the sāmanas camp taught entirely on the basis of reasoning and speculation, while others taught on the basis of their experiences in meditation. The Buddha placed himself among the latter, as one who teaches a Dhamma that he has directly known for himself (MN 100.7).

The Buddha’s encounters with brahmans were usually friendly, their conversations marked by courtesy and mutual regard. Several suttas in the Majjhima Nikāya concern the brahmans’ claim to superiority over those in other social classes. In the Buddha’s age the caste system was only beginning to take shape in northeast India and had not yet spawned the countless subdivisions and rigid regulations that were to manacle Indian society through the centuries. Society was divided into four broad social classes: the brahmīns, who performed the priestly functions; the khattiyas, the nobles, warriors, and administrators; the vessas, the merchants and agriculturalists; and the suddas, the menials and serfs. From the Pali suttas it appears that the brahmīns, while vested with authority in religious matters, had not yet risen to the position of unchallengeable hegemony they were to gain after the promulgation of the Laws of Manu. They had, however, already embarked on their drive for domination and did so by propagating the thesis that brahmīns are the highest caste, the fairest caste, the divinely blessed offspring of Brahmā who are alone capable of purification. Anxiety that this claim of the brahmīns might actually be true seems to have spread among the royalty, who must have been fearful of the threat it posed to their own power (see MN 84.4, MN 90.9-10).

Contrary to certain popular notions, the Buddha did not explicitly repudiate the class divisions of Indian society or appeal for the abolition of this social system. Within the Sangha, however, all caste distinctions were abrogated from the moment of ordination.
Thus people from any of the four castes who went forth under the Buddha renounced their class titles and prerogatives and instead became known simply as disciples of the Sakyan son (see Ud 5:5/55). Whenever the Buddha or his disciples were confronted with the brahmins’ claim to superiority, they argued vigorously against them, maintaining that all such claims were groundless. Purification, they contended, was the result of conduct, not of birth, and was thus accessible to those of all four castes (MN 40.13–14, MN 84, MN 90.12, MN 93). The Buddha even stripped the term “brahmin” of its hereditary accretions, and hearkening back to its original connotation of holy man, he defined the true brahmin as the arahant (MN 98). Those among the brahmins who were not yet hampered by class prejudice responded appreciatively to the Buddha’s teaching. Some of the most eminent brahmins of the time, in whom there still burned the ancient Vedic yearning for light, knowledge, and truth, recognised in the Buddha the All-Enlightened One for whom they longed and declared themselves his disciples (see especially MN 91.34). Several even renounced their class privileges and with their retinues entered the Sangha (MN 7.22, MN 92.15–24).

The samaṇas were a much more diversified group which, lacking a common scriptural authority, promulgated a plethora of philosophical doctrines ranging from the diabolical to the superdivine. The Pali Canon frequently mentions six teachers in particular as contemporaries of the Buddha, and as they are each described as “the head of an order...regarded by many as a saint” (MN 77.5), they must have been quite influential at the time. The Majjhima Nikāyā mentions both the set of six and, separately, states their individual doctrines; it does not, however, correlate the names with the doctrines. The connections between names and doctrines are made in the Sāmaṇṇaphala Sutta of the Digha Nikāyā.

Pūraṇa Kassapa, who is always mentioned first in the list, taught a doctrine of inaction (akiriya-vāda) that denied the validity of moral distinctions (MN 60.13, MN 76.10). Makkhali Gosāla was the leader of the sect known as the Ājīvakas (or Ājīvikas), which survived in India down into the medieval period. He taught a doctrine of fatalism that denied causality (ahetuka-vāda) and claimed that the entire cosmic process is rigidly controlled by a principle called fate or destiny (niyati); beings have no
volitional control over their actions but move helplessly caught
in the grip of fate (MN 60.21, MN 76.13). Ajita Kesakambalin
was a moral nihilist (*natthikavāda*) who propounded a material-
ist philosophy that rejected the existence of an afterlife and
kammic retribution (MN 60.5, MN 76.7); his doctrine is always
cited by the Buddha as the paradigmatic instance of wrong
view among the unwholesome courses of action. Pakudha
Kaccāyana advocated an atomism on the basis of which he
repudiated the basic tenets of morality (MN 76.16). Sañjaya
Belaṭṭhiputta, a sceptic, refused to take a stand on the crucial
moral and philosophical issues of the day, probably claiming
that such knowledge was beyond our capacity for verification
(MN 76.30). The sixth teacher, the Nigaṇṭha Nāṭaputta, is iden-
tified with Mahāvīra, the historical progenitor of Jainism. He
taught that there exists a plurality of monadic souls entrapped
in matter by the bonds of past kamma and that the soul is to be
liberated by exhausting its kammic bonds through the practice
of severe self-mortification.

Whereas the Pali suttas are generally cordial but critical towards
the brahmīns, they are trenchant in their rejection of the rival doct-
trines of the samanas. In one sutta (MN 60) the Buddha contends
that the firm adoption of any of the first three doctrines (and by
implication the fourth) entails a chain of unwholesome states gen-
erating evil kamma strong enough to bring a descent into the
lower realms. Similarly the venerable Ānanda describes these
views as four “negations of the holy life” (MN 76). The scepticism
of Sañjaya, while not regarded as so pernicious, is taken as an indica-
tion of its proponent’s dullness and confusion; it is described as
“eel-wriggling” (*amarāvikkhepa*) because of its evasiveness and
classified among the types of holy life that are without consolation
(MN 76.30–31). The Jain doctrine, though sharing certain similari-
ties with the Buddha’s teaching, was held to be sufficiently
mistaken in basic assumptions as to call for refutation, which the
Buddha undertook on several occasions (MN 14, MN 56, MN 101).
The repudiation of these erroneous views was seen, from the
Buddhist perspective, to be a necessary measure not only to sound
a clear warning against tenets that were spiritually detrimental,
but also to cut away the obstacles against the acceptance of right
view, which as the forerunner of the Buddha’s path (MN 117.4)
was a prerequisite to progress along the road to final deliverance.
TECHNICAL NOTES

There remain to be discussed only a few technical points concerning this translation: first a general problem inevitably facing any translator from the Pali Canon, then certain changes that have been made in Ven. Nāṇamoli’s renderings of important doctrinal terms.

THE REPETITIONS

Readers of Pali suttas, particularly in the original language, will immediately be struck by the frequency and length of the repetitive passages. The repetitions, if examined, will be found to be of different kinds and thus probably stem from different sources. We may consider three main types.

First are the narrative repetitions within a single sutta as well as the repetition of statements in ordinary conversation. These doubtlessly originate from the method of oral transmission by which the suttas were preserved for the first four centuries of their existence, such repetition serving as a useful mnemonic device to ensure that details would not be lost. In this translation these repetitions have usually been bridged over with ellipsis points and occasionally the liberty was taken of contracting them.

A second type of repetition stems from the use of stock formulas to describe fixed sets of doctrinal categories or aspects of the training. A common example of this is the formulas for the four jhānas and the three true knowledges. These formulas were almost certainly part of the Buddha’s repertory of instructions, employed by him in the countless discourses he gave during his forty-five years’ ministry in order to preserve the unity and consistency of his teaching. Here the shorter stereotyped formulas have generally been allowed to stand except when they play a subordinate role to a larger theme, in which case only the main clauses have been retained; an example is the treatment of the jhāna formula at MN 53.18. The longer formulas that appear very often have been abridged, with references usually given to the passages where they appear in full; examples are the treatment of the first two true knowledges at MN 27.23–24 and of the gradual training at MN 38.31–38.
A third type of repetition stems from the Buddha’s application of an identical method of exposition to a series of doctrinal terms belonging to a fixed set. Examples are the formula for insight that is attached to each of the exercises in the Satipaṭṭhāna Sutta (MN 10.5), and the exposition on the three characteristics applied to each of the five aggregates (MN 22.26). These repetitions, contrary to modernistic suppositions, were very likely integral to the Buddha’s own pedagogical method and served to drive home the points he wanted to convey. We can well imagine that such repetitions, delivered by a fully enlightened teacher to those earnestly striving for awakening, must have sunk down deep into the minds of those who heard them and in many cases triggered off a glimpse of the truth. In the translation this type of repetition has usually been handled by repeating the method of exposition only for the first and last terms in the set – as is often done in the Pali editions of the texts – except when the method of exposition is especially long (as at MN 118.37-39), in which case it is shown in full only for the first term and in much abbreviated form for the rest. Those who read the suttas as an exercise in contemplation, and not merely for information, may try mentally filling in the entire sequence and exploring its range of implications.

DHAMMA

In his later translations Ven. Nanamoli appears to have set himself two goals: to render virtually every Pali word into English (arahant and bodhisatta are rare exceptions); and to do so in obedience to a very rigorous standard of consistency. In effect the principle that guided his work was: one Pali word, one corresponding English word. This principle he also applied to his treatment of the multiplex word dhamma, of which he wrote elsewhere that “the need for unity in the rendering is so great as to be almost desperate” (Minor Readings and Illustrator, p. 331). He chose as his root rendering the word “idea,” which he attempted to deploy for the Pali word in all its diverse occurrences. Even when dhamma is used in the suttas to signify the Buddha’s teaching, he still remained faithful to his choice by translating it “the True Idea.”

Needless to say, this experiment was not successful. Recognising this, Ven. Khantipalo, in his edition of the ninety suttas, opted instead to retain the Pali word in most of its occurrences.
This decision, however, seems to have been unnecessary when the relinquishing of the demand for strict consistency allows for smooth and reliable translation without loss of meaning. While the many different uses of the Pali word *dhamma* may originally have had some underlying connection of meaning, by the time of the Pali Canon such connection had already receded so far into the background as to be virtually irrelevant to the understanding of the texts. The commentaries ascribe at least ten different contextual meanings to the word as it occurs in the Canon and they do not try to read any philosophical significance into this variability of application. The goal of lucid translation therefore seems to require that the word be rendered differently according to its context, which generally makes the intended meaning clear.

In revising Ven. Ñañamoli's translation I have retained the Pali word *Dhamma* only when it refers to the Buddha's teaching, or in several cases to a rival teaching with which the Buddha's is contrasted (as at MN 11.13 and MN 104.2). In its other uses the context has been allowed to decide the rendering. Thus when *dhamma* occurs in the plural as a general ontological reference term it has been rendered "things" (as at MN 1.2 and MN 2.5). When it acquires a more technical nuance, in the sense either of the phenomena of existence or of mental constituents, it has been rendered "states" (as at MN 64.9 and MN 111.4). This term, however, must be divested of its overtone of staticity, *dhammas* being events within a dynamic process, and it must also not be taken to refer to some persisting entity that undergoes the states, entities themselves being nothing but connected series of *dhammas*. The last two meanings of *dhamma* are not always separable in the texts and sometimes naturalness of English diction had to be used as the factor for deciding which should be selected.

As the fourth foundation of mindfulness and as the sixth external sense base (*āyatana*), *dhamma* has been rendered "mind-objects" (even here "ideas" is too narrow). In still other contexts it has been rendered as factors (MN 10.5), qualities (MN 15.3, MN 48.6) and teachings (MN 46.2, MN 47.3). When used as a suffix it acquires the idiomatic sense of "to be subject to" and so it has been translated, e.g., *vipariṇāmadhamma* as "subject to change."
SANKHĀRA

Although this word as used in the suttas has different specific references in different contexts, unlike dhāma, it retains enough unity of meaning to permit, with rare exceptions, a uniform rendering. The problem, however, is to decide which of the many proposed renderings is the most adequate, or, if none are found fitting, to coin a new one that is.

The root idea suggested by the word sankhāra is “making together.” The Pali commentators explain that the word allows for both an active and a passive sense. Thus the sankhāras are either factors (or forces) that function together in producing an effect, or they are the things that are produced by a combination of co-operating factors. In his translation of the Visuddhimagga Ven. Nanamoli had rendered sankhāras as “formations,” a rendering favoured by many other translators. In his later translation scheme he had experimented with rendering it as “determinations” and had attempted to incorporate that new choice into his manuscript of the Majjhima. In editing the manuscript Ven. Khantipālo chose to return to the translator’s earlier and better known “formations,” and in this edition I have followed suit. Though this word has the disadvantage of accentuating the passive aspect of sankhāras, it avoids the problems into which “determinations” runs and seems colourless enough to take on the meaning determined by the context.

The word sankhāra occurs in four major contexts in the Pali suttas: (1) As the second factor in the formula of dependent origination it is used to mean volitional actions, suggesting their active role of generating results in the process of rebirth. (2) As the fourth of the five aggregates the sankhāras comprise all the mental factors not included in the other three mental aggregates; this group is probably assigned the name sankhārakkhandha after its chief member, volition (cetana), which is responsible for forming all the other aggregates. (3) Sankhāra is also used in a very comprehensive sense to signify everything produced by conditions. In this sense it comprises all five aggregates (as at MN 35.4 and MN 115.12). Here the word bears the passive sense, being explained by the commentators as sankhatasankhāra, “formations consisting in the conditioned.” This usage comes close in meaning...
to the ontological use of *dhamma*, except that the latter is wider in range since it includes the unconditioned element Nibbāna and concepts (*paññatti*), both of which are excluded from *sankhāra*. (4) In still another context the word *sankhāra* is used in relation to *kāya*, *vaci*, and *citta* – body, speech, and mind – to mean the bodily formation, which is in-and-out breathing; the verbal formation, which is applied thought and sustained thought; and the mental formation, which is perception and feeling. The first and third are things that are dependent respectively upon the body and the mind, the second the things that activate speech. This triad is discussed at MN 44.13–15.

*Sankhāra* is also employed outside these major contexts, and in one such case Ven. ṇāṇamoli’s sense of “determination” has been retained. This is where it occurs in the compound *padhānasankhāra*, which has been rendered “determined striving” (as at MN 16.26). The rare and involved idiom, *sankhāraṁ padahati*, has similarly been rendered “he strives with determination” (MN 101.23). In another case (MN 120), following the commentarial gloss, *sankhāra* is rendered “aspiration.”

**Nāmarūpa**

Ven. ṇāṇamoli had translated this compound literally as “name-and-form.” In this edition the compound has been changed back to the rendering used in his translation of the *Visuddhimagga*, “mentality-materiality,” though with regret that this cumbersome Latinate expression lacks the concision and punch of “name-and-form.” The word *nāma* originally meant “name,” but in the Pali suttas it is used in this compound as a collective term for the mental factors associated with consciousness, as will be seen in the definition at MN 9.54. The commentaries explain *nāma* here as deriving from the word *namati*, to bend, and as being applied to the mental factors because they “bend” towards the object in the act of cognizing it. *Rūpa* is used in two major contexts in the suttas: as the first of the five aggregates and as the specific object of eye-consciousness. The former is a broader category that includes the latter as one among many other species of *rūpa*. Ven. ṇāṇamoli, aiming at consistency in his manuscript translation, had used “form” for *rūpa* as visible object (in preference to the “visible-datum” used in his earlier
translation scheme). But when \( \text{rupa} \) is used to signify the first of the five aggregates, it has been changed to “material form.” This rendering should indicate more precisely the meaning of \( \text{rupa} \) in that context while preserving the connection with \( \text{rupa} \) as visible object. Occasionally in the texts the word seems to straddle both meaning without allowing an exclusive delimitation, as in the context of certain meditative attainments such as the first two liberations (MN 77.22).

BRAHMA

The word \( \text{brahma} \) provided Ven. Ānāmoli with another challenge to his endeavour to achieve complete consistency. The word itself, going back to the Vedic period, originally meant holy power, the sacred power that sustains the cosmos and that was contacted through the prayers and rituals of the Vedas. Though the word retained its significance of “holy” or “sacred,” by the Buddha’s time it had undergone two distinct lines of development. One culminated in the conception of Brahmāna (neuter) as an impersonal absolute reality hidden behind and manifesting through the changing phenomena of the world. This conception is the keynote of the Upanishads, but the word \( \text{brahma} \) never appears in this sense in the Pali Canon. The other line of development culminated in the conception of Brahmā (masculine singular) as an eternal personal God who creates and regulates the world. This conception was held by the brahmans as depicted in the Pali suttas. The Buddhists themselves asserted that Brahmā was not a single creator God but a collective name for several classes of high deities whose chiefs, forgetting that they are still transient beings in the grip of kamma, were prone to imagine themselves to be the omnipotent everlasting creator (see MN 49).

Ven. Ānāmoli attempted to fulfil his guideline of consistency by rendering the word \( \text{brahma} \) in its various occurrences by “divine” or its cognates. Thus Brahmā the deity was rendered “the Divinity,” \( \text{brāhmaṇa} \) (= brahmin) was rendered “divine” (as a noun meaning a priestly theologian), and the expression \( \text{brahma-cariya} \), in which \( \text{brahma} \) functions as an adjective, was rendered “the Life Divine.” The result of this experiment was again the sacrifice of clarity for the sake of consistency, even at the risk of
generating misunderstanding, and therefore in the revisionary process I decided to treat these expressions in line with more conventional practices. Thus Brahmā and brahmīn have been left untranslated (the latter word is probably already more familiar to modern readers than the archaic noun “divine”). The word brahma, as it appears in compounds, has usually been rendered “holy” — e.g., brahmacariya as “the holy life” except when it is used to signify total sexual abstinence, in which case it has been rendered in accordance with its intended meaning as “celibacy.” The word “divine” has, however, been retained in the expression brahmavihāra, rendered “divine abode” (MN 83.6) with reference to the “immeasurable” meditations on loving-kindness, compassion, appreciative joy, and equanimity, which are the dwellings of the divinity Brahmā (MN 55.7) and the path to rebirth in the Brahma-world (MN 99.22).

A NOTE ON PRONUNCIATION

The pronunciation of Pali words and names is quite easy providing the following simple rules are heeded. Among the vowels:

- a i u as in “but,” “pin,” “duke”;  
- a i u as in “father,” “keen,” “pool”;  
- e and o as in “way” and “home.”

Among the consonants, g is pronounced as in “girl,” c as in “church,” n as in “canyon.” The cerebrals – t, d, n, l – are spoken with the tongue on the roof of the mouth; the dentals – t, d, n, l – with the tongue on the upper teeth. m is a nasal as in “sing.” The aspirates – kh, gh, ch, jh, th, dh, th, dh, ph, and bh – are single consonants pronounced with a slight outward puff of breath, e.g., th as in “Thomas” (not as in “that”), ph as in “top hat” (not as in “phone”). Double consonants are always enunciated separately, e.g., dd as in “mad dog,” gg as in “big gun.”

An o and an e always carry a stress, otherwise the stress falls on a long vowel – ā, ī, or ū – or on a double consonant, or on m.
MAJOR CHANGES IN TERMINOLOGY

This list shows the most important of the changes in Ven. Ñañamoli’s manuscript terminology that were made for this edition. Changes marked with an asterisk were already introduced by Ven. Khantipalo in *A Treasury of the Buddha’s Words.*

<table>
<thead>
<tr>
<th>PALI TERM</th>
<th>MS RENDERING</th>
<th>REVISED RENDERING</th>
</tr>
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<tbody>
<tr>
<td>akusala</td>
<td>unprofitable</td>
<td>unwholesome</td>
</tr>
<tr>
<td>ajjhosāna</td>
<td>cleaving</td>
<td>holding</td>
</tr>
<tr>
<td>abhinivesa</td>
<td>insistence</td>
<td>adherence</td>
</tr>
<tr>
<td>arūpa</td>
<td>formless</td>
<td>immaterial</td>
</tr>
<tr>
<td><em>asekha</em></td>
<td>the Adept</td>
<td>one beyond training</td>
</tr>
<tr>
<td>iddhi</td>
<td>success</td>
<td>(1) supernormal power; (2) spiritual power; (3) success</td>
</tr>
<tr>
<td>uddhacca-kukkucca</td>
<td>agitation and</td>
<td>restlessness and</td>
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<tr>
<td></td>
<td>worry</td>
<td>remorse</td>
</tr>
<tr>
<td>upadhi</td>
<td>essentials of</td>
<td>(1) attachment; (2) object of attachment</td>
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<tr>
<td></td>
<td>existence</td>
<td>fear of wrongdoing</td>
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<tr>
<td>ottappa</td>
<td>shame</td>
<td></td>
</tr>
<tr>
<td>kāmā</td>
<td>sensual desires</td>
<td>sensual pleasures</td>
</tr>
<tr>
<td>kusala</td>
<td>profitable</td>
<td>wholesome</td>
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<td>khaya</td>
<td>exhaustion</td>
<td>destruction</td>
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<td><em>citta</em></td>
<td>cognizance</td>
<td>mind</td>
</tr>
<tr>
<td>chanda</td>
<td>zeal</td>
<td>(1) desire; (2) zeal</td>
</tr>
<tr>
<td><em>jhāna</em></td>
<td>illumination</td>
<td>jhāna</td>
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<tr>
<td><em>tathāgata</em></td>
<td>the Perfect One</td>
<td>the Tathāgata</td>
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<tr>
<td>thīna-middha</td>
<td>lethargy and</td>
<td>sloth and torpor</td>
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<td></td>
<td>drowsiness</td>
<td></td>
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<tr>
<td><em>dhamma</em></td>
<td>the True Idea</td>
<td>the Dhamma</td>
</tr>
<tr>
<td>dhammā</td>
<td>ideas</td>
<td>(1) things, states, factors; (2) mind-objects; (3) qualities; (4) teachings</td>
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<tr>
<td>nandī</td>
<td>relishing</td>
<td>delight</td>
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<tr>
<td>nāma</td>
<td>name</td>
<td>mentality</td>
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<tr>
<td>Pali Term</td>
<td>MS Rendering</td>
<td>Revised Rendering</td>
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<td>--------------</td>
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<td>----------------------------------------</td>
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<tr>
<td>*nāmarūpa</td>
<td>name-and-form</td>
<td>mentality-materiality</td>
</tr>
<tr>
<td>*nībbaṇa</td>
<td>extinction</td>
<td>Nībbaṇa</td>
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<tr>
<td>nibbidā</td>
<td>dispassion</td>
<td>disenchantment</td>
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<tr>
<td>paññā</td>
<td>understanding</td>
<td>wisdom</td>
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<tr>
<td>paṭīgha</td>
<td>resistance</td>
<td>(1) sensory impact;</td>
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<td></td>
<td></td>
<td>(2) aversion</td>
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<tr>
<td>padhāṇa</td>
<td>endeavour</td>
<td>striving</td>
</tr>
<tr>
<td>papañca</td>
<td>diversification</td>
<td>proliferation</td>
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<tr>
<td>paritassanā</td>
<td>anguish</td>
<td>agitation</td>
</tr>
<tr>
<td>pītī</td>
<td>happiness</td>
<td>rapture</td>
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<tr>
<td>*buddha</td>
<td>the Enlightened</td>
<td>the Buddha</td>
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<tr>
<td></td>
<td>One</td>
<td></td>
</tr>
<tr>
<td>brahma</td>
<td>divine</td>
<td>holy, divine</td>
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<tr>
<td>brahmā</td>
<td>the Divinity</td>
<td>Brahmā</td>
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<tr>
<td>brāhmaṇa</td>
<td>divine (caste)</td>
<td>brahmin</td>
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<tr>
<td>bhāvanā</td>
<td>maintaining in</td>
<td>development</td>
</tr>
<tr>
<td></td>
<td>being</td>
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<td>muditā</td>
<td>gladness</td>
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<td>rūpa</td>
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<td>vicāra</td>
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<td>doubt</td>
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<td>vitakka</td>
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<td>virāga</td>
<td>fading away of lust</td>
<td>dispassion</td>
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<td>sakāya</td>
<td>embodiment</td>
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<td>*sattā</td>
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<td>*sekha</td>
<td>the Initiate</td>
<td>the disciple in higher</td>
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<td>hiri</td>
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<td>shame</td>
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A Summary of the 152 Suttas

PART ONE: THE ROOT FIFTY DISCOURSES

1. **Mūlapariyāya Sutta**: The Root of All Things. The Buddha analyses the cognitive processes of four types of individuals – the untaught ordinary person, the disciple in higher training, the arahant, and the Tathāgata. This is one of the deepest and most difficult suttas in the Pali Canon, and it is therefore suggested that the earnest student read it only in a cursory manner on a first reading of the Majjhima Nikāya, returning to it for an in-depth study after completing the entire collection.

2. **Sabbāsava Sutta**: All the Taints. The Buddha teaches the bhikkhus seven methods for restraining and abandoning the taints, the fundamental defilements that maintain bondage to the round of birth and death.

3. **Dhammadāyāda Sutta**: Heirs in Dhamma. The Buddha enjoins the bhikkhus to be heirs in Dhamma, not heirs in material things. The venerable Sāriputta then continues on the same theme by explaining how disciples should train themselves to become the Buddha’s heirs in Dhamma.

4. **Bhayabherava Sutta**: Fear and Dread. The Buddha describes to a brahmin the qualities required of a monk who wishes to live alone in the forest. He then relates an account of his own attempts to conquer fear when striving for enlightenment.

5. **Anangaṇa Sutta**: Without Blemishes. The venerable Sāriputta gives a discourse to the bhikkhus on the meaning of blemishes, explaining that a bhikkhu becomes blemished when he falls under the sway of evil wishes.

6. **Ākankheyya Sutta**: If a Bhikkhu Should Wish. The Buddha begins by stressing the importance of virtue as the foundation for a bhikkhu’s training; he then goes on to enumerate
<table>
<thead>
<tr>
<th>No.</th>
<th>Sutta Title</th>
<th>Main Topics</th>
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<tbody>
<tr>
<td>6</td>
<td>The Majjhima Nikāya</td>
<td>the benefits that a bhikkhu can reap by properly fulfilling the training.</td>
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<tr>
<td>7</td>
<td>Vatthūpama Sutta</td>
<td>The Simile of the Cloth. With a simple simile the Buddha illustrates the difference between a defiled mind and a pure mind.</td>
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<td>8</td>
<td>Sallekha Sutta</td>
<td>Effacement. The Buddha rejects the view that the mere attainment of the meditative absorptions is effacement and explains how effacement is properly practised in his teaching.</td>
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<td>9</td>
<td>Sammādiṭṭhi Sutta</td>
<td>Right View. A long and important discourse by the venerable Sariputta, with separate sections on the wholesome and the unwholesome, nutriment, the Four Noble Truths, the twelve factors of dependent origination, and the taints.</td>
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<tr>
<td>10</td>
<td>Satipaṭṭhāna Sutta</td>
<td>The Foundations of Mindfulness. This is one of the fullest and most important suttas by the Buddha dealing with meditation, with particular emphasis on the development of insight. The Buddha begins by declaring the four foundations of mindfulness to be the direct path for the realisation of Nibbāna, then gives detailed instructions on the four foundations: the contemplation of the body, feelings, mind, and mind-objects.</td>
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<td>11</td>
<td>Culasihanāda Sutta</td>
<td>The Shorter Discourse on the Lion’s Roar. The Buddha declares that only in his Dispensation can the four grades of noble individuals be found, explaining how his teaching can be distinguished from other creeds through its unique rejection of all doctrines of self.</td>
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<tr>
<td>12</td>
<td>Mahāsīhanāda Sutta</td>
<td>The Greater Discourse on the Lion’s Roar. The Buddha expounds the ten powers of a Tathāgata, his four kinds of intrepidity, and other superior qualities, which entitle him to “roar his lion’s roar in the assemblies.”</td>
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<td>13</td>
<td>Mahādukkhakkhandha Sutta</td>
<td>The Greater Discourse on the Mass of Suffering. The Buddha explains the full understanding of sensual pleasures, material form, and feelings; there is a long section on the dangers in sensual pleasures.</td>
</tr>
<tr>
<td>14</td>
<td>Cūladukkkhakkhandha Sutta</td>
<td>The Shorter Discourse on the Mass of Suffering. A variation on the preceding, ending in a discussion with Jain ascetics on the nature of pleasure and pain.</td>
</tr>
</tbody>
</table>
15 *Anumāna Sutta*: Inference. The venerable Mahā Mog-gallāna enumerates the qualities that make a bhikkhu difficult to admonish and teaches how one should examine oneself to remove the defects in one’s character.

16 *Cetokhila Sutta*: The Wilderness in the Heart. The Buddha explains to the bhikkhus the five “wildernesses in the heart” and the five “shackles in the heart.”

17 *Vanapattha Sutta*: Jungle Thickets. A discourse on the conditions under which a meditative monk should remain living in a jungle thicket and the conditions under which he should go elsewhere.

18 *Madhupindika Sutta*: The Honey Ball. The Buddha utters a deep but enigmatic statement about “the source through which perceptions and notions tinged by mental proliferation beset a man.” This statement is elucidated by the venerable Mahā Kaccāna, whose explanation is praised by the Buddha.

19 *Dvedhāvilakka Sutta*: Two Kinds of Thought. With reference to his own struggle for enlightenment, the Buddha explains the way to overcome unwholesome thoughts and replace them by wholesome thoughts.

20 *Vitakkasāntāna Sutta*: The Removal of Distracting Thoughts. The Buddha teaches five methods for dealing with the unwholesome thoughts that may arise in the course of meditation.

21 *Kakacāpama Sutta*: The Simile of the Saw. A discourse on the need to maintain patience when addressed with disagreeable words.

22 *Alagaddāpama Sutta*: The Simile of the Snake. A bhikkhu named Ariṭṭha gives rise to a pernicious view that conduct prohibited by the Buddha is not really an obstruction. The Buddha reprimands him and, with a series of memorable similes, stresses the dangers in misapplying and misrepresenting the Dhamma. The sutta culminates in one of the most impressive disquisitions on non-self found in the Canon.

23 *Vammika Sutta*: The Ant-hill. A deity presents a monk with an obscure riddle, which is unravelled for him by the Buddha.
24 **Rathavinīta Sutta**: The Relay Chariots. The venerable Puṇṇa Mantāṇiputta explains to Sāriputta that the goal of the holy life, final Nibbāna, is to be reached by way of the seven stages of purification.

25 **Nivāpa Sutta**: The Bait. The Buddha uses the analogy of deer-trappers to make known to the bhikkhus the obstacles that confront them in their effort to escape from Mara’s control.

26 **Ariyapariyesanā Sutta**: The Noble Search. The Buddha gives the bhikkhus a long account of his own quest for enlightenment from the time of his life in the palace up to his transmission of the Dhamma to his first five disciples.

27 **Cūlahatthipadopama Sutta**: The Shorter Discourse on the Simile of the Elephant’s Footprint. Using the analogy of a woodsman tracking down a big bull elephant, the Buddha explains how a disciple arrives at complete certainty of the truth of his teaching. The sutta presents a full account of the step-by-step training of the Buddhist monk.

28 **Mahāhatthipadopama Sutta**: The Greater Discourse on the Simile of the Elephant’s Footprint. The venerable Sāriputta begins with a statement of the Four Noble Truths, which he then expounds by way of the contemplation of the four elements and the dependent origination of the five aggregates.

29 **Mahāsāropama Sutta**: The Greater Discourse on the Simile of the Heartwood.

30 **Cūlasāropama Sutta**: The Shorter Discourse on the Simile of the Heartwood.

These two discourses emphasise that the proper goal of the holy life is the unshakeable deliverance of the mind, to which all other benefits are subsidiary.

31 **Cūlagosinga Sutta**: The Shorter Discourse in Gosinga. The Buddha meets three bhikkhus who are living in concord, “blending like milk and water,” and inquires how they succeed in living together so harmoniously.

32 **Mahāgosinga Sutta**: The Greater Discourse in Gosinga. On a beautiful moonlit night a number of senior disciples meet together in a sala-tree wood and discuss what kind of bhikkhu could illuminate the wood. After each has answered according to his personal ideal, they go to the Buddha, who provides his own answer.
33 **Mahāgopālaka Sutta:** The Greater Discourse on the Cowherd. The Buddha teaches eleven qualities that prevent a bhikkhu’s growth in the Dhamma and eleven qualities that contribute to his growth.

34 **Cālagopālaka Sutta:** The Shorter Discourse on the Cowherd. The Buddha explains the types of bhikkhus who “breast Māra’s stream” and get safely across to the further shore.

35 **Cūlasaccaka Sutta:** The Shorter Discourse to Saccaka. The debater Saccaka boasts that in debate he can shake the Buddha up and down and thump him about, but when he finally meets the Buddha their discussion takes some unexpected turns.

36 **Mahāsaccaka Sutta:** The Greater Discourse to Saccaka. The Buddha meets again with Saccaka and in the course of a discussion on “development of body” and “development of mind” he relates a detailed narrative on his own spiritual quest.

37 **Cūlataṇhāsankhaya Sutta:** The Shorter Discourse on the Destruction of Craving. The venerable Mahā Moggallāna overhears the Buddha give a brief explanation to Sakka, ruler of gods, as to how a bhikkhu is liberated through the destruction of craving. Wishing to know if Sakka understood the meaning, he makes a trip to the heaven of the Thirty-three to find out.

38 **Mahātaṇhāsankhaya Sutta:** The Greater Discourse on the Destruction of Craving. A bhikkhu named Sāti promulgates the pernicious view that the same consciousness transmigrates from life to life. The Buddha reprimands him with a lengthy discourse on dependent origination, showing how all phenomena of existence arise and cease through conditions.

39 **Mahā-Assapura Sutta:** The Greater Discourse at Assapura. The Buddha elucidates “the things that make one a recluse” with a discourse covering many aspects of the bhikkhu’s training.

40 **Cūḷa-Assapura Sutta:** The Shorter Discourse at Assapura. The Buddha explains “the way proper to the recluse” to be not the mere outward practice of austerities but the inward purification from defilements.
41 Sāleyyaka Sutta: The Brahmins of Sālā.
42 Verañjaka Sutta: The Brahmins of Verañjā.
   In these two nearly identical suttas the Buddha explains to
   groups of brahmin householders the courses of conduct
   leading to rebirth in lower realms and the courses leading
   to higher rebirth and deliverance.
43 Mahāvedalla Sutta: The Greater Series of Questions and
   Answers.
44 Cūḷavedalla Sutta: The Shorter Series of Questions and
   Answers.
   These two discourses take the form of discussions on vari-
   ous subtle points of Dhamma, the former between the vener-
   able Mahā Koṭṭhita and the venerable Sāriputta, the latter
   between the bhikkhuṇī Dhammadinnā and the lay follower
   Visākhā.
45 Cūḷadhammasamādāna Sutta: The Shorter Discourse on
   Ways of Undertaking Things.
46 Mahādhammasamādāna Sutta: The Greater Discourse on
   Ways of Undertaking Things.
   The Buddha explains, differently in each of the two suttas,
   four ways of undertaking things, distinguished according
   to whether they are painful or pleasant now and whether
   they ripen in pain or pleasure in the future.
47 Vimamsaka Sutta: The Inquirer. The Buddha invites the
   bhikkhus to make a thorough investigation of himself in
   order to find out whether or not he can be accepted as
   fully enlightened.
48 Kosambiya Sutta: The Kosambians. During the period when
   the bhikkhus at Kosambi are divided by a dispute, the
   Buddha teaches them the six qualities that create love and
   respect and conduce to unity. He then explains seven
   extraordinary knowledges possessed by a noble disciple
   who has realised the fruit of stream-entry.
49 Brahmanimantanika Sutta: The Invitation of a Brahmā. Baka
   the Brahmā, a high divinity, adopts the pernicious view
   that the heavenly world over which he presides is eternal
   and that there is no higher state beyond. The Buddha visits
   him to dissuade him from that wrong view and engages
   him in a contest of Olympian dimensions.
50 Maratajānīya Sutta: The Rebuke to Māra. Māra attempts to harass the venerable Mahā Moggallāna, but the latter relates a story of the distant past to warn Māra of the dangers in creating trouble for a disciple of the Buddha.

PART TWO: THE MIDDLE FIFTY DISCOURSES

51 Kandaraka Sutta: To Kandaraka. The Buddha discusses four kinds of persons found in the world – the one who torments himself, the one who torments others, the one who torments both himself and others, and the one who torments neither but lives a truly holy life.

52 Aṭṭhakanāgara Sutta: The man from Aṭṭhakanagara. The venerable Ānanda teaches eleven "doors to the Deathless" by which a bhikkhu can attain the supreme security from bondage.

53 Sekha Sutta: The Disciple in Higher Training. At the Buddha's request the venerable Ānanda gives a discourse on the practices undertaken by a disciple in higher training.

54 Potaliya Sutta: To Potaliya. The Buddha teaches a presumptuous interlocutor the meaning of "the cutting off of affairs" in his discipline. The sutta offers a striking series of similes on the dangers in sensual pleasures.

55 Jīvaka Sutta: To Jīvaka. The Buddha explains the regulations he has laid down concerning meat-eating and defends his disciples against unjust accusations.

56 Upāli Sutta: To Upāli. The wealthy and influential householder Upāli, a prominent supporter of the Jains, proposes to go to the Buddha and refute his doctrine. Instead, he finds himself converted by the Buddha's "converting magic."

57 Kukkuravatika Sutta: The Dog-Duty Ascetic. The Buddha meets two ascetics, one who imitates the behaviour of a dog, the other who imitates the behaviour of an ox. He reveals to them the futility of their practices and gives them a discourse on kamma and its fruit.

58 Abhayarājakumāra Sutta: To Prince Abhaya. The Jain leader, Nigaṇṭha Nātaputta, teaches Prince Abhaya a "two-horned question" with which he can refute the Buddha's
doctrine. The Buddha escapes the dilemma and explains what kind of speech he would and would not utter.

59 *Bahuvedaniya Sutta*: The Many Kinds of Feeling. After resolving a disagreement about the classification of feelings, the Buddha enumerates the different kinds of pleasure and joy that beings can experience.

60 *Apanāṅaka Sutta*: The Incontrovertible Teaching. The Buddha gives a group of brahmin householders an “incontrovertible teaching” that will help them steer clear of the tangle in contentious views.

61 *Ambalaṭṭhikārahulovāda Sutta*: Advice to Rāhula at Ambalaṭṭhikā. The Buddha admonishes his son, the novice Rāhula, on the dangers in lying and stresses the importance of constant reflection on one’s motives.

62 *Mahārahulovāda Sutta*: The Greater Discourse of Advice to Rāhula. The Buddha teaches Rāhula the meditation on the elements, on mindfulness of breathing, and other topics.

63 *Cūlamālunkya Sutta*: The Shorter Discourse to Mālunkyāputta. A bhikkhu threatens to leave the Order unless the Buddha answers his metaphysical questions. With the simile of the man struck by a poisoned arrow, the Buddha makes plain exactly what he does and does not teach.

64 *Mahāmālunkya Sutta*: The Greater Discourse to Mālunkyāputta. The Buddha teaches the path to the abandoning of the five lower fetters.

65 *Bhaddāli Sutta*: To Bhaddāli. The Buddha admonishes a recalcitrant monk and explains the disadvantages of refusing to submit to the training.

66 *Laṭṭukikopama Sutta*: The Simile of the Quail. The Buddha drives home the importance of abandoning all fetters, no matter how harmless and trifling they may seem.

67 *Catumā Sutta*: At Catumā. The Buddha teaches a group of newly ordained monks four dangers to be overcome by those who have gone forth into homelessness.

68 *Naḷakapāṇa Sutta*: At Naḷakapāṇa. The Buddha explains why, when his disciples die, he declares their level of attainment and plane of rebirth.

69 *Gulissāni Sutta*: Gulissāni. The venerable Sāriputta gives a discourse on the proper training of a forest-dwelling bhikkhu.
70 **Kitāgiri Sutta**: At Kitāgiri. The Buddha admonishes a group of disobedient monks, in the course of which he presents an important sevenfold classification of noble disciples.

71 **Tevijjavacchagotta Sutta**: To Vacchagotta on the Threefold True Knowledge. The Buddha denies possessing complete knowledge of everything at all times and defines the threefold knowledge he does possess.

72 **Aggivacchagotta Sutta**: To Vacchagotta on Fire. The Buddha explains to a wanderer why he does not hold any speculative views. With the simile of an extinguished fire he tries to indicate the destiny of the liberated being.

73 **Mahāvacchagotta Sutta**: The Greater Discourse to Vacchagotta. The story of the wanderer Vacchagotta's full conversion to the Dhamma, his going forth, and his attainment of arahantship.

74 **Dīghanakha Sutta**: To Dīghanakha. The Buddha counters the disclaimers of a sceptic and teaches him the way to liberation through the contemplation of feelings.

75 **Māgandiya Sutta**: To Māgandiya. The Buddha meets the hedonist philosopher Māgandiya and points out to him the dangers in sensual pleasures, the benefits of renunciation, and the meaning of Nibbāna.

76 **Sandaka Sutta**: To Sandaka. The venerable Ānanda teaches a group of wanderers four ways that negate the living of the holy life and four kinds of holy life without consolation. Then he explains the holy life that is truly fruitful.

77 **Mahāsakuludāyi Sutta**: The Greater Discourse to Sakuludāyin. The Buddha teaches a group of wanderers the reasons why his disciples venerate him and look to him for guidance.

78 **Samaṇamaṇḍikā Sutta**: Samaṇamaṇḍikāputta. The Buddha explains how a man is “one who has attained to the supreme attainment.”

79 **Cūlasakuludāyi Sutta**: The Shorter Discourse to Sakuludāyin. The Buddha examines the doctrine of a wandering ascetic, using the simile of “the most beautiful girl in the country” to expose the folly of his claims.

80 **Vekhanassa Sutta**: To Vekhanassa. A discourse partly similar to the preceding one, with an additional section on sensual pleasure.
81 Ghaṭikāra Sutta: Ghaṭikāra the Potter. The Buddha recounts the story of the chief lay supporter of the past Buddha Kassapa.

82 Raṭṭhapāla Sutta: On Raṭṭhapāla. The story of a young man who goes forth into homelessness against the wishes of his parents and later returns to visit them.

83 Makhādeva Sutta: King Makhādeva. The story of an ancient lineage of kings and how their virtuous tradition was broken due to negligence.

84 Madhurā Sutta: At Madhurā. The venerable Mahā Kaccāna examines the brahmin claim that brahmīns are the highest caste.

85 Bodhirajakumāra Sutta: To Prince Bodhi. The Buddha counters the claim that pleasure is to be gained through pain with an account of his own quest for enlightenment.

86 Angulimāla Sutta: On Angulimāla. The story of how the Buddha subdued the notorious criminal Angulimāla and led him to the attainment of arahantship.

87 Piyājātika Sutta: Born from Those Who Are Dear. Why the Buddha teaches that sorrow and grief arise from those who are dear.

88 Bāhitika Sutta: The Cloak. The venerable Ānanda answers King Pasenadi’s questions on the Buddha’s behaviour.

89 Dhammacetiya Sutta: Monuments to the Dhamma. King Pasenadi offers ten reasons why he shows such deep veneration to the Buddha.

90 Kannakatthala Sutta: At Kannakatthala. King Pasenadi questions the Buddha on omniscience, on caste distinctions, and on the gods.

91 Brahmāyu Sutta: Brahmāyu. An old and erudite brahmin learns about the Buddha, goes to meet him, and becomes his disciple.

92 Sela Sutta: To Sela. The brahmin Sela questions the Buddha, gains faith in him, and becomes a monk along with his company of pupils.

93 Assalāyana Sutta: To Assalāyana. A young brahmin approaches the Buddha to argue the thesis that the brahmīns are the highest caste.

94 Ghoṭamukha Sutta: To Ghoṭamukha. A discussion between a brahmin and a bhikkhu on whether the renunciate life accords with the Dhamma.
95 Canki Sutta: With Cankī. The Buddha instructs a young brahmin on the preservation of truth, the discovery of truth, and the final arrival at truth.

96 Esukārī Sutta: To Esukārī. The Buddha and a brahmin discuss the brahmins’ claim to superiority over the other castes.

97 Dhānaṇjāni Sutta: To Dhānaṇjāni. The venerable Sāriputta admonishes a brahmin who tries to excuse his negligence by appeal to his many duties. Later, when he is close to death, Sāriputta guides him to rebirth in the Brahma-world but is reprimanded by the Buddha for having done so.

98 Vāsetṭha Sutta: To Vāsetṭha. The Buddha resolves a dispute between two young brahmins on the qualities of a true brahmin.

99 Subha Sutta: To Subha. The Buddha answers a young brahmin’s questions and teaches him the way to rebirth in the Brahma-world.

100 Sangārava Sutta: To Sangārava. A brahmin student questions the Buddha about the basis on which he teaches the fundamentals of the holy life.

PART THREE: THE FINAL FIFTY DISCOURSES

101 Devadaha Sutta: At Devadaha. The Buddha examines the Jain thesis that liberation is to be attained by self-mortification, proposing a different account of how striving becomes fruitful.

102 Pañcattaya Sutta: The Five and Three. A survey of various speculative views about the future and the past and of misconceptions about Nibbāna.

103 Kinti Sutta: What Do You Think About Me? The Buddha explains how the monks can resolve disagreements about the Dhamma.

104 Sāmagāma Sutta: At Sāmagāma. The Buddha lays down disciplinary procedures for the guidance of the Sangha to ensure its harmonious functioning after his demise.

105 Sunakkhatta Sutta: To Sunakkhatta. The Buddha discusses the problem of an individual’s overestimation of his progress in meditation.

106 Āneñjasappāya Sutta: The Way to the Imperturbable. The Buddha explains the approaches to various levels of higher meditative states culminating in Nibbāna.
107 Gaṇakamoggallāna Sutta: To Gaṇaka Moggallāna. The Buddha sets forth the gradual training of the Buddhist monk and describes himself as the "shower of the way."

108 Gopakamoggallāna Sutta: With Gopaka Moggallāna. The venerable Ānanda explains how the Sangha maintains its unity and internal discipline after the passing away of the Buddha.


110 Cālapuṇṇama Sutta: The Shorter Discourse on the Full-moon Night. The Buddha explains the differences between an "untrue man" and a "true man."

111 Anupada Sutta: One by One As They Occurred. The Buddha describes the venerable Sāriputta's development of insight when he was training for the attainment of arahantship.

112 Chabbisodhana Sutta: The Sixfold Purity. The Buddha explains how a bhikkhu should be interrogated when he claims final knowledge and how he would answer if his claim is genuine.

113 Sappurisa Sutta: The True Man. The Buddha distinguishes the character of a true man from that of an untrue man.

114 Sevitabbāsevitabba Sutta: To Be Cultivated and Not To Be Cultivated. The Buddha sets up three brief outlines of things to be cultivated and not to be cultivated, and the venerable Sāriputta fills in the details.

115 Bahudhātuka Sutta: The Many Kinds of Elements. The Buddha expounds in detail the elements, the sense bases, dependent origination, and the kinds of situations that are possible and impossible in the world.


117 Mahācattārīsaka Sutta: The Great Forty. The Buddha defines the factors of the Noble Eightfold Path and explains their inter-relationships.

118 Ānāpānasati Sutta: Mindfulness of Breathing. An exposition of sixteen steps in mindfulness of breathing and of the relation of this meditation to the four foundations of mindfulness and the seven enlightenment factors.
119 *Kāyagatāsati Sutta*: Mindfulness of the Body. The Buddha explains how mindfulness of the body should be developed and cultivated and the benefits to which it leads.

120 *Sankhārupapatti Sutta*: Reappearance by Aspiration. The Buddha teaches how one can be reborn in accordance with one's wish.

121 *Cūlasuññata Sutta*: The Shorter Discourse on Voidness. The Buddha instructs Ānanda on the "genuine, undistorted, pure descent into voidness."

122 *Mahāsuññata Sutta*: The Greater Discourse on Voidness. Upon finding that the bhikkhus have grown fond of socialising, the Buddha stresses the need for seclusion in order to abide in voidness.

123 *Acchariya-abbhūta Sutta*: Wonderful and Marvellous. At a gathering of bhikkhus the venerable Ānanda recounts the wonderful and marvellous events that preceded and attended the birth of the Buddha.

124 *Bakkula Sutta*: Bakkula. The elder disciple Bakkula enumerates his austere practices during his eighty years in the Sangha and exhibits a remarkable death.

125 *Dantabhūmi Sutta*: The Grade of the Tamed. By analogy with the taming of an elephant, the Buddha explains how he tames his disciples.

126 *Bhūmiya Sutta*: Bhūmiya. The Buddha brings forward a series of similes to illustrate the natural fruitfulness of the Noble Eightfold Path.

127 *Anuruddha Sutta*: Anuruddha. The venerable Anuruddha clarifies the difference between the immeasurable deliverance of mind and the exalted deliverance of mind.

128 *Upakkilesa Sutta*: Imperfections. The Buddha discusses the various impediments to meditative progress he encountered during his quest for enlightenment, with particular reference to the divine eye.

129 *Bālapaṇḍita Sutta*: Fools and Wise Men. The sufferings of hell and animal life into which a fool is reborn through his evil deeds, and the pleasures of heaven that a wise man reaps through his good deeds.

130 *Devadāta Sutta*: The Divine Messengers. The Buddha describes the sufferings of hell that await the evil-doer after death.
131 Bhaddekaratta Sutta: One Fortunate Attachment.
132 Ānandabhaddekaratta Sutta: Ānanda and One Fortunate Attachment.
133 Mahākaccānabhaddekaratta Sutta: Mahā Kaccāna and One Fortunate Attachment.
134 Lomasakangiyabhaddekaratta Sutta: Lomasakangiya and One Fortunate Attachment.

The above four suttas all revolve around a stanza spoken by the Buddha emphasising the need for present effort in developing insight into things as they are.

135 Ālaṅkammatvibhanga Sutta: The Shorter Exposition of Action. The Buddha explains how kamma accounts for the fortune and misfortune of beings.
137 Saḷāyatanavibhanga Sutta: The Exposition of the Sixfold Base. The Buddha expounds the six internal and external sense bases and other related topics.
138 Uḍḍesavibhanga Sutta: The Exposition of a Summary. The venerable Mahā Kaccāna elaborates upon a brief saying of the Buddha on the training of consciousness and the overcoming of agitation.
139 Araṇavibhanga Sutta: The Exposition of Non-conflict. The Buddha gives a detailed discourse on things that lead to conflict and things that lead away from conflict.
140 Dhatuvibhanga Sutta: The Exposition of Elements. Stopping at a potter’s workshop for the night, the Buddha meets a monk named Pukkusāti and gives him a profound discourse on the elements culminating in the four foundations of arahantship.
141 Saccavibhanga Sutta: The Exposition of the Truths. The venerable Sāriputta gives a detailed analysis of the Four Noble Truths.
142 Dakhināvibhanga Sutta: The Exposition of Offerings. The Buddha enumerates fourteen kinds of personal offerings and seven kinds of offerings made to the Sangha.
143 Anāthapiṇḍikovāda Sutta: Advice to Anāthapiṇḍika. The venerable Sāriputta is called to Anāthapiṇḍika’s deathbed and gives him a stirring sermon on non-attachment.

144 Channovāda Sutta: Advice to Channa. The venerable Channa, gravely ill, takes his own life despite the attempts of two brother-monks to dissuade him.

145 Punnovāda Sutta: Advice to Puṇṇa. The bhikkhu Puṇṇa receives a short exhortation from the Buddha and decides to go live among the fierce people of a remote territory.

146 Nandakovāda Sutta: Advice from Nandaka. The venerable Nandaka gives the nuns a discourse on impermanence.

147 Cūlarāhulovāda Sutta: The Shorter Discourse of Advice to Rāhula. The Buddha gives Rāhula a discourse that leads him to the attainment of arahantship.

148 Chachakka Sutta: The Six Sets of Six. An especially profound and penetrating discourse on the contemplation of all the factors of sense experience as not-self.

149 Mahāsalāyatanika Sutta: The Great Sixfold Base. How wrong view about the six kinds of sense experience leads to future bondage, while right view about them leads to liberation.

150 Nagaravindeyya Sutta: To the Nagaravindans. The Buddha explains to a group of brahmin householders what kind of recluses and brahmins should be venerated.

151 Piṇḍapātapārisuddhi Sutta: The Purification of Almsfood. The Buddha teaches Sāriputta how a bhikkhu should review himself to make himself worthy of almsfood.

152 Indriyabhāvanā Sutta: The Development of the Faculties. The Buddha explains the supreme development of control over the sense faculties and the arahant’s mastery over his perceptions.
The Majjhima Nikāya

The Middle Length Discourses
of the Buddha

Namo Tassa Bhagavato
Arahato Sammāsambuddhassa

Homage to the Blessed One,
Accomplished and Fully Enlightened
Part One

The Root Fifty Discourses

(*Mūlapaṇṇāsapālī*)
1
The Division of the Discourse
on the Root
(Mūlapariyāyavagga)
1 Mūlapariyāya Sutta
The Root of All Things

[1] 1. THUS HAVE I HEARD.¹ On one occasion the Blessed One was living in Ukkaṭṭhā in the Subhaga Grove at the root of a royal sāla tree. There he addressed the bhikkhus thus: “Bhikkhus.”² – “Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, I shall teach you a discourse on the root of all things.³ Listen and attend closely to what I shall say.” – “Yes, venerable sir,” the bhikkhus replied. The Blessed One said this:

(THE ORDINARY PERSON)

3. “Here, bhikkhus, an untaught ordinary person,⁴ who has no regard for noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for true men and is unskilled and undisciplined in their Dhamma, perceives earth as earth.⁵ Having perceived earth as earth, he conceives [himself as] earth, he conceives [himself] in earth, he conceives [himself apart] from earth, he conceives earth to be ‘mine,’ he delights in earth.⁶ Why is that? Because he has not fully understood it, I say.⁷

4. “He perceives water as water. Having perceived water as water, he conceives [himself as] water, he conceives [himself] in water, he conceives [himself apart] from water, he conceives water to be ‘mine,’ he delights in water. Why is that? Because he has not fully understood it, I say.

5. “He perceives fire as fire. Having perceived fire as fire, he conceives [himself as] fire, he conceives [himself] in fire, he conceives [himself apart] from fire, he conceives fire to be ‘mine,’ he delights in fire. Why is that? Because he has not fully understood it, I say.

6. “He perceives air as air. Having perceived air as air, he conceives [himself as] air, he conceives [himself] in air, he conceives
[himself apart] from air, he conceives air to be ‘mine,’ he delights in air. Why is that? Because he has not fully understood it, I say. [2]

7. “He perceives beings as beings.\(^8\) Having perceived beings as beings, he conceives beings, he conceives [himself] in beings, he conceives [himself apart] from beings, he conceives beings to be ‘mine,’ he delights in beings. Why is that? Because he has not fully understood it, I say.

8. “He perceives gods as gods.\(^9\) Having perceived gods as gods, he conceives gods, he conceives [himself] in gods, he conceives [himself apart] from gods, he conceives gods to be ‘mine,’ he delights in gods. Why is that? Because he has not fully understood it, I say.


10. “He perceives Brahmā as Brahmā.\(^11\) Having perceived Brahmā as Brahmā, he conceives Brahmā, he conceives [himself] in Brahmā, he conceives [himself apart] from Brahmā, he conceives Brahmā to be ‘mine,’ he delights in Brahmā. Why is that? Because he has not fully understood it, I say.

11. “He perceives the gods of Streaming Radiance as the gods of Streaming Radiance.\(^12\) Having perceived the gods of Streaming Radiance as the gods of Streaming Radiance, he conceives the gods of Streaming Radiance, he conceives [himself] in the gods of Streaming Radiance, he conceives [himself apart] from the gods of Streaming Radiance, he conceives the gods of Streaming Radiance to be ‘mine,’ he delights in the gods of Streaming Radiance. Why is that? Because he has not fully understood it, I say.

12. “He perceives the gods of Refulgent Glory as the gods of Refulgent Glory.\(^13\) Having perceived the gods of Refulgent Glory as the gods of Refulgent Glory, he conceives the gods of Refulgent Glory, he conceives [himself] in the gods of Refulgent Glory, he conceives [himself apart] from the gods of Refulgent Glory, he conceives the gods of Refulgent Glory to be ‘mine,’ he delights in the gods of Refulgent Glory. Why is that? Because he has not fully understood it, I say.
13. "He perceives the gods of Great Fruit as the gods of Great Fruit. Having perceived the gods of Great Fruit as the gods of Great Fruit, he conceives the gods of Great Fruit, he conceives [himself] in the gods of Great Fruit, he conceives [himself apart] from the gods of Great Fruit, he conceives the gods of Great Fruit to be 'mine,' he delights in the gods of Great Fruit. Why is that? Because he has not fully understood it, I say.

14. "He perceives the Overlord as the Overlord. Having perceived the Overlord as the Overlord, he conceives the Overlord, he conceives [himself] in the Overlord, he conceives [himself apart] from the Overlord, he conceives the Overlord to be 'mine,' he delights in the Overlord. Why is that? Because he has not fully understood it, I say.

15. "He perceives the base of infinite space as the base of infinite space. Having perceived the base of infinite space as the base of infinite space, he conceives [himself as] the base of infinite space, he conceives [himself] in the base of infinite space, he conceives [himself apart] from the base of infinite space, he conceives the base of infinite space to be 'mine,' he delights in the base of infinite space. Why is that? Because he has not fully understood it, I say.

16. "He perceives the base of infinite consciousness as the base of infinite consciousness. Having perceived the base of infinite consciousness as the base of infinite consciousness, he conceives [himself as] the base of infinite consciousness, he conceives [himself] in the base of infinite consciousness, he conceives [himself apart] from the base of infinite consciousness, he conceives the base of infinite consciousness to be 'mine,' he delights in the base of infinite consciousness. Why is that? Because he has not fully understood it, I say.

17. "He perceives the base of nothingness as the base of nothingness. Having perceived the base of nothingness as the base of nothingness, he conceives [himself as] the base of nothingness, he conceives [himself] in the base of nothingness, he conceives [himself apart] from the base of nothingness, he conceives the base of nothingness to be 'mine,' he delights in the base of nothingness. Why is that? Because he has not fully understood it, I say.


19. "He perceives the seen as the seen. Having perceived the seen as the seen, he conceives [himself as] the seen, he conceives [himself] in the seen, he conceives [himself apart] from the seen, he conceives the seen to be 'mine,' he delights in the seen. Why is that? Because he has not fully understood it, I say.

20. "He perceives the heard as the heard. Having perceived the heard as the heard, he conceives [himself as] the heard, he conceives [himself] in the heard, he conceives [himself apart] from the heard, he conceives the heard to be 'mine,' he delights in the heard. Why is that? Because he has not fully understood it, I say.

21. "He perceives the sensed as the sensed. Having perceived the sensed as the sensed, he conceives [himself as] the sensed, he conceives [himself] in the sensed, he conceives [himself apart] from the sensed, he conceives the sensed to be 'mine,' he delights in the sensed. Why is that? Because he has not fully understood it, I say.

22. "He perceives the cognized as the cognized. Having perceived the cognized as the 'cognized, he conceives [himself as] the cognized, he conceives [himself] in the cognized, he conceives [himself apart] from the cognized, he conceives the cognized to be 'mine,' he delights in the cognized. Why is that? Because he has not fully understood it, I say.

23. "He perceives unity as unity. Having perceived unity as unity, he conceives [himself as] unity, he conceives [himself] in unity, he conceives [himself apart] from unity, he conceives unity to be 'mine,' he delights in unity. Why is that? Because he has not fully understood it, I say.

24. "He perceives diversity as diversity. Having perceived diversity as diversity, he conceives [himself as] diversity, he conceives [himself] in diversity, he conceives [himself apart] from diversity, he conceives diversity to be 'mine,' he delights
in diversity. Why is that? Because he has not fully understood it, I say.

25. "He perceives all as all. Having perceived all as all, he conceives [himself as] all, [4] he conceives [himself in all, he conceives [himself apart from all, he conceives all to be 'mine,' he delights in all. Why is that? Because he has not fully understood it, I say.

26. "He perceives Nibbāna as Nibbāna. Having perceived Nibbāna as Nibbāna, he conceives [himself as] Nibbāna, he conceives [himself in Nibbāna, he conceives [himself apart from Nibbāna, he conceives Nibbāna to be 'mine,' he delights in Nibbāna. Why is that? Because he has not fully understood it, I say.

(The Disciple in Higher Training)

27. "Bhikkhus, a bhikkhu who is in higher training, whose mind has not yet reached the goal, and who is still aspiring to the supreme security from bondage, directly knows earth as earth. Having directly known earth as earth, he should not conceive [himself as] earth, he should not conceive [himself in earth, he should not conceive [himself apart from earth, he should not conceive earth to be 'mine,' he should not delight in earth. Why is that? So that he may fully understand it, I say.

28-49. "He directly knows water as water...He directly knows all as all...

50. "He directly knows Nibbāna as Nibbāna. Having directly known Nibbāna as Nibbāna, he should not conceive [himself as] Nibbāna, he should not conceive [himself in Nibbāna, he should not conceive [himself apart from Nibbāna, he should not conceive Nibbāna to be 'mine,' he should not delight in Nibbāna. Why is that? So that he may fully understand it, I say.

(The Arahant - 1)

51. "Bhikkhus, a bhikkhu who is an arahant with taints destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and is completely liberated through final knowledge, directly knows earth as earth. Having directly
known earth as earth, he does not conceive [himself as] earth, he does not conceive [himself] in earth, he does not conceive [himself apart] from earth, he does not conceive earth to be 'mine,' he does not delight in earth. Why is that? Because he has fully understood it, I say.  

52–74. "He directly knows water as water...Nibbāna as Nibbāna...Why is that? Because he has fully understood it, I say.  

(THE ARAHANT — II)  

75. "Bhikkhus, a bhikkhu who is an arahant...completely liberated through final knowledge, [5] directly knows earth as earth. Having directly known earth as earth, he does not conceive [himself as] earth, he does not conceive [himself] in earth, he does not conceive [himself apart] from earth, he does not conceive earth to be 'mine,' he does not delight in earth. Why is that? Because he is free from lust through the destruction of lust.  

76–98. "He directly knows water as water...Nibbāna as Nibbāna...Why is that? Because he is free from lust through the destruction of lust.  

(THE ARAHANT — III)  

99. "Bhikkhus, a bhikkhu who is an arahant...completely liberated through final knowledge, directly knows earth as earth. Having directly known earth as earth, he does not conceive [himself as] earth, he does not conceive [himself] in earth, he does not conceive [himself apart] from earth, he does not conceive earth to be 'mine,' he does not delight in earth. Why is that? Because he is free from hate through the destruction of hate.  

100–122. "He directly knows water as water...Nibbāna as Nibbāna...Why is that? Because he is free from hate through the destruction of hate.  

(THE ARAHANT — IV)  

123. "Bhikkhus, a bhikkhu who is an arahant...completely liberated through final knowledge, directly knows earth as earth. Having directly known earth as earth, he does not conceive [himself as] earth, he does not conceive [himself] in earth, he
does not conceive [himself apart] from earth, he does not con-
ceive earth to be 'mine,' he does not delight in earth. Why is
that? Because he is free from delusion through the destruction of
delusion.

124–146. "He directly knows water as water...Nibbāna as
Nibbāna...Why is that? Because he is free from delusion
through the destruction of delusion.

(THE TATHĀGATA – I)

147. "Bhikkhus, the Tathāgata, accomplished and fully enlight-
ened, directly knows earth as earth. Having directly known
earth as earth, he does not conceive [himself as] earth, he does
not conceive [himself] in earth, he does not conceive [himself
apart] from earth, he does not conceive earth to be 'mine,' he
does not delight in earth. [6] Why is that? Because the Tathāgata
has fully understood it to the end, I say.

148–170. "He directly knows water as water...Nibbāna as
Nibbāna...Why is that? Because the Tathāgata has fully under-
stood it to the end, I say.

(THE TATHĀGATA – II)

171. "Bhikkhus, the Tathāgata, accomplished and fully enlight-
ened, directly knows earth as earth. Having directly known
earth as earth, he does not conceive [himself as] earth, he does
not conceive [himself] in earth, he does not conceive [himself
apart] from earth, he does not conceive earth to be 'mine,' he
does not delight in earth. Why is that? Because he has under-
stood that delight is the root of suffering, and that with being [as
condition] there is birth, and that for whatever has come to be
there is ageing and death. Therefore, bhikkhus, through the
complete destruction, fading away, cessation, giving up, and
relinquishing of cravings, the Tathāgata has awakened to
supreme full enlightenment, I say.

172–194. "He directly knows water as water...Nibbāna as
Nibbāna...Why is that? Because he has understood that delight
is the root of suffering, and that with being [as condition] there is
birth, and that for whatever has come to be there is ageing and
death. Therefore, bhikkhus, through the complete destruction,
fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say."

That is what the Blessed One said. But those bhikkhus did not delight in the Blessed One's words.³¹
1. Thus have I heard. On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.” – “Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, I shall teach you a discourse on the restraint of all the taints. Listen and attend closely to what I shall say.” – “Yes, venerable sir,” the bhikkhus replied. The Blessed One said this:

(SUMMARY)

3. “Bhikkhus, I say that the destruction of the taints is for one who knows and sees, not for one who does not know and see. Who knows and sees what? Wise attention and unwise attention. When one attends unwisely, unarisen taints arise and arisen taints increase. When one attends wisely, unarisen taints do not arise and arisen taints are abandoned.

4. “Bhikkhus, there are taints that should be abandoned by seeing. There are taints that should be abandoned by restraining. There are taints that should be abandoned by using. There are taints that should be abandoned by enduring. There are taints that should be abandoned by avoiding. There are taints that should be abandoned by removing. There are taints that should be abandoned by developing.

(TAINTS TO BE ABANDONED BY SEEING)

5. “What taints, bhikkhus, should be abandoned by seeing? Here, bhikkhus, an untaught ordinary person, who has no regard for noble ones and is unskilled and undisciplined in their
Dhamma, who has no regard for true men and is unskilled and undisciplined in their Dhamma, does not understand what things are fit for attention and what things are unfit for attention. Since that is so, he attends to those things unfit for attention and he does not attend to those things fit for attention.  

6. “What are the things unfit for attention that he attends to? They are things such that when he attends to them, the unarisen taint of sensual desire arises in him and the arisen taint of sensual desire increases, the unarisen taint of being arises in him and the arisen taint of being increases, the unarisen taint of ignorance arises in him and the arisen taint of ignorance increases. These are the things unfit for attention that he attends to. And what are the things fit for attention that he does not attend to? They are things such that when he attends to them, the unarisen taint of sensual desire does not arise in him and the arisen taint of sensual desire is abandoned, the unarisen taint of being does not arise in him and the arisen taint of being is abandoned, the unarisen taint of ignorance does not arise in him and the arisen taint of ignorance is abandoned. These are the things fit for attention that he does not attend to. [8] By attending to things unfit for attention and by not attending to things fit for attention, both unarisen taints arise in him and arisen taints increase.

7. “This is how he attends unwisely: ‘Was I in the past? Was I not 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? Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I become in the future?’ Or else he is inwardly perplexed about the present thus: ‘Am I? Am I not? What am I? How am I? Where has this being come from? Where will it go?’

8. “When he attends unwisely in this way, one of six views arises in him. The view ‘self exists for me’ arises in him as true and established; or the view ‘no self exists for me’ arises in him as true and established; or the view ‘I perceive self with self’ arises in him as true and established; or the view ‘I perceive not-self with self’ arises in him as true and established; or the view ‘I perceive self with not-self’ arises in him as true and established; or else he has some such view as this: ‘It is this self of mine that speaks and feels and experiences here and there the result of good and bad actions; but this self of mine is permanent,
everlasting, eternal, not subject to change, and it will endure as long as eternity.'

This speculative view, bhikkhus, is called the thicket of views, the wilderness of views, the contortion of views, the vacillation of views, the fetter of views. Fettered by the fetter of views, the untaught ordinary person is not freed from birth, ageing, and death, from sorrow, lamentation, pain, grief, and despair; he is not freed from suffering, I say.

9. "Bhikkhus, a well-taught noble disciple, who has regard for noble ones and is skilled and disciplined in their Dhamma, who has regard for true men and is skilled and disciplined in their Dhamma, understands what things are fit for attention and what things are unfit for attention. Since that is so, [9] he does not attend to those things unfit for attention and he attends to those things fit for attention.

10. "What are the things unfit for attention that he does not attend to? They are things such that when he attends to them, the unarisen taint of sensual desire arises in him... (as §6) ...and the arisen taint of ignorance increases. These are the things unfit for attention that he does not attend to. And what are the things fit for attention that he attends to? They are things such that when he attends to them, the unarisen taint of sensual desire does not arise in him... (as §6) ...and the arisen taint of ignorance is abandoned. These are the things fit for attention that he attends to. By not attending to things unfit for attention and by attending to things fit for attention, unarisen taints do not arise in him and arisen taints are abandoned.

11. "He attends wisely: 'This is suffering'; he attends wisely: 'This is the origin of suffering'; he attends wisely: 'This is the cessation of suffering'; he attends wisely: 'This is the way leading to the cessation of suffering.' When he attends wisely in this way, three fetters are abandoned in him: personality view, doubt, and adherence to rules and observances. These are called the taints that should be abandoned by seeing.

(TAINTS TO BE ABANDONED BY RESTRAINING)

12. "What taints, bhikkhus, should be abandoned by restraining? Here a bhikkhu, reflecting wisely, abides with the eye faculty restrained. While taints, vexation, and fever might arise in one who abides with the eye faculty unrestrained, there are no
taints, vexation, or fever in one who abides with the eye faculty restrained. Reflecting wisely, he abides with the ear faculty restrained...with the nose faculty restrained...with the tongue faculty restrained...with the body faculty restrained...with the mind faculty restrained...While taints, vexation, and fever might arise in one who abides with the faculties unrestrained, there are no taints, vexation, or fever in one who abides with the faculties restrained. These are called the taints that should be abandoned by restraining.

(TAINTS TO BE ABANDONED BY USING)

13. "What taints, bhikkhus, should be abandoned by using? Here a bhikkhu, reflecting wisely, uses the robe only for protection from cold, for protection from heat, for protection from contact with gadflies, mosquitoes, wind, the sun, and creeping things, and only for the purpose of concealing the private parts.

14. "Reflecting wisely, he uses almsfood neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the endurance and continuance of this body, for ending discomfort, and for assisting the holy life, considering: 'Thus I shall terminate old feelings without arousing new feelings and I shall be healthy and blameless and shall live in comfort.'

15. "Reflecting wisely, he uses the resting place only for protection from cold, for protection from heat, for protection from contact with gadflies, mosquitoes, wind, the sun, and creeping things, and only for the purpose of warding off the perils of climate and for enjoying retreat.

16. "Reflecting wisely, he uses the medicinal requisites only for protection from arisen afflicting feelings and for the benefit of good health.

17. "While taints, vexation, and fever might arise in one who does not use the requisites thus, there are no taints, vexation, or fever in one who uses them thus. These are called the taints that should be abandoned by using.

(TAINTS TO BE ABANDONED BY ENDURING)

18. "What taints, bhikkhus, should be abandoned by enduring? Here a bhikkhu, reflecting wisely, bears cold and heat, hunger and
thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; he endures ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life. While taints, vexation, and fever might arise in one who does not endure such things, there are no taints, vexation, or fever in one who endures them. These are called the taints that should be abandoned by enduring.

(TAINTS TO BE ABANDONED BY AVOIDING)

19. “What taints, bhikkhus, should be abandoned by avoiding? Here a bhikkhu, reflecting wisely, avoids a wild elephant, a wild horse, a wild bull, a wild dog, a snake, a stump, [11] a bramble patch, a chasm, a cliff, a cesspit, a sewer. Reflecting wisely, he avoids sitting on unsuitable seats, wandering to unsuitable resorts, and associating with bad friends, since if he were to do so wise companions in the holy life might suspect him of evil conduct. While taints, vexation, and fever might arise in one who does not avoid these things, there are no taints, vexation, and fever in one who avoids them. These are called the taints that should be abandoned by avoiding.

(TAINTS TO BE ABANDONED BY REMOVING)

20. “What taints, bhikkhus, should be abandoned by removing? Here a bhikkhu, reflecting wisely, does not tolerate an arisen thought of sensual desire; he abandons it, removes it, does away with it, and annihilates it. He does not tolerate an arisen thought of ill will...He does not tolerate an arisen thought of cruelty...He does not tolerate arisen evil unwholesome states; he abandons them, removes them, does away with them, and annihilates them. While taints, vexation, and fever might arise in one who does not remove these thoughts, there are no taints, vexation, or fever in one who removes them. These are called the taints that should be abandoned by removing.

(TAINTS TO BE ABANDONED BY DEVELOPING)

21. “What taints, bhikkhus, should be abandoned by developing? Here a bhikkhu, reflecting wisely, develops the mindfulness
enlightenment factor, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment. He develops the investigation-of-states enlightenment factor...the energy enlightenment factor...the rapture enlightenment factor...the tranquility enlightenment factor...the concentration enlightenment factor...the equanimity enlightenment factor, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment. While taints, vexation, and fever might arise in one who does not develop these enlightenment factors, there are no taints, vexation, or fever in one who develops them. These are called the taints that should be abandoned by developing.

(CONCLUSION)

22. "Bhikkhus, when for a bhikkhu the taints that should be abandoned by seeing have been abandoned by seeing, when the taints that should be abandoned by restraining have been abandoned by restraining, when the taints that should be abandoned by using have been abandoned by using, when the taints that should be abandoned by enduring have been abandoned by enduring, when the taints that should be abandoned by avoiding [12] have been abandoned by avoiding, when the taints that should be abandoned by removing have been abandoned by removing, when the taints that should be abandoned by developing have been abandoned by developing – then he is called a bhikkhu who dwells restrained with the restraint of all the taints. He has severed craving, flung off the fetters, and with the complete penetration of conceit he has made an end of suffering."

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.
1. Thus have I heard. On one occasion the Blessed One was living in Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.”51 — “Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, be my heirs in Dhamma, not my heirs in material things. Out of compassion for you I have thought: ‘How shall my disciples be my heirs in Dhamma, not my heirs in material things?’ If you are my heirs in material things, not my heirs in Dhamma, you will be reproached thus: ‘The Teacher’s disciples live as his heirs in material things, not as heirs in Dhamma’; and I will be reproached thus: ‘The Teacher’s disciples live as his heirs in material things, not as his heirs in Dhamma.’

“If you are my heirs in Dhamma, not my heirs in material things, you will not be reproached [as it will be said]: ‘The Teacher’s disciples live as his heirs in Dhamma, not as his heirs in material things’; and I will not be reproached [as it will be said]: ‘The Teacher’s disciples live as his heirs in Dhamma, not as his heirs in material things.’ Therefore, bhikkhus, be my heirs in Dhamma, not my heirs in material things. Out of compassion for you I have thought: ‘How shall my disciples be my heirs in Dhamma, not my heirs in material things?’

3. “Now, bhikkhus, suppose that I had eaten, refused more food, had my fill, finished, had enough, had what I needed, and some almsfood was left over to be thrown away. Then two bhikkhus arrived [13] hungry and weak, and I told them: ‘Bhikkhus, I have eaten...had what I needed, but there is this almsfood of mine left over to be thrown away. Eat if you like; if you do not eat then I shall throw it away where there is no greenery or drop it into water where there is no life.’ Then one bhikkhu thought: ‘The Blessed One has eaten...had what he
needed, but there is this almsfood of the Blessed One left over to be thrown away; if we do not eat it the Blessed One will throw it away...But this has been said by the Blessed One: “Bhikkhus, be my heirs in Dhamma, not my heirs in material things.” Now this almsfood is one of the material things. Suppose that instead of eating this almsfood I pass the night and day hungry and weak.’ And instead of eating that almsfood he passed that night and day hungry and weak. Then the second bhikkhu thought: ‘The Blessed One has eaten...had what he needed, but there is this almsfood of the Blessed One left over to be thrown away...Suppose that I eat this almsfood and pass the night and day neither hungry nor weak.’ And after eating that almsfood he passed the night and day neither hungry nor weak. Now although that bhikkhu by eating that almsfood passed the night and day neither hungry nor weak, yet the first bhikkhu is more to be respected and commended by me. Why is that? Because that will for long conduce to his fewness of wishes, contentment, effacement, easy support, and arousal of energy. Therefore, bhikkhus, be my heirs in Dhamma, not my heirs in material things. Out of compassion for you I have thought: ‘How shall my disciples be my heirs in Dhamma, not my heirs in material things?’”

4. That is what the Blessed One said. Having said this, the Sublime One rose from his seat and went into his dwelling. Soon after he had left, the venerable Sāriputta addressed the bhikkhus thus: “Friends, bhikkhus.” “Friend,” they replied. [14] The venerable Sāriputta said this:

5. “Friends, in what way do disciples of the Teacher who lives secluded not train in seclusion? And in what way do disciples of the Teacher who lives secluded train in seclusion?”

“Indeed, friend, we would come from far away to learn from the venerable Sāriputta the meaning of this statement. It would be good if the venerable Sāriputta would explain the meaning of this statement. Having heard it from him the bhikkhus will remember it.”

“Then, friends, listen and attend closely to what I shall say.”

“Yes, friend,” the bhikkhus replied. The venerable Sāriputta said this:

6. “Friends, in what way do disciples of the Teacher who lives secluded not train in seclusion? Here disciples of the Teacher who lives secluded do not train in seclusion; they do not abandon
what the Teacher tells them to abandon; they are luxurious and careless, leaders in backsliding, neglectful of seclusion.

"In this the elder bhikkhus are to be blamed for three reasons. As disciples of the Teacher who lives secluded they do not train in seclusion: they are to be blamed for this first reason. They do not abandon what the Teacher tells them to abandon: they are to be blamed for this second reason. They are luxurious and careless, leaders in backsliding, neglectful of seclusion: they are to be blamed for this third reason. The elder bhikkhus are to be blamed for these three reasons.

"In this the middle bhikkhus are to be blamed for three reasons. As disciples of the Teacher who lives secluded they do not train in seclusion: they are to be blamed for this first reason. They do not abandon what the Teacher tells them to abandon: they are to be blamed for this second reason. They are luxurious and careless, leaders in backsliding, neglectful of seclusion: they are to be blamed for this third reason. The middle bhikkhus are to be blamed for these three reasons.

"In this the new bhikkhus are to be blamed for three reasons. As disciples of the Teacher who lives secluded they do not train in seclusion: they are to be blamed for this first reason. They do not abandon what the Teacher tells them to abandon: they are to be blamed for this second reason. They are luxurious and careless, leaders in backsliding, neglectful of seclusion: they are to be blamed for this third reason. The new bhikkhus are to be blamed for these three reasons.

"It is in this way that disciples of the Teacher who lives secluded do not train in seclusion.

7. "In what way, friends, do disciples of the Teacher who lives secluded [15] train in seclusion? Here disciples of the Teacher who lives secluded train in seclusion; they abandon what the Teacher tells them to abandon; they are not luxurious and careless, they are keen to avoid backsliding, and are leaders in seclusion.

"In this the elder bhikkhus are to be commended for three reasons. As disciples of the Teacher who lives secluded they train in seclusion: they are to be commended for this first reason. They abandon what the Teacher tells them to abandon: they are to be commended for this second reason. They are not luxurious and careless; they are keen to avoid backsliding and
are leaders in seclusion: they are to be commended for this third reason. The elder bhikkhus are to be commended for these three reasons.

"In this the middle bhikkhus are to be commended for three reasons. As disciples of the Teacher who lives secluded they train in seclusion: they are to be commended for this first reason. They abandon what the Teacher tells them to abandon: they are to be commended for this second reason. They are not luxurious and careless; they are keen to avoid backsliding and are leaders in seclusion: they are to be commended for this third reason. The middle bhikkhus are to be commended for these three reasons.

"In this the new bhikkhus are to be commended for three reasons. As disciples of the Teacher who lives secluded they train in seclusion: they are to be commended for this first reason. They abandon what the Teacher tells them to abandon: they are to be commended for this second reason. They are not luxurious and careless; they are keen to avoid backsliding and are leaders in seclusion: they are to be commended for this third reason. The new bhikkhus are to be commended for these three reasons.

"It is in this way that disciples of the Teacher who lives secluded train in seclusion.

8. "Friends, the evil herein is greed and hate. There is a Middle Way for the abandoning of greed and hate, giving vision, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna. And what is that Middle Way? It is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This is the Middle Way giving vision, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

9–15. "The evil herein is anger and revenge...contempt and a domineering attitude...envy and avarice...deceit and fraud...obstinacy [16] and presumption...conceit and arrogance...vanity and negligence. There is a Middle Way for the abandoning of vanity and negligence, giving vision, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna. And what is that Middle Way? It is just this Noble Eightfold Path; that is, right view, right intention, right speech,
right action, right livelihood, right effort, right mindfulness, and right concentration. This is the Middle Way giving vision, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.”

That is what the venerable Sāriputta said. The bhikkhus were satisfied and delighted in the venerable Sāriputta’s words.
1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Savatthī in Jeta’s Grove, Anāthapiṇḍika’s Park.

2. Then the brahmin Jānussaṇī went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and said: “Master Gotama, when clansmen have gone forth from the home life into homelessness out of faith in Master Gotama, do they have Master Gotama for their leader, their helper, and their guide? And do these people follow the example of Master Gotama?”

   “That is so, brahmin, that is so. When clansmen have gone forth from the home life into homelessness out of faith in me, they have me for their leader, their helper, and their guide. And these people follow my example.”

   “But, Master Gotama, remote jungle-thicket resting places in the forest are hard to endure, seclusion is hard to practise, and it is hard to enjoy solitude. One would think the jungles must rob a bhikkhu of his mind, if he has no concentration.” [17]

   “That is so, brahmin, that is so. Remote jungle-thicket resting places in the forest are hard to endure, seclusion is hard to practise, and it is hard to enjoy solitude. One would think the jungles must rob a bhikkhu of his mind, if he has no concentration.

3. “Before my enlightenment, while I was still only an unenlightened Bodhisattva, I too considered thus: ‘Remote jungle-thicket resting places in the forest are hard to endure...the jungles must rob a bhikkhu of his mind, if he has no concentration.’

4. “I considered thus: ‘Whenever recluses or brahmins unpurified in bodily conduct resort to remote jungle-thicket resting places in the forest, then owing to the defect of their unpurified bodily conduct these good recluses and brahmins evoke unwholesome fear and dread. But I do not resort to remote jun-
ngle-thicket resting places in the forest unpurified in bodily conduct. I am purified in bodily conduct. I resort to remote jungle-thicket resting places in the forest as one of the noble ones with bodily conduct purified. Seeing in myself this purity of bodily conduct, I found great solace in dwelling in the forest.

5–7. “I considered thus: ‘Whenever recluses or brahmins unpurified in verbal conduct...unpurified in mental conduct...unpurified in livelihood resort to remote jungle-thicket resting places in the forest...they evoke unwholesome fear and dread. But...I am purified in livelihood. I resort to remote jungle-thicket resting places in the forest as one of the noble ones with livelihood purified.’ Seeing in myself this purity of livelihood, I found great solace in dwelling in the forest.

8. “I considered thus: ‘Whenever recluses or brahmins who are covetous and full of lust...I am uncovetous...’” [18]

9. “‘...with a mind of ill will and intentions of hate...I have a mind of loving-kindness...’

10. “‘...overcome by sloth and torpor...I am without sloth and torpor...’

11. “‘...overcome with restless and unpeaceful mind...I have a peaceful mind...’

12. “‘...uncertain and doubting...I have gone beyond doubt...’

13. “[19]... given to self-praise and disparagement of others...I am not given to self-praise and disparagement of others...’

14. “‘...subject to alarm and terror...I am free from trepidation...’

15. “‘...desirous of gain, honour, and renown...I have few wishes...’

16. “‘...lazy and wanting in energy...I am energetic...’

17. “‘...[20] unmindful and not fully aware...I am established in mindfulness...’

18. “‘...unconcentrated and with straying minds...I am possessed of concentration...’

19. “I considered thus: ‘Whenever recluses or brahmins devoid of wisdom, drivellers, resort to remote jungle-thicket resting places in the forest, then owing to the defect of their being devoid of wisdom and drivellers these good recluses and brahmins evoke unwholesome fear and dread. But I do not resort to remote jungle-thicket resting places in the forest devoid of wisdom, a driveller. I am possessed of wisdom.”58 I resort to remote jungle-thicket resting places in the forest as one of the noble
ones possessed of wisdom.' Seeing in myself this possession of wisdom, I found great solace in dwelling in the forest.

20. "I considered thus: 'There are the specially auspicious nights of the fourteenth, the fifteenth, and the eighth of the fortnight.' Now what if, on such nights as these, I were to dwell in such awe-inspiring, horrifying abodes as orchard shrines, woodland shrines, and tree shrines? Perhaps I might encounter that fear and dread.' And later, on such specially auspicious nights as the fourteenth, the fifteenth, and the eighth of the fortnight, I dwelt in such awe-inspiring, horrifying abodes as orchard shrines, woodland shrines, and tree shrines. And while I dwelt there, a wild animal would come up to me, or a peacock would knock off a branch, or the wind would rustle the leaves. I thought: 'What now if this is the fear and dread coming?' I thought: 'Why do I dwell always expecting fear and dread? What if I subdue that fear and dread while keeping the same posture that I am in when it comes upon me?'

"While I walked, the fear and dread came upon me; I neither stood nor sat nor lay down till I had subdued that fear and dread. While I stood, the fear and dread came upon me; I neither walked nor sat nor lay down till I had subdued that fear and dread. While I sat, the fear and dread came upon me; I neither walked nor stood nor lay down till I had subdued that fear and dread. While I lay down, the fear and dread came upon me; I neither walked nor stood nor sat down till I had subdued that fear and dread.

21. "There are, brahmin', some recluses and brahmans who perceive day when it is night and night when it is day. I say that on their part this is an abiding in delusion. But I perceive night when it is night and day when it is day. Rightly speaking, were it to be said of anyone: 'A being not subject to delusion has appeared in the world for the welfare and happiness of many, out of compassion for the world, for the good, welfare, and happiness of gods and humans;' it is of me indeed that rightly speaking this should be said.

22. "Tireless energy was aroused in me and unremitting mindfulness was established, my body was tranquil and untroubled, my mind concentrated and unified.

23. "Quite secluded from sensual pleasures, secluded from unwholesome states, I entered upon and abided in the first
jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.\textsuperscript{62}

24. "With the stilling of applied and sustained thought, I entered upon and abided in the second jhāna, which has self-confidence and singleness of mind \textsuperscript{[22]} without applied and sustained thought, with rapture and pleasure born of concentration.

25. "With the fading away as well of rapture, I abided in equanimity, and mindful and fully aware, still feeling pleasure with the body, I entered upon and abided in the third jhāna, on account of which noble ones announce: 'He has a pleasant abiding who has equanimity and is mindful.'

26. "With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, I entered upon and abided in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

27. "When my concentrated mind was thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, I directed it to knowledge of the recollection of past lives.\textsuperscript{63} I recollected my manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: 'There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared here.' Thus with their aspects and particulars I recollected my manifold past lives.

28. "This was the first true knowledge attained by me in the first watch of the night. Ignorance was banished and true knowledge arose, darkness was banished and light arose, as happens in one who abides diligent, ardent, and resolute.

29. "When my concentrated mind was thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, I directed it to knowledge of the passing away and reappearance of beings.\textsuperscript{64} With the divine eye,
which is purified and surpasses the human, I saw beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate. I understood how beings pass on according to their actions thus: ‘These worthy beings who were ill-conducted in body, speech, and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well-conducted in body, speech, and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, I saw beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and I understood how beings pass on according to their actions.

30. "This was the second true knowledge attained by me in the second watch of the night. Ignorance was banished and true knowledge arose, darkness was banished and light arose, as happens in one who abides diligent, ardent, and resolute.

31. "When my concentrated mind was thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, I directed it to knowledge of the destruction of the taints. I directly knew as it actually is: ‘This is suffering’; I directly knew as it actually is: ‘This is the origin of suffering’; I directly knew as it actually is: ‘This is the cessation of suffering’; I directly knew as it actually is: ‘This is the way leading to the cessation of suffering.’ I directly knew as it actually is: ‘These are the taints’; I directly knew as it actually is: ‘This is the origin of the taints’; I directly knew as it actually is: ‘This is the cessation of the taints’; I directly knew as it actually is: ‘This is the way leading to the cessation of the taints.’

32. "When I knew and saw thus, my mind was liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it was liberated, there came the knowledge: ‘It is liberated.’ I directly knew: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’
33. "This was the third true knowledge attained by me in the third watch of the night. Ignorance was banished and true knowledge arose, darkness was banished and light arose, as happens in one who abides diligent, ardent, and resolute.

34. "Now, brahmin, it might be that you think: 'Perhaps the recluse Gotama is not free from lust, hate, and delusion even today, which is why he still resort to remote jungle-thicket resting places in the forest.' But you should not think thus. It is because I see two benefits that I still resort to remote jungle-thicket resting places in the forest: I see a pleasant abiding for myself here and now, and I have compassion for future generations." 68

35. "Indeed, it is because Master Gotama is an Accomplished One, a Fully Enlightened One, that he has compassion for future generations. [24] Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life."
1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. There the venerable Sāriputta addressed the bhikkhus thus. “Friends, bhikkhus.” – “Friend,” they replied. The venerable Sāriputta said this:

2. “Friends, there are these four kinds of persons found existing in the world. What four? Here some person with a blemish does not understand it as it actually is thus: ‘I have a blemish in myself.’ Here some person with a blemish understands it as it actually is thus: ‘I have a blemish in myself.’ Here some person with no blemish does not understand it as it actually is thus: ‘I have no blemish in myself.’ Here some person with no blemish understands it as it actually is thus: ‘I have no blemish in myself.’

“Herein, the person with a blemish who does not understand it as it actually is thus: ‘I have a blemish in myself’ is called the inferior of these two persons with a blemish. Herein, the person with a blemish who understands it as it actually is thus: ‘I have a blemish in myself’ is called the superior of these two persons with a blemish.

“Herein, the person with no blemish who does not understand it as it actually is thus: ‘I have no blemish’ is called the inferior of these two persons with no blemish. Herein, the person with no blemish who understands it as it actually is thus: ‘I have no blemish’ is called the superior of these two persons with no blemish.”

3. When this was said, the venerable Mahā Moggallāna asked the venerable Sāriputta: “Friend Sāriputta, what is the cause and reason why, of these two persons with a blemish, one is called the inferior man and one is called the superior man? What is the
cause and reason why, of these two persons with no blemish, one is called the inferior man and one is called the superior man?"

4. “Herein, friend, when a person with a blemish does not understand it as it actually is thus: ‘I have a blemish in myself,’ it can be expected that he will not arouse zeal, make effort, or instigate energy to abandon that blemish, and that he will die with lust, hate, and delusion, with a blemish, with mind defiled. Suppose a bronze dish were brought from a shop or a smithy covered with dirt and stains, and the owners neither used it nor had it cleaned but put it away in a dusty corner. Would the bronze dish thus get more defiled and stained later on?” — “Yes, friend.” — “So too, friend, when a person with a blemish does not understand it as it actually is thus: ‘I have a blemish in myself,’ it can be expected...that he will die...with mind defiled.

5. “Herein, when a person with a blemish understands it as it actually is thus: ‘I have a blemish in myself,’ it can be expected that he will arouse zeal, make effort, and instigate energy to abandon that blemish, and that he will die without lust, hate, and delusion, without blemish, with mind undefiled. Suppose a bronze dish were brought from a shop or a smithy covered with dirt and stains, and the owners had it cleaned and did not put it in a dusty corner. [26] Would the bronze dish thus get cleaner and brighter later on?” — “Yes, friend.” — “So too, friend, when a person with a blemish understands it as it actually is thus: ‘I have a blemish in myself,’ it can be expected...that he will die...with mind undefiled.

6. “Herein, when a person with no blemish does not understand it as it actually is thus: ‘I have no blemish in myself,’ it can be expected that he will give attention to the sign of the beautiful,70 that by his doing so lust will infect his mind, and that he will die with lust, hate, and delusion, with a blemish, with mind defiled. Suppose a bronze dish were brought from a shop or smithy clean and bright, and the owners neither used it nor had it cleaned but put it in a dusty corner. Would the bronze dish thus get more defiled and more stained later on?” — “Yes, friend.” — “So too, friend, when a person with no blemish does not understand it as it actually is thus: ‘I have no blemish in myself,’ it can be expected that he will die...with mind defiled.

7. “Herein, when a person with no blemish understands it as it actually is thus: ‘I have no blemish in myself,’ it can be expected
that he will not give attention to the sign of the beautiful, that by his not doing so lust will not infect his mind, and that he will die without lust, hate, and delusion, without blemish, with mind undefiled. Suppose a bronze dish were brought from a shop or smithy clean and bright, and the owners used it and had it cleaned and did not put it in a dusty corner. Would the bronze dish thus get cleaner and brighter later on?" – "Yes, friend." – "So too, friend, when a person with no blemish understands it as it actually is thus: ‘I have no blemish in myself,’ it can be expected...that he will die...with mind undefiled. [27]

8. “This is the cause and reason why, of these two persons with a blemish, one is called the inferior man and one is called the superior man. This is the cause and reason why, of these two persons with no blemish, one is called the inferior man and one is called the superior man.

9. ‘Blemish, blemish,’ is said, friend, but what is this word ‘blemish’ a term for? ‘Blemish,’ friend, is a term for the spheres of evil unwholesome wishes.

10. “It is possible that a bhikkhu here might wish: ‘If I commit an offence, let the bhikkhus not know that I have committed an offence.’ And it is possible that the bhikkhus come to know that that bhikkhu has committed an offence. So he is angry and bitter thus: ‘The bhikkhus know I have committed an offence.’ The anger and bitterness are both a blemish.

11. “It is possible that a bhikkhu here might wish: ‘I have committed an offence. The bhikkhus should admonish me in private, not in the midst of the Sangha.’ And it is possible that the bhikkhus admonish that bhikkhu in the midst of the Sangha, not in private. So he is angry and bitter thus: ‘The bhikkhus admonish me in the midst of the Sangha, not in private.’ The anger and bitterness are both a blemish.

12. “It is possible that a bhikkhu here might wish: ‘I have committed an offence. A person who is my equal should admonish me, not a person who is not my equal.’ And it is possible that a person not his equal admonishes him, not a person his equal. So he is angry and bitter thus: ‘A person not my equal admonishes me, not a person my equal.’ The anger and bitterness are both a blemish.

13. “It is possible that a bhikkhu here might wish: ‘Oh that the Teacher might teach the Dhamma to the bhikkhus by asking a
series of questions of me, not of some other bhikkhu!' And it is possible that the Teacher teaches the Dhamma to the bhikkhus by asking a series of questions of some other bhikkhu, [28] not of that bhikkhu. So he is angry and bitter thus: 'The Teacher teaches the Dhamma to the bhikkhus by asking a series of questions of some other bhikkhu, not of me.' The anger and bitterness are both a blemish.

14. "It is possible that a bhikkhu here might wish: 'Oh that the bhikkhus might enter the village for alms putting me in the forefront, not some other bhikkhu!' And it is possible that the bhikkhus enter the village for alms putting some other bhikkhu in the forefront, not that bhikkhu. So he is angry and bitter thus: 'The bhikkhus enter the village for alms putting some other bhikkhu in the forefront, not me.' The anger and bitterness are both a blemish.

15. "It is possible that a bhikkhu here might wish: 'Oh that I might get the best seat, the best water, the best almsfood in the refectory, not some other bhikkhu!' And it is possible that some other bhikkhu gets the best seat...

16. "It is possible that a bhikkhu here might wish: 'Oh that I might give the blessing in the refectory after the meal, not some other bhikkhu!' And it is possible that some other bhikkhu gives the blessing...

17-20. "It is possible that a bhikkhu here might wish: 'Oh that I might teach the Dhamma to the bhikkhus...that I might teach the Dhamma to the bhikkhunīs...men lay followers...women lay followers...visiting the monastery, not some other bhikkhu!' And it is possible that some other bhikkhu teaches the Dhamma [29]...

21-24. "It is possible that a bhikkhu here might wish: 'Oh that the bhikkhus...bhikkhunīs...men lay followers...women lay followers...might honour, respect, revere, and venerate me, not some other bhikkhu!' And it is possible that they honour...some other bhikkhu...

25-28. "It is possible that a bhikkhu here might wish: 'Oh that I might be the one to get a superior robe, [30]...superior almsfood...a superior resting place...superior medicinal requisites...not some other bhikkhu!' And it is possible that some other bhikkhu is the one to get superior medicinal requisites, not that bhikkhu. So he is angry and bitter thus: 'Another bhikkhu is the one to get superior medicinal requisites, not me.' The anger and the bitterness are both a blemish.
“Blemish,’ friend, is a term for the spheres of these evil unwholesome wishes.

29. “If the spheres of these evil unwholesome wishes are seen and heard to be unabandoned in any bhikkhu, then for all he may be a forest dweller, a frequenter of remote abodes, an almsfood eater, a house-to-house seeker, a refuse-rag wearer, a wearer of rough robes, still his fellows in the holy life do not honour, respect, revere, and venerate him. Why is that? Because the spheres of these evil unwholesome wishes are seen and heard to be unabandoned in that venerable one.

“Suppose a metal bowl were brought from a shop or a smithy clean and bright; and the owners put the carcass of a snake or a dog or a human being in it and, covering it with another bowl, went back to the market; then people seeing it said: ‘What is that you are carrying about like a treasure?’ Then, raising the lid and uncovering it, they looked in, and as soon as they saw they were inspired with such loathing, repugnance, and disgust that even those who were hungry would not want to eat, not to speak of those who were full.

“So too, if the spheres of these evil unwholesome wishes are seen and heard to be unabandoned in any bhikkhu, then for all he may be a forest dweller...

30. “If the spheres of these evil unwholesome wishes are seen and heard to be abandoned in any bhikkhu, then for all he may be a village dweller, an acceptor of invitations, a wearer of robes given him by householders, yet his fellows in the holy life honour, respect, revere, and venerate him. Why is that? Because the spheres of these evil unwholesome wishes are seen and heard to be abandoned in that venerable one.

“Suppose a metal bowl were brought from a shop or a smithy clean and bright; and the owners put clean boiled rice and various soups and sauces into it, and, covering it with another bowl, went back to the market; then people seeing it said: ‘What is that you are carrying about like a treasure?’ Then raising the lid and uncovering it, they looked in, and as soon as they saw they were inspired with such liking, appetite, and relish that even those who were full would want to eat, not to speak of those who were hungry.
"So too, friend, if the spheres of these evil unwholesome wishes are seen and heard to be abandoned in any bhikkhu, then for all he may be a village dweller...abandoned in that venerable one."

31. When this was said, the venerable Mahā Moggallāna said to the venerable Sāriputta: "A simile occurs to me, friend Sāriputta." - "State it, friend Moggallāna." - "On one occasion, friend, I was living at the Hill Fort at Rājagaha. Then, when it was morning, I dressed, and taking my bowl and outer robe, I went into Rājagaha for alms. Now on that occasion Samiti the cartwright's son was planing a felloe and the Ājīvaka Paṇḍuputta, son of a former cartwright, was standing by. Then this thought arose in the Ājīvaka Paṇḍuputta's mind: 'Oh that this Samiti the cartwright's son might plane this bend, this twist, this fault, out of the felloe so that it would be without bends, twists, or faults, and come to consist purely of heartwood.' [32] And just as this thought came to pass in his mind, so did Samiti the cartwright's son plane that bend, that twist, that fault, out of the felloe. Then the Ājīvaka Paṇḍuputta, son of a former cartwright, was glad and he voiced his gladness thus: 'He planes just as if he knew my heart with his heart!'

32. "So too, friend, there are persons who are faithless and have gone forth from the home life into homelessness not out of faith but seeking a livelihood, who are fraudulent, deceitful, treacherous, haughty, hollow, personally vain, rough-tongued, loose-spoken, unguarded in their sense faculties, immoderate in eating, undevoted to wakefulness, unconcerned with recluseship, not greatly respectful of training, luxurious, careless, leaders in backsliding, neglectful of seclusion, lazy, wanting in energy, unmindful, not fully aware, unconcentrated, with straying minds, devoid of wisdom, drivellers. The venerable Sāriputta with his discourse on the Dhamma planes out their faults just as if he knew my heart with his heart!"

"But there are clansmen who have gone forth out of faith from the home life into homelessness, who are not fraudulent, deceitful, treacherous, haughty, hollow, personally vain, rough-tongued, or loose-spoken; who are guarded in their sense faculties, moderate in eating, devoted to wakefulness, concerned with recluseship, greatly respectful of training, not luxurious or careless, who are keen to avoid backsliding, leaders in seclusion,
energetic, resolute, established in mindfulness, fully aware, concentrated, with unified minds, possessing wisdom, not drivellers. These, on hearing the venerable Sāriputta’s discourse on the Dhamma, drink it in and eat it, as it were, by word and thought. Good indeed it is that he makes his fellows in the holy life emerge from the unwholesome and establish themselves in the wholesome.

33. “Just as a woman – or a man – young, youthful, fond of adornments, with head bathed, having received a garland of lotuses, jasmine, or roses, would take it with both hands and place it on the head, so too there are clansmen who have gone forth out of faith...not drivellers. These, on hearing the venerable Sāriputta’s discourse on the Dhamma, drink it in and eat it, as it were, by word and thought. Good indeed it is that he makes his fellows in the holy life emerge from the unwholesome and establish themselves in the wholesome.”

Thus it was that these two great beings rejoiced in each other’s good words.\textsuperscript{75}
6 Ākankheyya Sutta
If a Bhikkhu Should Wish

[33] 1. Thus have I heard. On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anathapindika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.” – “Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, dwell possessed of virtue, possessed of the Patimokkha, restrained with the restraint of the Patimokkha, perfect in conduct and resort, and seeing fear in the slightest fault, train by undertaking the training precepts.76

3. “If a bhikkhu should wish: ‘May I be dear and agreeable to my companions in the holy life, respected and esteemed by them,’ let him fulfil the precepts, be devoted to internal serenity of mind, not neglect meditation, be possessed of insight, and dwell in empty huts.77

4. “If a bhikkhu should wish: ‘May I be one to obtain robes, almsfood, resting place, and medicinal requisites,’ let him fulfil the precepts...

5. “If a bhikkhu should wish: ‘May the services of those whose robes, almsfood, resting place, and medicinal requisites I use bring them great fruit and benefit,’ let him fulfil the precepts...

6. “If a bhikkhu should wish: ‘When my kinsmen and relatives who have passed away and died remember me with confidence in their minds, may that bring them great fruit and great benefit,’ let him fulfil the precepts...

7. “If a bhikkhu should wish: ‘May I become a conqueror of discontent and delight, and may discontent and delight not conquer me; may I abide transcending discontent and delight whenever they arise,’ let him fulfil the precepts...

8. “If a bhikkhu should wish: ‘May I become a conqueror of fear and dread, and may fear and dread not conquer me; may I
abide transcending fear and dread whenever they arise,’ let him
fulfil the precepts...

9. “If a bhikkhu should wish: ‘May I become one to obtain at
will, without trouble or difficulty, the four jhānas that constitute
the higher mind and provide a pleasant abiding here and now,’ let him fulfil the precepts...

10. “If a bhikkhu should wish: ‘May I contact with the body
and abide in those liberations that are peaceful and immaterial,
transcending forms,’ let him fulfil the precepts...[34]

11. “If a bhikkhu should wish: ‘May I, with the destruction of
three fetters, become a stream-enterer, no longer subject to
perdition, bound [for deliverance], headed for enlightenment,’
let him fulfil the precepts...

12. “If a bhikkhu should wish: ‘May I, with the destruction of
three fetters and with the attenuation of lust, hate, and delusion,
become a once-returner, returning once to this world to make an
end of suffering,’ let him fulfil the precepts...

13. “If a bhikkhu should wish: ‘May I, with the destruction of
the five lower fetters, become due to reappear spontaneously [in
the Pure Abodes] and there attain final Nibbāna, without ever
returning from that world,’ let him fulfil the precepts...

14. “If a bhikkhu should wish: ‘May I wield the various
kinds of supernormal power: having been one, may I become
many; having been many, may I become one; may I appear and
vanish; may I go unhindered through a wall, through an enclo-
sure, through a mountain as though through space; may I dive
in and out of the earth as though it were water; may I walk on
water without sinking as though it were earth; seated cross-
legged, may I travel in space like a bird; with my hand may I
touch and stroke the moon and sun so powerful and mighty;
may I wield bodily mastery, even as far as the Brahma-world,’
let him fulfil the precepts...

15. “If a bhikkhu should wish: ‘May I, with the divine ear ele-
ment, which is purified and surpasses the human, hear both
kinds of sounds, the divine and the human, those that are far as
well as near,’ let him fulfil the precepts...

16. “If a bhikkhu should wish: ‘May I understand the minds of
other beings, of other persons, having encompassed them with
my own mind. May I understand a mind affected by lust as
affected by lust and a mind unaffected by lust as unaffected by
lust; may I understand a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; may I understand a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; may I understand a contracted mind as contracted and a distracted mind as distracted; may I understand an exalted mind as exalted and an unexalted mind as unexalted; may I understand a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; may I understand a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; may I understand a liberated mind as liberated and an unliberated mind as unliberated,

17. “If a bhikkhu should wish: ‘May I recollect my manifold past lives, that is, one birth, two births…(as Sutta 4, §27). Thus with their aspects and their particulars may I recollect my manifold past lives,’ let him fulfil the precepts.

18. “If a bhikkhu should wish: ‘May I, with the divine eye, which is purified and surpasses the human, see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate; may I understand how beings pass on according to their actions thus:’...(as Sutta 4, §29)...let him fulfil the precepts.

19. “If a bhikkhu should wish: ‘May I, by realising for myself with direct knowledge, here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints,’ let him fulfil the precepts, be devoted to internal serenity of mind, not neglect meditation, be possessed of insight, and dwell in empty huts.

20. “So it was with reference to this that it was said: ‘Bhikkhus, dwell possessed of virtue, possessed of the Patimokkha, restrained with the restraint of the Patimokkha, perfect in conduct and resort, and seeing fear in the slightest fault, train by undertaking the training precepts.’"

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.
1. **Thus have I heard.** On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.” – “Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, suppose a cloth were defiled and stained, and a dyer dipped it in some dye or other, whether blue or yellow or red or pink; it would look poorly dyed and impure in colour. Why is that? Because of the impurity of the cloth. So too, when the mind is defiled, an unhappy destination may be expected.

Bhikkhus, suppose a cloth were pure and bright, and a dyer dipped it in some dye or other, whether blue or yellow or red or pink; it would look well-dyed and pure in colour. Why is that? Because of the purity of the cloth. So too, when the mind is undefiled, a happy destination may be expected.

3. “What, bhikkhus, are the imperfections that defile the mind? Covetousness and unrighteous greed is an imperfection that defiles the mind. Ill will...anger...revenge...contempt...a domineering attitude...envy...avarice...deceit...fraud...obstinacy...presumption...conceit...arrogance...vanity...negligence is an imperfection that defiles the mind.

4. “Knowing that covetousness and unrighteous greed is an imperfection that defiles the mind, a bhikkhu abandons it. Knowing that ill will...negligence is an imperfection that defiles the mind, a bhikkhu abandons it.

5. “When a bhikkhu has known that covetousness and unrighteous greed is an imperfection that defiles the mind and has abandoned it; when a bhikkhu has known that ill will...negligence is an imperfection that defiles the mind and has abandoned it, he acquires perfect confidence in the Buddha thus: The Blessed One is accomplished, fully enlightened, perfect in
true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.'

6. "He acquires perfect confidence in the Dhamma thus: 'The Dhamma is well proclaimed by the Blessed One, visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves.'

7. "He acquires perfect confidence in the Sangha thus: 'The Sangha of the Blessed One's disciples is practising the good way, 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 Sangha 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.'

8. "When he has given up, expelled, released, abandoned, and relinquished [the imperfections of the mind] in part, he considers thus: 'I am possessed of perfect confidence in the Buddha,' and he gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma. When he is glad, rapture is born in him; in one who is rapturous, the body becomes tranquil; one whose body is tranquil feels pleasure; in one who feels pleasure, the mind becomes concentrated.

9. "He considers thus: 'I am possessed of perfect confidence in the Dhamma,' and he gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma. When he is glad...the mind becomes concentrated.

10. "He considers thus: 'I am possessed of perfect confidence in the Sangha,' and he gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma. When he is glad...the mind becomes concentrated.

11. "He considers thus: '[The imperfections of the mind] have in part been given up, expelled, released, abandoned, and relinquished by me,' and he gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma. When he is glad, rapture is born in him; in one who is rapturous, the body becomes tranquil; one whose body is tranquil feels pleasure; in one who feels pleasure, the mind becomes concentrated.
12. “Bhikkhus, if a bhikkhu of such virtue, such a state [of concentration], and such wisdom\(^93\) eats almsfood consisting of choice hill rice along with various sauces and curries, even that will be no obstacle for him.\(^94\) Just as a cloth that is defiled and stained becomes pure and bright with the help of clear water, or just as gold becomes pure and bright with the help of a furnace, so too, if a bhikkhu of such virtue...eats almsfood...that will be no obstacle for him.

13. “He abides pervading one quarter with a mind imbued with loving-kindness,\(^95\) likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.

14–16. “He abides pervading one quarter with a mind imbued with compassion...with a mind imbued with appreciative joy...with a mind imbued with equanimity, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with equanimity, abundant, exalted, immeasurable, without hostility and without ill will.

17. “He understands thus: 'There is this, there is the inferior, there is the superior, and beyond there is an escape from this whole field of perception.'\(^96\)

18. “When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: 'It is liberated.' He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.' [39] Bhikkhus, this bhikkhu is called one bathed with the inner bathing.”\(^97\)

19. Now on that occasion the brahmin Sundarika Bhāradvāja was sitting not far from the Blessed One. Then he said to the Blessed One: “But does Master Gotama go to the Bāhukā River to bathe?”

“Why, brahmin, go to the Bāhukā River? What can the Bāhukā River do?”
"Master Gotama, the Bāhukā River is held by many to give liberation, it is held by many to give merit, and many wash away their evil actions in the Bāhukā River."

20. Then the Blessed One addressed the brahmin Sundarika Bhāradvāja in stanzas:

"Bāhukā and Adhikakkā,
Gayā and Sundarikā too,
Payāga and Sarassatī,
And the stream Bahumatī—
A fool may there forever bathe
Yet will not purify dark deeds.

What can the Sundarikā bring to pass?
What the Payāga? What the Bāhukā?
They cannot purify an evil-doer,
A man who has done cruel and brutal deeds.

One pure in heart has evermore
The Feast of Spring, the Holy Day;
One fair in act, one pure in heart
Brings his virtue to perfection.

It is here, brahmin, that you should bathe,
To make yourself a refuge for all beings.
And if you speak no falsehood
Nor work harm for living beings,
Nor take what is offered not,
With faith and free from avarice,
What need for you to go to Gayā?
For any well will be your Gayā."

21. When this was said, the brahmin Sundarika Bhāradvāja said: "Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to
the Dhamma and to the Sangha of bhikkhus. I would receive the
going forth under Master Gotama, I would receive the full
admission.”¹⁰⁰

22. And the brahmin Sundarika Bhāradvāja received the going
forth under the Blessed One, and he received the full admission.
[40] And soon, not long after his full admission, dwelling alone,
withdrawn, diligent, ardent, and resolute, the venerable
Bhāradvāja, by realising for himself with direct knowledge, here
and now entered upon and abided in that supreme goal of the
holy life for the sake of which clansmen rightly go forth from
the home life into homelessness. He directly knew: “Birth is
destroyed, the holy life has been lived, what had to be done has
been done, there is no more coming to any state of being.” And
the venerable Bhāradvāja became one of the arahants.
1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park.

2. Then, when it was evening, the venerable Mahā Cunda rose from meditation and went to the Blessed One. After paying homage to the Blessed One he sat down at one side and said to him:

3. “Venerable sir, various views arise in the world associated either with doctrines of a self or with doctrines about the world. Now does the abandoning and relinquishing of those views come about in a bhikkhu who is attending only to the beginning [of his meditative training]?”

“Cunda, as to those various views that arise in the world associated either with doctrines of a self or with doctrines about the world: if [the object] in relation to which those views arise, which they underlie, and which they are exercised upon is seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self,’ then the abandoning and relinquishing of those views comes about.

(The Eight Attainments)

4. “It is possible here, Cunda, that quite secluded from sensual pleasures, secluded from unwholesome states, some bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. He might think thus: ‘I am abiding in effacement.’ But it is not these attainments that are called ‘effacement’ in the Noble One’s Discipline: these are called ‘pleasant abidings here and now’ [41] in the Noble One’s Discipline.
5. "It is possible here that with the stilling of applied and sustained thought, some bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. He might think thus: 'I am abiding in effacement.' But...these are called 'pleasant abidings here and now' in the Noble One's Discipline.

6. "It is possible here that with the fading away as well of rapture, some bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: 'He has a pleasant abiding who has equanimity and is mindful.' He might think thus: 'I am abiding in effacement.' But...these are called 'pleasant abidings here and now' in the Noble One's Discipline.

7. "It is possible here that with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, some bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. He might think thus: 'I am abiding in effacement.' But it is not these attainments that are called 'effacement' in the Noble One's Discipline: these are called 'pleasant abidings here and now' in the Noble One's Discipline.

8. "It is possible here that with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that 'space is infinite,' some bhikkhu enters upon and abides in the base of infinite space. He might think thus: 'I am abiding in effacement.' But it is not these attainments that are called 'effacement' in the Noble One's Discipline: these are called 'peaceful abidings' in the Noble One's Discipline.

9. "It is possible here that by completely surmounting the base of infinite space, aware that 'consciousness is infinite,' some bhikkhu enters upon and abides in the base of infinite consciousness. He might think thus: 'I am abiding in effacement.' But...these are called 'peaceful abidings' in the Noble One's Discipline.

10. "It is possible here that by completely surmounting the base of infinite consciousness, aware that 'there is nothing,' some bhikkhu enters upon and abides in the base of nothingness. He
might think thus: 'I am abiding in effacement.' But...these are called 'peaceful abidings' in the Noble One's Discipline.

11. "It is possible here that by completely surmounting the base of nothingness, some bhikkhu enters upon and abides in the base of neither-perception-nor-non-perception. He might think thus: 'I am abiding in effacement.' [42] But these attainments are not called 'effacement' in the Noble One's Discipline: these are called 'peaceful abidings' in the Noble One's Discipline.

(EFFACEMENT)

12. "Now, Cunda, here effacement should be practised by you.107

(1) 'Others will be cruel; we shall not be cruel here': effacement should be practised thus.108

(2) 'Others will kill living beings; we shall abstain from killing living beings here': effacement should be practised thus.

(3) 'Others will take what is not given; we shall abstain from taking what is not given here': effacement should be practised thus.

(4) 'Others will be uncelibate; we shall be celibate here': effacement should be practised thus.

(5) 'Others will speak falsehood; we shall abstain from false speech here': effacement should be practised thus.

(6) 'Others will speak maliciously; we shall abstain from malicious speech here': effacement should be practised thus.

(7) 'Others will speak harshly; we shall abstain from harsh speech here': effacement should be practised thus.

(8) 'Others will gossip; we shall abstain from gossip here': effacement should be practised thus.

(9) 'Others will be covetous; we shall be uncovetous here': effacement should be practised thus.

(10) 'Others will have ill will; we shall be without ill will here': effacement should be practised thus.

(11) 'Others will be of wrong view; we shall be of right view here': effacement should be practised thus.

(12) 'Others will be of wrong intention; we shall be of right intention here': effacement should be practised thus.

(13) 'Others will be of wrong speech; we shall be of right speech here': effacement should be practised thus.

(14) 'Others will be of wrong action; we shall be of right action here': effacement should be practised thus.
(15) ‘Others will be of wrong livelihood; we shall be of right livelihood here’: effacement should be practised thus.

(16) ‘Others will be of wrong effort; we shall be of right effort here’: effacement should be practised thus.

(17) ‘Others will be of wrong mindfulness; we shall be of right mindfulness here’: effacement should be practised thus.

(18) ‘Others will be of wrong concentration; we shall be of right concentration here’: effacement should be practised thus.

(19) ‘Others will be of wrong knowledge; we shall be of right knowledge here’: effacement should be practised thus.

(20) ‘Others will be of wrong deliverance; we shall be of right deliverance here’: effacement should be practised thus.

(21) ‘Others will be overcome by sloth and torpor; we shall be free from sloth and torpor here’: effacement should be practised thus.

(22) ‘Others will be restless; we shall not be restless here’: effacement should be practised thus.

(23) ‘Others will be doubters; we shall go beyond doubt here’: effacement should be practised thus.

(24) ‘Others will be angry; we shall not be angry here’: effacement should be practised thus.

(25) ‘Others will be revengeful; we shall not be revengeful here’: effacement should be practised thus.

(26) ‘Others will be contemptuous; we shall not be contemptuous here’: effacement should be practised thus.

(27) ‘Others will be domineering; we shall not be domineering here’: effacement should be practised thus.

(28) ‘Others will be envious; we shall not be envious here’: effacement should be practised thus.

(29) ‘Others will be avaricious; we shall not be avaricious here’: effacement should be practised thus.

(30) ‘Others will be fraudulent; we shall not be fraudulent here’: effacement should be practised thus.

(31) ‘Others will be deceitful; we shall not be deceitful here’: effacement should be practised thus.

(32) ‘Others will be obstinate; we shall not be obstinate here’: effacement should be practised thus.

(33) ‘Others will be arrogant; we shall not be arrogant here’: effacement should be practised thus.

(34) ‘Others will be difficult to admonish; we shall be easy to admonish here’: effacement should be practised thus.
(35) ‘Others will have bad friends; we shall have good friends here’: effacement should be practised thus.

(36) ‘Others will be negligent; we shall be diligent here’: effacement should be practised thus.

(37) ‘Others will be faithless; we shall be faithful here’: effacement should be practised thus.

(38) ‘Others will be shameless; we shall be shameful here’: effacement should be practised thus.

(39) ‘Others will have no fear of wrongdoing; we shall be afraid of wrongdoing here’: effacement should be practised thus.

(40) ‘Others will be of little learning; we shall be of great learning here’: effacement should be practised thus.

(41) ‘Others will be lazy; we shall be energetic here’: effacement should be practised thus.

(42) ‘Others will be unmindful; we shall be established in mindfulness here’: effacement should be practised thus.

(43) ‘Others will lack wisdom; we shall possess wisdom here’: effacement should be practised thus.

(44) ‘Others will adhere to their own views, hold on to them tenaciously, and relinquish them with difficulty; we shall not adhere to our own views or hold on to them tenaciously, but shall relinquish them easily’: effacement should be practised thus.

(INCLINATION OF MIND)

13. “Cunda, I say that even the inclination of mind towards wholesome states is of great benefit, so what should be said of bodily and verbal acts conforming [to such a state of mind]?

Therefore, Cunda:

(1) Mind should be inclined thus: ‘Others will be cruel; we shall not be cruel here.’

(2) Mind should be inclined thus: ‘Others will kill living beings; we shall abstain from killing living beings here.’

(3–43) Mind should be inclined thus:....

(44) Mind should be inclined thus: ‘Others will adhere to their own views, hold on to them tenaciously, and relinquish them with difficulty; we shall not adhere to our own views or hold on to them tenaciously, but shall relinquish them easily.’
14. “Cunda, suppose there were an uneven path and another even path by which to avoid it; and suppose there were an uneven ford and another even ford by which to avoid it. [44] So too:

(1) A person given to cruelty has non-cruelty by which to avoid it.

(2) One given to killing living beings has abstention from killing living beings by which to avoid it.

(3) One given to taking what is not given has abstention from taking what is not given by which to avoid it.

(4) One given to be uncelibate has celibacy by which to avoid it.

(5) One given to false speech has abstention from false speech by which to avoid it.

(6) One given to malicious speech has abstention from malicious speech by which to avoid it.

(7) One given to harsh speech has abstention from harsh speech by which to avoid it.

(8) One given to gossip has abstention from gossip by which to avoid it.

(9) One given to covetousness has uncovetousness by which to avoid it.

(10) One given to ill will has non-ill will by which to avoid it.

(11) One given to wrong view has right view by which to avoid it.

(12) One given to wrong intention has right intention by which to avoid it.

(13) One given to wrong speech has right speech by which to avoid it.

(14) One given to wrong action has right action by which to avoid it.

(15) One given to wrong livelihood has right livelihood by which to avoid it.

(16) One given to wrong effort has right effort by which to avoid it.

(17) One given to wrong mindfulness has right mindfulness by which to avoid it.

(18) One given to wrong concentration has right concentration by which to avoid it.
(19) One given to wrong knowledge has right knowledge by which to avoid it.
(20) One given to wrong deliverance has right deliverance by which to avoid it.
(21) One given to sloth and torpor has freedom from sloth and torpor by which to avoid it.
(22) One given to restlessness has non-restlessness by which to avoid it.
(23) One given to doubt has the state beyond doubt by which to avoid it.
(24) One given to anger has non-anger by which to avoid it.
(25) One given to revenge has non-revenge by which to avoid it.
(26) One given to contempt has non-contempt by which to avoid it.
(27) One given to a domineering attitude has a non-domineering attitude by which to avoid it.
(28) One given to envy has non-envy by which to avoid it.
(29) One given to avarice has non-avarice by which to avoid it.
(30) One given to fraud has non-fraud by which to avoid it.
(31) One given to deceit has non-deceit by which to avoid it.
(32) One given to obstinacy has non-obstinacy by which to avoid it.
(33) One given to arrogance has non-arrogance by which to avoid it.
(34) One given to being difficult to admonish has being easy to admonish by which to avoid it.
(35) One given to making bad friends has making good friends by which to avoid it.
(36) One given to negligence has diligence by which to avoid it.
(37) One given to faithlessness has faith by which to avoid it.
(38) One given to shamelessness has shame by which to avoid it.
(39) One given to fearlessness of wrongdoing has fear of wrongdoing by which to avoid it.
(40) One given to little learning has great learning by which to avoid it.
(41) One given to laziness has the arousal of energy by which to avoid it.
(42) One given to unmindfulness has the establishment of mindfulness by which to avoid it.
(43) One given to lack of wisdom has the acquisition of wisdom by which to avoid it.
(44) One given to adhere to his own views, who holds on to them tenaciously and relinquishes them with difficulty, has non-adherence to his own views, not holding on to them tenaciously and relinquishing them easily, by which to avoid it.

(THE WAY LEADING UPWARDS)

15. "Cunda, just as all unwholesome states lead downwards and all wholesome states lead upwards, so too:
   (1) A person given to cruelty has non-cruelty to lead him upwards.
   (2) One given to killing living beings has abstention from killing living beings to lead him upwards.
   (3-43) One given to...to lead him upwards.
   (44) One given to adhere to his own views, who holds on to them tenaciously and relinquishes them with difficulty, has non-adherence to his own views, not holding on to them tenaciously and relinquishing them easily, to lead him upwards.

(THE WAY OF EXTINGUISHING)

16. "Cunda, that one who is himself sinking in the mud should pull out another who is sinking in the mud is impossible; that one who is not himself sinking in the mud should pull out another who is sinking in the mud is possible. That one who is himself untamed, undisciplined, [with defilements] unextinguished, should tame another, discipline him, and help extinguish [his defilements] is impossible; that one who is himself tamed, disciplined, [with defilements] extinguished, should tame another, discipline him, and help extinguish [his defilements] is possible. So too:
   (1) A person given to cruelty has non-cruelty by which to extinguish it.
   (2) One given to killing living beings has abstention from killing living beings by which to extinguish it.
   (3-43) One given to...[46]...by which to extinguish it.
   (44) One given to adhere to his own views, who holds on to them tenaciously and relinquishes them with difficulty, has
non-adherence to his own views, not holding on to them tenaciously and relinquishing them easily, by which to extinguish it.

(CONCLUSION)

17. "So, Cunda, the way of effacement has been taught by me, the way of inclining the mind has been taught by me, the way of avoidance has been taught by me, the way leading upwards has been taught by me, and the way of extinguishing has been taught by me.

18. "What should be done for his disciples out of compassion by a teacher who seeks their welfare and has compassion for them, that I have done for you, Cunda. There are these roots of trees, these empty huts. Meditate, Cunda, do not delay or else you will regret it later. This is our instruction to you."

That is what the Blessed One said. The venerable Mahā Cunda was satisfied and delighted in the Blessed One's words.
1. Thus have I heard. On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. There the venerable Sāriputta addressed the bhikkhus thus: “Friends, bhikkhus.”—“Friend,” they replied. The venerable Sāriputta said this:

2. “One of right view, one of right view,” is said, friends. In what way is a noble disciple one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?”

“Indeed, friend, we would come from far away to learn from the venerable Sāriputta the meaning of this statement. It would be good if the venerable Sāriputta would explain the meaning of this statement. Having heard it from him, the bhikkhus will remember it.”

“Then, friends, listen and attend closely to what I shall say.”

“Yes, friend,” the bhikkhus replied. The venerable Sāriputta said this:

3. “When, friends, a noble disciple understands the unwholesome and the root of the unwholesome, the wholesome and the root of the wholesome, [47] in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma.

4. “And what, friends, is the unwholesome, what is the root of the unwholesome, what is the wholesome, what is the root of the wholesome? Killing living beings is unwholesome; taking what is not given is unwholesome; misconduct in sensual pleasures is unwholesome; false speech is unwholesome; malicious
speech is unwholesome; harsh speech is unwholesome; gossip is unwholesome; covetousness is unwholesome; ill will is unwholesome; wrong view is unwholesome. This is called the unwholesome.\textsuperscript{115}

5. "And what is the root of the unwholesome? Greed is a root of the unwholesome; hate is a root of the unwholesome; delusion is a root of the unwholesome. This is called the root of the unwholesome.\textsuperscript{116}

6. "And what is the wholesome? Abstention from killing living beings is wholesome; abstention from taking what is not given is wholesome; abstention from misconduct in sensual pleasures is wholesome; abstention from false speech is wholesome; abstention from malicious speech is wholesome; abstention from harsh speech is wholesome; abstention from gossip is wholesome; uncovetousness is wholesome; non-ill will is wholesome; right view is wholesome. This is called the wholesome.\textsuperscript{117}

7. "And what is the root of the wholesome? Non-greed is a root of the wholesome; non-hate is a root of the wholesome; non-delusion is a root of the wholesome. This is called the root of the wholesome.

8. "When a noble disciple has thus understood the unwholesome and the root of the unwholesome, the wholesome and the root of the wholesome,\textsuperscript{118} he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit ‘I am,’ and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering.\textsuperscript{119} In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma."

\textsuperscript{NUTRIMENT}

9. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?” – “There might be, friends.

10. “When, friends, a noble disciple understands nutriment, the origin of nutriment, the cessation of nutriment, and the way
leading to the cessation of nutriment, in that way he is one of right view...and has arrived [48] at this true Dhamma.

11. “And what is nutriment, what is the origin of nutriment, what is the cessation of nutriment, what is the way leading to the cessation of nutriment? There are four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those seeking a new existence. What four? They are: physical food as nutriment, gross or subtle; contact as the second; mental volition as the third; and consciousness as the fourth.\textsuperscript{120} With the arising of craving there is the arising of nutriment. With the cessation of craving there is the cessation of nutriment. The way leading to the cessation of nutriment is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

12. “When a noble disciple has thus understood nutriment, the origin of nutriment, the cessation of nutriment, and the way leading to the cessation of nutriment, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit ‘I am,’ and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.”

\textit{(The Four Noble Truths)}

13. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sariputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?” – “There might be, friends.

14. “When, friends, a noble disciple understands suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering, in that way he is one of right view...and has arrived at this true Dhamma.

15. “And what is suffering, what is the origin of suffering, what is the cessation of suffering, what is the way leading to the cessation of suffering? Birth is suffering; ageing is suffering;
sickness is suffering; death is suffering; sorrow, lamentation, pain, grief, and despair are suffering; not to obtain what one wants is suffering; in short, the five aggregates affected by clinging are suffering. This is called suffering.

16. “And what is the origin of suffering? It is craving, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, craving for sensual pleasures, craving for being, and craving for non-being. This is called the origin of suffering.

17. “And what is the cessation of suffering? It is the remainderless fading away and ceasing, the giving up, relinquishing, letting go, and rejecting of that same craving. This is called the cessation of suffering.

18. “And what is the way leading to the cessation of suffering? It is just this Noble Eightfold Path; that is, right view...right concentration. This is called the way leading to the cessation of suffering.

19. “When a noble disciple has thus understood suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma.”

(AGEING AND DEATH)

20. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Šāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?” – “There might be, friends.

21. “When, friends, a noble disciple understands ageing and death, the origin of ageing and death, the cessation of ageing and death, and the way leading to the cessation of ageing and death, in that way he is one of right view...and has arrived at this true Dhamma.”

22. “And what is ageing and death, what is the origin of ageing and death, what is the cessation of ageing and death, what is the way leading to the cessation of ageing and death? The ageing of beings in the various orders of beings, their old age, brokenness of teeth, greyness of hair, wrinkling of skin, decline of life, weakness of faculties – this is called ageing. The passing of beings out
of the various orders of beings, their passing away, dissolution, disappearance, dying, completion of time, dissolution of the aggregates, laying down of the body – this is called death. So this ageing and this death are what is called ageing and death. With the arising of birth there is the arising of ageing and death. With the cessation of birth there is the cessation of ageing and death. The way leading to the cessation of ageing and death is just this Noble Eightfold Path; that is, right view...right concentration.

23. “When a noble disciple has thus understood ageing and death, the origin of ageing and death, the cessation of ageing and death, and the way leading to the cessation of ageing and death...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma.”

(BIRTH)

24. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?” – [50] “There might be, friends.

25. “When, friends, a noble disciple understands birth, the origin of birth, the cessation of birth, and the way leading to the cessation of birth, in that way he is one of right view...and has arrived at this true Dhamma.

26. “And what is birth, what is the origin of birth, what is the cessation of birth, what is the way leading to the cessation of birth? The birth of beings in the various orders of beings, their coming to birth, precipitation [in a womb], generation, manifestation of the aggregates, obtaining the bases for contact – this is called birth. With the arising of being there is the arising of birth. With the cessation of being there is the cessation of birth. The way leading to the cessation of birth is just this Noble Eightfold Path; that is, right view...right concentration.

27. “When a noble disciple has thus understood birth, the origin of birth, the cessation of birth, and the way leading to the cessation of birth...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma.”
28. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?" – "There might be, friends.

29. "When, friends, a noble disciple understands being, the origin of being, the cessation of being, and the way leading to the cessation of being, in that way he is one of right view...and has arrived at this true Dhamma.

30. "And what is being, what is the origin of being, what is the cessation of being, what is the way leading to the cessation of being? There are these three kinds of being: sense-sphere being, fine-material being, and immaterial being.\textsuperscript{124} With the arising of clinging there is the arising of being. With the cessation of clinging there is the cessation of being. The way leading to the cessation of being is just this Noble Eightfold Path; that is, right view...right concentration.

31. "When a noble disciple has thus understood being, the origin of being, the cessation of being, and the way leading to the cessation of being...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma."

32. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?" – "There might be, friends.

33. "When, friends, a noble disciple understands clinging, the origin of clinging, the cessation of clinging, and the way leading to the cessation of clinging, in that way he is one of right view...and has arrived at this true Dhamma.

34. "And what is clinging, what is the origin of clinging, what is the cessation of clinging, what is the way leading to the cessation of clinging? There are these four [51] kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules
and observances, and clinging to a doctrine of self. With the arising of craving there is the arising of clinging. With the cessation of craving there is the cessation of clinging. The way leading to the cessation of clinging is just this Noble Eightfold Path; that is, right view...right concentration.

35. “When a noble disciple has thus understood clinging, the origin of clinging, the cessation of clinging, and the way leading to the cessation of clinging...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma.”

(CRAVING)

36. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?” – “There might be, friends.

37. “When, friends, a noble disciple understands craving, the origin of craving, the cessation of craving, and the way leading to the cessation of craving, in that way he is one of right view...and has arrived at this true Dhamma.

38. “And what is craving, what is the origin of craving, what is the cessation of craving, what is the way leading to the cessation of craving? There are these six classes of craving: craving for forms, craving for sounds, craving for odours, craving for flavours, craving for tangibles, craving for mind-objects. With the arising of feeling there is the arising of craving. With the cessation of feeling there is the cessation of craving. The way leading to the cessation of craving is just this Noble Eightfold Path; that is, right view...right concentration.

39. “When a noble disciple has thus understood craving, the origin of craving, the cessation of craving, and the way leading to the cessation of craving...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma.”
40. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the venerable Śāriputta’s words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?" – "There might be, friends.

41. "When, friends, a noble disciple understands feeling, the origin of feeling, the cessation of feeling, and the way leading to the cessation of feeling, in that way he is one of right view...and has arrived at this true Dhamma.

42. "And what is feeling, what is the origin of feeling, what is the cessation of 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. With the arising of contact there is the arising of feeling. With the cessation of contact there is the cessation of feeling. The way leading to the cessation of feeling is just this Noble Eightfold Path; that is, right view...right concentration. [52]

43. "When a noble disciple has thus understood feeling, the origin of feeling, the cessation of feeling, and the way leading to the cessation of feeling...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma."

44. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the venerable Śāriputta’s words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?" – "There might be, friends.

45. "When, friends, a noble disciple understands contact, the origin of contact, the cessation of contact, and the way leading to the cessation of contact, in that way he is one of right view...and has arrived at this true Dhamma.

46. "And what is contact, what is the origin of contact, what is the cessation of contact, what is the way leading to the cessation...
of contact? There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. With the arising of the sixfold base there is the arising of contact. With the cessation of the sixfold base there is the cessation of contact. The way leading to the cessation of contact is just this Noble Eightfold Path; that is, right view...right concentration.

47. "When a noble disciple has thus understood contact, the origin of contact, the cessation of contact, and the way leading to the cessation of contact...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma."

48. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the venerable Sāriputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?" - "There might be, friends.

49. "When, friends, a noble disciple understands the sixfold base, the origin of the sixfold base, the cessation of the sixfold base, and the way leading to the cessation of the sixfold base, in that way he is one of right view...and has arrived at this true Dhamma.

50. "And what is the sixfold base, what is the origin of the sixfold base, what is the cessation of the sixfold base, what is the way leading to the cessation of the sixfold base? There are these six bases: the eye-base, the ear-base, the nose-base, the tongue-base, the body-base, the mind-base. With the arising of mentality-materiality there is the arising of the sixfold base. With the cessation of mentality-materiality there is the cessation of the sixfold base. The way leading to the cessation of the sixfold base is just this Noble Eightfold Path; that is, right view...right concentration.

51. "When a noble disciple has thus understood the sixfold base, the origin of the sixfold base, the cessation of the sixfold base, and [53] the way leading to the cessation of the sixfold base...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma."
52. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sariputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?” – “There might be, friends.

53. “When, friends, a noble disciple understands mentality-materiality, the origin of mentality-materiality, the cessation of mentality-materiality, and the way leading to the cessation of mentality-materiality, in that way he is one of right view...and has arrived at this true Dhamma.129

54. “And what is mentality-materiality, what is the origin of mentality-materiality, what is the cessation of mentality-materiality, what is the way leading to the cessation of mentality-materiality? Feeling, perception, volition, contact, and attention – these are called mentality. The four great elements and the material form derived from the four great elements – these are called materiality. So this mentality and this materiality are what is called mentality-materiality. With the arising of consciousness there is the arising of mentality-materiality. With the cessation of consciousness there is the cessation of mentality-materiality. The way leading to the cessation of mentality-materiality is just this Noble Eightfold Path; that is, right view...right concentration.

55. “When a noble disciple has thus understood mentality-materiality, the origin of mentality-materiality, the cessation of mentality-materiality, and the way leading to the cessation of mentality-materiality...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma.”

(CONSCIOUSNESS)

56. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sariputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?” – “There might be, friends.

57. “When, friends, a noble disciple understands consciousness, the origin of consciousness, the cessation of consciousness, and...
the way leading to the cessation of consciousness, in that way he is one of right view...and has arrived at this true Dhamma.

58. "And what is consciousness, what is the origin of consciousness, what is the cessation of consciousness, what is the way leading to the cessation of consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. With the arising of formations there is the arising of consciousness. With the cessation of formations there is the cessation of consciousness. The way leading to the cessation of consciousness is just this Noble Eightfold Path; that is, right view...right concentration.

59. "When a noble disciple has thus understood consciousness, the origin of consciousness, the cessation of consciousness, and the way leading to the cessation of consciousness...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma."

60. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the venerable Sāriputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?" - "There might be, friends.

61. "When, friends, a noble disciple understands formations, the origin of formations, the cessation of formations, and the way leading to the cessation of formations, in that way he is one of right view...and has arrived at this true Dhamma.

62. "And what are formations, what is the origin of formations, what is the cessation of formations, what is the way leading to the cessation of formations? There are these three kinds of formations: the bodily formation, the verbal formation, the mental formation. With the arising of ignorance there is the arising of formations. With the cessation of ignorance there is the cessation of formations. The way leading to the cessation of formations is just this Noble Eightfold Path; that is, right view...right concentration.

63. "When a noble disciple has thus understood formations, the origin of formations, the cessation of formations, and the way leading to the cessation of formations...he here and now
makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma.”

(IGNORANCE)

64. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?” – “There might be, friends.

65. “When, friends, a noble disciple understands ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance, in that way he is one of right view...and has arrived at this true Dhamma.

66. “And what is ignorance, what is the origin of ignorance, what is the cessation of ignorance, what is the way leading to the cessation of ignorance? Not knowing about suffering, not knowing about the origin of suffering, not knowing about the cessation of suffering, not knowing about the way leading to the cessation of suffering – this is called ignorance. With the arising of the taints there is the arising of ignorance. With the cessation of the taints there is the cessation of ignorance. The way leading to the cessation of ignorance is just this Noble Eightfold Path; that is, right view...right concentration.

67. “When a noble disciple has thus understood ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma.”

(TAINTS)

68. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another [55] way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?” – “There might be, friends.

69. “When, friends, a noble disciple understands the taints, the origin of the taints, the cessation of the taints, and the way...
leading to the cessation of the taints, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.

70. “And what are the taints, what is the origin of the taints, what is the cessation of the taints, what is the way leading to the cessation of the taints? There are these three taints: the taint of sensual desire, the taint of being, and the taint of ignorance. With the arising of ignorance there is the arising of the taints. With the cessation of ignorance there is the cessation of the taints. The way leading to the cessation of the taints is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

71. “When a noble disciple has thus understood the taints, the origin of the taints, the cessation of the taints, and the way leading to the cessation of the taints, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit ‘I am,’ and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.”

That is what the venerable Sāriputta said. The bhikkhus were satisfied and delighted in the venerable Sāriputta’s words.
1. Thus have I heard.\textsuperscript{133} On one occasion the Blessed One was living in the Kuru country at a town of the Kurus named Kamma-sadhamma.\textsuperscript{134} There he addressed the bhikkhus thus: “Bhikkhus.” – “Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, this is the direct path\textsuperscript{135} for the purification of beings [56], for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realisation of Nibbāna – namely, the four foundations of mindfulness.\textsuperscript{136}

3. “What are the four? Here, bhikkhus, a bhikkhu\textsuperscript{137} abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world.\textsuperscript{138} He abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world.\textsuperscript{139}

\textit{(Contemplation of the Body)}

\textit{(1. Mindfulness of Breathing)}

4. “And how, bhikkhus, does a bhikkhu abide contemplating the body as a body? Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out. Breathing in long, he understands: ‘I breathe in long’; or
breathing out long, he understands: 'I breathe out long.' Breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short.' He trains thus: 'I shall breathe in experiencing the whole body [of breath]'; he trains thus: 'I shall breathe out experiencing the whole body [of breath].' He trains thus: 'I shall breathe in tranquillizing the bodily formation'; he trains thus: 'I shall breathe out tranquillizing the bodily formation.' Just as a skilled turner or his apprentice, when making a long turn, understands: 'I make a long turn'; or, when making a short turn, understands: 'I make a short turn'; so too, breathing in long, a bhikkhu understands: 'I breathe in long'...he trains thus: 'I shall breathe out tranquillizing the bodily formation.'

(INSIGHT)

5. "In this way he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. Or else he abides contemplating in the body its arising factors, or he abides contemplating in the body its vanishing factors, or he abides contemplating in the body both its arising and vanishing factors. Or else mindfulness that 'there is a body' is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating the body as a body.

(2. The Four Postures)

6. "Again, bhikkhus, when walking, a bhikkhu understands: 'I am walking'; when standing, he understands: 'I am standing'; when sitting, he understands: 'I am sitting'; when lying down, he understands: 'I am lying down'; or he understands accordingly however his body is disposed.

7. "In this way he abides contemplating the body as a body internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.
(3. Full Awareness)

8. “Again, bhikkhus, a bhikkhu is one who acts in full awareness when going forward and returning; who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bowl; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating and urinating; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

9. “In this way he abides contemplating the body as a body internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

(4. Foulness – The Bodily Parts)

10. “Again, bhikkhus, a bhikkhu reviews this same body up from the soles of the feet and down from the top of the hair, bounded by skin, as full of many kinds of impurity thus: ‘In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrows, kidneys, heart, liver, diaphragm, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine.’ Just as though there were a bag with an opening at both ends full of many sorts of grain, such as hill rice, red rice, beans, peas, millet, and white rice, and a man with good eyes were to open it and review it thus: ‘This is hill rice, this is red rice, these are beans, these are peas, this is millet, this is white rice’; so too, a bhikkhu reviews this same body...as full of many kinds of impurity thus: ‘In this body there are head-hairs...and urine.’

11. “In this way he abides contemplating the body as a body internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.
12. “Again, bhikkhus, a bhikkhu reviews this same body, however it is placed, however disposed, as consisting of elements thus: ‘In this body there are the earth element, the water element, the fire element, and the air element.’ Just as though a skilled butcher or his apprentice had killed a cow and was seated at the crossroads with it cut up into pieces; so too, a bhikkhu reviews this same body...as consisting of elements thus: ‘In this body there are the earth element, the water element, the fire element, and the air element.’

13. “In this way he abides contemplating the body as a body internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

14-15. “Again, bhikkhus, as though he were to see a corpse thrown aside in a charnel ground, one, two, or three days dead, bloated, livid, and oozing matter, a bhikkhu compares this same body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

15. “In this way he abides contemplating the body as a body internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

16. “Again, as though he were to see a corpse thrown aside in a charnel ground, being devoured by crows, hawks, vultures, dogs, jackals, or various kinds of worms, a bhikkhu compares this same body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

17. “...That too is how a bhikkhu abides contemplating the body as a body.

18-24. “Again, as though he were to see a corpse thrown aside in a charnel ground, a skeleton with flesh and blood, held together with sinews...a fleshless skeleton smeared with blood, held together with sinews...a skeleton without flesh and blood, held together with sinews...disconnected bones scattered in all directions – here a hand-bone, there a foot-bone, here a shin-bone,
there a thigh-bone, here a hip-bone, there a back-bone, here a rib-bone, there a breast-bone, here an arm-bone, there a shoulder-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull — a bhikkhu compares this same body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

25. ‘...That too is how a bhikkhu abides contemplating the body as a body.

26–30. ‘Again, as though he were to see a corpse thrown aside in a charnel ground, bones bleached white, the colour of shells... bones heaped up, more than a year old...bones rotted and crumbled to dust [59], a bhikkhu compares this same body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

(INSIGHT)

31. ‘In this way he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. Or else he abides contemplating in the body its arising factors, or he abides contemplating in the body its vanishing factors, or he abides contemplating in the body both its arising and vanishing factors. Or else mindfulness that ‘there is a body’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

(CONTEMPLATION OF FEELING)

32. ‘And how, bhikkhus, does a bhikkhu abide contemplating feelings as feelings? Here, when feeling a pleasant feeling, a bhikkhu understands: ‘I feel a pleasant feeling’; when feeling a painful feeling, he understands: ‘I feel a painful feeling’; when feeling a neither-painful-nor-pleasant feeling, he understands: ‘I feel a neither-painful-nor-pleasant feeling.’ When feeling a worldly pleasant feeling, he understands: ‘I feel a worldly pleasant feeling’; when feeling an unworldly pleasant feeling, he understands: ‘I feel an unworldly pleasant feeling’; when feeling
a worldly painful feeling, he understands: 'I feel a worldly painful feeling'; when feeling an unworldly painful feeling, he understands: 'I feel an unworldly painful feeling'; when feeling a worldly neither-painful-nor-pleasant feeling, he understands: 'I feel a worldly neither-painful-nor-pleasant feeling'; when feeling an unworldly neither-painful-nor-pleasant feeling, he understands: 'I feel an unworldly neither-painful-nor-pleasant feeling.'

(INSIGHT)

33. "In this way he abides contemplating feelings as feelings internally, or he abides contemplating feelings as feelings externally, or he abides contemplating feelings as feelings both internally and externally. Or else he abides contemplating in feelings their arising factors, or he abides contemplating in feelings their vanishing factors, or he abides contemplating in feelings both their arising and vanishing factors. Or else mindfulness that 'there is feeling' is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating feelings as feelings.

(CONTEMPLATION OF MIND)

34. "And how, bhikkhus, does a bhikkhu abide contemplating mind as mind? Here a bhikkhu understands mind affected by lust as mind affected by lust, and mind unaffected by lust as mind unaffected by lust. He understands mind affected by hate as mind affected by hate, and mind unaffected by hate as mind unaffected by hate. He understands mind affected by delusion as mind affected by delusion, and mind unaffected by delusion as mind unaffected by delusion. He understands contracted mind as contracted mind, and distracted mind as distracted mind. He understands exalted mind as exalted mind, and unexalted mind as unexalted mind. He understands surpassed mind as surpassed mind, and unsurpassed mind as unsurpassed mind. He understands concentrated mind as concentrated mind, and unconcentrated mind as unconcentrated mind. He understands liberated mind as liberated mind, and unliberated
mind as unliberated mind.\textsuperscript{155}

(\textsc{insight})

35. "In this way he abides contemplating mind as mind internally, or he abides contemplating mind as mind externally, or he abides contemplating mind as mind both internally and externally. Or else he abides contemplating in mind its arising factors, \textsuperscript{60} or he abides contemplating in mind its vanishing factors, or he abides contemplating in mind both its arising and vanishing factors.\textsuperscript{156} Or else mindfulness that 'there is mind' is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind as mind.

(\textsc{contemplation of mind-objects})

(1. \textsc{the five hindrances})

36. "And how, bhikkhus, does a bhikkhu abide contemplating mind-objects as mind-objects?\textsuperscript{157} Here a bhikkhu abides contemplating mind-objects as mind-objects in terms of the five hindrances.\textsuperscript{158} And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the five hindrances? Here, there being sensual desire in him, a bhikkhu understands: 'There is sensual desire in me'; or there being no sensual desire in him, he understands: 'There is no sensual desire in me'; and he also understands how there comes to be the arising of unarisen sensual desire, and how there comes to be the abandoning of arisen sensual desire, and how there comes to be the future non-arising of abandoned sensual desire.'

There being ill will in him...There being sloth and torpor in him...There being restlessness and remorse in him...There being doubt in him, a bhikkhu understands: 'There is doubt in me'; or there being no doubt in him, he understands: 'There is no doubt in me'; and he understands how there comes to be the arising of unarisen doubt, and how there comes to be the abandoning of arisen doubt, and how there comes to be the future non-arising of abandoned doubt.
37. "In this way he abides contemplating mind-objects as mind-objects internally, or he abides contemplating mind-objects as mind-objects externally, or he abides contemplating mind-objects as mind-objects both internally and externally. Or else he abides contemplating in mind-objects their arising factors, or he abides contemplating in mind-objects their vanishing factors, or he abides contemplating in mind-objects both their arising and vanishing factors. Or else mindfulness that 'there are mind-objects' is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the five hindrances.

(2. The Five Aggregates)

38. "Again, bhikkhus, a bhikkhu abides contemplating mind-objects as mind-objects [61] in terms of the five aggregates affected by clinging. And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the five aggregates affected by clinging? Here a bhikkhu understands: 'Such is material form, such its origin, such its disappearance; such is feeling, such its origin, such its disappearance; such is perception, such its origin, such its disappearance; such are the formations, such their origin, such their disappearance; such is consciousness, such its origin, such its disappearance.'

39. "In this way he abides contemplating mind-objects as mind-objects internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the five aggregates affected by clinging.

(3. The Six Bases)

40. "Again, bhikkhus, a bhikkhu abides contemplating mind-objects as mind-objects in terms of the six internal and external bases. And how does a bhikkhu abide contemplating
mind-objects as mind-objects in terms of the six internal and external bases? Here a bhikkhu understands the eye, he understands forms, and he understands the fetter that arises dependent on both; and he also understands how there comes to be the arising of the unarisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be the future non-arising of the abandoned fetter.

"He understands the ear, he understands sounds...He understands the nose, he understands odours...He understands the tongue, he understands flavours...He understands the body, he understands tangibles...He understands the mind, he understands mind-objects, and he understands the fetter that arises dependent on both; and he also understands how there comes to be the arising of the unarisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be the future non-arising of the abandoned fetter.

41. "In this way he abides contemplating mind-objects as mind-objects internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the six internal and external bases.

(4. The Seven Enlightenment Factors)

42. "Again, bhikkhus, a bhikkhu abides contemplating mind-objects as mind-objects in terms of the seven enlightenment factors. And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the seven enlightenment factors? Here, there being the mindfulness enlightenment factor in him, a bhikkhu understands: 'There is the mindfulness enlightenment factor in me'; or there being no mindfulness enlightenment factor in him, he understands: [62] 'There is no mindfulness enlightenment factor in me'; and he also understands how there comes to be the arising of the unarisen mindfulness enlightenment factor, and how the arisen mindfulness enlightenment factor comes to fulfilment by development.

"There being the investigation-of-states enlightenment factor in him...There being the energy enlightenment factor in
him...There being the rapture enlightenment factor in him...There being the tranquillity enlightenment factor in him...There being the concentration enlightenment factor in him...There being the equanimity enlightenment factor in him, a bhikkhu understands: 'There is the equanimity enlightenment factor in me'; or there being no equanimity enlightenment factor in him, he understands: 'There is no equanimity enlightenment factor in me'; and he also understands how there comes to be the arising of the unarisen equanimity enlightenment factor, and how the arisen equanimity enlightenment factor comes to fulfilment by development.  

43. "In this way he abides contemplating mind-objects as mind-objects internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the seven enlightenment factors.

(5. The Four Noble Truths)

44. "Again, bhikkhus, a bhikkhu abides contemplating mind-objects as mind-objects in terms of the Four Noble Truths. And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the Four Noble Truths? Here a bhikkhu understands as it actually is: 'This is suffering'; he understands as it actually is: 'This is the origin of suffering'; he understands as it actually is: 'This is the cessation of suffering'; he understands as it actually is: 'This is the way leading to the cessation of suffering.'

(INSIGHT)

45. "In this way he abides contemplating mind-objects as mind-objects internally, or he abides contemplating mind-objects as mind-objects externally, or he abides contemplating mind-objects as mind-objects both internally and externally. Or else he abides contemplating in mind-objects their arising factors, or he abides contemplating in mind-objects their vanishing factors, or he abides contemplating in mind-objects both their arising and van-
ishing factors. Or else mindfulness that ‘there are mind-objects’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the Four Noble Truths.

(CONCLUSION)

46. “Bhikkhus, if anyone should develop these four foundations of mindfulness in such a way for seven years, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.¹⁶⁵

“Let alone seven years, bhikkhus. [63] If anyone should develop these four foundations of mindfulness in such a way for six years...for five years...for four years...for three years...for two years...for one year, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

“Let alone one year, bhikkhus. If anyone should develop these four foundations of mindfulness in such a way for seven months...for six months...for five months...for four months...for three months...for two months...for one month...for half a month, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

“Let alone half a month, bhikkhus. If anyone should develop these four foundations of mindfulness in such a way for seven days, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

47. “So it was with reference to this that it was said: ‘Bhikkhus, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realisation of Nībāna – namely, the four foundations of mindfulness.’”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.
2

The Division of the Lion’s Roar

(Sīhanādavagga)
11 Cūlasīhanāda Sutta
The Shorter Discourse
on the Lion’s Roar

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.” — “Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, only here is there a recluse, only here a second recluse, only here a third recluse, only here a fourth recluse. The doctrines of others are devoid [64] of recluses: that is how you should rightly roar your lion’s roar.

3. “It is possible, bhikkhus, that wanderers of other sects might ask: ‘But on the strength of what [argument] or with the support of what [authority] do the venerable ones say thus?’ Wanderers of other sects who ask thus may be answered in this way: ‘Friends, four things have been declared to us by the Blessed One who knows and sees, accomplished and fully enlightened; on seeing these in ourselves we say thus: “Only here is there a recluse, only here a second recluse, only here a third recluse, only here a fourth recluse. The doctrines of others are devoid of recluses.” What are the four? We have confidence in the Teacher, we have confidence in the Dhamma, we have fulfilled the precepts, and our companions in the Dhamma are dear and agreeable to us whether they are laymen or those gone forth. These are the four things declared to us by the Blessed One who knows and sees, accomplished and fully enlightened, on seeing which in ourselves we say as we do.’

4. “It is possible, bhikkhus, that wanderers of other sects might say thus: ‘Friends, we too have confidence in the Teacher, that is, in our Teacher; we too have confidence in the Dhamma, that is, in our Dhamma; we too have fulfilled the precepts, that is, our precepts; and our companions in the Dhamma are dear and agreeable to us too whether they are laymen or those gone
forth. What is the distinction here, friends, what is the variance, what is the difference between you and us?'

5. “Wanderers of other sects who ask thus may be answered in this way: ‘How then, friends, is the goal one or many?’ Answering rightly, the wanderers of other sects would answer thus: ‘Friends, the goal is one, not many.’167 – ‘But, friends, is that goal for one affected by lust or free from lust?’ Answering rightly, the wanderers of other sects would answer thus: ‘Friends, that goal is for one free from lust, not for one affected by lust.’ – ‘But, friends, is that goal for one affected by hate or free from hate?’ Answering rightly, they would answer: ‘Friends, that goal is for one free from hate, not for one affected by hate.’ – ‘But, friends, is that goal for one affected by delusion or free from delusion?’ Answering rightly, they would answer: ‘Friends, that goal is for one free from delusion, not for one affected by delusion.’ – ‘But, friends, is that goal for one affected by craving or free from craving?’ [65] Answering rightly, they would answer: ‘Friends, that goal is for one free from craving, not for one affected by craving.’ – ‘But, friends, is that goal for one affected by clinging or free from clinging?’ Answering rightly, they would answer: ‘Friends, that goal is for one free from clinging, not for one affected by clinging.’ – ‘But, friends, is that goal for one who has vision or for one without vision?’ Answering rightly, they would answer: ‘Friends, that goal is for one with vision, not for one without vision.’ – ‘But, friends, is that goal for one who favours and opposes, or for one who does not favour and oppose?’ Answering rightly, they would answer: ‘Friends, that goal is for one who does not favour and oppose, not for one who favours and opposes.’168 – ‘But, friends, is that goal for one who delights in and enjoys proliferation, or for one who does not delight in and enjoy proliferation?’ Answering rightly, they would answer: ‘Friends, that goal is for one who does not delight in and enjoy proliferation, not for one who delights in and enjoys proliferation.’169

6. “Bhikkhus, there are these two views: the view of being and the view of non-being. Any recluses or brahmins who rely on the view of being, adopt the view of being, accept the view of being, are opposed to the view of non-being. Any recluses or brahmins who rely on the view of non-being, adopt the view of
non-being, accept the view of non-being, are opposed to the view of being.  

7. "Any recluses or brahmins who do not understand as they actually are the origin, the disappearance, the gratification, the danger, and the escape in the case of these two views are affected by lust, affected by hate, affected by delusion, affected by craving, affected by clinging, without vision, given to favouring and opposing, and they delight in and enjoy proliferation. They are not freed from birth, ageing, and death; from sorrow, lamentation, pain, grief, and despair; they are not freed from suffering, I say.

8. "Any recluses or brahmins who understand as they actually are the origin, the disappearance, the gratification, the danger, and the escape in the case of these two views are without lust, without hate, without delusion, without craving, without clinging, with vision, not given to favouring and opposing, and they do not delight in and enjoy proliferation. They are freed from birth, ageing, and death; from sorrow, lamentation, pain, grief, and despair; they are freed from suffering, I say. [66]

9. "Bhikkhus, there are these four kinds of clinging. What four? Clinging to sensual pleasures, clinging to views, clinging to rules and observances, and clinging to a doctrine of self.

10. "Though certain recluses and brahmins claim to propound the full understanding of all kinds of clinging, they do not completely describe the full understanding of all kinds of clinging. They describe the full understanding of clinging to sensual pleasures without describing the full understanding of clinging to views, clinging to rules and observances, and clinging to a doctrine of self. Why is that? Those good recluses and brahmins do not understand these three instances of clinging as they actually are. Therefore, though they claim to propound the full understanding of all kinds of clinging, they describe only the full understanding of clinging to sensual pleasures without describing the full understanding of clinging to views, clinging to rules and observances, and clinging to a doctrine of self.

11. "Though certain recluses and brahmins claim to propound the full understanding of all kinds of clinging...they describe the full understanding of clinging to sensual pleasures and clinging to views without describing the full understanding of clinging
to rules and observances and clinging to a doctrine of self. Why is that? They do not understand two instances...therefore they describe only the full understanding of clinging to sensual pleasures and clinging to views without describing the full understanding of clinging to rules and observances and clinging to a doctrine of self.

12. “Though certain recluses and brahmins claim to propound the full understanding of all kinds of clinging...they describe the full understanding of clinging to sensual pleasures, clinging to views, and clinging to rules and observances without describing the full understanding of clinging to a doctrine of self. They do not understand one instance...therefore they describe only the full understanding of clinging to sensual pleasures, clinging to views, and clinging to rules and observances without describing the full understanding of clinging to a doctrine of self. 173

13. “Bhikkhus, in such a Dhamma and Discipline as that, it is plain that confidence in the Teacher is not rightly directed, that confidence in the Dhamma is not rightly directed, that fulfilment of the precepts is not rightly directed, and that the affection among companions in the Dhamma is not rightly directed. Why is that? Because that is how it is when the Dhamma and Discipline is [67] badly proclaimed and badly expounded, unemancipating, unconducive to peace, expounded by one who is not fully enlightened.

14. “Bhikkhus, when a Tathāgata, accomplished and fully enlightened, claims to propound the full understanding of all kinds of clinging, he completely describes the full understanding of all kinds of clinging: he describes the full understanding of clinging to sensual pleasures, clinging to views, clinging to rules and observances, and clinging to a doctrine of self. 174

15. “Bhikkhus, in such a Dhamma and Discipline as that, it is plain that confidence in the Teacher is rightly directed, that confidence in the Dhamma is rightly directed, that fulfilment of the precepts is rightly directed, and that the affection among companions in the Dhamma is rightly directed. Why is that? Because that is how it is when the Dhamma and Discipline is well-proclaimed and well-expounded, emancipating, conducive to peace, expounded by one who is fully enlightened.

16. “Now these four kinds of clinging have what as their source, what as their origin, from what are they born and produced?
These four kinds of clinging have craving as their source, craving as their origin, they are born and produced from craving. Craving has what as its source...? Craving has feeling as its source... Feeling has what as its source...? Feeling has contact as its source... Contact has what as its source...? Contact has the sixfold base as its source... The sixfold base has what as its source...? The sixfold base has mentality-materiality as its source... Mentality-materiality has what as its source...? Mentality-materiality has consciousness as its source... Consciousness has what as its source...? Consciousness has formations as its source... Formations have what as their source...? Formations have ignorance as their source, ignorance as their origin, they are born and produced from ignorance.

17. "Bhikkhus, when ignorance is abandoned and true knowledge has arisen in a bhikkhu, then with the fading away of ignorance and the arising of true knowledge he no longer clings to sensual pleasures, no longer clings to views, no longer clings to rules and observances, no longer clings to a doctrine of self. When he does not cling, he is not agitated. When he is not agitated, he personally attains Nibbana. He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'" [68]

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.
12 Mahāsīhanāda Sutta
The Greater Discourse
on the Lion's Roar

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Vesālī in the grove outside the city to the west.

2. Now on that occasion Sunakkhatta, son of the Licchavis, had recently left this Dhamma and Discipline. He was making this statement before the Vesālī assembly: "The recluse Gotama does not have any superhuman states, any distinction in knowledge and vision worthy of the noble ones. The recluse Gotama teaches a Dhamma [merely] hammered out by reasoning, following his own line of inquiry as it occurs to him, and when he teaches the Dhamma to anyone, it leads him when he practises it to the complete destruction of suffering."

3. Then, when it was morning, the venerable Sariputta dressed, and taking his bowl and outer robe, went into Vesālī for alms. Then he heard Sunakkhatta, son of the Licchavis, making this statement before the Vesālī assembly. When he had wandered for alms in Vesālī and had returned from his almsround, after his meal he went to the Blessed One, and after paying homage to him, he sat down at one side and told the Blessed One what Sunakkhatta was saying.

4. [The Blessed One said:] "Sāriputta, the misguided man Sunakkhatta is angry and his words are spoken out of anger. Thinking to discredit the Tathāgata, he actually praises him; for it is praise of the Tathāgata to say of him: 'When he teaches the Dhamma to anyone, it leads him when he practises it to the complete destruction of suffering.'"

5. "Sāriputta, this misguided man Sunakkhatta will never infer of me according to Dhamma: 'That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader"
of persons to be tamed, teacher of gods and humans, enlightened, blessed."¹⁸⁰

6. "And he will never infer of me according to Dhamma: 'That Blessed One enjoys the various kinds of supernormal power: having been one, he becomes many; having been many, he becomes one; he appears and vanishes; he goes unhindered through a wall, through an enclosure, through a mountain, as though through space; he dives in and out of the earth as though it were water; he walks on water without sinking as though it were earth; seated cross-legged, he travels in space like a bird; with his hand he touches and strokes the moon and sun so powerful and mighty; he wields bodily mastery even as far as the Brahma-world.'

7. "And he will never infer of me according to Dhamma: 'With the divine ear element, which is purified and surpasses the human, that Blessed One hears both kinds of sounds, the heavenly and the human, those that are far as well as near.'

8. "And he will never infer of me according to Dhamma: 'That Blessed One encompasses with his own mind the minds of other beings, other persons. He understands a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; he understands a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; he understands a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; he understands a contracted mind as contracted and a distracted mind as distracted; he understands an exalted mind as exalted and an unexalted mind as unexalted; he understands a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; he understands a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; he understands a liberated mind as liberated and an unliberated mind as unliberated.'

(TEN POWERS OF A TATHĀGATA)

9. "Sāriputta, the Tathāgata has these ten Tathāgata's powers, possessing which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahmā.¹⁸¹ What are the ten?
10. (1) "Here, the Tathāgata understands as it actually is the possible as possible and the impossible as impossible. And that is a Tathāgata's power that the Tathāgata has, by virtue of which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahmā.

11. (2) "Again, the Tathāgata understands as it actually is the results of actions undertaken, past, future, and present, with possibilities and with causes. That too is a Tathāgata's power...

12. (3) "Again, the Tathāgata understands as it actually is the ways leading to all destinations. That too is a Tathāgata's power...

13. (4) "Again, the Tathāgata understands as it actually is the world with its many and different elements. That too is a Tathāgata's power...

14. (5) "Again, the Tathāgata understands as it actually is how beings have different inclinations. That too is a Tathāgata's power...

15. (6) "Again, the Tathāgata understands as it actually is the disposition of the faculties of other beings, other persons. That too is a Tathāgata's power...

16. (7) "Again, the Tathāgata understands as it actually is the defilement, the cleansing, and the emergence in regard to the jhanas, liberations, concentrations, and attainments. That too is a Tathāgata's power...

17. (8) "Again, the Tathāgata recollects his manifold past lives, that is, one birth, two births... (as Sutta 4, §27)... Thus with their aspects and particulars he recollects his manifold past lives. That too is a Tathāgata's power...

18. (9) "Again, with the divine eye, which is purified and surpasses the human, the Tathāgata sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate... (as Sutta 4, §29) [71]... and he understands how beings pass on according to their actions. That too is a Tathāgata's power...

19. (10) "Again, by realising for himself with direct knowledge, the Tathāgata here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. That too is a Tathāgata's power that the Tathāgata has, by virtue of which he claims the
The Greater Discourse on the Lion’s Roar

herd-leader’s place, roars his lion’s roar in the assemblies, and sets rolling the Wheel of Brahmā.

20. ‘The Tathāgata has these ten Tathāgata’s powers, possessing which he claims the herd-leader’s place, roars his lion’s roar in the assemblies, and sets rolling the Wheel of Brahmā.

21. ‘Sāriputta, when I know and see thus, should anyone say of me: ‘The recluse Gotama does not have any superhuman states, any distinction in knowledge and vision worthy of the noble ones. The recluse Gotama teaches a Dhamma [merely] hammered out by reasoning, following his own line of inquiry as it occurs to him’ – unless he abandons that assertion and that state of mind and relinquishes that view, then as [surely as if he had been] carried off and put there he will wind up in hell.189 Just as a bhikkhu possessed of virtue, concentration, and wisdom would here and now enjoy final knowledge, so it will happen in this case, I say, that unless he abandons that assertion and that state of mind and relinquishes that view, then as [surely as if he had been] carried off and put there he will wind up in hell.

(Four Kinds of Intrepidity)

22. ‘Sāriputta, the Tathāgata has these four kinds of intrepidity, possessing which he claims the herd-leader’s place, roars his lion’s roar in the assemblies, and sets rolling the Wheel of Brahmā. What are the four?

23. ‘Here, I see no ground on which any recluse or brahmin or god or Māra or Brahmā or anyone else at all in the world could, in accordance with the Dhamma, accuse me thus: ‘While you claim full enlightenment, you are not fully enlightened in regard to certain things.’ [72] And seeing no ground for that, I abide in safety, fearlessness, and intrepidity.

24. ‘I see no ground on which any recluse...or anyone at all could accuse me thus: ‘While you claim to have destroyed the taints, these taints are undestroyed by you.’ And seeing no ground for that, I abide in safety, fearlessness, and intrepidity.

25. ‘I see no ground on which any recluse...or anyone at all could accuse me thus: ‘Those things called obstructions by you are not able to obstruct one who engages in them.’ And seeing no ground for that, I abide in safety, fearlessness, and intrepidity.
26. "I see no ground on which any recluse...or anyone at all could accuse me thus: 'When you teach the Dhamma to someone, it does not lead him when he practises it to the complete destruction of suffering.' And seeing no ground for that, I abide in safety, fearlessness, and intrepidity.

27. "A Tathāgata has these four kinds of intrepidity, possessing which he claims the herd-leader’s place, roars his lion’s roar in the assemblies, and sets rolling the Wheel of Brahmā.

28. "Sāriputta, when I know and see thus, should anyone say of me...he will wind up in hell.

(THE EIGHT ASSEMBLIES)

29. "Sāriputta, there are these eight assemblies. What are the eight? An assembly of nobles, an assembly of brahmins, an assembly of householders, an assembly of recluses, an assembly of gods of the heaven of the Four Great Kings, an assembly of gods of the heaven of the Thirty-three, an assembly of Māra’s retinue, an assembly of Brahmās. Possessing these four kinds of intrepidity, the Tathāgata approaches and enters these eight assemblies.

30. "I recall having approached many hundred assemblies of nobles...many hundred assemblies of brahmins...many hundred assemblies of householders...many hundred assemblies of recluses...many hundred assemblies of gods of the heaven of the Four Great Kings...many hundred assemblies of gods of the heaven of the Thirty-three...many hundred assemblies of Māra’s retinue...many hundred assemblies of Brahmās. And formerly I had sat with them there and talked with them and held conversations with them, yet I see no ground for thinking that fear or timidity might come upon me there. And seeing no ground for that, I abide in safety, fearlessness, and intrepidity. [73]

31. "Sāriputta, when I know and see thus, should anyone say of me...he will wind up in hell.

(FOUR KINDS OF GENERATION)

32. "Sāriputta, there are these four kinds of generation. What are the four? Egg-born generation, womb-born generation, moisture-born generation, and spontaneous generation.
33. "What is egg-born generation? There are these beings born by breaking out of the shell of an egg; this is called egg-born generation. What is womb-born generation? There are these beings born by breaking out from the caul; this is called womb-born generation. What is moisture-born generation? There are these beings born in a rotten fish, in a rotten corpse, in rotten dough, in a cesspit, or in a sewer; this is called moisture-born generation. What is spontaneous generation? There are gods and denizens of hell and certain human beings and some beings in the lower worlds; this is called spontaneous generation. These are the four kinds of generation.

34. "Sāriputta, when I know and see thus, should anyone say of me...he will wind up in hell.

(THE FIVE DESTINATIONS AND NIBBĀNA)

35. "Sāriputta, there are these five destinations. What are the five? Hell, the animal realm, the realm of ghosts, human beings, and gods.¹⁹⁰

36. (1) "I understand hell, and the path and way leading to hell. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in a state of deprivation, in an unhappy destination, in perdition, in hell.

(2) "I understand the animal realm, and the path and way leading to the animal realm. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in the animal realm.

(3) "I understand the realm of ghosts, and the path and way leading to the realm of ghosts. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in the realm of ghosts.

(4) "I understand human beings, and the path and way leading to the human world. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear among human beings.

(5) "I understand the gods, and the path and way leading to the world of the gods. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world.
(6) “I understand Nibbāna, and the path and way leading to Nibbāna. [74] And I also understand how one who has entered this path will, by realising for himself with direct knowledge, here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

37. (1) “By encompassing mind with mind I understand a certain person thus: ‘This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, in hell.’ And then later on, with the divine eye, which is purified and surpasses the human, I see that on the dissolution of the body, after death, he has reappeared in a state of deprivation, in an unhappy destination, in perdition, in hell, and is experiencing extremely painful, racking, piercing feelings. Suppose there were a charcoal pit deeper than a man’s height full of glowing coals without flame or smoke; and then a man scorched and exhausted by hot weather, weary, parched, and thirsty, came by a path going in one way only and directed to that same charcoal pit. Then a man with good sight on seeing him would say: ‘This person so behaves, so conducts himself, has taken such a path, that he will come to this same charcoal pit’; and then later on he sees that he has fallen into that charcoal pit and is experiencing extremely painful, racking, piercing feelings. So too, by encompassing mind with mind...

38. (2) “By encompassing mind with mind I understand a certain person thus: ‘This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in the animal realm.’ And then later on, with the divine eye, which is purified and surpasses the human, I see that on the dissolution of the body, after death, he has reappeared in the animal realm and is experiencing extremely painful, racking, piercing feelings. Suppose there were a cesspit deeper than a man’s height full of filth; and then a man scorched and exhausted by hot weather, weary, parched, and thirsty, came by a path going in one way only and directed to that same cesspit. Then a man with good sight on seeing him would say: ‘This person so behaves...that he will come to this same cesspit’; and then later on he sees that he has fallen into
that cesspit and is experiencing extremely painful, racking, piercing feelings. So too, by encompassing mind with mind...
piercing feelings.

39. (3) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in the realm of ghosts.' And then later on...I see that...he has reappeared in the realm of ghosts and is experiencing much painful feeling. Suppose there were a tree growing on uneven ground with scanty foliage casting a dappled shadow; and then a man scorched and exhausted by hot weather, weary, parched, and thirsty, came by a path going in one way only and directed to that same tree. Then a man with good sight on seeing him would say: 'This person so behaves...that he will come to this same tree'; and then later on he sees that he is sitting or lying in the shade of that tree experiencing much painful feeling. So too, by encompassing mind with mind...much painful feeling.

40. (4) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear among human beings.' And then later on...I see that...he has reappeared among human beings and is experiencing much pleasant feeling. Suppose there were a tree growing on even ground with thick foliage casting a deep shade; and then a man scorched and exhausted by hot weather, weary, parched, and thirsty, came by a path going in one way only and directed to that same tree. Then a man with good sight on seeing him would say: 'This person so behaves...that he will come to this same tree'; and then later on he sees that he is sitting or lying in the shade of that tree experiencing much pleasant feeling. So too, by encompassing mind with mind...much pleasant feeling. [76]

41. (5) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in a happy destination, in the heavenly world.' And then later on...I see that...he has reappeared in a happy destination, in the heavenly world, and is experiencing extremely pleasant feelings. Suppose there were a mansion, and
it had an upper chamber plastered within and without, shut off, secured by bars, with shuttered windows, and in it there was a couch spread with rugs, blankets, and sheets, with a deerskin coverlet, with a canopy as well as crimson pillows for both [head and feet]; and then a man scorched and exhausted by hot weather, weary, parched, and thirsty, came by a path going in one way only and directed to that same mansion. Then a man with good sight on seeing him would say: ‘This person so behaves...that he will come to this same mansion’; and then later on he sees that he is sitting or lying in that upper chamber in that mansion experiencing extremely pleasant feelings. So too, by encompassing mind with mind...extremely pleasant feelings.

42. (6) “By encompassing mind with mind I understand a certain person thus: ‘This person so behaves, so conducts himself, has taken such a path that by realising for himself with direct knowledge, he here and now will enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.’ And then later on I see that by realising for himself with direct knowledge, he here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints, and is experiencing extremely pleasant feelings. Suppose there were a pond with clean, agreeable, cool water, transparent, with smooth banks, delightful, and nearby a dense wood; and then a man scorched and exhausted by hot weather, weary, parched, and thirsty, came by a path going in one way only towards that same pond. Then a man with good sight on seeing him would say: ‘This person so behaves...that he will come to this same pond’; and then later on he sees that he has plunged into the pond, bathed, drunk, and relieved all his distress, fatigue, and fever and has come out again and is sitting or lying in the wood [77] experiencing extremely pleasant feelings. So too, by encompassing mind with mind...extremely pleasant feelings. These are the five destinations.

43. "Sāriputta, when I know and see thus, should anyone say of me: ‘The recluse Gotama does not have any superhuman states, any distinction in knowledge and vision worthy of the noble ones. The recluse Gotama teaches a Dhamma [merely] hammered out by reasoning, following his own line of inquiry as it occurs to him’ – unless he abandons that assertion and that
state of mind and relinquishes that view, then as [surely as if he
had been] carried off and put there he will wind up in hell. Just
as a bhikkhu possessed of virtue, concentration, and wisdom
would here and now enjoy final knowledge, so it will happen in
this case, I say, that unless he abandons that assertion and that
state of mind and relinquishes that view, then as [surely as if he
had been] carried off and put there he will wind up in hell.

(The Bodhisatta's Austerities)

44. "Sāriputta, I recall having lived a holy life possessing four
factors. I have practised asceticism – the extreme of asceticism; I
have practised coarseness – the extreme of coarseness; I have
practised scrupulousness – the extreme of scrupulousness; I
have practised seclusion – the extreme of seclusion."

45. "Such was my asceticism, Sāriputta, that I went naked,
rejecting conventions, licking my hands, not coming when
asked, not stopping when asked; I did not accept food brought
or food specially made or an invitation to a meal; I received
nothing from a pot, from a bowl, across a threshold, across a
stick, across a pestle, from two eating together, from a pregnant
woman, from a woman giving suck, from a woman lying with a
man, from where food was advertised to be distributed, from
where a dog was waiting, from where flies were buzzing; I
accepted no fish or meat, I drank no liquor, wine, or fermented
brew. I kept to one house, to one morsel; I kept to two [78] hous-
es, to two morsels;...I kept to seven houses, to seven morsels. I
lived on one saucerful a day, on two saucerfuls a day...on seven
saucerfuls a day; I took food once a day, once every two
days...once every seven days, and so on up to once every fort-
night; I dwelt pursuing the practice of taking food at stated
intervals. I was an eater of greens or millet or wild rice or hide-
parings or moss or ricebran or rice-scum or sesame flour or
grass or cowdung. I lived on forest roots and fruits; I fed on
fallen fruits. I clothed myself in hemp, in hemp-mixed cloth, in
shrouds, in refuse rags, in tree bark, in antelope hide, in strips
of antelope hide, in kusa-grass fabric, in bark fabric, in wood-
shavings fabric, in head-hair wool, in animal wool, in owls' wings. I was one who pulled out hair and beard, pursuing the prac-
tice of pulling out hair and beard. I was one who stood
continuously, rejecting seats. I was one who squatted continuously, devoted to maintaining the squatting position. I was one who used a mattress of spikes; I made a mattress of spikes my bed. I dwelt pursuing the practice of bathing in water three times daily including the evening. Thus in such a variety of ways I dwelt pursuing the practice of tormenting and mortifying the body. Such was my asceticism.

46. "Such was my coarseness, Sāriputta, that just as the bole of a tindukā tree, accumulating over the years, cakes and flakes off, so too, dust and dirt, accumulating over the years, caked off my body and flaked off. It never occurred to me: 'Oh, let me rub this dust and dirt off with my hand, or let another rub this dust and dirt off with his hand' – it never occurred to me thus. Such was my coarseness.

47. "Such was my scrupulousness, Sāriputta, that I was always mindful in stepping forwards and stepping backwards. I was full of pity even for [the beings in] a drop of water thus: 'Let me not hurt the tiny creatures in the crevices of the ground.' Such was my scrupulousness.

48. "Such was my seclusion, Sāriputta, that [79] I would plunge into some forest and dwell there. And when I saw a cowherd or a shepherd or someone gathering grass or sticks, or a woodsman, I would flee from grove to grove, from thicket to thicket, from hollow to hollow, from hillock to hillock. Why was that? So that they should not see me or I see them. Just as a forest-bred deer, on seeing human beings, flees from grove to grove, from thicket to thicket, from hollow to hollow, from hillock to hillock, so too, when I saw a cowherd or a shepherd...Such was my seclusion.

49. "I would go on all fours to the cow-pens when the cattle had gone out and the cowherd had left them, and I would feed on the dung of the young suckling calves. As long as my own excrement and urine lasted, I fed on my own excrement and urine. Such was my great distortion in feeding.

50. "I would plunge into some awe-inspiring grove and dwell there – a grove so awe-inspiring that normally it would make a man's hair stand up if he were not free from lust. When those cold wintry nights came during the 'eight-days interval of frost,' I would dwell by night in the open and by day in the grove. In the last month of the hot season I would dwell by day in the
open and by night in the grove. And there came to me sponta-
neously this stanza never heard before:

‘Chilled by night and scorched by day,
Alone in awe-inspiring groves,
Naked, no fire to sit beside,
The sage yet pursues his quest.’

51. “I would make my bed in a charnel ground with the bones
of the dead for a pillow. And cowherd boys came up and spat
on me, urinated on me, threw dirt at me, and poked sticks into
my ears. Yet I do not recall that I ever aroused an evil mind [of
hate] against them. Such was my abiding in equanimity. [80]

52. “Sāriputta, there are certain recluses and brahmins whose
doctrine and view is this: ‘Purification comes about through
food.’ They say: ‘Let us live on kola-fruits,’ and they eat kola-
fruits, they eat kola-fruit powder, they drink kola-fruit water,
and they make many kinds of kola-fruit concoctions. Now I
recall having eaten a single kola-fruit a day. Sāriputta, you may
think that the kola-fruit was bigger at that time, yet you should
not regard it so: the kola-fruit was then at most the same size as
now. Through feeding on a single kola-fruit a day, my body
reached a state of extreme emaciation. Because of eating so little
my limbs became like the jointed segments of vine stems or
bamboo stems. Because of eating so little my backside became
like a camel’s hoof. Because of eating so little the projections on
my spine stood forth like corded beads. Because of eating so lit-
tle my ribs jutted out as gaunt as the crazy rafters of an old roof-
less barn. Because of eating so little the gleam of my eyes sank
far down in their sockets, looking like a gleam of water that has
sunk far down in a deep well. Because of eating so little my
scalp shrivelled and withered as a green bitter gourd shrivels
and withers in the wind and sun. Because of eating so little my
belly skin adhered to my backbone; thus if I touched my belly
skin I encountered my backbone, and if I touched my backbone
I encountered my belly skin. Because of eating so little, if I tried
to ease my body by rubbing my limbs with my hands, the hair,
rotted at its roots, fell from my body as I rubbed.

53–55. “Sāriputta, there are certain recluses and brahmins
whose doctrine and view is this: ‘Purification comes about
through food.’ They say: ‘Let us live on beans,’...‘Let us live on sesame,’...‘Let us live on rice,’ and they eat rice, they eat rice powder, [81] they drink rice water, and they make many kinds of rice concoctions. Now I recall having eaten a single rice grain a day. Sāriputta, you may think that the rice grain was bigger at that time, yet you should not regard it so: the rice grain was then at most the same size as now. Through feeding on a single rice grain a day, my body reached a state of extreme emaciation. Because of eating so little...the hair, rotted at its roots, fell from my body as I rubbed.

56. “Yet, Sāriputta, by such conduct, by such practice, by such performance of austerities, I did not attain any superhuman states, any distinction in knowledge and vision worthy of the noble ones. Why was that? Because I did not attain that noble wisdom which when attained is noble and emancipating and leads the one who practises in accordance with it to the complete destruction of suffering.

57. “Sāriputta, there are certain recluses and brahmins whose doctrine and view is this: ‘Purification comes about through the round of rebirths.’ But it is impossible to find a realm in the round that I have not already [82] passed through in this long journey, except for the gods of the Pure Abodes; and had I passed through the round as a god in the Pure Abodes, I would never have returned to this world.196

58. “There are certain recluses and brahmins whose doctrine and view is this: ‘Purification comes about through [some particular kind of] rebirth.’ But it is impossible to find a kind of rebirth that I have not been reborn in already in this long journey, except for the gods of the Pure Abodes...

59. “There are certain recluses and brahmins whose doctrine and view is this: ‘Purification comes about through [some particular] abode.’ But it is impossible to find a kind of abode that I have not already dwelt in...except for the gods of the Pure Abodes...

60. “There are certain recluses and brahmins whose doctrine and view is this: ‘Purification comes about through sacrifice.’ But it is impossible to find a kind of sacrifice that has not already been offered up by me in this long journey, when I was either a head-anointed noble king or a well-to-do brahmin.

61. “There are certain recluses and brahmins whose doctrine and view is this: ‘Purification comes through fire-worship.’ But
it is impossible to find a kind of fire that has not already been worshipped by me in this long journey, when I was either a head-anointed noble king or a well-to-do brahmin.

62. "Sāriputta, there are certain recluses and brahmins whose doctrine and view is this: 'As long as this good man is still young, a black-haired young man endowed with the blessing of youth, in the prime of life, so long is he perfect in his lucid wisdom. But when this good man is old, aged, burdened with years, advanced in life, and come to the last stage, being eighty, ninety, or a hundred years old, then the lucidity of his wisdom is lost.' But it should not be regarded so. I am now old, aged, burdened with years, advanced in life, and come to the last stage: my years have turned eighty. Now suppose that I had four disciples with a hundred years' lifespan, perfect in mindfulness, retentiveness, memory, and lucidity of wisdom. Just as a skilled archer, trained, practised, and tested, could easily shoot a light arrow across the shadow of a palm tree, suppose that they were even to that extent perfect in mindfulness, retentiveness, memory, and lucidity of wisdom. Suppose that they continuously asked me about the four foundations of mindfulness and that I answered them when asked and that they remembered each answer of mine and never asked a subsidiary question or paused except to eat, drink, consume food, taste, urinate, defecate, and rest in order to remove sleepiness and tiredness. Still the Tathāgata's exposition of the Dhamma, his explanations of factors of the Dhamma, and his replies to questions would not yet come to an end, but meanwhile those four disciples of mine with their hundred years' lifespan would have died at the end of those hundred years. Sāriputta, even if you have to carry me about on a bed, still there will be no change in the lucidity of the Tathāgata's wisdom.

63. "Rightly speaking, were it to be said of anyone: 'A being not subject to delusion has appeared in the world for the welfare and happiness of many, out of compassion for the world, for the good, welfare, and happiness of gods and humans,' it is of me indeed that rightly speaking this should be said."

64. Now on that occasion the venerable Nāgasamāla was standing behind the Blessed One fanning him. Then he said to the Blessed One: "It is wonderful, venerable sir, it is marvellous! As I listened to this discourse on the Dhamma, the hairs of my
body stood up. Venerable sir, what is the name of this discourse on the Dhamma?"

"As to that, Nāgasamāla, you may remember this discourse on the Dhamma as 'The Hair-raising Discourse.'"  

That is what the Blessed One said. The venerable Nāgasamāla was satisfied and delighted in the Blessed One’s words.
13 Mahādukkhakkhandha Sutta
The Greater Discourse on the Mass of Suffering

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park.

2. Then, when it was morning, a number of bhikkhus dressed, and taking their bowls and outer robes, went into Sāvatthī for alms. Then they thought: “It is still too early to wander for alms in Sāvatthī. Suppose we went to the park of the wanderers of other sects.” So they went to the park of the wanderers of other sects and exchanged greetings with the wanderers. When this courteous and amiable talk was finished, they sat down at one side. The wanderers said to them:

3. “Friends, the recluse Gotama describes the full understanding of sensual pleasures, and we do so too; the recluse Gotama describes the full understanding of material form, and we do so too; the recluse Gotama describes the full understanding of feelings, and we do so too. What then is the distinction here, friends, what is the variance, what is the difference between the recluse Gotama’s teaching of the Dhamma and ours, between his instructions and ours?”

4. Then those bhikkhus neither approved nor disapproved of the wanderers’ words. Without doing either they rose from their seats and went away, thinking: “We shall come to understand the meaning of these words in the Blessed One’s presence.”

5. When they had wandered for alms in Sāvatthī and had returned from their almsround, after the meal they went to the Blessed One, and after paying homage to him, they sat down at one side and told him what had taken place. [The Blessed One said:]

6. “Bhikkhus, wanderers of other sects who speak thus should be questioned thus: ‘But, friends, what is the gratification, what
is the danger, and what is the escape in the case of sensual pleasures? What is the gratification, what is the danger, and what is the escape in the case of material form? What is the gratification, what is the danger, and what is the escape in the case of feelings?' Being questioned thus, wanderers of other sects will fail to account for the matter, and what is more, they will get into difficulties. Why is that? Because it is not their province. Bhikkhus, I see no one in the world with its gods, its Mara, and its Brahma, in this generation with its recluses and brahmans, with its princes and its people, who could satisfy the mind with a reply to these questions, except for the Tathagata or his disciple or one who has learned it from them.

(SENSUAL PLEASURES)

7. (i) "And what, bhikkhus, is the gratification in the case of sensual pleasures? Bhikkhus, there are these five cords of sensual pleasure. What are the five? Forms cognizable by the eye that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust. Sounds cognizable by the ear...Odours cognizable by the nose...Flavours cognizable by the tongue...Tangibles cognizable by the body that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust. These are the five cords of sensual pleasure. Now the pleasure and joy that arise dependent on these five cords of sensual pleasure are the gratification in the case of sensual pleasures.

8. (ii) "And what, bhikkhus, is the danger in the case of sensual pleasures? Here, bhikkhus, on account of the craft by which a clansman makes a living – whether checking or accounting or calculating or farming or trading or husbandry or archery or the royal service, or whatever craft it may be – he has to face cold, he has to face heat, he is injured by contact with gadflies, mosquitoes, wind, sun, and creeping things; he risks death by hunger and thirst. Now this is a danger in the case of sensual pleasures, a mass of suffering visible here and now, having sensual pleasures as its cause, sensual pleasures as its source, sensual pleasures as its basis, [86] the cause being simply sensual pleasures.

9. "If no property comes to the clansman while he works and
strives and makes an effort thus, he sorrows, grieves, and laments, he weeps beating his breast and becomes distraught, crying: 'My work is in vain, my effort is fruitless!' Now this too is a danger in the case of sensual pleasures...the cause being simply sensual pleasures.

10. "If property comes to the clansman while he works and strives and makes an effort thus, he experiences pain and grief in protecting it: 'How shall neither kings nor thieves make off with my property, nor fire burn it, nor water sweep it away, nor hateful heirs make off with it?' And as he guards and protects his property, kings or thieves make off with it, or fire burns it, or water sweeps it away, or hateful heirs make off with it. And he sorrows, grieves, and laments, he weeps beating his breast and becomes distraught, crying: 'What I had I have no longer!' Now this too is a danger in the case of sensual pleasures...the cause being simply sensual pleasures.

11. "Again, with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the basis, the cause being simply sensual pleasures, kings quarrel with kings, nobles with nobles, brahmins with brahmins, householders with householders; mother quarrels with child, child with mother, father with child, child with father; brother quarrels with brother, brother with sister, sister with brother, friend with friend. And here in their quarrels, brawls, and disputes they attack each other with fists, clods, sticks, or knives, whereby they incur death or deadly suffering. Now this too is a danger in the case of sensual pleasures...the cause being simply sensual pleasures.

12. "Again, with sensual pleasures as the cause...men take swords and shields and buckle on bows and quivers, and they charge into battle massed in double array with arrows and spears flying and swords flashing; and there they are wounded by arrows and spears, and their heads are cut off by swords, whereby they incur death or deadly suffering. Now this too is a danger in the case of sensual pleasures...the cause being simply sensual pleasures.

13. "Again, with sensual pleasures as the cause...men take swords and shields and buckle on bows and quivers, and they charge slippery bastions, with arrows and spears flying and swords flashing; and there they are wounded by arrows
and spears and splashed with boiling liquids and crushed under heavy weights, and their heads are cut off by swords, whereby they incur death or deadly suffering. Now this too is a danger in the case of sensual pleasures...the cause being simply sensual pleasures.

14. “Again, with sensual pleasures as the cause...men break into houses, plunder wealth, commit burglary, ambush highways, seduce others’ wives, and when they are caught, kings have many kinds of torture inflicted on them. The kings have them flogged with whips, beaten with canes, beaten with clubs; they have their hands cut off, their feet cut off, their hands and feet cut off; their ears cut off, their noses cut off, their ears and noses cut off; they have them subjected to the ‘porridge pot,’ to the ‘polished-shell shave,’ to the ‘Rāhu’s mouth,’ to the ‘fiery wreath,’ to the ‘flaming hand,’ to the ‘blades of grass,’ to the ‘bark dress,’ to the ‘antelope,’ to the ‘meat hooks,’ to the ‘coins,’ to the ‘lye pickling,’ to the ‘pivoting pin,’ to the ‘rolled-up palliasse’; and they have them splashed with boiling oil, and they have them thrown to be devoured by dogs, and they have them impaled alive on stakes, and they have their heads cut off with swords – whereby they incur death or deadly suffering. Now this too is a danger in the case of sensual pleasures...the cause being simply sensual pleasures.

15. “Again, with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the basis, the cause being simply sensual pleasures, people indulge in misconduct of body, speech, and mind. Having done so, on the dissolution of the body, after death, they reappear in states of deprivation, in an unhappy destination, in perdition, even in hell. Now this too is a danger in the case of sensual pleasures, a mass of suffering in the life to come...having sensual pleasures as its cause, sensual pleasures as its source, sensual pleasures as its basis, the cause being simply sensual pleasures.

16. (iii) “And what, bhikkhus, is the escape in the case of sensual pleasures? It is the removal of desire and lust, the abandonment of desire and lust for sensual pleasures. This is the escape in the case of sensual pleasures.

17. “That those recluses and brahmins who do not understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of sensual
pleasures, can either themselves fully understand sensual pleasures or instruct another so that he can fully understand sensual pleasures – that is impossible. That those recluses and brahmans who understand as it actually is [88] the gratification as gratification, the danger as danger, and the escape as escape in the case of sensual pleasures, can either themselves fully understand sensual pleasures or instruct another so that he can fully understand sensual pleasures – that is possible.

(MATERIAL FORM)

18. (i) “And what, bhikkhus, is the gratification in the case of material form? Suppose there were a girl of the noble class or the brahmin class or of householder stock, in her fifteenth or sixteenth year, neither too tall nor too short, neither too thin nor too fat, neither too dark nor too fair. Is her beauty and loveliness then at its height?” – “Yes, venerable sir.” – “Now the pleasure and joy that arise in dependence on that beauty and loveliness are the gratification in the case of material form.

19. (ii) “And what, bhikkhus, is the danger in the case of material form? Later on one might see that same woman here at eighty, ninety, or a hundred years, aged, as crooked as a roof bracket, doubled up, supported by a walking stick, tottering, frail, her youth gone, her teeth broken, grey-haired, scanty-haired, bald, wrinkled, with limbs all blotchy. What do you think, bhikkhus? Has her former beauty and loveliness vanished and the danger become evident?” – “Yes, venerable sir.” – “Bhikkhus, this is a danger in the case of material form.

20. “Again, one might see that same woman afflicted, suffering, and gravely ill, lying fouled in her own excrement and urine, lifted up by some and set down by others. What do you think, bhikkhus? Has her former beauty and loveliness vanished and the danger become evident?” – “Yes, venerable sir.” – “Bhikkhus, this too is a danger in the case of material form.

21. “Again, one might see that same woman as a corpse thrown aside in a charnel ground, one, two, or three days dead, bloated, livid, and oozing matter. What do you think, bhikkhus? Has her former beauty and loveliness vanished and the danger become evident?” – “Yes, venerable sir.” – “Bhikkhus, this too is a danger in the case of material form.
22–29. “Again, one might see that same woman as a corpse thrown aside in a charnel ground, being devoured by crows, hawks, vultures, dogs, jackals, or various kinds of worms… [89]…a skeleton with flesh and blood, held together with sinews…a fleshless skeleton smeared with blood, held together with sinews…disconnected bones scattered in all directions – here a hand-bone, there a foot-bone, here a thigh-bone, there a rib-bone, here a hip-bone, there a back-bone, here the skull…bones bleached white, the colour of shells…bones heaped up, more than a year old…bones rotted and crumbled to dust. What do you think, bhikkhus? Has her former beauty and loveliness vanished and the danger become evident?” – “Yes, venerable sir.” – “Bhikkhus, this too is a danger in the case of material form.

30. (iii) “And what, bhikkhus, is the escape in the case of material form? It is the removal of desire and lust, the abandonment of desire and lust for material form. This is the escape in the case of material form.

31. “That those recluses and brahmins who do not understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of material form, can either themselves fully understand material form or instruct another so that he can fully understand material form – that is impossible. That those recluses and brahmins who understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of material form, can either themselves fully understand material form or instruct another so that he can fully understand material form – that is possible.

(FEELINGS)

32. (i) “And what, bhikkhus, is the gratification in the case of feelings? Here, bhikkhus, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. On such an occasion he does not choose for his own affliction, or for another's affliction, or for the affliction of both. On that occasion he feels only feeling that is free from affliction. The highest gratification in the case of feelings is freedom from affliction, I say.
33–35. “Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna...With the fading away as well of rapture...he enters upon and abides in the third jhāna...With the abandoning of pleasure and pain he enters upon and abides in the fourth jhāna...On such an occasion he does not choose for his own affliction, or for another's affliction, or for the affliction of both. On that occasion he feels only feeling that is free from affliction. The highest gratification in the case of feelings is freedom from affliction, I say.

36. (ii) “And what, bhikkhus, is the danger in the case of feelings? Feelings are impermanent, suffering, and subject to change. This is the danger in the case of feelings.

37. (iii) “And what, bhikkhus, is the escape in the case of feelings? It is the removal of desire and lust, the abandonment of desire and lust for feelings. This is the escape in the case of feelings.

38. “That those recluses and brahmins who do not understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of feelings, can either themselves fully understand feelings or instruct another so that he can fully understand feelings – that is impossible. That those recluses and brahmins who understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of feelings, can either themselves fully understand feelings or instruct another so that he can fully understand feelings – that is possible.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.
14 Cūladukkhakkhandha Sutta
The Shorter Discourse
on the Mass of Suffering

[91] 1. THUS HAVE I HEARD. On one occasion the Blessed One was living in the Sakyan country at Kapilavatthu in Nigrodha's Park.

2. Then Mahānāma the Sakyan went to the Blessed One, and after paying homage to him, he sat down at one side and said: "Venerable sir, I have long understood the Dhamma taught by the Blessed One thus: 'Greed is an imperfection that defiles the mind, hate is an imperfection that defiles the mind, delusion is an imperfection that defiles the mind.' Yet while I understand the Dhamma taught by the Blessed One thus, at times states of greed, hate, and delusion invade my mind and remain. I have wondered, venerable sir, what state is still unabsorbed by me internally, owing to which at times these states of greed, hate, and delusion invade my mind and remain."206

3. "Mahānāma, there is still a state unabsorbed by you internally, owing to which at times states of greed, hate, and delusion invade your mind and remain; for were that state already abandoned by you internally you would not be living the home life, you would not be enjoying sensual pleasures.207 It is because that state is unabsorbed by you internally that you are living the home life and enjoying sensual pleasures.

4. "Even though a noble disciple has seen clearly as it actually is with proper wisdom how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them, as long as he still does not attain to the rapture and pleasure that are apart from sensual pleasures, apart from unwholesome states, or to something more peaceful than that, he may still be attracted to sensual pleasures.208 But when a noble disciple has seen clearly as it actually is with proper wisdom how sensual pleasures provide little gratification, much
suffering, and much despair, and how great is the danger in them, and he attains to the rapture and pleasure that are apart from sensual pleasures, apart from unwholesome states, or to something more peaceful than that, then he is no longer attracted to sensual pleasures. [92]

5. "Before my enlightenment, while I was still only an unenlightened Bodhisatta, I too clearly saw as it actually is with proper wisdom how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them, but as long as I still did not attain to the rapture and pleasure that are apart from sensual pleasures, apart from unwholesome states, or to something more peaceful than that, I recognised that I still could be attracted to sensual pleasures. But when I clearly saw as it actually is with proper wisdom how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them, and I attained to the rapture and pleasure that are apart from sensual pleasures, apart from unwholesome states, or to something more peaceful than that, I recognised that I was no longer attracted to sensual pleasures.

6-14. "And what is the gratification in the case of sensual pleasures? Mahānāma, there are these five cords of sensual pleasure...[as Sutta 13, §§7-15]...Now this too is a danger in the case of sensual pleasures, a mass of suffering in the life to come, having sensual pleasures as its cause, sensual pleasures as its source, sensual pleasures as its basis, the cause being simply sensual pleasures.

15. "Now, Mahānāma, on one occasion I was living at Rājagaha on the mountain Vulture Peak. On that occasion a number of Niganṭhas living on the Black Rock on the slopes of Isigili were practising continuous standing, rejecting seats, and were experiencing painful, racking, piercing feelings due to exertion.209

16. "Then, when it was evening, I rose from meditation and went to the Niganṭhas there. I asked them: 'Friends, why do you practise continuous standing, rejecting seats, and experience painful, racking, piercing feelings due to exertion?'

17. "When this was said, they replied: 'Friend, the Niganṭha Nāṭaputta is omniscient and all-seeing and claims to have complete knowledge and vision thus: "Whether I am walking or
standing or asleep or awake, knowledge and vision are continuously and uninterruptedly present to me." He says thus: "Niganṭhas, you have done evil actions in the past; exhaust them with the performance of piercing austerities. And when you are here and now restrained in body, speech, and mind, that is doing no evil actions for the future. So by annihilating with asceticism past actions and by doing no fresh actions, there will be no consequence in the future. With no consequence in the future, there is the destruction of action. With the destruction of action, there is the destruction of suffering. With the destruction of suffering, there is the destruction of feeling. With the destruction of feeling, all suffering will be exhausted." This is [the doctrine] we approve of and accept, and we are satisfied with it.'

18. "When this was said, I told them: ‘But, friends, do you know that you existed in the past, and that it is not the case that you did not exist?’ – ‘No, friend.’ – ‘But, friends, do you know that you did evil actions in the past and did not abstain from them?’ – ‘No, friend.’ – ‘But, friends, do you know that you did such and such evil actions?’ – ‘No, friend.’ – ‘But, friends, do you know that so much suffering has already been exhausted, or that so much suffering has still to be exhausted, or that when so much suffering has been exhausted all suffering will have been exhausted?’ – ‘No, friend.’ – ‘But, friends, do you know what the abandoning of unwholesome states is and what the cultivation of wholesome states is here and now?’ – ‘No, friend.’

19. ‘So, friends, it seems that you do not know that you existed in the past and that it is not the case that you did not exist; or that you did evil actions in the past and did not abstain from them; or that you did such and such evil actions; or that so much suffering has already been exhausted, or that so much suffering has still to be exhausted, or that when so much suffering has been exhausted all suffering will have been exhausted; or what the abandoning of unwholesome states is and what the cultivation of wholesome states is here and now. That being so, those who are murderers, bloody-handed evil-doers in the world, when they are reborn among human beings, go forth into homelessness as Niganṭhas.'

20. ‘Friend Gotama, pleasure is not to be gained through pleasure; pleasure is to be gained through pain. [94] For were pleasure to be gained through pleasure, then King Seniya
Bimbisāra of Magadha would gain pleasure, since he abides in greater pleasure than the venerable Gotama."

"Surely the venerable Niganthas have uttered those words rashly and without reflection. Rather it is I who ought to be asked: "Who abides in greater pleasure, King Seniya Bimbisāra of Magadha or the venerable Gotama?"

"Surely, friend Gotama, we uttered those words rashly and without reflection. But let that be. Now we ask the venerable Gotama: Who abides in greater pleasure, King Seniya Bimbisāra of Magadha or the venerable Gotama?"

21. "Then, friends, I shall ask you a question in return. Answer it as you like. What do you think, friends? Can King Seniya Bimbisāra of Magadha abide without moving his body or uttering a word, experiencing the peak of pleasure for seven days and nights?" – 'No, friend.' – 'Can King Seniya Bimbisāra of Magadha abide without moving his body or uttering a word, experiencing the peak of pleasure for six, five, four, three, or two days and nights...for one day and night?' – 'No, friend.'

22. "But, friends, I can abide without moving my body or uttering a word, experiencing the peak of pleasure for one day and night...for two, three, four, five, and six days and nights...for seven days and nights. What do you think, friends? That being so, who dwells in greater pleasure, King Seniya Bimbisāra of Magadha or I?"

"That being so, [95] the venerable Gotama abides in greater pleasure than King Seniya Bimbisāra of Magadha."

That is what the Blessed One said. Mahānāma the Sakyan was satisfied and delighted in the Blessed One's words.
15 Anumāna Sutta
Inference

1. THUS HAVE I HEARD. On one occasion the venerable Mahā Moggallāna was living in the Bhagga country at Suriñcumāragira in the Bhesakalā Grove, the Deer Park. There he addressed the bhikkhus thus: “Friends, bhikkhus.” — “Friend,” they replied. The venerable Mahā Moggallāna said this:

2. “Friends, though a bhikkhu asks thus: ‘Let the venerable ones admonish me,’²¹² I need to be admonished by the venerable ones,’ yet if he is difficult to admonish and possesses qualities that make him difficult to admonish, if he is impatient and does not take instruction rightly, then his companions in the holy life think that he should not be admonished or instructed, they think of him as a person not to be trusted.

3. “What qualities make him difficult to admonish?

   (1) Here a bhikkhu has evil wishes and is dominated by evil wishes;²¹³ this is a quality that makes him difficult to admonish.
   (2) Again, a bhikkhu lauds himself and disparages others; this is a quality that makes him difficult to admonish.
   (3) Again, a bhikkhu is angry and is overcome by anger; this is a quality...
   (4) Again, a bhikkhu is angry, and revengeful because of anger...
   (5) Again, a bhikkhu is angry, and stubborn because of anger...
   (6) Again, a bhikkhu is angry, and he utters words bordering on anger...
   (7) Again, a bhikkhu is reproved, and he resists the reprover...
   (8) Again, a bhikkhu is reproved, and he denigrates the reprover...
   (9) Again, [96] a bhikkhu is reproved, and he counter-reproves the reprover...
(10) Again, a bhikkhu is reproved, and he prevaricates, leads the talk aside, and shows anger, hate, and bitterness...

(11) Again, a bhikkhu is reproved, and he fails to account for his conduct...

(12) Again, a bhikkhu is contemptuous and domineering...

(13) Again, a bhikkhu is envious and avaricious...

(14) Again, a bhikkhu is fraudulent and deceitful...

(15) Again, a bhikkhu is obstinate and arrogant...

(16) Again, a bhikkhu adheres to his own views, holds on to them tenaciously, and relinquishes them with difficulty; this is a quality that makes him difficult to admonish.214

"Friends, these are called the qualities that make him difficult to admonish.

4. "Friends, though a bhikkhu does not ask thus: 'Let the venerable ones admonish me; I need to be admonished by the venerable ones,' yet if he is easy to admonish and possesses qualities that make him easy to admonish, if he is patient and takes instruction rightly, then his companions in the holy life think that he should be admonished and instructed, and they think of him as a person to be trusted.

5. "What qualities make him easy to admonish?

(1) Here a bhikkhu has no evil wishes and is not dominated by evil wishes; this is a quality that makes him easy to admonish.

(2) Again, a bhikkhu does not laud himself nor disparage others; this is a quality...

(3) He is not angry nor allows anger to overcome him...

(4) He is not angry or revengeful because of anger...

(5) He is not angry or stubborn because of anger...

(6) He is not angry, and he does not utter words bordering on anger...

(7) He is reproved, and he does not resist the reprover...

(8) He is reproved, and he does not denigrate the reprover...[97]

(9) He is reproved, and he does not counter-reprove the reprover...

(10) He is reproved, and he does not prevaricate, lead the talk aside, and show anger, hate, and bitterness...

(11) He is reproved, and he does not fail to account for his conduct...

(12) He is not contemptuous or domineering...

(13) He is not envious or avaricious...
(14) He is not fraudulent or deceitful...
(15) He is not obstinate or arrogant...
(16) Again, a bhikkhu does not adhere to his own views or hold on to them tenaciously, and he relinquishes them easily; this is a quality that makes him easy to admonish.

"Friends, these are called the qualities that make him easy to admonish.

6. "Now, friends, a bhikkhu ought to infer about himself in the following way: \(^{215}\)

(1) 'A person with evil wishes and dominated by evil wishes is displeasing and disagreeable to me. If I were to have evil wishes and be dominated by evil wishes, I would be displeasing and disagreeable to others.' A bhikkhu who knows this should arouse his mind thus: 'I shall not have evil wishes and be dominated by evil wishes.'

(2-16) 'A person who lauds himself and disparages others... A person who adheres to his own views, holds on to them tenaciously, and relinquishes them with difficulty is displeasing and disagreeable to me. If I were to adhere to my own views, hold on to them tenaciously, and relinquish them with difficulty, I would be displeasing and disagreeable to others.' A bhikkhu who knows this should arouse his mind thus: 'I shall not adhere to my own views, hold on to them tenaciously, and I shall relinquish them easily.'

7. "Now, friends, a bhikkhu should review himself thus:

(1) 'Do I have evil wishes and am I dominated by evil wishes?' If, when he reviews himself, he knows: 'I have evil wishes, I am dominated by evil wishes,' then he should make an effort to abandon those evil unwholesome states. But if, when he reviews himself, he knows: 'I have no evil wishes, I am not dominated by evil wishes,' then he can abide happy and glad, training day and night in wholesome states.

(2-16) Again, a bhikkhu should review himself thus: 'Do I praise myself and disparage others?'...[99]...'Do I adhere to my own views, hold on to them tenaciously, and relinquish them with difficulty?' If, when he reviews himself, he knows: 'I adhere to my own views....' then [100] he should make an effort to abandon those evil unwholesome states. But if, when he reviews himself, he knows: 'I do not adhere to my own
views..., then he can abide happy and glad, training day and
night in wholesome states.

8. “Friends, when a bhikkhu reviews himself thus, if he sees
that these evil unwholesome states are not all abandoned in
himself, then he should make an effort to abandon them all. But
if, when he reviews himself thus, he sees that they are all aban-
donied in himself, then he can abide happy and glad, training
day and night in wholesome states.\textsuperscript{216}

“Just as when a woman – or a man – young, youthful, fond of
ornaments, on viewing the image of her own face in a clear
bright mirror or in a basin of clear water, sees a smudge or a
blemish on it, she makes an effort to remove it, but if she sees no
smudge or blemish on it, she becomes glad thus: ‘It is a gain for
me that it is clean’; so too when a bhikkhu reviews himself
thus...then he can abide happy and glad, training day and night
in wholesome states.”

That is what the venerable Mahā Moggallāna said. The
bhikkhus were satisfied and delighted in the venerable Mahā
Moggallāna’s words.
16 Cetokhila Sutta
The Wilderness in the Heart

1. Thus have I heard. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park. There he addressed the bhikkhus thus: "Bhikkhus." — "Venerable sir," they replied. The Blessed One said this:

2. "Bhikkhus, that any bhikkhu who has not abandoned five wildernesses in the heart and not severed five shackles in the heart should come to growth, increase, and fulfilment in this Dhamma and Discipline — that is impossible.\textsuperscript{217}

3. "What, bhikkhus, are the five wildernesses in the heart that he has not abandoned? Here a bhikkhu is doubtful, uncertain, undecided, and unconfident about the Teacher, and thus his mind does not incline to ardour, devotion, perseverance, and striving. As his mind does not incline to ardour, devotion, perseverance, and striving, that is the first wilderness in the heart that he has not abandoned.

4. "Again, a bhikkhu is doubtful, uncertain, undecided, and unconfident about the Dhamma\textsuperscript{218}...As his mind does not incline to ardour...that is the second wilderness in the heart that he has not abandoned.

5. "Again, a bhikkhu is doubtful, uncertain, undecided, and unconfident about the Sangha...As his mind does not incline to ardour...that is the third wilderness in the heart that he has not abandoned.

6. "Again, a bhikkhu is doubtful, uncertain, undecided, and unconfident about the training...As his mind does not incline to ardour...that is the fourth wilderness in the heart that he has not abandoned.

7. "Again, a bhikkhu is angry and displeased with his companions in the holy life, resentful and callous towards them, and thus his mind does not incline to ardour, devotion, perseverance,
and striving. As his mind does not incline to ardour, devotion, perseverance, and striving, that is the fifth wilderness in the heart that he has not abandoned.

"These are the five wildernesses in the heart that he has not abandoned.

8. "What, bhikkhus, are the five shackles in the heart that he has not severed? Here a bhikkhu is not free from lust, desire, affection, thirst, fever, and craving for sensual pleasures, and thus his mind does not incline to ardour, devotion, perseverance, and striving. As his mind does not incline to ardour, devotion, perseverance, and striving, that is the first shackle in the heart that he has not severed.

9. "Again, a bhikkhu is not free from lust, desire, affection, thirst, fever, and craving for the body\(^2\)\(\) As his mind does not incline to ardour...that is the second shackle in the heart that he has not severed. [102]

10. "Again, a bhikkhu is not free from lust, desire, affection, thirst, fever, and craving for form...As his mind does not incline to ardour...that is the third shackle in the heart that he has not severed.

11. "Again, a bhikkhu eats as much as he likes until his belly is full and indulges in the pleasures of sleeping, lolling, and drowsing... As his mind does not incline to ardour...that is the fourth shackle in the heart that he has not severed.

12. "Again, a bhikkhu lives the holy life aspiring to some order of gods thus: 'By this virtue or observance or asceticism or holy life, I shall become a [great] god or some [lesser] god,' and thus his mind does not incline to ardour, devotion, perseverance, and striving. As his mind does not incline to ardour, devotion, perseverance, and striving, this is the fifth shackle in the heart that he has not severed.

"These are the five shackles in the heart that he has not severed.

13. "Bhikkhus, that any bhikkhu who has not abandoned these five wildernesses in the heart and severed these five shackles in the heart should come to growth, increase, and fulfilment in this Dhamma and Discipline – that is impossible.

14. "Bhikkhus, that any bhikkhu who has abandoned five wildernesses in the heart and severed five shackles in the heart should come to growth, increase, and fulfilment in this Dhamma and Discipline – that is possible.
15. "What, bhikkhus, are the five wildernesses in the heart that he has abandoned? Here a bhikkhu is not doubtful, uncertain, undecided, or unconfident about the Teacher, and thus his mind inclines to ardour, devotion, perseverance, and striving. As his mind inclines to ardour, devotion, perseverance, and striving, the first wilderness in the heart has been abandoned by him.

16. "Again, a bhikkhu is not doubtful, uncertain, undecided, or unconfident about the Dhamma...As his mind inclines to ardour...the second wilderness in the heart has been abandoned by him.

17. "Again, a bhikkhu is not doubtful, uncertain, undecided, or unconfident about the Sangha...As his mind inclines to ardour...the third wilderness in the heart has been abandoned by him.

18. "Again, a bhikkhu is not doubtful, uncertain, undecided, or unconfident about the training...As his mind inclines to ardour...the fourth wilderness in the heart has been abandoned by him.

19. "Again, a bhikkhu is not angry and displeased with his companions in the holy life, nor resentful and callous towards them, and thus his mind inclines to ardour, devotion, perseverance, and striving. [103] As his mind inclines to ardour, devotion, perseverance, and striving, the fifth wilderness in the heart has been abandoned by him.

"These are the five wildernesses in the heart that he has abandoned.

20. "What, bhikkhus, are the five shackles in the heart that he has severed? Here a bhikkhu is free from lust, desire, affection, thirst, fever, and craving for sensual pleasures, and thus his mind inclines to ardour, devotion, perseverance, and striving. As his mind inclines to ardour, devotion, perseverance, and striving, the first shackle in the heart has been severed by him.

21. "Again, a bhikkhu is free from lust, desire, affection, thirst, fever, and craving for the body...As his mind inclines to ardour...the second shackle in the heart has been severed by him.

22. "Again, a bhikkhu is free from lust, desire, affection, thirst, fever, and craving for form...As his mind inclines to ardour...the third shackle in the heart has been severed by him.

23. "Again, a bhikkhu does not eat as much as he likes until his belly is full and does not indulge in the pleasures of sleeping,
lolling, and drowsing...As his mind inclines to ardour...the fourth shackle in the heart has been severed by him.

24. "Again, a bhikkhu does not live the holy life aspiring to some order of gods thus: 'By this virtue or observance or asceticism or holy life, I shall become a [great] god or some [lesser] god,' and thus his mind inclines to ardour, devotion, perseverance, and striving. As his mind inclines to ardour, devotion, perseverance, and striving, the fifth shackle in the heart has been severed by him.

"These are the five shackles in the heart that he has severed.

25. "Bhikkhus, that any bhikkhu who has abandoned these five wildernesses in the heart and severed these five shackles in the heart should come to growth, increase, and fulfilment in this Dhamma and Discipline – that is possible.

26. "He develops the basis for spiritual power consisting in concentration due to zeal and determined striving; he develops the basis for spiritual power consisting in concentration due to energy and determined striving; he develops the basis for spiritual power consisting in concentration due to [purity of] mind and determined striving; he develops the basis for spiritual power consisting in concentration due to investigation and determined striving. And enthusiasm is the fifth.\[220\]

27. "A bhikkhu who thus possesses the fifteen factors including enthusiasm is [104] capable of breaking out, capable of enlightenment, capable of attaining the supreme security from bondage.\[221\]

"Suppose there were a hen with eight, ten, or twelve eggs, which she had covered, incubated, and nurtured properly. Even though she did not wish: 'Oh, that my chicks might pierce their shells with the points of their claws and beaks and hatch out safely!' yet the chicks are capable of piercing their shells with the points of their claws and beaks and hatching out safely.\[222\] So too, a bhikkhu who thus possesses the fifteen factors including enthusiasm is capable of breaking out, capable of enlightenment, capable of attaining the supreme security from bondage."

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.
1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.” – “Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, I shall teach you a discourse on jungle thickets. Listen and attend closely to what I shall say.” – “Yes, venerable sir,” the bhikkhus replied. The Blessed One said this:

3. “Here, bhikkhus, a bhikkhu lives in some jungle thicket. While he is living there his unestablished mindfulness does not become established, his unconcentrated mind does not become concentrated, his undestroyed taints do not come to destruction, he does not attain the unattained supreme security from bondage; and also the requisites of life that should be obtained by one gone forth – robes, almsfood, resting place, and medicinal requisites – are hard to come by. The bhikkhu should consider thus: ‘I am living in this jungle thicket. While I am living here my unestablished, mindfulness does not become established... I do not attain the unattained supreme security from bondage; and also the requisites of life... are hard to come by.’ That bhikkhu should depart from that jungle thicket that very night or that very day; he should not continue living there.

4. “Here, bhikkhus, a bhikkhu lives in some jungle thicket. While he is living there his unestablished mindfulness does not become established, his unconcentrated mind does not become concentrated, his undestroyed taints do not come to destruction, he does not attain the unattained supreme security from bondage; yet the requisites of life that should be obtained by one gone forth... are easy to come by. The bhikkhu should consider thus: ‘I am living in this jungle thicket. While I am living here my unestablished mindfulness does not become established... I do
not attain the unattained supreme security from bondage; yet the requisites of life that should be obtained by one gone forth...are easy to come by. However, I did not go forth from the home life into homelessness for the sake of robes, almsfood, resting place, and medicinal requisites. Moreover, while I am living here my unestablished mindfulness does not become established...I do not attain the unattained supreme security from bondage.' Having reflected thus, that bhikkhu should depart from that jungle thicket; he should not continue living there.

5. "Here, bhikkhus, a bhikkhu lives in some jungle thicket. While he is living there his unestablished mindfulness becomes established, his unconcentrated mind becomes concentrated, his undestroyed taints come to destruction, he attains the unattained supreme security from bondage; yet the requisites of life that should be obtained by one gone forth...are hard to come by. The bhikkhu should consider thus: [106] 'I am living in this jungle thicket. While I am living here my unestablished mindfulness has become established...I have attained the unattained supreme security from bondage; yet the requisites of life...are hard to come by. However, I did not go forth from the home life into homelessness for the sake of robes, almsfood, resting place, and medicinal requisites. Moreover, while I am living here my unestablished mindfulness has become established...I have attained the unattained supreme security from bondage.' Having reflected thus, that bhikkhu should continue living in that jungle thicket; he should not depart.

6. "Here, bhikkhus, a bhikkhu lives in some jungle thicket. While he is living there his unestablished mindfulness becomes established, his unconcentrated mind becomes concentrated, his undestroyed taints come to destruction, he attains the unattained supreme security from bondage; and also the requisites of life that should be obtained by one gone forth – robes, almsfood, resting place, and medicinal requisites – are easy to come by. The bhikkhu should consider thus: 'I am living in this jungle thicket. While I am living here my unestablished mindfulness has become established...I have attained the unattained supreme security from bondage; and also the requisites of life...are easy to come by.' That bhikkhu should continue living in that jungle thicket as long as life lasts; he should not depart.
7–10. “Here, bhikkhus, a bhikkhu lives in dependence upon a certain village...”

11–14. “Here, bhikkhus, a bhikkhu lives in dependence upon a certain town...

15–18. “Here, bhikkhus, a bhikkhu lives in dependence upon a certain city...

19–22. “Here, bhikkhus, a bhikkhu lives in dependence upon a certain country...

23. “Here, bhikkhus, a bhikkhu lives in dependence upon a certain person... (as in §3) [107]... That bhikkhu should depart from that person without taking leave; he should not continue following him.

24. “Here, bhikkhus, a bhikkhu lives in dependence upon a certain person... (as in §4)... Having reflected thus, that bhikkhu should depart from that person after taking leave; he should not continue following him.

25. “Here, bhikkhus, a bhikkhu lives in dependence upon a certain person... (as in §5)... Having reflected thus, that bhikkhu should continue following that person; he should not depart from him.

26. “Here, bhikkhus, a bhikkhu lives in dependence upon a certain person... (as in §6) [108]... That bhikkhu should continue following that person as long as life lasts; he should not depart from him even if told to go away.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.
18 Madhupinḍika Sutta
The Honeyball

1. Thus have I heard. On one occasion the Blessed One was living in the Sakyan country at Kapilavatthu in Nigrodha’s Park.

2. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Kapilavatthu for alms. When he had wandered for alms in Kapilavatthu and had returned from his almsround, after his meal he went to the Great Wood for the day’s abiding, and entering the Great Wood, sat down at the root of a bilva sapling for the day’s abiding.

3. Dandapani the Sakyan, while walking and wandering for exercise, also went to the Great Wood, and when he had entered the Great Wood, he went to the bilva sapling where the Blessed One was and exchanged greetings with him. When this courteous and amiable talk was finished, he stood at one side leaning on his stick and asked the Blessed One: “What does the recluse assert, what does he proclaim?”

4. “Friend, I assert and proclaim such [a teaching] that one does not quarrel with anyone in the world with its gods, its Māras, and its Brahmās, in this generation with its recluses and brahmins, its princes and its people; such [a teaching] that perceptions no more underlie that brahmin who abides detached from sensual pleasures, without perplexity, shorn of worry, free from craving for any kind of being.”

5. When this was said, Dandapani the Sakyan shook his head, wagged his tongue, and raised his eyebrows until his forehead was puckered in three lines. Then he departed, leaning on his stick.

6. Then, when it was evening, the Blessed One rose from meditation and went to Nigrodha’s Park, where he sat down on a seat made ready for him and told the bhikkhus what had taken place. Then a certain bhikkhu asked the Blessed One:
7. "But, venerable sir, what is [the teaching] that the Blessed One asserts whereby one does not quarrel with anyone in the world with its gods, its Māras, and its Brahmās, in this generation with its recluse and brahmans, its princes and its people? And, venerable sir, how is it that perceptions no more underlie that brahmin who abides detached from sensual pleasures, without perplexity, shorn of worry, free from craving for any kind of being?"

8. "Bhikkhus, as to the source through which perceptions and notions tinged by mental proliferation beset a man: if nothing is found there to delight in, welcome and hold to, this is the end of the underlying tendency to lust, of the underlying tendency to aversion, [110] of the underlying tendency to views, of the underlying tendency to doubt, of the underlying tendency to conceit, of the underlying tendency to desire for being, of the underlying tendency to ignorance; this is the end of resorting to rods and weapons, of quarrels, brawls, disputes, recrimination, malice, and false speech; here these evil unwholesome states cease without remainder."229

9. That is what the Blessed One said. Having said this, the Sublime One rose from his seat and went into his dwelling.

10. Then, soon after the Blessed One had gone, the bhikkhus considered: "Now, friends, the Blessed One has risen from his seat and gone into his dwelling after giving a summary in brief without expounding the detailed meaning. Now who will expound this in detail?" Then they considered: "The venerable Mahā Kaccāna is praised by the Teacher and esteemed by his wise companions in the holy life.230 He is capable of expounding the detailed meaning. Suppose we went to him and asked him the meaning of this."

11. Then the bhikkhus went to the venerable Mahā Kaccāna and exchanged greetings with him. When this courteous and amiable talk was finished, they sat down to one side and told him what had taken place, [111] adding: "Let the venerable Mahā Kaccāna expound it to us."

12. [The venerable Mahā Kaccāna replied:] "Friends, it is as though a man needing heartwood, seeking heartwood, wandering in search of heartwood, thought that heartwood should be sought for among the branches and leaves of a great tree standing possessed of heartwood, after he had passed over the root
and the trunk. And so it is with you, venerable sirs, that you think that I should be asked about the meaning of this, after you passed the Blessed One by when you were face to face with the Teacher. For knowing, the Blessed One knows; seeing, he sees; he is vision, he is knowledge, he is the Dhamma, he is the holy one; he is the sayer, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dhamma, the Tathāgata. That was the time when you should have asked the Blessed One the meaning. As he told you, so you should have remembered it.”

13. “Surely, friend Kaccāna, knowing, the Blessed One knows; seeing, he sees; he is vision... the Tathāgata. That was the time when we should have asked the Blessed One the meaning. As he told us, so we should have remembered it. Yet the venerable Mahā Kaccāna is praised by the Teacher and esteemed by his wise companions in the holy life. The venerable Mahā Kaccāna is capable of expounding the detailed meaning of this summary given in brief by the Blessed One without expounding the detailed meaning. Let the venerable Mahā Kaccāna expound it without finding it troublesome.”

14. “Then listen, friends, and attend closely to what I shall say.” - “Yes, friend,” the bhikkhus replied. The venerable Mahā Kaccāna said this:

15. “Friends, when the Blessed One rose from his seat and went into his dwelling after giving a summary in brief without expounding the detailed meaning, that is: ‘Bhikkhus, as to the source through which perceptions and notions tinged by mental proliferation beset a man: if nothing is found there to delight in, welcome, and hold to, this is the end of the underlying tendency to lust...this is the end of resorting to rods and weapons...here these evil unwholesome states cease without remainder,’ I understand the detailed meaning of it to be as follows:

16. “Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition there is feeling. What one feels, that one perceives. [112] What one perceives, that one thinks about. What one thinks about, that one mentally proliferates. With what one has mentally proliferated as the source, perceptions and notions tinged by mental proliferation beset a man with respect to past, future, and present forms cognizable through the eye.”
"Dependent on the ear and sounds...Dependent on the nose and odours...Dependent on the tongue and flavours...Dependent on the body and tangibles...Dependent on the mind and mind-objects, mind-consciousness arises. The meeting of the three is contact. With contact as condition there is feeling. What one feels, that one perceives. What one perceives, that one thinks about. What one thinks about, that one mentally proliferates. With what one has mentally proliferated as the source, perceptions and notions tinged by mental proliferation beset a man with respect to past, future, and present mind-objects cognizable through the mind.

17. "When there is the eye, a form, and eye-consciousness, it is possible to point out the manifestation of contact.233 When there is the manifestation of contact, it is possible to point out the manifestation of feeling. When there is the manifestation of feeling, it is possible to point out the manifestation of perception. When there is the manifestation of perception, it is possible to point out the manifestation of thinking. When there is the manifestation of thinking, it is possible to point out the manifestation of being beset by perceptions and notions tinged by mental proliferation.

"When there is the ear, a sound, and ear-consciousness...When there is the nose, an odour, and nose-consciousness...When there is the tongue, a flavour, and tongue-consciousness...When there is the body, a tangible, and body-consciousness...When there is the mind, a mind-object, and mind-consciousness...it is possible to point out the manifestation of being beset by perceptions and notions tinged by mental proliferation.

18. "When there is no eye, no form, and no eye-consciousness, it is impossible to point out the manifestation of contact. When there is no manifestation of contact, it is impossible to point out the manifestation of feeling. When there is no manifestation of feeling, it is impossible to point out the manifestation of perception. When there is no manifestation of perception, it is impossible to point out the manifestation of thinking. When there is no manifestation of thinking, it is impossible to point out the manifestation of being beset by perceptions and notions tinged by mental proliferation.

"When there is no ear, no sound, and no ear-consciousness...When there is no nose, no odour, and no nose-consciousness...
When there is no tongue, no flavour, and no tongue-consciousness...When there is no body, no tangible, and no body-consciousness...When there is no mind, no mind-object, and no mind-consciousness...it is impossible to point out the manifestation of being beset by perceptions and notions tinged by mental proliferation.

19. "Friends, when the Blessed One [113] rose from his seat and went into his dwelling after giving a summary in brief without expounding the detailed meaning, that is: 'Bhikkhus, as to the source through which perceptions and notions tinged by mental proliferation beset a man: if nothing is found there to delight in, welcome, and hold to, this is the end of the underlying tendency to lust, of the underlying tendency to aversion, of the underlying tendency to views, of the underlying tendency to doubt, of the underlying tendency to conceit, of the underlying tendency to desire for being, of the underlying tendency to ignorance; this is the end of resorting to rods and weapons, of quarrels, brawls, disputes, recrimination, malice, and false speech; here these evil unwholesome states cease without remainder,' I understand the detailed meaning of this summary to be thus. Now, friends, if you wish, go to the Blessed One and ask him about the meaning of this. As the Blessed One explains it to you, so you should remember it."

20. Then the bhikkhus, having delighted and rejoiced in the venerable Mahā Kaccāna’s words, rose from their seats and went to the Blessed One. After paying homage to him, they sat down at one side and told the Blessed One all that had taken place after he had left, adding: "Then, venerable sir, we went to the venerable Mahā Kaccāna and asked him about the meaning. [114] The venerable Mahā Kaccāna expounded the meaning to us with these terms, statements, and phrases."

21. "Mahā Kaccāna is wise, bhikkhus, Mahā Kaccāna has great wisdom. If you had asked me the meaning of this, I would have explained it to you in the same way that Mahā Kaccāna has explained it. Such is the meaning of this, and so you should remember it."

22. When this was said, the venerable Ānanda said to the Blessed One: "Venerable sir, just as if a man exhausted by hunger and weakness came upon a honeyball, 234 in the course of
eating it he would find a sweet delectable flavour; so too, venerable sir, any able-minded bhikkhu, in the course of scrutinising with wisdom the meaning of this discourse on the Dhamma, would find satisfaction and confidence of mind. Venerable sir, what is the name of this discourse on the Dhamma?

"As to that, Ānanda, you may remember this discourse on the Dhamma as 'The Honeyball Discourse.'"

That is what the Blessed One said. The venerable Ānanda was satisfied and delighted in the Blessed One’s words.
19 Dvedhāvitakka Sutta
Two Kinds of Thought

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.” – “Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, before my enlightenment, while I was still only an unenlightened Bodhisatta, it occurred to me: ‘Suppose that I divide my thoughts into two classes.’235 Then I set on one side thoughts of sensual desire, thoughts of ill will, and thoughts of cruelty, and I set on the other side thoughts of renunciation, thoughts of non-ill will, and thoughts of non-cruelty.236

3. “As I abided thus, diligent, ardent, and resolute, [115] a thought of sensual desire arose in me. I understood thus: ‘This thought of sensual desire has arisen in me. This leads to my own affliction, to others’ affliction, and to the affliction of both; it obstructs wisdom, causes difficulties, and leads away from Nibbāna.’ When I considered: ‘This leads to my own affliction,’ it subsided in me; when I considered: ‘This leads to others’ affliction,’ it subsided in me; when I considered: ‘This leads to the affliction of both,’ it subsided in me; when I considered: ‘This obstructs wisdom, causes difficulties, and leads away from Nibbāna,’ it subsided in me. Whenever a thought of sensual desire arose in me, I abandoned it, removed it, did away with it.

4-5. “As I abided thus, diligent, ardent, and resolute, a thought of ill will arose in me...a thought of cruelty arose in me. I understood thus: ‘This thought of cruelty has arisen in me. This leads to my own affliction, to others’ affliction, and to the affliction of both; it obstructs wisdom, causes difficulties, and leads away from Nibbāna.’ When I considered thus...it subsided in me. Whenever a thought of cruelty arose in me, I abandoned it, removed it, did away with it.
6. “Bhikkhus, whatever a bhikkhu frequently thinks and ponders upon, that will become the inclination of his mind. If he frequently thinks and ponders upon thoughts of sensual desire, he has abandoned the thought of renunciation to cultivate the thought of sensual desire, and then his mind inclines to thoughts of sensual desire. If he frequently thinks and ponders upon thoughts of ill will...upon thoughts of cruelty, he has abandoned the thought of non-cruelty to cultivate the thought of cruelty, and then his mind inclines to thoughts of cruelty.

7. “Just as in the last month of the rainy season, in the autumn, when the crops thicken, a cowherd would guard his cows by constantly tapping and poking them on this side and that with a stick to check and curb them. Why is that? Because he sees that he could be flogged, imprisoned, fined, or blamed [if he let them stray into the crops]. So too I saw in unwholesome states danger, degradation, and defilement, and in wholesome states the blessing of renunciation, the aspect of cleansing. [116]

8. “As I abided thus, diligent, ardent, and resolute, a thought of renunciation arose in me. I understood thus: ‘This thought of renunciation has arisen in me. This does not lead to my own affliction, or to others’ affliction, or to the affliction of both; it aids wisdom, does not cause difficulties, and leads to Nibbāna. If I think and ponder upon this thought even for a night, even for a day, even for a night and day, I see nothing to fear from it. But with excessive thinking and pondering I might tire my body, and when the body is tired, the mind becomes disturbed, and when the mind is disturbed, it is far from concentration.’ So I steadied my mind internally, quieted it, brought it to singleness, and concentrated it. Why is that? So that my mind should not be disturbed.237

9-10. “As I abided thus, diligent, ardent, and resolute, a thought of non-ill will arose in me...a thought of non-cruelty arose in me. I understood thus: ‘This thought of non-cruelty has arisen in me. This does not lead to my own affliction, or to others’ affliction, or to the affliction of both; it aids wisdom, does not cause difficulties, and leads to Nibbāna. If I think and ponder upon this thought even for a night, even for a day, even for a night and day, I see nothing to fear from it. But with excessive thinking and pondering I might tire my body, and when the body is tired, the mind becomes disturbed, and when the mind
10. "Is disturbed, it is far from concentration.' So I steadied my mind internally, quieted it, brought it to singleness, and concentrated it. Why is that? So that my mind should not be disturbed.

11. "Bhikkhus, whatever a bhikkhu frequently thinks and ponders upon, that will become the inclination of his mind. If he frequently thinks and ponders upon thoughts of renunciation, he has abandoned the thought of sensual desire to cultivate the thought of renunciation, and then his mind inclines to thoughts of renunciation. If he frequently thinks and ponders upon thoughts of non-ill will... upon thoughts of non-cruelty, he has abandoned the thought of cruelty to cultivate the thought of non-cruelty, and then his mind inclines to thoughts of non-cruelty.

12. "Just as in the last month of the hot season, when all the crops have been brought inside the villages, [117] a cowherd would guard his cows while staying at the root of a tree or out in the open, since he needs only to be mindful that the cows are there; so too, there was need for me only to be mindful that those states were there.

13. "Tireless energy was aroused in me and unremitting mindfulness was established, my body was tranquil and untroubled, my mind concentrated and unified.

14-23. "Quite secluded from sensual pleasures, secluded from unwholesome states, I entered upon and abided in the first jhāna...(as Sutta 4, §§23–32)...I directly knew: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'

24. "This was the third true knowledge attained by me in the third watch of the night. Ignorance was banished and true knowledge arose, darkness was banished and light arose, as happens in one who abides diligent, ardent, and resolute.

25. "Suppose, bhikkhus, that in a wooded range there was a great low-lying marsh near which a large herd of deer lived. Then a man appeared desiring their ruin, harm, and bondage, and he closed off the safe and good path that led to their happiness, and he opened up a false path, and he put out a decoy and set up a dummy so that the large herd of deer might later come upon calamity, disaster, and loss. But another man came desiring their good, welfare, and protection, and he reopened the safe and good path that led to their happiness, and he closed off the false path, and he removed the decoy and destroyed the
dummy, so that the large herd of deer might later come to
growth, increase, and fulfilment.

26. “Bhikkhus, I have given this simile in order to convey a
meaning. [118] This is the meaning: ‘The great low-lying marsh’
is a term for sensual pleasures. ‘The large herd of deer’ is a term
for beings. ‘The man desiring their ruin, harm, and bondage’ is a
term for Mara the Evil One. ‘The false path’ is a term for the
wrong eightfold path, that is: wrong view, wrong intention,
wrong speech, wrong action, wrong livelihood, wrong effort,
wrong mindfulness, and wrong concentration. ‘The decoy’ is a
term for delight and lust. ‘The dummy’ is a term for ignorance.
‘The man desiring their good, welfare, and protection’ is a term
for the Tathāgata, accomplished and fully enlightened. ‘The safe
and good path that led to their happiness’ is a term for the
Noble Eightfold Path, that is: right view, right intention, right
speech, right action, right livelihood, right effort, right mindful-
ness, and right concentration.

“So, bhikkhus, the safe and good path that leads to happiness
has been reopened by me, the wrong path has been closed off,
the decoy removed, the dummy destroyed.

27. “What should be done for his disciples out of compassion
by a teacher who seeks their welfare and has compassion for
them, that I have done for you, bhikkhus. There are these roots
of trees, these empty huts. Meditate, bhikkhus, do not delay or
else you will regret it later. This is our instruction to you.”

That is what the Blessed One said. The bhikkhus were satisfied
and delighted in the Blessed One’s words.
20 Vitakkasaṇṭhāna Sutta
The Removal of Distracting Thoughts

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.”—“Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, when a bhikkhu is pursuing the higher mind, from time to time he should give attention to five signs.

3. (i) “Here, bhikkhus, when a bhikkhu is giving attention to some sign, and owing to that sign there arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should give attention to some other sign connected with what is wholesome. When he gives attention to some other sign connected with what is wholesome, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a skilled carpenter or his apprentice might knock out, remove, and extract a coarse peg by means of a fine one, so too...when a bhikkhu gives attention to some other sign connected with what is wholesome...his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

4. (ii) “If, while he is giving attention to some other sign connected with what is wholesome, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should examine the danger in those thoughts thus: ‘These thoughts are unwholesome, they are reprehensible, they result in suffering.’ When he examines the danger in those thoughts, then any evil unwholesome thoughts...
connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a man or a woman, young, youthful, and fond of ornaments, would be horrified, humiliated, and disgusted if the carcass of a snake or a dog or a human being were hung around his or her neck, so too...when a bhikkhu examines the danger in those thoughts...his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

5. (iii) “If, while he is examining the danger in those thoughts, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should try to forget those thoughts and should not give attention to them. When he tries to forget those thoughts and does not give attention to them, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a man with good eyes who did not want to see forms that had come within range of sight would either shut his eyes or look away, so too...when a bhikkhu tries to forget those thoughts and does not give attention to them...his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

6. (iv) “If, while he is trying to forget those thoughts and is not giving attention to them, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should give attention to stilling the thought-formation of those thoughts. When he gives attention to stilling the thought-formation of those thoughts, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a man walking fast might consider: ‘Why am I walking fast? What if I walk slowly?’ and he would walk slowly; then he might consider: ‘Why am I walking slowly? What if I stand?’ and he would stand; then he might consider: ‘Why am I standing? What if I sit?’ and he would sit; then he might consider: ‘Why am I sitting? What if I lie down?’ and he would lie down. By doing so he would substitute for
each grosser posture one that was subtler. So too...when a bhikkhu gives attention to stilling the thought-formation of those thoughts...his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

7. (v) "If, while he is giving attention to stilling the thought-formation of those thoughts, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then, with his teeth clenched and his tongue pressed against the roof of his mouth, he should beat down, constrain, and crush mind with mind.243 [121] When, with his teeth clenched and his tongue pressed against the roof of his mouth, he beats down, constrains, and crushes mind with mind, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a strong man might seize a weaker man by the head or shoulders and beat him down, constrain him, and crush him, so too...when, with his teeth clenched and his tongue pressed against the roof of his mouth, a bhikkhu beats down, constrains, and crushes mind with mind...his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

8. "Bhikkhus, when a bhikkhu is giving attention to some sign, and owing to that sign there arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then when he gives attention to some other sign connected with what is wholesome, any such evil unwholesome thoughts are abandoned in him and subside, and with the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. When he examines the danger in those thoughts...When he tries to forget those thoughts and does not give attention to them...When he gives attention to stilling the thought-formation of those thoughts...When, with his teeth clenched and his tongue pressed against the roof of his mouth, he beats down, constrains, and crushes mind with mind, any such evil unwholesome thoughts are abandoned in him...and his mind becomes steadied internally, quieted, [122] brought to singleness, and concentrated. This bhikkhu is then called a master of the courses of thought. He will think whatever thought he wishes to think and he will not think any...
thought that he does not wish to think. He has severed craving, flung off the fetters, and with the complete penetration of conceit he has made an end of suffering."\textsuperscript{244}

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.
The Third Division

(Tatiyavagga)
21 Kakacūpama Sutta
The Simile of the Saw

1. **Thus have I heard.** On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park.

2. Now on that occasion the venerable Moliya Phagguna was associating overmuch with bhikkunīs. He was associating so much with bhikkunīs that if any bhikkhu spoke dispraise of those bhikkunīs in his presence, he would become angry and displeased and would rebuke him; and if any bhikkhu spoke dispraise of the venerable Moliya Phagguna in those bhikkunīs’ presence, they would become angry and displeased and would rebuke him. So much was the venerable Moliya Phagguna associating with bhikkunīs.

3. Then a certain bhikkhu went to the Blessed One, and after paying homage to him, he sat down at one side and told the Blessed One what was taking place.

4. Then the Blessed One addressed a certain bhikkhu thus: “Come, bhikkhu, tell the bhikkhu Moliya Phagguna in my name that the Teacher calls him.” — “Yes, venerable sir,” he replied, and he went to the venerable Moliya Phagguna and told him: “The Teacher calls you, friend Phagguna.” — “Yes, friend,” he replied, and he went to the Blessed One, and after paying homage to him, sat down at one side. The Blessed One asked him:

5. “Phagguna, is it true that you are associating overmuch with bhikkunīs, that you are associating so much with bhikkunīs that if any bhikkhu speaks dispraise of those bhikkunīs in your presence, you become angry and displeased and rebuke him; and if any bhikkhu speaks dispraise of you in those bhikkunīs’ presence, they become angry and displeased and rebuke him. Are you associating so much with bhikkunīs, as it seems?” — “Yes, venerable sir.” — “Phagguna, are you not a
clansman who has gone forth out of faith from the home life into homelessness?" — "Yes, venerable sir."

6. "Phagguna, it is not proper for you, a clansman gone forth out of faith from the home life into homelessness, to associate overmuch with bhikkhunis. Therefore, if anyone speaks dispraise of those bhikkhunis in your presence, you should abandon any desires and any thoughts based on the household life. And herein you should train thus: 'My mind will be unaffected, and I shall utter no evil words; I shall abide compassionate for his welfare, with a mind of loving-kindness, without inner hate.' That is how you should train, Phagguna.

"If anyone gives those bhikkhumis a blow with his hand, with a clod, with a stick, or with a knife in your presence, you should abandon any desires and any thoughts based on the household life. And herein you should train thus: 'My mind will be unaffected...'. If anyone speaks dispraise in your presence, you should abandon any desires and any thoughts based on the household life. And herein you should train thus: 'My mind will be unaffected...'. If anyone should give you a blow with his hand, with a clod, with a stick, or with a knife, [124] you should abandon any desires and any thoughts based on the household life. And herein you should train thus: 'My mind will be unaffected, and I shall utter no evil words; I shall abide compassionate for his welfare, with a mind of loving-kindness, without inner hate.' That is how you should train, Phagguna.

7. Then the Blessed One addressed the bhikkhus thus: "Bhikkhus, there was an occasion when the bhikkhus satisfied my mind. Here I addressed the bhikkhus thus: 'Bhikkhus, I eat at a single session. By so doing, I am free from illness and affliction, and I enjoy health, strength, and a comfortable abiding. Come, bhikkhus, eat at a single session. By so doing, you will be free from illness and affliction, and you will enjoy health, strength, and a comfortable abiding.' And I had no need to keep on instructing those bhikkhus; I had only to arouse mindfulness in them.246 Suppose there were a chariot on even ground at the crossroads, harnessed to thoroughbreds, waiting with goad lying ready, so that a skilled trainer, a charioteer of horses to be tamed, might mount it, and taking the reins in his left hand and the goad in his right hand, might drive out and back by any road whenever he likes. So too, I had no need to
keep on instructing those bhikkhus; I had only to arouse mindfulness in them.

8. "Therefore, bhikkhus, abandon what is unwholesome and devote yourselves to wholesome states, for that is how you will come to growth, increase, and fulfilment in this Dhamma and Discipline. Suppose there were a big sāla-tree grove near a village or town, and it was choked with castor-oil weeds, and some man would appear desiring its good, welfare, and protection. He would cut down and throw out the crooked saplings that robbed the sap, and he would clean up the interior of the grove and tend the straight well-formed saplings, so that the sāla-tree grove later on would come to growth, increase, and fulfilment. So too, bhikkhus, abandon what is unwholesome and devote yourselves to wholesome states, [125] for that is how you will come to growth, increase, and fulfilment in this Dhamma and Discipline.

9. "Formerly, bhikkhus, in this same Savatthī there was a housewife named Vedehikā. And a good report about Mistress Vedehikā had spread thus: 'Mistress Vedehikā is kind, Mistress Vedehikā is gentle, Mistress Vedehikā is peaceful.' Now Mistress Vedehikā had a maid named Kāli, who was clever, nimble, and neat in her work. The maid Kāli thought: 'A good report about my lady has spread thus: "Mistress Vedehikā is kind, Mistress Vedehikā is gentle, Mistress Vedehikā is peaceful." How is it now, while she does not show anger, is it nevertheless actually present in her or is it absent? Or else is it just because my work is neat that my lady shows no anger though it is actually present in her? Suppose I test my lady.'

"So the maid Kāli got up late. The Mistress Vedehikā said: 'Hey, Kāli!' – 'What is it, madam?' – 'What is the matter that you get up so late?' – 'Nothing is the matter, madam.' – 'Nothing is the matter, you wicked girl, yet you get up so late!' and she was angry and displeased, and she scowled. Then the maid Kāli thought: 'The fact is that while my lady does not show anger, it is actually present in her, not absent; and it is just because my work is neat that my lady shows no anger though it is actually present in her. Suppose I test my lady a little more.'

"So the maid Kāli got up later in the day. Then Mistress Vedehikā said: 'Hey, Kāli!' – 'What is it, madam?' – 'What is the matter that you get up later in the day?' – 'Nothing is the matter,
madam.' – ‘Nothing is the matter, you wicked girl, yet you get up later in the day!’ and she was angry and displeased, and she spoke words of displeasure. Then the maid Kāli thought: ‘The fact is that while my lady does not show anger, it is actually present in her, not absent. Suppose I test my lady a little more.’

“So the maid Kāli got up still later in the day. Then Mistress Vedehikā [126] said: ‘Hey, Kāli!’ – ‘What is it, madam?’ – ‘What is the matter that you get up still later in the day?’ – ‘Nothing is the matter, madam.’ – ‘Nothing is the matter, you wicked girl, yet you get up still later in the day!’ and she was angry and displeased, and she took a rolling-pin, gave her a blow on the head, and cut her head.

“Then the maid Kāli, with blood running from her cut head, denounced her mistress to the neighbours: ‘See, ladies, the kind lady’s work! See, ladies, the gentle lady’s work! See, ladies, the peaceful lady’s work! How can she become angry and displeased with her only maid for getting up late? How can she take a rolling-pin, give her a blow on the head, and cut her head?’ Then later on a bad report about Mistress Vedehikā spread thus: ‘Mistress Vedehikā is rough, Mistress Vedehikā is violent, Mistress Vedehikā is merciless.’

10. “So too, bhikkhus, some bhikkhu is extremely kind, extremely gentle, extremely peaceful, so long as disagreeable courses of speech do not touch him. But it is when disagreeable courses of speech touch him that it can be understood whether that bhikkhu is really kind, gentle, and peaceful. I do not call a bhikkhu easy to admonish who is easy to admonish and makes himself easy to admonish only for the sake of getting robes, almsfood, a resting place, and medicinal requisites. Why is that? Because that bhikkhu is not easy to admonish nor makes himself easy to admonish only for the sake of getting robes, almsfood, resting place, and medicinal requisites. But when a bhikkhu is easy to admonish and makes himself easy to admonish because he honours, respects, and reveres the Dhamma, him I call easy to admonish. Therefore, bhikkhus, you should train thus: ‘We shall be easy to admonish and make ourselves easy to admonish because we honour, respect, and revere the Dhamma.’ That is how you should train, bhikkhus.

11. “Bhikkhus, there are these five courses of speech that others may use when they address you: their speech may be timely
or untimely, true or untrue, gentle or harsh, connected with good or with harm, spoken with a mind of loving-kindness or with inner hate. When others address you, their speech may be timely or untimely; when others address you, their speech may be true or untrue; when others address you, their speech may be gentle or harsh; when others address you, their speech may be connected with good [127] or with harm; when others address you, their speech may be spoken with a mind of loving-kindness or with inner hate. Herein, bhikkhus, you should train thus: ‘Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading that person with a mind imbued with loving-kindness, and starting with him,247 we shall abide pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.’ That is how you should train, bhikkhus.

12. “Bhikkhus, suppose a man came with a hoe and a basket and said: ‘I shall make this great earth to be without earth.’ He would dig here and there, strew the soil here and there, spit here and there, and urinate here and there, saying: ‘Be without earth, be without earth!’ What do you think, bhikkhus? Could that man make this great earth to be without earth?” - “No, venerable sir. Why is that? Because this great earth is deep and immense; it cannot possibly be made to be without earth. Eventually the man would reap only weariness and disappointment.”

13. “So too, bhikkhus, there are these five courses of speech... (as in §11)...Herein, bhikkhus, you should train thus: ‘Our minds will remain unaffected...and starting with him, we shall abide pervading the all-encompassing world with a mind similar to the earth, abundant, exalted, immeasurable, without hostility and without ill will.’ That is how you should train, bhikkhus.

14. “Bhikkhus, suppose a man came with crimson, turmeric, indigo, or carmine and said: ‘I shall draw pictures and make pictures appear on empty space.’ What do you think, bhikkhus? Could that man draw pictures and make pictures appear on empty space?” - “No, venerable sir. Why is that? Because empty space is formless and invisible; he cannot possibly draw pictures there or make pictures appear there. [128] Eventually the man would reap only weariness and disappointment.”
15. "So too, bhikkhus, there are these five courses of speech...Herein, bhikkhus, you should train thus: ‘Our minds will remain unaffected...and starting with him, we shall abide pervading the all-encompassing world with a mind similar to empty space, abundant, exalted, immeasurable, without hostility and without ill will.’ That is how you should train, bhikkhus.

16. “Bhikkhus, suppose a man came with a blazing grass-torch and said: ‘I shall heat up and burn away the river Ganges with this blazing grass-torch.’ What do you think, bhikkhus? Could that man heat up and burn away the river Ganges with that blazing grass-torch?’ — “No, venerable sir. Why is that? Because the river Ganges is deep and immense; it cannot possibly be heated up and burned away with a blazing grass-torch. Eventually the man would reap only weariness and disappointment.”

17. “So too, bhikkhus, there are these five courses of speech...Herein, bhikkhus, you should train thus: ‘Our minds will remain unaffected...and starting with him, we shall abide pervading the all-encompassing world with a mind similar to the river Ganges, abundant, exalted, immeasurable, without hostility and without ill will.’ That is how you should train, bhikkhus.

18. “Bhikkhus, suppose there were a catskin bag that was rubbed, well-rubbed, thoroughly well-rubbed, soft, silky, rid of rustling, rid of crackling, and a man came with a stick or a potsherd and said: ‘There is this catskin bag that is rubbed...rid of rustling, rid of crackling. I shall make it rustle and crackle.’ What do you think, bhikkhus? Could that man make it rustle or crackle with the stick or the potsherd?’ — “No, venerable sir. Why is that? Because that catskin bag being rubbed...rid of rustling, rid of crackling, cannot possibly be made to rustle or crackle with the stick or the potsherd. Eventually the man would reap only weariness and disappointment.”

19. “So too, bhikkhus, there are these five courses of speech that others may use when they address you: their speech may be timely [129] or untimely, true or untrue, gentle or harsh, connected with good or with harm, spoken with a mind of loving-kindness or with inner hate. When others address you, their speech may be timely or untimely; when others address you, their speech may be true or untrue; when others address you, their speech may be gentle or harsh; when others address you, their speech may be connected with good or with harm; when
others address you, their speech may be spoken with a mind of loving-kindness or with inner hate. Herein, bhikkhus, you should train thus: ‘Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading that person with a mind imbued with loving-kindness; and starting with him, we shall abide pervading the all-encompassing world with a mind similar to a catskin bag, abundant, exalted, immeasurable, without hostility and without ill will.’ That is how you should train, bhikkhus.

20. “Bhikkhus, even if bandits were to sever you savagely limb by limb with a two-handled saw, he who gave rise to a mind of hate towards them would not be carrying out my teaching. Herein, bhikkhus, you should train thus: ‘Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading them with a mind imbued with loving-kindness; and starting with them, we shall abide pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.’ That is how you should train, bhikkhus.

21. “Bhikkhus, if you keep this advice on the simile of the saw constantly in mind, do you see any course of speech, trivial or gross, that you could not endure?” – “No, venerable sir.” – “Therefore, bhikkhus, you should keep this advice on the simile of the saw constantly in mind. That will lead to your welfare and happiness for a long time.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.
22 Alagaddūpama Sutta
The Simile of the Snake

(SETTING)

[130] 1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park.

2. Now on that occasion a pernicious view had arisen in a bhikkhu named Ariṭṭha, formerly of the vulture killers, thus: “As I understand the Dhamma taught by the Blessed One, those things called obstructions by the Blessed One are not able to obstruct one who engages in them.”

3. Several bhikkhus, having heard about this, went to the bhikkhu Ariṭṭha and asked him: “Friend Ariṭṭha, is it true that such a pernicious view has arisen in you?”

   “Exactly so, friends. As I understand the Dhamma taught by the Blessed One, those things called obstructions by the Blessed One are not able to obstruct one who engages in them.”

   Then these bhikkhus, desiring to detach him from that pernicious view, pressed and questioned and cross-questioned him thus: “Friend Ariṭṭha, do not say so. Do not misrepresent the Blessed One; it is not good to misrepresent the Blessed One. The Blessed One would not speak thus. For in many discourses the Blessed One has stated how obstructive things are obstructions, and how they are able to obstruct one who engages in them. The Blessed One has stated how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them. With the simile of the skeleton...with the simile of the piece of meat...with the simile of the grass torch...with the simile of the pit of coals...with the simile of the dream...with the simile of the borrowed goods...with the simile of the tree laden with fruit...with the simile of the slaughterhouse...with the simile of the sword stake...with the simile of
the snake’s head, the Blessed One has stated how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them."

Yet although pressed and questioned and cross-questioned by them in this way, the bhikkhu Ariṭṭha, formerly of the vulture killers, still obstinately adhered to that pernicious view and continued to insist upon it.

4. Since the bhikkhus were unable to detach him [131] from that pernicious view, they went to the Blessed One, and after paying homage to him, they sat down at one side and told him all that had occurred, adding: “Venerable sir, since we could not detach the bhikkhu Ariṭṭha, formerly of the vulture killers, from this pernicious view, we have reported this matter to the Blessed One.”

5. Then the Blessed One addressed a certain bhikkhu thus: “Come, bhikkhu, tell the bhikkhu Ariṭṭha, formerly of the vulture killers, in my name that the Teacher calls him.” — [132] “Yes, venerable sir,” he replied, and he went to the bhikkhu Ariṭṭha and told him: “The Teacher calls you, friend Ariṭṭha.”

“Yes, friend,” he replied, and he went to the Blessed One, and after paying homage to him, sat down at one side. The Blessed One then asked him: “Ariṭṭha, is it true that the following pernicious view has arisen in you: ‘As I understand the Dhamma taught by the Blessed One, those things called obstructions by the Blessed One are not able to obstruct one who engages in them’?”

“Exactly so, venerable sir. As I understand the Dhamma taught by the Blessed One, those things called obstructions by the Blessed One are not able to obstruct one who engages in them.”

6. “Misguided man, to whom have you ever known me to teach the Dhamma in that way? Misguided man, in many discourses have I not stated how obstructive things are obstructions, and how they are able to obstruct one who engages in them? I have stated how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them. With the simile of the skeleton...with the simile of the piece of meat...with the simile of the grass torch...with the simile of the pit of coals...with the simile of the dream...with the simile of the borrowed goods...with the simile of the tree laden with fruit...with the simile of the slaughterhouse...with the simile of the sword stake...with the simile of the snake’s head, I have stated how sensual pleasures provide little gratification,
much suffering, and much despair, and how great is the danger in them. But you, misguided man, have misrepresented us by your wrong grasp and injured yourself and stored up much demerit; for this will lead to your harm and suffering for a long time.”

7. Then the Blessed One addressed the bhikkhus thus: “Bhikkhus, what do you think? Has this bhikkhu Ariṭṭha, formerly of the vulture killers, kindled even a spark of wisdom in this Dhamma and Discipline?”

“How could he, venerable sir? No, venerable sir.”

When this was said, the bhikkhu Ariṭṭha, formerly of the vulture killers, sat silent, dismayed, with shoulders drooping and head down, glum, and without response. Then, knowing this, the Blessed One told him: “Misguided man, you will be recognised by your own pernicious view. I shall question the bhikkhus on this matter.”

8. Then the Blessed One addressed the bhikkhus thus: “Bhikkhus, [133] do you understand the Dhamma taught by me as this bhikkhu Ariṭṭha, formerly of the vulture killers, does when he misrepresents us by his wrong grasp and injures himself and stores up much demerit?”

“No, venerable sir. For in many discourses the Blessed One has stated how obstructive things are obstructions, and how they are able to obstruct one who engages in them. The Blessed One has stated how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them. With the simile of the skeleton...with the simile of the snake’s head, the Blessed One has stated...how great is the danger in them.”

“Good, bhikkhus. It is good that you understand the Dhamma taught by me thus. For in many discourses I have stated how obstructive things are obstructions, and how they are able to obstruct one who engages in them. I have stated how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them. With the simile of the skeleton...with the simile of the snake’s head, I have stated...how great is the danger in them. But this bhikkhu Ariṭṭha, formerly of the vulture killers, misrepresents us by his wrong grasp and injures himself and stores up much demerit; for this will lead to this misguided man’s harm and suffering for a long time.
9. “Bhikkhus, that one can engage in sensual pleasures without sensual desires, without perceptions of sensual desire, without thoughts of sensual desire – that is impossible.”

(The Simile of the Snake)

10. “Here, bhikkhus, some misguided men learn the Dhamma – discourses, stanzas, expositions, verses, exclamations, sayings, birth stories, marvels, and answers to questions – but having learned the Dhamma, they do not examine the meaning of those teachings with wisdom. Not examining the meaning of those teachings with wisdom, they do not gain a reflective acceptance of them. Instead they learn the Dhamma only for the sake of criticising others and for winning in debates, and they do not experience the good for the sake of which they learned the Dhamma. Those teachings, being wrongly grasped by them, conduce to their harm and suffering for a long time.

“Suppose a man needing a snake, seeking a snake, wandering in search of a snake, saw a large snake and grasped its coils or its tail. It would turn back on him and bite his hand or his arm or one of his limbs, and because of that he would come to death or deadly suffering. Why is that? Because of his wrong grasp of the snake. So too, here some misguided men learn the Dhamma... Those teachings, being wrongly grasped by them, conduce to their harm and suffering for a long time.

11. “Here, bhikkhus, some clansmen learn the Dhamma – discourses... answers to questions – and having learned the Dhamma, they examine the meaning of those teachings with wisdom. Examining the meaning of those teachings with wisdom, they gain a reflective acceptance of them. They do not learn the Dhamma for the sake of criticising others and for winning in debates, and they experience the good for the sake of which they learned the Dhamma. Those teachings, being rightly grasped by them, conduce to their welfare and happiness for a long time.

“Suppose a man needing a snake, seeking a snake, wandering in search of a snake, saw a large snake and caught it rightly with a cleft stick, and having done so, grasped it rightly by the neck. Then although the snake might wrap its coils round his hand or his arm or his limbs, still he would not come to death or deadly suffering.”
suffering because of that. Why is that? Because of his right grasp of the snake. So too, here some clansmen learn the Dhamma... Those teachings, being rightly grasped by them, conduce to their welfare and happiness for a long time.

12. "Therefore, bhikkhus, when you understand the meaning of my statements, remember it accordingly; and when you do not understand the meaning of my statements, then ask either me about it or those bhikkhus who are wise.

(THE SIMILE OF THE RAFT)

13. "Bhikkhus, I shall show you how the Dhamma is similar to a raft, being for the purpose of crossing over, not for the purpose of grasping.254 Listen and attend closely to what I shall say." – "Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

"Bhikkhus, suppose a man in the course of a journey saw a great expanse of water, whose near shore was dangerous and fearful and whose further shore was safe and free from fear, but there was no ferryboat or bridge going to the far shore. Then he thought: 'There is this great expanse of water, whose near shore is dangerous and fearful and whose further shore is safe and free from fear, but there is no ferryboat or bridge going to the far shore. Suppose I collect grass, twigs, branches, and leaves and bind them together into a raft, and supported by the raft and making an effort with my hands and feet, I got safely across to the far shore.' And then the man collected grass, twigs, branches, and leaves and bound them together into a raft, and supported by the raft and making an effort with his hands and feet, he got safely across to the far shore. Then, when he had got across and had arrived at the far shore, he might think thus: 'This raft has been very helpful to me, since supported by it and making an effort with my hands and feet, I got safely across to the far shore. Suppose I were to hoist it on my head or load it on my shoulder, and then go wherever I want.' Now, bhikkhus, what do you think? By doing so, would that man be doing what should be done with that raft?"

"No, venerable sir."

"By doing what would that man be doing what should be done with that raft? Here, bhikkhus, when that man got across
and had arrived at the far shore, he might think thus: 'This raft has been very helpful to me, since supported by it and making an effort with my hands and feet, I got safely across to the far shore. Suppose I were to haul it onto the dry land or set it adrift in the water, and then go wherever I want.' Now, bhikkhus, it is by so doing that that man would be doing what should be done with that raft. So I have shown you how the Dhamma is similar to a raft, being for the purpose of crossing over, not for the purpose of grasping.

14. "Bhikkhus, when you know the Dhamma to be similar to a raft, you should abandon even good states, how much more so bad states.²⁵⁵

(STANDPOINTS FOR VIEWS)

15. "Bhikkhus, there are these six standpoints for views.²⁵⁶ What are the six? Here, bhikkhus, an untaught ordinary person, who has no regard for noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for true men and is unskilled and undisciplined in their Dhamma, regards material form thus: 'This is mine, this I am, this is my self.'²⁵⁷ He regards feeling thus: 'This is mine, this I am, this is my self.' He regards perception thus: 'This is mine, this I am, this is my self.' He regards formations thus: 'This is mine, this I am, this is my self.' He regards what is seen, heard, sensed, cognized, encountered, sought, mentally pondered thus: 'This is mine, this I am, this is my self.'²⁵⁸ And this standpoint for views, namely, 'This is self, this the world; after death I shall be permanent, everlasting, eternal, not subject to change; [136] I shall endure as long as eternity' – this too he regards thus: 'This is mine, this I am, this is my self.'²⁵⁹

16. "Bhikkhus, a well-taught noble disciple who has regard for noble ones and is skilled and disciplined in their Dhamma, who has regard for true men and is skilled and disciplined in their Dhamma, regards material form thus: 'This is not mine, this I am not, this is not my self.' He regards feeling thus: 'This is not mine, this I am not, this is not my self.' He regards perception thus: 'This is not mine, this I am not, this is not my self.' He regards formations thus: 'This is not mine, this I am not, this is not my self.' He regards what is seen, heard, sensed, cognized,
encountered, sought, mentally pondered thus: ‘This is not mine, this I am not, this is not my self.’ And this standpoint for views, namely, ‘This is self, this the world; after death I shall be permanent, everlasting, eternal, not subject to change; I shall endure as long as eternity’ – this too he regards thus: ‘This is not mine, this I am not, this is not my self.’

17. "Since he regards them thus, he is not agitated about what is non-existent."

(AGITATION)

18. When this was said, a certain bhikkhu asked the Blessed One: “Venerable sir, can there be agitation about what is non-existent externally?”

“There can be, bhikkhu,” the Blessed One said. “Here, bhikkhu, someone thinks thus: ‘Alas, I had it! Alas, I have it no longer! Alas, may I have it! Alas, I do not get it!’ Then he sorrows, grieves, and laments, he weeps beating his breast and becomes distraught. That is how there is agitation about what is non-existent externally.”

19. “Venerable sir, can there be no agitation about what is non-existent externally?”

“There can be, bhikkhu,” the Blessed One said. “Here, bhikkhu, someone does not think thus: ‘Alas I had it! Alas, I have it no longer! Alas, may I have it! Alas, I do not get it!’ Then he does not sorrow, grieve, and lament, he does not weep beating his breast and become distraught. That is how there is no agitation about what is non-existent externally.”

20. “Venerable sir, can there be agitation about what is non-existent internally?”

“There can be, bhikkhu,” the Blessed One said. “Here, bhikkhu, someone has the view: ‘This is self, this the world; after death I shall be permanent, everlasting, eternal, not subject to change; I shall endure as long as eternity.’ He hears the Tathāgata or a disciple of the Tathāgata teaching the Dhamma for the elimination of all standpoints, decisions, obsessions, adherences, and underlying tendencies, for the stilling of all formations, for the relinquishing of all attachments, for the destruction of craving, for dispassion, for cessation, for Nibbāna. He [137] thinks thus: ‘So I shall be annihilated! So I shall perish! So I
shall be no more!’ Then he sorrows, grieves, and laments, he weeps beating his breast and becomes distraught. That is how there is agitation about what is non-existent internally.”

21. “Venerable sir, can there be no agitation about what is non-existent internally?”

“There can be, bhikkhu,” the Blessed One said. “Here, bhikkhu, someone does not have the view: ‘This is self...I shall endure as long as eternity.’ He hears the Tathāgata or a disciple of the Tathāgata teaching the Dhamma for the elimination of all standpoints, decisions, obsessions, adherences, and underlying tendencies, for the stilling of all formations, for the relinquishing of all attachments, for the destruction of craving, for dispassion, for cessation, for Nibbāna. He does not think thus: ‘So I shall be annihilated! So I shall perish! So I shall be no more!’ Then he does not sorrow, grieve, and lament, he does not weep beating his breast and become distraught. That is how there is no agitation about what is non-existent internally.

(IMPERMANENCE AND NOT SELF)

22. “Bhikkhus, you may well acquire that possession that is permanent, everlasting, eternal, not subject to change, and that might endure as long as eternity.261 But do you see any such possession, bhikkhus?” – “No, venerable sir.” – “Good, bhikkhus. I too do not see any possession that is permanent, everlasting, eternal, not subject to change, and that might endure as long as eternity.

23. “Bhikkhus, you may well cling to that doctrine of self that would not arouse sorrow, lamentation, pain, grief, and despair in one who clings to it.262 But do you see any such doctrine of self, bhikkhus?” – “No, venerable sir.” – “Good, bhikkhus. I too do not see any doctrine of self that would not arouse sorrow, lamentation, pain, grief, and despair in one who clings to it.

24. “Bhikkhus, you may well take as a support that view that would not arouse sorrow, lamentation, pain, grief, and despair in one who takes it as a support.263 But do you see any such support of views, bhikkhus?” – “No, venerable sir.” – “Good, bhikkhus. I too do not see any support of views [138] that would not arouse sorrow, lamentation, pain, grief, and despair in one who takes it as a support.
25. "Bhikkhus, there being a self, would there be what belongs to my self?" — "Yes, venerable sir." — "Or, there being what belongs to a self, would there be my self?" — "Yes, venerable sir." — "Bhikkhus, since a self and what belongs to a self are not apprehended as true and established, then this standpoint for views, namely, 'This is self, this the world; after death I shall be permanent, everlasting, eternal, not subject to change; I shall endure as long as eternity' — would it not be an utterly and completely foolish teaching?"

"What else could it be, venerable sir? It would be an utterly and completely foolish teaching."

26. "Bhikkhus, what do you think? Is material 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."

"Bhikkhus, what do you think? Is feeling...Is perception...Are formations...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."

27. "Therefore, bhikkhus, any kind of material form whatever, whether past, future, or present, internal or external, [139] gross or subtle, inferior or superior, far or near, all material form should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.' Any kind of feeling whatever...Any kind of perception whatever...Any kind of formations whatever...Any kind of consciousness whatever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.'

28. "Seeing thus, bhikkhus, a well-taught noble disciple becomes disenchanted with material form, disenchanted with feeling, disenchanted with perception, disenchanted with formations, disenchanted with consciousness."
29. "Being disenchanted, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It is liberated.' He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'

THE ARAHANT

30. "Bhikkhus, this bhikkhu is called one whose shaft has been lifted, whose trench has been filled in, whose pillar has been uprooted, one who has no bar, a noble one whose banner is lowered, whose burden is lowered, who is unfettered.

31. "And how is the bhikkhu one whose shaft has been lifted? Here the bhikkhu has abandoned ignorance, has cut it off at the root, made it like a palm stump, done away with it, so that it is no longer subject to future arising. That is how the bhikkhu is one whose shaft has been lifted.

32. "And how is the bhikkhu one whose trench has been filled in? Here the bhikkhu has abandoned the round of births that brings renewed being, has cut it off at the root...so that it is no longer subject to future arising. That is how the bhikkhu is one whose trench has been filled in.

33. "And how is the bhikkhu one whose pillar has been uprooted? Here the bhikkhu has abandoned craving, has cut it off at the root...so that it is no longer subject to future arising. That is how the bhikkhu is one whose pillar has been uprooted.

34. "And how is the bhikkhu one who has no bar? Here the bhikkhu has abandoned the five lower fetters, has cut them off at the root...so that they are no longer subject to future arising. That is how the bhikkhu is one who has no bar.

35. "And how is the bhikkhu a noble one whose banner is lowered, whose burden is lowered, who is unfettered? Here a bhikkhu has abandoned the conceit 'I am,' has cut it off at the root [140]...so that it is no longer subject to future arising. That is how the bhikkhu is a noble one whose banner is lowered, whose burden is lowered, who is unfettered.

36. "Bhikkhus, when the gods with Indra, with Brahmā and with Pajāpati seek a bhikkhu who is thus liberated in mind, they do not find [anything of which they could say]: 'The consciousness
of one thus gone is supported by this. Why is that? One thus gone, I say, is untraceable here and now.266

(MISREPRESENTATION OF THE TATHĀGATA)

37. "So saying, bhikkhus, so proclaiming, I have been baselessly, vainly, falsely, and wrongly misrepresented by some recluses and brahmins thus: 'The recluse Gotama is one who leads astray; he teaches the annihilation, the destruction, the extermination of an existing being.'267 As I am not, as I do not proclaim, so have I been baselessly, vainly, falsely, and wrongly misrepresented by some recluses and brahmins thus: 'The recluse Gotama is one who leads astray; he teaches the annihilation, the destruction, the extermination of an existing being.'

38. 'Bhikkhus, both formerly and now what I teach is suffering and the cessation of suffering.268 If others abuse, revile, scold, and harass the Tathāgata for that, the Tathāgata on that account feels no annoyance, bitterness, or dejection of the heart. And if others honour, respect, revere, and venerate the Tathāgata for that, the Tathāgata on that account feels no delight, joy, or elation of the heart. If others honour, respect, revere, and venerate the Tathāgata for that, the Tathāgata on that account thinks thus: 'They perform such services as these for the sake of what had earlier come to be fully understood.'269

39. 'Therefore, bhikkhus, if others abuse, revile, scold, and harass you, on that account you should not entertain any annoyance, bitterness, or dejection of the heart. And if others honour, respect, revere, and venerate you, on that account you should not entertain any delight, joy, or elation of the heart. If others honour, respect, revere, and venerate you, on that account you should think thus: 'They perform such services as these for the sake of what had earlier come to be fully understood.'

(NOT YOURS)

40. "Therefore, bhikkhus, whatever is not yours, abandon it; when you have abandoned it, that will lead to your welfare and happiness for a long time. What is it that is not yours? Material form is not yours. Abandon it. When you have abandoned it, that will lead to your welfare and happiness for a long time.
Feeling is not yours. Abandon it. When you have abandoned it, that will lead to your welfare and happiness for a long time. Perception is not yours. Abandon it. When you have abandoned it, that will lead to your welfare and happiness for a long time. Formations are not yours. Abandon them. When you have abandoned them, that will lead to your welfare and happiness for a long time. Consciousness is not yours. Abandon it. When you have abandoned it, that will lead to your welfare and happiness for a long time.

41. "Bhikkhus, what do you think? If people carried off the grass, sticks, branches, and leaves in this Jeta Grove, or burned them, or did what they liked with them, would you think: 'People are carrying us off or burning us or doing what they like with us'?" - "No, venerable sir. Why not? Because that is neither our self nor what belongs to our self." - "So too, bhikkhus, whatever is not yours, abandon it; when you have abandoned it, that will lead to your welfare and happiness for a long time. What is it that is not yours? Material form is not yours... Feeling is not yours... Perception is not yours... Formations are not yours... Consciousness is not yours. Abandon it. When you have abandoned it, that will lead to your welfare and happiness for a long time.

(IN THIS DHAMMA)

42. "Bhikkhus, the Dhamma well proclaimed by me thus is clear, open, evident, and free of patchwork. In the Dhamma well proclaimed by me thus, which is clear, open, evident, and free of patchwork, there is no [future] round for manifestation in the case of those bhikkhus who are arahants with taints destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and are completely liberated through final knowledge.

43. "Bhikkhus, the Dhamma well proclaimed by me thus is clear... free of patchwork. In the Dhamma well proclaimed by me thus, which is clear... free of patchwork, those bhikkhus who have abandoned the five lower fetters are all due to reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna, without ever returning from that world.
44. “Bhikkhus, the Dhamma well proclaimed by me thus is clear...free of patchwork. In the Dhamma well proclaimed by me thus, which is clear...free of patchwork, those bhikkhus who have abandoned the three lower fetters and attenuated lust, hate, and delusion are all once-returners, returning once to this world to make an end of suffering.

45. “Bhikkhus, the Dhamma well proclaimed by me thus is clear...free of patchwork. In the Dhamma well proclaimed by me thus, which is clear...free of patchwork, those bhikkhus who have abandoned three fetters are all stream-enterers, no longer subject to perdition, [142] bound [for deliverance] and headed for enlightenment.

46. “Bhikkhus, the Dhamma well proclaimed by me thus is clear...free of patchwork. In the Dhamma well proclaimed by me thus, which is clear...free of patchwork, those bhikkhus who are Dhamma-followers or faith-followers are all headed for enlightenment.273

47. “Bhikkhus, the Dhamma well proclaimed by me thus is clear, open, evident, and free of patchwork. In the Dhamma well proclaimed by me thus, which is clear, open, evident, and free of patchwork, those bhikkhus who have sufficient faith in me, sufficient love for me, are all headed for heaven.”274

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.
1. Thus have I heard. On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Now on that occasion the venerable Kumāra Kassapa was living in the Blind Men’s Grove. Then, when the night was well advanced, a certain deity of beautiful appearance who illuminated the whole of the Blind Men’s Grove approached the venerable Kumāra Kassapa and stood at one side. So standing, the deity said to him:

2. "Bhikkhu, bhikkhu, this ant-hill fumes by night and flames by day."

"Thus spoke the brahmin: ‘Delve with the knife, thou wise one.’ Delving with the knife, the wise one saw a bar: ‘A bar, O venerable sir.’

"Thus spoke the brahmin: ‘Throw out the bar; delve with the knife, thou wise one.’ Delving with the knife, the wise one saw a toad: ‘A toad, O venerable sir.’

"Thus spoke the brahmin: ‘Throw out the toad; delve with the knife, thou wise one.’ Delving with the knife, the wise one saw a fork: ‘A fork, O venerable sir.’

"Those spoke the brahmin: ‘Throw out the fork; delve with the knife, thou wise one.’ Delving with the knife, the wise one saw a sieve: ‘A sieve, O venerable sir.’

"Thus spoke the brahmin: [143] ‘Throw out the sieve; delve with the knife, thou wise one.’ Delving with the knife, the wise one saw a tortoise: ‘A tortoise, O venerable sir.’

"Thus spoke the brahmin: ‘Throw out the tortoise; delve with the knife, thou wise one.’ Delving with the knife, the wise one saw an axe and block: ‘An axe and block, O venerable sir.’
“Thus spoke the brahmin: ‘Throw out the axe and block; delve with the knife, thou wise one.’ Delving with the knife, the wise one saw a piece of meat: ‘A piece of meat, O venerable sir.’

“Thus spoke the brahmin: ‘Throw out the piece of meat; delve with the knife, thou wise one.’ Delving with the knife, the wise one saw a Nāga serpent: ‘A Nāga serpent, O venerable sir.’

“Thus spoke the brahmin: ‘Leave the Nāga serpent; do not harm the Nāga serpent; honour the Nāga serpent.’

“Bhikkhu, you should go to the Blessed One and ask him about this riddle. As the Blessed One tells you, so should you remember it. Bhikkhu, other than the Tathāgata or a disciple of the Tathāgata or one who has learned it from them, I see no one in this world with its gods, its Māras, and its Brahmas, in this generation with its recluses and brahmīns, its princes and its people, whose explanation of this riddle might satisfy the mind.”

That is what was said by the deity, who thereupon vanished at once.

3. Then, when the night was over, the venerable Kumāra Kassapa went to the Blessed One. After paying homage to him, he sat down at one side and told the Blessed One what had occurred. Then he asked: “Venerable sir, what is the ant-hill, what the fuming by night, what the flaming by day? Who is the brahmin, who the wise one? What is the knife, what the delving, what the bar, what the toad, what the fork, what the sieve, what the tortoise, what the axe and block, what the piece of meat, what the Nāga serpent?” [144]

4. “Bhikkhu, the ant-hill is a symbol for this body, made of material form, consisting of the four great elements, procreated by a mother and father, built up out of boiled rice and porridge, and subject to impermanence, to being worn and rubbed away, to dissolution and disintegration.

“What one thinks and ponders by night based upon one’s actions during the day is the ‘fuming by night.’

“The actions one undertakes during the day by body, speech, and mind after thinking and pondering by night is the ‘flaming by day.’

“The brahmin is a symbol for the Tathāgata, accomplished and fully enlightened. The wise one is a symbol for a bhikkhu in higher training. The knife is a symbol for noble wisdom. The delving is a symbol for the arousing of energy.
"The bar is a symbol for ignorance. 'Throw out the bar: abandon ignorance. Delve with the knife, thou wise one.' This is the meaning.

"The toad is a symbol for the despair due to anger. 'Throw out the toad: abandon despair due to anger. Delve with the knife, thou wise one.' This is the meaning.

"The fork is a symbol for doubt. 'Throw out the fork: abandon doubt. Delve with the knife, thou wise one.' This is the meaning.

"The sieve is a symbol for the five hindrances, namely, the hindrance of sensual desire, the hindrance of ill will, the hindrance of sloth and torpor, the hindrance of restlessness and remorse, and the hindrance of doubt. 'Throw out the sieve: abandon the five hindrances. Delve with the knife, thou wise one.' This is the meaning.

"The tortoise is a symbol for the five aggregates affected by clinging, namely, the material form aggregate affected by clinging, the feeling aggregate affected by clinging, the perception aggregate affected by clinging, the formations aggregate affected by clinging, and the consciousness aggregate affected by clinging. 'Throw out the tortoise: abandon the five aggregates affected by clinging. Delve with the knife, thou wise one.' This is the meaning.

"The axe and block is a symbol for the five cords of sensual pleasure – forms cognizable by the eye that are wished for, desired, agreeable, and likeable, connected with sensual desire, and provocative of lust; sounds cognizable by the ear...odours cognizable by the nose...flavours cognizable by the tongue...tangibles cognizable by the body that are wished for, desired, agreeable, and likeable, connected with sensual desire, [145] and provocative of lust. 'Throw out the axe and block: abandon the five cords of sensual pleasure. Delve with the knife, thou wise one.' This is the meaning.

"The piece of meat is a symbol for delight and lust. 'Throw out the piece of meat: abandon delight and lust. Delve with the knife, thou wise one.' This is the meaning.

"The Nāga serpent is a symbol for a bhikkhu who has destroyed the taints. 'Leave the Nāga serpent; do not harm the Nāga serpent; honour the Nāga serpent.' This is the meaning."

That is what the Blessed One said. The venerable Kumāra Kassapa was satisfied and delighted in the Blessed One's words.
1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary.

2. Then a number of bhikkhus from [the Blessed One's] native land, 285 who had spent the Rains there, went to the Blessed One, and after paying homage to him, sat down at one side. The Blessed One asked them: "Bhikkhus, who in [my] native land is esteemed by the bhikkhus there, by his companions in the holy life, in this way: 'Having few wishes himself, he talks to the bhikkhus on fewness of wishes; content himself, he talks to the bhikkhus on contentment; secluded himself, he talks to the bhikkhus on seclusion; aloof from society himself, he talks to the bhikkhus on aloofness from society; energetic himself, he talks to the bhikkhus on arousing energy; attained to virtue himself, he talks to the bhikkhus on the attainment of virtue; attained to concentration himself, he talks to the bhikkhus on the attainment of concentration; attained to wisdom himself, he talks to the bhikkhus on the attainment of wisdom; attained to deliverance himself, he talks to the bhikkhus on the attainment of deliverance; attained to the knowledge and vision of deliverance, he talks to the bhikkhus on the attainment of the knowledge and vision of deliverance; 286 he is one who advises, informs, instructs, urges, [146] rouses, and encourages his companions in the holy life?"

"Venerable sir, the venerable Puṇṇa Māntāniputta is so esteemed in the [Blessed One's] native land by the bhikkhus there, by his companions in the holy life." 287

3. Now on that occasion the venerable Sāriputta was seated near the Blessed One. Then it occurred to the venerable Sāriputta: "It is a gain for the venerable Puṇṇa Māntāniputta, it is a great gain for him that his wise companions in the holy life
praise him point by point in the Teacher’s presence. Perhaps sometime or other we might meet the venerable Puṣṇa Mantāṇiputta and have some conversation with him.”

4. Then, when the Blessed One had stayed at Rājagaha as long as he chose, he set out to wander by stages to Sāvatthī. Wandering by stages, he eventually arrived at Sāvatthī, and there he lived in Jeta’s Grove, Anāthapiṇḍika’s Park.

5. The venerable Puṣṇa Mantāṇiputta heard: “The Blessed One has arrived at Sāvatthī and is living in Jeta’s Grove, Anāthapiṇḍika’s Park.” Then the venerable Puṣṇa Mantāṇiputta set his resting place in order, and taking his outer robe and bowl, set out to wander by stages to Sāvatthī. Wandering by stages, he eventually arrived at Sāvatthī and went to Jeta’s Grove, Anāthapiṇḍika’s Park, to see the Blessed One. After paying homage to the Blessed One, he sat down at one side and the Blessed One instructed, urged, roused, and encouraged him with talk on the Dhamma. Then the venerable Puṣṇa Mantāṇiputta, instructed, urged, roused, and encouraged by the Blessed One’s talk on the Dhamma, delighting and rejoicing in the Blessed One’s words, rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he went to the Blind Men’s Grove for the day’s abiding.

6. Then a certain bhikkhu went to the venerable Sariputta and said to him: “Friend Sariputta, the bhikkhu Puṣṇa Mantāṇiputta of whom you have always spoken highly [147] has just been instructed, urged, roused, and encouraged by the Blessed One with talk on the Dhamma; after delighting and rejoicing in the Blessed One’s words, he rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he has gone to the Blind Men’s Grove for the day’s abiding.”

7. Then the venerable Sariputta quickly picked up a mat and followed close behind the venerable Puṣṇa Mantāṇiputta, keeping his head in sight. Then the venerable Puṣṇa Mantāṇiputta entered the Blind Men’s Grove and sat down for the day’s abiding at the root of a tree. The venerable Sariputta also entered the Blind Men’s Grove and sat down for the day’s abiding at the root of a tree.

8. Then, when it was evening, the venerable Sariputta rose from meditation, went to the venerable Puṣṇa Mantāṇiputta, and exchanged greetings with him. When this courteous and
amiably talk was finished, he sat down at one side and said to the venerable Puṇṇa Mantāniputta:

9. "Is the holy life lived under our Blessed One, friend?" — "Yes, friend." — "But, friend, is it for the sake of purification of virtue that the holy life is lived under the Blessed One?" — "No, friend." — "Then is it for the sake of purification of mind that the holy life is lived under the Blessed One?" — "No, friend." — "Then is it for the sake of purification of view that the holy life is lived under the Blessed One?" — "No, friend." — "Then is it for the sake of purification of knowledge and vision of what is the path and what is not the path that the holy life is lived under the Blessed One?" — "No, friend." — "Then is it for the sake of purification by overcoming doubt that the holy life is lived under the Blessed One?" — "No, friend." — "Then is it for the sake of purification by knowledge and vision of what is the path and what is not the path that the holy life is lived under the Blessed One?" — "No, friend." — "Then is it for the sake of purification of knowledge and vision that the holy life is lived under the Blessed One?" — "No, friend." 288

10. "Friend, when asked: 'But, friend, is it for the sake of purification of virtue that the holy life is lived under the Blessed One?' you replied: 'No, friend.' When asked: 'Then is it for the sake of purification of mind...purification of view...purification by knowledge and vision of what is the path and what is not the path...purification by knowledge and vision of the way...purification by knowledge and vision that the holy life is lived under the Blessed One?' you replied: 'No, friend.' For the sake of what then, friend, [148] is the holy life lived under the Blessed One?"

"Friend, it is for the sake of final Nibbāna without clinging that the holy life is lived under the Blessed One." 289

11. "But, friend, is purification of virtue final Nibbāna without clinging?" — "No, friend." — "Then is purification of mind final Nibbāna without clinging?" — "No, friend." — "Then is purification of view final Nibbāna without clinging?" — "No, friend." — "Then is purification by overcoming doubt final Nibbāna without clinging?" — "No, friend." — "Then is purification by knowledge and vision of what is the path and what is not the path final Nibbāna without clinging?" — "No, friend." — "Then is purification by knowledge and vision of the way final Nibbāna without clinging?" — "No, friend." — "Then is purification by knowledge and vision of the path final Nibbāna without clinging?" — "No, friend." — "Then is purification by knowledge and vision that the holy life is lived under the Blessed One?" — "No, friend."
12. "When asked: 'But, friend, is purification of virtue final Nibbāna without clinging?' you replied: 'No, friend.' When asked: 'Then is purification of mind...purification of view...purification by overcoming doubt...purification by knowledge and vision of what is the path and what is not the path...purification by knowledge and vision of the way...purification by knowledge and vision final Nibbāna without clinging?' you replied: 'No, friend.' And when asked: 'But, friend, is final Nibbāna without clinging to be attained without these states?' you replied: 'No, friend.' But how, friend, should the meaning of these statements be regarded?"

13. "Friend, if the Blessed One had described purification of virtue as final Nibbāna without clinging, he would have described what is still accompanied by clinging as final Nibbāna without clinging. If the Blessed One had described purification of mind...purification of view...purification by overcoming doubt...purification by knowledge and vision of what is the path and what is not the path...purification by knowledge and vision of the way...purification by knowledge and vision as final Nibbāna without clinging, he would have described what is still accompanied by clinging as final Nibbāna without clinging. And if final Nibbāna without clinging were to be attained without these states, then an ordinary person would have attained final Nibbāna, for an ordinary person is without these states.

14. "As to that, friend, I shall give you a simile, for some wise men understand the meaning of a statement by means of a simile. Suppose that King Pasenadi of Kosala while living at Sāvatthī [149] had some urgent business to settle at Sāketa, and that between Sāvatthī and Sāketa seven relay chariots were kept ready for him. Then King Pasenadi of Kosala, leaving Sāvatthī through the inner palace door, would mount the first relay chariot, and by means of the first relay chariot he would arrive at the second relay chariot; then he would dismount from the first chariot and mount the second chariot, and by means of the second chariot, he would arrive at the third chariot...by means of the third chariot, he would arrive at the fourth chariot...by means of the fourth chariot, he would arrive at the fifth chariot...by
means of the fifth chariot, he would arrive at the sixth chariot...by means of the sixth chariot, he would arrive at the seventh chariot, and by means of the seventh chariot he would arrive at the inner palace door in Sāketa. Then, when he had come to the inner palace door, his friends and acquaintances, his kinsmen and relatives, would ask him: 'Sire, did you come from Sāvatthī to the inner palace door in Sāketa by means of this relay chariot?' How then should King Pasenadi of Kosala answer in order to answer correctly?"

“In order to answer correctly, friend, he should answer thus: ‘Here, while living at Sāvatthī I had some urgent business to settle at Sāketa, and between Sāvatthī and Sāketa seven relay chariots were kept ready for me. Then, leaving Sāvatthī through the inner palace door, I mounted the first relay chariot, and by means of the first relay chariot I arrived at the second relay chariot; then I dismounted from the first chariot and mounted the second chariot, and by means of the second chariot I arrived at the third...fourth...fifth...sixth...seventh chariot, and by means of the seventh chariot I arrived at the inner palace door in Sāketa.’ In order to answer correctly he should answer thus.”

15. “So too, friend, purification of virtue is for the sake of reaching purification of mind; purification of mind is for the sake of reaching purification of view; purification of view is for the sake of reaching purification by overcoming doubt; purification by overcoming doubt [150] is for the sake of reaching purification by knowledge and vision of what is the path and what is not the path; purification by knowledge and vision of what is the path and what is not the path is for the sake of reaching purification by knowledge and vision of the way; purification by knowledge and vision of the way is for the sake of reaching final Nibbāna without clinging. It is for the sake of final Nibbāna without clinging that the holy life is lived under the Blessed One.”

16. When this was said, the venerable Sāriputta asked the venerable Puṇṇa Mantāniputta: “What is the venerable one’s name, and how do his companions in the holy life know the venerable one?”

“My name is Puṇṇa, friend, and my companions in the holy life know me as Mantāniputta.”
It is wonderful, friend, it is marvellous! Each profound question has been answered, point by point, by the venerable Puṇṇa Mantāniputta as a learned disciple who understands the Teacher’s Dispensation correctly. It is a gain for his companions in the holy life, it is a great gain for them that they have the opportunity to see and honour the venerable Puṇṇa Mantāniputta. Even if it were by carrying the venerable Puṇṇa Mantāniputta about on a cushion on their heads that his companions in the holy life would get the opportunity to see and honour him, it would be a gain for them, a great gain for them. And it is a gain for us, a great gain for us that we have the opportunity to see and honour the venerable Puṇṇa Mantāniputta.

17. When this was said, the venerable Puṇṇa Mantāniputta asked the venerable Sāriputta: “What is the venerable one’s name, and how do his companions in the holy life know the venerable one?”

“My name is Upatissa, friend, and my companions in the holy life know me as Sāriputta.”

“Indeed, friend, we did not know that we were talking with the venerable Sāriputta, the disciple who is like the Teacher himself. If we had known that this was the venerable Sāriputta, we should not have said so much. It is wonderful, friend, it is marvellous! Each profound question has been posed, point by point, by the venerable Sāriputta as a learned disciple who understands the Teacher’s Dispensation correctly. It is a gain for his companions in the holy life, it is a great gain for them that they have the opportunity to see and honour the venerable Sāriputta. Even if it were by carrying the venerable Sāriputta about on a cushion on their heads that his companions in the holy life would get the opportunity to see and honour him, it would be a gain for them, a great gain for them. And it is a gain for us, a great gain for us that we have the opportunity to see and honour the venerable Sāriputta.”

Thus it was that these two great beings rejoiced in each other’s good words.
1. Thus have I heard. On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.” — “Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, a deer-trapper does not lay down bait for a deer herd intending thus: ‘May the deer herd enjoy this bait that I have laid down and so be long-lived and handsome and endure for a long time.’ A deer-trapper lays down bait for a deer herd intending thus: ‘The deer herd will eat food unwarily by going right in amongst the bait that I have laid down; by so doing they will become intoxicated; when they are intoxicated, they will fall into negligence; when they are negligent, I can do with them as I like on account of this bait.’

3. “Now the deer of the first herd ate food unwarily by going right in amongst the bait that the deer-trapper had laid down; by so doing they became intoxicated; when they were intoxicated, they fell into negligence; when they were negligent, the deer-trapper did with them as he liked on account of that bait. That is how the deer of the first herd failed to get free from the deer-trapper’s power and control.

4. “Now the deer of a second herd reckoned thus: ‘The deer of that first herd, by acting as they did without precaution, [152] failed to get free from the deer-trapper’s power and control. Suppose we altogether shun that bait food; shunning that fearful enjoyment, let us go out into the forest wilds and live there.’ And they did so. But in the last month of the hot season when the grass and the water were used up, their bodies were reduced to extreme emaciation; with that they lost their strength and energy; when they had lost their strength and energy, they returned to that same bait that the deer-trapper had laid down.
They ate food unwarily by going right in amongst it. By so doing they became intoxicated; when they were intoxicated they fell into negligence; when they were negligent, the deer-trapper did with them as he liked on account of that bait. And that is how the deer of the second herd also failed to get free from the deer-trapper’s power and control.

5. “Now the deer of a third herd reckoned thus: ‘The deer of that first herd, by acting as they did without precaution, failed to get free from the deer-trapper’s power and control. The deer of that second herd, by reckoning how the deer of the first herd had failed and by planning and acting as they did with the precaution of going to live in the forest wilds, also failed to get free from the deer-trapper’s power and control. Suppose we make our dwelling place within range of the deer-trapper’s bait. Then, having done so, we shall eat food not unwarily and without going right in amongst the bait that the deer-trapper has laid down; by doing so we shall not become intoxicated; when we are not intoxicated, we shall not fall into negligence; when we are not negligent, the deer-trapper shall not do with us as he likes on account of that bait.’ And they did so.

“But then the deer-trapper and his following considered thus: ‘These deer of this third herd are as cunning and crafty as wizards and sorcerers. They eat the bait laid down without our knowing how they come and go. Suppose we have the bait that is laid down completely surrounded all round over a wide area with wicker hurdles; then perhaps we might see the third deer herd’s dwelling place, where they go to hide.’ They did so, and they saw the third herd’s dwelling place, where they went to hide. And that is how the deer of the third herd also failed to get free from the deer-trapper’s power and control.

6. “Now the deer of a fourth herd reckoned thus: ‘The deer of that first herd, by acting as they did without precaution, failed to get free from the deer-trapper’s power and control. The deer of that second herd, by reckoning how the deer of the first herd had failed and by planning and acting as they did with the precaution of going to live in the forest wilds, also failed to get free from the deer-trapper’s power and control. And the deer of that third herd, by reckoning how the deer of the first herd and also the deer of the second herd had failed, and by planning and acting as they did with the precaution of making their dwelling
place within range of the deer-trapper’s bait, also failed to get free from the deer-trapper’s power and control. Suppose we make our dwelling place where the deer-trapper and his following cannot go. Then, having done so, we shall eat food not unwarily and without going right in amongst the bait that the deer-trapper has laid down; by doing so we shall not become intoxicated; when we are not intoxicated, we shall not fall into negligence; when we are not negligent, [155] the deer-trapper shall not do with us as he likes on account of that bait.’ And they did so.

“But then the deer-trapper and his following considered thus: ‘These deer of this fourth herd are as cunning and crafty as wizards and sorcerers. They eat the bait laid down without our knowing how they come and go. Suppose we have the bait that is laid down completely surrounded all round over a wide area with wicker hurdles; then perhaps we might see the fourth deer herd’s dwelling place, where they go to hide.’ They did so, but they did not see the fourth deer herd’s dwelling place, where they went to hide. Then the deer-hunter and his following considered thus: ‘If we scare the fourth deer herd, being scared they will alert others, and so the deer herds will all desert this bait that we have laid down. Suppose we treat the fourth deer herd with indifference.’ They did so. And that was how the deer of the fourth deer herd got free from the deer-trapper’s power and control.

7. “Bhikkhus, I have given this simile in order to convey a meaning. This is the meaning: ‘Bait’ is a term for the five cords of sensual pleasure. ‘Deer-trapper’ is a term for Māra the Evil One. ‘The deer-trapper’s following’ is a term for Māra’s following. ‘Deer herd’ is a term for recluses and brahmins.

8. “Now recluses and brahmins of the first kind ate food unwarily by going right in amongst the bait and the material things of the world that Māra had laid down; [156] by so doing they became intoxicated; when they were intoxicated, they fell into negligence; when they were negligent, Māra did with them as he liked on account of that bait and those material things of the world. That is how the recluses and brahmins of the first kind failed to get free from Māra’s power and control. Those recluses and brahmins, I say, are just like the deer of the first herd.

9. “Now recluses and brahmins of the second kind reckoned thus: ‘Those recluses and brahmins of the first kind, by acting as they did without precaution, failed to get free from Māra’s
power and control. Suppose we altogether shun that bait food and those material things of the world; shunning that fearful enjoyment, let us go out into the forest wilds and live there.' And they did so. There they were eaters of greens or millet or wild rice or hide-parings or moss or rice-bran or the discarded scum of boiled rice or sesame flour or grass or cowdung; they lived on forest roots and fruits, they fed on fallen fruits.

"But in the last month of the hot season when the grass and the water were used up, their bodies were reduced to extreme emaciation; with that they lost their strength and energy; when they had lost their strength and energy, they lost their deliverance of mind; with the loss of their deliverance of mind, they returned to that same bait that Māra had laid down and those material things of the world; they ate food unwarily by going right in amongst it; by so doing they became intoxicated; when they were intoxicated, they fell into negligence; when they were negligent, Māra did with them as he liked on account of that bait and those material things of the world. That is how those recluses and brahmins of the second kind failed to get free from Māra’s power and control. Those recluses and brahmins, I say, are just like the deer of the second herd.

10. "Now recluses and brahmins of the third kind reckoned thus: ‘Those recluses and brahmins of the first kind, by acting as they did without precaution, failed to get free from Māra’s power and control. Those recluses and brahmins of the second kind, by reckoning how the recluses and brahmins of the first kind had failed, and then planning and acting as they did with the precaution of going to live in the forest wilds, also failed to get free from Māra’s power and control. Suppose we make our dwelling place within range of that bait that Māra has laid down and those material things of the world. Then, having done so, we shall eat food not unwarily and without going right in amongst the bait that Māra has laid down and the material things of the world. By doing so we shall not become intoxicated; when we are not intoxicated, we shall not fall into negligence; when we are not negligent, Māra shall not do with us as he likes on account of that bait and those material things of the world.’ And they did so.

"But then they came to hold views such as ‘the world is eternal’ and ‘the world is not eternal’ and ‘the world is finite’ and
'the world is infinite' and 'the soul and the body are the same' and 'the soul is one thing and the body another' and 'after death a Tathāgata exists' and 'after death a Tathāgata does not exist' and 'after death a Tathāgata both exists and does not exist' and 'after death a Tathāgata neither exists nor does not exist.' That is how those recluse and brahmins of the third kind failed to get free from Māra's power and control. Those recluse and brahmins, I say, are just like the deer of the third herd.

11. "Now recluse and brahmins of the fourth kind reckoned thus: 'Those recluse and brahmins of the first kind, by acting as they did without precaution, failed to get free from Māra's power and control. Those recluse and brahmins of the second kind, by reckoning how the recluse and brahmins of the first kind had failed, and by planning and acting as they did with the precaution of going to live in the forest wilds, also failed to get free from Māra's power and control. And the recluse and brahmins of the third kind, by reckoning how the recluse and brahmins of the first kind and also the recluse and brahmins of the second kind had failed, and by planning and acting as they did with the precaution of making their dwelling place within range of the bait that Māra had laid down and the material things of the world, also failed to get free from Māra's power and control. Suppose we make our dwelling place where Māra and his following cannot go. Then, having done so, we shall eat food not unwarily and without going right in amongst the bait that Māra has laid down and the material things of the world. By doing so we shall not become intoxicated; when we are not intoxicated, we shall not fall into negligence; when we are not negligent, Māra shall not do with us as he likes on account of that bait and those material things of the world.' And they did so. And that is how those recluse and brahmins of the fourth kind got free from Māra's power and control. Those recluse and brahmins, I say, are just like the deer of the fourth herd.

12. "And where is it that Māra and his following cannot go? Here, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. This
bhikkhu is said to have blindfolded Māra, to have become invisible to the Evil One by depriving Māra’s eye of its opportunity.

13. “Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. This bhikkhu is said to have blindfolded Māra...

14. “Again, with the fading away as well of rapture, a bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which the noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’ This bhikkhu is said to have blindfolded Māra...

15. “Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. This bhikkhu is said to have blindfolded Māra...

16. “Again, with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ a bhikkhu enters upon and abides in the base of infinite space. This bhikkhu is said to have blindfolded Māra...

17. “Again, by completely surmounting the base of infinite space, aware that ‘consciousness is infinite,’ a bhikkhu enters upon and abides in the base of infinite consciousness. This bhikkhu is said to have blindfolded Māra...

18. “Again, by completely surmounting the base of infinite consciousness, [160] aware that ‘there is nothing,’ a bhikkhu enters upon and abides in the base of nothingness. This bhikkhu is said to have blindfolded Māra...

19. “Again, by completely surmounting the base of nothingness, a bhikkhu enters upon and abides in the base of neither-perception-nor-non-perception. This bhikkhu is said to have blindfolded Māra, to have become invisible to the Evil One by depriving Māra’s eye of its opportunity.

20. “Again, by completely surmounting the base of neither-perception-nor-non-perception, a bhikkhu enters upon and abides in the cessation of perception and feeling. And his taints are destroyed by his seeing with wisdom. This bhikkhu is said
to have blindfolded Māra, to have become invisible to the Evil One by depriving Māra’s eye of its opportunity, and to have crossed beyond attachment to the world.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.
1. Thus have I heard. On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park.

2. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Sāvatthī for alms. Then a number of bhikkhus went to the venerable Ānanda and said to him: “Friend Ānanda, it is long since we heard a talk on the Dhamma from the Blessed One’s own lips. It would be good if we could get to hear such a talk, friend Ānanda.” — “Then let the venerable ones go to the brahmin Rammaka’s hermitage. Perhaps you will get to hear a talk on the Dhamma from the Blessed One’s own lips.” — “Yes, friend,” they replied.

3. Then, when the Blessed One had wandered for alms in Sāvatthī and had returned from his almsround, after his meal he addressed the venerable Ānanda: “Ānanda, let us go to the Eastern Park, to the Palace of Migāra’s Mother, for the day’s abiding.” — “Yes, venerable sir,” the venerable Ānanda replied. Then the Blessed One went with the venerable Ānanda to the Eastern Park, the Palace of Migāra’s Mother, for the day’s abiding.

Then, when it was evening, the Blessed One rose from meditation and addressed the venerable Ānanda: “Ānanda, let us go to the Eastern Bathing Place to bathe.” — “Yes, venerable sir,” the venerable Ānanda replied. Then the Blessed One went with the venerable Ānanda to the Eastern Bathing Place to bathe. When he was finished, he came up out of the water and stood in one robe drying his limbs. Then the venerable Ānanda said to the Blessed One: “Venerable sir, the brahmin Rammaka’s hermitage is nearby. That hermitage is agreeable and delightful. Venerable sir, it would be good if the Blessed One went there out of compassion.” The Blessed One consented in silence.
4. Then the Blessed One went to the brahmin Rammaka's hermitage. Now on that occasion a number of bhikkhus were sitting together in the hermitage discussing the Dhamma. The Blessed One stood outside the door waiting for their discussion to end. When he knew that it was over, he coughed and knocked, and the bhikkhus opened the door for him. The Blessed One entered, sat down on a seat made ready, and addressed the bhikkhus thus: "Bhikkhus, for what discussion are you sitting together here now? And what was your discussion that was interrupted?"

"Venerable sir, our discussion on the Dhamma that was interrupted was about the Blessed One himself. Then the Blessed One arrived."

"Good, bhikkhus. It is fitting for you clansmen who have gone forth out of faith from the home life into homelessness to sit together to discuss the Dhamma. When you gather together, bhikkhus, you should do either of two things: hold discussion on the Dhamma or maintain noble silence."

(TWO KINDS OF SEARCH)

5. "Bhikkhus, there are these two kinds of search: the noble search and the ignoble search. And what is the ignoble search? Here someone being himself subject to birth seeks what is also subject to birth; being himself subject to ageing, he seeks what is also subject to ageing; being himself subject to sickness, he seeks what is also subject to sickness; being himself subject to death, he seeks what is also subject to death; being himself subject to sorrow, he seeks what is also subject to sorrow; being himself subject to defilement, he seeks what is also subject to defilement.

6. "And what may be said to be subject to birth? Wife and children are subject to birth, men and women slaves, goats and sheep, fowl and pigs, elephants, cattle, horses, and mares, gold and silver are subject to birth. These objects of attachment are subject to birth; and one who is tied to these things, infatuated with them, and utterly committed to them, being himself subject to birth, seeks what it also subject to birth.

7. "And what may be said to be subject to ageing? Wife and children are subject to ageing, men and women slaves, goats
and sheep, fowl and pigs, elephants, cattle, horses, and mares, gold and silver are subject to ageing. These objects of attachment are subject to ageing; and one who is tied to these things, infatuated with them, and utterly committed to them, being himself subject to ageing, seeks what is also subject to ageing.

8. "And what may be said to be subject to sickness? Wife and children are subject to sickness, men and women slaves, goats and sheep, fowl and pigs, elephants, cattle, horses, and mares are subject to sickness. These objects of attachment are subject to sickness; and one who is tied to these things, infatuated with them, and utterly committed to them, being himself subject to sickness, seeks what is also subject to sickness.300

9. "And what may be said to be subject to death? Wife and children are subject to death, men and women slaves, goats and sheep, fowl and pigs, elephants, cattle, horses, and mares are subject to death. These objects of attachment are subject to death; and one who is tied to these things, infatuated with them, and utterly committed to them, being himself subject to death, seeks what is also subject to death.

10. "And what may be said to be subject to sorrow? Wife and children are subject to sorrow, men and women slaves, goats and sheep, fowl and pigs, elephants, cattle, horses, and mares are subject to sorrow. These objects of attachment are subject to sorrow; and one who is tied to these things, infatuated with them, and utterly committed to them, being himself subject to sorrow, seeks what is also subject to sorrow.

11. "And what may be said to be subject to defilement? Wife and children are subject to defilement, men and women slaves, goats and sheep, fowl and pigs, elephants, cattle, horses, and mares, gold and silver are subject to defilement. These objects of attachment are subject to defilement; and one who is tied to these things, infatuated with them, and utterly committed to them, being himself subject to defilement, seeks what is also subject to defilement. This is the ignoble search.

12. "And what is the noble search? Here someone being himself subject to birth, having understood the danger in what is subject to birth, [163] seeks the unborn supreme security from bondage, Nibbāna; being himself subject to ageing, having understood the danger in what is subject to ageing, he seeks the unageing supreme security from bondage, Nibbāna; being
himself subject to sickness, having understood the danger in what is subject to sickness, he seeks the unailing supreme security from bondage, Nibbāna; being himself subject to death, having understood the danger in what is subject to death, he seeks the deathless supreme security from bondage, Nibbāna; being himself subject to sorrow, having understood the danger in what is subject to sorrow, he seeks the sorrowless supreme security from bondage, Nibbāna; being himself subject to defilement, having understood the danger in what is subject to defilement, he seeks the undefiled supreme security from bondage, Nibbāna. This is the noble search.

(The Search for Enlightenment)

13. "Bhikkhus, before my enlightenment, while I was still only an unenlightened Bodhisatta, I too, being myself subject to birth, sought what was also subject to birth; being myself subject to ageing, sickness, death, sorrow, and defilement, I sought what was also subject to ageing, sickness, death, sorrow, and defilement. Then I considered thus: 'Why, being myself subject to birth, do I seek what is also subject to birth? Why, being myself subject to ageing, sickness, death, sorrow, and defilement, do I seek what is also subject to ageing, sickness, death, sorrow, and defilement? Suppose that, being myself subject to birth, having understood the danger in what is subject to birth, I seek the unborn supreme security from bondage, Nibbāna. Suppose that, being myself subject to ageing, sickness, death, sorrow, and defilement, having understood the danger in what is subject to ageing, sickness, death, sorrow, and defilement, I seek the unageing, unailing, deathless, sorrowless, and undefiled supreme security from bondage, Nibbāna.'

14. "Later, while still young, a black-haired young man endowed with the blessing of youth, in the prime of life, though my mother and father wished otherwise and wept with tearful faces, I shaved off my hair and beard, put on the yellow robe, and went forth from the home life into homelessness.

15. "Having gone forth, bhikkhus, in search of what is wholesome, seeking the supreme state of sublime peace, I went to Āḷāra Kālāma and said to him: 'Friend Kālāma, I want to lead the holy life in this Dhamma and Discipline.' Āḷāra Kālāma
replied: 'The venerable one may stay here. This Dhamma is such that a wise man [164] can soon enter upon and abide in it, realising for himself through direct knowledge his own teacher's doctrine.' I soon quickly learned that Dhamma. As far as mere lip-reciting and rehearsal of his teaching went, I could speak with knowledge and assurance, and I claimed, 'I know and see' - and there were others who did likewise.

"I considered: 'It is not through mere faith alone that Áḷāra Kalāma declares: "By realising for myself with direct knowledge, I enter upon and abide in this Dhamma." Certainly Áḷāra Kalāma abides knowing and seeing this Dhamma.' Then I went to Áḷāra Kalāma and asked him: 'Friend Kalāma, in what way do you declare that by realising for yourself with direct knowledge you enter upon and abide in this Dhamma?' In reply he declared the base of nothingness.

"I considered: 'Not only Áḷāra Kalāma has faith, energy, mindfulness, concentration, and wisdom. I too have faith, energy, mindfulness, concentration, and wisdom. Suppose I endeavour to realise the Dhamma that Áḷāra Kalāma declares he enters upon and abides in by realising for himself with direct knowledge?'

"I soon quickly entered upon and abided in that Dhamma by realising for myself with direct knowledge. Then I went to Áḷāra Kalāma and asked him: 'Friend Kalāma, is it in this way that you declare that you enter upon and abide in this Dhamma by realising for yourself with direct knowledge?' - 'That is the way, friend.' - 'It is in this way, friend, that I also enter upon and abide in this Dhamma by realising for myself with direct knowledge.' - 'It is a gain for us, friend, it is a great gain for us that we have such a venerable one for our companion in the holy life. So the Dhamma that I declare I enter upon and abide in by realising for myself with direct knowledge is the Dhamma that you enter upon and abide in by realising for yourself with direct knowledge. [165] And the Dhamma that you enter upon and abide in by realising for yourself with direct knowledge is the Dhamma that I declare I enter upon and abide in by realising for myself with direct knowledge. So you know the Dhamma that I know and I know the Dhamma that you know. As I am, so are you; as you are, so am I. Come, friend, let us now lead this community together.'
“Thus Āḷāra Kāḷāma, my teacher, placed me, his pupil, on an equal footing with himself and awarded me the highest honour. But it occurred to me: ‘This Dhamma does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna, but only to reappearance in the base of nothingness.’ Not being satisfied with that Dhamma, I left it and went away.

16. “Still in search, bhikkhus, of what is wholesome, seeking the supreme state of sublime peace, I went to Uddaka Rāmaputta and said to him: ‘Friend, I want to lead the holy life in this Dhamma and Discipline.’ Uddaka Rāmaputta replied: ‘The venerable one may stay here. This Dhamma is such that a wise man can soon enter upon and abide in it, himself realising through direct knowledge his own teacher’s doctrine.’ I soon quickly learned that Dhamma. As far as mere lip-reciting and rehearsal of his teaching went, I could speak with knowledge and assurance, and I claimed, ‘I know and see’ – and there were others who did likewise.

“I considered: ‘It was not through mere faith alone that Rāma declared: ‘By realising for myself with direct knowledge, I enter upon and abide in this Dhamma.’ Certainly Rāma abided knowing and seeing this Dhamma.’ Then I went to Uddaka Rāmaputta and asked him: ‘Friend, in what way did Rāma declare that by realising for himself with direct knowledge he entered upon and abided in this Dhamma?’ In reply Uddaka Rāmaputta declared the base of neither-perception-nor-non-perception.

“I considered: ‘Not only Rāma had faith, [166] energy, mindfulness, concentration, and wisdom. I too have faith, energy, mindfulness, concentration, and wisdom. Suppose I endeavour to realise the Dhamma that Rāma declared he entered upon and abided in by realising for himself with direct knowledge.’

“I soon quickly entered upon and abided in that Dhamma by realising for myself with direct knowledge. Then I went to Uddaka Rāmaputta and asked him: ‘Friend, was it in this way that Rāma declared that he entered upon and abided in this Dhamma by realising for himself with direct knowledge?’ – ‘That is the way, friend.’ – ‘It is in this way, friend, that I also enter upon and abide in this Dhamma by realising for myself with direct knowledge.’ – ‘It is a gain for us, friend, it is a great gain for us that we have such a venerable one for our companion
in the holy life. So the Dhamma that Rāma declared he entered upon and abided in by realising for himself with direct knowledge is the Dhamma that you enter upon and abide in by realising for yourself with direct knowledge. And the Dhamma that you enter upon and abide in by realising for yourself with direct knowledge is the Dhamma that Rāma declared he entered upon and abided in by realising for himself with direct knowledge. So you know the Dhamma that Rāma knew and Rāma knew the Dhamma that you know. As Rāma was, so are you; as you are, so was Rāma. Come, friend, now lead this community.'

"Thus Uddaka Rāmaputta, my companion in the holy life, placed me in the position of a teacher and accorded me the highest honour. But it occurred to me: 'This Dhamma does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna, but only to reappearance in the base of neither-perception-nor-non-perception.' Not being satisfied with that Dhamma, I left it and went away.

17. "Still in search, bhikkhus, of what is wholesome, seeking the supreme state of sublime peace, I wandered by stages through the Magadhan country until eventually I arrived at Senānigama near Uruvelā. [167] There I saw an agreeable piece of ground, a delightful grove with a clear-flowing river with pleasant, smooth banks and nearby a village for alms resort. I considered: 'This is an agreeable piece of ground, this is a delightful grove with a clear-flowing river with pleasant, smooth banks and nearby a village for alms resort. This will serve for the striving of a clansman intent on striving.' And I sat down there thinking: 'This will serve for striving.' 304

(ENLIGHTENMENT)

18. "Then, bhikkhus, being myself subject to birth, having understood the danger in what is subject to birth, seeking the unborn supreme security from bondage, Nibbāna, I attained the unborn supreme security from bondage, Nibbāna; being myself subject to ageing, having understood the danger in what is subject to ageing, seeking the unageing supreme security from bondage, Nibbāna, I attained the unageing supreme security from bondage, Nibbāna; being myself subject to sickness, having understood the danger in what is subject to sickness, seeking the
unailing supreme security from bondage, Nibbāna, I attained the unailing supreme security from bondage, Nibbāna; being myself subject to death, having understood the danger in what is subject to death, seeking the deathless supreme security from bondage, Nibbāna, I attained the deathless supreme security from bondage, Nibbāna; being myself subject to sorrow, having understood the danger in what is subject to sorrow, seeking the sorrowless supreme security from bondage, Nibbāna, I attained the sorrowless supreme security from bondage, Nibbāna; being myself subject to defilement, having understood the danger in what is subject to defilement, seeking the undefiled supreme security from bondage, Nibbāna, I attained the undefiled supreme security from bondage, Nibbāna. The knowledge and vision arose in me: ‘My deliverance is unshakeable; this is my last birth; now there is no renewal of being.’

19. “I considered: ‘This Dhamma that I have attained is profound, hard to see and hard to understand, peaceful and sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. But this generation delights in worldliness, takes delight in worldliness, rejoices in worldliness. It is hard for such a generation to see this truth, namely, specific conditionality, dependent origination. And it is hard to see this truth, namely, the stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion, cessation, Nibbāna. [168] If I were to teach the Dhamma, others would not understand me, and that would be wearying and troublesome for me.’ Thereupon there came to me spontaneously these stanzas never heard before:

‘Enough with teaching the Dhamma
That even I found hard to reach;
For it will never be perceived
By those who live in lust and hate.

Those dyed in lust, wrapped in darkness
Will never discern this abstruse Dhamma
Which goes against the worldly stream,
Subtle, deep, and difficult to see.’

Considering thus, my mind inclined to inaction rather than to teaching the Dhamma.”
20. "Then, bhikkhus, the Brahmā Sahampati knew with his mind the thought in my mind and he considered: 'The world will be lost, the world will perish, since the mind of the Tathāgata, accomplished and fully enlightened, inclines to inaction rather than to teaching the Dhamma.' Then, just as quickly as a strong man might extend his flexed arm or flex his extended arm, the Brahmā Sahampati vanished in the Brahma-world and appeared before me. He arranged his upper robe on one shoulder, and extending his hands in reverential salutation towards me, said: 'Venerable sir, let the Blessed One teach the Dhamma, let the Sublime One teach the Dhamma. There are beings with little dust in their eyes who are wasting through not hearing the Dhamma. There will be those who will understand the Dhamma.' The Brahmā Sahampati spoke thus, and then he said further:

'In Magadha there have appeared till now
Impure teachings devised by those still stained.
Open the doors to the Deathless! Let them hear
The Dhamma that the Stainless One has found.

Just as one who stands on a mountain peak
Can see below the people all around,
So, O Wise One, All-seeing Sage,
Ascend the palace of the Dhamma.
Let the Sorrowless One survey this human breed,
Engulfed in sorrow, overcome by birth and old age. [169]

Arise, victorious hero, caravan leader,
Debtless one, and wander in the world.
Let the Blessed One teach the Dhamma,
There will be those who will understand.'

21. "Then I listened to the Brahmā's pleading, and out of compassion for beings I surveyed the world with the eye of a Buddha. Surveying the world with the eye of a Buddha, I 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 some who dwelt seeing fear in blame and in the other world. Just as in a pond of blue or red or white lotuses, some lotuses
that are born and grow in the water thrive immersed in the water without rising out of it, and some other lotuses that are born and grow in the water rest on the water’s surface, and some other lotuses that are born and grow in the water rise out of the water and stand clear, unwetted by it; so too, surveying the world with the eye of a Buddha, I 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 some who dwelt seeing fear in blame and in the other world. Then I replied to the Brahmā Sahampati in stanzas:

‘Open for them are the doors to the Deathless,
Let those with ears now show their faith.
Thinking it would be troublesome, O Brahmā,
I did not speak the Dhamma subtle and sublime.’

Then the Brahmā Sahampati thought: ‘I have created the opportunity for the Blessed One to teach the Dhamma.’ And after paying homage to me, keeping me on the right, he thereupon departed at once.

22. “I considered thus: ‘To whom should I first teach the Dhamma? Who will understand this Dhamma quickly?’ It then occurred to me: ‘Āḷāra Kālāma is wise, intelligent, and discerning; he has long had little dust in his eyes. Suppose I taught the Dhamma first to Āḷāra Kālāma. He will understand it quickly.’ Then deities approached me and said: ‘Venerable sir, Āḷāra Kālāma died seven days ago.’ And the knowledge and vision arose in me: ‘Āḷāra Kālāma died seven days ago.’ I thought: ‘Āḷāra Kālāma’s loss is a great one. If he had heard this Dhamma, he would have understood it quickly.’

23. “I considered thus: ‘To whom should I first teach the Dhamma? Who will understand this Dhamma quickly?’ It then occurred to me: ‘Uddaka Rāmaputta is wise, intelligent, and discerning; he has long had little dust in his eyes. Suppose I taught the Dhamma first to Uddaka Rāmaputta. He will understand it quickly.’ Then deities approached me and said: ‘Venerable sir, Uddaka Rāmaputta died last night.’ And the knowledge and vision arose in me: ‘Uddaka Rāmaputta died last night.’ I thought: ‘Uddaka Rāmaputta’s loss is a great one. If he had heard this Dhamma, he would have understood it quickly.’
24. "I considered thus: 'To whom should I first teach the Dhamma? Who will understand this Dhamma quickly?' It then occurred to me: 'The bhikkhus of the group of five who attended upon me while I was engaged in my striving were very helpful. Suppose I taught the Dhamma first to them.' Then I thought: 'Where are the bhikkhus of the group of five now living?' And with the divine eye, which is purified and surpasses the human, I saw that they were living at Benares in the Deer Park at Isipatana.

(THE TEACHING OF THE DHAMMA)

25. "Then, bhikkhus, when I had stayed at Uruvelā as long as I chose, I set out to wander by stages to Benares. Between Gayā and the Place of Enlightenment the Ājīvaka Upaka saw me on the road and said: 'Friend, your faculties are clear, the colour of your skin is pure and bright. Under whom have you gone forth, friend? Who is your teacher? Whose Dhamma do you profess?' I replied to the Ājīvaka Upaka in stanzas:

'I am one who has transcended all, a knower of all,
Unsullied among all things, renouncing all,
By craving's ceasing freed. Having known this all
For myself, to whom should I point as teacher?

I have no teacher, and one like me
Exists nowhere in all the world
With all its gods, because I have
No person for my counterpart.

I am the Accomplished One in the world,
I am the Teacher Supreme.
I alone am a Fully Enlightened One
Whose fires are quenched and extinguished.

I go now to the city of Kāsi
To set in motion the Wheel of Dhamma.
In a world that has become blind
I go to beat the drum of the Deathless.'

'By your claims, friend, you ought to be the Universal Victor.'
'The victors are those like me
Who have won to destruction of taints.
I have vanquished all evil states,
Therefore, Upaka, I am a victor.'

"When this was said, the Ājīvaka Upaka said: 'May it be so, friend.' Shaking his head, he took a bypath and departed.\[310\]

26. "Then, bhikkhus, wandering by stages, I eventually came to Benares, to the Deer Park at Isipatana, and I approached the bhikkhus of the group of five. The bhikkhus saw me coming in the distance, and they agreed among themselves thus: 'Friends, here comes the recluse Gotama who lives luxuriously, who gave up his striving, and reverted to luxury. We should not pay homage to him or rise up for him or receive his bowl and outer robe. But a seat may be prepared for him. If he likes, he may sit down.' However, as I approached, those bhikkhus found themselves unable to keep their pact. One came to meet me and took my bowl and outer robe, another prepared a seat, and another set out water for my feet; however, they addressed me by name and as 'friend.'\[311\]

27. "Thereupon I told them: 'Bhikkhus, do not address the Tathāgata by name and as ‘friend.’ The Tathāgata is an Accomplished One, [172] a Fully Enlightened One. Listen, bhikkhus, the Deathless has been attained. I shall instruct you, I shall teach you the Dhamma. Practising as you are instructed, by realising for yourselves here and now through direct knowledge you will soon enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness.'

"When this was said, the bhikkhus of the group of five answered me thus: 'Friend Gotama, by the conduct, the practice, and the performance of austerities that you undertook, you did not achieve any superhuman states, any distinction in knowledge and vision worthy of the noble ones.\[312\] Since you now live luxuriously, having given up your striving and reverted to luxury, how will you have achieved any superhuman states, any distinction in knowledge and vision worthy of the noble ones?' When this was said, I told them: 'The Tathāgata does not live luxuriously, nor has he given up his striving and reverted to
luxury. The Tathāgata is an Accomplished One, a Fully Enlightened One. Listen, bhikkhus, the Deathless has been attained...from the home life into homelessness.'

"A second time the bhikkhus of the group of five said to me: 'Friend Gotama...how will you have achieved any superhuman states, any distinction in knowledge and vision worthy of the noble ones?' A second time I told them: 'The Tathāgata does not live luxuriously...from the home life into homelessness.' A third time the bhikkhus of the group of five said to me: 'Friend Gotama...how will you have achieved any superhuman states, any distinction in knowledge and vision worthy of the noble ones?'

28. "When this was said I asked them: 'Bhikkhus, have you ever known me to speak like this before?' – 'No, venerable sir.' – 'Bhikkhus, the Tathāgata is an Accomplished One, a Fully Enlightened One. Listen, bhikkhus, the Deathless has been attained. I shall instruct you, I shall teach you the Dhamma. Practising as you are instructed, by realising for yourselves here and now through direct knowledge you will soon enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness.' [173]

29. "I was able to convince the bhikkhus of the group of five. Then I sometimes instructed two bhikkhus while the other three went for alms, and the six of us lived on what those three bhikkhus brought back from their almsround. Sometimes I instructed three bhikkhus while the other two went for alms, and the six of us lived on what those two bhikkhus brought back from their almsround.

30. "Then the bhikkhus of the group of five, thus taught and instructed by me, being themselves subject to birth, having understood the danger in what is subject to birth, seeking the unborn supreme security from bondage, Nibbāna, attained the unborn supreme security from bondage, Nibbāna; being themselves subject to ageing, sickness, death, sorrow, and defilement, having understood the danger in what is subject to ageing, sickness, death, sorrow, and defilement, seeking the unageing, unailing, deathless, sorrowless, and undefiled supreme security from bondage, Nibbāna, they attained the unageing, unailing, deathless, sorrowless, and undefiled supreme security from
bondage, Nibbāna. The knowledge and vision arose in them: 'Our deliverance is unshakeable; this is our last birth; there is no renewal of being.'

(SENSUAL PLEASURE)

31. "Bhikkhus, there are these five cords of sensual pleasure.\textsuperscript{315} What are the five? Forms cognizable by the eye that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust. Sounds cognizable by the ear...Odours cognizable by the nose...Flavours cognizable by the tongue...Tangibles cognizable by the body that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust. These are the five cords of sensual pleasure.

32. "As to those recluses and brahmans who are tied to these five cords of sensual pleasure, infatuated with them and utterly committed to them, and who use them without seeing the danger in them or understanding the escape from them, it may be understood of them: 'They have met with calamity, met with disaster, the Evil One may do with them as he likes.' Suppose a forest deer who was bound lay down on a heap of snares; it might be understood of him: 'He has met with calamity, met with disaster, the hunter can do with him as he likes, and when the hunter comes he cannot go where he wants.' So too, as to those recluses and brahmans who are tied to these five cords of sensual pleasure...it may be understood of them: 'They have met with calamity, met with disaster, the Evil One may do with them as he likes.'

33. "As to those recluses and brahmans who are not tied to these five cords of sensual pleasure, who are not infatuated with them or utterly committed to them, and who use them seeing the danger in them and understanding the escape from them, [174] it may be understood of them: 'They have not met with calamity, not met with disaster, the Evil One cannot do with them as he likes.'\textsuperscript{316} Suppose a forest deer who was unbound lay down on a heap of snares; it might be understood of him: 'He has not met with calamity, not met with disaster, the hunter cannot do with him as he likes, and when the hunter comes he can go where he wants.' So too, as to those recluses and brahmans who
are not tied to these five cords of sensual pleasure...it may be understood of them: 'They have not met with calamity, not met with disaster, the Evil One cannot do with them as he likes.'

34. "Suppose a forest deer is wandering in the forest wilds: he walks without fear, stands without fear, sits without fear, lies down without fear. Why is that? Because he is out of the hunter's range. So too, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. This bhikkhu is said to have blindfolded Māra, to have become invisible to the Evil One by depriving Māra's eye of its opportunity.317

35. "Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. This bhikkhu is said to have blindfolded Māra...

36. "Again, with the fading away as well of rapture, a bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: 'He has a pleasant abiding who has equanimity and is mindful.' This bhikkhu is said to have blindfolded Māra...

37. "Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. This bhikkhu is said to have blindfolded Māra...

38. "Again, with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that 'space is infinite,' a bhikkhu enters upon and abides in the base of infinite space. This bhikkhu is said to have blindfolded Māra...

39. "Again, by completely surmounting the base of infinite space, aware that 'consciousness is infinite,' a bhikkhu enters upon and abides in the base of infinite consciousness. This bhikkhu is said to have blindfolded Māra...

40. "Again, by completely surmounting the base of infinite consciousness, aware that 'there is nothing,' a bhikkhu enters
upon and abides in the base of nothingness. This bhikkhu is said to have blindfolded Mara...

41. “Again, by completely surrounding the base of nothingness, [175] a bhikkhu enters upon and abides in the base of neither-perception-nor-non-perception. This bhikkhu is said to have blindfolded Mara, to have become invisible to the Evil One by depriving Mara’s eye of its opportunity.

42. “Again, by completely surmounting the base of neither-perception-nor-non-perception, a bhikkhu enters upon and abides in the cessation of perception and feeling. And his taints are destroyed by his seeing with wisdom. This bhikkhu is said to have blindfolded Mara, to have become invisible to the Evil One by depriving Mara’s eye of its opportunity, and to have crossed beyond attachment to the world. He walks without fear, stands without fear, sits without fear, lies down without fear. Why is that? Because he is out of the Evil One’s range.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.
1. Thus have I heard. On one occasion the Blessed One was living at Savatthī in Jeta’s Grove, Anāthapiṇḍika’s Park.

2. Now on that occasion the brahmin Jānussoni was driving out of Savatthī in the middle of the day in an all-white chariot drawn by white mares. He saw the wanderer Pilotika coming in the distance and asked him: “Now where is Master Vacchāyana coming from in the middle of the day?”

   “Sir, I am coming from the presence of the recluse Gotama.”

   “What does Master Vacchāyana think of the recluse Gotama’s lucidity of wisdom? He is wise, is he not?”

   “Sir, who am I to know the recluse Gotama’s lucidity of wisdom? One would surely have to be his equal to know the recluse Gotama’s lucidity of wisdom.”

   “Master Vacchāyana praises the recluse Gotama with high praise indeed.”

   “Sir, who am I to praise the recluse Gotama? The recluse Gotama is praised by the praised as best among gods and humans.”

   “What reasons does Master Vacchāyana see that he has such confidence in the recluse Gotama?”

3. “Sir, suppose a wise elephant woodsman were to enter an elephant wood and were to see in the elephant wood a big elephant’s footprint, long in extent and broad across. He would come to the conclusion: ‘Indeed, this is a big bull elephant.’ So too, when I saw four footprints of the recluse Gotama, I came to the conclusion: ‘The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.’ What are the four?

4. “Sir, I have seen here certain learned nobles who were clever, knowledgeable about the doctrines of others, as sharp as
hairsplitting marksmen; they wander about, as it were, demolishing the views of others with their sharp wits. When they hear: 'The recluse Gotama will visit such and such a village or town,' they formulate a question thus: 'We will go to the recluse Gotama and ask him this question. If he is asked like this, he will answer like this, and so we will refute his doctrine in this way; and if he is asked like that, he will answer like that, and so we will refute his doctrine in that way.'

"They hear: 'The recluse Gotama has come to visit such and such a village or town.' They go to the recluse Gotama, and the recluse Gotama instructs, urges, rouses, and encourages them with a talk on the Dhamma. After they have been instructed, urged, roused, and encouraged by the recluse Gotama with a talk on the Dhamma, they do not so much as ask him the question, so how should they refute his doctrine? In actual fact, they become his disciples. When I saw this first footprint of the recluse Gotama, I came to the conclusion: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.'

5. "Again, I have seen certain learned brahmins who were clever... In actual fact, they too become his disciples. When I saw this second footprint of the recluse Gotama, I came to the conclusion: 'The Blessed One is fully enlightened...'"

6. "Again, I have seen certain learned householders who were clever...[177]... In actual fact, they too become his disciples. When I saw this third footprint of the recluse Gotama, I came to the conclusion: 'The Blessed One is fully enlightened...'"

7. "Again, I have seen certain learned recluses who were clever... They do not so much as ask him the question, so how should they refute his doctrine? In actual fact, they ask the recluse Gotama to allow them to go forth from the home life into homelessness, and he gives them the going forth. Not long after they have gone forth, dwelling alone, withdrawn, diligent, ardent, and resolute, by realising for themselves with direct knowledge they here and now enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. They say thus: 'We were very nearly lost, we very nearly perished, for formerly we claimed that we were recluses though we were not
really recluses; we claimed that we were brahmins through we were not really brahmins; we claimed that we were arahants though we were not really arahants. But now we are recluses, now we are brahmins, now we are arahants.’ When I saw this fourth footprint of the recluse Gotama, I came to the conclusion: ‘The Blessed One is fully enlightened...’

“When I saw these four footprints of the recluse Gotama, I came to the conclusion: ‘The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.’”

8. When this was said, the brahmin Jāṇussonī got down from his all-white chariot drawn by white mares, and arranging his upper robe on one shoulder, he extended his hands in reverential salutation towards the Blessed One and uttered this exclamation three times: “Honour to the Blessed One, accomplished and fully enlightened! Honour to the Blessed One, accomplished and fully enlightened! Honour to the Blessed One, accomplished and fully enlightened! Perhaps some time or other [178] we might meet Master Gotama and have some conversation with him.”

9. Then the brahmin Jāṇussonī went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and related to the Blessed One his entire conversation with the wanderer Pilotika. Thereupon the Blessed One told him: “At this point, brahmin, the simile of the elephant’s footprint has not yet been completed in detail. As to how it is completed in detail, listen and attend carefully to what I shall say.” – “Yes, sir,” the brahmin Jāṇussonī replied. The Blessed One said this:

10. “Brahmin, suppose an elephant woodsman were to enter an elephant wood and were to see in the elephant wood a big elephant’s footprint, long in extent and broad across. A wise elephant woodsman would not yet come to the conclusion: ‘Indeed, this is a big bull elephant.’ Why is that? In an elephant wood there are small she-elephants that leave a big footprint, and this might be one of their footprints. He follows it and sees in the elephant wood a big elephant’s footprint, long in extent and broad across, and some scrapings high up. A wise elephant woodsman would not yet come to the conclusion: ‘Indeed, this is a big bull elephant.’ Why is that? In an elephant wood there
are tall she-elephants that have prominent teeth and leave a big footprint, and this might be one of their footprints. He follows it further and sees in the elephant wood a big elephant’s footprint, long in extent and broad across, and some scrapings high up, and marks made by tusks. A wise elephant woodsman would not yet come to the conclusion: ‘Indeed, this is a big bull elephant.’ Why is that? In an elephant wood there are tall she-elephants that have tusks and leave a big footprint, and this might be one of their footprints. He follows it further and sees in the elephant wood a big elephant’s footprint, long in extent and broad across, and some scrapings high up, and marks made by tusks, and broken-off branches. And he sees that bull elephant at the root of a tree or in the open, walking about, sitting, or lying down. He comes to the conclusion: ‘This is that big bull elephant.’

11. “So too, [179] brahmin, here a Tathāgata appears in the world, accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He declares this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its princes and its people, which he has himself realised with direct knowledge. He teaches the Dhamma good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure.

12. “A householder or householder’s son or one born in some other clan hears that Dhamma. On hearing the Dhamma he acquires faith in the Tathāgata. Possessing that faith, he considers thus: ‘Household life is crowded and dusty; life gone forth is wide open. It is not easy, while living in a home, to lead the holy life utterly perfect and pure as a polished shell. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness.’ On a later occasion, abandoning a small or a large fortune, abandoning a small or a large circle of relatives, he shaves off his hair and beard, puts on the yellow robe, and goes forth from the home life into homelessness.

13. “Having thus gone forth and possessing the bhikkhu’s training and way of life, abandoning the killing of living beings, he abstains from killing living beings; with rod and weapon laid
aside, gentle and kindly, he abides compassionate to all living beings. Abandoning the taking of what is not given, he abstains from taking what is not given; taking only what is given, expecting only what is given, by not stealing he abides in purity. Abandoning incelibacy, he observes celibacy, living apart, abstaining from the vulgar practice of sexual intercourse.

"Abandoning false speech, he abstains from false speech; he speaks truth, adheres to truth, is trustworthy and reliable, one who is no deceiver of the world. Abandoning malicious speech, he abstains from malicious speech; he does not repeat elsewhere what he has heard here in order to divide [those people] from these, nor does he repeat to these people what he has heard elsewhere in order to divide [these people] from those; thus he is one who reunites those who are divided, a promoter of friendships, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord. Abandoning harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, and loveable, as go to the heart, are courteous, desired by many [180] and agreeable to many. Abandoning gossip, he abstains from gossip; he speaks at the right time, speaks what is fact, speaks on what is good, speaks on the Dhamma and the Discipline; at the right time he speaks such words as are worth recording, reasonable, moderate, and beneficial.

"He abstains from injuring seeds and plants. He practises eating only in one part of the day, abstaining from eating at night and outside the proper time. He abstains from dancing, singing, music, and theatrical shows. He abstains from wearing garlands, smartening himself with scent, and embellishing himself with unguents. He abstains from high and large couches. He abstains from accepting gold and silver. He abstains from accepting raw grain. He abstains from accepting raw meat. He abstains from accepting men and women slaves. He abstains from accepting goats and sheep. He abstains from accepting fowl and pigs. He abstains from accepting elephants, cattle, horses, and mares. He abstains from accepting fields and land. He abstains from going on errands and running messages. He abstains from buying and selling. He abstains from false weights, false metals, and false measures. He abstains from cheating, deceiving, defrauding,
and trickery. He abstains from wounding, murdering, binding, brigandage, plunder, and violence.

14. "He becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes, he sets out taking only these with him. Just as a bird, wherever it goes, flies with its wings as its only burden, so too the bhikkhu becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes, he sets out taking only these with him. Possessing this aggregate of noble virtue, he experiences within himself a bliss that is blameless.

15. "On seeing a form with the eye, he does not grasp at its signs and features. Since, if he left the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty. On hearing a sound with the ear...On smelling an odour with the nose...On tasting a flavour with the tongue...On touching a tangible with the body...On cognizing a mind-object with the mind, he does not grasp at its signs and features. Since, if he left the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty. Possessing this noble restraint of the faculties, he experiences within himself a bliss that is unsullied.

16. "He becomes one who acts in full awareness when going forward and returning; who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bowl; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating and urinating; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

17. "Possessing this aggregate of noble virtue, and this noble restraint of the faculties, and possessing this noble mindfulness and full awareness, he resorts to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.

18. "On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body erect, and
establishing mindfulness before him. Abandoning covetousness for the world, he abides with a mind free from covetousness; he purifies his mind from covetousness. Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all living beings; he purifies his mind from ill will and hatred. Abandoning sloth and torpor, he abides free from sloth and torpor, perceptive of light, mindful and fully aware; he purifies his mind from sloth and torpor. Abandoning restlessness and remorse, he abides unagitated with a mind inwardly peaceful; he purifies his mind from restlessness and remorse. Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

19. "Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. This, brahmin, is called a footprint of the Tathāgata, something scraped by the Tathāgata, something marked by the Tathāgata, but a noble disciple does not yet come to the conclusion: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.'

20. "Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. This too, brahmin, is called a footprint of the Tathāgata... but a noble disciple does not yet come to the conclusion: 'The Blessed One is fully enlightened...'

21. "Again, with the fading away as well of rapture, a bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: 'He has a pleasant abiding who has equanimity and is mindful.' This too, brahmin, is called a footprint of the Tathāgata... but a noble disciple does not yet come to the conclusion: 'The Blessed One is fully enlightened...'

22. "Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu
enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. This too, brahmin, is called a footprint of the Tathāgata...but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened...’

23. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past lives. He recollects his manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: ...(as Sutta 4, §27)...Thus with their aspects and particulars he recollects his manifold past lives. This too, brahmin, is called a footprint of the Tathāgata...but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened...’ [183]

24. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate. He understands how beings pass on according to their actions thus:...(as Sutta 4, §29)...Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions. This too, brahmin, is called a footprint of the Tathāgata...but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened...’

25. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the destruction of the taints. He understands as it actually is: ‘This is suffering’;...‘This is the origin of suffering’;...‘This is the cessation of suffering’;...‘This is the way leading to the cessation of suffering’;...‘These are the taints’;...‘This is the origin of the
taints';...'This is the cessation of the taints';...'This is the way leading to the cessation of the taints.'

"This too, brahmin, is called a footprint of the Tathāgata, something scraped by the Tathāgata, something marked by the Tathāgata, but a noble disciple still has not yet come to the conclusion: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.' Rather, he is in the process of coming to this conclusion.325

26. "When he knows and sees thus, his mind is liberated from the taint of sensual desire, [184] from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: 'It is liberated.' He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'

"This too, brahmin, is called a footprint of the Tathāgata, something scraped by the Tathāgata, something marked by the Tathāgata. It is at this point that a noble disciple has come to the conclusion: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.'326 And it is at this point, brahmin, that the simile of the elephant's footprint has been completed in detail."

27. When this was said, the brahmin Jāṇussoni said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life."
28 Mahāhatthipadopama Sutta

The Greater Discourse on the Simile of the Elephant's Footprint

1. Thus have I heard.\textsuperscript{327} On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. There the venerable Sāriputta addressed the bhikkhus thus: “Friends, bhikkhus.” — “Friend,” they replied. The venerable Sāriputta said this:

2. “Friends, just as the footprint of any living being that walks can be placed within an elephant's footprint, and so the elephant's footprint is declared the chief of them because of its great size; so too, all wholesome states can be included in the Four Noble Truths.\textsuperscript{328} In what four? In the noble truth of suffering, [185] in the noble truth of the origin of suffering, in the noble truth of the cessation of suffering, and in the noble truth of the way leading to the cessation of suffering.

3. “And what is the noble truth of suffering? Birth is suffering, ageing is suffering, death is suffering; sorrow, lamentation, pain, grief, and despair are suffering; not to obtain what one wants is suffering; in short, the five aggregates affected by clinging are suffering.

4. “And what are the five aggregates affected by clinging? They are: the material form aggregate affected by clinging, the feeling aggregate affected by clinging, the perception aggregate affected by clinging, the formations aggregate affected by clinging, and the consciousness aggregate affected by clinging.

5. “And what is the material form aggregate affected by clinging? It is the four great elements and the material form derived from the four great elements. And what are the four great elements? They are the earth element, the water element, the fire element, and the air element.
6. "What, friends, is the earth element? The earth element may be either internal or external. What is the internal earth element? Whatever internally, belonging to oneself, is solid, solidified, and clung-to; that is, head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, or whatever else internally, belonging to oneself, is solid, solidified, and clung-to: this is called the internal earth element.\(^{329}\) Now both the internal earth element and the external earth element are simply earth element.\(^{330}\) And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the earth element and makes the mind dispassionate toward the earth element.

7. "Now there comes a time when the water element is disturbed and then the external earth element vanishes.\(^{331}\) When even this external earth element, great as it is, is seen to be impermanent, subject to destruction, disappearance, and change, what of this body, which is clung to by craving and lasts but a while? There can be no considering that as 'I' or 'mine' or 'I am.'\(^{332}\)

8. "So then, if others abuse, revile, scold, and harass a bhikkhu [who has seen this element as it actually is], he understands thus: 'This painful feeling born of ear-contact has arisen in me. That is dependent, not independent. Dependent on what? [186] Dependent on contact.'\(^{333}\) Then he sees that contact is impermanent, that feeling is impermanent, that perception is impermanent, that formations are impermanent, and that consciousness is impermanent. And his mind, having made an element its objective support, enters into [that new objective support] and acquires confidence, steadiness, and decision.\(^{334}\)

9. "Now, if others attack that bhikkhu in ways that are unwished for, undesired, and disagreeable, by contact with fists, clods, sticks, or knives, he understands thus: 'This body is of such a nature that contact with fists, clods, sticks, and knives assail it.\(^{335}\) But this has been said by the Blessed One in his "advice on the simile of the saw": "Bhikkhus, even if bandits
were to sever you savagely limb by limb with a two-handled saw, he who gave rise to a mind of hate towards them would not be carrying out my teaching." So tireless energy shall be aroused in me and unremitting mindfulness established, my body shall be tranquil and untroubled, my mind concentrated and unified. And now let contact with fists, clods, sticks, and knives assail this body; for this is just how the Buddha’s teaching is practised.’

10. “When that bhikkhu thus recollects the Buddha, the Dhamma, and the Sangha, if equanimity supported by the wholesome does not become established in him, then he arouses a sense of urgency thus: ‘It is a loss for me, it is no gain for me, it is bad for me, it is no good for me, that when I thus recollect the Buddha, the Dhamma, and the Sangha, equanimity supported by the wholesome does not become established in me.’ Just as when a daughter-in-law sees her father-in-law, she arouses a sense of urgency [to please him], so too, when that bhikkhu thus recollects the Buddha, the Dhamma, and the Sangha, if equanimity supported by the wholesome does not become established in him, then he arouses a sense of urgency. But if, when he recollects the Buddha, the Dhamma, and the Sangha, equanimity supported by the wholesome becomes established in him, [187] then he is satisfied with it. At that point, friends, much has been done by that bhikkhu.

(THE WATER ELEMENT)

11. “What, friends, is the water element? The water element may be either internal or external. What is the internal water element? Whatever internally, belonging to oneself, is water, watery, and clung-to; that is, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil-of-the-joints, urine, or whatever else internally, belonging to oneself, is water, watery, and clung-to: this is called the internal water element. Now both the internal water element and the external water element are simply water element. And that should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the water element and makes the mind dispassionate toward the water element.
12. "Now there comes a time when the external water element is disturbed. It carries away villages, towns, cities, districts, and countries. There comes a time when the waters in the great ocean sink down a hundred leagues, two hundred leagues, three hundred leagues, four hundred leagues, five hundred leagues, six hundred leagues, seven hundred leagues. There comes a time when the waters in the great ocean stand seven palms deep, six palms deep...two palms deep, only a palm deep. There comes a time when the waters in the great ocean stand seven fathoms deep, six fathoms deep...two fathoms deep, only a fathom deep. There comes a time when the waters in the great ocean stand half a fathom deep, only waist deep, only knee deep, only ankle deep. There comes a time when the waters in the great ocean are not enough to wet even the joint of a finger. When even this external water element, great as it is, [188] is seen to be impermanent, subject to destruction, disappearance, and change, what of this body, which is clung to by craving and lasts but a while? There can be no considering that as 'I' or 'mine' or 'I am.'

13–15. "So then, if others abuse, revile, scold, and harass a bhikkhu [who has seen this element as it actually is], he understands thus:...(repeat §§8–10)...At that point too, friends, much has been done by that bhikkhu.

(The Fire Element)

16. "What, friends, is the fire element? The fire element may be either internal or external. What is the internal fire element? Whatever internally, belonging to oneself, is fire, fiery, and clung-to; that is, that by which one is warmed, ages, and is consumed, and that by which what is eaten, drunk, consumed, and tasted gets completely digested, or whatever else internally, belonging to oneself, is fire, fiery, and clung-to: this is called the internal fire element. Now both the internal fire element and the external fire element are simply fire element. And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the fire element and makes the mind dispassionate toward the fire element.
17. “Now there comes a time when the external fire element is disturbed. It burns up villages, towns, cities, districts, and countries. It goes out due to lack of fuel only when it comes to green grass, or to a road, or to a rock, or to water, or to a fair open space. There comes a time when they seek to make a fire even with cocks’ feathers and hide-parings. When even this external fire element, great as it is, is seen to be impermanent, subject to destruction, disappearance, and change, what of this body, which is clung to by craving and lasts but a while? There can be no considering that as ‘I’ or ‘mine’ or ‘I am.’

18–20. “So then, if others abuse, revile, scold, and harass a bhikkhu [who has seen this element as it actually is], he understands thus:... (repeat §§8–10)... At that point too, friends, much has been done by that bhikkhu.

(The Air Element)

21. “What, friends, is the air element? The air element may be either internal or external. What is the internal air element? Whatever internally, belonging to oneself, is air, airy, and clung-to; that is, up-going winds, down-going winds, winds in the belly, winds in the bowels, winds that course through the limbs, in-breath and out-breath, or whatever else internally, belonging to oneself, is air, airy, and clung-to: this is called the internal air element. Now both the internal air element and the external air element are simply air element. And that should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the air element and makes the mind dispassionate toward the air element. [189]

22. “Now there comes a time when the external air element is disturbed. It sweeps away villages, towns, cities, districts, and countries. There comes a time in the last month of the hot season when they seek wind by means of a fan or bellows and even the strands of straw in the drip-fringe of the thatch do not stir. When even this external air element, great as it is, is seen to be impermanent, subject to destruction, disappearance, and change, what of this body, which is clung to by craving and lasts but a while? There can be no considering that as ‘I’ or ‘mine’ or ‘I am.’
23-25. "So then, if others abuse, revile, scold, and harass a bhikkhu [who has seen this element as it actually is], he understands thus:...[190] (repeat §§8~10)...At that point too, friends, much has been done by that bhikkhu.

26. "Friends, just as when a space is enclosed by timber and creepers, grass, and clay, it comes to be termed 'house,' so too, when a space is enclosed by bones and sinews, flesh and skin, it comes to be termed 'material form.'\(^{338}\)

27. "If, friends, internally the eye is intact but no external forms come into its range, and there is no corresponding [conscious] engagement, then there is no manifestation of the corresponding class of consciousness.\(^{339}\) If internally the eye is intact and external forms come into its range, but there is no manifestation of the corresponding class of consciousness. But when internally the eye is intact and external forms come into its range and there is the corresponding [conscious] engagement, then there is the manifestation of the corresponding class of consciousness.

28. "The material form in what has thus come to be is included in the material form aggregate affected by clinging.\(^{340}\) The feeling in what has thus come to be is included in the feeling aggregate affected by clinging. The perception in what has thus come to be is included in the perception aggregate affected by clinging. The formations in what has thus come to be are included in the formations aggregate affected by clinging. The consciousness in what has thus come to be is included in the consciousness aggregate affected by clinging. He understands thus: ‘This, indeed, is how there comes to be the inclusion, gathering, and amassing of things into these five aggregates affected by clinging. Now this has been said by the Blessed One: ‘One who sees [191] dependent origination sees the Dhamma; one who sees the Dhamma sees dependent origination.’\(^{341}\) And these five aggregates affected by clinging are dependently arisen. The desire, indulgence, inclination, and holding based on these five aggregates affected by clinging is the origin of suffering.\(^{342}\) The removal of desire and lust, the abandonment of desire and lust for these five aggregates affected by clinging is the cessation of suffering.’ At that point too, friends, much has been done by that bhikkhu.\(^{343}\)
29–30. "If, friends, internally the ear is intact but no external sounds come into its range... (as in §§27–28) ... At that point too, friends, much has been done by that bhikkhu.

31–32. "If, friends, internally the nose is intact but no external smells come into its range... At that point too, friends, much has been done by that bhikkhu.

33–34. "If, friends, internally the tongue is intact but no external flavours come into its range... At that point too, friends, much has been done by that bhikkhu.

35–36. "If, friends, internally the body is intact but no external tangibles come into its range... At that point too, friends, much has been done by that bhikkhu.

37. "If, friends, internally the mind is intact but no external mind-objects come into its range, and there is no corresponding [conscious] engagement, then there is no manifestation of the corresponding class of consciousness. If internally the mind is intact and external mind-objects come into its range, but there is no corresponding [conscious] engagement, then there is no manifestation of the corresponding class of consciousness. But when internally the mind is intact and external mind-objects come into its range and there is the corresponding [conscious] engagement, then there is the manifestation of the corresponding class of consciousness.

38. "The material form in what has thus come to be is included in the material form aggregate affected by clinging. The feeling in what has thus come to be is included in the feeling aggregate affected by clinging. The perception in what has thus come to be is included in the perception aggregate affected by clinging. The formations in what has thus come to be are included in the formations aggregate affected by clinging. The consciousness in what has thus come to be is included in the consciousness aggregate affected by clinging. He understands thus: 'This, indeed, is how there comes to be the inclusion, gathering, and amassing of things into these five aggregates affected by clinging. Now this has been said by the Blessed One: 'One who sees dependent origination sees the Dhamma; one who sees the Dhamma sees dependent origination.' And these five aggregates affected by clinging are dependently arisen. The desire, indulgence, inclination, and holding based on these five aggregates affected by clinging is the origin of suffering. The removal of desire and
lust, the abandonment of desire and lust for these five aggregates affected by clinging is the cessation of suffering. At that point too, friends, much has been done by that bhikkhu.”

That is what the venerable Sāriputta said. The bhikkhus were satisfied and delighted in the venerable Sāriputta’s words.
1. Thus have I heard. On one occasion the Blessed One was living at Rājagaha on the mountain Vulture Peak; it was soon after Devadatta had left. There, referring to Devadatta, the Blessed One addressed the bhikkhus thus:

2. “Bhikkhus, here some clansman goes forth out of faith from the home life into homelessness, considering: ‘I am a victim of birth, ageing, and death, of sorrow, lamentation, pain, grief, and despair; I am a victim of suffering, a prey to suffering. Surely an ending of this whole mass of suffering can be known.’ When he has gone forth thus, he acquires gain, honour, and renown. He is pleased with that gain, honour, and renown, and his intention is fulfilled. On account of it he lauds himself and disparages others thus: ‘I have gain, honour, and renown, but these other bhikkhus are unknown, of no account.’ He becomes intoxicated with that gain, honour, and renown, grows negligent, falls into negligence, and being negligent, he lives in suffering.

“Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood. Passing over its heartwood, its sapwood, its inner bark, and its outer bark, he would cut off its twigs and leaves and take them away thinking they were heartwood. Then a man with good sight, seeing him, might say: ‘This good man did not know the heartwood, the sapwood, the inner bark, the outer bark, or the twigs and leaves. Thus, while needing heartwood, seeking heartwood, wandering in search of heartwood, he came to a great tree standing possessed of heartwood, and passing over its heartwood, its sapwood, its inner bark, and its outer bark, he cut off its twigs and leaves and took them away thinking they were heartwood. Whatever it was this
good man had to make with heartwood, his purpose will not be served.’ So too, bhikkhus, here some clansman goes forth out of faith...[193]...he lives in suffering. This bhikkhu is called one who has taken the twigs and leaves of the holy life and stopped short with that.

3. “Here, bhikkhus, some clansman goes forth out of faith from the home life into homelessness, considering: ‘I am a victim of birth, ageing, and death, of sorrow, lamentation, pain, grief, and despair; I am a victim of suffering, a prey to suffering. Surely an ending of this whole mass of suffering can be known.’ When he has gone forth thus, he acquires gain, honour, and renown. He is not pleased with that gain, honour, and renown, and his intention is not fulfilled. He does not, on account of it, laud himself and disparage others. He does not become intoxicated with that gain, honour, and renown; he does not grow negligent and fall into negligence. Being diligent, he achieves the attainment of virtue. He is pleased with that attainment of virtue and his intention is fulfilled. On account of it he lauds himself and disparages others thus: ‘I am virtuous, of good character, but these other bhikkhus are immoral, of evil character.’ He becomes intoxicated with that attainment of virtue, grows negligent, falls into negligence, and being negligent, he lives in suffering.

“Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood. Passing over its heartwood, its sapwood, and its inner bark, he would cut off its outer bark and take it away thinking it was heartwood. Then a man with good sight, seeing him, might say: ‘This good man did not know the heartwood...or the twigs and leaves. Thus, while needing heartwood...he cut off its outer bark and took it away thinking it was heartwood. Whatever it was this good man had to make with heartwood, his purpose will not be served.’ So too, bhikkhus, here some clansman goes forth out of faith...he lives in suffering. [194] This bhikkhu is called one who has taken the outer bark of the holy life and stopped short with that.

4. “Here, bhikkhus, some clansman goes forth out of faith from the home life into homelessness, considering: ‘I am a victim of birth, ageing, and death, of sorrow, lamentation, pain,
grief, and despair; I am a victim of suffering, a prey to suffering. Surely an ending of this whole mass of suffering can be known.' When he has gone forth thus, he acquires gain, honour, and renown. He is not pleased with that gain, honour, and renown, and his intention is not fulfilled...Being diligent, he achieves the attainment of virtue. He is pleased with that attainment of virtue, but his intention is not fulfilled. He does not, on account of it, laud himself and disparage others. He does not become intoxicated with that attainment of virtue; he does not grow negligent and fall into negligence. Being diligent, he achieves the attainment of concentration. He is pleased with that attainment and his intention is fulfilled. On account of it he lauds himself and disparages others thus: 'I am concentrated, my mind is unified, but these other bhikkhus are unconcentrated, with their minds astray.' He becomes intoxicated with that attainment of concentration, grows negligent, falls into negligence, and being negligent, he lives in suffering.

"Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood. Passing over its heartwood and its sapwood, he would cut off its inner bark and take it away thinking it was heartwood. Then a man with good sight, seeing him, might say: 'This good man did not know the heartwood...or the twigs and leaves. Thus, while needing heartwood...he cut off its inner bark and took it away thinking it was heartwood. Whatever it was this good man had to make with heartwood, his purpose will not be served.' So too, bhikkhus, here some clansman goes forth out of faith...he lives in suffering. [195] This bhikkhu is called one who has taken the inner bark of the holy life and stopped short with that.

5. "Here, bhikkhus, some clansman goes forth out of faith from the home life into homelessness, considering: 'I am a victim of birth, ageing, and death, of sorrow, lamentation, pain, grief, and despair; I am a victim of suffering, a prey to suffering. Surely an ending of this whole mass of suffering can be known.' When he has gone forth thus, he acquires gain, honour, and renown. He is not pleased with that gain, honour, and renown, and his intention is not fulfilled...Being diligent, he achieves the attainment of virtue. He is pleased with that attainment of virtue, but his intention is not fulfilled...Being diligent, he