THE BOOK OF THE
KINDRED SAYINGS
(SANYUTTA-NIKAYA)
OR GROUPED SUTTAS

PART V.
(Maha Vagga)

TRANSLATED BY
MRS. RHYS DAVIDS, M.A.

ASSISTED BY
F. L. WOODWARD, M.A.

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PART V
(MAHĀ-VAGGA)

TRANSLATED BY
F. L. WOODWARD, M.A.
TRANSLATOR OF "MANUAL OF A MYSTIC," "THE BUDDHA'S PATH OF VIRTUE,"
"KINDRED SAYINGS, Vols. III., IV.," "SOME SAYINGS OF THE BUDDHA,"
"BUDDHIST STORIES," ETC.

WITH AN INTRODUCTION BY
MRS. RHYS DAVIDS, D.Litt., M.A.

"Say on, say on, singers!
Delve! mould! pile the words of the earth
Work on, age after age, nothing is to be lost,
It may have to wait long, but it will certainly come in use,
When the materials are all prepared and ready, the
architects shall appear"

—WALT WHITMAN.

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INTRODUCTION

Here we have the last lap of our labours in the translation of the Third Nikāya or Collection of the Sutta Piṭaka, and I with many others heartily congratulate my able colleague, the translator of the major portion,1 on its completion. The total work has taken intervals of fourteen years, and we (as aniccā and, as such, no less bhavantā and bhāventā) have come to learn much over it, and elsewise, that we had not learnt before. Translation and forewords should testify to this. Woe unto us if they do not! Mr. Woodward is good enough to wish me, as before, to write something of inaugural comment. And I take the opportunity of inviting the reader straight-away to see what an interesting sidelight on the much-buried story of Buddhist evolution he can get from the series (apart from the contents) of subjects, according to which, in this volume, the Suttas are grouped.

The main divisions in the whole Nikāya are Five Vaggas. This word, like so many in Pali, is a blend (or a breaking down into one) of two opposed Sanskrit words: it may, as from varga, refer to massed contents, or it may, as from vyagra, refer to division from other contents. The fifth and last Vagga, filling this volume, of grouped or ‘kindred’ Sayings, is known, presumably from its bulk, as the Great Vagga.

In this Vagga the first seven subjects are as doctrines very venerable, very important. Together they form a list which in time came to be known as the 37 Bodhipakkhiyā Dhammā: the things or states belonging to Enlightenment or Wisdom. I believe that, in the Piṭakas themselves, they occur very rarely as so-called, are never numbered as 37, and never refer to the 37 as a whole, but only to this or that section of them.2

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1 Vols. III, IV, V.
2 Vibhanga, 249; cf. my Preface, ibid. xiv-xvi.
or to practices not included in them. Even here it is only
the states under 'Books' II and IV which are so called.
There is a quasi-historical reference to the 37, which gives
some ground for believing that some such sets or categories
were compiled during the lifetime of the Founder. In the
Book of the Great Decease, before he finally bade farewell to
Vesali, Gotama is said to have charged his church there to
practise and teach such a list. It is not called Bodhipakkhiya,
and the word Dhamma is freely translated as 'truths.'

The contents of that list are the same as in our 'Books'
I-VII, but the order is very different. I give both versions:

Digha, II, Suttanta XVI. Sanjyutta, V, Mahā-vagga.
(4) stations of mindfulness. (8) the Way.
(4) right efforts. (7) limbs of wisdom.
(4) stages to psychic power. (4) stations of mindfulness.
(5) powers. (5) faculties.
(5) faculties. (4) best efforts.
(7) kinds of wisdom. (5) powers.
(8) eightfold way. (4) bases of psychic power.

Can we from this interesting derangement form any worthy
hypotheses as to evolution in values which had been going
on in the Sangha, not so much between the lifetime of the
founders of the Sakyā movement and the completion of the
Pitākas:—we are not, alas! justified in going back so far—but
between the compilation and authoritative sanction of a
certain book in the middle of the First Nikāya (Digha) and the
compilation and authoritative sanction of a book at the end
of the Third Nikāya (Sanjyutta)?

Could we assume that the Four Nikāyas had been compiled
in consecutive order, the difference in order would be more
markedly significant. It is surmised—we can scarcely do
more—that in the 'Long' and the 'Middling' Collections
we have records which were at least begun, as records in fixed
oral form, before any others. Especially in the Digha

1 Anguttara, iii, 70. 2 Digha, ii, 120. 3 Dialogues, ii, 128.
4 I do not doubt there was a Rajagaha Congress, but I do not believe
we must accept the Culla-vagga details as accurate.
Nikāya do we find, as Franke insisted,1 a plan that amounts to the setting forth of a definite gospel—so to speak—or systematized religious teaching. In the third and fourth Nikāyas we do seem to come up against a number of sweepings-in of miscellaneous memorized Sayings, and a number of pickings-over of such Sayings respectively. Now the orthodox tradition according to the Dīgha Commentary is that, at the first Recital, such of the contents of each of all four of the Nikāyas as were then collected were handed over to the school (nissitakā) of the predeceased Sāriputta, and to three other Theras respectively, as the stock of sayings each was, not so much to complete (for Commentators, history in the making was non-existent), but to keep intact and alive, as brahmans did with their mantras. This tidy piety we must put on one side.

That each Nikāya did form the Smṛti, or formulated tradition of separate groups in the Order:—so much is incidentally and therefore more truthfully revealed by the frequent Commentarial allusions to Dīgha-repeaters, Majjhima- . . . Saṅyutta- and Anguttara-repeaters (-bhānakā). And for each of these groups the Smṛti in their own Nikāya will have been a teaching differing considerably in subject-matter, in wording, but chiefly in emphasis from those in which the other groups were proficient.

But the question of precedence in time is an obscure and probably a very untidy one. In this way: Whereas it is perhaps probable that the first two Nikāyas, especially the first, were, as definite finished compilations, begun before the latter two, both those and these bear fairly clearly marks of being works of accretion—i. e., of having had sayings appended most likely at different dates. In this way there will have been much overlapping in their various stages of progress. Further into this I cannot here go.

But it needs not a great stretch of imagination to picture these accretions as having been largely carried out under the

1 Dīgha-Nikāya (a partial translation), xiv: 'das Heilwegschema eines Tathāgata's.'
Pax Maurica of the third century B.C. Not only was travel safer, but the prestige of the Sangha was growing, while the felt need of a corresponding peace and unity in a Sangha much disorganized and demoralized was, if we may so far trust the Commentaries, being widely felt. Revision and standardization may well have been in the air.

The accretions were to a large extent (1) either new materials, or the different versions of already incorporated materials, garnered in by messengers to or from this or that vihāra or āvāsa in North India; (2) they were also central rewordings and further systematizing of doctrinal matter. Instances of the latter (2) we may see in the last two Suttantas of the Digha. Instances of the former (1) we may, I think, find in the present volume. Thus we get here supplementary variants of the sort of parables used in the Anamatagga of Volume II, as well as of the 'Gangā-repetitions'—and the reader can easily find others. In the book on 'Stream-winning' too, among variants of sayings in Volume II, we come upon possible genuine early memories persisting at Kapilavatthu of the Founder's kinsmen, such as Mahānāma, and others of Anātha-piṇḍika (also variants of Majjhima and Anguttara Sayings), and of the independent-minded thinker Kappina, once more pointed out by his brother aristocrat Gotama. The Sayings too here are less concerned with a mysterious short-cut out of the way of life in 'nirvana,' and more with the practically important matter for the Many of the next step, the immediately hereafter, as I conceive the genuine teaching of the First Men to have been, namely, what guarantee had a man against calamity in the next life? The subject is in this part much formalized and edited by the monotonous reference to the later formula: Buddha, Dhamma, Sangha, etc. But the fact that this bunch is not included in the similar bunch in the second volume is for me no weak evidence that it was the result of this later harvest gathered in late in time, during or preceding the long work of revision alleged to have taken place in Asoka's reign. It was my husband who reminded

us that in the Vinaya such garnerings were held as, at least at one time, so urgent that rules of residence were suspended to expedite them.¹

I suggest that we do get some sort of clue to half tidy, half untidy procedure in the Nikāya compilations, if we bear the foregoing remarks in mind thus: a selection of chief doctrinal teaching-matter as the absolute beginning of fixed wordings in the first two Nikāyas. Next a beginning of a series of collections according to a certain subject, which would allow easily of later incorporating of items and again of new subjects: and finally, when the early limits had become more rigid and traditional, the appending of bunches either relating to subjects already treated of, or relating to subjects which changes of ideas had invested with new importance. A similar process of accretion is to be considered as going on in the first two Nikāyas. And with regard to the Fourth Nikāya, when we welcome Mr. Woodward’s translation of that, it will then be time to concentrate on the growth we there find.

I have spoken of ideas as coming to be “invested with a new importance.” The arrangement of topics in this volume affords a very suggestive instance of it. Few things in the growth of Sakya are so important. I refer to the strange emergence of a long Collection on the ‘four truths’ at the very end of the work, coupled with the fact of the equally long Collection on the ‘Way’ at the beginning of this, the Great Vagga. What does that mean? Of what is it the now mute indicator?

The inspired message of Gotama the Sakyan was given to men in the figure of the ‘Way.’ It was so given for reasons I have suggested elsewhere. And I would here thank Mr. Woodward’s courtesy and appreciation in consenting to drop the almost classic term ‘Path’ and use ‘Way.’ First, Way is more literally correct, corresponding, in its first and second ‘intentions,’² to ‘magga.’ Secondly, the way to the use of ‘Way’ by European readers is familiarized by an often

¹ Buddhist India, p. 112: Vinaya, i, Mahāvagga, iii, 5, 9.
² An event or phenomenon in space and time, and also a means.
similar noble use of the word in the Christian tradition. 'Path' has a byway sound. Gotama's words: magga, patipada, refer to the going of each and every man when he has ceased to drift (samsarati). We who are concerned about the lost implications in this great figure have to salve it from much: from the contraction of it into an 'eightfold' course in ethics, from the much worse suggestion that it was originally only a reference to loose or strict monk-life, and lastly and chiefly from its deposition from the place of honour by Buddhists themselves. During Gotama's day, if only out of respect for him, it was the very central Sakyan gospel; long after his day the word still reverberated on as the chief idea. In Buddhaghosa's phrases it is still an impressive echo. And here we have it put first, and not last, in the Bodhipakkhiya series. The old tradition anyway was still going strong.

It is true that in the list, as given in the Book of the Decease, it is deposed and put at the very end, a distortion which persisted and became classical, as may be seen in the manual we have translated as Compendium of Philosophy (VII, 6). But this need not baffle us. It is but one more sign of the glaring evidences of editing which so mar the otherwise impressive passages of the Decease-Book of the Digha. When it is true to its great theme, it can be moving; when it wavers off into hotchpotch, it is exasperating. The work was probably finished very late, to puff the relic-cult that was springing up (we have seen that phenomenon in other creeds), as an integral part of the Buddha-cult. The book as a whole is a flagrant example of 'gloss.' And when a set sermon for the aged man of genius, tottering on a last tour, was put into his mouth, with no WAY in it at all, and a set list of things, so different from the few live words he said which have been left in, was also put into his mouth as a dying charge, the order in the list had at the time of editing become just a matter of arithmetical progression, as elsewhere: first the fours, then the fives, the sevenfold, the eightfold (cf. p. vi supra).

But what are we to think of the startling omission from that list, whatever be its order? I am not referring to the fourfold Brahmavihāra category. True, the omission of that
is not without significance. But I judge, and have tried to show elsewhere, partly on evidence we get in this present volume (pp. 98 ff.), that the Brahmavihāra cult was a rival reformed teaching annexed by the Sakyan Founders. Great play has been made with it since, as Buddhist teaching, in unconscious response to modern religious ideals, but for monastic Buddhism it never was central. No Collection was formed about it in this Nikāya, or elsewhere. It was not Nirvana-cultus. No, it is of course to the omission of the ‘Four Truths’ that I am referring.

Anyone who is conversant with the procedure in which this category, in scholastic Buddhism, is seen ousting the Way as the centre of the teaching, anyone who has noted the consigning the Way to the fourth and last place in them, anyone who knows how this monkish diagnosis of life as ill, as only to be cured by the suppression of the will or desire, submerged in the ‘dog-with-a-bad-name’ of ‘craving,’ leaving no other spring from which betterment can come,—how this is still harped upon as the true centre of Buddhism, cannot but be amazed when he comes to find (when at last he studies the records!), that in the so-called final injunctions of the great Teacher the four truths are not mentioned at all.

There will certainly have been a cause for this silence. And I suggest the Great Vagga is dumbly trying to tell it. Thus: the Way, when the first seven “Books” were made, was still nominally central and chief. (In Indian, or at least in Buddhist method, what is chief comes first. I cannot recollect any instance of leading up to a last as climax.) By the time the Vagga was completed and being closed, the teaching of the Truths had come to loom very large, and either at or before the day of the Patna revisions, it was felt incumbent to remedy the omission by an inclusive treatment in the Nikāya where this might most conveniently be done. And so we find a great sweeping in of allusions to the truths from other records—i.e., that at Koṭigāma from Dīgha and Vinaya—much application of sayings and similes applied differently elsewhere, and

chief of all the First Utterance itself,—the Way-word made into a Four-Truths word,—where I for one\(^1\) see the editorial hand at work rewording and weighting the Founder's reference to life's sorrows into a rigid formula.

It may be said that this is scanty straw wherewith to make the bricks of history. But the alternative is either an acquiescence in historical ignorance, or an acquiescence in taking the Piṭakas at the Buddhists' estimate as history, or the wrong-headed view of a German Neobuddhist lately defunct that Buddhism has no history—a view which is only worth mentioning that it may be dropped as irrational. Ancient documents are not concerned to record developments in the making; they tell us mainly of what has become, of what is made. To a certain extent we can between the lines read the becoming. Very little has yet been attempted in this way of historical criticism; more may yet be done should this literature once more attract intellects now drawn away by the lure of the Further East. Sir Charles Eliot gave us an excellent start in much of his *Hinduism and Buddhism*, reminding us of the snowball gathering accretions as it is propelled. The figure is very apt, and is not left unapplied. But in my judgment, it might have been yet more applied, namely, to accretions which are credited as being original.

As briefly as possible I now touch on a few points also of historical interest. I see on p. 373 one of the references to the claim of Sakya to attain happiness by happiness (*sukhaṃ sukhena adhigantabbaṃ*), which was probably directed against the growing vogue, at its start, in *tapas* or asceticism. The Niganthas or Jains were addicted to this, in the belief that by painful methods happiness could more quickly, more surely be won. Gotama went into all that when he left his home, coming to an opposite conclusion. The Saying here has probably suffered in its long transmission; nevertheless

\(^1\) '... the form of the first sermon ... betrays that the four truths have been unorganically appended to a possibly historical first part' (Deussen, *Geschichte der Philosophie*, ii, 156).
the conclusion: ‘I would not deem the full comprehension of truth to be won with sorrow and woe but with joy and gladness,’ is kindred to such Sayings as sukhen' anvāgataḥ sukham:

... happily

Has happiness been sought after and won, of the Theragāthā (63 and 220), Anguttara, II, 3; Majjhima, I, 93, etc.

An interesting development of this original concern of the Founders as being more (as I think) with happiness than with multitudinous ill, and which is practically an anticipation of what we were lately calling Couéism, is in the Sutta called Dussīlya (p. 331). Sāriputta treats with efficacy the sick and depressed Anāthapiṇḍika by making him fix his thought not on ill, but on the right wayfaring towards the utterly Well and on his worthy efforts therein. From this to ‘day by day in every way I become better and better’ is a step more in form than in substance. It seems to me a real survival of the glad message of goodwill given by Gotama and his men, so much of which was submerged in the growing vogue of world-ill and the monastic fleeing from it.

It is again in the Suttas of what I have called the appended Collections (p. 320) that there comes another instance of the way of speaking of the ‘man’ which is neither good original Sakyan nor good later Buddhism. The man namely is spoken of as if he were just body and mind, as was the case in Volume III (p. 1 f.) in the Nakulapitar Saying. Gotama’s day was not that of the completed Piṭakas, but 300 years earlier, when the brahman teaching of the man as ātman was paramount. He would have said: ‘The body may sink away breaking up like the butterpot, but like the butter “You” will arise to the surface persisting.’ This Sutta says ‘the mind’ will arise. The Buddhism of the Milinda and Buddhaghosa said: ‘Neither just You nor just “the mind” will arise.’ It is an interesting historical knot which here I pass by. But not before pointing out how we find Sāriputta using the simile (pp. 58, 59) which he is said to have used in the Gosinga Wood (Majjhima, i, 215) when commending the
man 'who is master of his heart (or mind), not under its mastery.' It seems to me that no teacher, holding that ‘the man’ was an-atta, was not absolutely real, could possibly have used such language to his fellow-teachers.

I will not here repeat, lest I be too lengthy, what I have said elsewhere concerning chanda in the first of the four bases of psychic power,¹ and concerning chanda in the description (p. 243 f.) ascribed to Ānanda of the object of the holy life as the putting away of chanda.² Ānanda was anything but an out-and-out recluse and probably never said anything of the sort, any more than Sāriputta will ever have said that Nirvana was the stopping of becoming (Vol. IV, p. vii, n. 2). But it is a frequent disutility in the career of a pioneer to have alien children imputed to him.

The appendix-book No. X, on attention to respiration, in the belief that more than a warding of bodily health could thereby be fostered, does not, I judge, belong to the original Sākyā. It is also touched upon in the Dīgha and Majjhima, and must certainly have come in as a growing vogue. It does not occur with any mention of the word Yoga, let alone such late terms as Rāja- or Ashta-Yoga, nor is there any allusion to abnormal fakir practices. Nor is there any sign that it was to be cultivated on hygienic grounds. After all, the monk was in a bookless world and only the minority were teachers; he had to fill in his day somehow. The treatment is very mechanical and barren; we are left at the end no further.

I close in raising a point about the subject of Book III which is of etymological interest. The curious and tedious form of early introspection known as the Satipaṭṭhānas is treated with immense respect in the Piṭakas. It is quite possible that, when systematic introspection was in its cradle, when the Sāňkhya leaven, slowly spreading, was accustoming the Indian mind to the new fascination of distinguishing between the very man (ātman, puruṣa) and his mind, the

Gotama the Man, p. 221.
'Man as Willer,' Bulletin Sch. Or. Studies, iv, 1, 1926.
category appeared less naïf, and more worthy than it does today. The breaking down from the loftier Indian standpoint was going on, and the Sakyan monks were coming to seek to know the man only in body and mind, disregarding the Founder's advice and warning. I am, however, only pausing over it to call attention to the scholastic change in the definition of the compound name. *Sati* is the broken-down Prakrit and Pali form of the old Smṛti—'the Tradition,' literally the remembering. Sakya had to break away from this and create a new Smṛti of its own. *Sati*, with it, came to mean introspection: the finding within one's self the equivalent of what, for the brahman, was already in fixed form and virtually externalized as Veda.

Now the verb for the introspective act is always *upaṭṭhāpeti*, to make present, to call up, and occurs in the Piṭakas in this connexion. *Sati-upatthāna* is thus the act of introspection. Nevertheless the Commentaries agree in treating the word, never as *satyupatthāna*, as is the reading in Buddhist Sanskrit texts, but always as *sati plus "patthāna,"* a word which has no independent existence, save in that very late appendix to the Abhidhamma Piṭaka: the seventh Book, and for which, in this connexion or in that, a laboured and unhappy definition has had to be sought. We see this, for instance, in the late Ledi Sayadaw's definition of *patthāna* as cause or *paccayapar-excellence* (*J.P.T.S.*, 1919). The book *Paṭisambhidāmagga* reads *upaṭṭhāna* (ii, 232), but Buddhaghosa (*Dīgha and Majjhima Com.*), though citing this, recognizes only *paṭṭhāna*.

My sincere thanks I here utter to Mr. Woodward for undertaking, with the table of errata, etc., in his own volumes, to make a table of those in mine. I have added a few to the latter, and have supplied one or two omissions to which he referred me.

_C. A. F. RHYS DAVIDS._

*July, 1929*
NOTE.

Mr. Woodward resides in Tasmania. By some inexplicable miscarriages, postal or extra-postal, he has failed to receive revises of the first eight sheets. To avoid further delays I have revised these myself. For oversights in them he must therefore not be held responsible.

C. A. F. RHYS DAVIDS,

*General Editor P T.S.*
PREFACE

This volume, concluding the translation of *Sangutta-Nikāya*, is aptly called *Mahāvagga* (Great Chapter), for it contains no less than 1,208 Sayings, which, if fully translated, would fill a volume twice the size of this. It is partly due to the numerous repetitions (*peyyālas*), the proper arrangement of which gave much trouble to the editor of the text, M. Léon Feer, as Burmese and Sinhalese MSS. differ in this respect. To put it briefly, a number of similes are selected: then each quality (virtue or vice) to be illustrated is to be expanded accordingly. Here even the original Pali editors are content to abbreviate by *pe* or *la*.

The greater number of Suttas in this collection are labelled ‘Sāvatthī,’ and many of these ‘Sāvatthī-nidānaḥ,’ which I have translated ‘Sāvatthī was the occasion (for the discourse).’ As it seems improbable that so many incidents should have happened at one spot, I think it likely, as Mrs. Rhys Davids has conjectured (see *Introd.* to Vol. IV of this series and that to the *Majjhima-Nikāya-Index* volume), that the whole collection was stored and systematized at Sāvatthī. We should thus read *nidhāna* (store-house) for *nidāna* (context or connexion), and picture to ourselves a sort of college or centre for receiving notes of discourses and fitting them into an arbitrary framework, which is about all we have left to-day. For it is obvious, even to the superficial reader, that no teacher would repeat his words so often and use strict formulas to present his message. To the more careful reader many curiosities of editing will present themselves.

For the use of those who would go further into conjecture on this subject I have taken pains to go through the whole of the Four Great Nikāyas searching for Sāvatthī discourses. I tabulate the result very briefly.

v xvii
Those given at Sāvatthi are thus labelled in the introductory preface to each: ‘At Sāvatthi, in Jeta Grove, at Anāthapiṇḍika’s Park (or Hermitage).’ This is generally given in full at the beginnings of chapters (vaggas), but is not always so given. Then it is abbreviated to ‘Sāvatthi... in the Park’: then again to ‘Sāvatthi’ alone. Other places, at or near Sāvatthi, are also mentioned—viz., East Park, Dark Wood, etc. Other abbreviations are Sāvatthiyan (at S.) or Sāvatthiyan viharati. It would seem that the repeaters or scribes (later) tired of all this and wrote simply Sāvatthi-nidānañ (♀ or nidhānañ). The Sāvatthi discourses, then, are thus distributed:

<table>
<thead>
<tr>
<th>Place</th>
<th>At Jeta Grove</th>
<th>At East Park</th>
<th>In Suburbs</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Digha-N.</td>
<td>5</td>
<td>1</td>
<td>—</td>
<td>6</td>
</tr>
<tr>
<td>In Majjhima-N.</td>
<td>69</td>
<td>6</td>
<td>—</td>
<td>75</td>
</tr>
<tr>
<td>In Sānyutta-N.</td>
<td>723</td>
<td>9</td>
<td>4</td>
<td>736</td>
</tr>
<tr>
<td>In Anguttara-N.</td>
<td>47</td>
<td>7</td>
<td>—</td>
<td>54</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>844</strong></td>
<td><strong>23</strong></td>
<td><strong>4</strong></td>
<td><strong>871</strong></td>
</tr>
</tbody>
</table>

Thus we can see at a glance the preponderance of those at Sāvatthi. Of this total 70 are labelled S. nidānañ, and these latter again, except two in Anguttara-N., are all in Sānyutta-N.

I also noticed that the word nidāna is attached to the following places: Rājagaha (once), Benares (thrice), Pātaliputta (twice), Kapilavatthu (six times); all of these instances being in Sānyutta-N., mostly in Vols. I and V. Thus I conclude that this particular Nikāya was made up at this centre; that some of the discourses happened there; that the words nidāna and nidhāna have been confused; that nidāna refers to the collection or source, and not to the locality, of events.

Another point of interest to me is the great variety of similes in this volume. There are no less than 70 (for which see Index), some of which occur in other collections. The popularity of this method of teaching by parables is of course widespread, and an interesting comparison might be made with those in the Old and New Testaments. A full list of similes in the Nikāyas will be found in the J.P.T.S., 1906-7-8.

We have also several picturesque tales and incidents of local
colour, such as the Jātaka Tale of the Falcon and the Quail; that of the hunter, the monkey and the pitch-trap; the bamboo-acrobat; the wonderful archery of the Licchāvī youths; the parable of the blind turtle and the yoke-hole; the tale of the two chamberlains or equerries; Moggallāna's miraculous display; an instance of faith-cure; also the First Sermon at Benares; and the sickness of the Master.

As to the use of terms, I have not felt bound to follow those I have generally used in other volumes. As to this I may quote from the Introduction to Dialogues of the Buddha, vol. ii, p. 324:

'We need ourselves to be mindful lest, in interpreting them, we follow too closely European points of view. In trying to avoid this danger, we do not consider that our choice of terms leaves nothing to be desired or to be explained.'

Thus, on further consultation with Mrs. Rhys Davids, I have uniformly adopted 'monks' for bhikkhu; 'Way' for magga; 'desire' for chando, often translated 'will' previously (for it is certain that our word 'will' had no satisfactory equivalent in those days); also 'arisings' for satipatṭhāna, instead of 'stations' (of mindfulness), though in the earlier pages of this volume I had already printed 'stations.' This word patṭhāna will be found discussed in the volume of Dialogues quoted above.

To conclude: the Pali Text will be found unusually full of misprints, to the chief of which I have referred in the notes. Also, in several passages I have preferred commentarial or other readings, which M. Léon Feer might have done too, had he not been unfortunate in having no copy of the Commentary, except for Books I, II (Sagāthā- and Niḍāna-Vaggas). I should further add that several of the points I have discussed here are dealt with in Mrs. Rhys Davids's lately published book Gotama the Man (Luzac).

F. L. WOODWARD.

West Tamar, Tasmania,

June, 1929.
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(GREAT CHAPTER)

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THE BOOK
OF THE KINDRED SAYINGS
(SĀHYUTTA NIKĀYA)

PART V
THE BOOK CALLED MAHĀVAGGA OR GREAT
CHAPTER, CONTAINING KINDRED SAYINGS ON
THE WAY AND OTHER METHODS OF PURIFI-
CATION

Honour to him, the Exalted One, Arahant,
Buddha Supreme

BOOK I [CHAPTER XLV]
KINDRED SAYINGS ON THE WAY

I. ON IGNORANCE.
(1) Ignorance.

Thus have I heard: Once the Exalted One was staying near
Sāvatthī, at Jeta Grove, in Anāthapindika’s Park. Then the
Exalted One addressed the monks, saying: ‘Monks.’

‘Yes, lord,’ replied those monks to the Exalted One. The
Exalted One said:

‘When ignorance leads the way, by the reaching of states
unprofitable, shamelessness and recklessness follow in its train.
In one who is swayed by ignorance and is void of sense, wrong
view has scope. Wrong view gives scope for wrong aim,

1 In this volume I revert to the use of the word ‘monks’ (bhikkhu)
in preference to ‘brethren,’ as being less misleading. See Mrs. Rhys
Davids’s remarks on the subject in the Introduction to Vol. III of this
series.

2 Lit. ‘goes before.’

3 Pahoti = uppajjati. Comy.
wrong aim for wrong speech, wrong speech for wrong action, wrong action for wrong living, wrong living for wrong effort, wrong effort for wrong mindfulness, and wrong mindfulness gives scope for wrong concentration.

But, monks, when knowledge leads the way, by the attainment of profitable states, the sense of shame and self-restraint follow in its train. In one who is swayed by knowledge and has good sense, right view has scope. Right view gives scope for right aim, right aim for right speech, right speech for right action, right action for right living, right living for right effort, right effort for right mindfulness, and right mindfulness gives scope for right concentration.'

(ii) The half.1

Thus have I heard: Once the Exalted One was staying among the Sakyans at Sakkara, a Sakyan township.

Then the venerable Ānanda came to the Exalted One, saluted him and sat down at one side. So seated the venerable Ānanda said this:

‘The half of the holy life, lord, it is friendship with what is lovely, association with what is lovely, intimacy with what is lovely!’

‘Say not so, Ānanda! Say not so, Ānanda! It is the whole, not the half, of the holy life,—this friendship, this association, this intimacy with what is lovely. Of a monk who is a friend, an associate, an intimate of what is lovely we may expect this,—that he will develop the Ariyaneightfold way, that he will make much of the Ariyan eightfold way.

And how, Ānanda, does such a monk develop and make much of the Ariyan eightfold way?

---

1 At S. i, 87 (Kosala-saṅyutta), to which Comy. refers here, the Buddha relates this incident to Pasenadi, rājā of Kosala. Cf. K.S. i, 112-3 n.
2 Brahmacariya=ariya-magga. Comy.
3 Kalyāṇa. The word ‘lovely’ was originally suggested by Mrs. Rhys Davids (K.S. i, 112 n.) to express ‘beauty, physical and moral,’ being exactly what is meant by δος προσφιλή in the Bible at N.T., Phil iv, 8 (‘whatsoever things are lovely ’).
Herein, Ananda, he cultivates right view, which is based on detachment, on dispassion, on cessation, which ends in self-surrender. He cultivates right aim, which is so based and concerned: likewise right speech, right action, right living, right effort, right mindfulness and right concentration, which is based on detachment, on dispassion, on cessation, which ends in self-surrender. That, Ananda, is how a monk who is a friend, an associate, an intimate of what is lovely, cultivates and makes much of the Ariyan eightfold way.

This is the method, Ananda, by which you are to understand how the whole of this holy life consists in friendship, in association, in intimacy with what is lovely. Indeed, Ananda, beings liable to rebirth are liberated from rebirth; beings liable to decay, liable to death, liable to grief, woe, lamentation and despair, are liberated therefrom because of my friendship with what is lovely.

It is by this method, Ananda, that you are to understand how the whole of this holy life consists in friendship, in association, in intimacy with what is lovely.

(iii) Sāriputta.

Sāvatthi (was) the occasion (for this discourse) . . .

Now the venerable Sāriputta came to visit the Exalted One, and on coming to him saluted him and sat down at one side. So seated he said this:

' The whole of the holy life, lord, consists in friendship, in association, in intimacy with what is lovely.'

' Well said! Well said, Sāriputta! It is as you say . . . of a monk who is a friend . . . (as above) . . . we may expect that he will make much of the Ariyan eightfold way.

And how, Sāriputta, does a monk who is a friend . . . (as before to the end) . . .'

---

1 *Idha,* 'here,' as usually, *imasmey sásane* (in this teaching). *Comy.*

2 *Mamay kalyānamittay āgamma* (which last word *Comy.* takes as *ārabbha, sandhāya, pācica,* 'beginning with, concerned with, owing to me'). *Comy.* remarks that the above-mentioned statements could not be known as facts by Ananda, who was sekha, learner, only; whereas Sāriputta, an adept (in the next sutta), knew them well.
(iv) The Brahmin.

Sāvatthī (was) the occasion¹ (for this discourse) . . .

Then the venerable Ānanda, robing himself in the forenoon and taking bowl and outer robe, entered Sāvatthī on his begging round.

Now the venerable Ānanda saw Jānussonī,² the brahmin, driving out of Sāvatthī in his car, drawn by pure white mares.³ White were the steeds harnessed thereto and white the trappings, white the car. White were the fittings, white the reins, the goad, the canopy, his turban, his clothes and sandals, and by a white fan was he fanned. And when folk beheld it they cried out: 'Aha! There's the best of cars! There's the best of cars for beauty!'

Now the venerable Ānanda, after going his begging round, came back and ate his meal and went to visit the Exalted One, came to him, saluted him and sat down at one side. So seated he said this to the Exalted One:

'Here, lord, robing myself in the forenoon and taking bowl and outer robe, I entered Sāvatthī on my begging round. Then, lord, I saw Jānussonī, the brahmin, driving out . . . (and he described him as above). . . . And when folk beheld it they cried out: "Aha! There's the best⁴ of cars! There's the best of cars for beauty!" Pray, lord, can one point out the best of cars in this Norm and discipline?'

'One can, Ānanda,' said the Exalted One. "Best of cars," Ānanda, is a term that may be applied to this very Ariyan eightfold way—"best of cars," "Norm-car,"⁵ "unsurpassed for its conquest in the fight."⁶

---

¹ Nidānay, source? See Mrs. Rhys Davids’s remarks in the Introduction to Kindred Sayings, Vol. IV, on this subject. I have generally translated ‘occasion,’ but there are many instances where the word does seem to mean ‘source’ (nidāna), or at any rate ‘centre.’

² Cf. K.S. ii, n.; A. i, 36.

³ Four, according to Comy. The fittings were of silver.

⁴ Brahna = settha. Comy.

⁵ Cf. S. 1, 33; K.S. i, 45; S. iv, 291; K.S. iv, 199.

⁶ ‘With the passions.’ Comy.
Right view, Ananda, if cultivated and made much of, ends in the restraint of lust, ends in the restraint of hatred, ends in the restraint of illusion. Right aim, Ananda, . . . right speech . . . right action . . . right living . . . right effort . . . right mindfulness . . . right concentration, Ananda, if cultivated and made much of, ends in the restraint of lust, ends in the restraint of hatred, ends in the restraint of illusion.

By this method, Ananda, you are to understand the words "best of cars," "Norm car," "unsurpassed for its conquest in the fight," are terms that may be applied to this same Ariyan eightfold path.'

Thus spake the Exalted One. So saying, the Happy One added this further as Teacher:

Whoso hath Faith and Wisdom,—these two states
For ever yoked together lead him on:
Conscience the pole, and Mind the yoke thereof,
And Heedfulness his watchful charioteer.
The car is furnished forth with Righteousness,
Rapture its axle, Energy its wheels,
And Calm, yokefellow of the balanced mind,
Desirelessness\(^1\) the drapery thereof,
Goodwill and Harmlessness his weapons are,
Together with Detachment of the mind.
Endurance is his leathern coat of mail:\(^2\)
And to attain the Peace this car rolls on.
'Tis built by self, by one's own self becometh
This best of cars, unconquerable (in battle).
Seated therein the sages leave the world,
And verily they win the victory.\(^3\)

---

\(^1\) Text anicchā; Comy. aniñja.

\(^2\) Text dhamma-sannāho. Comys. vary between camma and vamma (both meaning armour).

\(^3\) Cf. the other chariot-simile, K.S. i, 45.
To what purpose?\(^1\)

At Sāvatthī was the occasion . . .

Then a number of monks came to visit the Exalted One . . . and sat down at one side. So seated those monks said this to the Exalted One:

'Here, lord, the wanderers holding other views ask us this question: "What is it, friends, for which the holy life is lived under Gotama the recluse?" Thus questioned, lord, we thus reply to those wanderers holding other views: "It is for the full understanding of Ill, friends, that the holy life is lived under Gotama the recluse."

Thus questioned, lord, and thus replying, do we state the views of the Exalted One, without misrepresenting the Exalted One by stating an untruth? Do we answer in accordance with his teaching, so that no one who agrees with his teaching and follows his views could incur reproach?'

'Truly, monks, thus questioned and thus replying, ye do state my views . . . in stating that it is for the full understanding of Ill that the holy life is lived under my rule.\(^2\)

But if, monks, the wanderers holding other views should thus question you: "But, friends, is there any way, is there any practice for the full understanding of this Ill?"—thus questioned, monks, thus should ye reply to those wanderers of other views: "Friends, there is indeed a Way, there is indeed a practice for the full understanding of this Ill."

And what, monks, is that Way, what that practice? It is this very Ariyan eightfold way; to wit, right view, and the rest . . . This, monks, is the Way . . . Thus questioned, monks, thus should ye reply to those wanderers holding other views.'

(vi) A certain monk (a).

Sāvatthī was the occasion . . .

Then a certain monk came to visit the Exalted One . . . Seated at one side that monk said this to the Exalted One:

\(^1\) Text kimagatha. Title kimagath. Uddāna kimagathuyo.
\(^2\) As at K.S. iv, 27, 87; Dialog. i, 192; Mil. P., 49, 101.
"The holy life! The holy life!" lord, is the saying. Pray, lord, what is the holy life, and what the ending of the holy life?

'The holy life, monk, is just this Ariyan eightfold way; to wit, right view, and the rest... right concentration. Whosoever destroys lust, destroys hatred, destroys illusion, monk, is this holy life.'

(vii) *A certain monk (b).*

Sāvatthī was the occasion... Then a certain monk... said this to the Exalted One:

"The restraint of lust, the restraint of hatred, the restraint of illusion," lord, is the saying. Pray, lord, what does this restraint imply?'

'It implies, monk, the realm of Nibbāna. By it is meant the destruction of the asavas.'

At these words that monk said to the Exalted One:

"The deathless! The deathless!" lord, is the saying. Pray, lord, what is the deathless, and what the way to the deathless?'

'That which is the destruction of lust, the destruction of hatred, the destruction of illusion, monk,—that is called "the deathless." This same Ariyan eightfold way is the way to the deathless; to wit, right view... and the rest... right concentration.'

(viii) *Analysis.*

Sāvatthī was the occasion... (The Exalted One said:)

'I will teach you, monks, the Ariyan eightfold way. I will analyze it for you. Do ye listen. Give careful heed and I will speak.'

'Yes, lord,' said those monks in assent to the Exalted One. The Exalted One then said:

'What, monks, is the Ariyan eightfold way? It is right view, and the rest. And what, monks, is right view? It is the knowledge of Ill, knowledge of the arising of Ill, knowledge

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1 *Nibbāna-dhatu.* Nothing spatial is implied.
2 =Arahattaṃ. *Comy.*
of the ceasing of Ill, and knowledge of the practice leading to the ceasing of Ill. That, monks, is called "right view."

And what, monks, is right aim? It is the aim to renounce, the aim to be free from malice, the aim to be harmless. That, monks, is called right aim.

And what, monks, is right speech? It is the avoiding of lying speech, the avoiding of calumny, of cutting speech, of wanton speech. That, monks, is called "right speech."

And what, monks, is right action? It is the avoiding of taking life, of stealing, of unchastity. That, monks, is called "right action."

And what, monks, is right living? Herein, monks, the Ariyan disciple, by abandoning a wrong way of life, gets his living by a right way of life. That is called "right living."

And what, monks, is right effort? Herein a monk puts forth desire [to do], makes an effort, begins to strive, applies his mind, lays hold of his mind to prevent the arising of ill, unprofitable states not yet arisen. As to ill, unprofitable states that have arisen, he puts forth desire to destroy them. As to profitable states that have not yet arisen, he puts forth desire for their arising. As to profitable states that have already arisen, he puts forth desire, makes an effort, begins to strive, applies his mind, lays hold of his mind for their continuance, for their non-confusion, for their more-becoming, increase, culture and fulfilment. That, monks, is called "right effort."

And what, monks, is right mindfulness? Herein a monk abides contemplating body in body (as transient), ardent, self-possessed, mindful, by restraining the dejection in the world that arises from coveting. He abides contemplating feelings . . . mind . . . mind-states, ardent, self-possessed, mindful, by restraining the dejection arising in the world from coveting. This, monks, is called "right mindfulness."

1 Asammosāya.

2 These are called the 'four right efforts' (sammappadhānāni). Cf. infra, Book V.

3 Cf. K.S. iv, 160 ff.
And what, monks, is right concentration? Herein a monk, aloof from sensuality, aloof from evil states, enters on the first trance, which is accompanied by thought directed and sustained, born of solitude, easeful and zestful, and abides therein. By the calming down of thought directed and sustained, he enters on the inward calm, that one-pointedness of mind, apart from thought directed and sustained, that is born of mental balance, zestful and easeful, that is the second trance.

Then, by the fading out of zest, he abides indifferent, mindful and composed, and experiences ease through the body. Having entered on the third trance, which the Ariyans describe in these terms: "he who is indifferent and mindful dwells happily," he abides therein.

Then, by the abandoning of ease, by the abandoning of discomfort, by the destruction of the happiness and unhappiness that he had before, having entered on that state which is neither pleasant nor painful, that utter purity of mindfulness reached by indifference, which is the fourth trance, he abides therein. This, monks, is called "right concentration."

(ix) Bearded wheat.

Sāvatthī ... (The Exalted One said:)

'Suppose, monks, the spike of bearded wheat or bearded barley be wrongly aimed, when pressed by hand or foot will it pierce hand or foot, will it draw blood? It cannot be so. Why not? Because the spike is wrongly aimed. Just so, monks, it cannot be that the monk whose view is wrongly aimed, whose way-culture is wrongly aimed, can pierce through ignorance, draw knowledge and realize Nibbāna. Why not? Because his view is wrongly aimed.

1 Similar phrases are in the Upanishads (e.g., katha-).
2 Śūka (text sūka throughout). Cf. A. i, 8; Dhp. 311 (kuso yathā duggahito); KhpA. 86.
3 Miccha-panihita (‘so as not to pierce.’ Comy.).
4 Text here and below bhindisati (v.l. chiṣṭati); but A. and Comys. bhecchati (fut. of bhindaṭi), chiṣṭati; DhpA. checchati.
But, monks, suppose that the spike of bearded wheat or bearded barley be well aimed. When pressed by hand or foot, it is certain\(^1\) that it will pierce hand or foot and draw blood. Why so? Because, monks, the spike is well aimed.

Just so, monks, it is certain that the monk whose view is well aimed, whose way-culture is well aimed, can pierce through ignorance, draw knowledge, and realize Nibbāna. Why so? Because, monks, of the right aim of his view.

And how does a monk by well aimed view, by well aimed way-culture, so pierce through ignorance, draw knowledge and realize Nibbāna?

Herein, monks, he cultivates right view, which is based on detachment, on dispassion, on cessation, which ends in self-surrender. That is how this monk, by well aimed view, by well aimed path-culture, pierces through ignorance, draws knowledge and realizes Nibbāna.'

(x) Nandiya.

Savatthi . . .

Then Nandiya\(^2\) the wanderer came to the Exalted One, and on reaching him greeted him courteously, and after the exchange of greetings and courtesies sat down at one side. So seated, Nandiya the wanderer said this to the Exalted One:

'What conditions are there, master Gotama, which when cultivated and made much of, lead to Nibbāna, have Nibbāna for their goal, end in Nibbāna?'

'There are eight conditions, Nandiya, which when cultivated and made much of . . . end in Nibbāna, to wit, right view . . . and the rest . . . right concentration. These eight conditions, Nandiya, when cultivated and made much of, lead to Nibbāna, have Nibbāna for their goal, end in Nibbāna.'

At these words Nandiya the wanderer said this to the Exalted One:

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\(^1\) Thānāy vījāti.
\(^2\) Name of a bhikkhu at M. i, 205, 462; iii, 155. Here Comy. calls him \(\text{channa-} (\text{? secret}) \text{paribbājakō.}\)
'Wonderful, master Gotama! Wonderful, master Gotama! May the worthy Gotama accept me as a lay disciple, as one who has gone to him for refuge from this day forth, so long as I have life.'

CHAPTER II.—DWELLING

(i) Way of dwelling (a).

Sāvatthī was the occasion (for this discourse). . . . The Exalted One said:

‘Monks, I desire to dwell in solitude for half a month. I am not to be visited by any save by him alone who brings my food.’

‘So be it, lord,’ replied those monks to the Exalted One. Thus no one visited the Exalted One save the one who brought his food.

Now at the end of that half-month the Exalted One, leaving his solitude, addressed the monks, saying:

‘Monks, I have been dwelling partly in the same manner as I did after I first attained enlightenment. Thus I came to know what is experienced as a result of wrong view, and what as a result of right view and so on . . . what is experienced as a result of wrong concentration and right concentration: likewise what is experienced as a result of desire, as a result of directed thought, as a result of perception.

When desire is not suppressed, directed thought is not suppressed, perception is not suppressed. Owing to these there is experience. (When desire is suppressed, but directed

1 I omit the translation of the Uddānas or summaries at the end of each chapter, as the titles appear as headings to each sutta.
2 I follow Comy. in the numbering of suttas. Text calls this section § 11.
3 Pinda-pāta-nāhāraka. Cf. infra on text 320.
4 Padesena. Cf. Asl. 30; Expos. i, 38. It seems to mean partim, i.e. for two weeks he examined certain states, and for three months (as below) certain other states.
5 The eight kinds of lustful thoughts. Comy.
6 The first trance.
7 Vedayītan.
thought and perception are not suppressed, owing to these there is experience. When desire and directed thought are suppressed, but not perception, then there is experience.)\(^1\) When all three are suppressed, owing to that there is experience.

For one who has not attained there is the effort to do so.\(^2\) When that state is attained, owing to that there is experience.\(^3\)

(ii) Way of living (b).

Sāvatthī . . . (The Exalted One said:) . . .

"Monks, I desire to live in solitude for three months. . . ."

Now at the end of those three months the Exalted One, leaving his solitude, addressed the monks, saying:

"I have been dwelling partly\(^4\) in the same manner as I did after I first attained enlightenment.

Thus I came to know what is experienced as a result of wrong view, and what is experienced as a result of suppressing wrong view: what is experienced as a result of right view and what as a result of suppressing right view, and so forth . . . so also as regards concentration, right and wrong, and its suppression. Likewise I came to know what is experienced as a result of desire, what as a result of suppression of desire: what is experienced as a result of directed thought and its suppression: also what is experienced as a result of perception and the suppression thereof.

When desire and directed thought and perception are not suppressed, there is experience as a result . . . (the rest as in previous section). . . .

For one who has not attained, there is the effort to do so. When the state is attained, owing to that there is experience."

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1 Text brackets parts not found in Burmese MSS. 1-2.
2 Text atthi āyāman, but Comy. vāyāman ti=vriyāyaṃ.
3 Comy. 'Super-worldly experiences of the fourth path.'
4 Cf. Expos. loc. cit. supra: Padesena, as above.
(iii) *Learner.*

Sāvatthī ... Then a certain monk came to visit the Exalted One. ... Seated at one side that monk said this to the Exalted One: "A learner, a learner!" lord, is the saying. Pray, lord, how far is one a learner?" 'Herein, monk, a monk is imperfectly possessed of right view, and the rest. He is imperfectly possessed of right concentration. Thus far, monk, he is a learner.'

(iv) *By the uprising (a).*

Sāvatthī ... 'These eight conditions, monks, not having yet arisen, when cultivated and made much of, come into being, but only on the arising of the Tathāgata, an arahant, a fully enlightened one. What eight? Right view, and the rest, and right concentration. These are the eight conditions, monks, which not having already arisen ... are so made manifest.'

(v) *By the uprising (b).*

Sāvatthī ... 'These eight conditions, monks, not having yet arisen, when cultivated and made much of, come into being, but only under the rule of the Happy One. What eight? Right view and the rest, right concentration. These, monks, are the eight conditions which, not having yet arisen, come not into being save under the rule of the Happy One.'

(vi) *Utterly pure (a).*

Sāvatthī ... The Exalted One thus addressed the monks: 'These eight conditions, monks, utterly pure, stainless, void of sin, not having yet arisen, come into being only on the

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1 Cf. *Nid.* i, 493, etc.; *sikkhati ti sekho.*
2 *Sekhāya.*
3 Cf. *K.S.* in, 34 n. 3.
appearance of a Tathāgata, an arahant, a fully enlightened one. What eight? They are these: Right view, and the rest . . . right concentration. These eight conditions . . . ‘

(vii) Utterly pure (b).

Sāvatthī . . . The Exalted One thus addressed the monks: ‘These eight conditions, monks, utterly pure . . . (as above) . . . come not into being save under the rule of the Happy One.’

(viii) Cock’s Pleasaunce (a).

Pātaliputta was the occasion (for this incident). . . .

Thus have I heard: Once the venerable Ānanda and the venerable Bhadda1 were staying at Cock’s Pleasaunce at Pātaliputta.2

Then the venerable Bhadda, rising from his solitude at eventide, came to see the venerable Ānanda, and on coming to him greeted him courteously, and after the exchange of greetings and courtesies sat down at one side. So seated the venerable Bhadda said this to the venerable Ānanda:

‘“The unrighteous life! The unrighteous life!” friend Ānanda, is the saying. Pray, friend, what is the unrighteous life?’

‘Well said, well said, friend Bhadda!3 Welcome is your penetration,4 welcome your ready wit, and goodly is your

1 The same couple converse at the same place, infra text 171.
3 At Brethren, 231 n. Mrs. Rhys Davids calls him Faustus (‘lucky’). He puns on the name, as below loc. cit. and A. ii, 177. For bhaddako cf. Vin. v, 144, bhaddako te ummango (exc.), yonseo pariyuccasi. At K.S. iv, 178, the same reply is given to another questioner, not Bhadda. So the fact of the pun is doubtful, or, as seems more probable, the facts are muddled in recording. For in a collection of this size (7,762 suttas?) learned by heart, some confusion is inevitable.
4 Ummagga (lit. a tunnel, an underground way, a boring into). In bad sense, i.e. when contrasted as vāma-maggo (left-hand path) with dakkhina-maggo it means ‘wrong path,’ as at Thig. 94, 1174; J.A. v, 260, etc. Comy. defines as paññā-ummagga, paññā-vimayattta, paññā-gavesanāy.
question. You ask me the meaning of the unrighteous life, do you not?

'I do, friend.'

'Well, friend, it is just that wrong eightfold way, to wit: Wrong view, wrong aim, wrong speech, wrong action, wrong living, wrong effort, wrong mindfulness and wrong concentration.'

(ix) Cock's Pleasaunce (b).

Pātaliputta was the occasion... So seated the venerable Bhadda said this to the venerable Ānanda:

'"The righteous life, the righteous life!" is the saying, friend Ānanda. Pray, friend, what is the righteous life, and in what does it end?'

'Well said, well said, friend Bhadda... (as above)...

Well, friend, it is just that Ariyan eightfold way, to wit: Right view, and the rest... right concentration. The destruction of lust, the destruction of hatred, the destruction of illusion, friend,—that is what this righteous life ends in.'

(x) Cock's Pleasaunce (c).

Pātaliputta was the occasion... So seated the venerable Bhadda said this to the venerable Ānanda:

'"The righteous life, the righteous life!" is the saying, friend Ānanda. Pray, friend, what is the righteous life, and in what does it end?'

'Well said, well said, friend Bhadda!... (as before)... right concentration. Whoso, friend, is possessed of this Ariyan eightfold way, he is called a "righteous liver." The destruction of lust, the destruction of hatred, the destruction of illusion, friend,—that is what this righteous life ends in.'

1 *Brahmacārīn*, often mistranslated and understood (especially in the East) as 'celibate.'
CHAPTER III

PERVERSION

(i) Perversion.¹

Sāvatthī was the occasion . . . The Exalted One said:
‘I will teach you, monks, both perversion and perfection.²
Do ye listen to it.

And what, monks, is perversion? It is as follows: Wrong view, and the rest . . . wrong concentration. This, monks, is perversion.

And what, monks, is perfection? It is as follows: Right view, and the rest . . . right concentration. This, monks, is called “perfection.”

(ii) Unprofitable states.

Sāvatthī . . . The Exalted One thus spake:
‘I will teach you, monks, both unprofitable states and profitable states. Do ye listen to it. And what, monks, are unprofitable states? They are as follows: Wrong view, and the rest . . . wrong concentration. These, monks, are called “unprofitable states.”

And what are profitable states? They are as follows: Right view, and the rest . . . right concentration. These, monks, are called “profitable states.”

(iii) Practice (a).³

Sāvatthī . . . The Exalted One addressed the monks, saying:
‘I will teach you, monks, both wrong practice and right practice. Do ye listen to it. And what, monks, is wrong practice? It is as follows: Wrong view and the rest . . .

¹ As before, I follow the enumeration of Comy. This section is No. 21 in text.
² Micchattāya and sammattāya.
³ Patipāda, progress, approach, practice, etc.
wrong concentration. This, monks, is called "wrong practice." And what, monks, is right practice? It is as follows: Right view and the rest . . . right concentration. This, monks, is called "right practice."

(iv) Practice (b).

Sāvatthī . . . The Exalted One addressed the monks, saying:

'Monks, whether in householder or recluse, I praise no wrong practice. If a householder or recluse practise perversity, then in consequence of and because of his practice of perversity he is no winner\textsuperscript{1} of the Method, the Norm and the good.\textsuperscript{2} And what, monks, is wrong practice? It is as follows: Wrong view and the rest . . . wrong concentration. This, monks, is called "wrong practice." Whether in householder or recluse, monks, I praise not wrong practice. For if a householder or recluse . . . practise perversity . . .

But, monks, I do praise right practice, whether in householder or recluse. If a householder or recluse be given to right practice, then in consequence of and because of his right practice he is a winner of the Method, the Norm and the good. And what, monks, is right practice? It is as follows: Right view, and the rest . . . right concentration. This, monks, is called "right practice." Whether in householder or recluse, monks, I praise right practice. For, monks, whether a man be householder or recluse, if he be given to right practice, then in consequence of and because of his right practice he is a winner of the Method, the Norm and the good.'

\textsuperscript{1} Arūdhaka.

\textsuperscript{2} Nāya, dhamma, kusala. Comy. defines as arīya-magga, dhamma.\textsuperscript{\textsuperscript{\textsuperscript{n}}} This passage is quoted by the rājah Milinda to Nāgasena, M.P. 243. At Dialog. ii, 327 n. 'Practical Buddhism is summed up (M. i, 181, 197) as exertion in nāya, dhamma and kusala, the Method, the Norm and the good. Nāya is defined at S. v, 388 as what comes pretty much to our "method" in philosophy.' Cf. Mrs. Rhys Davids's Buddhism (1912), p. 90.
(v) The unworthy (a).¹

Sāvatthī . . . Then the Exalted One addressed the monks, saying:
‘I will teach you, monks, both the unworthy man and the worthy man. Do ye listen to it. And who, monks, is the unworthy man?

Herein, monks, a certain one has wrong view, wrong aim, wrong speech, wrong action, wrong living, wrong effort, wrong mindfulness, and wrong concentration. This one, monks, is called “unworthy.” And who, monks, is the worthy?

Herein, monks, a certain one has right view, and the rest . . . right concentration. This one, monks, is called “the worthy.”

(vi) The unworthy (b).

Sāvatthī . . . The Exalted One addressed the monks, saying:
‘I will teach you, monks, both the unworthy and the still more unworthy than he. I will teach you, monks, both the worthy and the still more worthy than he. And who, monks, is the unworthy? . . . (As before.) . . .

And who, monks, is the still more unworthy than he?

Herein, monks, a certain one has wrong view, and the rest . . . wrong concentration: but he has also wrong knowledge and wrong liberation. This one, monks, is called “one who is still more unworthy than the unworthy.”

And who, monks, is the worthy and the still more worthy than he?

Herein, monks, a certain one has right view and the rest . . . right concentration; but he has also right knowledge and right liberation. This one, monks, is called “he who is still more worthy than the worthy.”’

¹ Asappurisa (≡asant+purisa).
Just as, monks, a pot without support is easily upset, and one with support is hard to upset, even so, monks, the mind that is without support is easily upset, the mind that has support is hard to upset.

And what, monks, is the support of mind? It is just this Ariyan eightfold way, to wit: Right view and the rest... right concentration. This is the mind’s support.

Just as, monks, a pot that is without support is easily upset, and a pot with support is hard to upset, even so, monks, the mind that is without support is easily upset, the mind that has support is hard to upset.'

(viii) Concentration.

Then the Exalted One thus addressed the monks:

'I will teach you, monks, the Ariyan right concentration which is associated and equipped. Do ye listen to it.

And what, monks, is the Ariyan right concentration which is associated and equipped? It is (associated with) right view, right aim, right speech, right action, right living, right effort, right mindfulness and right concentration.

Now, monks, the one-pointedness of mind which is equipped with these seven limbs is called "the Ariyan right concentration on which is associated, likewise which is equipped.'

(ix) Feeling.

Then the Exalted One thus addressed the monks:

'There are these three feelings, monks. What three? Feeling that is pleasant, feeling that is painful, feeling

1 Anādhāro.
2 Suppavattiyo. Comy. reads suppavattamīyo, 'rolls at random.'
4 Cf. A. i, 198 (of puggala).
5 Cf. K.S. iv, 136, etc.
that is neither pleasant nor painful. These are the three feelings.

By the comprehension, monks, of these three feelings the Ariyan eightfold way must be cultivated. What Ariyan eightfold way? That which is right view and the rest... right concentration. By the comprehension of these three feelings...’

Sāvatthī...

(x) Uttiya.

Now the venerable Uttiya¹ came to see the Exalted One. Seated at one side the venerable Uttiya said this to the Exalted One:

‘Here, lord, when I was secluded in solitude, this discursive thought came to me: Five sensual elements² were spoken of by the Exalted One. I wonder what are those five sensual elements so spoken of by the Exalted One.’

‘Well said, well said, Uttiya! Five indeed are the sensual elements spoken of by me. What five?

There are objects cognizable by the eye, objects desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. There are sounds cognizable by the ear, objects desirable... there are scents cognizable by the nose... savours cognizable by the tongue... tangibles cognizable by the body, objects desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. These, Uttiya, are the five sensual elements of which I spoke.

Now, Uttiya, it is by abandoning these five sensual elements that the Ariyan eightfold way is to be cultivated. What Ariyan eightfold way? It is right view and the rest... right concentration. By abandoning these five sensual elements, Uttiya, this Ariyan eightfold way must be cultivated.’

¹ Cf. infra, 166; A. v, 193; Brethren, 34 n. Doubtless the same as there. Text v.l. Uttika. Comy. does not notice this sutta (see note on next section).

² Cf. K.S. iv, 56 ff., etc.
CHAPTER IV

ON CONDUCT

(i) Conduct.¹

Sāvatthī was the occasion . . . The Exalted One thus addressed the monks:

'Monks, I will teach you wrong conduct and right conduct. Do ye listen to it.

And what, monks, is wrong conduct? It is as follows: Wrong view and the rest . . . wrong concentration. This, monks, is called "wrong conduct."

And what, monks, is right conduct? It is as follows: Right view and the rest . . . right concentration. This, monks, is called "right conduct."

(ii) Conducted.

Sāvatthī . . . The Exalted One thus addressed the monks.

'Monks, I will teach you both the wrongly conducted and the rightly conducted. Do ye listen to it. And who, monks, is the wrongly conducted?

Herein, monks, a certain one has wrong view and the rest . . . wrong concentration. This one is called "wrongly conducted." And who, monks, is rightly conducted?

Herein, monks, a certain one has right view and the rest . . . right concentration. This one is called "rightly conducted."

Sāvatthī . . . (iii) Neglected and undertaken.

'By whomsoever, monks, the Ariyan eightfold way is neglected,² by them is neglected the Ariyan eightfold way that leads to the utter destruction of III.

¹ Comy. does not number the following suttas till p. 45 of text, which is unusual. Léon Feerof (Introduction, p. vi vol. v) discusses the matter at length, and concludes that the next two chapters were 'inserted, apparently, as a lengthening of the fourth chapter.' I have therefore numbered them as sub-sections of cap. 4. Text calls them Nos. 31-148.

² Viraddho (wrajjhati) as opposed to āraddho. Cf. infra, pp. 82, 179, 254, 294 of text.
By whomsoever the Ariyan eightfold way is undertaken, by them is undertaken the Ariyan eightfold way that leads to the utter destruction of Ill. And what, monks, is the Ariyan eightfold way?

It is as follows: Right view . . . right concentration. By whomsoever . . .'

Sāvatthi . . .

(iv) Crossing over.1

'These eight conditions, monks, if cultivated and made much of, conduce to that state in which no further shore and no hither shore exist.2 What eight? They are as follows: Right view and the rest . . . right concentration. These, monks, are the eight conditions.' Thus spake the Exalted One. So saying the Happy One added this further as Teacher:3

Few are they of mortal men
Who have reached the further shore:4
But the crowd of other folk
On this side fare up and down.
They who follow in the teaching
Of the Norm expounded well,
They shall reach the shore and pass
The realm of Death so hard to cross.5

Giving up the state of darkness6
Let the wise pursue the light:7
Giving up home for the homeless,
In solitude where joys are rare,8

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1 Pārāngamo. Cf. text, pp. 81, 180.
2 A-para-para-Nibbāna.
3 Dhp. v, 85-9; A. v, 232.
4 Tiray. At A. v, 233 the Buddha says the two shores are breaking and keeping the precepts. At A. v, 232 (as here) it is the right and wrong eightfold way.
5 Cf. Itiv. 57; S. iv, 157.
7 Read sukkaya for kahay of text.
8 Cf. Dhp. 99, yathā na ramati jano. (Fausböll seclusione difficili delectatu).
Let him long for bliss unbounded.
Leaving lusts and owning naught
Let the wise man cleanse himself
From the passions of the heart.

They whose mind is rightly cultured
In the wisdom's (seven) limbs,\(^1\)
Glad to have surrendered clinging,\(^2\)
Glad to be from bondage loosed,\(^3\)
Canker-cured,\(^4\) they, all-resplendent,
E'en in this world are at peace.\(^5\)

(v) The life of the recluse (a).

Sāvatthī . . .
I will teach you, monks, both the life of the recluse\(^6\) and the fruits thereof. Do ye listen to it. And what, monks, is the life of the recluse?

It is just this Ariyan eightfold way, to wit: Right view and the rest . . . right concentration. This is called 'the life of the recluse.'

And what, monks, are the fruits of the life of the recluse? They are the fruit of stream-winning, the fruit of once returning, the fruit of not returning and the fruit of arahantship. These, monks, are called 'the fruits of the life of the recluse.'

(vi) The life of the recluse (b).

Sāvatthī . . .
I will teach you, monks, both the life of the recluse and the aim thereof. Do ye listen to it. And what, monks, is the life of the recluse? . . . (as above). . . . And what, monks, is the aim of the life of the recluse?

The destruction of lust, the destruction of hatred, the destruction of illusion are called the aim of the life of the recluse.\(^6\)

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\(^1\) Satta-bojjhangesu.
\(^2\) Cf. S. i, 236, anādānā.
\(^3\) Anupādāya ratā (the substrate).
\(^4\) Khīnāsava.
\(^5\) Parnībbutā.
\(^6\) Cf. Pts. of Controv., p. 208.
Sāvatthī . . . (vii) The highest life (a).

I will teach you, monks, both the highest life\(^1\) and the fruits thereof. Do ye listen to it. And what, monks, is the highest life?

It is just this Ariyan eightfold way, to wit: Right view and the rest . . . right concentration. This, monks, is called ‘the highest life.’

And what, monks, are the fruits of the highest life? They are the fruit of stream-winning, the fruit of once returning, the fruit of not returning and the fruit of arahantship. These, monks, are called ‘the fruits of the highest life.’

Sāvatthī . . . (viii). The highest life (b).

I will teach you, monks, both the highest life and the aim thereof. Do ye listen to it. And what, monks, is the highest life? It is just this Ariyan eightfold way. . . . And what, monks, is the aim of the highest life? The destruction of lust, of hatred, of illusion is called ‘the aim of the highest life.’

Sāvatthī . . . (ix) The best practice (a).

I will teach you, monks, both the best practice\(^2\) and the fruits thereof. Do ye listen to it. And what, monks, is the best practice? It is just this Ariyan eightfold way. . . .

And what, monks, are the fruits of the best practice? They are the fruit of stream-winning . . . of arahantship. These, monks, are called ‘the fruit of the best practice.’

Sāvatthī . . . (x) The best practice (b).

I will teach you, monks, both the best practice and the aim thereof. Do ye listen to it.

And what, monks, is the best practice? . . . (as above). . . .

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\(^1\) Brahmanəñay.

\(^2\) Brahmacariya. Cf. n. supra, and on cap. vi, I also translate elsewhere as ‘the holy life.’
And what, monks, is the aim of the best practice? The destruction of lust, of hatred, of illusion is called 'the aim of the best practice.'

Of Other Views—Repetition

(i) Dispassion.

Sāvatthī was the occasion . . .

Then a great number of monks came to see the Exalted One . . . who said:

'Monks, if the wanderers holding other views should thus question you: "What is it, friends, for which the holy life is lived under (the rule of) Gotama the recluse?" Thus questioned, monks, ye should reply thus to those wanderers of other views: "With dispassion for its aim, friends, the holy life is lived under the rule of Gotama the recluse."

But if, monks, the wanderers of other views should thus question you: "But, friends, is there a way, is there a practice leading to dispassion?"—thus questioned, monks, thus should ye make reply to those wanderers of other views: "Friends, there is indeed a way, there is indeed a practice leading to dispassion."

And what, monks, is the way, what the practice leading to dispassion? It is just this Ariyan eightfold way, to wit: Right view and the rest . . . right concentration. This, monks, is the way, this is the practice leading to dispassion. Thus questioned, monks, thus should ye make reply to those wanderers holding other views.'

(ii) Fetter.

'Monks, if the wanderers holding other views should thus question you: "What is it, friends, for which the holy life is lived under the rule of Gotama the recluse?"—thus questioned, monks, thus should ye make reply: "With the aim of destroying the fetters, friends, the holy life is lived under the rule of Gotama the recluse. . . ."'

1 Cf. supra, I, 1, v (kinnattha).
2 Rāga-virāg' atthāy.
3 Text omits maggo.
(iii) Tendency.

"... with the uprooting of tendency\(^1\) for its aim, friends, the holy life is lived under the rule of Gotama the recluse...."

(iv) The way out.

"... "with the thorough comprehension of the way out\(^2\) for its aim, friends, the holy life is lived...."

(v) Destruction of the āsavas.

"... with the destruction of the āsavas for its aim, friends, the holy life is lived...."

(vi) Release by knowledge.

"... with the realization of the fruits of knowledge for its aim, friends, the holy life is lived...."

(vii) Knowing.

"... with knowing and seeing\(^3\) for its aim, friends, the holy life is lived...."

(viii) Without grasping.

'Monks, if the wanderers holding views should thus question you: "What is it, friends, for which the holy life is lived under the rule of Gotama the recluse?"—thus questioned, monks, thus should ye make reply: "With final emancipation without grasping,\(^4\) friends, for its aim the holy life is lived under the rule of Gotama the recluse."

But if, monks, the wanderers of other views should ask: "But, friends, is there a way, is there a practice leading to final emancipation without grasping?"—thus questioned, monks, thus should ye reply to those wanderers of other

\(^1\) Cf. S. ii, 252; Compend. 20, Anusayān.

\(^2\) Addhāna; text, infra, p. 236. Comy. saysār' addhānay = nībbānay.

\(^3\) Nāṇā-dassanā.

There is indeed a way, friends, there is indeed a practice leading to final emancipation without grasping.

And what, monks, is that way, what that practice leading to final emancipation without grasping?

It is just this Ariyan eightfold way, to wit: Right view and the rest ... right concentration. This, monks, is the way, this the practice so leading. Thus questioned, monks, thus should ye make reply to those wanderers holding other views.'

THE SUN—REPETITION

All with Sāvatthi as occasion.

I. (Based on Seclusion ...)

(i) Friendship with the lovely.

Just as, monks, the dawn is the forerunner, the harbinger, of the arising of the sun, so friendship with the lovely is the forerunner, the harbinger, of the arising of the Ariyan eightfold way.

Of a monk who is a friend of the lovely, monks, it may be expected that he will cultivate the Ariyan eightfold way, that he will make much of the Ariyan eightfold way. And how, monks, does a monk who is a friend of the lovely cultivate and make much of the Ariyan eightfold way?

Herein a monk cultivates right view, that is based on seclusion, that is based on dispassion, on cessation, that ends in self-surrender, and so on. ... He cultivates right concentration which is so based. ... Even so does a monk who is a friend of the lovely cultivate and make much of the Ariyan eightfold way.

(ii) Virtue.

Just as, monks, the dawn is the forerunner, the harbinger, of the arising of the sun, even so possession of virtue is the forerunner, the harbinger, of the arising of the Ariyan eightfold way.

Of a monk who is possessed of virtue it may be expected that he will cultivate ... the Ariyan eightfold way.

1 Pubba-nimittāy. 2 Vossagga. 3 Sila-sampadā.
(iii) **Desire.**

Just as the dawn . . . even so possession of desire\(^1\) is the forerunner. . . .

(iv) **Self-possession.**

Just as the dawn . . . even so self-possession\(^2\) is the forerunner. . . .

(v) **Insight.**

Just as the dawn . . . even so insight\(^3\) is the forerunner. . . .

(vi) **Earnestness.**

Just as the dawn . . . even so possession of earnestness is the forerunner. . . .

(vii) **Systematic.**

Just as the dawn, monks, is the forerunner, the harbinger, of the arising of the sun, even so possession of systematic\(^4\) thought, monks, is the forerunner, the harbinger, of the arising of the Ariyan eightfold way.

Of a monk who is possessed of systematic thought, monks, it may be expected that he will cultivate, that he will make much of the Ariyan eightfold way. And how, monks, does a monk so possessed cultivate and make much of the Ariyan eightfold way?

Herein a monk cultivates right view, that is based on seclusion, that is based on dispassion, on cessation, that ends in self-surrender, and he makes much of it. . . . He cultivates right aim, right speech, right action, right living, right effort, right mindfulness, he cultivates and makes much of right concentration, that is based on seclusion, on dispassion, on cessation, that ends in self-surrender. That is how a monk who is possessed of systematic thought cultivates and makes much of the Ariyan eightfold way.

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1 *Chando.* 'Desire to do good' (*kusalay*). *Comy.*
2 *Attā-sampādā=saṃpāṇṇa-cittatā.* *Comy.*
3 *Diṭṭhi-sampādā=NASA-sampatti.* *Comy.*
4 *Yoniso.*
II. RESTRAINT OF PASSION

(i) Friendship with the lovely.

Just as, monks, the dawn is the forerunner, the harbinger, of the arising of the sun . . . even so friendship with the lovely is the forerunner . . . of the arising of the Ariyan eightfold way.

Of a monk who is a friend of the lovely it may be expected that he will cultivate and make much of the Ariyan eightfold way. How does he do so?

Herein, monks, a monk cultivates right view, which ends in the restraint of passion, which ends in the restraint of hatred, which ends in the restraint of illusion . . . so with the rest. . . . He cultivates right concentration, which so ends. Thus, monks, does a monk who is a friend of the lovely cultivate the Ariyan eightfold way . . . and makes much of it.

(ii) Virtue.

Just as the dawn . . . even so possession of virtue is the forerunner . . .

(iii) Desire.

Just as the dawn . . . even so possession of desire is the forerunner . . .

(iv) Self-possession.

Just as the dawn . . . even so self-possession is the forerunner . . .

(v) Insight.

Just as the dawn . . . even so possession of insight . . .

(vi) Earnestness.

Just as the dawn . . . even so the possession of earnestness is the forerunner . . .

(vii) Systematic thought.

Just as the dawn, monks, is the forerunner, the harbinger, of the arising of the sun, even so possession of systematic thought is the forerunner, the harbinger of the arising of the Ariyan eightfold way.
Of a monk who is possessed of systematic thought it may be expected that he will cultivate and make much of the Ariyan eightfold way.

And how, monks, does a monk cultivate and make much of it?

Herein, monks, a monk cultivates right view, and the rest . . . right concentration, which ends in the restraint of passion, of hatred, of illusion. Thus, monks, does a monk who is a friend of what is lovely cultivate and make much of the Ariyan eightfold way.

**The-One-Condition-Repetition.—I**

Sāvatthī was the occasion of the following . . .

I. Based on Seclusion

(i) Friendship with the lovely.

There is one condition, monks, that is most useful for the arising of the Ariyan eightfold way. What is that condition? It is friendship with the lovely.

Of the monk who is a friend of the lovely, monks, it may be expected that he will cultivate and make much of the Ariyan eightfold way.

And how, monks, does a monk who is a friend of the lovely cultivate and make much of it?

Herein, monks, a monk cultivates right view, which is based on seclusion, on dispassion . . .

(The same for ii-vii, viz.: Virtue, Desire, Self-possession, Insight, Earnestness, Systematic thought.)

II. Restraint of Passion

(Exactly the same for each of the above seven sections.)

**The-One-Condition-Repetition.—II**

Sāvatthī was the occasion . . .

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¹ No. 77 of text.
I. BASED ON SECLUSION

(i) Friendship with the lovely.

I perceive, monks, no other single condition by which the Ariyan eightfold way, if not yet arisen, can arise, or by which, if arisen, the Ariyan eightfold way can reach perfection of culture, save (the condition of) friendship with the lovely.

Of a monk who is a friend of the lovely we may expect that he will cultivate . . . and make much of the Ariyan eightfold way.

And how does a monk cultivate and make much of the Ariyan eightfold way?

Herein a monk cultivates right view which is based on seclusion . . . he cultivates right concentration, which is based on seclusion, on dispassion, on cessation, which ends in self-surrender. Thus, monks, does a monk who is a friend of the lovely cultivate . . . and make much of the Ariyan eightfold way.

(The same for ii-vii as in previous sections.)

II. RESTRAINT OF PASSION

(i) Friendship with the lovely.

I perceive, monks, no other single condition . . . (as above) . . . save that of friendship with the lovely.

Of a monk who is a friend of the lovely we may expect that he will cultivate and make much of the Ariyan eightfold way. And how ? . . .

Herein a monk cultivates right view, which ends in the restraint of passion, in the restraint of hatred, which ends in the restraint of illusion . . . and so forth. He cultivates right concentration which so ends. . . . Thus, monks, does a monk who is a friend of the lovely cultivate and make much of the Ariyan eightfold way.

(The same for ii-vii.)
Gangā-Repétition

Sāvatthī was the occasion . . .

I. Based on Seclusion

(i) Eastward (a).

Just as, monks, the river Ganges flows, slides and tends to the East, even so a monk who cultivates and makes much of the Ariyan eightfold way flows, slides, tends to Nibbāna. And how, monks, by cultivating and making much of the Ariyan eightfold way does a monk flow, slide and tend to Nibbāna?

Herein a monk cultivates right view and the rest . . . right concentration which is based on seclusion, on dispassion, on cessation, which ends in self-surrender. Thus cultivating, thus making much of the Ariyan eightfold way a monk flows, slides and tends to Nibbāna.

(ii-v) Eastward (b).

Just as, monks, the river Yamunā flows, slides and tends to the East, even so a monk who cultivates . . . Just as the river Acīravatī . . . Just as the river Sarabhū . . . Just as the river Mahī flows, slides and tends to the East, even so a monk who cultivates . . .

(vi) Eastward (c).

Just as, monks, whatsoever great rivers there be, such as the Ganges, Yamunā, Acīravatī, Sarabhū and Mahī, all of them flow, slide and tend to the East, even so, monks, a monk who cultivates and makes much of the Ariyan eightfold way . . . tends to Nibbāna.

(vii-xii) Ocean.

(The same with Ocean for East.)

II. Restraint of Passion

(In this section i-vi are termed ‘ Eastward ’: vii-xii ‘ Ocean.’)

. . . Herein a monk cultivates right view, which ends in the restraint of lust, hatred and illusion.
III. PLEXING INTO THE DEATHLESS¹

(i-vi) Eastwards.

(As before.)

(vii-xii) Ocean.²

... Herein a monk cultivates right view, and the rest... right concentration, which plunges into the deathless, has its goal³ in the deathless, ends in the deathless.

IV. FLOWING TO NIBBĀNA

(i-vi) Eastwards.

(As above.)

(vii-xii) Ocean.

... Herein a monk cultivates right view... right concentration, which flows, slides and tends to Nibbāna. Thus cultivating and making much of the Ariyan eightfold way a monk flows, slides and tends to Nibbāna.

CHAPTER V.—EARNESTNESS

I. TATHĀGATA⁴

(i) Seclusion.

Sāvatthī was the occasion... Just as, monks, of all creatures, whether footless or having two, four, or many feet; whether having forms or formless, whether conscious or unconscious, or neither conscious nor unconscious,—of these the Tathāgata, the Arahant, the fully Enlightened One, is reckoned chief;—even so, monks, of all profitable conditions which are rooted in earnestness, which join together⁵ in earnestness,—of those conditions earnestness is reckoned chief.

Of the earnest monk it may be expected that he will cultivate, that he will make much of the Ariyan eightfold way. And

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¹ Amat'ogadha. ² Text, Nos. 115-126. ³ Parāyana. ⁴ Text, No. 139. ⁵ Samosaranā. For similar sections see below and K.S. iii, 132 ff.
how, monks, does a monk who is earnest cultivate and make much of it?

Herein a monk cultivates right view and the rest . . .: right concentration, which is based on seclusion, on dispassion, on cessation, which ends in self-surrender. Thus, monks, a monk who is earnest . . .

(Similarly treated are the other three sections on dispassion, etc.)

II. ENDING IN RESTRAINT OF PASSION

. . . Herein, monks, a monk cultivates right view . . . right concentration, which ends in the restraint of passion, of hatred and illusion.

III. ENDING IN THE DEATHLESS

. . . Herein, monks, a monk cultivates right view . . . right concentration, which plunges into the deathless, has its goal in the deathless, ends in the deathless . . .

IV. ENDING IN NIBBĀNA (i)

. . . Herein, monks, a monk cultivates right view . . . right concentration, which flows, slides and tends to Nibbāna.

Sāvatthī . . .

(11) *The foot.*

Just as, monks, of all the foot-characteristics of such creatures as roam about are joined together in the foot of the elephant, and as the elephant’s foot in size is reckoned chief, even so, monks, of all profitable conditions which are rooted in earnestness, which join together in earnestness,—of those conditions earnestness is reckoned chief.

Of the earnest monk it may be expected that he will . . .

(Each section to be developed in four ways, as at § 1 above.)

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1 So text.
2 No. 140 of text.
3 *Jangamāṇaṇay.* Cf. *M.* 1, 184; *S.* 1, 86; *K.S.* 1, 3. In both places *S. Comy.* reads *jangalāṇaṇay* (as at *S.* v, 231). *P. Dict.* omits; but Childers *s.v. jangamati.*
Sāvatthī . . .

(iii) The roof-peak.¹

Just as, monks, in a peaked house all the rafters whatsoever go together to the roof-peak, slope to the roof-peak, are joined together in the roof-peak, and of them the peak is reckoned chief,—even so, monks, of all profitable conditions . . . (as above)

(iv) Wood.

Just as, monks, of all scented woods whatsoever the dark sandal-wood is reckoned chief,—even so of all profitable conditions . . .

(v) Heart-wood.

Just as, monks, of all scented heart-woods whatsoever the red sandal-wood is reckoned chief,—even so, monks, of all profitable conditions . . .

(vi) Jasmine.

Just as, monks, of all scented flowers whatsoever the jasmine² is reckoned chief, even so, monks, of all profitable conditions . . .

(vii) Prince.

Just as, monks, all petty princes³ whatsoever follow in the train⁴ of the universal monarch, even so, monks, of all profitable conditions . . .

(viii) Moon.

Just as, monks, of all starry bodies whatsoever the radiance does not equal one-sixteenth part of the radiance of the moon; just as the moon is reckoned chief of them, even so, monks, of all profitable conditions . . .

¹ Cf. S. ii, 262; K.S. ii, 175; S. iii, 156; K.S. iii, 132.
² Text, kuttā-rājāno; Comy. kudda-, but refers to a reading khudda, which seems preferable. Cf. J.A. v, 102, where it is taken as equal to pīpa-rājā.
³ v.l. anuyuttā ('subject to').
(ix) Sun.\(^1\)

Just as, monks, in the autumn season, when the sky is opened up and cleared of clouds, the sun, leaping up into the firmament, drives away all darkness, and shines and burns and flashes forth, even so, monks, of all profitable conditions . . .

(x) Cloth.\(^2\)

Just as, monks, of all woven cloths whatsoever the cloth of Benares\(^3\) is reckoned chief, even so, monks, of all profitable conditions whatsoever which are rooted in earnestness, which join together in earnestness,—of them all earnestness is reckoned chief.

Of the monk who is earnest it may be expected that he will cultivate, that he will make much of the Ariyan eightfold way. And how, monks, does a monk who is earnest cultivate and make much of the Ariyan eightfold way?

Herein a monk cultivates right view and the rest . . . right concentration, which is based on seclusion, on dispassion, on cessation, which ends in self-surrender.

Thus does the monk who is earnest cultivate and make much of the Ariyan eightfold way.

CHAPTER VI

DEEDS REQUIRING STRENGTH

(i) Strength.\(^4\)

Just as, monks, whatsoever deeds requiring strength are done, all of them are done in dependence on the earth, with the earth for their support, even so a monk, depending on virtue, supported by virtue,\(^5\) cultivates the Ariyan eightfold

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\(^1\) Cf. Itv. 20; K.S. i, 89; K.S. iii, 133 n.
\(^3\) Kāṣīka-vatthayu.
\(^4\) No. 149 of text (repeated at text 135, 246). Cf. M. i, 230 for these two sections.
\(^5\) Cf. Mrs. Rhys Davids's Buddhism, p. 154.
way, makes much of the Ariyan eightfold way. And how does a monk cultivate and make much of the Ariyan eightfold way?

Herein a monk cultivates right view, and the rest . . . right concentration, which is based on seclusion, on dispassion, on cessation, which ends in self-surrender. That is how a monk depending on virtue, supported by virtue, cultivates and makes much of it.

(ii) Seed.

Just as, monks, whatsoever species of seed and vegetation come to growth, increase and maturity, all of them depend on the earth, are supported by the earth; even so, monks, a monk who, depending on virtue, supported by virtue, cultivates and makes much of the Ariyan eightfold way, attains growth, increase and maturity of conditions. And how does a monk, so depending, so supported, in cultivating and making much of the Ariyan eightfold way, attain to growth, increase and maturity of conditions?

Herein a monk cultivates right view . . . right concentration . . . That, monks, is how he attains growth, increase and maturity of conditions.

(iii) The snake.

Supported, monks, by Himálaya, lord of mountains, snakes grow a body and get strength. When they have grown a body and got strength there, they go down to the tarns, thence to the lakes, thence to the small rivers, thence to the great rivers, thence they go down to the sea, the mighty ocean. There they get great size and growth of body.

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1 Comy. ‘Here the five sorts of seed are called bija-gāmā. When they have attained greenness they are called bhūta-gāmā.’

2 (Or eel?) Infra, Bk. II, i. Cf. Buddhi. India, p. 220 ff.; Indian Serpent Lore (Vogel), 1927. Comy. describes the journey of the mothers from the ocean up to the Himálaya, by way of the five great rivers, to bring forth their young, safe from the attacks of boys, the violence of the sea-waves and garuças or garulas (? eagles, albatross, or rocs).

3 Cf. S. ii, 30. Kussubbhā (Sn. 720, kussobbha; ku-s-sobbha; ku-nzd; the prefix implies inferiority; hence kupuriso, a rogue; ku-dīthi = micchā-dīthī.

4 Comy. ‘A size of a hundred or a thousand fathoms!’
Just so, monks, a monk who, depending on virtue, supported by virtue, cultivates and makes much of the Ariyan eightfold way, attains growth, increase and maturity of conditions. And how, monks, does he, so depending, so supported, so cultivate and so attain?

Herein a monk cultivates right view . . .

That is how he attains growth, increase and maturity of conditions.¹

(iv) The tree.

'Suppose a tree, monks, that inclines to the east, slopes to the east, tends to the east. When cut down at the root, in what direction would it fall?'

'As it slopes, as it inclines, as it tends, lord.'

'Well, monks, even so a monk, cultivating and making much of the Ariyan eightfold way, inclines to Nibbāna, slopes to Nibbāna, tends to Nibbāna. And how does he so incline, slope and tend?

Herein a monk cultivates . . .

That is how . . . he inclines, slopes and tends² to Nibbāna.'

(v) The pot.

Just as a pot, if overset, empties out its water, and cannot take it in again, even so a monk who cultivates and makes much of the Ariyan eightfold way, empties out ill, unprofitable states and cannot take them in again.³

And how, monks, can a monk, by cultivating and making much of the Ariyan eightfold way, empty out ill, unprofitable states and not take them in again?

Herein a monk cultivates right view . . . right concentration, which is based on seclusion, on dispassion, on cessation,

¹ Comy. interprets thus: 'The Himalaya is the fourfold perfect purity of virtue. The young snakes are the earnest students (yogavacaraś) The tams, etc., are the Ariyan path. The Ocean is Nibbāna. Growth, maturity, etc., are the abhiññā.

² Paṭbhāro hoti ('gravitates').

³ Nīkkujjo vamateva udakay, no paccāvamati. But cf. A. v, 337, where text reads nīkkujjo 'va tam eva [udakay] no vantay pacc.

⁴ Comy. na antopavesati.
which ends in self-surrender. Thus cultivating and making much of the Ariyan eightfold way he empties out ill, unprofitable states and cannot take them in again.

(vi) Bearded wheat.¹

Suppose, monks, the spike of bearded wheat or bearded barley be well aimed. When pressed by hand or foot, it is possible that it will pierce hand or foot and draw blood. Why so? Because, monks, the spike is well aimed.

Even so, monks, owing to the right aim of way-culture it is possible that a monk will pierce ignorance, will draw knowledge, will realize Nibbāna. Why so? Because, monks, his view is well aimed. And how, monks, does a monk by view well aimed, by well aimed way-culture so pierce² ignorance, draw knowledge and realize Nibbāna?

Herein a monk cultivates . . . (as above). Thus by well aimed view, by well aimed way-culture . . . he realizes Nibbāna.

(vii) The sky.³

Just as, monks, divers winds blow in the sky,—some winds blow from the east, some from the west, some from the north, some from the south: winds dusty, winds dustless, cool winds and hot winds, winds soft and boisterous, even so, monks, when a monk cultivates the Ariyan eightfold way, makes much of the Ariyan eightfold way, then in him the four stations of mindfulness⁴ by culture reach fulfilment, the four best efforts, the four bases of psychic power, the five faculties, the five powers and the seven limbs of wisdom by culture reach fulfilment.

And how, monks, when a monk cultivates the Ariyan eightfold way . . . do the four stations of mindfulness, and the rest, by culture reach fulfilment?

Herein a monk cultivates right view . . . and the rest . . . right concentration.

Thus cultivating . . . the four stations of mindfulness, and the rest, by culture reach fulfilment in him.

¹ Cf. supra, I, 9.
² Text bhūndate here.
³ As at S. iv, 218; K.S. iv, 146
⁴ Cf. K.S. iv, 259 ff.
(viii) The rain-cloud (a).

Just as, monks, in the last month of the hot season\(^1\) the dust and dirt fly up,\(^2\) and then out of due season a great rain-cloud in a moment\(^3\) lays and makes them vanish,—even so does a monk who cultivates and makes much of the Ariyan eightfold way lay and cause to vanish the ill unprofitable states that rise from time to time. And how does he do so?

Herein a monk cultivates... So cultivating, so making much of the Ariyan eightfold way, he lays and causes to vanish the ill, unprofitable states that rise and rise again.\(^4\)

(ix) The rain-cloud (b).

Just as, monks, from time to time a strong wind scatters and causes to vanish a great mass of clouds that has arisen, even so a monk who cultivates and makes much of the Ariyan eightfold way from time to time scatters and causes to vanish the ill, unprofitable states that rise and rise again. And how does he do so?

Herein a monk cultivates right view, and the rest... right concentration, that is based on seclusion, on dispassion, on cessation, that ends in self-surrender. Thus cultivating, thus making much of the Ariyan eightfold way does a monk from time to time scatter and cause to vanish the ill, unprofitable states that rise and rise again.

(x) The ship.\(^5\)

Just as, monks, in the case of a sea-faring vessel rigged with masts and stays and stranded on the bank, for six months it is worn by the water,\(^6\) while in the dry season its rigging is

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1 Cf. text 321 (gimhānaṃ pacchime māse) = Āsālīhi-māse (our June-July). Comy.
2 Text uggatay. Comy. Ưhatay, explained as uddhaṃ gataṃ.
3 Thānaso (lit. there and then, on the spot); VM. i, 268, khanen' eva.
4 Cf. Expos., p. 90.
5 Cf. S. ii, 155; K. S. iii, 131, where I would correct as here; A. iv, 127.
6 Text pariyenāya (pariyāyenāya, whirling round and round); v.l., pariyādāya (S. iii; A. iv). Comy. refers to previous comment on S. iii, where it has mahāsammuddā pariyyādānaṃ (the wasting away in the ocean) and mahāsammuddā odakena khajjamānānaṃ khandhānaṃ (the timbers being eaten away by the water).
spoiled by wind and sun: then, overstrung by a shower in the rainy season, it is easily weakened and rots away,—just so, in a monk who cultivates and makes much of the Ariyan eightfold way right easily the fetters are weakened and rot away. And how, monks, in one so cultivating and making much of the Ariyan eightfold way are the fetters weakened and rot away?

Herein a monk cultivates right view . . . right concentration, that is based on seclusion, on dispassion, on cessation, that ends in self-surrender. That, monks, is how . . . the fetters rot away.

(xi) For all comers.

Suppose, monks, a guest-house. Thither come folk from the eastern quarter, who take up residence therein. From the western, northern and southern quarters they come and dwell therein, noblemen and brahmins, commoners and serfs. Even so, monks, a monk who cultivates the Ariyan eightfold way, who makes much of the Ariyan eightfold way, by full comprehension realizes those states which are by full comprehension to be fully understood. Those states that are to be abandoned by full comprehension he so abandons: those states that are to be realized by full comprehension he so realizes: those states that are to be cultivated by full comprehension, by full comprehension he cultivates.

What, monks, are the states to be realized by full comprehension?

To that question you must reply: ‘It is the five factors that have to do with grasping.’ What five? They are these: The body-factor that has to do with grasping, the factor of feeling that has to do with grasping, the perception-factor . . . the activities-factor . . . the consciousness-factor that has to do with grasping.

And what, monks, are the states that are to be abandoned

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1 Text abhipavuthāṃ; at A. and S. iii, -pavattāni.
2 Āgantukā. Cf. S. iv, 219; K.S. iv, 147 (where it represents the body). Comy. ‘built in the midst of a merit-desiring town.’
3 Vessā, suddā. 4 Cf. S. iv, 29. Abhiññā-pariññeyyā.
5 K.S. iii, 41; Compend., p. 185.
by full comprehension? They are ignorance, and lust of becoming. These are the states to be abandoned by full comprehension.

And what, monks, are the states that are to be realized by full comprehension? They are knowledge and release. These are the states to be realized by full comprehension.

And what, monks, are the states that are to be cultivated by full comprehension? They are calm and insight. These are the states to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the Ariyan eightfold way, realize, abandon, fully comprehend and cultivate (these states)?

Herein a monk cultivates right view, and the rest... right concentration. Thus does he realize... abandon, fully comprehend and cultivate those states... that are to be cultivated by full comprehension.

(xii) The river.¹

'Suppose, monks, the river Ganges, that flows, slides and tends towards the east, and there comes a great crowd of folk, armed with pick and basket, saying: "We will make this river Ganges flow, slide and tend towards the west." What think ye, monks? Would that great crowd of folk make the river Ganges flow, slide and tend towards the west?'

'Surely not, lord.'

'And why not?'

'Because, lord, the river Ganges flows, slides and tends towards the east, it were no easy thing to make it flow, slide and tend towards the west; insomuch that fatigue and vexation would be the lot of that great crowd of folk.'

'Just so, monks, if the rājah's royal ministers or his friends or boon companions or kinsmen or blood relatives were to come to a monk who is cultivating and making much of the Ariyan eightfold way, and were to seek to entice him with wealth, saying: "Come, good man! Why should these yellow robes torment you? Why parade about with shaven crown

¹ Cf. S. iv, 191; v, 300; K.S. iv, 124.
and bowl? Come! Return to the lower life and enjoy possessions and do deeds of merit,"—for that monk so cultivating and making much of the Ariyan eightfold way return to the life is impossible. Why so? Because, monks, that monk's heart has for many a long day been bent on detachment, inclined to detachment, turned towards detachment, so that there is no possibility for him to return to the lower life.

And how, monks, does a monk cultivate and make much of the Ariyan eightfold way?

Herein a monk cultivates right view, and the rest... right concentration, that is based on seclusion, on dispassion, on cessation, that ends in self-surrender. That is how a monk cultivates and makes much of the Ariyan eightfold way.

CHAPTER VII.—ON LONGING

Sāvatthī was the occasion [for the following] . . .

(i) Longing.1

(a) Full Comprehension

Monks, there are these three longings. What three? The longing for sensual delights, the longing for becoming, the longing for the holy life.2 These, monks, are the three longings. It is for the full comprehension of these three longings, monks, that the Ariyan eightfold way must be cultivated. What Ariyan eightfold way?

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1 Esaṇā; § 161 of text.

2 Comy. takes this to mean 'holy life with wrong views'; but even to long for the 'holy life' is a subtle fault, according to the Master's teaching. The word brahmācariya (best practice) had degenerated, by the time of Buddhaghosa (cf. Vibh. A. 504) to mean only 'celibacy' or 'chastity' (methuna-vrati); but see above, I, 4, vii. At Vibh. 366 it is defined as holding contrary views (vipariyēsa-gāho) such as 'the world is eternal,' etc.! Or should we translate 'longings of (incidental to) the holy life'?
Herein a monk cultivates right view, which is based on seclusion. . . . It is for the full comprehension of these three longings that the Ariyan eightfold way . . .

Herein a monk cultivates right concentration, which ends in the destruction of lust, of hatred, of illusion.

He cultivates . . . right concentration, which plunges into the deathless,\(^1\) which has the deathless for its aim, which has the deathless for its end.

He cultivates . . . right concentration, which flows to Nibbāna, which slides to Nibbāna, which tends to Nibbāna.

(b) **Realization**

Monks, there are these three longings. What three? The longing for sensual delights, the longing for becoming, the longing for the holy life. It is for the realization of (the meaning of) these three longings that the Ariyan eightfold way is to be cultivated. . . .

*(All to the end of § 11 to be expanded as above).\(^2\)*

(c) **Wearing Out**

Monks, there are these three longings. What three? . . . It is for the wearing out of these three longings that the Ariyan eightfold way . . .

(d) **Abandoning**

Monks, there are these three longings. . . . It is for the abandoning of these three longings that the Ariyan eightfold way . . .

(ii) **Conceits (a-d).**

Monks, there are these three conceits.\(^3\) What three? The 'better than I' conceit, the 'equal am I' conceit, the 'worse am I' conceit. These are the three conceits. It is

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\(^1\) *Cf. Pts. of Contr.*, 363.

\(^2\) So text of Burmese MSS. Sinhalese omit.

\(^3\) *Vidhā* (modes or forms of false opinion and strife springing from mano). *Cf. K.S. iii, 42 n.; Vibh. 367; Budd. Psych. Eih.*, 298.
for the full comprehension of these three conceits, monks, that the Ariyan eightfold way is to be cultivated. What Ariyan eightfold way?

Herein a monk cultivates and makes much of right view. . . .

(iii) Āsava (a d).

Monks, there are three āsavas.¹ What three? The āsava of sensual delight, the āsava of becoming, the āsava of nescience. These are the three. It is for the full comprehension of these three āsavas that the Ariyan eightfold way is to be cultivated. . . .

(iv) Becoming (a-d).

Monks there are three becomings. What three? Becoming in the sensuous world, becoming in the world of form, becoming in the formless world. These are the three. It is for the full comprehension of these three becomings that the Ariyan eightfold way is to be cultivated. . . .

(v) Suffering (a-d).

Monks, there are these three forms of suffering.² What three? The sort of suffering caused by pain, the sort caused by the activities, the sort of suffering caused by the changeable nature of things. These are the three. It is for the full comprehension of these three forms of suffering that the Ariyan eightfold way is to be cultivated. . . .

(vi) Obstructions (a-d).

Monks, there are these three (mental) obstructions.³ What three? The obstruction of lust, the obstruction of hatred,

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¹ For this word, translated 'cankers' by Lord Chalmers in his Further Dialogues, see Introduction to K.S. iii. With the addition of dīthī there are sometimes four.

² Dukkhatā. Cf. S. iv, 259; K.S. iv, 175; Pts. of Contr., 316.

³ Khilā, fallow or unploughed land. At Vibh. 377 five ceto-khilā, viz.: Doubt and wavering in the Teacher, Norm, Order and training; peevishness, etc., to co-disciples. Not to be confused with khilā (bar or post).
the obstruction of illusion. These are the three. It is for the full comprehension of these three obstructions that the Ariyan eightfold way is to be cultivated. . . .

(vii) Stain (a-d).

Monks, there are these three stains. What three? The stain of lust, the stain of hatred, the stain of illusion. These are the three. It is for the full comprehension of these three stains that the Ariyan eightfold way must be cultivated. . . .

(viii) Pains (a-d).

Monks, there are these three pains.1 What three? The pain of lust, the pain of hatred, the pain of illusion. These are the three. It is for the full comprehension of these three pains that the Ariyan eightfold way must be cultivated. . . .

(ix) Feelings (a-d).

Sāvatthi . . .

Monks, there are these three feelings. What three? Feeling that is pleasant, feeling that is painful, feeling that is neither pleasant nor painful. These are the three. It is for the full comprehension of these three feelings that the Ariyan eightfold way must be cultivated. . . .

(x) Craving (a-d).

Sāvatthi . . .

Monks, there are these three cravings. What three? The craving for sensual delights, the craving for becoming, the craving for ceasing to become.2 These are the three. It is for the full comprehension of these three cravings, for their realization, for their wearing down, for their abandoning that the Ariyan eightfold way must be cultivated. What Ariyan eightfold way?

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1 Nagkā. Comy. explains thus: ‘A term for pains which destroy, in whomsoever they arise’ (tāt purisay nihanti).
2 Vibhava (sometimes ‘excessive wealth’ = ‘accentuated existence’). Cf. Dialog. iii, 208 and compare with § 1, where its parallel is brahma-cariya. Thus it would here mean an annihilationist in view.
Herein a monk cultivates right view, which is based on seclusion, on dispassion, on cessation, which ends in self-surrender. . . . He cultivates right concentration which is based . . .

It is for the full comprehension, realization, wearing down and abandoning of these three cravings that the Ariyan eightfold way must be cultivated.

(xi) **Thirst (b-d).**

Monks, there are these three thirsts.¹ What three? (as above). It is for the full comprehension, realization, wearing down and abandoning of these three thirsts that the Ariyan eightfold way must be cultivated. What Ariyan eightfold way?

Herein a monk cultivates right view . . . right concentration, which is based on seclusion . . . which ends in the destruction of lust, of hatred, of illusion . . . which plunges into the deathless, which has the deathless for its goal, which ends in the deathless . . . which flows to Nibbāna, which slides to Nibbāna, which tends to Nibbāna. It is for the full comprehension . . . that the Ariyan eightfold way must be cultivated.

CHAPTER VIII.—THE FLOOD

Sāvatthī was the occasion (for the following). . . .

(1) **The flood.**²

Monks, there are these four floods. What four? The flood of sensual desire,³ the flood of becoming, the flood of view,⁴ the flood of nescience.⁵ These are the four. It is for the full

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¹ Tasmā (=tanhā), cf. Dhp. 342. This is not in Sinnh MSS.
³ Comy. chandr-rāga.
⁴ Comy. The sixty-two heretical views.
⁵ Comy. ' Of the four truths.'
comprehension, realization, wearing down and abandoning of these four floods that the Ariyan eightfold way must be cultivated.

(ii) Bond.

Monks, there are these four bonds. What four? The bond of sensual desire, the bond of becoming, the bond of view, the bond of nescience. These are the four. It is for the full comprehension . . .

(iii) Grasping.¹

Monks, there are these four graspings. What four? The grasping of² sensual desire, the grasping of view, the grasping of rite and ritual, the grasping of the self-heresy. These are the four. It is for the full comprehension . . .

(iv) (Bodily) ties.

Monks, there are these four (bodily) ties.³ What four? The bodily tie of covetousness, the bodily tie of malevolence, the bodily tie of contagion of rite and ritual, the bodily tie of tendency to dogmatic view.⁴ These are the four bodily ties. It is for the full comprehension . . .

(v) Tendency.

Monks, there are these seven tendencies. What seven? The tendency to sensual lust, the tendency to resentment, the tendency to view, the tendency to doubt and wavering, the tendency to conceit, the tendency to nescience. These are the seven. It is for the full comprehension of . . .

(vi) The sense-pleasures.

Monks, there are these five pleasures of sense.⁵ What five? There are objects cognizable by the eye, objects desirable, desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. There are sounds cognizable by the ear . . .

¹ Yoga.
² I.e. arising from.
⁴ Saccābhīniveso. To say ‘this is the truth.’ Comy.
⁵ K.S. iv, 56.
scents cognizable by the nose . . . savours cognizable by the
tongue . . . contacts cognizable by the body, desirable,
pleasant, delightful and dear, passion-fraught, inciting to
lust. These, monks, are the five pleasures of sense. It is
for the full comprehension . . .

(vii) Hindrances.

Monks, there are these five hindrances.¹ What five? The
hindrance of sensual desire, the hindrance of malevolence,
the hindrance of sloth and torpor, the hindrance of excitement
and flurry,² the hindrance of doubt and wavering.³ These
are the five hindrances. It is for the full comprehension of
these five . . .

(viii) Factors.

Monks, there are these five factors of grasping.⁴ What five?
The factor of grasping of body, the factor of grasping of
feeling, the factor of grasping of perception, the factor of
grasping of the activities, the factor of grasping of conscious-
ness. These are the five. It is for the full comprehension . . .

(ix) The lower set (of fetters).

Monks, there is this set of five lower fetters.⁶ What five?
The individual-group-view,⁷ doubt and wavering, contagion
of rite and ritual, desire and lust, malevolence. These are the
five. It is for the full comprehension . . .

(x) The higher set (of fetters).

Monks, there is this set of five higher fetters.⁸ What five?
Lust of form, lust of the formless, conceit, excitement, nescience.
These are the five. It is for the full comprehension, the

² Do. 119-20, lit. 'fidgeting and nerves.'
³ Do. 121.
⁴ Cf. K.S. iii, 16-18, 41-42.
⁵ I.e. dealing with.
⁶ Orambhāgiya, those concerned with the lower stages of life.
⁷ Cf. K.S. iii, 86 n.
⁸ Uddhambhāgiya, the second five, by abandoning which the goal
  is reached.
realization, the wearing out and abandoning of these five fetters of the higher sort that the Ariyan eightfold way must be cultivated. What Ariyan eightfold way?

Herein a monk cultivates right view, that is based on seclusion, on dispassion, on cessation, that ends in self-surrender. It is for the full comprehension, monks, of these five fetters of the higher sort that this Ariyan eightfold way must be cultivated.

Just as, monks, the river Ganges flows to the east, slides to the east, tends to the east . . .

There are these five fetters of the higher sort . . . (as above). . . . And how does a monk cultivate the Ariyan eightfold way?

Herein a monk cultivates right view . . . right concentration, that ends in the restraint of lust, of hatred, of illusion; that plunges into the deathless, that has the deathless for its goal, that ends in the deathless; that flows to Nibbāna, that slides to Nibbāna, that tends to Nibbāna.

It is for the full comprehension, for the realization, for the wearing out and abandoning of these five fetters of the higher sort, monks, that this Ariyan eightfold way must be cultivated.

1 Text abbreviates.
BOOK II \([\textit{CHAPTER XLVI}]\)

KINDRED SAYINGS ON THE LIMBS OF WISDOM\(^1\)

CHAPTER I

THE MOUNTAIN

(i) \(\textit{Himālaya}^2\)

Supported, monks, by \(\textit{Himālaya}, \) lord of mountains, snakes grow a body and get strength. When they have grown a body and got strength there, they go down to the tarns, thence to the lakes, thence to the small rivers, thence to the great rivers, thence they go down to the sea, they go down to the mighty ocean, and there they win to greatness and growth of body.

Just so, monks, a monk supported by virtue, fixed in virtue, cultivating the seven limbs of wisdom and making much of them, wins to greatness and growth in conditions.\(^3\) And how does a monk, so supported, so fixed in virtue, cultivating the seven limbs of wisdom, and making much of them, win to greatness and growth in conditions?

Herein a monk cultivates the limb of wisdom that is mindfulness, which is based on seclusion, on dispassion, on cessation, which ends in self-surrender.

He cultivates investigation of the Norm, the limb of wisdom that is so based. He cultivates the limb of wisdom that is energy and is so based. He cultivates the limb of wisdom that is tranquillity that is so based. He cultivates the limb of wisdom that is concentration that is so based. He cultivates the limb of wisdom that is equanimity, that is based on seclusion, on dispassion, on cessation, that ends in self-surrender.

That is how a monk, supported by virtue, fixed in virtue, by

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\(^1\) Text, pp. 63-140.  
\(^2\) Cf. supra, I, 6, 111. Are \(\textit{nāgā} \) here eels?  
\(^3\) Comy. refers to \(\textit{Kosala-Sāṇyutta} \); S. 1, 68-102; K.S. 1, 93 ff.
cultivating the seven limbs of wisdom, by making much of the seven limbs of wisdom, wins to greatness and growth in conditions.

(ii) Body.

Sāvatthī . . .

Just as this\(^{1}\) body, monks, is supported by material food and stands in dependence on it, stands not without it,—even so, monks, the five hindrances are supported by (their own) material food, stand in dependence on it, stand not without it.

And what, monks, is food for the arising of sensual lust not yet arisen, or for the increase and growth of sensual lust that has arisen? It is the alluring feature\(^{2}\) of things. Unsystematic attention to that is the food for the arising of sensual lust not yet arisen, and for the increase and growth of sensual lust that has already arisen.

And what, monks, is food for the arising of malevolence not yet arisen, or food for the increase and growth of malevolence that has already arisen? It is the repulsive feature\(^{3}\) of things. Unsystematic attention to that is this food for the arising of malevolence not yet arisen . . .

And what, monks, is food for the arising of sloth and torpor not yet arisen, or for the increase and growth of sloth and torpor that has already arisen? It is regret, drowsiness, languor, surfeit after meals, torpidity of mind.\(^{4}\) Unsystematic attention to that is this food for the arising of sloth and torpor . . .

And what, monks, is food for the arising of excitement and flurry not yet arisen, or for the increase and growth of excitement and flurry that have already arisen? It is non-tran-

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1 Cf. Expos., 204.
2 Subha-nimittay; infra, text 103. Cf. Pts. of Contr., App. 387, 'The alluring feature (which to one who does not practise systematic thought (ayoniso manasākarontasso) is a snare and danger)' ; K.S. i, 239. The threefold sign is the deceptive appearance of permanence, happiness and soul, to be abolished by the cultivation of the signless (animittay).
3 Patigha-nimittay (at A. i, 3, asubha-nimittay).
4 Arati, tandi, vijambhitā, bhatta-sammyādo, cetaso linittay. See Vibh. 352; Vibh. 272, 478; S.A. on S. i, 7; J.A. vi, 57, etc.
quillity of mind. Unsystematic attention to that is this food for the arising of excitement and flurry. . . .

And what, monks, is food for the arising of doubt and wavering not yet arisen, or for the increase and growth of doubt and wavering that have already arisen? It is things which are based on doubt and wavering. Unsystematic attention to that, monks, is this food for the arising of doubt and wavering that have not yet arisen, and for the increase and growth of doubt and wavering that have already arisen.

Just as this body, monks, is supported by material food and stands in dependence of it, stands not without it,—even so, monks, the five hindrances are supported by (their own) material food, stand in dependence on food, stand not without food.

II

Just as this body, monks, is supported by material food, and stands in dependence on it, stands not without it,—even so, monks, the seven limbs of wisdom are supported by (their own) material food, stand in dependence on it, stand not without food.

And what, monks, is food for the arising of the limb of wisdom that is mindfulness not yet arisen, or for the cultivation and fulfilment of the limb of wisdom which is mindfulness that has already arisen? There are, monks, things that are based on the limb of wisdom which is mindfulness. Systematic attention thereto, if made much of, is this food for the arising of . . .

And what, monks, is food for the arising of the limb of wisdom which is searching of the Norm not yet arisen, or for the cultivation and fulfilment of it if already arisen? There are, monks, things good and bad, things blameworthy and things not blameworthy, things mean and things exalted, things resembling darkness and things resembling light. Systematic attention thereto, if made much of, is this food for the arising . . .

And what, monks, is food for the arising of the limb of

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1 Thāniyā.
wisdom which is energy not yet arisen, or for the cultivation and fulfilment thereof if already arisen? There is, monks, the element of putting forth effort,\(^1\) the element of exertion,\(^2\) the element of striving.\(^3\) Systematic attention thereto, if made much of, is this food for the arising . . .

And what, monks, is food for the arising of the limb of wisdom which is zest if not yet arisen, or for the cultivation and fulfilment thereof if already arisen? There are, monks, things based on the limb of wisdom that is zest. Systematic attention thereto, if made much of, is this food for the arising . . .

And what, monks, is food for the arising of the limb of wisdom which is tranquillity if not yet arisen, or for its cultivation and fulfilment if already arisen? There are, monks, tranquillity of body and tranquillity of mind. Systematic attention thereto, if made much of, is this food for the arising . . .

And what, monks, is food for the arising of the limb of wisdom which is concentration if not yet arisen, or for its cultivation and fulfilment if already arisen? There are, monks, sights that calm, that bewilder not.\(^4\) Systematic attention thereto, if made much of, is this food for the arising . . .

And what, monks, is food for the arising of the limb of wisdom which is equanimity if not yet arisen, or for its cultivation and fulfilment if already arisen? There are, monks, things based on the limb of wisdom\(^5\) that is equanimity. Systematic attention thereto, if made much of, is this food

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\(^2\) Nikkama. Cf. S. i, 194; V.M. i, 132+ Comy. kosajjato nikkhatattro tato balavatāraṇ.

\(^3\) Pasaṅga. V.M.+Comy. pana vithāna akkamanato pi bala-vatana.

\(^4\) Samatha- and avyagga-nimittan (lit. the mark of calm and non-distraction). Cf. S. i, 96, abyagga-manaso naro. The latter, according to Comy., a synonym of the former. For details cf. V.M. i, 134.

\(^5\) Comy. 'Things of middle state, indifference.'
for the arising of the limb of wisdom which is equanimity if not yet arisen, or for the cultivation and fulfilment thereof if it has already arisen.

(iii) **Virtue.**

Monks, whatsoever monks are possessed of virtue, possessed of concentration, possessed of insight, of release, of release by knowledge and insight—the very sight of such brings much profit, I declare.

The very hearing about such monks brings much profit, I declare. To visit such, to sit beside them, to remember such, to follow such in giving up the world brings great profit, I declare.

What is the cause of that? On hearing the teaching of such monks one dwells aloof in two forms of aloofness, to wit: of body and of mind. Such an one, so dwelling aloof, remembers that Norm-teaching and turns it over in his mind.

When a monk, so dwelling aloof, remembers and turns over in his mind the teaching of the Norm, it is then that the limb of wisdom which is mindfulness is established in that monk. When he cultivates the limb of wisdom which is mindfulness, then it is that the monk's culture of it comes to perfection. Thus he, dwelling mindful, with full recognition investigates and applies insight to that teaching of the Norm and comes to close scrutiny of it.

Now, monks, at such time as a monk, dwelling thus mindful, with full recognition investigates and applies insight to that

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1. For this section see *Vibh.* 227; *VibhA.* 310.
2. According to Comy. 'not listening to, but having good report of such and such.'
3. Comy. 'questioning them about the Norm.'
5. *Anupabbajjā.* Comy. mentions the Elders Mahākassapa, Chanda-gutta, Suriyagutta, Assagutta, Yonakadhammarakkhita, Tissa (younger brother of Dhammasoka) and Mahinda.
6. *Āraddhā.*
7. *Paññāya* is to be taken as gerund, not as a noun.
teaching of the Norm, then it is that the limb of wisdom which is Norm-investigation is established in that monk. It is when he cultivates the limb of wisdom which is Norm-investigation that, as he comes to close scrutiny of it, by his culture of it, it comes to perfection. As with full recognition he investigates and applies insight to that Norm-teaching, then unshaken energy\(^1\) is established in him.

Now, monks, at such time as unshaken energy is established in a monk who with full recognition is investigating, applying insight and coming to close scrutiny of that Norm-teaching, then it is that the limb of wisdom which is energy is established in him. When he cultivates this limb of wisdom, at such time, by culture of it, does it come to perfection in that monk. In him who has energy established there arises zest, which is free from carnal taint.\(^2\)

Now, monks, when zest free from carnal taint arises in a monk who has energy established, then it is that the limb of wisdom which is zest is established in him. When he cultivates this limb of wisdom, at such time, by culture of it, does it come to perfection in him. Of one who is zestful body is tranquil and mind is tranquil.

Now, monks, when a monk who is zestful has body and mind tranquillized, then it is that the limb of wisdom which is tranquillity is established in him. When he cultivates this, at such time, by his culture of it, it comes to perfection in him. Happy is he whose body is tranquillized. Of him that is happy the mind is concentrated.

Now, monks, when the mind is concentrated in a monk whose body is tranquillized, at such time the limb of wisdom which is concentration is established in that monk. When he cultivates this limb of wisdom, by his culture of it does it come to perfection. He is now thorough overseer of his mind thus calmed.

Now, monks, when he becomes a careful looker-on of his mind thus calmed, then it is that the limb of wisdom which is

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\(^1\) *Asalānāy.* Cf. *D. ii, 157; S. iv, 125.*

\(^2\) Cf. *S. iv, 219; K.S. iv, 147.* *Nīrāmīśa pīti.*
equanimity is established in a monk. When he cultivates it, at such time by his culture of it does it come to perfection.

Now, monks, when the seven limbs of wisdom are thus cultivated, thus made much of, seven fruits, seven advantages\(^1\) may be looked for. What seven?

In this very life, beforehand, he establishes realization\(^2\): and if he do not so beforehand,\(^3\) in this very life, at any rate he establishes realization at the time of his death.

And if in this very life, beforehand, he do not establish realization, nor do so at the time of death, then, through having worn down the five fetters of the lower sort, he wins release midway.\(^4\)

But if he do not establish perfect insight, beforehand, in this very life, nor yet at the time of death, and if he, by wearing down the five fetters of the lower sort, win not release midway, —then at any rate, after having worn down the five fetters of the lower sort, he wins release by reduction of his (allotted) time.\(^5\)

But if he (do none of these) . . . at any rate, by having worn down the five fetters of the lower sort, he wins release without much trouble.\(^6\)

Again, if he (do none of these) . . . at any rate, by having

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\(^{1}\) Text *infra*, 237.

\(^{2}\) *Aññāṇa* = gnosis, realization of arahantship.

\(^{3}\) Text *patihacca*; probably influenced by *upahacca* following. This should be (as *v.l.*) *patikacca* (see *Pāli Dict.* and *K.S.* i, 319), which is equal to *pubbe yeva* or *pathaman yeva*. Cf. *UdA.* 347. *Comy.* reads *patigacca*, explaining 'before his time of death has reached him' he knows for certain. Again at text 204-5. (*Patihacca* would mean 'knocking against' [?]).

\(^{4}\) *Antarā-parinibbāyī* (*infra*, text 201). He is a non-returner and completes his course of existence in Brahma-loka, where time is beyond our conception or computation, before half his life there is finished.

\(^{5}\) *Upahacca-parinibbāyī*. *Cf. Pts. of Contr.*, p. 158. *Comy.* 'He spends another five hundred *kalpas*(!) and so attains arahantship.'

\(^{6}\) *Cf. PuggA.* (p. 199 of *J.P.T.S.*, 1914); *Expos.* 207. *Asankhāra*, lit. without *sankhārā*, activities or aggregates (? without a residue of karma); but according to *Comy.* *appayoja*, without effort (*cf. Dialog.* iii, 227); but it would seem to be more like *an-upādi-sesa-nibbāna*. So also with regard to the following term.
worn down the five fetters of the lower sort, then he wins release with some trouble.

Again, if he (do none of these) . . . at any rate, by having worn down the five fetters of the lower sort, then he is 'one who goes upstream,' and he goes to the Pure Abodes.

Thus, monks, when the seven limbs of wisdom are thus cultivated, these seven fruits, these seven advantages may be looked for.

(iv) Practice.

On a certain occasion the venerable Sāriputta was staying near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the venerable Sāriputta addressed the monks, saying: 'Brother monks!'

'Yes, friend,' replied those monks to the venerable Sāriputta.

The venerable Sāriputta said this:

'Friends, there are these seven limbs of wisdom. What seven? The limb of wisdom that is mindfulness, that which is Norm-investigation, that which is energy . . . zest . . . tranquillity . . . concentration, and the limb of wisdom which is equanimity. These are the seven. Of these seven limbs of wisdom, friends, in whichever I desire to abide during the early part of the day, in that limb of wisdom I abide. In whichever limb of wisdom I desire to abide in the middle of the day, in that I abide. In whichever limb of wisdom I desire to abide in the evening, in that I abide.

If, friends, it is the limb of wisdom that is mindfulness, in such case I fully know that it is boundless in me, or that it is well begun in me, or, when it is established in me, I fully know that it is so.

Again, if it fails me, I fully know that it is owing to this or

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1 Sa-sankhāra (where Comy. takes it to be sappayogena).
2 Uddhay-soto.
'Stream' is 'natural desire' or 'the round of rebirth' or 'path-stream.'
that cause. So also with regard to the other limbs of wisdom, (down to) the limb of wisdom that is equanimity. If it fails me I fully know that it is owing to this or that cause.

It is just like the wardrobe of a râjah or great nobleman, full of garments of various hues. Whatsoever suit he desires to don in the forenoon, that he dons in the forenoon. Whatsoever suit he desires to don at midday, that he dons at midday. Whatsoever suit he desires to don at eventide, that he dons at eventide. Even so, friends, in whichever of these seven limbs of wisdom I desire to abide in the forenoon, or at midday, or in the evening, in such do I abide . . . (as above, down to) . . . owing to this or that cause.'

(v) The monk.

Then a certain monk came to visit the Exalted One, saluted him and sat down at one side. So seated that monk said this to the Exalted One: "Wisdom limb! Wisdom limb!" is the saying, lord. Pray, lord, how far is this name applicable?"

'They conduce to wisdom, monk. That is why they are so called.

Herein a monk cultivates the limb of wisdom that is mindfulness, which is based on seclusion, on dispassion, on cessation, which ends in self-surrender . . . He cultivates the limb of wisdom that is equanimity, that is so based and so ends. As he cultivates these seven limbs of wisdom he frees his heart from the ásava of sensuality, from the ásava of becoming, from the ásava of nescience. The knowledge comes to him: "Freed am I by being freed": so that he fully knows: "Cut off is rebirth, lived is the holy life, done is the task, there is no more of being here for me."

'They conduce to wisdom, monk. That is why they are so called.'

1 Cf. M. i, 215 (of Sâriputta), where the passage aims at showing that a monk rules his own mind, is not ruled by it. Cf. Mbh. 254.
Once the Exalted One was staying at Sāketa, in Anjana Grove, in Antelope Park.

Now on that occasion Kundaliya the wanderer came to visit the Exalted One, and on coming to him he greeted him courteously and, after the exchange of the compliments of friendship and courtesy, sat down at one side. So seated, Kundaliya the wanderer said this to the Exalted One:

'Master Gotama, I live near the Park and am a frequenter of companies. Well, Master Gotama, this is my practice when I have had my morning meal. I roam and wander from park to park, from garden to garden. There I behold certain recluses and brahmins debating on the profit of freedom from controversy and the profit of wrangling. But what profit is there in the worthy Gotama's way of living?

'A Tathāgata, Kundaliya, lives enjoying the profits of the fruit of release by knowledge.'

'Pray, Master Gotama, what are the conditions which, when cultivated and made much of, complete the release by knowledge?'

'There are seven limbs of wisdom, Kundaliya, which, when cultivated and made much of, complete the release by knowledge.'

'What conditions, Master Gotama, are these which, cultivated and made much of, complete the seven limbs of wisdom?'

'Four stations of mindfulness, Kundaliya, if cultivated and made much of, complete the seven limbs of wisdom.'

'But, Master Gotama, what conditions, if cultivated and made much of, complete the four stations of mindfulness?'

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1 One who wears ear-rings.

2 In Oudh, once the capital of Kosala. Cf. infra, text 219; K.S. i, 77 n.; Buddh. India, 39, 103.

3 Parisāvacaro (A. v, 10). 'One who attended gatherings where views are aired ("debating societies").' Comy.

4 The 'thus-talk' of views. Iti-vāda-pamokkha. Cf. M. i, 133; A. ii, 26; Dial. i, 13 n.
'The three virtuous habits,\(^1\) Kuṇḍaliya ... complete the four stations of mindfulness.'

'But, Master Gotama, what are the conditions which, if cultivated and made much of, complete the three virtuous habits?'

'Control of the sense faculties, Kuṇḍaliya, if cultivated and made much of, completes the three virtuous habits. But how cultivated and how made much of, Kuṇḍaliya, do they complete the three virtuous habits?'

Herein, Kuṇḍaliya, a monk, seeing a delightful object with the eye, does not hanker for it, does not thrill\(^2\) thereat, does not develop lust for it. His body is unmoved, his mind is unmoved, inwardly well established and released. If with the eye he behold an object repulsive, he is not shocked\(^3\) thereat, his mind is not unsettled\(^4\) or depressed\(^5\) or resentful because of that, but his body is unmoved, his mind is unmoved, inwardly well established and released.

Again, Kuṇḍaliya, a monk, hearing a delightful sound with the ear\(^6\) ... smelling a delightful scent with the nose ... tasting a delightful savour with the tongue ... contracting with body a delightful touch ... with mind cognizing a delightful state, does not hanker for it, does not thrill thereat, does not develop lust for it. His body is unmoved, his mind is unmoved, inwardly well established, well released. If with the mind he be conscious of a repulsive state, he is not shocked thereat, his mind is not unsettled or depressed or resentful because of that, but his body is unmoved, his mind is unmoved, inwardly well established and released.

Now, Kuṇḍaliya, since on seeing an object with the eye, whether objects are delightful or repulsive, his body is unmoved, his mind is unmoved, but inwardly well established

\(^1\) A. i, 49: Kāya-, vaci-, mano-caritāni.

\(^2\) Text abhihaṣati (\textit{? to bristle or tingle with delight}), but Comy. abhihaṣati.

\(^3\) Maṅkav = désolé.

\(^4\) Apatittha-citto (Comy. atitha-).


\(^6\) Cf. K.S. iv, 63, 69, 71, 105, etc.
and released; since on hearing a sound with the ear . . .
smelling a scent with the nose . . . tasting a savour with the
tongue . . . with body contacting a tangible . . . since
with mind cognizing a mental state, whether mental states
be delightful or repulsive, his body is unmoved, his mind is
unmoved, but inwardly well established and released,—
restraint of faculties thus cultivated, thus made much of,
completes the three virtuous habits (of body, speech and
mind).

And how cultivated, Kuṇḍaliya, how made much of, do
the three virtuous habits complete the four stations of mind-
fulness?

Herein, Kuṇḍaliya, a monk, by abandoning vicious habit
of body, cultivates virtuous habit of body. Abandoning
vicious habit of speech, he cultivates virtuous habit of speech.
Abandoning vicious habit of mind, he cultivates virtuous
habit of mind. Thus cultivated, Kuṇḍaliya, thus made much
of, the three virtuous habits complete the four stations of
mindfulness.

And how cultivated, Kuṇḍaliya, how made much of, do
the four stations of mindfulness complete the seven limbs of
wisdom?

Herein, Kuṇḍaliya, a monk abides in body contemplating
body \(^1\) (as transient), ardent, self-possessed and mindful, by
restraining the dejection in the world that arises from covet-
ing. He abides in feelings contemplating feelings (as tran-
sient), ardent . . . He abides in mind-states contemplating
mind-states (as transient), ardent, self-possessed and mindful,
by restraining in the world the dejection that arises from
coveting. Thus cultivated, Kuṇḍaliya, thus made much of,
the four stations of mindfulness complete the seven limbs of
wisdom.

And how cultivated, Kuṇḍaliya, how made much of, do the
seven limbs of wisdom complete the release by knowledge?

Herein, Kuṇḍaliya, a monk cultivates the limb of wisdom
that is mindfulness, that is based on seclusion, on dispassion,

\(^1\) K.S. iv, 259.
on cessation, that ends in self-surrender . . . and the rest. He cultivates the limb of wisdom that is equanimity . . . that ends in self-surrender. Thus cultivated, Kundaliya, thus made much of, do the seven limbs of wisdom complete the release by knowledge.  

At these words the wanderer Kundaliya exclaimed:

‘Excellent, lord! Excellent, lord! Just as if one should lift up the fallen, discover the hidden, point out the way to the bewildered, show a light in the gloom, saying: “Now they that have eyes to see can see objects,”—even so in divers ways has the Exalted One expounded the truth. I, even I, lord, do go for refuge to the Exalted One, to the Norm and to the Order of monks. May the Exalted One accept me as his follower, as one who from this time forth even to life’s end hath gone to refuge in him.'

(vii) Peak

Just as, monks, in a peaked house all rafters whatsoever go together to the peak, slope to the peak, join in the peak, and of them all the peak is reckoned chief, even so, monks, the monk who cultivates and makes much of the seven limbs of wisdom, slopes to Nibbāna, inclines to Nibbāna, tends to Nibbāna.

And how, monks, does a monk who cultivates and makes much of the seven limbs of wisdom so slope, incline and tend? Herein a monk cultivates the limb of wisdom that is mindfulness . . .

(viii) Upavāṇa

On a certain occasion the venerable Upavāṇa and the venerable Sāriputta were staying near Kosambi in Ghosita Park.

On that occasion the venerable Sāriputta, rising at eventide from his solitude, went to visit the venerable Upavāṇa, and

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1 Text abbreviates the usual formula.
2 Cf. supra, text 43; K.S. iii, 132.
3 K.S. i, 220, ii, 32, iv, 21. He was personal attendant on the Buddha before Ānanda.
4 Cf. K.S. iv, 82, 102.
on coming to him greeted him courteously, and after the exchange of greetings and courtesies, sat down at one side. So seated the venerable Sāriputta said this to the venerable Upavāna:

'Pray, friend Upavāna, could a monk thus know of himself:  
"The seven limbs of wisdom, by systematic attention to them, being well established in me, conduce to pleasant living?"

'He could thus know of himself, friend Sāriputta. By striving to start the limb of wisdom that is mindfulness he knows: "My heart is well released. Sloth and torpor in me are well abolished. Excitement and flurry are well restrained. Resolute energy is mine. By making it my object, I give it my attention. It is not slack in me." And so of the other limbs of wisdom . . . By striving to start the limb of wisdom that is equanimity he knows: "My heart is well released. . . . Resolute energy is mine. . . . It is not slack in me."

Thus, friend Sāriputta, a monk could know of himself: "By systematic attention to them, thus well established in me, the seven limbs of wisdom conduce to pleasant living."

(ix) Arisen (or Arising) (a).

Monks, these seven limbs of wisdom, not having yet arisen, if cultivated and made much of, do arise, but not without the manifestation of a Tathāgata, an Arahant, a fully enlightened one. What seven? The limb of wisdom that is mindfulness . . . the limb of wisdom that is equanimity. These seven limbs of wisdom, monks, . . . arise not without the manifestation of a Tathāgata, an Arahant, a fully enlightened one.

(x) Arisen (or Arising) (b).

Monks, these seven limbs of wisdom, if not yet arisen, when cultivated and made much of, do arise, but not without

1 Paccattaṃ.

2 Text manasikārā, but MSS. and Comy. -kāro.

3 Text ārambhamāno. Comy. ārabbhamāno=kurumāno.

4 Cf. S. ii, 120; K.S.ii, 149 (atthikatvā, manasikatvā); infra, text 95.

5 Līnaṭṭa. Cf. text 64 (līnattā); infra, text 112 (līnaṭṭa cittā hoti); lit. 'stuck fast.'
the rule of the Happy One. What seven? The limb of wisdom that is mindfulness . . . that which is equanimity. These seven limbs of wisdom. . . .

CHAPTER II.—THE SICK MAN

(i) Creatures.¹

Just as, monks, whatsoever creatures adopt the four postures, now going, now standing still, now sitting, now lying, all do so in dependence on the earth; even so, monks, dependent on virtue, supported by virtue, does a monk cultivate the seven limbs of wisdom, make much of the seven limbs of wisdom.

And how does a monk, dependent on virtue, supported by virtue, cultivate and make much of the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom that is mindfulness, which is based on seclusion, on dispassion, on cessation, which ends in self-surrender . . . he cultivates the limb of wisdom that is equanimity, so based and so ending. That, monks, is how a monk, dependent on virtue, supported by virtue, cultivates and makes much of the seven limbs of wisdom.

(ii) The simile of the sun (a).

Just as, monks, the dawn is the forerunner, the harbinger, of the sun's arising, even so friendship with what is lovely is the forerunner, the harbinger of the arising of the seven limbs of wisdom in a monk. Of a monk who is a friend of what is lovely this may be expected: that he will cultivate the seven limbs of wisdom, that he will make much of the seven limbs of wisdom. And how does a monk who is a friend of what is lovely cultivate and make much of the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom that is mindfulness . . . and the rest. That is how a monk who is a friend . . . cultivates and makes much of . . .

¹ No. 11 of text. I follow Comy.in enumeration.
(iii) The simile of the sun (b).

Just as, monks, the dawn... even so systematic attention is the forerunner, the harbinger of the arising of the seven limbs of wisdom in a monk. And how does a monk who is possessed of systematic attention cultivate and make much of the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom that is mindfulness. . . . That is how...

(iv) Sick (a).

Thus have I heard: Once the Exalted One was staying near Rājagaha in Bamboo Grove at the Squirrels' Feeding-ground.

Now at that time the venerable Kassapa the Great was staying in Pepper Tree Grotto, and was sick, afflicted, stricken with a sore disease.

Then the Exalted One, rising from his solitude at eventide, went to visit the venerable Kassapa the Great, and on coming to him sat down on a seat made ready. So the Exalted One as he sat said to the venerable Kassapa the Great:

'Well, Kassapa, I hope you are bearing up. I hope you are enduring. Do your pains abate and not increase? Are there signs of their abating and not increasing?'

'No, lord. I am not bearing up. I am not enduring. Strong pains come upon me. There is no sign of their abating, but of their increasing.'

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1 Cf. Ud. i, 4; UdA. 59; DhpA. 427.
2 K.S. iii, 102 m (sāna = etesan. Comy.).
3 A good example of the reduction to formulae. Cf. S. iii, 119; iv, 46 = K.S. iv, 23, 30. It seems unlikely that on such an occasion the Master would thus expound to this old follower teachings which he must have known by heart. In this Collection the sick man is generally introduced to serve as an occasion for emphasizing a fresh doctrine. Comy. adds: 'He had (it is said) carefully listened to this teaching about the seven limbs of wisdom, and seven days from his taking the robes he penetrated the truth about them, and they were manifested to him. Now, as he pondered on the profit of the Master's teaching, his blood was calmed, his system purified, and the sickness fell away like a drop of water from a lotus leaf.'
Kassapa, these seven limbs of wisdom fully expounded by myself, when cultivated and made much of, conduce to full comprehension, to the wisdom, to Nibbāna. What seven? The limb of wisdom, Kassapa, that is mindfulness, fully expounded by myself, if cultivated ... The limb of wisdom that is investigation of the Norm, fully expounded by myself ... The limb of wisdom that is energy, fully expounded by myself ... The limb of wisdom that is tranquillity, fully expounded by myself ... The limb of wisdom that is concentration, fully expounded by myself ... The limb of wisdom that is equanimity, fully expounded by myself, if cultivated and made much of, conduce to full comprehension, to the wisdom, to Nibbāna. These seven limbs of wisdom, Kassapa, fully expounded by myself, if cultivated, and made much of, conduce to full comprehension, to the wisdom, to Nibbāna.'

'Verily, lord, they are limbs of wisdom! Verily, O Happy One, they are limbs of wisdom!'

Thus spake the Exalted One, and the venerable Kassapa the Great was delighted thereat, and took pleasure in what was said by the Exalted One. And the venerable Kassapa the Great rose up from that sickness. There and then that sickness of the venerable Kassapa the Great was abandoned.

(v) Sick (b).

Once the Exalted One was staying near Rājagaha, in Bamboo Grove, at the Squirrels' Feeding-ground.

Now on that occasion the venerable Moggallāna the Great was staying on the hill Vulture's Peak, and was sick, afflicted, stricken with a sore disease.

Then the Exalted One, rising from his solitude at eventide, went to visit the venerable Moggallāna the Great, and on coming to him sat down on a seat made ready ... (exactly the same as before. Comy. abbreviates thus). There and then that sickness of the venerable Moggallāna the Great was abandoned.
(vi) Sick (c).

Once the Exalted One was staying near Rājagaha, in Bamboo Grove, at the Squirrels’ Feeding-ground.

Now on that occasion the Exalted One was sick, afflicted, stricken with a sore disease.

Then the venerable Cunda the Great¹ came to visit the Exalted One, and on coming to him saluted him and sat down at one side. As he thus sat the Exalted One said to the venerable Cunda the Great:

‘Cunda, call to mind² the limbs of wisdom.’

‘These seven limbs of wisdom, lord, fully expounded by the Exalted One, if cultivated and made much of, conduce to full comprehension, to the wisdom, to Nibbāna. What are the seven? The limb of wisdom, lord, that is mindfulness, fully expounded by the Exalted One . . . and the rest . . . the limb of wisdom that is equanimity. These seven limbs of wisdom, lord, fully expounded by the Exalted One, if cultivated and made much of, so conduce . . .

‘Verily, Cunda, they are limbs of wisdom! Verily, Cunda, they are limbs of wisdom!’

Thus spake the venerable Cunda the Great, and the Master was approving of it. Then the Exalted One rose up from that sickness. There and then that sickness of the Exalted One was abandoned.

(vii) Crossing over or No more.

‘These seven limbs of wisdom, monks, if cultivated and made much of, conduce to no more going to the hither or the further shore.³ What seven? . . . (as before).’ Thus spake the Exalted One. So saying, the Happy One added this further as Teacher:

¹ Younger brother of Sāriputta, and one of the chief Elders. Cf. Brethren, 119; K.S. iv, 30.
² Patibhantu tay, lit. ‘let them occur to you’ (cf. vol., i., 241, 243, 245; Ud., p 39: patibhāti mañ = upatthāti mañ. Comy.).
³ Supra, text 24 (Nibbāna).
Few are they of mortal men
Who have reached the further shore:
But the crowd of other folk
On this side fare up and down. . . .

They whose mind is rightly cultured
• In the seven wisdom limbs,
Glad to have surrendered clinging,
Glad to be from bondage loosed,
Canker-cured, they all-resplendent,
E’en in this world are at peace.¹

(viii) Neglected and undertaken.

By whomsoever, monks, the seven limbs of wisdom are neglected, by them is neglected this Ariyan eightfold way for the utter destruction of Ill.

By whomsoever, monks, the seven limbs of wisdom are undertaken, by them is undertaken this Ariyan eightfold way for the utter destruction of Ill. What are the seven? They are the limb of wisdom that is mindfulness and the rest . . . the limb of wisdom that is equanimity.

By whomsoever, monks, the seven limbs of wisdom are neglected or undertaken, by them is neglected or undertaken this Ariyan eightfold way for the utter destruction of Ill.

(ix) Ariyan.

These seven limbs of wisdom, monks, if cultivated and made much of, are the Ariyan profitable things.² For him that acts in accordance therewith they conduce to the utter destruction of Ill. What seven? The limb of wisdom that is mindfulness . . .

(x) Revulsion.

These seven limbs of wisdom . . . conduce to downright revulsion, to dispassion, to cessation, to calm, to full comprehension, to the wisdom, to Nibbāna. What seven? The limb of wisdom that is mindfulness . . . and the rest.

¹ The verses are in full, supra, text 24.
² Niyyānikā (leading to salvation); cf. infra, text 255 (of the Four Bases of Psychic Power).
CHAPTER III.—UDĀYI

(i) Knowing.¹

Now a certain monk came to see the Exalted One, and on coming to him saluted him and sat down at one side. So seated that monk said this to the Exalted One:

‘They say “Limb of wisdom! Limb of wisdom,” lord. Pray, lord, how far is this name applicable?’²

‘They conduce to the wisdom, monk. That is why they are called “limbs of wisdom.” Herein a monk cultivates the limb of wisdom that is mindfulness . . . the limb of wisdom that is equanimity, that is based on seclusion, on dispassion, on cessation, that ends in self-surrender. They conduce to the wisdom, monk. That is why they are so called.’

(ii) Instruction.

I will teach you, monks, the seven limbs of wisdom. Do ye listen to it. And what, monks, are the seven limbs of wisdom? They are . . . (as before).

(iii) Conditions.

Sensual desire,³ monks, that has not yet arisen, arises owing to much attention being given to conditions based upon lust and passion: and, when it has already arisen, sensual desire conduces to the still more-becoming and growth thereof.

Malevolence, monks, that has not yet arisen, arises owing to much attention being given to conditions based upon malevolence: and, when it has already arisen, malevolence conduces to the still more-becoming and growth thereof.

Sloth and torpor, monks, (in like manner) . . .

Excitement and flurry, monks, . . .

Doubt and wavering, monks, . . .

¹ Bodhanā.
² As at I, § 5 of this part.
The limb of wisdom that is mindfulness, monks, which has not yet arisen, arises owing to much attention being given to conditions based upon mindfulness. And, when it has already arisen, the limb of wisdom that is mindfulness, by the cultivation thereof, goes to fulfilment.

So also with regard to the other limbs of wisdom . . . the limb of wisdom that is equanimity, by the cultivation thereof, goes to fulfilment.

(iv) Unsystematic.1

In one who gives unsystematic attention, monks, sensual desire which has not yet arisen, arises; and, when arisen, sensual desire conduces to the still more-becoming and growth thereof.

Likewise, monks, malevolence which has not yet arisen . . . Likewise sloth and torpor . . . excitement and flurry . . . doubt and wavering, which have not yet arisen, arise; and, having arisen, conduce to the still more-becoming and growth thereof.

So also, monks, the limb of wisdom that is mindfulness, not having arisen, does not arise; and, if it has already arisen, it fades away.

So with the other limbs of wisdom . . . and that which is equanimity . . . it fades away.

But, monks, in one who gives systematic attention, sensual desire which has not arisen does not arise, and, if it has arisen, it is abandoned.

So with malevolence . . . sloth and torpor . . . excitement and flurry . . . doubt and wavering,—they arise not: and, if they have arisen, they are abandoned.

But, monks, the limb of wisdom that is mindfulness, not having yet arisen, does arise, and having done so, by cultivation thereof, it goes to fulfilment. So it is with the other limbs of wisdom . . . and that which is equanimity . . . by cultivation thereof it goes to fulfilment.

1 Ayoniso (a slack thinker); cf. Dialog. iii, 251 n.: 'disorderly thinking.' Also supra 52, n. 2.
(v) Undeclining.¹

I will teach you, monks, seven conditions that decline not. Do ye listen to it. And what, monks, are those seven conditions that decline not?

They are the seven limbs of wisdom. Which seven? The limb of wisdom that is mindfulness, that which is investigation of the Norm, that which is energy, that which is tranquillity, that which is concentration, and the limb of wisdom that is equanimity. These, monks, are the seven conditions that decline not.

(vi) Destruction.

'The way, monks, and the practice leading thereto which conduces to the destruction of craving,—do ye cultivate that way and practice.

And what is the way, monks, what the practice that so conduces? It is the seven limbs of wisdom. What seven? That which is mindfulness and the rest, and the limb of wisdom that is equanimity.'

At these words the venerable Udāyi² said to the Exalted One: 'Pray, lord, how are the seven limbs of wisdom cultivated? How, if made much of, do they conduce to the destruction of craving?'

'Herein, Udāyi, a monk cultivates the limb of wisdom that is mindfulness, which is based on seclusion, on dispassion, on cessation, which ends in self-surrender: which is far-spreading, lofty, boundless, free of malevolence. As he cultivates the limb of wisdom that is mindfulness, which is based on seclusion . . . craving is abandoned. By the abandoning of craving action (that is rooted in craving) is abandoned. By the abandoning of action (rooted in craving) Ill is abandoned.

So it is with regard to the other limbs of wisdom.

He cultivates the limb of wisdom that is equanimity, which is based on seclusion, on dispassion, on cessation, which ends

¹ Apanhāni; cf. K.S. ii, 139.
² Cf. K.S. iv, 77 ff. and n. Comy. imagines the Buddha to think: This Udāyi is good at drawing conclusions (anusandhi-kusalo).
in self-surrender; which is far-spreading, lofty, boundless, free of malevolence. As he does so, craving is abandoned. By the abandoning of craving, action (rooted in craving) is abandoned. By the abandoning of action (rooted in craving) ill is abandoned. Thus, Udāyi, by the destruction of craving (comes) destruction of action (rooted in craving). By destruction of action comes destruction of ill.'

(vii) Cessation.

The way, monks, and the practice leading thereto, which conduce to the cessation of craving,—do ye cultivate that way and practice.

And what is the way, monks, what the practice that so conduces?

It is the seven limbs of wisdom. What seven? That which is mindfulness and the rest, and the limb of wisdom that is equanimity.

And how cultivated, monks, how made much of, do the seven limbs of wisdom conduce to the destruction of craving?

Herein a monk cultivates the limb of wisdom that is mindfulness . . . that ends in self-surrender . . . So of the others, and the limb of wisdom that is equanimity . . . that ends in self-surrender. Thus cultivated, monks, the seven limbs of wisdom conduce to the destruction of craving.

(viii) Penetration.

'I will teach you, monks, the way concerned with penetration. Do ye listen to it. And what, monks, is that way? It is the seven limbs of wisdom, mindfulness and the rest and equanimity.'

At these words the venerable Udāyi said this to the Exalted One:

'Pray, lord, how cultivated, how made much of, do these seven limbs of wisdom conduce to penetration?'

'Herein, Udāyi, a monk cultivates the limb of wisdom that

1 Words in brackets express Comy.'s def. of kamma. To say that action as such should be abandoned would be contrary to the Buddha's 'doctrine of the deed.'

2 Nibbedha-bhāgiyāḥ = nibbājñā-kotthāsikāya; cf. V.M. 15.
is mindfulness, that is based on seclusion, on dispassion, on cessation, that ends in self-surrender: that is far-spreading, lofty, boundless, free of malevolence. He, with mind that has cultivated the limb of wisdom which is mindfulness, pierces through, breaks down the great mass of lust that hitherto had not been pierced through or broken down. In like manner he pierces through, breaks down, the great mass of hatred . . . the great mass of illusion that hitherto had not been pierced through or broken down. (And so he does in the case of the other limbs of wisdom.)

Thus cultivated, Udāyi, thus made much of, the seven limbs of wisdom do conduce to penetration.'

(ix) The one condition.

I behold not, monks, any other single condition which, thus cultivated and made much of, is so conducive to abandonment of the conditions that bind as the seven limbs of wisdom. What seven? That of mindfulness and the rest, and the limb of wisdom that is equanimity.

And how cultivated, monks, how made much of do the seven limbs of wisdom conduce to the abandonment of conditions that bind?

Herein a monk cultivates the limb of wisdom that is mindfulness . . .

And what, monks, are the conditions that bind?

The eye, monks, is a condition that binds. Herein spring up attachments that bind and cleave to one. The tongue is a condition that binds. Herein spring up . . . The mind is a condition that binds. Herein spring up attachments that bind and cleave to one. These, monks, are called 'conditions that bind.'

(x) Udāyī.

On a certain occasion the Exalted One was staying among the Sumbhā, at Desaka, a district of the Sumbhā.

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1 Cf. Pts. ii, 201.
2 Cf. K.S. iv, passim.
3 At J.A. i, 393 (the only place where I find it mentioned) Desaka (text here Setaka ? v.l. Sedaka) is a district of Sumbha-rattha, the scene of §§ infra, (text), 168-70.
Now the venerable Udāyī came to visit the Exalted One, and on coming to him saluted him and sat down at one side. So seated the venerable Udāyī said this to the Exalted One:

'Strange it is, lord! A wonder it is, lord! How strongly the affection and respect for the Exalted One, the modesty and delicacy of feeling for him, have worked in me.

Formerly, lord, when I was living the life of a householder, I was not much concerned about the Norm, not much concerned about the Order. But, lord, when I beheld the affection, the respect, the modesty and delicacy of feeling for the Exalted One, I went forth from home to the homeless. To me it was that the Exalted One taught the Norm, to wit: "Thus is body, thus the arising of body, thus the perishing of body. Thus is feeling, thus the arising of feeling, thus the perishing of feeling. Thus is perception, thus the arising of perception, thus the perishing of perception. Thus are the activities . . . thus is consciousness, thus its arising and its perishing."

Now, lord, when I had gone into solitude, while pondering over the rise and fall of these five factors of existence, I fully realized, as in truth it is, the meaning of "This is Ill: this is the arising of Ill: this is the ceasing of Ill." I fully realized, as in truth it is, the meaning of "This is the practice that leads to the ceasing of Ill."

Then, lord, I fully grasped the Norm. I laid hold of the way, which, cultivated and made much of, will lead me, thus and thus abiding, to the attainment of being such: so that I shall come to know: "Cut off is rebirth: lived is the holy life: done is the task: there is no more of being here for me."

Then, lord, I laid hold of the limb of wisdom that is mindfulness, which, cultivated and made much of, will lead me on, thus and thus abiding, to the state of being such: so that I shall come to know: "Cut off is rebirth."

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1 Bahukato. 2 Abahukato = akata-bahumāno. Comy.
3 Ukkujjī avakujjay, lit. 'topsy-turvy.' Comy. udayo and vayo (udayabbaya).
4 Text Abhisameto. Perhaps the v.l. abhisameto of text, which Comy. follows, is the better reading. Comy. = vipassana dhammo abhisamāgato. Thus he was now sotāpanno according to Comy.
I laid hold of the other limbs of wisdom and that which is equanimity, which, cultivated and made much of, will lead me on to such knowledge. Indeed, lord, I have laid hold of this path, which, cultivated and made much of, will lead me on, thus and thus abiding, to the state of being such: so that I shall come to know... "there is no more life in these conditions."

'Well said! Well said, Udāyi! Indeed you have laid hold of this way, which, cultivated and made much of by you, will lead you, thus and thus abiding, to the state of being such: so that you will come to know: "Cut off is rebirth: lived is the holy life: done is the task: there is no more of being here for me.'"

CHAPTER IV.—ON HINDRANCES

(i) The good (a).

Whatsoever conditions, monks, are the constituent parts of good and bad, but are on the side of goodness, all of them have their root in earnestness, converge in earnestness; earnestness is reckoned the chief of those conditions.

Of the monk who is earnest we may expect that he will cultivate the seven limbs of wisdom, that he will make much of the seven limbs of wisdom. And how does the earnest monk cultivate and make much of the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom that is mindfulness, which is based on seclusion, on dispassion, on cessation, which ends in self-surrender. ... He cultivates the limb of wisdom that is equanimity, which is so based and so ends. That, monks, is how a monk who is earnest cultivates the seven limbs of wisdom, makes much of the seven limbs of wisdom.

1 Tathātāya = tathābhāvāya. Comy Cf. infra, text 213; K.S. iv, 202; M. i, 301. A term for Nibbāna commonly used in Sanskrit Buddhism, 'thusness.' Cf. itthāttaya, 'hereness,' the present state, this world or life, of the next phrase.

2 For the kusalākusala cf. M. i, 489.

3 Pakkhiyā or pakkhiyā (infra, text 97); lit. 'the wings or sides.' Cf. Compendium, 179 n.; Dialog. iii, 93.
(ii) The good (b).

Whatsoever conditions, monks, are the constituent parts of good and bad, but are on the side of goodness, all of them have their root in systematic attention, converge in systematic attention. • Of those conditions systematic attention is reckoned chief.

Of a monk who possesses systematic attention we may expect that he will cultivate the seven limbs of wisdom, that he will make much of the seven limbs of wisdom

And how, monks, does a monk who is possessed of systematic attention cultivate and make much of the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom that is mindfulness... and the rest. He cultivates the limb of wisdom, that is equanimity. That is how a monk...

(iii) Corruptions (a).1

Monks, there are these five corruptions of gold,2 tainted by which corruptions gold is neither soft, nor pliable, nor gleaming, nor easily broken up, nor fit for perfect workmanship. What are the five?

Iron, monks, is a corruption of gold, tainted by which corruption gold is neither soft nor ...

Copper... tin... lead... silver,3 monks, is a corruption of gold, tainted by which corruption gold is neither soft, nor pliable, nor gleaming, nor easily broken up, nor fit for perfect workmanship. These, monks, are the five corruptions of gold...

In like manner, monks, there are these five corruptions of the heart,4 tainted by which corruptions the heart is neither

1 Cf. Buddh. Psych. Eth., 251, 281. We may call them 'depravities.' Upakkilesā here means the other metals which are mixed with gold as alloy. See the talk to Visākhā, A. i., 205-15, esp. 210.
2 Jātarūpa is unworked gold, as opposed to suvanna.
3 Lit. 'red metal,' iron being kāla-loha.
4 Sajjhu=rajaṭaṇ.
5 Citta; cf. Expos. ii, 488. The word khilā (supra, text 57) expresses the hard crust of individuality which has to be broken through.
soft, nor pliable, nor gleaming, nor easily broken up, nor perfectly composed for the destruction of the āsavas. What are the five?

Sensual desire, monks, is a corruption of the heart, tainted by which the heart is neither soft, nor pliable, nor gleaming, nor easily broken up, nor perfectly composed for the destruction of the āsavas.

Malevolence . . . sloth and torpor . . . excitement and flurry . . . doubt and wavering, monks, are corruptions of the heart, tainted by which . . . of the āsavas.

(iv) Corruptions (b).

Monks, these seven limbs of wisdom, which are without check and hindrance, if cultivated and made much of with uncorrupted heart, conduce to realizing the fruits of liberation by knowledge. What are the seven?

The limb of wisdom which is mindfulness, if unrestrained by check and hindrance . . . the limb of wisdom which is equanimity. . . . These are the seven.

(v) Systematic (a).

Monks, in him who practises unsystematic attention, sensual desire, if not already risen, arises: and, if already arisen, sensual desire conduces to the more-becoming and growth thereof.

So also malevolence, sloth and torpor, excitement and flurry, doubt and wavering, if not yet arisen, do arise: and, if arisen, conduce to the more-becoming and growth thereof.

(vi) Systematic (b).

But, monks, in him who gives systematic attention, the limb of wisdom which is mindfulness, if not yet arisen, arises: and, if already arisen, by cultivation it goes to fulfilment. So also with the other limbs of wisdom.

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1 Cf. Expos. ii, 490; supra, 71, n.
(vii) Increase or Not decrease.

These seven limbs of wisdom, monks, if cultivated and made much of, conduce to increase and not to decrease. What seven?

The limb of wisdom which is mindfulness, and the rest. . . . These seven . . .

(viii) Restraint and hindrance.

Monks, there are these five checks, hindrances and corruptions of the heart, which weaken insight. What five?

Sensual desire, monks, is a check and hindrance, a corruption of the heart, that weakens insight. Malevolence . . . sloth and torpor . . . excitement and flurry . . . doubt and wavering . . . These five . . . weaken insight.

The seven limbs of wisdom, monks, if unrestrained, unhindered, if cultivated and made much of with uncorrupted heart, conduce to realizing the fruits of liberation by knowledge. What seven? (as before) . . .

Now, monks, at the time when the Ariyan disciple makes the Norm his object, gives attention to it, with all his mind considers it, with ready ear listens to the Norm,—at such time these five hindrances exist not in him; at such time the seven limbs of wisdom by cultivation go to fulfilment. What five hindrances at such time exist not?

The hindrance that is sensual desire at such time exists not. The hindrance which is malevolence . . . sloth and torpor . . . excitement and flurry . . . that which is doubt and wavering at such time exists not. In that man the five hindrances at such time exist not.

And what seven limbs of wisdom by cultivation at such time go to fulfilment?

1 Cf. infra, text 160; Buddh. Psych. Eth., p. 310 n.
2 Atthikatā (supra, text 76); quoted KhpA. 148. Cf. S. 1, 112, ii, 220; J.P.T.S., 1886, p. 107; A. iii, 162, 402 (where the context implies ‘giving close attention to’) reads sabbā ya cetasā for sabbacetaso of our text. (Read samann- for samannāharitvā.)
At the time, monks, when the Ariyan disciple makes the Norm his object, gives attention to it, with all his mind considers it, with ready ear listens to the Norm,—at such time the five hindrances exist not in him, at such time these seven limbs of wisdom by cultivation go to fulfilment.

(ix) The tree.

There are mighty trees, monks, grown from tiny seeds, of mighty bulk, which overspread\(^1\) (other) trees. The trees thus overspread\(^2\) break up, break down, fall to the ground and so lie.

What mighty trees, monks, are they that do so? Trees such as the bo-tree, the banyan, the wave-leafed fig, the bunched fig, the cedar,\(^3\) the wood-apple tree.\(^4\) These are the mighty trees, monks, grown from tiny seeds, of mighty bulk, which overspread other trees: by which being overspread, these trees break up, break down, fall to the ground and so lie.

Just in the same way, monks, here maybe is such and such a clansman, who, whatsoever lusts he abandons and goes forth from home to the homeless, just by such lusts, or by lusts still worse than these, is broken up, broken down: down he falls and so lies.

Monks, there are these five checks, hindrances which overspread the heart, which weaken insight. What five? Sensual desire, monks, is a check, a hindrance which overspreads the heart and weakens insight. Malevolence . . . sloth and torpor . . . excitement and flurry . . . doubt and wavering: each of these, monks, is a check, a hindrance which overspreads the heart and weakens insight.

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1 Ajjhāruhā or -rūthā. Comy. = abhurūhakā (parasitic growths).
2 Ye hi of text should read yehi.
3 Kacchako (Comy. = atthi-gacchako; ‘of bone-like growth.’) \(^5\) Cedar. These trees appear in several lists, e.g. at Vin. iv, 35.
4 Text kapithako. Comy. kapithano; Vin. kapithano, DA. i, 81 kapithano; VM. 183, kapithako (v.l.-no), given as examples of khandhābijā. But whether it is of the fig-tree family or a wood-apple I cannot say. Comy. says it produces pilakkhā. Dictionaries call it Feroma elephantum. Cf. Brethren, p. 333 n.; Mil. 189 (kapithho)=Trans., vol. i. 262; also J.A. v, 132, v.l. kavithāy.
These seven limbs of wisdom, monks, which are without check and hindrance, which overspread not the heart, if cultivated and made much of, conduce to realizing the fruits of liberation by knowledge. What are the five? They are the limb of wisdom which is mindfulness, and the rest; the limb of wisdom which is equanimity, which is without check and hindrance, which overspreads not the heart, which, if cultivated and made much of, conduces to the realization of the fruits of liberation by knowledge.

(x) Hindrance.

Monks, there are these five hindrances which cause blindness, loss of sight and ignorance; which obstruct insight, consort with pain\(^1\) and conduce not to Nibbāna. Which five?

The hindrance of sensual desire, monks, causes blindness. . . . Malevolence . . . sloth and torpor . . . excitement and flurry . . . doubt and wavering, monks, these are the five hindrances which cause blindness, loss of sight and ignorance; which obstruct insight, consort with pain and conduce not to Nibbāna.

These seven limbs of wisdom, monks, cause sight, knowledge, growth of insight: they consort not with pain, and conduce to Nibbāna. What are the seven? They are the limb of wisdom that is mindfulness, which causes sight, knowledge, growth of insight . . . and the other limbs of wisdom. These are the seven limbs of wisdom, monks, which cause sight . . . which conduce to Nibbāna.

CHAPTER V.—ROLLER OF THE WHEEL

(i) Conceits.

Sāvatthī was the occasion (for the following). . . . The Exalted One said: 'Monks, whatsoever recluses or brahmins in past times have abandoned the three conceits,\(^2\) all of them

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\(^1\) M. i, 115, vighāta-pakkhiā (cf. supra, text iv, 1); Itiv. 81. Comy. =dukkha-pakkhiā.

did so by the fact of cultivating and making much of the seven limbs of wisdom. Whatsoever recluses or brahmins in future times shall abandon the three conceits, all of them will do so by the fact of cultivating and making much of the seven limbs of wisdom. Whatsoever recluses or brahmins, monks, do now abandon the three conceits, all of them do so by the fact of cultivating and making much of the seven limbs of wisdom. What seven limbs of wisdom? The limb of wisdom that is mindfulness, and the rest... the limb of wisdom that is equanimity. Whatsoever recluses or brahmins have abandoned, shall abandon, or do now abandon the three conceits, monks, all of them do so by the fact of cultivating and making much of the seven limbs of wisdom.'

(ii) Roller of the wheel.

Monks, together with the appearance of a monarch who rolls the wheel\(^1\) there is the appearance of the seven treasures. What seven treasures? The treasure of the Wheel, the Elephant, the Horse, the Jewel, the Woman, the Housefather, and the treasure of the Heir Apparent. These, monks, are the seven treasures that appear along with the appearance of a monarch who rolls the wheel.

Likewise, monks, together with the appearance of a Tathāgata who is Arahant, a fully Enlightened One, there is the appearance of these seven treasures. What seven?

There is the appearance of the seven treasures of wisdom; the treasure of wisdom that is mindfulness, that which is searching the Norm, that which is energy, zest, tranquillity, concentration, and the treasure of wisdom that is equanimity.

Monks, together with the appearance of a Tathāgata... there is the appearance of these seven treasures of wisdom.

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\(^1\) Cakka-vatti, a term for the ideal monarch. Cf. Dialog. ii, 327; M. i, 55; Pts. of Contr., 107. Comy. refers to Mahāsudassana Sutta, D. ii, 169.
(iii) Mara.

I will teach you, monks, a way for crushing Mara's host. Do ye listen to it. And what, monks, is that way?

It is the seven limbs of wisdom. What seven? The limb of wisdom, that is mindfulness, and the rest. This, monks, is the way for crushing Mara's host.

(iv) Witless.

Now a certain monk came to visit the Exalted One. . . . As he sat at one side that monk said this to the Exalted One:

"A witless imbecile! A witless imbecile!" is the saying, lord. Pray, lord, how far is this name applicable?

'By the fact, monk, of not cultivating, not making much of the seven limbs of wisdom, one is called "a witless imbecile." What seven? . . . (as before). . . . It is for this reason that one is so called, monk.'

(v) Intelligent.2

(A certain monk said to the Exalted One):

"Intelligent, no imbecile! Intelligent, no imbecile!" is the saying, lord. Pray, lord, how far is this term applicable?

'By the fact, monk, of cultivating and making much of the seven limbs of wisdom one is so called. What seven? The limb of wisdom that is mindfulness, and the rest, and that which is equanimity. It is by cultivating . . .'

(vi) Wretched.

(A certain monk said to the Exalted One):

"A poor wretch! A poor wretch!" is the saying, lord. Pray, lord, how far is this term applicable?

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1 Ela-mūga (often with dupañño), generally translated 'deaf and dumb,' but, as Rhys Davids shows at Milinda ii, 71 n., there is no authority for this. Cf. M. i, 20: 'dummies,' or elamukhā; M. i, 527 (App. n.); A. ii, 252 ('dribbling at the mouth'). Comys. give the literal interpretation (? the meaning of 'drivelling idiot'). Comy. asampanna-vacano (D.A. i, 282), of indistinct speech.

2 Paññavā.
'By the fact, monk, of not cultivating and making much of the seven limbs of wisdom one is so called. What seven? The limb of wisdom that is mindfulness, and the rest. . . .'

(vii) **Well-to-do.**

(A certain monk said to the Exalted One):

'"Well-to-do! Well-to-do!" is the saying, lord. Pray, lord, how far is this term applicable?'

'By the fact of cultivating, by making much of the seven limbs of wisdom, monk, one is so called. What seven? The limb of wisdom that is mindfulness, and the rest. . . .'

(viii) **The sun.**

Just as, monks, the dawn is the forerunner, the harbinger of the arising of the sun, even so friendship with what is lovely is the forerunner, the harbinger of the arising of the seven limbs of wisdom in a monk.

Of a monk who is a friend of what is lovely we may expect that he will cultivate, that he will make much of the seven limbs of wisdom. And how does a monk, who is a friend of what is lovely, cultivate and make much of them?

Herein a monk cultivates the limb of wisdom that is mindfulness, which is based on seclusion. . . . the limb of wisdom which is equanimity, that is based on seclusion, on dispassion, on cessation, that ends in self-surrender. That, monks, is how a monk, who is a friend of what is lovely, cultivates and makes much of the seven limbs of wisdom.

(ix) **Factor (a).**

As a matter concerning one's own self, monks, I see no other single factor so potent for the arising of the seven limbs of wisdom as systematic attention.

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1 *Supra*, text 29.

2 *Ajjhattikan angañ ti karitvā* (the personal factor), as opposed to *bahiray angañ* of next §. B. does not comment here, but at *A.* i, 16 he says: *Iday vuttañ hoti: Bhikkhave, ajjhattañ paccattañ attano santāne samujjhitavik ārānan ti katvā na aññañ ekāñ kāranan pi passāmi ti.* Cf. infra, text 110.
Of a monk who is possessed of systematic attention we may expect that he will cultivate, that he will make much of the seven limbs of wisdom. And how does a monk so possessed cultivate . . .?

Herein a monk cultivates the limb of wisdom that is mindfulness . . .

(x) Factor (b).

As a matter concerning the outside, monks, I see no other single factor so potent for the arising of the seven limbs of wisdom as friendship with what is lovely.

Of a monk who is possessed of systematic attention we may expect that he will cultivate the seven limbs of wisdom, that he will make much of the seven limbs of wisdom. And how does a monk who is a friend of what is lovely cultivate . . .? (as before) . . .

CHAPTER VI.—PERSEVERANCE IN THE LIMBS OF WISDOM

(i) Food.

I will teach you, monks, what is food and what is no food for the five hindrances and for the seven limbs of wisdom. Do ye listen to it.

I. THE FOOD OF THE HINDRANCES

And what, monks, is food for the arising of sensual lust that has not yet arisen, or for the more-becoming and growth of sensual lust already arisen? It is, monks, the alluring feature of things. Unsystematic attention to that is this

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1 Comy. seems to regard the difference thus: Your own person, hair, nails, or cleanliness is ajjhattikay; your robe, lodging, etc., is bahiray.

2 Text has for chapter-heading and tailpiece Bojjhanga-sakkaccay. For sakkaccay = sādhukay or sātaccay, perseverance in. Comy. does not help here.

3 Cf. II, 1, i, for a similar section on Food.
food for the arising of sensual lust that has not yet arisen, or for the more-becoming and growth thereof, if arisen.

And what, monks, is food for the arising of malevolence not yet arisen, or for the more-becoming and growth thereof, if already arisen? It is, monks, the repulsive feature of things. Unsystematic attention to that is this food for the arising of malevolence that has not yet arisen . . .

And what, monks, is food for the arising of sloth and torpor not yet arisen, or for the more-becoming and growth thereof, if already arisen? It is, monks, regret, drowsiness, languor, surfeit after meals, torpidity of mind. Unsystematic attention to that, monks, is this food for the arising of sloth and torpor . . .

And what, monks, is food for the arising of excitement and flurry not yet arisen, or for the more-becoming and growth thereof if already arisen? It is non-tranquillity of mind. Unsystematic attention to that, monks, is this food for the arising of excitement and flurry not yet arisen . . .

And what, monks, is food for the arising of doubt and wavering not yet arisen, or for the more-becoming and growth thereof, if already arisen? It is things which are based on doubt and wavering. Unsystematic attention to that, monks, is this food for the arising of doubt and wavering not yet arisen, or for the more-becoming and growth of doubt and wavering that have already arisen.

II. THE FOOD OF THE LIMBS OF WISDOM

And what, monks, is food for the arising of the limb of wisdom that is mindfulness not yet arisen, or for the cultivation and fulfilment thereof, if already arisen?

There are, monks, things based on the limb of wisdom that is mindfulness. Systematic attention thereto, if made much of, is this food for the arising of mindfulness.

And what, monks, is food for the arising of Norm-investigation which has not yet arisen, or for the cultivation and fulfilment thereof if already arisen?

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1 Cf. A. i, 3; supra, text 64 n.
There are, monks, things good and bad, things blameworthy and things not blameworthy, things mean and things exalted, things that are constituent parts of darkness and light. Systematic attention thereto, if made much of, is this food for the arising of the limb of wisdom which is Norm-investigation, if not yet arisen (or for the more-becoming and growth thereof), for its cultivation and fulfilment, if already arisen.¹

And what, monks, is food for the arising of the limb of wisdom that is energy not yet arisen, or for the cultivation and fulfilment thereof, if already arisen?

There is, monks, the element of putting forth effort, the element of exertion, the element of striving.² Systematic attention thereto, if made much of, is this food . . .

And what, monks, is food for the arising of the limb of wisdom that is zest which has not yet arisen, or for the cultivation and fulfilment thereof, if already arisen?

There are, monks, things based on the limb of wisdom that is zest. Systematic attention thereto, if made much of, is this food for the arising . . .

And what, monks, is food for the arising of the limb of wisdom that is tranquillity which has not yet arisen, or for the cultivation and fulfilment thereof, if already arisen?

There is, monks, tranquillity of body and there is tranquillity of mind. Systematic attention thereto, if made much of, is this food for the arising of the limb of wisdom that is tranquillity which has not yet arisen, (or for the more-becoming and growth thereof), for its cultivation and fulfilment, if already arisen.³

And what, monks, is food for the arising of the limb of wisdom that is concentration which has not yet arisen, or for . . .

¹ Quoted VM. i, 131, where the words in brackets are added.
² Ārambha-dhātu. Cf. Expos. i, 192. The initial effort of striving. Cf. MA, 284. Nikkama-dhātu, the same, grown stronger by casting off sloth. Parakkama-dhātu, the same, still stronger as it draws nearer and nearer to the goal.
³ VM. i, 133, brackets as above.
There are, monks, sights that calm, that bewilder not. Systematic attention thereto is this food for the arising of concentration . . . or for its cultivation and fulfilment, if already arisen.

And what, monks, is food for the arising of the limb of wisdom, that is equanimity not yet arisen, or for its cultivation and fulfilment, if it has already arisen?

There are, monks, things based on the limb of wisdom that is equanimity. Systematic attention thereto, if made much of, is this food for the arising of the limb of wisdom that is equanimity not yet arisen, or for its cultivation and fulfilment, if it has already arisen.

III. No Food for the Hindrances

And what, monks, is no food for the arising of sensual lust not yet arisen, or for the more-becoming and growth thereof, if already arisen?

There is, monks, the repulsive feature of things. Systematic attention thereto, if made much of, is no food for the arising of sensual lust, if not yet arisen, or for its more-becoming and growth if already arisen.

And what, monks, is no food for the arising of malevolence not yet arisen, or for the more-becoming and growth thereof, if already arisen?

It is a heart released by goodwill.¹ Systematic attention thereto, if made much of, is no food for the arising of malevolence, if not yet arisen, or for its more-becoming, if already arisen.

And what, monks, is no food for the arising of sloth and torpor not yet arisen, or for the more-becoming and growth thereof, if already arisen?

It is the element of putting forth effort, the element of exertion, the element of striving. Systematic attention thereto if made much of, is no food for the arising of sloth and torpor not yet arisen . . .

¹ Mettā-ceto-vimutti.
And what, monks, is no food for the arising of excitement and flurry not yet arisen, or for the more-becoming and growth thereof, if already arisen?

It is tranquillity of mind. Systematic attention thereto, if made much of, is no food for the arising of excitement and flurry not yet arisen or for the more-becoming thereof, if already arisen.

And what, monks, is no food for doubt and wavering not yet arisen, or for the more-becoming and growth thereof, if already arisen?

There are, monks, things good and things bad, things blame-worthy and things not blameworthy, things mean and things exalted, things that are constituent parts of darkness and light. Systematic attention thereto, if made much of, is no food for the arising of doubt and wavering not yet arisen, or for the more-becoming and growth thereof, if already arisen.

IV. No Food for the Limbs of Wisdom

And what, monks, is no food for the arising of the limb of wisdom that is mindfulness, if not yet arisen, or for the cultivation and fulfilment of mindfulness that is already arisen?

There are, monks, things based on the limb of wisdom that is mindfulness. Unsystematic attention thereto, if made much of, is no food for the arising of the limb of wisdom that is mindfulness not yet arisen, or for the cultivation and fulfilment thereof, if already arisen.

And what, monks, is no food for the arising of the limb of wisdom that is Norm-investigation, if not yet arisen?

There are, monks, things good and things bad, things blame-worthy and things not blameworthy, things mean and things exalted, things that are constituent parts of darkness and light. Unsystematic attention thereto, if made much of, is no food for the arising of the limb of wisdom that is Norm-investigation, or for the cultivation and fulfilment thereof, if already arisen.

And what, monks, is no food for the arising of the limb of wisdom that is energy not yet arisen . . . ?
There is, monks, the element of putting forth effort, the
element of exertion, the element of striving. Unsystematic
attention thereto, if made much of,—this is no food for the
arising of the limb of wisdom that is energy . . .

And what, monks, is no food for the arising of the limb of
wisdom that is zest not yet arisen, or for the cultivation and
fulfilment thereof if arisen. There are, monks, things based
on the limb of wisdom that is zest. Unsystematic attention
thereto, if made much of,—this is no food for the arising of the
limb of wisdom that is zest. . . .

And what, monks, is no food for the arising of the limb of
wisdom that is tranquillity not yet arisen, or for the cultiva­
tion and fulfilment thereof, if already arisen?

There is, monks, a tranquillity of body and a tranquillity
of mind. Unsystematic attention thereto, if made much of,—
this is no food for the arising of the limb of wisdom that is
tranquillity not yet arisen.

And what, monks, is no food for the arising of the limb of
wisdom that is equanimity not yet arisen, or for the cultiva­
tion and fulfilment thereof if already arisen?

There are, monks, things based on the limb of wisdom that
is tranquillity. Unsystematic attention thereto, if made much
of,—this is no food for the arising of the limb of wisdom that
is tranquillity not yet arisen, or for the cultivation and fulfil­
ment thereof, if already arisen.

(ii) The method.

Now a number\(^1\) of monks, robing themselves in the fore­
noon, and taking bowl and outer robe, set off for Sāvatthī to
beg for food.

And it occurred to those monks: ‘It is full early to go to
Sāvatthī to beg. Suppose we pay a visit to the Park of the
Wanderers\(^2\) who hold other views.’

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\(^1\) Sambalūla. *Comy.* as at *V.in.1, 1* says: According to the *Vinaya*
method three folk are called ‘a number’; more than that is a company.
According to the *Suttanta* method three is just ‘three’: above that, ‘a
number.’ Here we are to understand it according to the latter.

\(^2\) Not far from Jeta Grove. *Comy.*
So those monks went there and on coming to them courteously greeted the Wanderers of other views, and after the exchange of greetings and civilities, sat down at one side. As they thus sat the Wanderers of other views said this to those monks:

'Friends, Gotama the recluse teaches his disciples doctrine thus:

"Come ye, monks, Abandoning the five hindrances, the corruptions of the heart, which cause weakening of insight, do ye cultivate the seven limbs of wisdom." Now, friends, we also thus teach doctrine to our disciples, saying: "Come ye, friends! Abandoning the five hindrances, the corruptions of the heart which cause weakening of insight, do ye cultivate the seven limbs of wisdom." Now herein, friends, what is the distinction, what the peculiarity of, what is the difference between Gotama the recluse's teaching of doctrine and our teaching, between his instruction and our instruction?'

Thereupon those monks made no reply, either of approval or of disapproval to those Wanderers holding other views; but, without expressing either approval or disapproval, they rose up and went away, saying: 'We will learn the meaning of this saying from the Exalted One.'

So those monks, after wandering through Sāvatthī for alms, on returning from their alms-round and eating their meal, went to visit the Exalted One, and on coming to him saluted him and sat down at one side. So seated those monks said this to the Exalted One:

'Lord, here in the forenoon we robed, and taking bowl and

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1 Comy. thinks these Wanderers hung about gatherings when the Buddha was teaching and, while pretending to be otherwise engaged, picked up these doctrines and put them into practice in their own teachings. I am of opinion, however, that similar doctrines prevailed among other teachers than the Buddha. For this subject see Mrs. Rhys Davids's article in *J.R.A.S.*, April, 1927, entitled *The Unknown Co-founders of Buddhism*, and *Indian Hist. Quarterly*, December, 1927, *Dhyāna in Early Buddhism*.


3 *Adhippayo*=extra practice.
outer robe we set off for Sāvatthī to gather alms. Then, lord, it occurred to us thus. "It is full early . . . (and they described in detail what had happened). So, lord, we made no reply to those Wanderers holding other views, either of approval or of disapproval, but without expressing approval or disapproval, we rose up and came away, saying: "We will learn the meaning of this saying from the Exalted One."'

'Monks, when the Wanderers of other views say this, they should be answered thus: "But there is a method, friends, following which the five hindrances are ten in number, and the seven limbs of wisdom fourteen." When questioned as to this, monks, the Wanderers of other views will be unable to explain themselves, and further will come to an ill pass. Why so? Because, monks, it is beyond their scope. For I behold not, monks, anyone in the world, with its devas and its Māras, its Brahmās, with its host of recluse and brahmins, with its devas and mankind, who could satisfy the mind with an answer to these questions, save only a Tathāgata or a Tathāgata's disciples, or at any rate after hearing it of them.

I. THE FIVE ARE TEN

'And what, monks, is the method of explanation according to which the five hindrances are ten?

Sensual lust of the personal, monks,—that is a hindrance. Sensual lust of the external, monks,—that is a hindrance. So when we speak of the hindrance of personal lust, that is what is meant. Therefore, according to this method it is twofold.

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1 They would fail miserably. Cf. K.S. iv, 8, 39. Comy. as at D.A. 1, 117, sampādetvā kathetvā na sakkhisantsi ... asampāyanato uttaran pi dukkhaṁ āpaṭjanti. D.A. adds (of vighāṭay) 'trouble of dryness of lip, palate, tongue and throat.'

2 Cf. D. 1, 118, veyyākaranena cittam ārādhyya. (Comy. = pārito-seyya).

3 Ito vā pana suttā.

4 As usual, Comy. explains 'personal' as one's own pañca-kkhandhā; 'external' as that of others.

5 Cf. Ast. 145; Expos. 1, 192, uddesay (=ganananay) āgaçchatā.
One's own personal malevolence, monks,—that is a hindrance. The malevolence of others,—that is a hindrance. When we speak of the hindrance of malevolence, that is what is meant. Therefore, according to this method it is twofold.

Sloth, monks, is a hindrance. Torpor is a hindrance. So when we speak of the hindrance of sloth and torpor, that is what is meant. By this method it is twofold.

Excitement, monks, is a hindrance. Flurry is a hindrance. So when we speak of the hindrance of excitement and flurry, that is what is meant. By this method it is twofold.

Doubt and wavering in one's own conditions, monks, is a hindrance. Doubt and wavering as to externals is a hindrance. Thus when we speak of the hindrance of doubt and wavering, that is what is meant. By this method it is twofold.

This, monks, is the method of explanation according to which the five hindrances are ten.

II. THE SEVEN ARE FOURTEEN

'And what, monks, is the method of explanation according to which the seven limbs of wisdom are fourteen?

Mindfulness, monks, as to one's own personal conditions—that is the limb of wisdom that is mindfulness. Mindfulness, monks, as to external conditions,—that is the limb of wisdom that is mindfulness. So in speaking of the limb of wisdom which is mindfulness, that is what is meant. So by this method it is twofold.

The limb of wisdom that is Norm-investigation, in the sense of searching, investigation, scrutinizing, for insight into one's own personal conditions, is so called. And it is the same as regards externals. So when we speak of the limb of wisdom that is Norm-investigation, that is what is meant. Thus by this method it is twofold.

2 Ajjhatta-dhammesu vicikiccha=attano khandhesu vimati. Comy.
3 Bahiddha dhammesu vicikiccha=bahiddha atthasu thanesu mahav. Cf. VM. ii, 431 (atthasu arammanesu); Expos. ii, 457.
4 Cf. Expos. 195; vicaya = search; pavicaya = research.
Now, monks, that which is bodily\textsuperscript{1} energy, is energy as a limb of wisdom. That which is mental\textsuperscript{2} energy, that also is energy as a limb of wisdom. So when we speak of the limb of wisdom which is energy, that is what is meant. So by this method it is twofold.\textsuperscript{3}

Now, monks, zest that is accompanied by thought directed and sustained,\textsuperscript{4}—that is zest as a limb of wisdom. Zest unaccompanied by thought directed and sustained,—that also is zest as a limb of wisdom. So when we speak of the limb of wisdom that is zest, that is what is meant. Thus by this method it is twofold.

Now, monks, tranquillity of body,—that is a limb of wisdom that is tranquillity. Tranquillity of mind,—that also is a limb of wisdom that is tranquillity. So when we speak of the limb of wisdom that is tranquillity, that is what is meant. Thus by this method it is twofold.\textsuperscript{5}

Again, monks, concentration accompanied by thought directed and sustained,—that is concentration as a limb of wisdom. Concentration unaccompanied by thought directed and sustained,—that also is a limb of wisdom that is concentration. Thus when we speak of the limb of wisdom that is concentration, that is what is meant. Thus by this method it is twofold.

Now, monks, equanimity as to one's own personal conditions,—that is equanimity as a limb of wisdom. Equanimity as to external conditions,—that also is equanimity as a limb of wisdom. So when we speak of the limb of wisdom that is equanimity, that is what is meant. Thus by this method it is twofold.

So, monks, this is the method of explanation according to which the seven limbs of wisdom are fourteen.'

\textsuperscript{1} Comy. kāyikaṇṭ = bodily energy which comes to one who practises walking up and down. Tranquillity of the kāya (the three aggregates of feeling, perception and activities) is the calming of the three groups of mental factors.

\textsuperscript{2} Cetasikaṇṭ. Comy. 'I will not abandon this sitting posture till my mind be absolved from the āsavas without grasping.' Tranquillity of consciousness (citta) is the calming of mind.

\textsuperscript{3} Expos. 192.  \textsuperscript{4} Savitakka-savicārā pīti.  \textsuperscript{5} Expos. 171-2.
(iii) Fire.

Now a number of monks, robing themselves in the forenoon and taking bowl and outer robe set off to Sāvatthī for alms.

... (As in the previous section. They go to the Exalted One, who said):

'When the Wanderers of other views thus speak, monks, thus should they be answered: "Whenever, friends, the mind is sluggish, at such time which of the limbs of wisdom is it unreasonable to cultivate? To cultivate which limb of wisdom is it reasonable?

Again, friends, when the mind is elated, at such time which of the limbs of wisdom is it unreasonable to cultivate? To cultivate which is reasonable?"

Thus questioned, monks, the Wanderers of other views will be unable to explain themselves, and further will come to an ill pass. Why so?

Because, monks, it is beyond their scope. For I behold not, monks, anyone in the world, with its devas and Māras, its Brahmās, with its host of recluses and brahmans, with its devas and mankind, who could satisfy the mind with an answer to these questions, save only a Tathāgata or a Tathāgata's disciples, or at any rate only after hearing it of them.'

I. Wrong Season

'At such time, monks, as the mind is sluggish, then is the wrong season for cultivating the limb of wisdom that is tranquillity, then is the wrong season for cultivating the limb of wisdom that is concentration, or for cultivating that which is equanimity. Why so? When the mind is sluggish, monks, it is hard to raise it up by these conditions.

1 Text abbreviates.
2 Līna, 'stuck fast,' adhering. Cf. infra, text 263.
3 Uddhata, 'puffed up, inflated.'
4 I.e. atisithila-viriyādāhi līnay.
5 Dussamutthāpayaṇ.
Suppose, monks, a man wants to make a little fire blaze up. If he heap thereon wet grass, wet cowdung and wet sticks; if he expose it to rain and wind and\(^1\) sprinkle it with dust,\(^2\) pray would that man be able to make a little fire blaze up?'

'Surely not, lord.'

'Just so, monks, at such time as the mind is sluggish, that is the wrong season for cultivating the limb of wisdom that is tranquillity, that which is concentration, or that which is equanimity. Why so? Because, monks, when the mind is sluggish it is hard to raise it up by these conditions.

II. Season

But at such time, monks, as the mind is sluggish, then is the season for cultivating the limb of wisdom that is Norm-investigation, the season for cultivating the limb of wisdom that is energy, the season for cultivating the limb of wisdom that is zest. Why so? Because, monks, the sluggish mind is easily raised up by such conditions.

Suppose, monks, a man wants to make a little fire blaze up. If he heap thereon dry grass, dry cowdung and dry sticks; if he blow it up with his mouth,\(^3\) if he sprinkle it not with dust, pray, would that man be able to make a little fire blaze up?'

'Surely, lord.'

'Just so, monks, at such time as the mind is sluggish, then is the season for cultivating the limb of wisdom that is Norm-investigation, the season for cultivating the limb of wisdom that is energy, for cultivating the limb of wisdom that is zest. Why so? Because, monks, the sluggish mind is easily raised up by such conditions.

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\(^1\) Udaka-vātay (\(?\) read udaka-cātiy); \(?\) wet wind as opposed to sukkha-vāta. Cf. infra; VM. 1, 130, 248.

\(^2\) Text papsukāna (?). VM. papsukena; but correct in next §.

\(^3\) Mukha-vāta ('mouth wind'). VM. has v.l. sukka-v. (a bright, clear, not ramy wind), or should it be sukkha, dry? The balance of the two phrases suggests that one of these two is the right reading.
III. WRONG SEASON

At such time, monks, as the mind is elated, then is the wrong season for cultivating the limb of wisdom that is Norm-investigation, the wrong season for cultivating the limb of wisdom that is energy, or the limb of wisdom that is zest. Why so? Because, monks, the elated mind is hard to be calmed by such conditions.

Suppose, monks, a man should want to quench a great fire. If he heap thereon dry grass, dry cowdung, dry sticks; if he blow it with his mouth, if he sprinkle no dust thereon, would that man be able to quench a great fire?

'Surely not, lord.'

'Just so, monks, at such time as the mind is elated, then is the wrong season for cultivating the limb of wisdom that is Norm-investigation, the limb of wisdom that is energy, or the limb of wisdom that is zest. Why so? Because, monks, the elated mind is hard to be calmed by such conditions.

IV. SEASON

At such time, monks, as the mind is elated, then is the season for cultivating the limb of wisdom that is tranquillity, for cultivating that which is concentration and that which is equanimity. Why so? Because, monks, the elated mind is easily raised up by such conditions.

Suppose, monks, a man should want to quench a great fire. If he heap on it wet grass, wet cowdung, wet sticks, and expose it to rain and wind; if he sprinkle dust thereon, would that man be able to quench a great fire?

'Surely, lord.'

'Just so, monks, at such time as the mind is elated, then is the season for cultivating the limb of wisdom that is tranquillity, for cultivating that which is concentration, that which is equanimity. Why so? Because, monks, the elated mind is easily calmed by such conditions.

1 Correct text's surupasamayay to suv-, and bhikkhavi of next line.
But as to mindfulness, monks, that is profitable on all occasions,¹ I declare.'

(iv) Goodwill.²

On a certain occasion the Exalted One was staying among the Koliyans,³ at Haliddavasana,⁴ a township of the Koliyans. Now a great number of monks, robing themselves in the forenoon and taking bowl and outer robe, entered Haliddavasana for alms.

And it occurred to those monks thus: It is yet full early to quest for alms in Haliddavasana. How if we paid a visit to the Park of the Wanderers of other views? So those monks did so, and on reaching them courteously greeted those Wanderers of other views, and after the exchange of greetings and courtesies they sat down at one side. So seated the Wanderers of other views said this to those monks:

'Friends, Gotama the recluse thus teaches doctrine to his disciples:

“Come ye, monks, abandoning the hindrances that are corruptions of the heart, that weaken insight, do ye abide suffusing one quarter of the world with a heart possessed of goodwill; so also as to the second, third and fourth quarters; and in like manner above, below, across, everywhere, for all sorts and conditions,—do ye abide suffusing the whole world with a heart possessed of goodwill that is widespread, grown great and boundless, free from enmity and untroubled.'

¹ Sabbathhakay. Comy. 'like salt seasoning, is desirable on all occasions, just as an "all-round" royal minister can also fight or counsel or do special service equally well.'

² Cf. Buddh. Psych. 104; VM. i, 293, 308 (to which Comy. here refers).

³ Cf. K.S. iv, 244.

⁴ This name does not occur elsewhere, so far as I know. It would mean 'turmeric-clothing,' or 'turmeric-place,' and may refer to the occupation of the inhabitants as dyers, for the similes here given are those of dyeing (infra).

⁵ The brahma-vañhāras or 'best modes of life,' or ?'dwelling with Brahma.' Cf. K.S. iv, 204 n.; Mrs. Rhys Davids's article in J.R.A.S., Part II, 1928, entitled The Unknown Co-founders of Buddhism: a Sequel, where she discusses this passage and similar ones in the Canon,
So do ye also ... with heart possessed of compassion ... possessed of sympathy ... possessed of equanimity, that is widespread, grown great and boundless, free from enmity and untroubled. . . ."

Now, friends, we also thus teach doctrine to our disciples, Herein, friends, what is the distinction, what is the peculiarity of, what is the difference between Gotama the recluse’s teaching of doctrine and this of ours, between his instruction and our instruction?

Thereupon those monks could make no reply, either of approval or of disapproval, but without expressing either approval or disapproval they rose up and went away, saying: ‘We will learn the meaning of this saying from the Exalted One’

So those monks, after going their begging-round in Halidavasana and returning and eating their meal, went to visit the Exalted One, and on coming to him, saluted him and sat down at one side. So seated those monks said this to the Exalted One:

‘Here, lord, robing ourselves in the forenoon we took bowl and outer robe and set out for Haliddavasana to beg for alms ... (and they related what had happened, as above).’ . . . The Exalted One replied:

‘Monks, when the Wanderers of other views say this they should be answered thus: “But, friends, how is the heart’s release by goodwill cultivated? What is its goal,¹ wherein is its excellence? What is its fruit and its ending? Likewise how is the heart’s release by compassion cultivated. ... How is the heart’s release by sympathy cultivated ... by equanimity? What is its fruit and what its ending?” Thus questioned, monks, the Wanderers of other views will be unable to explain themselves, and further will come to an ill pass. Why so?

and thinks, as I do, that we have here an example of a doctrine added to his own by the Buddha. Cf. supra, n. on text 109. This passage seems worked up and put into the mouths of the Wanderers to fit this particular section. Maybe some of the Wanderers were ex-bhikkhus.

¹ Text misprints kingātikā. Comy. = khy nibbatti hoti.
Because, monks, it is beyond their scope. For I behold not anyone in the world, with its devas, its Māras, its Brahmās, with its host of recluses and brahmans, with its devas and mankind, who could satisfy the mind with an answer to those questions, save only a Tathāgata or a Tathāgata's disciples, or at any rate after hearing it of them.

And how, monks, does one cultivate the heart’s release by goodwill? What is its goal, wherein its excellence, what is its fruit and its ending?  

Herein, monks, a monk cultivates the limb of wisdom that is mindfulness, accompanied by goodwill ... and the other limbs of wisdom in like manner. He cultivates the limb of wisdom that is equanimity, accompanied by goodwill, which is based on seclusion, on dispassion, on cessation, which ends in self-surrender. If he desires: Let me abide conscious of repugnance in what is not repugnant; he so abides conscious of repugnance. If he desires: Let me abide unconscious of repugnance in what is repugnant; he so abides. ... If he desires: Let me abide conscious of repugnance both in what is repugnant and in what is not repugnant; he so abides. ...  

If he desires: Avoiding both the repugnant and the non-repugnant, let me abide indifferent, mindful and self-possessed; he so abides indifferent, mindful and self-possessed. Or, attaining the release called “beautiful” he abides therein.

Monks, the heart’s release by goodwill has the beautiful for its excellence, I declare. Herein comes insight for the monk who has not penetrated to a still higher release.

And how, monks, does one cultivate the heart’s release by compassion? What is its goal, wherein its excellence, what is its fruit and ending?

Herein a monk cultivates the limb of wisdom that is mind-

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1 Cf. K.S. ii, 176.
2 Patikkūla-saṅkhyā. Cf. Pts. ii, 212 (ref. to by Comy.).
3 Abhinivajjētā. Cf. J.P.T.S., 1886, p. 137; A. iii, 1, 2; Itiv. 81.
4 V.M. i, 324. It is still lōkiya (mundane). Transcendental is lōkuttara.
fulness accompanied by compassion . . . he cultivates the limb of wisdom that is equanimity accompanied by compassion, that is based on seclusion, on dispassion, on cessation, that ends in self-surrender. If he desires: Let me abide conscious of repugnance in what is not repugnant; conscious of repugnance he abides . . . (as above) . . . indifferent, mindful and self-possessed. Or, by passing utterly beyond all consciousness of object, by putting an end to consciousness of reaction, by disregarding consciousness of diversity, thinking "Infinite is space" he attains and abides in the sphere of infinite space. Monks, the heart’s release by compassion has the infinity of space for its excellence, I declare. Herein comes insight to a monk who has not penetrated to a higher release.

And how, monks, does one cultivate the heart’s release by sympathy? What is its goal, wherein its excellence, what is its fruit and ending?

Herein a monk cultivates the limb of wisdom that is mindfulness, accompanied by sympathy . . . the limb of wisdom that is equanimity, accompanied by sympathy, that is based on seclusion, on dispassion, on cessation, which ends in self-surrender. If he desires: Let me abide conscious of repugnance in what is not repugnant; he so abides . . . (as above). If he desires: Avoiding both the repugnant and the non-repugnant, let me abide indifferent, mindful and self-possessed; indifferent he abides. Or, by passing utterly beyond the sphere of infinite space, with the idea of "consciousness is infinite," he attains and abides in the sphere of infinite consciousness. Monks, the heart’s release by sympathy has the sphere of infinite consciousness for its excellence, I declare.

And how, monks, does one cultivate the heart’s release by equanimity? What is its goal, wherein its excellence, what is its fruit and its ending?

Herein a monk cultivates the limb of wisdom that is mindfulness, accompanied by equanimity, and the other limbs of wisdom so accompanied; he cultivates the limb of wisdom that is equanimity, accompanied by equanimity, which is based on

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1 Cf. M. ii, 13; Dialog. ii, 119, Patigha.
seclusion, on dispassion, on cessation, which ends in self-surrender. If he desires: Let me abide conscious of repugnance in what is repugnant, he so abides. If he desires: Let me abide unconscious of repugnance in what is repugnant; he so abides. If he desires: Let me abide conscious of repugnance both in what is non-repugnant and what is repugnant; he so abides. If he desires: Avoiding both the repugnant and the non-repugnant, let me abide indifferent, mindful and self-possessed; he does so.

Or, passing utterly beyond the sphere of infinite consciousness, he attains and abides in the sphere wherein he is conscious of the existence of nothing.

Monks, the heart’s release by equanimity has for its excellence the sphere wherein nought exists. Herein there is insight for the monk who has not penetrated to a further release.’

Sāvatthī . . .

(v) Sangārava.

Now the brahmin Sangārava came to visit the Exalted One, and on coming to him greeted him courteously, and after the exchange of civil courtesies, sat down at one side. So seated the brahmin Sangārava said this to the Exalted One:

‘What is the reason, Master Gotama, what is the cause why the chants which I once learned by heart for many days do not recur to me, not to speak of those I have not learned by heart. And again, Master Gotama, what is the reason, what is the cause why the chants I once did not learn by heart, do recur to me, not to speak of those I did learn by heart?’

‘Well, brahmin, when one dwells with heart possessed by sensual lust, overwhelmed by sensual lust, and knows not in very truth any refuge from sensual lust that has arisen,—at such time he neither knows nor sees in very truth his own

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1 There are still two more stages before Nibbāna.
2 Cf. S. i, 182; K.S. i, 231. He was a ‘Purity-by-water’ man, had a large following, and was converted by the Master at S. i loc. cit.
profit; he neither knows nor sees in very truth the profit of others: at such time he knows not, he sees not in very truth the profit both of himself and of others. Then it is that chants learned by heart even for a time long recur not, not to speak of those not so learned.

Suppose, brahmin, a bowl of water mixed with lac or turmeric or blue or yellow dye, and suppose a man with good sight should look closely therein for the reflection of his own face. He would not know or see it as it really is. Just so, brahmin, when one dwells with his heart possessed by sensual lust, overwhelmed by sensual lust, and knows not in very truth any refuge from sensual lust that has arisen,—at such time he neither knows nor sees in very truth his own profit. . .

Then again, brahmin, when one dwells with heart possessed by malevolence, overwhelmed by malevolence . . . at such time he knows not, he sees not in very truth his own profit. He knows not, he sees not in very truth the profit of others: he knows not, he sees not in very truth the profit both of self and others. Then it is, brahmin, that chants learned by heart even for a long time recur not, not to speak of those not so learned.

Suppose, brahmin, a bowl of water heated on the fire, boiling up and bubbling over: and suppose a man with good eyesight should look closely therein for the reflection of his own face. He would not know or see it as it really is. Just so, brahmin, when one dwells with heart possessed by malevolence . . . at that time he sees not, he knows not in very truth the profit both of self and of others. Then it is, brahmin, that chants even long learned by heart do not recur, not to speak of those not so learned.

Then again, brahmin, when one dwells with heart possessed by sloth and torpor, overwhelmed by sloth and torpor . . . chants even long learned by heart do not recur. . . .

Suppose, brahmin, a bowl of water overspread with mossy

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1 The same occurs at A. iii, 230 ff.
2 Nissaranay, i.e. 'shaking up and rooting out.' Comy
3 Attaithay. For parables of a mirror cf. D. 1, 80; M. 1, 100; A. v, 92, etc.
water-plants, and suppose a man with good eyesight should look closely therein for the reflection of his own face. He would not know or see it as it really is. Just so, brahmin, when one dwells with heart possessed by sloth and torpor, overwhelmed by sloth and torpor, at such time chants even long learned by heart recur not.

Again, brahmin, when one dwells with heart possessed by excitement and flurry, overwhelmed by excitement and flurry chants even long learned by heart recur not.

Suppose, brahmin, a bowl of water ruffled by the wind, stirred up, whirling round and rippling with waves: and suppose a man with good eyesight should look closely therein for the reflection of his own face. He would not know or see it as it really is. At such time chants even long learned by heart recur not.

Once more, brahmin, when one dwells with heart possessed by doubt and wavering, overwhelmed with doubt and wavering, and knows not in very truth any refuge from doubt and wavering that has arisen,—at such time he neither knows nor sees in very truth his own profit: he neither knows nor sees in very truth the profit of others: he neither knows nor sees in very truth the profit both of self and of others. Then it is that chants even long learned by heart recur not, not to speak of those not so learned.

Suppose, brahmin, a bowl of water stirred up, troubled and muddied, set in the dark: and suppose a man with good eyesight should look closely therein for the reflection of his own face. He would not know it, would not see it as it really is. Even so, brahmin, when one dwells with heart possessed by doubt and wavering, overwhelmed by doubt and wavering, and knows not in very truth any refuge therefrom,—at such time he knows not, sees not in very truth his own profit; he knows not, he sees not the profit of others; he knows not, he sees not in very truth the profit both of self and of others. Then it is, brahmin, that chants even long learned by heart recur not, not to speak of chants not so learned.

1 Cf VM i, 261.
This, brahmin, is the reason, this is the cause why chants even learned by heart for many a day do not recur, not to speak of chants not so learned.

II

But, brahmin, when one dwells with heart not possessed by sensual lust . . . (the negative of the passage at § I) . . . then even chants not long learned by heart do recur, not to speak of those learned by heart.

Suppose, brahmin, a bowl of water unmixed with lac or turmeric or blue or yellow dye, and suppose a man with good eyesight should look closely therein for the reflection of his own face,—he would know, he would see it as it really is. Just so, brahmin, when one dwells with heart not possessed by sensual lust, not overwhelmed by sensual lust, then indeed he knows in very truth the refuge from sensual lust that has arisen.

Again, brahmin, when one dwells with heart not possessed by malevolence . . . then even chants not long learned by heart do recur, not to speak of those learned by heart.

Suppose, brahmin, a bowl of water not heated on the fire, not boiling up, not bubbling over. Then a man with good eyesight looks therein for the reflection of his own face: he would know, he would see it as it really is. Just so, brahmin, when one dwells with heart not possessed by malevolence . . . then even chants not long learned by heart do recur, not to speak of those learned by heart.

Again, brahmin, when one dwells with heart not possessed by sloth and torpor, not overwhelmed by sloth and torpor . . . then even chants not long learned by heart do recur . . .

Suppose, brahmin, a bowl of water not overspread with mossy water-plants, and a man with good eyesight should look closely therein for the reflection of his own face. He would know, he would see it as it really is. Just so, brahmin, when one dwells with heart not possessed by sloth and torpor . . .

\[1\] The editor of text, Leon Feer, remarks that this section occurs in full only in Burmese MSS.
... even chants not long learned by heart do recur, not to speak of those so learned.

Again, brahmin, when one dwells with heart not possessed by excitement and flurry, not overwhelmed by excitement and flurry ... then even chants not long learned by heart do recur ... 

Suppose, brahmin, a bowl of water not ruffled by the wind, not stirred up, not whirling round or rippling with waves: and suppose a man with good eyesight should look closely therein for the reflection of his own face. He would know it, he would see it as it really is. Just so, brahmin, when one dwells with heart not possessed by excitement and flurry ... then even chants not long learned by heart do recur. ... 

Once more, brahmin, when one dwells with heart not possessed by doubt and wavering, not overwhelmed by doubt and wavering, and knows in very truth the refuge from doubt and wavering that have arisen: at such time he knows, he sees in very truth the profit of himself: he knows, he sees in very truth the profit of others: he knows, he sees in very truth the profit both of self and of others. At such time even chants not long learned by heart do recur to him, not to speak of chants he has long learned by heart.

Suppose, brahmin, a bowl of water, translucent and untroubled, not muddied, but set forth in the light. Then a man with good eyesight looks closely therein for the reflection of his own face. He would see it, he would know it as it really is. Just so, brahmin, when one dwells with heart not possessed by doubt and wavering, not overwhelmed by doubt and wavering, and knows in very truth the refuge from doubt and wavering,—at such time he knows, he sees his own profit in very truth: he knows, he sees in very truth the profit of others: he knows, he sees in very truth the profit both of himself and of others. Then it is that even chants not long learned by heart do recur, not to speak of those long learned by heart.

This, brahmin, is the reason, this is the cause why even

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1 At Milinda 35 sādhu is called ‘the water-clearing gem.’
chants not long learned by heart do recur, not to speak of those long learned by heart.

Brahmin, there are these seven limbs of wisdom, which are without let or hindrance, without corruption of the heart, which, if cultivated and made much of, conduce to realizing the fruits of release by knowledge. What seven? They are, brahmin, the limb of wisdom that is mindfulness, and the rest . . . the limb of wisdom that is equanimity. . . . These seven limbs of wisdom, which are without let and hindrance . . . conduce to the realization of the fruits of release by knowledge.'

At these words Sangārava the brahmin said to the Exalted One:

'Wonderful, Master Gotama! Marvellous, Master Gotama! . . . Let the worthy Gotama accept me as a disciple, as one who from this day forth, so long as life shall last, has gone to him for refuge.'

(vi) Abhaya.

Thus have I heard: Once the Exalted One was staying near Rājagaha, on the hill Vulture's Peak. Then Prince Abhaya came to visit the Exalted One, and on coming to him saluted him and sat down at one side. So seated, Prince Abhaya said this to the Exalted One:

'Lord, Pūrana Kassapa says this: "There is no condition, there is no cause of not knowing and not seeing. Not knowing and not seeing are without condition, without cause. There is no condition, there is no cause of knowing and seeing. Knowing and seeing are without condition, without cause." Herein what says the Exalted One?'

'There is condition, prince, there is cause of not knowing, of not seeing. Not knowing and not seeing have a condition, have a cause. There is indeed a condition, prince, there is indeed a cause of knowing and seeing, Knowing and seeing have a condition, have a cause.'

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1 At 1, 220, 11, 200. One of the Licchavi. At M. 1, 392 he is sent by Nāta's son, the Unclothed, to confute the Buddha.
2 He taught that deeds have no result. Cf. K.S. i, 90 n., iii, 61 n., iv, 279. He is ahetu-vādo.
I

'But, lord, what is the condition, what the cause of not knowing and not seeing? How do not knowing and not seeing have a condition and cause?'

'At such time, prince, as one dwells with heart possessed and overwhelmed by sensual lust, and knows not, sees not in very truth any refuge from sensual lust that has arisen,—this, prince, is the cause of not knowing, of not seeing. Thus not knowing, not seeing have a condition, a cause.

Then again, prince, at such time as one dwells with heart possessed and overwhelmed by malevolence . . . by sloth and torpor . . . by excitement and flurry . . . by doubt and wavering, and knows not, sees not in very truth any refuge therefrom,—this, prince, is the cause of not knowing, of not seeing. Thus, prince, not knowing and not seeing have a condition, have a cause.'

'What, lord, is this method of teaching called?'

'These, prince, are called "the hindrances."'

'Verily are they hindrances, Exalted One! Verily are they hindrances, O Happy One! Why, lord, if overpowered even by one single hindrance, one could not know, one could not see in very truth,—not to speak of being overpowered by five hindrances.

II

But, lord, what is the condition, what the cause of knowing and seeing? How do knowing and seeing have condition and cause?'

'Herein, prince, a monk cultivates the limb of wisdom that is mindfulness, that is based on seclusion, on dispassion, on cessation, that ends in self-surrender. With mind that is cultivated he knows, he sees as it really is the limb of wisdom that is mindfulness. This, prince, is the condition, this is the cause of knowing and seeing. Thus, knowing and seeing have a condition, have a cause. So with regard to the other limbs of wisdom, and that which is equanimity, which is based on seclusion, on dispassion, on cessation, which ends
CHAPTER VII.—IN-BREATHING AND OUT-BREATHING

(i) The skeleton.2

I. GREAT THE FRUIT AND GREAT THE PROFIT

Sāvatthi (was the occasion for the following). . . .

Monks, the idea of the skeleton, if cultivated and made much of, is of great fruit and great profit. And how cultivated and made much of is the idea of the skeleton of great fruit and great profit?

Herein a monk cultivates the limb of wisdom that is mindfulness, accompanied by the idea of the skeleton, that is based

1 Dhammo ca me abhisameto
2 For these methods of concentration see Manual of a Mystic, p. 70, etc.; A. 1, 42; VM. i, 112; Warren, Buddhism in Translations, 353; Buddh. Psych. Eth., 69-70 (the jhāna of foul things). This procedure was 'prescribed for such as were proved to be passionately affected by the beauty of the body '. . . . 'the essential procedure lay in getting a clear and courageous grasp of the transience of any living organism.' Comy. refers to Vis. Magg., loc. cit., quoted at Expos. i, 92. 'Here sahagata should be understood as "dependence." The meaning is: "depending on the notion of the skeleton and developing the idea of mindfulness as a factor of wisdom has been obtained."'
on seclusion, on dispassion, on cessation, that ends in self- 
surrender. . . . So of the other limbs of wisdom. . . . He 
cultivates the limb of wisdom that is equanimity, that is so 
based and so ends.

Thus cultivated, monks, thus made much of, the idea of 
the skeleton is of great fruit and great profit.

II. REALIZATION OR NO RETURN

Monks, from the cultivation and making much of the idea 
of the skeleton, of two fruits one may be looked for even in 
this very life, to wit: realization,\(^1\) or, if there be any substrate 
left, the state of non-return.

How should it be cultivated, monks, how should it be made 
much of that one may expect these fruits?

Herein a monk cultivates the limb of wisdom that is mind- 
fulness, accompanied by the idea of the skeleton . . . the 
limb of wisdom that is equanimity, so accompanied, that is 
based on seclusion, on dispassion, on cessation, that ends in 
self-surrender.

If the idea of the skeleton be thus cultivated, thus made 
much of, one may look for one of two fruits even in this very 
life, to wit: realization, or, if there be any substrate left, at 
any rate the state of non-return.

III. GREAT BENEFIT

Monks, the idea of the skeleton, if cultivated and made 
much of, conduces to great benefit. . . . How should it be 

IV. GREAT PEACE FROM BONDAGE

Monks, the idea of the skeleton, if cultivated . . . conduces 
to great peace from bondage.\(^2\) . . .

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\(^1\) Aññā, sati vā upādhesa anāgāmita (aññā = arahantship).

\(^2\) Yoga-kkhe.\(\)ma.
V. A GREAT THRILL.

Monks, the idea of the skeleton . . . conduces to a great thrill.\(^1\) How should it be cultivated . . . ? Herein . . . non-return.

VI. GREAT PLEASANTNESS OF LIVING

Monks, the idea of the skeleton . . . conduces to great pleasantness of living.\(^2\)

(ii) Worm-eaten.

(The following are developed as above, i-vi, in each case.)

Monks, the idea of the worm-eaten corpse, if cultivated and made much of, is of great fruit and great profit . . .

(iii) Discoloured.

Monks, the idea of the discoloured\(^3\) corpse, if cultivated and made much of . . .

(iv) The fissured.

Monks, the idea of the fissured\(^4\) corpse, if cultivated and made much of . . .

(v) The Inflated.

Monks, the idea of the inflated\(^5\) corpse, if cultivated and made much of . . .

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\(^1\) Say vegan; lit. 'agitation, stirring up'; generally used with ātāpin, e.g Dhp. 144 (cf. K.S. i, 13, § 8):

\[ \text{Asso yathā bhadro kasānivittho}
\[ \text{Ātāpino sayvegmo bhavathā.} \]

The particular emotion aroused by this process would seem to be horror of instability and keenness to get out of it.

\(^2\) Phāsu-vhāra.

\(^3\) Vinīlaka, 'turned bluish.'

\(^4\) Vicchiddaka.

\(^5\) Uddhumātaka. Cf. uddhumāyiko, M. i, 23 (like 'a bladder').

The usual number of these asubhas, 'foul things,’ contemplated is ten.
(vi) Goodwill.

Monks, the idea of goodwill, if cultivated and made much of, is of great fruit and great profit . . .

(vii) Compassion.

Monks, the idea of compassion, if cultivated and made much of . . .

(viii) Sympathy.

Monks, the idea of sympathy, if cultivated and made much of . . .

(ix) Equanimity.

Monks, the idea of equanimity, if cultivated and made much of . . .

(x) Inbreathing and outbreathing.

Monks, the idea of inbreathing and outbreathing, if cultivated and made much of, is of great fruit and great profit . . .

CHAPTER VIII.—CESSATION

(Each of the following to be developed as above.)

(i) The foul.

Monks, the idea of the foul, if cultivated and made much of, conduces to great fruit and great profit . . .

(ii) Death.

Monks, the idea of death . . .

(iii) The repulsive.

Monks, the idea of the repulsiveness of food . . .

1 Lit., stopping, making to cease (nirodha).
2 Comy. 'By thinking: Surely my life must end, my life is bound to death.'
3 Comy. 'the absorption of rice and gruel, etc.'
(iv) *Distaste or All the world.*
Monks, the idea of distaste for all the world\(^1\) . .

(v) *Impermanent.*
Monks, the idea of impermanence . . .

(vi) *Ill.*
Monks, the idea of Ill . . .

(vii) *Not self.*
Monks, the idea of not self . . .

(viii) *Abandoning.*
Monks, the idea of abandoning . .

(ix) *Dispassion.*
Monks, the idea of dispassion . . .

(x) *Cessation.*

I. **Of Great Fruit and Great Profit**
Monks, the idea of cessation,\(^2\) if cultivated and made much of, is of great fruit and great profit.

And how cultivated, monks, is . . . ?

Herein a monk cultivates the idea of mindfulness accompanied by the idea of cessation . . . *(as above).* . .

Thus cultivated . . .

II. **Realization or No Return**
Monks, from the cultivating and making much of the idea of cessation, of two fruits one may be looked for even in this very life, to wit: realization, or, if there be any substrate left, the state of non-return.

\(^1\) *Comy.* 'The idea that arises in one who conceives distaste for all the world.'

\(^2\) In the sense of 'stopping, making to cease.'
And how cultivated . . . ?
Herein a monk cultivates the limb of wisdom that is mindfulness, accompanied by the idea of cessation . . . . Thus cultivated . . .

III-VI. GREAT BENEFIT, PEACE FROM BONDAGE, THRILL, GREAT PLEASANTNESS OF LIVING

Monks, the idea of cessation, if cultivated and made much of, conduce to great benefit, great peace from bondage, a great thrill and great pleasantness of living.

And how cultivated, monks, how made much of, does the idea of cessation so conduce?
Herein a monk cultivates the limb of wisdom that is mindfulness, accompanied by the idea of cessation . . . and so with the other limbs of wisdom. He cultivates the limb of wisdom that is equanimity, accompanied by the idea of cessation, that is based on seclusion, on dispassion, on cessation, that ends in self-surrender.

Thus cultivated, monks, the idea of cessation conduce to great benefit, to great peace from bondage, to a great thrill, to great pleasantness of living.

CHAPTER IX.—GANGĀ-REPETITION

(1) Eastward.

Just as, monks, the river Ganges flows, slides and tends to the east, even so a monk who cultivates and makes much of the seven limbs of wisdom flows, slides and tends towards Nibbāna. And how . . . ?

Herein a monk cultivates the limb of wisdom that is mindfulness . . . the limb of wisdom that is equanimity, that is based on seclusion, on dispassion, on cessation, that

1 Cf. text, p. 38.
ends in self-surrender. Thus cultivating . . . a monk flows, slides and tends to Nibbāna.

(ii-xii) (Longings.)
(To be similarly developed.)

CHAPTER X.—EARNESTNESS

(i-x) (Seclusion.)
Just as, monks, all creatures whether footless or having two, four or many feet . . .
(The whole as before, by way of the Seven Limbs of Wisdom.)

CHAPTER XI.—DEEDS REQUIRING STRENGTH

(i-xii) (Seclusion.)
Just as, monks, whatsoever deeds requiring strength are done, all of them are done in dependence on the earth. . . .
(The whole as before, by way of the Seven Limbs of Wisdom.)

CHAPTER XII.—LONGING

(i-xii) (Seclusion.)
There are these three longings, monks. What three? The longing for sensual delights, the longing for becoming, the longing for the holy life. . . .
(The whole as before, by way of the Seven Limbs of Wisdom.)

1 Text, p. 41. 2 Text, p. 45. 3 Text, p. 54.
CHAPTER XIII.—THE FLOOD¹

(i-ix) (Seclusion.)

Sāvatthī was the occasion . . .
There are these four floods, monks. What four? The flood of sensuality, the flood of becoming, the flood of view, the flood of nescience.
(The whole as before, by way of the Seven Limbs of Wisdom.)

(x) The higher (sort of) fetters.

There are these five fetters of the higher sort, monks. What five? The lust of form, the lust of the formless, conceit, excitement, nescience. These, monks, are the five fetters of the higher sort. It is by the full comprehension, realization, wearing out and abandoning of these five fetters of the higher sort that these seven limbs of wisdom must be cultivated. Of what five?
Herein a monk cultivates the limb of wisdom that is mindfulness . . . which ends in self-surrender. . . .

CHAPTER XIV.—GANGĀ-REPETITION²

(i) (Restraint of lust.)

Just as, monks, the river Ganges flows to the east . . . even so a monk tends to Nibbāna. And how?
By cultivating the seven limbs of wisdom. What seven?
Herein a monk cultivates the limb of wisdom that is mindfulness, which ends in the restraint of lust, the restraint of hatred, the restraint of illusion. . . .

(ii-xii).
(In the same way for the Longings.)

¹ Text, p. 59.
² 121 of text. As stated above, I follow the enumeration of Comy., which disregards these higher numbers.
CHAPTER XV.—EARNESTNESS

(i-x) (Restraint of lust.)

(\textit{So also for The Foot, Peak, Wood, Heartwood, Jasmine, Prince, Moon, Sun and Cloth, of Pt. I, to be developed under the title of Restraint of Lust.})

CHAPTER XVI.—DEEDS REQUIRING STRENGTH

(i-xii) (Restraint of lust.)

(\textit{So also for Strength, Seed, Snake, Tree, Pot, Bearded Wheat, Sky, Raincloud (2), Ship, For All Comers and The River, all to be developed under the title Restraint of Lust.})

CHAPTER XVII.—LONGINGS

(i-x) (Restraint of lust.)

(\textit{So also for Longings, Conceits, \textit{\textae}ava, Becoming, Suffering, Obstacles, Stain, Pains, Feelings, Craving, Thirst, as above.})

CHAPTER XVIII.—THE FLOOD

(i-ix) (Restraint of lust.)

\textit{S\textva\textth\texti\textth} was the occasion (for the following). . . .

Monks, there are these four floods. What four? The flood of sensuality, the flood of becoming, the flood of view, the flood of nescience. . . .

(x) \textit{The higher sort (of fetters).}

There are these five fetters, monks, of the higher sort. What five? The fetter of sensual lust, lust for the formless, pride, excitement, nescience. These are the five. The seven limbs of wisdom, monks, are to be cultivated for the full
comprehension, realization, wearing out and abandoning of these five fetters of the higher sort. What seven?

Herein a monk cultivates the limb of wisdom that is mindfulness . . . the limb of wisdom that is equanimity, for the restraint of lust, hatred and illusion, (the limb of wisdom) which plunges into the Deathless, has its goal in the Deathless, ends in the Deathless, which flows to Nibbāna, slides to Nibbāna, tends to Nibbāna.

It is for the full comprehension, realization, wearing out and abandoning of these five fetters of the higher sort, monks, that these seven limbs of wisdom are to be cultivated.
Thus have I heard: On a certain occasion the Exalted One was staying at Vesāli, in Ambapali's Grove.1

Then the Exalted One addressed the monks, saying, 'Monks.'

'Lord,' replied those monks to the Exalted One. The Exalted One said:

'This, monks, is the sole way2 that leads to the purification of beings, to the utter passing beyond sorrow and grief, to the destruction of woe and lamentation, to the winning of the Method,3 to realizing Nibbāna, to wit: The four stations of mindfulness. What are the four?

Herein a monk dwells, as regards body, contemplating body4 (as transient), by having restrained5 the dejection in the world6

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1 Ambapāli-vana; D. ii, 94. For Ambapāli (mango-guard), a courtezan, who presented this grove to the Buddha, see D. ii, 95-8; Dialog. ii, 102 ff.: Sisters, 120 ff.
2 Ekāyana (text misprints twice as ekāya no). Comy. reads ekāyanāyāy; below there is a vl. ekāyanawāyāy. Cf. M. i, 55, ekāyano aya maggo; l, 74; D. iii, 221; Pts. of Contr. 105, 107, 'the sole conveying path'; Mahānidd. i, 455. Comy. ekāyana=eka maggo; maggassa hi maggo pantho patho pajjo aṁjasay vatumāyanay, etc. . . . na dvedhā-patha-bhūto (not diverging).
3 Nāya=ariyo atthangiko maggo. Comy.
4 Cf. K.S iv, 142 n.
5 Vineyya. Comy. tadānag-vinayena vā vikkhambhāna-vinayena vā vinayitvā.
6 Loke=kāye. Comy. which refers to Vibhanga s.v.
arising from coveting. He dwells, as regards feelings . . .
He dwells, as regards mind, contemplating mind (as transient),
ardent, composed and mindful. . . . He dwells, as regards
mind-states,\(^1\) contemplating mind-states (as transient), ardent,
composed and mindful, by having restrained the dejection in
the world arising from coveting.

This, monks, is the sole way that leads to the purification
of beings, to the utter passing beyond sorrow and grief, to the
destruction of woe and lamentation, to the winning of the
Method, to realizing Nibbāna, to wit: The four stations of
mindfulness.\(^2\)

(ii) Mindful.

Once the Exalted One was staying at Vesālī, in Ambapālī’s
Grove. Then the Exalted One addressed the monks, saying:
‘Monks’ . . . (The Exalted One said): ‘A monk should
dwell mindful and composed This is our instruction to
you. And how does a monk dwell mindful ?

Herein a monk dwells, as regards body, contemplating
body (as transient), ardent, composed and mindful, by having
restrained the dejection in the world arising from coveting.
He so dwells as regards feelings . . . as regards mind . . . as
regards mind-states. . . . Thus is a monk mindful.

And how is a monk composed ?\(^2\)

Herein a monk, in his going forth and in his returning, acts
composedly. In looking in front and looking behind he acts
composedly. In bending or relaxing (his limbs) he acts com-
posedly. In wearing his robe and in bearing bowl and outer
robe he acts composedly. In eating, drinking, chewing and
tasting he acts composedly. In easing himself, in going,
standing, sitting, in sleeping, waking, in speaking and keeping
silence he acts composedly. Thus is a monk composed.

A monk should dwell mindful and composed, monks. This
is our instruction to you.’\(^3\)

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\(^1\) *Dhammesu.*

\(^2\) Cf. *Dialog.* 1, 81.

\(^3\) *Comy.* discusses this section at great length and repeats *DA.* i, 196,
etc.
On the Stations of Mindfulness

(iii) Monk.

Once the Exalted One was staying near Sāvatthī, at Jeta Grove, in Anāthapindika’s Park.

Then a certain monk¹ came to visit the Exalted One, and on coming to him saluted him and sat down at one side. So seated, that monk said this to the Exalted One:

‘Well for me, lord, if the Exalted One would teach me a doctrine in brief, such that, on hearing it, I might dwell remote, earnest, ardent and aspiring. And thus maybe some silly fellows² here may inquire of me, and when I preach them doctrine they may think it worth their while to follow after me. Let my lord the Exalted One teach me doctrine in brief! Let the Happy One teach me doctrine in brief! Surely I could understand the meaning of the Exalted One’s words! Surely I should become an heir³ to the Exalted One’s words!’

‘Well then, monk, you must purify the rudiments in good states.⁴ And what are the rudiments in good states? They are virtue that is truly pure, and straight view.

Now, monk, when your virtue shall be truly pure and your view straight, thenceforward, monk, leaning on virtue, established in virtue,⁵ you can cultivate the four stations of mindfulness in a threefold way. What four?

Herein, monk, as regards your own self, in body contemplating body (as transient) do you abide ardent, composed and mindful, having restrained the dejection in the world that arises from coveting. Or, as regards externals, in body contemplating body (as transient) do you abide ardent, composed and mindful, having restrained . . . or, both as regards your own self and as regards externals, in body contemplating body. . . . Next,

¹ Comy. This monk had neglected his concentration-lesson (kamma-matthāna) and had failed to attain.
² Mogha-purisā.
³ Dāyādo. Cf. K.S. iv, 42.
⁴ Quoted at V.M. i, 4: ‘virtue is the beginning of the religion.’ Cf. Dhp 183. Sabbapāpassa, etc., and infra, text 165; Brethren, p. 35, ‘virtue (habit=sīla) is habitual good conduct.’
⁵ S. 1, 13 (the text with which Visuddhi Magga or Path of Purity begins) sīla-patutthāya naro sappānno, etc.
as regards your own self, in feelings, and as regards externals in feelings. . . . Or as regards both your own self and externals, in feelings contemplating feelings (as transient) do you abide ardent, composed and mindful. . . . Then as regards mind in your own self, or as regards mind in externals. . . . Or as regards both your own self and externals, in mind contemplating mind (as transient) do you abide ardent, composed and mindful. . . . Then as regards your own self, in mind-states contemplating mind-states (as transient) do you abide ardent . . . or as regards externals, in mind-states . . . or as regards both your own self and externals, in mind-states contemplating mind-states (as transient) do you abide ardent, composed and mindful, having restrained the dejection that arises in the world owing to coveting.

Now, monk, when you, leaning on virtue, established in virtue, shall have cultivated these four stations of mindfulness in this threefold manner, then, monk, you may look for that growth in good states which shall come to you, whether by night or by day, and not for falling away in good states.'

Thereupon that monk was delighted with the words of the Exalted One, and was glad of them. And he rose up, saluted the Exalted One by the right and went away.

And that monk, dwelling solitary, remote, earnest, ardent and aspiring, in no long time attained that goal for which the clansmen rightly leave home for the homeless, even that unrivalled goal of right living,—attained it even in this very life, and knowing it for himself, realizing it for himself, abode therein, so that he came to know: Destroyed is rebirth, lived is the holy life, done is the task, for me there is no more of being here.

And that monk was yet another of the Arahants.

(iv) Sālā.¹

Thus have I heard. Once the Exalted One was staying among the Kosalans at Sālā, a brahmin village.

¹ Text gives as title Salla (? barb) and infra, text 227, Sāla. So also Uddāna ad fin.; but B. v.1. Kosalāya, Kosalāya, Kosalāya. Cf. M. i, 285. We must read Sālā.
Then the Exalted One addressed the monks, saying: 'Monks'... and said this:

'Monks, those who are novices, not long gone forth (from home), late-comers into this Norm and Discipline,—such monks should be roused and admonished for, and established in, the cultivation of the four stations of mindfulness. Of what four and how? (Ye should say this:)

"Come ye, friends, do ye abide in body contemplating body (as transient), ardent, composed and one-pointed, of tranquil mind, calmed down, of concentrated mind, for insight into body as it really is.

In feelings do ye abide contemplating feelings (as transient), ardent, ... for insight into feelings as they really are.

In mind do ye abide contemplating mind (as transient), ardent, ... for insight into mind as it really is.

In mind-states do ye abide contemplating mind-states (as transient), ardent, composed, one-pointed, of tranquil mind, calmed down, of concentrated mind, for insight into mind-states as they really are."

Monks, those monks who are imperfect, who have not attained their goal, who abide aspiring for the peace from bondage unsurpassed,—they also abide in body contemplating body (as transient), ardent, composed, one-pointed, of tranquil mind, calmed down, of concentrated mind, for the comprehension of body. ... So also do they abide ... for the comprehension of feelings, of mind and of mind-states.

Monks, those monks who are Arahants, destroyers of the āsavas, who have lived the life, done what was to be done,

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1 Cf. K.S. iii, 77.
4 Ekaggā-cittā means much the same. Comy upacār' appanā-vasena, 'by way of the preliminary processes.'
5 Sekhā. Cf. M. i, 4; S. i, 121, and below, text 326 n.: A 1, 231 ff.
6 Anuttarāṇ yoga-kkhemaṇ. 7 M. i, 4; K.S. iv, 80.
who have removed the burden, who have won their highest good,\(^1\) who have utterly destroyed the fetters of becoming, who by perfect knowledge have become free,\(^2\)—they also abide in body contemplating body (as transient), ardent, composed, one-pointed, of tranquil mind, calmed down, of concentrated mind, with respect to body being released.

So also in feelings, they are released from feelings . . . and in mind, they are released.

In mind-states they abide contemplating mind-states (as transient), ardent, composed, one-pointed, of tranquil mind, calmed down, of concentrated mind, in respect of mind-states they are released.

(For such reasons), monks, those who are novices, not long gone forth, late-comers into this Norm and Discipline,—such monks should be roused, admonished for, and established in, the cultivation of these stations of mindfulness.'

(v) A heap of merit.

Sāvatthī . . . Then the Exalted One said this:

"A heap of demerit," monks. If any one should thus name the five hindrances, rightly would he do so: for indeed one entire mass of demerit are the five hindrances. What five?

The hindrance of sensual desire, the hindrance of malevolence, the hindrance of sloth and torpor, that of excitement and flurry, and the hindrance of doubt and wavering. "A heap of demerit," monks. If any one should thus name them, rightly would he do so.

"A heap of merit," monks. If any one should thus name the four stations of mindfulness, rightly would he do so: for indeed one entire mass of merit are the four stations of mindfulness. What four?

Herein a monk abides in body contemplating body (as transient), ardent, composed and mindful, having restrained the dejection in the world that arises from covetousness. So also with regard to feelings and mind and mind-states. In-

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\(^1\) Anupatta-sadaṭṭhā.  
\(^2\) Samma-d-aañṇa vimmuttā.
On the Stations of Mindfulness

Indeed, monks, if one named the four stations of mindfulness "a heap of merit," rightly would he so name them: for one entire mass of merit are these four stations of mindfulness.'

(vi) The falcon.

Once upon a time, monks, a she-falcon suddenly swooped down upon and seized a quail. Then, monks, the quail, upon being seized by the falcon, thus lamented: 'Just my bad luck, and lack of merit! (It serves me right) for trespassing outside my own pastures into others' property. If I had kept my own native beat today, this she-falcon would have been no match for me, if it came to a fight.'

'Why, quail,' said the falcon, 'what is your own native beat?'

'Tis a field turned up by the ploughshare, a place all covered with clods.'

Well, monks, the she-falcon relaxed her efforts, did not increase her grip, and let the quail go free.

So, monks, the quail went off to a ploughed field, to a place all covered with clods, perched on a great clod, and stood challenging the falcon thus: 'Now come on, you falcon! Now come on, you falcon!'

Well, monks, the she-falcon, putting forth her effort, not

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1 Cf. J.A. ii, p. 58, No. 8. Editor of text remarks (p. 192) that reference to this Sutta occurs frequently. See Milinda (Pāli, p. 365); Julien's Avadānas, N. 9; Lane's Arabian Nights, ii, 58. Dialog. in, 60 n. The Pāli here is much corrupted, as in an oft-told tale, and I have had to emend the text by copying J.A. and Comy.

2 Text, nangalena-katha-karanaṇṇ. Comy, nangalena-kasika-karanaṇṇ.

3 Text a pathaddhā (lit. 'not persisting in her strength'); v.l. apath-. J.A. atthaddhā (same v.l.) as opposed to thaddhā below of J.A. Comy. does not notice it.

4 Text asayvadamanā (for B. avadamāṇā, evidently by confusion with vadamāṇo in next §. J.A. omits phrase. But Comy. has avadamāṇā-vadamanā, attano balassa sutthu-vanna-vadamāṇā ti (i.e., cajoled or flattered about her strength). I should read here avaddhamāṇā. Apparently both text and Comy are wrong, the passage being already corrupt, for the repetition below lacks point.

5 Text adds me, omitted by J.A.

6 Reading with J.A. thaddhā for text's apanthaddhā (which has no sense).
relaxing her effort and folding\(^1\) both her wings, swooped swiftly down upon the quail.

As soon as the quail saw this he thought: Here comes the falcon full tilt upon me; and slipped inside the clod. But the falcon, monks, shattered her breast thereon.

So it is, monks, with one who goes roaming out of his own range in others' property. Wherefore roam ye not outside your range in others' property. To those, monks, who so roam Māra gets access, Māra gets opportunity.

And what, monks, is not one's own range, but belongs to others? It is the five sensual elements. What five?

There are, monks, objects cognizable by the eye, objects desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. There are sounds cognizable by the ear . . . scents cognizable by the nose . . . savours cognizable by the tongue . . . tangibles cognizable by the body, objects desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. This, monks, is not one's own range but belongs to others.

Do ye range your own pasture-ground. Keep to your own native beat.\(^2\) To those who range their own pasture-ground, who keep their own native beat, Māra gets no access, Māra gets no opportunity of them.

And what is a monk's own pasture-ground? What is his own native beat?\(^3\) It is the four stations of mindfulness. What four?

Herein a monk abides in body contemplating body (as transient), ardent, composed and mindful. . . . So with regard to feelings, mind and mind-states, contemplating mind-states (as transient), ardent, composed and mindful, having restrained the dejection in the world that arises from coveting. This, monks, is a monk's own pasture-ground, this is his native beat.

\(^1\) Text sannāyha, v.l. J.A. and Comy. Sandhāya =sandhahitvā, sutthu thapetvā.

\(^2\) Pettiko visayo, 'one's ancestral range.'

\(^3\) Quoted VM. i, 19.
(vii) The monkey.¹

In Himālaya, king of mountains, monks, there is a tract of land that is rough and hard to cross, where neither monkeys nor humans do resort. Likewise there is a tract of land where monkeys do resort, but not humans.

There are tracts, monks, in Himālaya, tracts of level country, delightful spots, where both monkeys and humans do resort.

In those spots, monks, a hunter² sets a trap of pitch³ in the monkeys’ tracks to catch the monkeys. Now those monkeys who are free from folly and greed, on seeing that pitch-trap keep far away from it. But a greedy, foolish monkey comes up to the pitch and handles it with one paw, and his paw sticks fast in it. Then, thinking: I’ll free my paw, he seizes it with the other paw: but that too sticks fast. To free both paws he seizes them with one foot, and that too sticks fast. To free both paws and the one foot, he lays hold of them with the other foot: but that too sticks fast. To free both paws and both feet he lays hold of them with his muzzle: but that too sticks fast.

So that monkey thus trapped in five ways⁴ lies down and howls,⁵ thus fallen on misfortune, fallen on ruin, a prey for the hunter, to work his will upon him. So the hunter spits him and prepares him (for eating) there and then over a charcoal fire,⁶ and goes off at his pleasure.

Just so it is, monks, with one who roams in wrong pastures that belong to others. Wherefore do not ye so roam. For to

¹ Translated Buddh. Psych. p. 35, where the resemblance to Brer Rabbit and the Tar Baby is pointed out.
² Here text and Sinh. MSS. have plural. Comy. and Burmese MSS. singular.
³ Lepa, apparently a sort of bird-lime or plaster. Comy. says it is made from vata-khira-rukkhā (fig-and-sap-tree), etc. So it may include pitch and tar.
⁴ Pañc’ oddito (Comy. uddito), strung up for carrying on a pole or pingo.
⁵ Text thunay seti. Comy. thanay =thananto.
⁶ Text is doubtful here. Sinh. MSS. would seem to mean ‘trussing him up and carrying him off on a stick.’ Comy. has no remark.
those who so roam Māra gets access, of them Māra gets opportunity.

And what, monks, is not one's own range, but belongs to others? It is the five sensual elements. What five?

There are, monks, objects cognizable by the eye, objects desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. . . . There are sounds cognizable by the ear . . . scents cognizable by the nose . . . savours cognizable by the tongue . . . tangibles cognizable by the body, objects desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. This, monks, is the range that is not yours, but belongs to others. Do ye range your own pasture-ground, keep to your own native beat, monks. To those who so range Māra gets no access, of them Māra gets no opportunity.

And what is a monk's own pasture-ground? What is his own native beat? It is the four stations of mindfulness. What four?

Herein a monk abides in body contemplating body . . . (as above). . . . This is a monk's own pasture-ground, this is his own native beat.

(viii) The cook.¹

I

Suppose, monks, a foolish, inexperienced, unskilful cook of rijahs or royal ministers, put in charge of the various sorts of soup,² to wit: soups to be classified as sour,³ bitter, pungent, sweet, alkaline, non-alkaline, salt or otherwise.

Now, monks, that foolish, inexperienced, unskilful cook does not take proper note⁴ of his master's⁵ taste, thus: 'Today my

¹ Comm. at VM. i, 150.
² Nānā-coayehi (not accayehi)=nānā-sayehi, nānā-vidhehi. Comy.
³ Ambī' aggehi, etc.=ambīla-kothāsehi. Comy.
⁵ Text bhattassa throughout, but Sinh. MSS. bhattacha. VM. Bhattu- (gen. of bhattar, 'supporter, employer,' not 'husband' as generally translated. Thus in the same sentence we should read bhattacha-sūpeyya for bhattacha-s).
master likes this soup,' or 'he reaches out for that,' or 'he takes a good helping of this,' or 'he praises this one', or 'today master likes sour soup,' or 'today he reaches out\(^1\) for sour soup,' or 'today he takes a good helping of sour soup,' or 'today he praises sour soup.' And so on with regard to the other sorts of soup, whether bitter, pungent or sweet, or alkaline, non-alkaline, salt or otherwise,—in each case he does not take note of his master's likes and dislikes.

Therefore, monks, that foolish, inexperienced, unskilful cook gets no perquisites of clothing or gratuities or offerings.\(^2\) Why so? Because, monks, that foolish . . . cook does not take note of his master's tastes.

Just in the same way, monks, here some foolish, inexperienced, unskilful monk abides in body contemplating body (as transient), ardent, composed, and mindful, by restraining the dejection in the world arising from coveting. but, though he abides in body contemplating body, his mind is not concentrated, the corruptions\(^3\) of mind are not abandoned, he takes no proper note of that. So as regards feelings . . mind and mind-states . . . though he abides in mind-states contemplating mind-states, yet his mind is not concentrated, the corruptions of mind are not abandoned, he takes no proper note\(^4\) of that matter.

Thus that foolish, inexperienced, unskilful monk gets no perquisites of pleasant living in this very life, he has no perquisites of mindfulness and composure. Why so? Because that foolish, inexperienced, unskilful monk takes no note of his own mind.

II

But suppose, monks, that there is a wise, experienced, skilful cook of rājahs or royal ministers, put in charge of the various sorts of soup, to wit: soups that are classed as sour, bitter, pungent, sweet, alkaline or non-alkaline, soups salt or otherwise.

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\(^1\) Abhihāratī = gahaṅ' atthāya khattaṅ ṣaṅāreṭi. Comy.

\(^2\) Abhihārānaṅ = dāyānaṅ. Comy.

\(^3\) The five hindrances. Comy

\(^4\) As above on nimitta. He takes no note of the progress or stages of his lesson (kammathānaṅ). Comy.
Thus, monks, that wise, experienced, skilful cook takes proper note of his master’s tastes, thus: ‘Today master likes this soup,’ or ‘he reaches out for that,’ or ‘he takes a good helping of this,’ or ‘he praises this soup,’ or again ‘today master likes sour soup’ and so on.

Well, monks, that wise, experienced, skilful cook has perquisites of clothing, gratuities and offerings. Why so? Because the wise fellow studies his master’s tastes.

Just in the same way, monks, here we may have some wise, experienced, skilful monk. He abides in body contemplating body (as transient), ardent, composed and mindful, by restraining the dejection in the world that arises from coveting. As he thus abides, his mind is concentrated, the corruptions are abandoned, he takes proper note of that matter. So also with regard to feelings . . . mind and mind-states, in contemplating mind-states his mind is concentrated, the corruptions are abandoned, he takes proper note of that matter.

Thus, monks, this wise, experienced, skilful monk gets the perquisites of pleasant living even in this very life, he has the perquisites of mindfulness and composure. What is the cause of that? It is because this wise, experienced, skilful monk takes proper note of his own mind.

(ix) Sick.

Thus have I heard: Once the Exalted One was staying near Vesālī at Beluva village. Then the Exalted One addressed the monks, saying:

‘Come ye, monks! Go ye and spend the rainy season round about Vesālī, where are your friends, acquaintances and bosom friends. I myself will spend the rainy season just here.’

1 Cf. D. 11, 98. ‘A village on a slope at the foot of a hill near Vesālī.’ Comy. Cf. Dialog 11, 106; Buddhist Suttas, p. 34. Beluva is the vilva tree.

2 Texts, both here and at D., read mittay, etc., but Comy. MSS. mittā, sandithā, sambhattā.

3 Comy. says there was poor accommodation at Beluva, and the Master said this for their comfort; also that they might be at hand when he was to pass away, ten months later.
'Very well, lord,' replied those monks to the Exalted One, and went to spend the rainy season round about Vesālī, where dwelt their friends, acquaintances and bosom friends. But the Exalted One passed the rainy season at Beluva village.

Now when the Exalted One had begun to spend the rainy season, there arose in him a sore sickness. Strong pains came upon him, like to end in death. Thereupon the Exalted One endured them, mindful and composed, without complaint.

Now it occurred thus to the Exalted One: It is not fitting that, without addressing my supporters, without taking leave of the Order of monks, I pass finally away. What if I should by effort bend down this sickness and remain holding fast to my sum of life?¹

So the Exalted One bent down that sickness, and remained holding fast to the sum of his life.

And the Exalted One rose up from that sickness; and not long after he had arisen therefrom he went forth from his lodging, and sat down in the shade behind the lodging on a seat made ready.

Then the venerable Ānanda came to the Exalted One, and on reaching him saluted and sat down at one side. So seated, the venerable Ānanda said this to the Exalted One:

'I saw,² lord, what the Exalted One had to endure. I saw how he bore up. Indeed, lord, my body became as if drugged.³ Indeed my bearings were confused. Indeed the doctrines⁴ were no longer clear to me because of the sickness of the Exalted One. Yet, lord, I had thus much of comfort in thinking. Surely the Exalted One will not pass utterly away

¹ Jivita-, like āyu-sañkhāra
² Here D. has a different reading ditthā me phāsu, ... khamaniyaṃ ... yāpaniyaṃ Bhagavato.
³ Madhuraka-jāto, Cf. K.S iii, 90 n. (where I have discussed the word). Comy. sanjāta-sarabhāvo, sanjāta-thaddha-bhāvo, sūle uttāsuta-sadiso viya (he became heavy and lumpish, like one impaled on a stake); and below on text 162; Ānanda was all of a tremble like a cock escaping from the mouth of a cat.
until he has made some pronouncement concerning the Order of monks.

'What is it, Ananda, that the Order of monks expects of me now? I have taught the Norm, Ananda, making no inner and no outer. There is no "teacher's" fist, Ananda, in the Tathāgata's teachings.

If, Ananda, anyone thinks: I will carry on the Order of monks, or: The Order of monks is under my direction,—let such an one make some pronouncement concerning the Order of monks. It never occurs thus to the Tathāgata, Ananda: I will carry on the Order of monks, or: The Order of monks is under my direction. What, Ananda? Shall the Tathāgata make any pronouncement concerning the Order of monks?

As for me, Ananda, I am now a broken-down old man, aged, far gone in years. I have reached the journey's end. I am come to life's limit. My age is now turning eighty years. Just as, Ananda, a worn-out cart is kept going by being tied together with helps, even so, Ananda, the Tathāgata's body is kept going by helps.

1 Text tāva, but D. yāva.

2 Anantaray abāhiray katvā. It is worth while quoting Comy on the much disputed question of exoteric and esoteric in Buddhism. Comy (reading anantarasa-bāhiray) 'It refers either to the teaching or the person taught. With the thought: I will not teach thus much to another, one makes doctrine inner (antaray). With the thought: I will teach thus much to another, one makes doctrine outer (bāhiray). With the thought: I will teach this particular person, he admits another person (abḥantaray karoti). With the thought: I will not teach this particular person, he bars out a person (bāhiray karoti). Here the meaning is that he did neither of these.' Cf. JA. n, 221, Bodhisattā nāma suppay vācetā ṣācaryam-muthiya na karoti; Mil. P. 144.

3 Comy. 'Teachers on their deathbed confide to a favourite private disciple things they had kept back in youth, untold to any. Not so the Tathāgata.'

4 Cf. DhpA. i, 139 (of Devadatta).

5 Mam-uddesiko, 'indicating me as giving directions what to do and what not to do.' Comy.

6 Text has sakim, but D. kim?

7 Text vedha-missakena. Comy. vega-m. Cf. UdA. 330 n. The v.l. are numerous. Buddhist Suttas, 37, 'with much additional care'
Only at times when the Tathāgata, by not attending to any features (of things), by the cessation of feelings one and all, attains and abides in that mental concentration which is featureless, only at such times, Ānanda, is the Tathāgata more at ease. Wherefore, Ānanda, do ye abide grounded on self, self-refuged, taking refuge in none other. Do ye abide with the Norm for your ground, taking refuge in the Norm, having none other refuge.

Whoso, Ānanda, either now or when I have passed away, shall abide with self for their ground, self-refuged, taking refuge in none other; with the Norm for their ground, taking refuge in the Norm, having none other refuge,—they, Ānanda, shall be my monks, they shall be atop of the gloom [that is, they who are anxious to learn].

(where see note, quoting DA. Comy. arahatta-phala-veghanena (?); our Comy. has -vaddhanena); Dialog 11, 107, 'with the help of thongs, by bandaging up,' where see note. Our Comy bāha[r].l bāha]-bandha- (? buddha)-cakkha-bandhanādi-patisaṅkhārena rega-missakena, and adds that the Buddha was supported by the fruits of Arahantship (as at DA.).

1 Text phāsutaray, but D. phāsukato... layo

2 Dipa='lamp' and 'solid ground' (island). This latter meaning seems preferable. Comy. by Norm, the ninefold transcendental Norm is meant (i.e., the four paths, four fruits and Nibbāna).

3 Tamatagge. This somewhat obscure phrase is thus explained by Comy.: tam' agge Majjhe ta kāro pādasandhi-vasena vutto (the t in the middle is euphonic). . . . Imē agga-tamā, evay sabbāy tama-sota (DA. yogay) chinditvā, ativiya agge uttama-bhāve . . . sabbe te catuvāsati sītu-pāsānā-garā va bhikkhū agge bhavnissanī. 'On the peak of darkness . . . these are on top of the darkness; thus having cut off every stream of darkness they shall be “on the summit (of it)”’ Our Comy. is nearly the same as DA., quoted by Professor Rhys Davids ad loc. I quote these parts of it as all may not have access to Buddhist Sutras, the note to which is later condemned in Dialog. loc. cit. Following Comy. (uttama-bhāve) he translated: ‘They shall reach the topmost height,’ but as is evident, and as Pāli Dict. s.v. has shown, the word refers to darkness. Agge=arahantship. Comy.

4 This phrase in brackets, Professor Rhys Davids remarks, seems to have been added afterwards. Comy., however, has it in the paraphrase.
The Nuns' Lodging.¹

Sāvatthī (was the occasion for these events). . . .

Now the venerable Ānanda, robing himself in the forenoon and taking bowl and outer robe, went to visit a certain settlement of nuns, and on reaching them sat down on a seat made ready.

Then a number of nuns came to see the venerable Ānanda, and on reaching him, saluted the venerable Ānanda and sat down at one side. So seated, those nuns said this to the venerable Ānanda:

‘There are here dwelling, lord Ānanda, a number of nuns with their minds well established in the four stations of mindfulness, and they have attained to greater excellence of comprehension than before.’²

‘So it is, sisters. So it is, sisters. Whosoever, be it monk or nun, dwells with mind well established in the four stations of mindfulness, such may be expected to attain to greater excellence of comprehension than before.’

So the venerable Ānanda, after instructing those nuns with a talk about doctrine, having roused, incited and gladdened them,³ rose up and went away.

Now the venerable Ānanda, after going his begging round in Sāvatthi and having returned and eaten his meal, went to visit the Exalted One, and on coming to him saluted him and sat down at one side. So seated, the venerable Ānanda said this to the Exalted One:

‘Lord, here (in Sāvatthi) robing myself in the forenoon . . . I paid a visit to a certain settlement of nuns, and on getting there I sat down on a seat made ready. Then, lord, a number

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¹ Bhikkhum-vasako. Cf. K.S. 11, 145, as here (bhikkhu upassayo).
³ For these terms cf. D.A. i, 300; Ud.A. 242; Sn.A. 446.
of nuns came to see me, saluted me and sat down at one side. So seated, lord, those nuns said this to me: "There are here dwelling, lord Ānanda, a number of nuns with their minds well established in the four stations of mindfulness, and they have attained to greater excellence of comprehension than before." At these words, lord, I said to those nuns: "So it is, sisters. So it is, sisters. Whosoever, be it monk or nun, dwells with mind well established in the four stations of mindfulness, such may be expected to attain to greater excellence of comprehension than before."

'So it is, Ānanda. So it is, Ānanda. Whosoever, be it monk or nun, dwells with mind well established in the four stations of mindfulness shall so attain. In what four stations?

Herein, Ānanda, a monk dwells in body contemplating body (as transient), ardent, composed and mindful, by restraining the dejection in the world that arises from coveting. As he thus abides in body contemplating body, either some bodily object arises, or bodily discomfort or drowsiness of mind scatters his thoughts abroad to externals. Thereupon, Ānanda, his attention should be directed to some pleasurable object of thought. As he thus directs it to some pleasurable object of thought, delight springs up in him. In him, thus delighted, arises zest. Full of zest his body is calmed down. With body so calmed he experiences ease. The mind of one at ease is concentrated. He thus reflects: The aim on which I set my mind I have attained. Come, let me withdraw my mind (from the pleasurable object of thought). So he withdraws his mind therefrom, and neither starts nor carries on thought-process. Thus he is fully conscious: I am without thought initial or sustained. I am inwardly mindful. I am at ease.

Again, Ānanda, a monk abides contemplating feelings . . . mind . . . he abides contemplating mind-states in mind-

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1 Text sañjānissati for sampjānā of previous section.
2 'Such as the Buddha.' Comy.
3 Cf. K.S. iv, 253.
4 Patisariputta. Comy. He withdraws attention and fixes it on the asic exercise (mūla-kammathāna).
states, ardent, composed and mindful. . . . As he so abides contemplating mind-states, either some mental object arises, or bodily discomfort or drowsiness of mind scatters his thoughts abroad to externals. Thereupon, Ānanda, his attention should be directed to some pleasurable object of thought. As he so directs it, delight springs up in him. In him thus delighted arises zest. Full of zest as he is, his body is calmed down. With body calmed he experiences ease. In one at ease the mind is concentrated. He thus reflects: That aim on which I set my mind I have attained. Come, let me withdraw my mind therefrom. So he withdraws his mind therefrom, and neither starts nor carries on thought-process. Thus he is fully conscious: I am without thought initial or sustained. I am inwardly mindful. I am at ease.

Such, Ānanda, is the practice for the direction of mind.

And what, Ānanda, is the practice for the non-direction of mind?

A monk, by not directing his mind¹ to externals, is fully aware: My mind is not directed to externals. Then he is fully aware: My mind is not concentrated either on what is before or on what is behind,² but it is set free, it is undirected. Then he is fully aware: In body contemplating body I abide, ardent, composed and mindful. I am at ease.

And he does the same with regard to feelings . . . to mind . . . and mind-states. Thus he is fully aware: In mind-states contemplating mind-states I abide, ardent, composed and mindful. I am at ease.

This, Ānanda, is the practice for the non-direction of mind.

Thus have I shown you these two practices,—that for the direction of mind, and that for the non-direction of mind. WHATSOEVER, Ānanda, should be done by a teacher who seeks the welfare of his disciples, in compassion, feeling compassion have I done that for you.³

Here, Ānanda, are the roots of trees. Here are empty places.

¹ Comy. 'He now abandons the mind-exercise (kammatthāna)'
² The inclining to the exercise is puré; arahantship is pacchā. He now attends neither to practice nor to goal, so is indifferent.
³ Cf. K. S. iv, 261, etc.
Do ye meditate. Be not remiss. Be not remorseful hereafter. This is our instruction to you.¹

Thus spake the Exalted One, and the venerable Ānanda delighted in what was said by the Exalted One.

CHAPTER II — NĀLANDĀ

(i) The Superman.²

Sāvatthī was the occasion . . .

Now the venerable Sāriputta came to visit the Exalted One, and on coming to him saluted him and sat down at one side. So seated the venerable Sāriputta said this to the Exalted One:

"A superman, a superman," is the saying, lord. Pray, lord, how far is one a superman?"

"It is by emancipation of mind, Sāriputta, that I call a man "superman." Without emancipation of mind there is no superman, I declare. And how, Sāriputta, is one's mind emancipated?

Herein, Sāriputta, a monk abides in body contemplating body (as transient), ardent, composed and mindful. by restraining that dejection in the world that arises from coveting. As he so abides in body contemplating body, his mind is purified, emancipated, by freedom from the āsayas. So also with regard to feelings . . . mind . . . mind-states . . . his mind is purified, emancipated by freedom from the āsayas.

Thus, Sāriputta, is one's mind emancipated. Indeed,

¹ The verbs, etc., are plural, as in the usual frame-work of the formula.
² I borrow this term from Dialog. in, 134, q v. Cf. A. 11, 35; Dhp. 352. Comy. has no remarks on this sutta. At D. loc. cit. the editors remark: 'These are the only passages in the sixteen volumes of the Four Nikāyas in which the word has so far been traced. This is sufficient to show that the word (mahāpurisa) is not in use as a technical term in the Buddhist doctrine. It occurs only when the brahmin use of the term is referred to (Sāriputta was a brahmin), and is there used to show the startling contrast between the brahmin and the Buddhist conceptions of what a superman must be.' Cf. also Sn. 1040.
Sāriputta, it is by emancipation of mind that I call a man "superman." Without this emancipation of mind there is no superman, I declare.'

(ii) Nālandā.

On a certain occasion the Exalted One was staying at Nālandā,¹ in Clothseller's Mango Grove.²

Now the venerable Sāriputta came to visit the Exalted One. . . . As he sat at one side the venerable Sāriputta said this to the Exalted One:

'Lord, I have such faith in the Exalted One! There never was, methinks, nor shall be, nor is there now existing anyone, whether recluse or brahmin, who is greater or more accomplished,³ that is, in the higher wisdom!'⁴

'Splendid,⁵ indeed, Sāriputta, is your bull-like utterance!⁶ You have laid hold of certainty.⁷ You have uttered a lion's roar, in saying as you do, "Lord I have such faith in the Exalted One! There never was, methinks, nor shall be, nor is there now existing anyone, whether recluse or brahmin, who is greater or more accomplished; that is, in the higher wisdom!"

Come now, Sāriputta. Those who in past time were Arahants, fully Enlightened Ones,—pray, have you seen mind to mind⁸ with all those Exalted Ones (so as to say of them):

"Such was the virtue of those Exalted Ones, such the teachings of those Exalted Ones, such their wisdom. Thus they dwelt and thus those Exalted Ones were released'⁹?

' Surely not, lord.'

¹ In Magadha, once the seat of the famous university.
² Cf. K.S. iv, 67, etc. Comy. says the garden belonged to a rich seller of cloth (dūsa-pāvārika-seṭṭhi). On hearing the Master teach he was delighted and, after fitting up the garden with hut-shelters and a pavilion, presented it. Like Jivaka's Mango Grove it was thus called. This Sutta repeats that at D. ii, 81 = Dialog. 11, 87, in, 95.
³ Bhiyyo 'bhīṁñatara.
⁴ Sambodhi=arahatta-ñāṇa. Comy.
⁶ Here āsabhī = usabhavācāya sādusā, acalā, asampavedhi. Comy.
⁷ Ekāyano gahito.
⁸ Ceto-pariyāya-ñāṇa.
Then again, Sāriputta, those who shall be Arahants, fully Enlightened Ones in future times,—pray, have you seen mind to mind with all those Exalted Ones, so as to say of them: "Such shall be the virtue of those Exalted Ones, such the teaching of those Exalted Ones, such their wisdom. Thus shall they dwell and thus those Exalted Ones shall be released"?

'Surely not, lord.'

'Again, Sāriputta, he who is now Arahant, a fully Enlightened One,—pray, is he seen mind to mind by you (so that you can say of him): "Such is the virtue of the Exalted One, such his teaching, such his wisdom. Thus and thus he dwells. thus is that Exalted One released"?

'Surely not, lord.'

'So then, Sāriputta, in this matter you have no power of seeing mind to mind with these Arahants, these fully Enlightened Ones, whether in past or future or present time. What then, Sāriputta, is the meaning of your splendid bull-like utterance, your laying hold of certainty, your uttering of the lion's roar, in saying: "Lord, I have such faith in the Exalted One! There never was, methinks, nor shall be, nor is there now existing anyone, whether recluse or brahmin, who is greater or more accomplished; that is, in the higher wisdom"?

'True it is, lord, as to those Arahants, those fully Enlightened Ones, whether in time past or future or present, I have no power of seeing mind to mind with them. I only infer from my knowledge which is in accordance with the Norm.¹

Suppose, lord, there is a border town² with strong foundations, strong walls and towers, but a single gate, and over that is set a warden, wise, shrewd and watchful, who keeps out strangers and welcomes friends. As he patrols all round that town in order due he might not mark a crevice in the

¹ Dhūmānāyava vidito. Comy. 'inferential knowledge (anumāṇānāṇay) proceeding in accordance with Norm-knowledge = nayaggāho'

² Cf. D. 11, 83.
wall or a hole just big enough for a cat to slip through, but he would think: Whatsoever creatures of any size enter this town or go out therefrom, all of them must enter or go out by this same gate. Just so, lord, is my inference from knowledge in accordance with the Norm.

Those, lord, who in time past were Arahants, fully Enlightened Ones,—all of those Exalted Ones, by abandoning the five hindrances, those corruptions of the heart that weaken insight, being well established in the four stations of mindfulness, by cultivating in very truth the seven limbs of wisdom, did attain enlightenment in the unsurpassed perfect wisdom.

They, lord, who in future time shall be Arahants, fully Enlightened Ones . . . shall do likewise.

The Exalted One, lord, who even now is Arahant, a fully Enlightened One, by abandoning the five hindrances, those corruptions of the heart which weaken insight, he, well established in the four stations of mindfulness, by cultivating in very truth the seven limbs of wisdom, is enlightened with the unsurpassed perfect wisdom.¹

'Well said, Sāriputta! Well said, Sāriputta! Wherefore, Sāriputta, you should repeat this Norm-teaching again and again to monks and nuns, to disciples, both men and women; and whatsoever silly fellows have any doubt or perplexity about the Tathāgata, when they hear my method of Norm-teaching, all such doubt and perplexity shall be abandoned.'

(iii) Cunda.²

On a certain occasion the Exalted One was staying near Sāvatthi, at Jeta Grove, in Anāthapindika’s Park.

On that occasion the venerable Sāriputta was staying

¹ The passage at D is much longer and embraces the whole method of Norm-teaching.

² Cf. Dialog. iii, 112 n.; K.S. iv, 30; Brethren, 119. According to Comy. the younger brother of Sāriputta. Comy. on S.1, 174 says he was one of the series of the Buddha’s personal attendants before Ānanda was appointed, the others being Nāgasamāla, Upavāna, Sunakkhatta, Sāgato, Bodhi and Meghiya (for whom see Udāna).
among the Magadhese at Nālagāmaka, being sick, afflicted, stricken with a sore disease. Now Cunda the novice was in attendance on the venerable Sāriputta. And it was owing to this sickness that the venerable Sāriputta passed away.

So Cunda the novice, taking the venerable Sāriputta’s bowl and outer robe, went to Sāvatthī, to Jeta Grove, and so to Anāthapiṇḍika’s Park, where he went to visit the venerable Ānanda, and on coming to him saluted him and sat down at one side. So seated, Cunda the novice said this to the venerable Ānanda:

‘Sir, the venerable Sāriputta has passed away. Here are his bowl and outer robe. [This water-strainer holds his relics.]’

‘Friend Cunda, this piece of news will be an excuse for seeing the Exalted One. Let us go, friend Cunda, to visit the Exalted One, and when we get there we will tell him about this matter.’

‘Very good, sir,’ said Cunda the novice in reply to the venerable Ānanda.

So the venerable Ānanda and Cunda the novice went to see the Exalted One, and on coming to him saluted him and sat down at one side.

As they thus sat the venerable Ānanda said this to the Exalted One:

‘Lord, this Cunda the novice said to me: “Sir, the venerable Sāriputta has passed away. Here are his bowl and outer robe. This water-strainer holds his relics.” Indeed, lord, thereat my body was as if drugged. My bearings were confused.'
The teachings were not clear to me when I heard the words "the venerable Sāriputta has passed away."  

"But tell me, Ānanda, when the venerable Sāriputta passed away, did he take with him the constituents of virtue? When he passed away did he take with him the constituents of concentration or those of wisdom? Did he take with him, when he passed away, the constituents of release, the constituents of release by knowing and seeing?"

"Nay, lord, when the venerable Sāriputta passed away he did not take with him the constituents of virtue . . . the constituents of release by knowing and seeing. But he was to me an adviser, one who was well grounded. He was an instructor, one who could arouse, incite and gladden. He was unwearied in teaching the Norm. He was the patron of those who lived the righteous life along with him. We bear in mind that essence of the Norm, that patronage of the Norm possessed by the venerable Sāriputta, lord."

"Have I not aforetime declared to you this, Ānanda,—

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1 Dhammā. Thag. Comy. says: pariyatt-dhammā (the doctrines to be learned by heart). Our Comy. uduesa-paripucchā-dhammā (advice and questioning).

2 Cf. Thag.v, 1034; Brethren, p. 356 (on Ānanda): 'The following verse the therā uttered on hearing of the passing away of the General of the Norm:

The firmament on every hand
Grows dim, yea, all confused stand
The truths I seemed to understand."

3 Sila-samādhi-paññā-vmuth-vmuttvānānādassanā-ikkhandhay (the constituents of the Path to Nibbāna).

4 Otnīno. See Pāli Dct. s.v. (recommending its deletion from the text); but Comy. has it, and thus comments: Tmassu vatthussu nānap-pakārena ovdana-sīlo. Cf. UdA. 23, otnīṇa-vatthuka-puggale (? one who has reached solid ground). For the words following, cf. It. 107.

5 Anuggāhako. Cf. K.S. 11, 6; to the comment on which Comy. here refers.

6 Patigacc' eva. Cf. Trencner, Milinda, App. and Pāli Miscellany. Comy. patikacc' eva (not from patigacchati, but paṭikarati, 'to provide for the future,' so 'provisionally, previously'). Cf. Buddhist Suttas, 119; Dialog. ii, 184.
how in all things that are dear and delightful there is the nature of diversity, the nature of separation, the nature of otherness? How is it possible, Ānanda, in the case of what is born, what is become, what is compounded, what is transitory,—how is it possible to have one's wish fulfilled: Oh! may it not perish? Nay, such a thing cannot be.

Just as, Ānanda, from some mighty tree, standing firm and full of vigour, one of the greater limbs rots off,—even so, Ānanda, from the mighty Order of monks, standing firm and full of vigour, Sāriputta has passed away. How is it possible, Ānanda, I say, in the case of what is born, what is become, what is compounded, what is transitory,—how is it possible that one's wish can be fulfilled: Oh! may it not perish? Nay, such a thing cannot be.

Therefore, Ānanda, do ye abide grounded on self, self-refuged, taking refuge in none other. Do ye abide grounded on the Norm, taking refuge in the Norm, having none other refuge. And how, Ānanda, does a monk so abide?

Herein, Ānanda, a monk abides in body contemplating body (as transient), ardent, composed and mindful, restraining the dejection in the world that arises from coveting. So also with regard to feelings . . . mind . . . and mind-states . . . . That, Ānanda, is how a monk abides grounded on self, self-refuged, taking refuge in none other.

Whoso, Ānanda, either now or when I have passed away, shall abide grounded on self, self-refuged, taking refuge in none other; grounded on the Norm, with the Norm for refuge, taking refuge in none other,—they, Ānanda, shall be my monks, they shall be atop of the gloom; that is, they who are anxious to learn.2

(iv) Ukkāvela.3

Once the Exalted One was staying among the Vajjians at Ukkāvela on the river Ganges together with a great company

1 Sāravant, in the case of a tree 'heartwood, pith, timber.'
2 Cf. supra, § 9.
3 Text-title is Celam, and below Ukkācelayāyañ, for which I read Ukkāvela, as at K.S. iv, 177 n., and UdA. 322.
of monks, not long after the passing away of Sāriputta and Moggallāna the Great.¹

Now at that time the Exalted One was seated in the open air, surrounded by the Order of monks. Then the Exalted One, observing that the Order of monks was become silent, thus addressed the monks:

‘Monks, truly this company seems empty. Now that Sāriputta and Moggallāna have passed away my company is empty of them. It is indifferent as to that quarter in which Sāriputta and Moggallāna are dwelling.

Monks, whosoever in past times have been Arahants, fully Enlightened Ones,—each one of those Exalted Ones had such a noble pair of disciples as were Sāriputta and Moggallāna to me. Monks, whosoever in future times shall be Arahants, fully Enlightened Ones, each of them shall have such a noble pair of disciples as were Sāriputta and Moggallāna to me.²

A wonder of disciples it is, monks! A marvel of disciples it is, monks! To think how they carry out the Master’s teachings, how they give advice accordantly, how dear to the fourfold company, how delightful, how revered and sought after they must be.

A wonder it is, monks! A marvel it is, monks, in the Tathāgata! For though such a pair of disciples has passed away, there is in the Tathāgata no sorrow or lamenting. How is it possible, monks, in the case of what is born, what is become, what is compounded, what is transitory,—how is it possible to have one’s wish fulfilled: Oh! may it not perish? Nay, such a thing cannot be.

Just as if, monks, from some mighty tree, standing firm and full of vigour, the greater limbs should rot away: even so monks, from the mighty Order of monks, standing firm and full of vigour, Sāriputta and Moggallāna have passed away. How is it possible, I say, in the case if what is born, what is become, what is compounded, what is transitory,—how is it

¹ Comy. Sāriputta died on the full-moon day of the month Kattika (October to November); Moggallāna a fortnight later. Cf. Dialog. ii, 193.
² D. ii, 5.
possible to have one's wish fulfilled: Oh! may it not perish? Nay, such a thing cannot be.

Wherefore, monks, do ye abide grounded on self . . . taking refuge in none other. And how does a monk so abide?

Herein a monk abides in body contemplating body . . .

Whosoever, monks, either now or when I am gone, shall abide grounded on self, self-refuged, taking refuge in none other; grounded on the Norm, with the Norm for refuge, taking refuge in none other.—they shall be my monks, they shall be atop of the gloom: that is, they who are anxious to learn.'

(v) Bāhiya (or Bāhika).1

Sāvatthi was the occasion . . .

Now the venerable Bāhiya came to see the Exalted One, and on coming to him saluted him and sat down at one side. So seated the venerable Bāhiya said this to the Exalted One:

'Well for me, lord, if the Exalted One would teach me a teaching in brief, hearing which teaching from the Exalted One I might dwell solitary, remote, earnest, ardent and aspring.'

'In such case, Bāhiya, you must purify the rudiments in good states.2 And what are the rudiments in good states? It is virtue that is truly pure and straight view. Now, Bāhiya, when your virtue shall be truly pure and your view straight, thenceforward, leaning on virtue, established in virtue, you can cultivate the four stations of mindfulness. What four?

Herein, Bāhiya, do you abide in body contemplating body (as transient). ardent, composed and mindful, by restraining the dejection in the world that arises from coveting. Do so likewise in feelings . . . in mind . . . in mind-states. . . . Indeed, Bāhiya, when you, leaning on virtue, established in virtue, shall have thus cultivated the four stations of mindfulness, thenceforward, Bāhiya, you may look for that growth

1 Cf. K.S. iv, 37; Udı. 1, 10. He was called Dāru-ciriya, because he wore a dress of bark or fibre. There also he asks for teaching, and is given instruction on the organs of sense.
2 Cf. Brethren, p. 35; supra, text 143.
in good states which shall come to you, whether by night or by day, and not for falling away.'

Thereupon the venerable Bāhiya was delighted with the words of the Exalted One and was glad of them. And he rose up, saluted the Exalted One by the right and went away.

And the venerable Bāhiya, dwelling solitary and remote, earnest, ardent and aspiring, in no long time attained that goal for which the clansmen rightly leave home for the homeless, even that unrivalled goal of righteous living, attained in even this very life: and, knowing it for himself, realizing it for himself, abode therein, so that he came to know: 'Destroyed is rebirth. Lived is the righteous life. Done is what I had to do. Indeed there is no more of being here for me.'

And the venerable Bāhiya was yet another of the Arahants.

(vi) Uttiya.²

Sāvatthi was the occasion ... Then the venerable Uttiya came to visit the Exalted One ... (the whole is abridged in text, as in the previous sutta, except) ... Thenceforward, Uttiya, you shall pass beyond the realm of death. ...³

And the venerable Uttiya was yet another of the Arahants.

(vii) Ariyan.

Sāvatthi ... The Exalted One said:

'These four stations of mindfulness, monks, if cultivated and made much of, these Ariyan straight paths lead on, for one who acts accordingly with them, to the utter destruction of Ill. What four?⁴

Herein a monk dwells in body contemplating body (as

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1 Text misprints *āgamissati* for *āgamissasi*.
2 Cf. *Brethren*, 34 n.; A. v, 193. Perhaps it is the same one in all these cases. In the former he is given the same lesson in 'rudiments' as here. In the second case he is a Wanderer, and probably it is an incident of his earlier life.
3 *Maccudheyassa pāraṇ.*
4 Cf. *Dialog*. i, 302, etc., *ariyā*, *niyyānikā* *niyyanti takkarassa*. 
transient), ardent, composed and mindful, by restraining the
dejection in the world that arises from coveting. . . . So
with regard to feelings . . . mind, and mind-states, he so
dwells. . . .

These four stations of mindfulness, monks . . . these
Ariyan straight paths lead on, for one who acts accordantly
with them, to the utter destruction of Ill.'

(viii) Brahmā.

On a certain occasion the Exalted One was staying near
Uruvelā, on the bank of the river Neranjara, under the Goat-
herds' Banyan,1 after he had just attained enlightenment.

Then, as the Exalted One meditated in solitude, there arose
in his mind this train of thought: This is the one sole way2
that leads to the purification of beings, to the utter passing
beyond sorrow and grief, to the destruction of woe and
lamentation, to the winning of the Method, to the realizing of
Nibbāna, to wit: the four stations of mindfulness. What four?

A monk3 should dwell in body contemplating body (as
transient), ardent, composed and mindful, by restraining the
dejection in the world that arises from coveting. So with
regard to feelings . . . to mind . . . to mind-states. This is
the one sole way that leads to the purification of beings . . .
to the realizing of Nibbāna, to wit: the four stations of mind-
fulness.

Now Brahmā Sahampati,4 reading with his mind the mind
of the Exalted One, just as a strong man might stretch out

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1 Ajapāla-nigrodhe Cf. Vin. 1, 2, 3; UdA. 51; K.S I, 128 n.; and
infra, text p. 185.
2 Supra, Bk. III, 1, i, ekāyano. Here as before it is ekamaggo. Comy.
3 Comy. 'At that time there were no bhikkhus. This being so, he
intended to show that whosoever cultivates the stations of mindfulness,
by the fact of breaking up (bhīdanena) the corruptions is thereby a
bhikkhu.' This is a doubtful explanation, but in accordance with the
defs. at Vibhanga, 245 (where sixteen explanations are given): e.g.,
'one is a bhikkhu by name, by the vows, by begging, by mendicancy,
by living the life of an almsman, by breaking ill states, etc.' At any
rate, the name already existed in Sanskrit, solely in the meaning of
'almssman, mendicant.'
4 Cf. K.S. i, 172 n.
his bent arm, or draw in his arm stretched out,—even so did Brahmā Sahampati vanish from the Brahma World and appear before the Exalted One. Then drawing his outer robe over one shoulder, joining his hands he raised them to the Exalted One and said:

‘Thus it is, Exalted One! Thus it is, O Happy One! This is the one sole way that leads to the purification of beings . . . (and he repeated all that the Exalted One had thought) . . . to wit: the four stations of mindfulness.’ Thus spake Brahmā Sahampati. Having so said Brahmā Sahampati added this further:

Beholding this one way for ending birth,\(^1\)
This way the All-compassionate doth know:
By this way men ere now have crossed the flood,
Shall cross and do cross now.

(ix) Desakā (or Sole ending).\(^2\)

On a certain occasion the Exalted One was staying among the Sumbhā, at Desakā, a district of the Sumbhā.

On that occasion the Exalted One addressed the monks, saying:

‘Once upon a time, monks, a bamboo acrobat\(^3\) set up his pole and called to his pupil, Medakathālika,\(^4\) saying:

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\(^1\) Jāt-khay' anta-dassā. Cf. Sn. v, 209, 476; SnA. ii, 410 (infra, text 186); quoted M. Nidd. 456.

\(^2\) Text title is Sedaka or (?) Ekantaka. These titles are from the Uddāna, generally corrupt. As above at text 89, I read Desakā of J.A. i, 393.

\(^3\) Candāla-vāysiKA, not as Pāli Dict. (s.v. vāysiKA) ‘a candāla (of scavenger caste) by descent,’ but ‘bamboo acrobat’ (vāṣa is primarily ‘bamboo’; secondarily ‘family’). For castes see Dialog 1, 95 ff. Candāla according to Comy. at D.A. i, 84 (cf. Dialog. 1, 9), is a game with an iron ball (candā-gula-kila). The name means ‘ball-and-bamboo-acrobat.’ The man balances a bamboo on forehead, chin, shoulder, or breast (as may be often seen in Ceylon or India). The pupil climbs up and balances himself, standing, sitting, or lying, on the point of the pole. Cf. J.A. iv, 390, candāla-vāṣa-dhopana-sippa. Text has a confusion of capital C here.

\(^4\) Lit. ‘Frying-pan.’ Text has altered here to the masculine form of vocative (Burmese MSS. have it right), but Comy. notes that the name is a feminine one.
"Now, my lad, climb the pole and stand on my shoulder!"

"All right, master," replied the pupil to the bamboo acrobat, climbed the pole and stood on his master's shoulder.

Then said the master to his pupil: "Now, Medakathālika, my lad, you watch me and I'll watch you. Thus watched and warded by each other, we'll show our tricks, get a good fee and come down safe from the bamboo pole."

At these words Medakathālika the pupil said to his master: "No, no! That won't do, master! You look after yourself and I'll look after myself. Thus watched and warded, each by himself, we'll show our tricks, get a good fee and come down safe from the bamboo pole. That's the way to do it!

Then said the Exalted One: 'Now, monks, just as Medakathālika the pupil said to his master: "I'll look after myself," so ought ye to observe the station of mindfulness which means "I'll ward myself": likewise that which means "We'll ward another." By warding oneself, monks, one wards another. By warding another one wards himself.

And how, monks, by warding oneself does one ward another?
It is by following after, by cultivating, by making much of him.

And how, monks, by warding another does one ward himself?
It is by forbearance, by harmlessness, by goodwill, by compassion towards him. That, monks, is how he wards himself.

Monks, ye must observe the station of mindfulness which means "I'll ward myself." Ye must observe that which means: "I'll ward another." It is by warding self, monks, that one wards another. It is by warding another that one wards himself.'

1 Comy. 'The end of the pole rests on the man's forehead or throat. He must watch the balance of the pole closely, and not attend to the pupil on the end of the pole, who must look after himself.' It is possible, also, that here, as sometimes happens, both are balanced on the end of the pole.

2 Comy. His regular systematic life which leads to Arahantship attracts the attention of another, who follows his example and so 'goes to heaven.'

3 Anuddaya—anukampa. Comy. anuddayāya sapubba-bhāgāya muditāya.
Thus have I heard: Once the Exalted One was staying among the Sumbhā at Desakā, a township of the Sumbhā. On that occasion the Exalted One addressed the monks, saying:

"Suppose, monks, the multitude flock together, crying: "The fairest lass in all the country-side! The fairest lass in all the country-side!" Then that girl, displaying all her charms, dances for them, sings for them, and a still greater multitude would flock together crying, "The fairest lass in all the country-side is dancing, she is singing!"

Then comes a man, fond of his life, not in love with death, fond of ease, averse from pain, and they say to him: "See here, my man! Here's a bowl brimful of oil. You must carry it round between the crowd and the fairest lass in all the country-side. Behind you in your tracks comes a man with uplifted sword. If you spill a drop, off goes your head!"

Now what think ye, monks? Would that fellow, neglecting that bowl of oil, turn away his attention to outside things and grow slack?

"Surely not, lord."

"Well, monks, this is a parable I have made for your understanding. This is the meaning of it. "The bowl brimful of oil," monks, is a term for mindfulness relating to body."

Wherefore, monks, thus must ye train yourselves: "Mindfulness relating to body shall be cultivated by us, shall be made much of, made a vehicle, established, made effective. It shall be increased and well applied."

Thus, monks, must ye train yourselves."

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1 Janapada-kalyanī. Cf. D. i, 193; K.S. ii, 159; J.A. i, 394 (the comment on which our Comy. repeats or (?) vice versa); vol. i, p. 232, of Lord Chalmers' translation in the Cambridge University series. (For the points of beauty in a woman, cf. also UdA. 170.)
2 Parama-pasāvi.
3 Reading v.l. of text, pariharitabbo (J.A. häretabbo).
4 Badhiddhā pamādam āhareyya.
5 Kāya-gata-satī. Cf. K.S. iv, 76, etc.
6 Cf. K.S. 1, 146.
CHAPTER III.—HABIT AND PERMANENCE

(i) Habit.

Thus have I heard: Once the venerable Ânanda and the venerable Bhadda were staying at Pâtaliputra in Cock's Pleasaunce.¹

Then the venerable Bhadda, rising from his solitude at eventide, went to visit the venerable Ânanda, and on coming to him greeted him courteously and, after the exchange of greetings and courtesies, sat down at one side. So seated the venerable Bhadda said this to the venerable Ânanda:

‘Pray, friend Ânanda, as to these virtuous habits spoken of by the Exalted One, what is the use of them?’

‘Well said! well said, friend Bhadda! Welcome is your penetration,² welcome is your ready wit. Goodly is your questioning. You ask this, friend Bhadda, do you not? As to these virtuous habits spoken of by the Exalted One, what is the use of them?’

‘I do, friend.’

‘Well, friend Bhadda, the virtuous habits spoken of by the Exalted One are those which come by the cultivation of four stations of mindfulness. What four?

Herein, friend, a monk dwells in body contemplating body (as transient), ardent, composed and mindful, by restraining the dejection in the world arising from coveting. He does the same with regard to feelings, mind, and mind-states. These, friend, are the virtuous habits so spoken of by the Exalted One,—those which come by the cultivation of the four stations of mindfulness.’

(ii) Permanence.

On the same occasion as the above . . .

Then the venerable Bhadda said to the venerable Ânanda as he sat at one side: ‘Pray, friend Ânanda, what is the con-

¹ Cf. supra, 1, 16, the same couple at the same plac..<br>
² Ummaggo = paññā, insight, according to B. at Sn 50. Here Comy. says it = paññā-gavesanān.
dition, what is the cause, why, when the Tathāgata has finally passed away, the good Norm does not last long? What again, friend Ānanda, is the condition, what the cause, why, when the Tathāgata has finally passed away, the good Norm does last long?

'Well said! Well said, friend Bhadda! Welcome is your penetration. Welcome is your ready wit. You ask this, do you not? What is the condition, what the cause, why, when the Tathāgata has finally passed away, the good Norm does not last long, and likewise why it does last long?'

'I do, friend.'

'Well, friend, it is owing to not cultivating, not making much of four stations of mindfulness. That, friend, is the reason why the good Norm does not last long. Again, it is owing to cultivating and making much of four stations of mindfulness that the good Norm does so last. What are the four?

Herein, friend, a monk dwells . . . (as before). . . . It is owing to cultivating and making much of . . ., and it is owing to not cultivating and making much of these four stations of mindfulness that, when the Tathāgata has finally passed away, the good Norm does last long, and likewise does not last long.'

(iii) Decay.

Staying at Pātaliputra in Cock's Pleaunce . . .
(The same questions and answers, with decay and non-decay of the good Norm instead of lasting and not lasting.)

(iv) Puritan.2

Sāvatthi was the occasion . . . The Exalted One said:

'There are these four stations of mindfulness. What four? . . . (as usual).'

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1 Comy. In these first three Suttas people such as Devadatta are referred to.

2 Text title of section is Suddhākārya (as in the uddāna). The meaning is obscure; but infra, text 193, Suddhākārya, where Comy. says 'so called from the disposition of Enlightened Ones' (bujjhanakānay aijjāsayaṇa kaṭṭhitay). Cf. K.S. iii, 126 n., where the same confusion occurs. I take the word 'Puritan' from translation of S. i, 165.
Thus have I heard: Once the Exalted One was staying near Savatthī, in Jeta Grove at Anāthapindika’s Park. Then a certain brahmin came to see the Exalted One, and on coming to him greeted him courteously and, after the exchange of greetings and courtesies, sat down at one side. So seated that brahmin said this to the Exalted One:

‘What is the condition, master Gotama, what is the cause, why, after the final passing away of the Tathāgata, the good Norm does not last long: and again, master Gotama, what is the condition, what the cause, why, after the final passing away of the Tathāgata, the good Norm does last long?’

‘It is owing to not cultivating, brahmin, owing to not making much of four stations of mindfulness, that the good Norm does not last long after the final passing away of the Tathāgata . . . (as before). . . .’

‘Wonderful, master Gotama! . . . Let the worthy Gotama accept me as a disciple, as one who has taken refuge in him, from this day forth so long as my life shall last.’

On a certain occasion the venerable Sāriputta and the venerable Moggallāna the Great and the venerable Anuruddha were staying at Sāketa\(^1\) in Cactus Grove.

Now the venerable Sāriputta, together with Moggallāna the Great, rising from their solitude at eventide, went to visit the venerable Anuruddha, and on coming to him greeted him courteously, and, after the exchange of greetings and courtesies, sat down at one side. So seated the venerable Sāriputta said this to the venerable Anuruddha:

‘“A pupil! A pupil!” is the saying, friend Anuruddha. Pray, friend Anuruddha, how far is this term applicable?’

\(^1\) In Kosala. Cf. Buddhist India, p. 40. ‘The present city of Ayodhyā stands on a corner of the site of what was once the great city, twenty-four miles in circumference, of Sāketa, about 100 miles N.N.E of Benares.’ For Cactus Grove, cf. infra on p. 298 of text.
'By the fact of having partially cultivated the four stations of mindfulness, friend, one is called "a pupil." What are the four?'

Herein, friend, a monk dwells contemplating body . . . (as before) . . .

It is by the partial cultivation of these four stations of mindfulness, friend, that one is a pupil.'

(vii) **Perfectly.*

The occasion was the same (and the questioners) said this to the venerable Anuruddha:

'"An adept! An adept!' is the saying, friend Anuruddha. Pray, friend, how far is this term applicable?'

'By the perfect cultivation, friend, of four stations of mindfulness one is an adept. What four? . . . (as above). . . . That is how one is an adept.'

(viii) **The universe.**

The occasion was the same . . . So seated the venerable Sāriputta said this to the venerable Anuruddha:

'By cultivating and making much of how many conditions has the venerable Anuruddha come to great superknowledge?'

'Friend, it is by cultivating and making much of four stations of mindfulness that I have come to great superknowledge. What four? Herein, friend, a monk dwells in body contemplating body . . .

Moreover, friend, it is by cultivating, by making much of these four stations of mindfulness that I have come to understand the universe with its thousand worlds.'

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1 *Padesa*, as opposite to *samattay* below. Cf. _infra_ 201, 255-6, 457, *padesa-kāraṇya* (affecting a limited range) opposite to *paripūra-kāraṇya_. 

2 *Sahassa-loka_. Corny. 'The elder used to rise early, and after ablutions sat in his lodging, calling up a thousand kalpas of past and
(ix) Sirivaddha.¹

On a certain occasion the venerable Ānanda was staying near Rājagaha, in Bamboo Grove, at the Squirrels' Feeding Ground.

Now at that time the housefather Sirivaddha was sick, afflicted, suffering from a sore disease.

Then the housefather Sirivaddha called to a certain man, saying:

‘Come hither, good man! Do you go to the venerable Ānanda, and on coming to him, in my name bowing down at his feet, say this to the venerable Ānanda: “Master, the housefather Sirivaddha is sick, afflicted, suffering from a sore disease. He bows down at the feet of the venerable Ānanda, and says: ‘Well for me, master, if the venerable Ānanda would come to the dwelling of the housefather Sirivaddha, out of compassion for him.’”’

‘Very well, sir,’ said that man, in reply to the housefather Sirivaddha, and went to where the venerable Ānanda was staying. On coming there, he saluted the venerable Ānanda and sat down at one side. As he thus sat that man said this to the venerable Ānanda: ‘Master, the housefather Sirivaddha is sick, afflicted, suffering from a sore disease. He bows down at the feet of the venerable Ānanda and begs that he will visit his dwelling, out of compassion for him.’

And the venerable Ānanda assented by silence.

Then the venerable Ānanda, robing himself and taking bowl and outer robe, set off for the dwelling of the housefather Sirivaddha, and on coming there sat down on a seat made ready. Having sat down, he said this to the housefather Sirivaddha:

‘Well, housefather! I hope you are bearing up. I hope you

future. Likewise as to present time he contemplated the thousandfold cakkavāla, and his path therein displayed itself in due order. Thus with clairvoyant eye he knew fully the thousandfold universe. This was his abode (satta-vihāra) in the world of sentient beings.

¹ At M. 11, 112, a man of this name (Prospero ?) was minister to the rājah Pasenadi. I do not find other mention of him.
are enduring. Do your pains abate and not increase? Are there signs of their abating and not increasing?'

'No, sir. I am not bearing up. I am not enduring. Strong pains come upon me. They do not abate. There is no sign of their abating, but of their increasing.'

'Then, housefather, thus must you train yourself: "I will abide in body contemplating body (as transient), ardent, composed and mindful. . . . So also with regard to feelings . . . mind . . . mind-states." That, housefather, is how you must train yourself.'

'Sir, as to those four stations of mindfulness taught by the Exalted One, they do exist in me,—those conditions. I do live conformably with those conditions. I do abide, lord, in body contemplating body (as transient). . . . I do abide in feelings . . . in mind . . . in mind-states. I am ardent, composed and mindful, by restraining the dejection in the world that arises from coveting.

Moreover, as to those five fetters of the lower sort shown by the Exalted One, I do not see a single one of them in myself that is not abandoned.'

'Good for you, housefather! Well gotten by you, housefather! You have declared the fruits of not returning, housefather!'

(x) Mānadinnā.4

The occasion was the same . . .

Now at that time the housefather Mānadinnā was sick, afflicted, suffering from a sore disease.

Then the housefather called to a certain man, saying: 'Come hither, my good man! Do you go to the venerable Ānanda . . . (the same as before down to) . . . Thus, housefather, must you train yourself.'

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1 Cf. K.S. iii, 101 (Vakkali); iv, 23, etc., for these formulae.
2 Tesu dhammesu sandissāmi.
3 Oram-bhāgiyāni (the error of belief in a permanent individuality, doubt in the Master and Norm, wrong judgment as to rule and ritual, sensuality and resentment).
4 Name not found elsewhere.
'Master, even when I am afflicted\(^1\) by such painful feeling as this, I do abide in body contemplating body (as transient), ardent, composed and mindful. . . . So also in feelings . . . mind . . . and mind-states.

Moreover, as to those five fetters of the lower sort, shown by the Exalted One, I do not see a single one of them in myself that is not abandoned.'

'Good for you, housefather! Well gotten by you, housefather! You have declared the fruits of not returning, housefather!'\(^2\)

CHAPTER IV.—UNHEARD BEFORE\(^3\)

(i) Unheard before.

Sāvatthī was the occasion . . . The Exalted One said:

'At the thought: The contemplation of body in body, there arose in me, monks, vision of things not taught before:\(^4\) knowledge arose, insight arose, wisdom arose, light arose.

At the thought: Now this contemplation of body in body must be cultivated, there arose in me vision of things not taught before . . .

At the thought: Now this contemplation of body in body has been cultivated, there arose in me vision of things not taught before . . .

Likewise, monks, at the thought: This contemplation of feelings in feelings . . . of mind in mind . . . of mind-states in mind-states . . . At the thought: It ought to be cultivated

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\(^1\) Text has puttho for phuttho.

\(^2\) According to Pāli Dict. s.v. anāgāmin, this, with the case following, are the only instances in the Canon where a man is declared anāgāmin (but another is at text 219 and 346). It adds: At D ii, 92, nine others, of whom eight are laymen, are declared after their death to have reached the third stage (as above) during life, but they are not called anāgāmin. Comy. is silent.

\(^3\) Text misprints as Chap. 6.

\(^4\) Cf. S ii, 10; K.S. ii, 7, cakkhay, ānāy (paññā, omitted here), vijjā, āloko udapādi. Of these Mrs. Rhys Davids remarks ad loc. cit., 'For Gotama's age it was a new gospel.'
it has been cultivated,—on each occasion, monks, there arose in me vision of things not taught before: knowledge arose, insight arose, wisdom arose, light arose.'

(ii) Dispassion.

At Sāvatthī . . .

These four stations of mindfulness, monks, if cultivated and made much of, conduce to downright revulsion, to dispassion, to cessation, to calm, to full comprehension, to perfect wisdom, to Nibbāna. What four . . .

(iii) Neglected.1

By whomsoever, monks, the four stations of mindfulness are neglected, by them also is neglected the Ariyan way for the utter destruction of Ill.

By whomsoever, monks, the four stations of mindfulness are undertaken, by them also is undertaken the Ariyan way for the utter destruction of Ill.

What are the four?

Herein a monk contemplates body . . .

(iv) Cultivation.

At Sāvatthī . . .

Monks, these four stations of mindfulness, if cultivated and made much of, conduce to that state in which no further shore and no hither shore2 exists. What four . . .

(v) Mindful.

Sāvatthī . . .

Monks, a monk should abide mindful and composed. This is our instruction to you. And how does a monk so abide?

Herein a monk abides, in body contemplating body . . . thus is he mindful.

And how is a monk composed?

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1 Cf. supra, text 23, vi-raddha as opposite to āraddha.

2 Cf. supra, text 24, a-pāra-a pāra, which text here misprints as aparāparay (backwards and forwards), as again Bk. vii, ad init., and above, text 24, 81.
Herein a monk is fully conscious of feelings\(^1\) that arise, fully conscious of feelings that settle in him, fully conscious of feelings that come to an end.\(^2\) He is fully aware of a train of thought that arises, of its settling in him, that it comes to an end.

He is fully aware of perceptions that arise in him, that settle in him, that come to an end. That, monks, is how he is composed.

A monk should abide mindful and composed. This is our instruction to you.

At Sāvatthī . . . (vi) *One of two.*

Monks, there are these four stations of mindfulness. What four?

Herein a monk abides contemplating body in body . . .

By the cultivating and making much of these four stations of mindfulness, of two fruits one may be expected in this very life, to wit: realization, or, if there be any substrate left, the state of non-return.

At Sāvatthī . . . (vii) *Desire to do.*\(^3\)

Monks, there are these four stations of mindfulness. What four . . .

As he dwells in body contemplating body (as transient), ardent, . . . that desire to do, that is in body, is abandoned. By the abandoning of desire to do, the Deathless is realized. So with feelings . . . mind . . . mind-states . . . that desire to do, that is in mind-states, is abandoned. By the abandoning of desire to do, the Deathless is realized.

(viii) *By full understanding.*

There are these four stations of mindfulness. What four? . . .

As he so dwells, body is fully understood. By the fact of

\(^1\) *Viditā vedanā,* etc.
\(^2\) *Abbhathāyat* (*abhiṭṭha-yāt*) *gacchanti.*
\(^3\) *Chando.* The effacement of project and purpose is to be the aim.
fully understanding body the Deathless is realized. So with regard to feelings . . . mind . . . and mind-states . . . by fully understanding mind-states the Deathless is realized.

(ix) Cultivation.

I will teach you, monks, the cultivation of the four stations of mindfulness. Of what sort is the cultivation of them?
Herein a monk dwells in body contemplating body . . .
This is the way to cultivate the four stations of mindfulness.

(x) Analysis.

I will teach you, monks, the four stations of mindfulness, the cultivation thereof and the practice leading to the cultivation of the four stations of mindfulness. Do ye listen to it.
And what, monks, is a station of mindfulness?
Herein a monk dwells in body contemplating body . . .
And of what sort, monks, is the cultivation of a station of mindfulness?
Herein a monk dwells contemplating the rise of things\(^1\) in body. He so dwells contemplating the fall of things\(^2\) in body: he dwells contemplating both the rise and the fall of things in body, ardent, composed and mindful. . . .
He dwells in feelings contemplating the rise and fall of things in feelings. . . . So also in mind and mind-states, ardent, composed and mindful. . . . This, monks, is called 'the cultivation of a station of mindfulness.'
And of what sort, monks, is the practice leading to the cultivation of a station of mindfulness?
It is just this Ariyan eightfold way, to wit: right view . . . and the rest, and right concentration. This, monks, is the practice so leading.

\(^1\) Samudaya-dhamma.
CHAPTER V.—THE DEATHLESS

(i) *The Deathless.*

Sāvatthī was the occasion . . .

Monks, do ye dwell with mind well established in the four stations of mindfulness. But let not that be to you the Deathless.¹ In what four?

Herein a monk dwells contemplating body in body . . .

Monks, do ye dwell with mind well established in the four stations of mindfulness. But let not that be to you the Deathless.

(ii) * ARISING.

Monks, I will teach you both the arising and the ending of the four stations of mindfulness. Do ye listen to it.

And what, monks, is the arising of body? By the arising of food comes the arising of body. By the ceasing of food comes the ending of body.

By the arising of contact is the arising of feelings. By the ceasing of contact is the ceasing of feelings.

By the arising of name and body² comes the arising of mind. By the ceasing of name and body comes the ending of mind.

By the arising of attention comes the arising of mental states. By the ceasing of attention comes the ending of mental states.

(iii) *The Way.*³

Sāvatthī (was the occasion) . . .

Then the Exalted One addressed the monks, saying:

‘On a certain occasion, monks, I was staying at Uruvela, on the bank of the river Nerañjarā, under the Goatherds’ Banyan, after I had just attained enlightenment.

¹ *I.e.,* do not confuse the means with the end. *Cf Pts. of Controversy,* 104 n.: ‘The Andhakas (and others) held the opinion that the objects of mindfulness (namely, the body, etc.) were themselves (the conscious subject) mindfulness. (This they deduced from this passage.)’

² Nāma-rūpa—the individuality (‘the fivefold person-pack’)

³ *Cf. supra,* text 167, where a similar Sutta is called *Brahmā.*

v
Then, monks, as I meditated in solitude, this train of thought arose in my mind: This is the one sole way that leads to the purification of beings, to the utter passing beyond sorrow and grief, to the destruction of woe and lamentation, to the winning of the Method, to the realizing of Nibbāna, to wit: the four stations of mindfulness. What four?

A monk should dwell in body contemplating body (as transient), ardent, composed and mindful. . . . A monk should dwell in feelings contemplating feelings (as transient) . . . in mind contemplating mind . . . in mind-states contemplating mind-states (as transient), ardent, composed and mindful, by restraining the dejection in the world that arises from coveting. This is the one sole way that leads to the purification of beings . . . to wit: the four stations of mindfulness.

Then, monks, Brahmā Sahampati, reading with his mind my mind, just as a strong man might stretch out his bent arm, or draw in his outstretched arm,—even so did Brahmā Sahampati vanish from the Brahma World and appear before me.

Then, monks, Brahmā Sahampati, drawing his outer robe over one shoulder, joined his hands and raised them to me and thus spoke:

"True it is, O Exalted One! True it is, O Happy One! This is the one sole way that leads to the purification of beings. . . . A monk should dwell. . . . This is the one sole way that leads to the purification of beings, to the utter passing beyond sorrow and grief, to the destruction of woe and lamentation, to the winning of the Method, to the realizing of Nibbāna, to wit: the four stations of mindfulness."

Thus spake Brahmā Sahampati. So saying he added this further:

Beholding this one way for ending birth,
This way the All-compassionate doth know:
By this way men ere now have crossed the flood,
Shall cross and do cross now.'
At Sāvatthī . . . (iv) Mindful.
A monk should dwell mindful. This is our instruction to you, monks.
And how is a monk mindful?
Herein a monk dwells in body contemplating body . . .
A monk should dwell mindful . . .

(v) A heap of merit.¹
'A heap of merit!' If anyone, monks, should thus name the four stations of mindfulness, rightly would he do so. For indeed, monks, they are one entire heap of merit,—these four stations of mindfulness. What four?
Herein a monk dwells . . . 'A heap of merit!' . . .

(vi) Obligation.²

Then a certain monk came to visit the Exalted One. . .
Seated at one side that monk said this to the Exalted One:
'Well for me, lord, if the Exalted One should teach me a teaching in brief, hearing which teaching from the Exalted One I might dwell solitary, remote, earnest, ardent and aspiring.'
'Well then, monk, you ought to purify the rudiments in good states.³ And what are the rudiments in good states?
Herein, monk, do you dwell self-controlled according to the self-control of the Obligations,⁴ well equipped in your range of practice,⁵ seeing danger in minutest faults, and, undertaking the precepts, do you train yourself therein.⁶

Now monk, when you have dwelt self-controlled according to the self-control of the Obligations, in your range of practice

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1 Supra, text 145.
2 Pātimokkha. Cf. D in, 77; Dialog. m, 75.
3 Supra, text 165; VM. 4.
4 Comy. 'Here he enjoins the chief of the four silas (pātimokkha-saṅgāra, indriya-saṅgāra, ājīva-parisuddhi, paccaya-sannissita-sīla). Cf. VM. 16 ff.
5 Ācāra-gocara(pasturage)-sāmpanno.
6 Text has sikkhasu for sikkhāhi.
well-equipped, seeing danger in minutest faults, and when, undertaking the precepts, you shall have trained yourself theren.—then, monk, leaning on virtue, established in virtue, you should cultivate the four stations of mindfulness. What are the four?

Herein, monk, do you dwell in body contemplating body (as transient), ardent, composed and mindful... so in feelings... in mind... in mind-states, contemplating mind-states (as transient), ardent, composed and mindful, by restraining the dejection in the world that arises from coveting.

Now, monk, when you, leaning on virtue and established in virtue, shall have thus cultivated the four stations of mindfulness,—then, monk, you may look for that increase in good states which shall come to you, whether by night or by day, and not for decrease in good states.'

Then that monk was delighted with the words of the Exalted One...

And he, living alone, aloof... realized... 'for me there is no more of being here.'

And that monk was yet another of the Arahants.

(vii) Wrong conduct.

Now a certain monk came to see the Exalted One... and said:

'Well for me, lord, if the Exalted One should teach me a teaching in brief, hearing which teaching from the Exalted One, I might dwell solitary, remote, earnest, ardent and aspiring.'

'Then, monk, you must purify the rudiments in good states. And what are the rudiments in good states?

Herein, monk, abandoning wrong conduct in body, do you cultivate right conduct in body. Likewise, abandoning wrong conduct in feelings, you should cultivate right conduct in feelings... in mind... in mind-states abandoning wrong conduct, you should cultivate right conduct in mind-states.

Then, monk, leaning on virtue, established in virtue, you should cultivate four stations of mindfulness. What four?
Herein, monk, do you dwell in body contemplating body . . . and the rest.

Now, monk, when you, thus leaning on virtue, established in virtue, shall have thus cultivated these four stations of mindfulness, then, monk, you may look for that increase in good states that shall come to you, whether by night or by day, and not for decrease in them.' . . . (as above) . . .

. . . So that monk was yet another of the Arahants.

(viii) Friends.

At Sāvatthī . . . The Exalted One said.

'Monks, those for whom you have fellow-feeling, those who may deem you worth listening to, your friends and colleagues, your relatives, your blood relations,—they ought to be roused for, admonished and established in, the cultivation of the four stations of mindfulness. What four?

Herein a monk dwells contemplating body . . .

Monks, those for whom you have fellow-feeling . . . ought to be roused for, admonished and established in, the four stations of mindfulness.'

(ix) Feelings.

At Sāvatthī . . . The Exalted One said.

'Monks, there are these three feelings. What three? Feeling that is pleasant, feeling that is painful, feeling that is neither pleasant nor painful. These are the three feelings.

For the full understanding of these three feelings the four stations of mindfulness ought to be cultivated. What four?

Herein a monk dwells . . .'

(x) Āsavas.

Monks, there are three āsavas.¹ What three? The āsava which is sensuality, that which is becoming, and the āsava which is nescience. These are the three.

¹ It is worth while repeating previous notes on this term, which I leave untranslated. In Further Dialogues, Lord Chalmers uses the word 'cankers.' Cf. Dialog. iii. 209 n., 'Āsava, in the sense of surrounding or flowing up to . . . e.g., from the eye (or sight), a flowing, percolating, rolling on into the object . . . Abhidhamma, adding ditthi (erroneous opinion), gives four. Comy. Cf. Dhs. §§ 1096-110C.'
For the abandoning of these three āsavas the four stations of mindfulness ought to be cultivated. What four?
Herein a monk dwells . . .

CHAPTER VI.—GANGĀ REPLICATION

(This and the next four chapters, to the end of this Sānyutta, are abbreviated in text to mere titles, with the exception of §§ 1-12, text, Nos. 51-62. They are to be developed as in the First Part.)

(i-xii).

Just as, monks, the river Ganges flows, slides and tends to the east . . . so a monk, by cultivating and making much of the four stations of mindfulness, flows, slides and tends to Nibbāna. And how, monks, does a monk so slide?

Herein a monk dwells in body contemplating body . . . so also in feelings . . . mind . . . and mind-states. . . . Thus does a monk flow, slide and tend to Nibbāna.

CHAPTER SUMMARY¹

Six on Flowing and sliding to eastward, and six on The Ocean. These two sixes are twelve, and the chapter (that holds them) is thus called.
(To be developed by way of Stations of mindfulness.)

CHAPTER VII.—EARNESTNESS

(i-x).

Tathāgata, Foot, Roof-peak, Wood, Heart-wood, Jasmine, Prince, Moon and Sun, With Cloth makes ten.
(To be developed by way of The Stations of Mindfulness.)

¹ Each chapter is summed up in a doggerel stanza (uṭṭāna) of titles (often corrupt in text), of which I have attempted to versify only one.
CHAPTER VIII.—DEEDS REQUIRING STRENGTH

(i-xii).
Strength,¹ Seed and Snake,
Tree with Pot and Bearded Wheat,²
Sky and two of Raincloud,³
Ship, For all comers, River.
(To be developed by way of The Stations of Mindfulness.)

CHAPTER IX.—LONGING

(i-xiii).
Longing, Conceits, Āsavas, Becoming,
Suffering, Obstruction (three),
Stain and Pain and Feelings,
Craving and Thirst make the chapter.
(To be developed by way of The Stations of Mindfulness.)

CHAPTER X.—THE FLOOD

(i-ix)⁴ as before.
(x) Fetters of the higher sort.⁵

Monks, there are these five fetters of the higher sort. What five? Lust of form, lust of the formless,⁶ conceit, excitement and nescience. These are the five.

Now, monks, for the full comprehension, understanding, wearing out, and abandoning of these five fetters of the higher

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¹ Text misprints phalay for balay.
² Text misprints sāryyā for sākyya.
³ Text misprints ākāsetṭhena vā for ākāsa ca deve meghā, nāvā.
⁴ Text has i-xi, and omits Bhava and Tasināya.
⁵ Cf. D. iii, 234; Dialog. iii, 225.
⁶ I.e., of birth in the rūpi and arūpi worlds.
sort, the four stations of mindfulness must be cultivated. What four?

Herein a monk dwells in body contemplating body (as transient) . . . and the rest . . . . For the full comprehension . . . of these five fetters of the higher sort the four stations of mindfulness must be cultivated.

**CHAPTER SUMMARY**


*(As Kindred Sayings on the Path were developed, so also Kindred Sayings on The Four Stations of Mindfulness *must be developed.*)*
BOOK IV
KINDRED SAYINGS ON THE FACULTIES

CHAPTER I.—PURITY

(i) Puritan.\(^1\)

At Sāvatthī . . . On that occasion the Exalted One said this:

‘Monks, there are these five controlling powers.\(^2\) What five?
The controlling power of faith, that of energy, that of mindfulness, that of concentration, and the controlling power of insight. These five.’

(ii) The stream (a).

‘Monks, there are these five controlling powers. What five? . . . (as before).

When the Ariyan disciple understands, as they really are, the satisfaction in, the misery of, and the escape from\(^3\) these five controlling powers, such an one, monks, is called "Ariyan disciple who is a stream-winner, not doomed to Purgatory, assured, bound for enlightenment."’

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\(^1\) Suddhalcar. Cf. supra, text 173 n. I borrow the title ‘Puritan’ from K.S. i, 206.

\(^2\) Indriyāni. Cf. K.S. ii, 114 ff. (as sense-faculties or functions), but here to be taken in a moral sense (see Pāli Dict. s.v.). They often correspond to the five powers (balāni); two, hri and ottappa, are added to these five. Cf. D. iii, 253. The formula is clear enough when applied as at K.S. ii to sense-functions, which have to be abandoned as fetters. These powers are the spiritual antitheses of the five bodily senses, and the chief factors of enlightenment.

\(^3\) Cf. K S. iii, 187.
(iii) *The stream* (b).

'Monks, there are these five controlling powers. What five? . . . (as before).

When the Ariyan disciple understands, as they really are, the arising and the perishing of, the satisfaction in, the misery of, the escape from these five controlling powers, such an one, monks, is called "Ariyan disciple who is a stream-winner, one not doomed to Purgatory, assured, bound for enlightenment."

(iv) *Arahant* (a).

'Monks, there are these five controlling powers. . . .

When a monk, by seeing as they really are, the satisfaction in, the misery of, the escape from these five controlling powers, is freed without grasping,—such an one, monks, is called "Arahant, destroyer of the āsavas, liver of the life, doer of the task, lifter of the burden, winner of his own welfare, one who has worn out the fetters of rebirth, one released by perfect insight."

(v) *Arahant* (b).

*(The same, with the insertion of By seeing, as they really are, the arising and the perishing . . .)*

(vi) *Recluses and brahmins* (a).

'There are these five controlling powers. . . .

Monks, whatsoever recluses or brahmins understand not, as they really are, the arising . . . of these five controlling powers, such are not worthy to be accounted recluses among recluses, nor among brahmins as brahmins; nor have those worthies of themselves understood, or even in this life realized, the goal of recluseship or of brahminhood, nor do they dwell in the attainment of it.

But, monks, those recluses or brahmins who have so under-
stood . . . such are worthy to be accounted among recluses as recluses, and among brahmins as brahmins: and those worthies have of themselves understood and even in this life have realized the goal of recluseship and brahminhood, and they do dwell in the attainment thereof."

(vii) *Recluses and brahmins* (b).

'Monks, whatsoever recluses or brahmins understand not the controlling power of faith, nor understand the arising thereof, nor the ceasing thereof, nor the practice leading to the ceasing thereof . . . Likewise, whatsoever recluses or brahmins understand not the controlling power of energy . . . of mindfulness . . . of concentration . . . of insight, nor understand the arising, the ceasing, the practice leading to the ceasing thereof, such are not worthy to be accounted recluses among recluses, nor brahmins among brahmins. nor have those worthies of themselves understood . . .

But, monks, those . . . who have so understood . . . such are worthy to be accounted . . . and they do dwell in the attainment of it.'

(viii) *Point of view.*

'Monks, there are these five controlling powers. What five? . . .

But from what point of view, monks, should the controlling power of faith be regarded? From that of the four limbs of stream-winning.

And from what point of view, monks, should the controlling power of energy be regarded? From that of the four supreme efforts.

And from what point of view, monks, should the controlling

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1 Kattha.
2 Saddhā. Cf. K.S. ii, 48; Expos. i, 191. These are (i) Faith in the Buddha, (ii) in the Doctrine, (iii) in the Order, (iv) Ariyan virtues intact. The first three are included in saddhindriya (next §). Cf. Expos. i, 157, where faith is likened to the water-purifying gem
3 Viriya. Expos. 159.
4 Do. 182.
The power of mindfulness\(^1\) be regarded? From that of the four stations of mindfulness.

And from what point of view, monks, should the controlling power of concentration\(^2\) be regarded? From that of the four trances.

And from what point of view, monks, should the controlling power of insight\(^3\) be regarded? It should be regarded from the point of view of the four Ariyan truths.

These, monks, are the five controlling powers.'

(ix) Analysis (a).

' Monks, there are these five controlling powers . . .

And of what sort, monks, is the controlling power of faith?

Herein, monks, the Ariyan disciple has faith. He has faith in the wisdom of the Tathāgata, thus: He it is, the Exalted One, Arahant, supremely Enlightened One, perfect in knowledge and practice, world-knower, unsurpassed charioteer of men to be tamed, teacher of devas and mankind, a Buddha, an Exalted One.\(^4\) Of such sort, monks, is the controlling power of faith.

And of what sort, monks, is the controlling power of energy?

Herein, monks, the Ariyan disciple dwells resolute in energy, ever striving to abandon bad qualities, to acquire good qualities, strenuously exerting himself,\(^5\) not throwing off the burden in good qualities.\(^6\) This, monks, is called "the controlling power of energy."

And of what sort, monks, is the controlling power of mindfulness?

Herein, monks, the Ariyan disciple is mindful, possessed of supreme discrimination,\(^7\) one who calls to mind and remembers things said and done long ago.

This is called "the controlling power of mindfulness."

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1 Satī. Expos. 159, 194.
2 Do. 161.
3 Paññā, do. 161.
4 Cf. K.S. iv, 211.
5 Cf. Dhp. 23: Te jhāyino sātānikā nīcay dalha-parakkāmā.
6 Cf. Dnalq. iii, 246.
And of what sort, monks, is the controlling power of concentration?

Herein, monks, the Ariyan disciple, making self-surrender the object of his thought, lays hold of concentration, lays hold of one-pointedness. This is called "the controlling power of concentration."

And of what sort, monks, is the controlling power of insight?

Herein, monks, the Ariyan disciple is possessed of insight thus: He has insight for tracing out the rise and fall of things, insight which is Ariyan, penetrating, going on to the utter destruction of Ill. This, monks, is called "the controlling power of insight."

Such, monks, are the five controlling powers.

(x) Analysis (b).

'There are these five controlling powers, monks. . . .

And of what sort, monks, is the controlling power of faith?

Herein, monks, the Ariyan disciple has faith. He has faith in the wisdom of the Tathāgata thus: He it is, the Exalted One . . . teacher of devas and mankind, an Enlightened One, an Exalted One. This is called "the controlling power of faith."

And of what sort, monks, is the controlling power of energy?

Herein, monks, the Ariyan disciple dwells resolute in energy; ever striving to abandon bad qualities, to cause the arising of good qualities, strenuously exerting himself, not throwing off the burden in good qualities.

He starts desire, strives, sets going energy, lays hold of thought and exerts effort to prevent the arising of bad qualities not yet arisen. He starts desire, strives, sets going energy, lays hold of thought, and exerts effort to abandon bad qualities.

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2 Udayā attha-gāmanayā. [Comy. udayañ ca atthañ ca gacchantryañ udayabbaya-pariggāhākāya.]

3 Cf. Dhp. v, 118: tamhi chandañ kayirātha.
that have arisen. He starts desire . . . for the persistence of good qualities that have arisen, for their non-confusion, for their more-becoming, for their increase and development, for their perfecting.\(^1\) This, monks, is called "the controlling power of energy."

And of what sort, monks, is the controlling power of mindfulness?

Herein, monks, the Ariyan disciple is mindful, possessed of supreme discrimination, one who calls to mind and remembers things said and done long ago. He dwells in body contemplating body (as transient) . . . in feelings . . . in mind . . . in mind-states, ardent, composed and mindful, by restraining the dejection in the world that arises from coveting. This, monks, is called "the controlling power of mindfulness."

And of what sort, monks, is the controlling power of concentration?

Herein, monks, the Ariyan disciple, making self-surrender the object of his thought, lays hold of concentration, lays hold of one-pointedness. He, aloof from sensuality, aloof from evil conditions, enters on the first trance, which is accompanied by thought directed and sustained, which is born of solitude, easeful and zestful, and abides therein.

Then, by calming down thought directed and sustained, he enters on (that inward calm, that single-minded purpose, apart from thought directed and sustained, born of mental balance, zestful and full of ease, which is)\(^2\) the second trance, and abides therein. Then (by the fading out of zest he becomes balanced and remains mindful and composed, and experiences with the body that happiness of which the Ariyans aver: The balanced thoughtful man dwells happily; and) he enters on the third trance and abides therein. Then, by rejecting pleasure and pain, by the coming to an end of the joy and sorrow which he had before, he enters on and abides in the fourth trance, which is free of pain and free of pleasure, a state of perfect purity of balance and equanimity. This, monks, is called "the controlling power of concentration."

\(^1\) Cf. D. iii, 221. \(^2\) Text abridges parts bracketed.
And of what sort, monks, is the controlling power of insight? Herein, monks, the Ariyan disciple has insight thus: He is possessed of insight for tracing out the rise and fall of things, insight that is Ariyan, penetrating, going on to the utter destruction of Ill. He understands, as it really is, "Such is Ill." He understands, as it really is, "Such is the arising of Ill." He understands, as it really is, "This is the practice that goes to the cessation of Ill."

This, monks, is called "the controlling power of insight." These, monks, are the five controlling powers.

CHAPTER II.—IN A LESS DEGREE

(i) Laying hold.

'There are these five controlling powers, monks. What five? The controlling power of faith . . . and that of insight. And of what sort, monks, is the controlling power of faith? Herein, monks, the Ariyan disciple has faith. He has faith in the Tathāgata's wisdom thus: He it is, the Exalted One, Arahant . . . teacher of devas and mankind, an Enlightened One, an Exalted One. This, monks, is called "the controlling power of faith."

And of what sort, monks, is the controlling power of energy? It is that energy one lays hold of in practising the four best efforts. This, monks, is called "the controlling power of energy."

And of what sort, monks, is the controlling power of mindfulness? It is that mindfulness one lays hold of in practising the four stations of mindfulness. This, monks, is called "the controlling power of mindfulness."

And of what sort, monks, is the controlling power of concentration? Herein, monks, the Ariyan disciple, making self-surrender

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1 The title of the chapter (mudutara) comes from § 11.
2 *Arabbha.* Comy. bhāvento = "making more."
his object of thought, lays hold of concentration, lays hold of one-pointedness of mind. This, monks, is called "the controlling power of concentration."

And of what sort, monks, is the controlling power of insight? Herein, monks, the Ariyan disciple has insight thus; he is possessed of insight for tracing out the rise and fall of things, insight that is Ariyan, penetrating, going on to the utter destruction of Ill. This, monks, is called "the controlling power of insight."

These, monks, are indeed the five controlling powers.

(ii) In brief (a).

Monks, there are these five controlling powers. What five? The controlling power of faith . . . of insight. These are the five.

By the completion and fulfilment, monks, of these five controlling powers one is Arahant. By having them in a less degree, one is a non-returner. Having them in a still less degree, one is a once-returner. By having them in a less degree than that, one is a stream-winner: in a still less degree, a Norm-follower. If one have these five controlling powers in a still less degree than that, he is 'one who walks by faith.'

(iii) In brief (b).

Monks, there are these five controlling powers. . . . By the completion and fulfilment of these five controlling powers, monks, one is Arahant . . . by having them in a still less degree than that he is one who walks by faith.

Thus it is, monks, that there is a difference of controlling powers, there is a difference of fruits, of strength, of individuals.

1 Comy. tehU indryeHu. Cf. Dialog. in, 100, for the ascending degrees.
2 Saddhu anusarina, 'he studies and asks questions and enters later on.' Dhamma anusarina, 'after one or two hearings of the Truth, he enters the Way.' Comy. Cf. Pts. of Contr. 149.
3 One who has nothing at all of these controlling powers is an outsider, one of the common herd (puthujjana). See below, § 8.
(iv) In brief (c).

(As above, down to) '... one who walks by faith.'
Thus it is, monks, that he who completes his task succeeds completely, while he who does part only succeeds partially. Thus, monks, these five controlling powers are not barren of results; I declare.

(v) In detail (a).

Monks, there are these five controlling powers. . .
By the completion and fulfilment of these five controlling powers, one is Arahant. By having them in a less degree, one obtains release midway. If he have them in a still less degree, he attains release by a reduction of his time. Possessed of them in a still weaker degree, he attains release without much trouble: if in a still weaker degree, with some trouble. If he have them in a less degree than that, he is 'one who goes up stream,' one who goes to the Pure Abodes. If he have them in a still less degree, he is a once-returner; if still less, he is a stream-winner. One who has them in a less degree than that is a Norm-follower, and he who has them in the last degree of all is 'one who walks by faith.'

(vi) In detail (b).

(As before, to) '... walks by faith.'
Thus it is, monks, that there is a difference of controlling powers, a difference of fruits, a difference of individuals.

(vii) In detail (c).

(As before, to) '... walks by faith.'
So it is, monks, that he who completes his task succeeds completely. He who does part only, succeeds partially.

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1 For *padesag* cf. *supra*, text 174 and § 7. Comy. 'He who fulfils the Arahant's path gets the fruits of Arahantship. Others get fruits according to the path they fulfil.'
2 *Avāñjhāntvedāhan = avāñjhāṁ in eva abāh.
3 *Avtrā-parmnibāyi. Pts. of Contr. 159; supra, text 69
4 *Upahacca.*
5 *Aṣaṅkhāra-p.*
6 He is *anāgāmin.*
Thus, monks, these five controlling powers are not barren of result,¹ I declare.

(viii) Practising.

(As before, to) ‘... these are the five controlling powers.’

By the completion and fulfilment of these five controlling powers, monks, one is Arahant. If one have them in a less degree, he is practising to realize the fruits of Arahantship. By having them in a still less degree one is a non-returner: in a still less degree, a once-returner: in a still less degree, a stream-winner ... by faith.

But, monks, he in whom these five controlling powers are in every way, everywhere, wholly and utterly absent, of such an one I say ‘he is an outsider, one who stands in the ranks of the many-folk.’²

(ix) Tranquil.³

Now a certain monk came to visit the Exalted One. ... As he sat at one side that monk said this to the Exalted One:

‘“Perfect in faculties! Perfect in faculties!”⁴ is the saying, lord. Pray, lord, how far is one perfect in faculties?’

‘Herein, monk, a monk cultivates the controlling power of faith, which leads to tranquillity, which leads to the perfect wisdom. He cultivates (the other controlling powers and) the controlling power of insight, which leads to tranquillity, which leads to the perfect wisdom.

Thus far a monk is possessed of perfection in faculties.’

(x) Destruction of the āsavas.

Monks, there are these five controlling powers. ... By the fact of cultivating and making much of these five controlling powers, by the destruction of the āsavas, a monk in this very life, comprehending it himself, realizes, attains and abides in that liberation of heart, that liberation by insight which is without āsavas.

¹ Cf. A. i, 235, where the reading is avajjhāni.
² For these phrases cf. infra, text 397.
³ Text misprints title, which should be upasamo, not upasanno.
⁴ Indriya-sampanno=paripunn’ indriyo. Comy.
CHAPTER III.—THE SIX FACULTIES

(i) No more becoming or The knower.

Monks, there are these five controlling powers. What five? The controlling power of faith, that of energy, that of mindfulness, that of concentration, and the controlling power of insight. These are the five.

Now, monks, so long as I did not fully comprehend, as they really are, the arising and the perishing of, the satisfaction in, the misery of, and the escape from these five controlling powers, just so long, monks, did I not know the meaning of ‘being enlightened with supreme enlightenment with regard to the world and its devas, its Māras, its Brahmās, with regard to the host of recluses and brahmans, of devas and mankind.'

But, monks, when I came to know fully, as they really are, the arising and the perishing of, the satisfaction in, the misery of, the escape from these five controlling powers, then, monks, I fully knew the meaning of ‘being enlightened with supreme enlightenment . . . as regards these things.’ Then arose in me knowledge and insight thus: ‘Sure is my heart’s release. This is my last birth. Now is there no more becoming.’

(ii) Vitality.

Monks, there are these three faculties. What three? Femininity, masculinity and vitality. These are the three faculties.

(iii) The Method.

There are these three controlling faculties. What three? The consciousness that ‘I shall know the unknown,’ the consciousness of gnosia, the consciousness of one who has the gnosia. These are the three.

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1 Cf. K.S. ii, 113 ff.
4 Buddh. Psych. Eth. 86; VM. 491; Asl. 291; B. ‘The faculty of the aññātāvin (the holder of things known), of him who, in the philosophy of the Four Truths, has completed what was to be done.’
(iv) One-seed-er.¹

Monks, there are these five controlling powers. What five? The controlling power of faith, that of energy, that of mindfulness, that of concentration and the controlling power of insight. These are the five.

By the full and perfect completion of these five controlling powers, one is Arahant. By having them in a less degree, one attains release midway. Having them in a still less degree, one attains release by a reduction of his time: having them in a still less degree, he attains release without much trouble: in a less degree than that, he does so with some trouble. If he have them in a still less degree, he is 'one who goes up stream,' and goes to the Pure Abodes. Possessed of them in a less degree than that, he is a once-returner. If in a less degree than that, he is a one-seed-er. Again, possessed of them in a less degree than that, he is reborn in a good family:² in a less degree than that, he is one destined to seven more births at most.³ One who possesses these five controlling powers in a still less degree is a Norm-follower: and if in a less degree, he is 'one who walks by faith.'

¹ Eka-biği (i.e., one more life). Text gives an alternative title (not in the uddāna), viz., ekābhīṇānām, which is of doubtful authority. Cf. Pts. of Contr. 77 nn., 269, and PuggA. (J.P.T.S., 1914, p. 195). Our Comy. 'Being a stream-winner, he generates just one personality (attabhāvan or mānusakya), and becomes Arahant'; and refers to PuggA., i.e. (by wearing down three fetters, he is stream-winner, no more for Purgatory).


³ Satta-khāttu-paramo. Cf. K.S. ii, 95 n.; A. 1, 233 ff. Comy. instances Anāthapindika, Visākhā; Culavathā, Mahārathā, Anekavanā, Nagadatta (these four last are devaputtā) and Sakka dewarājā, who after six births in the deva (rūpa) world, will, on the seventh occasion, be reborn in the Pure Abodes.
Monks, there are these six sense-faculties. What six? The sense-faculty of eye, that of ear, of nose, tongue, body and the sense-faculty of mind. These are the six sense faculties.

(vi) Stream or Stream-winner.

Monks, there are these six sense-faculties. What are the six? (as before). When the Ariyan disciple understands, as they really are, the arising and the perishing of, the satisfaction in, the misery of and the escape from these six sense-faculties, such an Ariyan disciple, monks, is called ‘Stream-winner, one not doomed to Purgatory, one assured, one bound for enlightenment.’

(vii) Arahant or Enlightened (a).

Monks, there are these six sense-faculties. What six? The sense-faculty of the eye, ear, nose, tongue, body and the sense-faculty of the mind. These are the six.

When a monk, by seeing, as they really are, the arising and the perishing of, the satisfaction in, the misery of and the escape from these six sense-faculties, becomes released without grasping,—such a monk is called ‘Arahant, in whom the āsavas are destroyed, one who has lived the life, done the task, lifted the burden, a winner of his own welfare, one who has outworn the fetters of rebirth, one released by perfect insight.’

(viii) Arahant or Enlightened (b).

Monks, there are these six sense-faculties. What six? The sense-faculty of eye and the rest, the sense-faculty of mind.

So long, monks, as I did not fully comprehend, as they really are, the arising and the perishing of, the satisfaction in, the misery of and the escape from these six faculties of

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1 Cf. supra, text 170, 193.
2 At K.S. iii, 40 n., 130 ff. (five, with the mind, as result of them).
3 Text arahatā for arahā.
4 N.B. ‘monk’ not ‘Ariyan disciple,’ because the life has to be lived by such, in order to attain. (This, of course, is from a monkish point of view.)
sense,—just for so long, monks, did I not know the meaning of ‘being enlightened with supreme enlightenment with regard to the world and its devas, its Māras, its Brahmās’... but when I came to know fully... I fully comprehended the meaning of ‘being enlightened with supreme enlightenment as regards’... those things. Then arose in me knowledge and sight: ‘This is my heart’s release. This is my last birth. Now is there no more becoming.’

(ix) **Recluses and Brahmins (a).**

Monks, there are these six sense-faculties. What six?...

Monks, whatsoever recluses or brahmins understand not, as they really are, the arising... of these six sense-faculties, such are not worthy to be accounted as recluses among recluses nor as brahmins among brahmins, nor have those worthies understood... nor do they dwell in the attainment of it.

But, monks, those recluses and brahmins who... have so understood... such are worthy to be accounted... and those worthies have of themselves understood and even in this very life realized the goal of recluseship and brahminhood, and they do dwell in the attainment thereof.

(x) **Recluses and brahmins (b).**

Monks, whatsoever recluses or brahmins understand not the sense-faculty of the eye, and understand not the arising... nor understand the practice leading to the ceasing thereof: who understand not the sense-faculty of the ear, nose, tongue, body and mind, nor the arising thereof, nor the practice leading to the ceasing thereof,—such are not worthy to be accounted recluses among recluses, nor as brahmins among brahmins, nor have those worthies realized... nor do they dwell in the attainment thereof.

But whatsoever recluses or brahmins do understand the sense-faculty of the eye, ear... such are worthy to be accounted as recluses among recluses and as brahmins among brahmins, and those worthies have of themselves understood, and in this very life realized, the goal of recluseship and of brahminhood, and they do dwell in the attainment thereof.
CHAPTER IV.—THE FACULTY OF EASE (OR REFERRING TO THE ABOVE)\(^1\)

(i) Puritan.

Monks, there are these five controlling faculties. What five?

The controlling faculty of ease, that of discomfort, that of happiness,\(^2\) that of unhappiness, and the controlling faculty of indifference. These are the five controlling faculties.

(ii) The stream.

Monks, there are these five controlling faculties. What five? The controlling faculty of ease . . . the controlling faculty of indifference.

Now, monks, when the Ariyan disciple understands, as they really are, the arising and the perishing of, the satisfaction in, the misery of and the escape from these five controlling faculties, such an Ariyan disciple is called ‘Stream-winner not doomed to Purgatory, one assured, one bound for enlightenment.’

(iii) Arahant.

Monks, there are these five controlling faculties. . . .

Now when a monk, by understanding, as they really are, the arising and the perishing . . . of these five controlling faculties, such as one is called ‘Arahant, one in whom the āsavas are destroyed, one who has lived the life, done his task, lifted the burden, a winner of his own welfare, who has outworn the fetters of rebirth, one who is released by perfect insight.’

(iv) Recluses and brahmins (a).

Monks, there are these five controlling faculties. What five? The controlling faculty of ease . . . that of indifference.

\(^1\) Text title of this chapter is Uppati- for Uppatipātyā. Cf. infra, § 10. At Path of Purity ii, 312, it is trans. ‘out of order.’

\(^2\) Somanassa Cf. D ii, 239. It is sukha—excitement. Compend. 112 n.
The Great Chapter

Whatsoever recluses or brahmins understand not the arising and the perishing of, the satisfaction in, the misery of, and the escape from these five controlling faculties . . . nor do they dwell in the attainment thereof.

But those recluses or brahmins who do understand . . . they do dwell in the attainment thereof.

(v) Recluses and brahmins (b).

Monks, there are these five controlling faculties. . . .

Whatsoever recluses or brahmins understand not the controlling faculty of ease, nor its arising, who understand not the ceasing thereof, who understand not the practice leading to the ceasing thereof . . . who understand not the controlling faculty of indifference, nor its arising, nor its ceasing, nor the practice leading to the ceasing thereof,—such are not worthy to be accounted . . . nor do they dwell in the attainment thereof.

But they who do so understand . . . they are worthy to be accounted . . . and those worthies do dwell in the attainment thereof.

(vi) Analysis (a).

Monks, there are these five controlling faculties. What five? . . . (as before). . . .

And of what sort, monks, is the controlling faculty of ease?¹

That ease which is bodily, that agreeableness which is bodily, that ease, that agreeableness which is experienced when it arises from bodily contact,—that, monks, is called 'the controlling faculty of ease.'

And of what sort, monks, is the controlling faculty of discomfort?

That discomfort which is bodily, that disagreeableness which is bodily, that discomfort, that disagreeableness which is experienced when it arises from bodily contact,—that, monks, is called 'the controlling faculty of discomfort.'

And of what sort, monks, is the controlling faculty of happiness?

¹ Cf. Compend. 112 n.
That happiness which is mental, that agreeableness which is mental, that happiness, that agreeableness which is experienced when it arises from mental contact,—that, monks, is called 'the controlling faculty of happiness.'

And of what sort, monks, is the controlling faculty of unhappiness?

That pain which is mental, that disagreeableness which is mental, that pain, that disagreeableness which is experienced when it arises from mental contact,—that, monks, is called 'the controlling faculty of unhappiness.'

And of what sort, monks, is the controlling faculty of indifference?

That bodily or mental feeling experienced, which is neither agreeable nor disagreeable,—that, monks, is called 'the controlling faculty of indifference.'

These indeed, monks, are the five controlling faculties.

(vi) Analysis (b).

Monks, these are these five controlling faculties. What five? The controlling faculty of ease . . . of indifference.

And of what sort, monks, is the controlling faculty of ease?

. . . (As before down to) ' . . . that, monks, is called the controlling faculty of indifference.'

Now, monks, in these cases, the controlling faculty of ease and the controlling faculty of happiness should be regarded as pleasurable feeling. Likewise the controlling faculty of discomfort and that of unhappiness must be regarded as painful feeling. Likewise the controlling faculty of indifference must be regarded as feeling that is neither pleasant nor painful.

These, monks, are the five controlling faculties.

(viii) Analysis (c).

(As in § vii down to) ' . . . this, monks, is called the controlling faculty of indifference.'

(As in § viii.) Now in these cases, monks, . . . the con-

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1 Upekkhā here, it is to be noticed, is the hedonic, not the intellectual (tatra-majjhāt' uppekkhā) mental balance.
trolling faculty of indifference should be regarded as feeling that is neither pleasant nor painful.

Thus it is, monks, that these five controlling faculties, from being five, become three, and again, from being three, they become five in turn.¹

(ix) The fire-stick.²

Monks, there are these five controlling faculties. What five? The controlling faculty of ease, that of discomfort, that of happiness, that of unhappiness, that of indifference.

Now, owing to the contact that is to be experienced as agreeable, monks, arises the controlling faculty of ease. He (who experiences it), being at ease, is fully aware of being so. Also, on the ceasing of that contact to be experienced as agreeable, as to that controlling faculty of ease,—which had arisen owing to that appropriate³ contact to be experienced as agreeable,—he is aware that it ceases, that it is quieted down.

Again, monks, owing to contact which is to be experienced as disagreeable arises the controlling faculty of discomfort. He (who experiences it), being uncomfortable, is fully aware of being so. Also, on the ceasing of that contact to be experienced as disagreeable, as to that controlling faculty of discomfort,—which had arisen owing to that appropriate contact to be experienced as disagreeable,—he is aware that it ceases, that it is quieted down.

Again, monks, owing to contact which is to be experienced as producing happiness, arises the controlling faculty of happiness. He (who experiences it), being made happy, is fully aware of being so. Also, on the ceasing of that contact to be experienced as producing happiness, as to that controlling faculty of happiness,—which had arisen owing to that appropriate contact to be experienced as producing happiness,—he is aware that it ceases, that it is quieted down.

Again, monks, owing to contact which is to be experienced as producing unhappiness, arises the controlling faculty of

¹ Pariyāyena—vicissum.
unhappiness. He (who experiences it), being unhappy, is fully aware of being so. Also, on the ceasing of that contact to be experienced as producing unhappiness,—which had arisen owing to that appropriate contact to be experienced as producing unhappiness,—he is aware that it ceases, that it is quieted down.

(Lastly) monks, owing to the contact which is to be experienced as indifferent arises the controlling faculty of indifference. He (who experiences it), being indifferent, is fully aware of being indifferent. Also, on the ceasing of that contact to be experienced as indifferent, as to that controlling faculty of indifference,—which had arisen owing to that appropriate contact to be experienced as indifferent,—he is aware that it ceases, that it is quieted down.

Just as, monks, from the putting together and rubbing together of two sticks warmth is born, heat is produced; as from the separation and parting of those two sticks the warmth so born ceases and is quenched, just so, monks, owing to contact that is to be experienced as agreeable arises the controlling faculty of ease. He (who experiences it), being at ease, is fully aware of being at ease. Also, on the ceasing...

So also, owing to contact that is to be experienced as disagreeable . . . as producing happiness . . . as producing unhappiness . . . as indifferent . . . (in each case) he is aware that it ceases, that it is quieted down.

(x) Consequent.¹

Monks, there are these five controlling faculties. What five? The controlling faculty of discomfort, that of unhappiness, that of ease, that of happiness, and the controlling faculty of indifference.

Now herein, monks, suppose a monk dwells earnest, ardent and aspiring, and there arises in him the controlling faculty

¹ Title in text Uppatika (=?uppaja, 'arisen,' with reference to uppajjati in this §). But Comy. refers it to Chapter-title: uppatisipatikay suttaq nāmā ti veditabbaq, i.e., 'with reference to what has gone before' (yathādhammā ārammana-vasena patipātiyā vuttaq). Cf. supra, text 207 n.: supra, 183 n.
of discomfort. He is aware of it thus: There has arisen in me this controlling faculty of discomfort. Now this is conditioned, has its cause, its constituent parts, its reasons.\(^1\) That the controlling faculty of discomfort should arise without these conditions, causes, constituent parts and reasons, is quite impossible. Thus he comes to know fully both the controlling faculty of discomfort, its arising and its ceasing: and, whence arising, how this controlling faculty of discomfort comes to cease without remainder,\(^2\)—that also he fully knows.

Now, monks, whence does it arise and how does it come to cease without remainder?

Herein a monk, aloof from sense-desires, aloof from evil conditions, enters upon the first trance, which is accompanied by thought directed and sustained, born of seclusion, zestful and easeful, and abides therein. Here the controlling faculty of discomfort, which has arisen, ceases without remainder. This monk is called 'A monk who has understood the ceasing of the controlling faculty of discomfort, one who has collected his mind\(^3\) for the attaining such a condition.'

Now herein again, monks, suppose a monk dwells earnest, ardent and aspiring, and there arises in him the controlling faculty of unhappiness. He is aware of it thus: There has arisen in me this controlling faculty of unhappiness. Now this is conditioned, has its cause, its constituent parts and reasons. That the controlling faculty of unhappiness should arise without these conditions, causes, constituent parts and reasons is quite impossible.

Thus he comes to know fully both the controlling faculty of unhappiness, and its arising and its ceasing. Also he fully knows, whence arising, how this controlling faculty of unhappiness comes to cease without remainder.

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\(^1\) Sansimittaya, sannidana, sasaṅkhāra, sappaccaya.

\(^2\) Cf. Expos. 1, 235; VM. 166; SnA. ii, 120; D. iii, 222.

\(^3\) Text upasayhāna, but Burmese MSS. and Comy. upasayharati ('he pulls himself together'). Comy. remarks: tattha-labhī samāne uppādan' athāya cittay upasayharati, labhī samāno samapajjan' athāya. For tatthattaya, 'the state of being such,' cf. M. i, 465 ff; supra, text 90; K.S. iv, 202 n. (a synonym in Sanskrit Buddhism for Nibbāna).
Now whence does it arise, and how does it come to cease without remainder?

Herein a monk, by the calming down of thought directed and sustained, attains and abides in the second trance, that inward calming, that single-mindedness of will, apart from thought directed and sustained, that is born of mental balance, zestful and easeful. It is here that the controlling faculty of unhappiness, which has arisen, comes to cease without remainder. Such an one, monks, is called 'A monk who has come to know the ceasing of the controlling faculty of unhappiness, one who has collected his mind for attaining such a condition.'

Now herein again, monks, suppose a monk dwells earnest, ardent and aspiring, and there arises in him the controlling faculty of ease. He is aware of it thus: There has arisen in me this controlling faculty of ease. Now this is conditioned, has its cause, its constituent parts and its reasons. That the controlling faculty of ease should arise without these conditions, causes, constituent parts and reasons, is quite impossible.

Thus he comes to know both the controlling faculty of ease and its arising and its ceasing. Also he fully knows, whence arising, how this controlling faculty of ease comes to cease without remainder.

Now whence does it arise and how does it come to cease without remainder?

Herein a monk, by the fading out of zest, disinterested, mindful and composed, experiences with body that ease of which the Ariyans declare:

'He who is disinterested and alert dwells at ease,'¹ and he so attains and abides in the third trance. It is here that the controlling faculty of ease, which has arisen, comes to cease

¹ Cf. Expos. 238. (It is to be noticed that the third feeling is neither pain nor pleasure, is opposed to pain and pleasure, is not merely the absence of pain and pleasure: it is called 'hedonic indifference.' The Fourth Jhāna which follows is the purity of mindfulness born of (this) indifference. The Fourth Jhāna, then, is mental emancipation, which is neutral feeling.)
without remainder. Such an one, monks, is called 'A monk who has understood the ceasing of the controlling faculty of ease, one who has collected his mind for attaining such a condition.'

Now herein again, monks, suppose a monk dwells earnest, ardent and aspiring, and there arises in him the controlling faculty of happiness. He is aware of it thus: There has arisen in me this controlling faculty of happiness. Now this is conditioned, has its cause, its constituent parts, its reasons. That the controlling faculty of happiness should arise without these conditions, causes, constituent parts and reasons is quite impossible. Thus he comes to know the controlling faculty of happiness and its arising and its ceasing. Also he fully knows, whence arising, how this controlling faculty of happiness comes to cease without remainder.

Now whence does it arise and how does it come to cease without remainder?

Herein, monks, by abandoning both ease and discomfort, by the ending of both happiness and unhappiness felt before, he attains and abides in the fourth trance, a state of neither ease nor discomfort, an equanimity of utter purity. Herein the controlling faculty of happiness, which had arisen, comes to cease without remainder. Such an one, monks, is called 'A monk who has understood the ceasing of the controlling faculty of happiness, one who has collected his mind for attaining such a condition.'

Now herein again, monks, suppose a monk dwells earnest, ardent and aspiring. Then there arises in him the controlling faculty of indifference. He is aware of it thus: There has arisen in me this controlling faculty of indifference. Now this is conditioned, has its cause, its constituent parts and its reasons. That the controlling faculty of indifference should arise without its conditions, causes, its constituent parts and its reasons, is a thing quite impossible. Thus he comes to know both the controlling faculty of indifference, its arising and its ceasing. Also he fully knows, whence arising, how this controlling faculty of indifference comes to cease without remainder.
Now whence does it arise, and how does it come to cease without remainder?

Herein, monks, passing utterly beyond the feeling of neither perception nor non-perception, he attains and abides in the state of cessation of perception and feeling. Herein the controlling faculty of indifference, which had arisen, comes to cease without remainder.

Such an one, monks, is called ‘A monk who has understood the ceasing of the controlling faculty of indifference, one who has collected his mind for attaining such a condition.’

CHAPTER V.—OLD AGE

(i) Old age.

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī in East Park, at the terraced house of Migāra’s mother.¹

Now on that occasion the Exalted One, having arisen from his solitude at eventide, was seated warming his back in the westering sunshine.²

Then the venerable Ānanda came to see the Exalted One, and on coming to him saluted him and, while chafing his limbs³ with his hand, said to the Exalted One:

‘It is a strange thing, lord! It is a wonder, lord, how the skin of the Exalted One is no longer clear and translucent, and how all his limbs are slack⁴ and

¹ S. i, 77, iii, 100.
² Comy. discusses the question as to how the sunshine can pierce through the Buddha-teja or aura, and concludes that it cannot do so. ‘Then what is warmed? The radiance itself is warmed. Just as when one sits under a spreading tree, the sunshine does not touch the body, but the radiance of it spreads all round, and it is like being surrounded by a flame of fire. So we are to understand thus: The Master was sitting warming his aura (?)’
³ Comy. reads ‘back.’
⁴ Sithilāni. Comy. ‘The flesh, coming away from the bone, attains ooseness and hangs here and there.’
wrinkled,\(^1\) his body bent forward, and a change is to be seen in his sense-faculties of eye, ear, nose, tongue and body!\(^2\)

‘So it is, Ānanda. Old age is by nature inherent in youth, sickness in health, and death in life. Thus it is that my skin is no longer clear and translucent as of yore; my limbs are slack and wrinkled, my body stoops forward and a change is to be noticed in my sense-faculties of eye, ear, nose, tongue and body.’

Thus spake the Exalted One. Having so said, the Happy One as Teacher added this:

Shame on thee,\(^3\) miserable age!
Age that maketh colour fade!
The pleasing image\(^4\) of a man
By age is trampled down.

Tho’ one should live a hundred years,
Neverless he is consigned to death.
Death passeth nothing by,
But trampleth everything.

(ii) Unṇābha the brahmin.

Sāvatthī was the occasion . . .

Now the brahmin Unṇābha came to visit the Exalted One, and on coming to him greeted him courteously, and, after the exchange of greetings and courtesies, sat down at one side. So seated, Unṇābha the brahmin said this to the Exalted One:

‘There are these five sense-faculties, master Gotama, of different scope, of different range. They do not mutually

\(^1\) Text baliya-jātāni, but Sinh MSS. and Comy. vali-jātāni, which I follow.

\(^2\) Comy. ‘The sense-faculties are invisible, but as these defects are to be seen it must be owing to decay of the faculties. He speaks inferentially.’

\(^3\) Dhi tay for dhītay of text (cf. Sn. v, 440, dhi-r-atthu jīvitaṇṇ). Comy. reads dhikkaṇ (text v.l. dhiṣṭaṇ) jāmī yaro (which is interpreted as dhikkaṇ tukhay hotu, vikāyo tay phusatu [?]).

enjoy each other's scope and range. What are the five? The sense-faculty of eye, that of ear, that of nose, that of tongue, and the sense-faculty of body. Now, master Gotama, as these five sense-faculties are of different scope, of different range, and do not mutually enjoy each other's scope and range, pray, what common ground of resort have they, and who profits by their scope and range?

"There are, brahmin, as you say, these five sense-faculties of different scope and different range, and they do not mutually enjoy each other's scope and range. Well, mind is their common ground of resort. It is mind that profits by their scope and range."

"But, master Gotama, what is the resort of mind?"

"Mindfulness, brahmin, is the resort of mind."

"Then, master Gotama, what is the resort of mindfulness?"

"Release, brahmin, is the resort of mindfulness."

"What, then, master Gotama, is the resort of release?"

"Nibbana, brahmin, is the resort of release."

"But, master Gotama, what is the resort of Nibbana?"

"The question goes too far, brahmin. That question is beyond the compass of an answer. The aim of living the holy life, brahmin, is to plunge into Nibbana. It has Nibbana for its goal, Nibbana for its ending."

Then the brahmin Uṇṇābha was delighted with the words of the Exalted One and received them gladly. And he rose up from his seat, saluted the Exalted One by the right and went away.

Now not long after the departure of the brahmin Uṇṇābha the Exalted One said to the monks:

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1 Patisarānāy, 'looking to,' or 'referring to.' At A. i, 199, 'regoing.' Cf. Dialog. 1, 122 n.; Pts. of Contr. 140. At M. i, 295, Mahākōṭṭhita puts this question to Sāriputta. It is discussed at Buddh. Psych. Ethics, where see Mrs. Rhys Davids' extract from Comy. on M. i loc. cit. For 'resort' see next §.

2 Text ajjhaparāy (Burmese MSS.), but M. i, 304, accasarāy, i.e. it is transcendental. That at S. ii, 1898, should be the same, where Comy. atikkanto.

Suppose, monks, in a house with a peaked roof or in a pavilion with a peaked roof, with a window facing east, when the sun is rising and its rays strike through the window, on what do they rest?\(^1\)

On the western wall, lord.

Just so, monks, the faith of the brahmin Uṇṇābha is bent on, rooted in, rests on the Tathāgata. It is strong, not to be uprooted by any recluse or brahmin or deva or Māra or Brahmā, or by anyone else in the world.

Monks, if at this time the brahmin Uṇṇābha were to make an end, there is no fetter, bound by which, the brahmin Uṇṇābha would come back to this world.\(^2\)

(iii) Sāketa.

Thus have I heard: Once the Exalted One was staying near Sāketa,\(^3\) at Aṇjana Wood, in Antelope Grove.

On that occasion the Exalted One said this to the monks:

Monks, is there any method, by reckoning according to which the five controlling faculties are the five powers, and the five powers again are the five controlling faculties?

For us, lord, things have the Exalted One as their root, (their guide and their resort.\(^4\) It were well for us if the Exalted One would reveal the meaning of what he has just uttered.\(^5\)

Well, monks, there is such a method, by reckoning according to which the five controlling faculties are the five powers, and again the five powers are the five controlling faculties. And of what sort, monks, is that method?

That, monks, which is the controlling faculty of faith is also the power of faith: that which is the power of faith is also the controlling faculty of faith. And it is the same with regard to the controlling faculty of energy, and the rest. . . .

\(^1\) Cf. K.S. 11, 71.

\(^2\) He is anāgāmin. This instance may be added to the two referred to above on text 178 8.

\(^3\) A town in Kosala, formerly the capital (which at this time was Sāvatthī); Buddh. India, 39. Cf. M. i, 149; A. i, 24; ui, 169; iv, 427.

\(^4\) Pañcasaranay, as above.

\(^5\) Cf. S. ii, 24, etc. Here text is abridged.
which is the controlling faculty of insight is again the power of insight, and the power of insight is also the controlling faculty of insight.

Suppose, monks, a river that flows east, slopes east, tends east. In the middle of it is an island. Now, monks, there is a method, by reckoning according to which, the stream of that river is accounted single. Again there is a method, by reckoning according to which, the stream is accounted double.

Now what sort of method is that according to which the stream of that river may be reckoned as single? Thus: The water at the east end and the water at the west end of that island will be reckoned as a single stream. That is the method.

And what sort of method is that according to which the stream of that river may be reckoned as double? Thus: The water on the north side and the water on the south side will be reckoned as a double stream. That is the method according to which the stream may be reckoned as double.

Just in the same way, monks, the controlling faculty of faith is also the power of faith, and the power of faith is also the controlling faculty of faith.

Monks, by the fact of cultivating and making much of the five controlling faculties, a monk, by the destruction of the āsavas, in this very life fully comprehends, realizes for himself and attains intellectual release and release by insight, and abides therein.'

(iv) Eastern Gatehouse.1

Thus have I heard: Once the Exalted One was staying at Sāvatthī, in Eastern Gatehouse.2 On that occasion the Exalted One addressed the venerable Sāriputta thus:

‘Do you believe, Sāriputta, that the controlling faculty of faith, if cultivated and made much of, plunges into the Deathless, has the Deathless for its goal, the Deathless for its ending?

1 This Sutta is quoted in full at Nudd. 1, 236, as comment on the text Sn. 853, na saddho na virajjati.

2 At A. ii, 345, the only place where it seems to be mentioned, the Buddha goes there with Ānanda to bathe. Kotthaka is a chamber or storehouse (here, over the gate). By the city gates were public bathing-places.
Do you believe, Sāriputta, that the controlling faculty of energy, if cultivated and made much of, plunges into the Deathless . . . that the controlling faculty of mindfulness . . . of concentration . . . Do you believe, Sāriputta, that the controlling faculty of insight, if cultivated and made much of, plunges into the Deathless, has the Deathless for its goal, the Deathless for its ending?

'In this matter, lord, I walk not by faith¹ in the Exalted One, to wit: that the controlling faculty of faith, if cultivated and made much of . . . that the controlling faculty of insight, if cultivated and made much of, plunges into the Deathless, has the Deathless for its goal, the Deathless for its ending.

They, lord, who have not realized, not seen, not understood, not made sure of, not attained this faculty by insight,—such may well walk by faith in others (in believing) that the controlling faculty of faith . . . that of insight, if cultivated and made much of, may so end.

But, lord, they who have realized, seen, understood, made sure of, they who have attained this fact by insight,—such are free from doubt, free from wavering,² (in believing) that the controlling faculty of faith, of energy, of mindfulness, of concentration, of insight, if cultivated and made much of . . . will so end.

But I, lord, have realized it, I have seen, understood and made sure of it, I have attained it by insight, I am free from doubt about it,³ that the controlling faculty of faith . . . of insight, does plunge into the Deathless, has the Deathless for its goal, the Deathless for its ending.'

'Well said! Well said, Sāriputta! Indeed they who have not realized, not seen, not understood, who have not made sure of, who have not attained this fact by insight,—such may well walk by faith in others (in believing) that the controlling

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¹ Saddhāya gacchāmi. I take saddhāya to be gerund, saddhaḥtvā (as Comy. elsewhere).
² Nibbiṣikicchā (ni-ncikicchā). Cf. S. ii, 84.
³ Here text inserts paresay (not in Sinh. MSS.), which makes no sense.
faculty of faith... has the Deathless for its goal, for its ending. But indeed, Sāriputta, they who have realized, who have seen, understood, made sure of and attained this fact by insight—such are indeed free from doubt, free from wavering, (in knowing) that the controlling faculty of faith... of insight, if cultivated and made much of, does plunge into the Deathless, has the Deathless for its goal, for its ending."

(v) East Park (a).

Thus have I heard: Once the Exalted One was staying near Sāvatthī, in East Park, at the terraced house of Migāra's mother.

On that occasion the Exalted One addressed the monks, saying:

"Monks, by cultivating and making much of what controlling faculties does the monk in whom the āsavas are destroyed declare gnosis, to wit: "I know full well that destroyed is rebirth, lived is the holy life, done is the task, there is no more of being here for me"?"

"For us, lord, things have their root in the Exalted One... ."

"Well, monks, by cultivating and making much of a single controlling faculty, a man in whom the āsavas are destroyed may thus declare gnosis... . And what is that one controlling faculty?

Monks, in the Ariyan disciple who has won insight1 faith is established as a matter of course,2 energy is established as a matter of course, mindfulness is established as a matter of course, concentration is established as a matter of course.

It is by cultivating and making much of this single controlling faculty (of insight) that a monk in whom the āsavas are destroyed can declare gnosis, to wit: "I know full well that destroyed is rebirth, lived is the holy life, done is the task, there is no more of being here for me.""

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1 Paññāvato.
2 Tadānāvayā (accordingly)=taŋ anugacchāmānaṁ anuvattamāna. Comy. Cf. S. ii, 156 (of a bunch of mangoes), tāmi tadānāvāṁś bhavanti (go along with it).
The Great Chapter

(vi) East Park (b).

The same occasion . . .
'Monks, by cultivating and making much of what controlling faculty does a monk in whom the āsavas are destroyed declare gnosis, to wit: "I know full well that destroyed is rebirth . . . in these conditions"?'
'Lord, for us things have their root in the Exalted One. . . .'
'Well, monks, it is by the cultivation and making much of two controlling faculties that a monk is able to do so. What two?
By Ariyan insight and Ariyan release. That which in him is the Ariyan insight is the controlling faculty of insight, and that which in him is the Ariyan release is the controlling faculty of concentration. It is by cultivating and making much of these two controlling faculties, monks, that a monk in whom the āsavas are destroyed is able to declare gnosis, to wit: "Destroyed is rebirth . . . there is no more of being here for me."

(vii) East Park (c).

The same occasion . . .
'Monks, by cultivating and making much of what controlling faculty does a monk in whom the asavas are destroyed declare gnosis, to wit: "I know full well that destroyed is rebirth . . . there is no more of being here for me"?'
'Lord, for us things have their root in the Exalted One. . . .'
'Well, monks, it is by cultivating and making much of four controlling faculties. What four?
The controlling faculty of energy, mindfulness, concentration and insight. These are the four . . . .'

(viii) East Park (d).

The same occasion . . .
'Monks, by cultivating and making much of what controlling faculties does a monk in whom the āsavas are destroyed destroyed is rebirth . . . there is no more of being here for me."'

1 The section on three c.f.s. seems omitted.
declare gnosis, to wit: "I know full well that destroyed is rebirth . . . there is no more of being here for me"?"

'Lord, for us things are rooted in the Exalted One. . . .' 'Well, monks, it is by cultivating and making much of five controlling faculties that a monk in whom the āsavas are destroyed is able to do so.

What are the five? The controlling faculties of faith, energy, mindfulness, concentration and insight.

Monks, it is by cultivating and making much of these five controlling faculties that a monk in whom the āsavas are destroyed is able to declare gnosis, to wit: "I know full well that destroyed is rebirth, lived is the holy life, done is the task, there is no more of being here for me.'"

(ix) Scrap-hunter.

Thus have I heard: On a certain occasion the Exalted One was staying at Kosambi in Ghosita Park.

Now on that occasion the Bhāradvāja, the venerable Scrap-hunter, so called, had declared gnosis, to wit: 'I know full well that destroyed is rebirth, lived is the holy life, done is the task, there is no more of being here for me.'

Then a number of monks came to visit the Exalted One, and on coming to him, saluted him and sat down at one side. So seated, those monks said this to the Exalted One:

'Lord, the Bhāradvāja, the venerable Scrap-hunter, has declared gnosis, to wit: "I know full well that destroyed is rebirth . . . there is no more of being here for me." Pray, lord, in consequence of what observation did the Bhāradvāja, the venerable Scrap-hunter, thus declare gnosis . . . ?'

'Monks, it was in consequence of having cultivated and made much of three controlling faculties that the Bhāra-

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1 Pindola, of Bhāradvāja. There are several of this clan, e.g., at K.S. i, 204 ('conjey man ') among the Brahmin Suttas. At K.S. iv, 68 (where see note) he takes refuge with the Master. Bhāradvāja is on the river Jumna. Cf. Buddhist India, 36.

2 For sambahūdā see n. supra, text 108.

3 Kāvy atthavasaṁy sampassamāṇca, generally equivalent to kāraṇaṁ (causā).
dvājan, the venerable Scrap-hunter, thus declared gnosis. What three? The controlling faculty of mindfulness, of concentration, and of insight.¹

It was in consequence of having cultivated and made much of these three controlling faculties that gnosis was declared by the Bhāradvājan, the venerable Scrap-hunter.

Now these three controlling faculties,—what do they end in?

They end in destruction.
They end in destruction of what?
They end in the destruction of rebirth, old age and death.

Monks, it was because he saw full well that rebirth was destroyed, that old age and death were destroyed, that the Bhāradvājan, the venerable Scrap-hunter, was able to declare gnosis, to wit: "I know full well that destroyed is rebirth, lived is the holy life, done is the task, there is no more of being here for me."'

(x) Faithful or Market.

Thus have I heard: On a certain occasion the Exalted One was staying among the Angas, at Market² so called, a township of the Angas.

Now on that occasion the Exalted One addressed the venerable Sāriputta, saying:

'Tell me, Sāriputta, could an Ariyan disciple who is utterly devoted to,³ who has perfect faith in the Tathāgata,—could an Ariyan disciple have any doubt or wavering as to the Tathāgata or the Tathāgata's teaching?'

'Lord, an Ariyan disciple who is utterly devoted to the

¹ At UdĀ. 252, Dhammapāla says, after describing his nickname, his scrap-hunting life, his huge bowl, gradually wasted to a mere sherd, and his subjection to the Master's injunctions: 'on a subsequent occasion, by cultivating controlling-faculty culture, he was established in the topmost fruit of Arahatship.' Our Comy. says nothing.

² Āpana (market). Cf. Brethren, 310 n. For the Angas cf. Buddh. India, p. 23; Vin. i, 29, quoted at SĀ. on S. i, 1; KhĀ. 115; M. ii, 163. 'The Angas dwelt in the country to the east of Magadha, having their capital at Champa, near the modern Bhagalpur.

³ Ekanta-gato, lit. 'downright gone to,' i.e., saranar gato.
Tathāgata, who has perfect faith in the Tathāgata, could have no doubt, could have no wavering as to the Tathāgata or the Tathāgata’s teaching. Of the Ariyan disciple who has faith, lord, this may be expected: he will dwell resolute in energy, ever striving to abandon bad qualities and to acquire good qualities: he will be stout and strong to exert himself, not throwing off the burden in good qualities. His energy, lord, is the controlling faculty of energy.¹

Of a faithful Ariyan disciple, lord, who is resolute in energy, this may be expected: he will be mindful, possessed of supreme discrimination,² one who calls to mind and remembers things said long ago. His mindfulness, lord, is the controlling faculty of mindfulness.

Of a faithful Ariyan disciple, lord, who is resolute in energy, with mindfulness established, this may be expected: he will make self-surrender the object of his thought, he will lay hold of concentration, one-pointedness of mind. His concentration, lord, is the controlling faculty of concentration.

Again, lord, of a faithful Ariyan disciple who is established in mindfulness, whose thought is tranquillized, this may be expected: he will fully understand “A world without end³ is the round of rebirth. No beginning can be seen of beings hindered by ignorance, bound by craving, who run on, who fare on through the round of rebirth. The utter passionless ceasing of ignorance, of this body of darkness,⁴ is this blissful state, this excellent⁵ state, to wit:—the calming down of all the activities, the giving up of all bases (for rebirth), the destruction of craving, dispassion, cessation, Nibbāna.” His insight, lord, is the controlling faculty of insight.

Lord, that faithful Ariyan disciple, thus striving and striving

¹ Text arranges paragraphs here wrongly, e.g., §§ 4, 5, 6, where the first line of each should be joined to the previous §. Also ti is omitted after the thoughts expressed in each case.
² Sati-nepakka. Cf. supra, text 197.
³ For anamatagga cf. K.S. ii, 118 ff.; iii, 126 (J.P.T.S., 1919, p. 40, for derivation of the word).
⁴ Tame-kāya. Cf. Thag. 128, tamo-khandha.
⁵ Paññītā. Text has phanītā.
again, thus recollecting again and again, thus again and again composing his mind, thus clearly discerning again and again, gains utter confidence, when he considers: "As to those things which formerly I had only heard tell of, now I dwell having experienced them in my own person: now by insight have I pierced them through and see them plain." Herein, lord, his faith is the controlling faculty of faith.'

'Well said! Well said, Sāriputta! Indeed, Sāriputta, the Ariyan disciple who is utterly devoted to the Tathāgata, who has perfect faith in the Tathāgata, can have no doubt or wavering in the Tathāgata or the Tathāgata's teaching. Indeed, Sāriputta, of the faithful Ariyan disciple this may be expected':—(and he repeated all that Sāriputta had said of the controlling faculties of faith, energy, mindfulness, concentration and insight).

CHAPTER VI

(i) Sālā.

Thus have I heard: On a certain occasion the Exalted One was staying among the Kosalans, at Sālā, a brahmin village.

On that occasion the Exalted One addressed the monks, saying:

'Just as, monks, whatsoever brute creatures there be, of them the lion, king of beasts, is reckoned chief, namely in strength, speed and courage, even so, monks, whatsoever

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1 Kāyena phusitvā. This may stand for nāma-rūpa (the individuality, i.e., the bodily substrate+the emotions and mind). Comy. says nāma-kāyena. On the other hand, it may be a phrase for personal physical (brain)-experience. Cf. infra, text 230.

2 This chapter has no title.

3 The title of this Sutta is wrong. Cf. supra, text 144. In the uddāna also the title is wrong and lacks a capital letter in text. Cf. M. 1, 285.

4 Cf. K.S. iii, 70. Tiracchāna-gatā pāṇā, 'animals that go horizontally,' as opposed to upright humans.

5 Sūriyena. So Comy. (=sūra-bhāvena) and Sinh. MSS. Text has surena (Burmese).
principles there be that are on the side of the wisdom,\(^1\) of them the controlling faculty of insight is reckoned chief, namely for attaining the wisdom. And of what sort, monks, are the principles that are on the side of the wisdom?\(^2\)

Monks, the controlling faculty of wisdom is a principle that is on the side of the wisdom, for it conduces to attaining the wisdom. The controlling faculty of energy . . . that of mindfulness . . . the controlling faculty of concentration . . . the controlling faculty of insight is a principle that is on the side of the wisdom, for it conduces to attaining the wisdom.

Just as, monks, whatsoever brute creatures there be, of them the lion, king of beasts, is reckoned chief, namely in strength, speed and courage,—even so, monks, of the principles that are on the side of the wisdom, the controlling faculty of insight is reckoned chief.\(^3\)

(ii) Mallikā.\(^2\)

Thus have I heard: On a certain occasion the Exalted One was staying among the Mallas at Uruvelakappa, a township of the Mallas.

On that occasion the Exalted One addressed the monks, saying:

'Monks, as long as the Ariyan insight has not uprisen in the Ariyan disciple, just so long is there no stability of the four (other) controlling faculties, there is no abiding steadfastness\(^3\) of the four other controlling faculties. But when the Ariyan insight has arisen in the Ariyan disciple, then, monks, there is stability of the four other controlling faculties, there is abiding steadfastness of the four other controlling faculties.

Just as, monks, so long as the peak of a house\(^4\) with peaked

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\(^{1}\) Bodha-pakkhi, translated at Dialog. in, 93, 'wings of wisdom. They are enumerated at VM. 678.

\(^{2}\) Written as Mallā, Mallikā, Mallatā, and Malatā. K.S. iv, 252; infra, text 349 (cf. A. iv, 438).

\(^{3}\) Thiti, avatthi. Cf. Dhs. § 11 (Buddh. Psych. Eth., p. 13 n.), where the three cognate terms thiti, santhiti, avatthi (cittassa) are translated 'stability, solidity, absorbed steadfastness.'

\(^{4}\) Cf. J.P.T.S., 1919; Similes in the Nikāyas (do. 1906-7, pp. 58 ff.).
roof be not set up, so long is there no stability of the roof-beams,¹ there is no abiding steadfastness of the roof-beams. But, monks, as soon as the peak of a house with peaked roof is set up, then is there stability and abiding steadfastness of the roof-beams.

In the same way, monks, so long as the Ariyan insight has not uprisen in the Ariyan disciple, so long is there no stability of the other four controlling faculties. But as soon as the Ariyan insight has arisen, then is there stability and abiding steadfastness of the four other controlling faculties. Of what four? Of the controlling faculty of faith, energy, mindfulness and concentration.

Monks, in the Ariyan disciple who has insight faith is established as a matter of course.² Energy, mindfulness, concentration are established as a matter of course.³

(iii) Learner.

Thus have I heard: On a certain occasion the Exalted One was staying at Kosambi in Ghosita Park. On that occasion the Exalted One addressed the monks, saying:

'Tell me, monks, is there any method by proceeding according to which a monk who is a learner,³ standing at the level of a learner,⁴ can be assured "I am a learner," or a monk who is an adept, standing at the level of an adept, can be assured "I am an adept"?'

'For us, lord, things have their root in the Exalted One, their guide and their resort. It were well for us if the Exalted One would reveal the meaning of what he has just uttered.'

'Well, monks, there is such a method, by proceeding according to which both a monk who is a learner and a monk who is an adept can be so assured. And of what sort is that method, monks?'

Herein a monk who is a learner knows full well "This is

¹ Gopānasī is the curved beam supporting the gable, whose stability depends on pressure from above.
² Tadanvāyā. Cf. Expos. 92 ("faith which follows") and supra 197 n.
³ For definition see text, supra 14.
⁴ Sekha-bhūmiyāthito.
Ill.” He knows full well “This is the arising of Ill.” He knows full well “This is the ceasing of Ill. . . . This is the practice leading to the ceasing of Ill.” Such, monks, is the method by proceeding according to which a monk who is a learner can be assured “I am a learner.”

Again, a monk who is a learner thus ponders: “Is there, I wonder, outside\(^1\) (this Order of monks) anyone, whether recluse or brahmin, who can teach a doctrine that is natural, true and proper,\(^2\) such as the Exalted One teaches?” Then he concludes: “There is no one who can do so.” This, monks, is the method, by proceeding according to which a monk who is a learner, standing at the level of a learner, can be assured “I am a learner.”

Then again, monks, the monk who is a learner is fully aware of the five controlling faculties, that of faith, that of energy, of mindfulness, of concentration, and the controlling faculty of insight. But as to what is their destiny, what their excellence, what their fruits and final goal, he dwells not in personal experience\(^3\) thereof, nor does he pierce through and through by insight and see them plain. That is the method by proceeding according to which a learner, standing at a learner’s level can be assured “I am a learner.”

And of what sort, monks, is the method according to which the adept monk standing at the level of an adept can be assured “I am an adept”?

Herein the adept monk fully understands the five controlling faculties, that of faith and the rest and that of insight. Likewise as to what is their destiny, what their excellence, their fruits and final goal, he dwells in personal experience thereof: he pierces them through and through and sees them plain. That, monks, is the method by which an adept monk can be assured that he is an adept.

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\(^1\) Ito bahiddhā. Cf. M. i, 56; D. ii, 151 (rito bahiddhā samaṇo pi n’ atti).

\(^2\) Text bhūtay, tacchaṣ, tathā (read v.l. tathāy). Cf. D. i, 190, api ca Samāno Gotamo bhūtay tacchaṣ tathāy patipaday, paññāpeti.

\(^3\) As above, text p. 226. Kāyena=ñāma-kāyena. Comy. adds patilabhītvā to phusītvā of text.
Then again, a monk who is an adept fully understands the six sense-faculties, to wit: the sense-faculty of eye, ear, nose, tongue, body and mind. He understands: These six sense-faculties must come to cease without remainder, utterly, altogether, in every way and everywhere: nor shall other six sense-faculties arise anywhere or anyhow.¹ He knows that full well.

Such, monks, is the method by proceeding according to which an adept monk can be assured that he is an adept.'

(iii) In the foot.

Just as, monks, all the foot-characteristics of such creatures as roam² about are joined together in the foot of the elephant, and as the elephant's foot in size is reckoned chief of them, even so, monks, of all the elements³ whatsoever that conduce to the wisdom the controlling faculty of insight is reckoned chief, that is, for attaining the wisdom.

And of what sort, monks, are those elements that conduce to the wisdom?

The faculty of faith, monks, conduces to the wisdom: the faculty of energy, of mindfulness, of concentration, the faculty of insight, monks, conduces to the wisdom.

Just as, monks, all the foot-characteristics of creatures that roam about are joined together in the foot of the elephant: as the elephant's foot in size is reckoned chief of them, even so, monks, of all the elements whatsoever that conduce to the wisdom, the controlling faculty of insight is reckoned chief, that is, for attaining the wisdom.

(v) Heart-wood.⁴

Just as, monks, of all scented heart-woods whatsoever the red sandalwood is reckoned chief, even so, monks, of all the principles whatsoever that are on the side of the wisdom, the

¹ Kuhinci kisvunci are synonyms. Comy.
² Cf. K.S. i, 111; M. i, 184; supra, text 43. Text's jangalanañ (forest creatures) should read, as above, jangamanañ (ambulantum).
³ Padâns=ye koci dharmma-kotthâsa bujjhan' athâya savattanti. Comy.
⁴ Text-title sare should be sârañ. Cf. text, 43; S. iii, 156.
controlling faculty of insight is reckoned chief, that is, for attaining the wisdom.

And of what sort, monks, are the principles that are on the side of the wisdom?

The controlling faculty of faith, monks, is a principle that is on the side of the wisdom. It conduces to attaining the wisdom. The controlling faculty of energy and the rest, the controlling faculty of insight is a principle that is on the side of the wisdom. It conduces to attaining the wisdom.

Just as, monks, of all scented heart-woods the red sandalwood is reckoned chief . . . so also the controlling faculty of insight is reckoned chief, that is, for attaining the wisdom.

(vi) Established.

Sāvatthī (was the occasion for this discourse). . . .

Monks, by a monk who is established in one condition the five controlling faculties are cultivated and cultivated well. Established in what condition? In earnestness. And of what sort, monks, is earnestness?

Herein a monk wards his mind amid the āsavas and conditions that go with the āsavas. As he so wards his mind, by cultivating the controlling faculty of faith, he goes to perfection therein . . . by cultivating the controlling faculty of insight he goes to perfection therein.

That, monks, is how in a monk who is established in one condition the five controlling faculties are cultivated and cultivated well.

(vii) Brahmā.

Thus have I heard: On a certain occasion the Exalted One was staying at Uruvelā, on the bank of the river Nerañjarā, under the Goatherds’ Banyan, just after his attainment of perfect enlightenment.

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1 Text āsavesu ca sāsavesu ca dhammesu, but Comy. only āsavesu dhammesu (using the word as adjective), interprets āsav’ uppatiṃ vārento āsavesu ca dhammesu cittaṃ rakkhati. For sāsava see K.S. iii, 42. ‘Everybody . . . is a co-āsava and has to do with grasping.’

2 Text misprints as poññūndriyāni.

3 As in the two passages above, and often elsewhere, the Master’s ideas are confirmed by the appearance of Brahmā (deus ex māchnā).
Now in the Exalted One, when he had retired to his solitary communing, there arose this mental reflection: There are five controlling faculties which, cultivated and made much of, plunge into the Deathless, have their end and goal in the Deathless. What five? The controlling faculty of faith, energy, mindfulness, concentration and insight. These five, if cultivated and made much of, plunge into the Deathless, have their end and goal in the Deathless.

Then Brahmā Sahampati, reading with his mind the mental reflection of the Exalted One,—just as a strong man might stretch out his bent arm or bend his outstretched arm,—even so did Brahmā Sahampati vanish from the Brahma World and appear before the Exalted One.

Then did Brahmā Sahampati, throwing his outer robe over one shoulder, stretch out his folded palms towards the Exalted One and thus address him:

'Even so, Exalted One! Even so, O Happy One! These five controlling faculties, if cultivated and made much of, do plunge into the Deathless . . . (and he repeated in full the Exalted One’s reflections). . . .

Once upon a time, sir, when Kassapa was the supremely Enlightened One, I was practising the holy life. Men knew me then as Sahaka the monk. Then it was, sir, that by cultivating and making much of these five controlling faculties, and by restraining sensual lust in things of sense, on the breaking up of body, I was reborn in the Happy World after death, in the Brahma-World. Thereafter men knew me as Brahmā Sahampati, Brahmā Sahampati!

So it is, Exalted One! So it is, O Happy One! I know it! I see it,—that these five controlling faculties, if cultivated and made much of, do plunge into the Deathless, do end and have their goal in the Deathless.'

1 As at K.S. i, 172 n. (according to Comy.).
2 In like manner Maghavā (Sakka, the Buddhist Indra) reached lordship of the deva-world by cultivating the quality of appamāda (of previous section). Cf. Dhp. 30.
3 Cf. SnA. 213 (virājetvā=vinetvā).
(viii) Boar’s Cave.

Thus have I heard: On a certain occasion the Exalted One was staying near Rājagaha on Vulture’s Peak Hill, in the Boar’s Cave.\(^1\)

Now on that occasion the Exalted One addressed the venerable Sāriputta saying:

‘Tell me, Sāriputta. Seeing what reason therefor\(^2\) does a monk in whom the āsavas are destroyed practise and observe supreme reverence\(^3\) for the Tathāgata or the teachings of the Tathāgata?’

‘Lord, it is because he sees therein utter security from the yoke\(^4\) that he practises and observes supreme reverence for the Tathāgata or the Tathāgata’s teachings.’

‘Well said! Well said, Sāriputta! It is indeed because he sees therein utter security from the yoke . . . But of what sort is that utter security from the yoke which he sees therein, that he observes such reverence?’

‘Herein, lord, the monk in whom the āsavas are destroyed

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\(^1\) Sūkara-khatā (lit. ‘boar-dug’). Cf. M. i, 497 (where Long Nails, the hermit, converses with the Master); UdA. 189 (referring to that event) calls it Sūkara-lena. Comy. thus describes it: They say that in Kassapa Buddha’s time this cave was found as a hollow in the ground when the earth was yet growing, during the interval between the two Buddhas (Buddhantara, like Manuvantara, the period between two Manus). One day a boar rooted up (khani) the soil in the neighbourhood of the ground concealing the cave. The sky-god rained and washed the soil away, and the mouth of the cave was disclosed. A forest-dweller, on seeing it, exclaimed ‘This must be a resort used by a holy man of olden times. I’ll look after it’ So he removed the earth all round, cleaned it out, fenced it in, made it as spick and span as a golden bowl polished with sand, and so turned the cave into a hermit’s cell furnished with couch and stool and all, and presented it to the Exalted One for a dwelling-place. The cave was deep, and one had to climb to get there.

At K.S. ii, 169 ff., Mahāmoggallāna has clairvoyant sight of things that happened in this neighbourhood in the time of the Buddha Kassapa.

\(^2\) Atthavasay. Cf. supra, text 224.

\(^3\) Pañama-nipaccākāra. Cf. S. i, 178; JA. i, 222; A. v, 66 (where the rājāh Pasenadi falls at the Master’s feet).

cultivates the controlling faculty of faith, which goes on to the perfect wisdom. He cultivates that of energy, which goes on to the perfect wisdom. He cultivates the controlling faculty of mindfulness, that of concentration, that of insight, which goes on to the perfect wisdom. This, lord, is the utter security from the yoke, seeing which he practises and observes supreme reverence for the Tathāgata or the Tathāgata’s teachings.’

‘Well said! Well said, Sāriputta! That is indeed the utter security from the yoke which he sees. . . . But of what sort, Sāriputta, is the supreme reverence which such a monk practises and observes towards the Tathāgata or the Tathāgata’s teachings?’

‘Herein, lord, the monk in whom the āsavas are destroyed dwells reverential and respectful to the Teacher. He dwells reverential and respectful to the Norm, to the training, to the concentration. This, lord, is the supreme reverence which the monk in whom the āsavas are destroyed practises and observes towards the Tathāgata or the teachings of the Tathāgata.’

‘Well said! Well said, Sāriputta! It is indeed the supreme reverence which such an one practises and observes towards the Tathāgata or the teachings of the Tathāgata.’

(ix) Arising (a).

Sāvatthī (was the occasion) . . . The Exalted One said:

‘Monks, there are these five controlling faculties which, if cultivated and made much of, if they have not already arisen, do arise: but it is only upon the manifestation of a Tathāgata, Arahant, a fully Enlightened One.

What are the five?

They are the controlling faculty of faith, of energy, of mindfulness, of concentration, and the controlling faculty of insight. These indeed are the five controlling faculties which so arise.’

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1 *Samādhi* here in its comprehensive sense of habitual self-restraint and collectedness of mind resulting from the training.
(x) Arising (b).

Sāvatthī . . .

Monks, there are these five controlling faculties, which, if cultivated and made much of, if they have not already arisen, do arise: but it is only under the discipline of the Happy One. What are the five . . . (as before).

CHAPTER VII.—ON THE SIDE OF THE WISDOM

(i) Fetter.

Sāvatthī was the occasion . . . Then the Exalted One thus spake:

'Monks, these five controlling faculties, if cultivated and made much of, conduce to the abandoning of the fetters.

(ii) Tendency.

These five controlling faculties . . . conduce to the uprooting of tendency.

(iii) Comprehension or The way out.

These five controlling faculties . . . conduce to comprehension of the way out.

(iv) Destruction of the āsavas.

These five controlling faculties, if cultivated and made much of, conduce to the destruction of the āsavas. What five?

The controlling faculty of faith . . . of insight. These five controlling faculties, monks, if cultivated and made much of, conduce to the abandoning of the fetters, to the uprooting of tendency, to the comprehension of the way out and to the destruction of the āsavas.

(v) Two fruits.

Monks, there are these five controlling faculties. . . .

By the act of cultivating and making much of these five

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1 The following Suttas are similar to those at text, 28.
controlling faculties, one of two fruits may be looked for, to wit: realization in this very life, or, if there be any substrate left, at any rate the state of non-return.¹

(vi) Seven advantages.

Monks, there are these five controlling faculties. . . .

By the act of cultivating and making much of these five controlling faculties, seven fruits, seven advantages² are to be looked for. What are the seven?

In this very life, beforehand,³ one establishes realization. And if not in this very life, beforehand, at any rate one does so at the moment of death.

And if not in this very life, beforehand, or at the moment of death, at any rate, by wearing down the five fetters that bind to the lower world, he is one who wins release midway.

If he do none of these, yet by reduction of his time⁴ one wins release, or wins release without much trouble, or again with some trouble: or (if he do none of these) still by having worn down the five fetters that bind to the lower world, he is "one who goes up stream," and he goes to the Pure Abodes.

Monks, it is by the act of cultivating and making much of these five controlling faculties that these seven fruits, these seven advantages are to be looked for.

(vii) The tree (a).

Just as, monks, of all trees whatsoever in Rose-apple Land⁵ the rose-apple tree is reckoned chief, even so, of all conditions whatsoever which are on the side of the wisdom, the controlling faculty of insight is reckoned chief, that is, for attaining the wisdom.

And of what sort, monks, are the conditions that are on the side of the wisdom? They are the controlling faculty of faith,

¹ Cf. text, 129.
² As at text, 69; at D. ii, 86, there are five.
³ Text patihacca (warding off). See n. to p. 69. Comy. reads patigacca (patikacca), 'before his time of death.' Cf. Dialog. iii, 227.
⁴ Upahacca.
⁵ Jambudīpa, a name for India.
of energy, of mindfulness, of concentration and the controlling faculty of insight.

Just as, monks, of all trees whatsoever . . . so of all conditions whatsoever the controlling faculty of insight is reckoned chief, that is, for attaining the wisdom.

(viii) The tree (b).

Just as, monks, of all trees whatsoever of the Devas of the Thirty-Three the coral tree\(^1\) is reckoned chief, even so, of all conditions whatsoever that are on the side of the wisdom, the controlling faculty of insight is reckoned chief, that is, for attaining the wisdom. And of what sort, monks, are the conditions . . . ?

(ix) The tree (c).

Just as, monks, of all trees whatsoever of the Asuras the pied trumpet-flower tree\(^2\) is reckoned chief, even so of all conditions whatsoever that are on the side of the wisdom, the controlling faculty of insight is reckoned chief, that is, for attaining the wisdom.

(x) The tree (d).

Just as, monks, of all trees whatsoever of the Garuda Birds,\(^3\) the silk-cotton tree\(^4\) is reckoned chief, even so, of all conditions that are on the side of the wisdom, the controlling faculty of insight is reckoned chief, that is, for attaining the wisdom.

And of what sort, monks, are the conditions that are on the side of the wisdom?

The controlling faculty of faith, monks, is a condition that is on the side of the wisdom, likewise that of energy, of mindfulness, of concentration, and the controlling faculty of insight.

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1 *Pāncchatattho* (umbrella tree) is described in detail at *A. iv*, 117 ff.; *J.A. i*, 202. According to Childers it is *erythrum indica*.
3 *Swapanas* or roc-birds. Cf. *K.S. i*, 288 n. and *Comy*.
4 *Kūta* (or *kota*)-*simbali* (cf. *Shamballa*). According to Childers, *bombax heptaphyllum*. It was supposed to grow on the slopes of Mt. Sineru. For *Simballa-vana*, cf. *J.A. loc. cit.*
Just as, monks, of all trees whatsoever of the Garuda Birds, the silk-cotton tree is reckoned chief, even so, of all conditions that are on the side of the wisdom, the controlling faculty of insight is reckoned chief, that is, for attaining the wisdom.

CHAPTER VIII.—GANGA-REPETITION

(i) Based on seclusion.¹

Just as, monks, the river Ganges flows, slides and tends to the east . . . even so a monk, by cultivating and making much of the five controlling faculties, flows, slides and tends to Nibbāna. And how, monks, does a monk so cultivating them . . . tend to Nibbāna?

Herein a monk cultivates the controlling faculty of faith, which is based on seclusion, on dispassion, on cessation, that ends in self-surrender. So also he cultivates the controlling faculty of energy, of mindfulness, of concentration, and the controlling faculty of insight . . . which ends in self-surrender.

That is how a monk who cultivates . . . tends to Nibbāna.

(ii-xii).

(As in Kindred Sayings on the Path.)

SUMMARY²

Six on Flowing and Sliding to eastward, and six on The Ocean.

These two sixes are twelve, and the chapter (that holds them) is so called.

(All to be developed by way of The Controlling Faculties.)

¹ Cf. supra, text, 38 ff.; 134 ff.; 190 ff. As before text abbreviates to mere titles.

² These uddānas or summaries are generally full of errors, and do not coincide with the subjects of Suttas. (Here text says twice six is ten!)
CHAPTER IX.—EARNESTNESS

(i-x) Based on seclusion.
Tathāgata, Foot, Roof-peak,
Wood, Heart-wood, Jasmine,
Prince, Moon and Sun,
With Cloth make ten.

(To be developed by way of The Controlling Faculties.)

CHAPTER X.—DEEDS REQUIRING STRENGTH

(i-xii) Based on seclusion.
Strength, Seed and Snake,
Tree, with Pot and Bearded Wheat,
The Sky and two of Raincloud,
Ship, For all comers, River.

(To be developed by way of The Controlling Faculties.)

CHAPTER XI.—LONGING

(i-xiii) Based on seclusion.
Longing, Conceits, Asava, Becoming,¹
Suffering, Obstructions (three),
Stain and Pain and Feelings,
Craving and Thirst make the chapter.²

(To be developed by way of The Controlling Faculties.)

¹ Text misprints as gavo.
² As before, this line is wrong.
CHAPTER XII.—THE FLOOD

(i-ix) Based on seclusion.

(As before.)

(x) Fetters of the higher sort.¹

Monks, there are these five fetters of the higher sort. What are the five?

They are: Lust after (rebirth in) the world of form, lust after (rebirth in) the formless world, conceit, excitement and nescience. These are the five fetters of the higher sort.

Monks, for the full comprehension, understanding, wearing out and abandoning these five fetters of the higher sort the five controlling faculties must be cultivated. What are the five?

Herein a monk cultivates the controlling faculty of faith, that is based on seclusion . . . the controlling faculty of energy, that of mindfulness, that of concentration, and the controlling faculty of insight. It is for the full comprehension . . . and abandoning of these five fetters of the higher sort that these five controlling faculties must be cultivated.

Summary

The Flood, The Bond, Grasping, with (bodily) Ties and Tendency,

Sense-pleasures, Hindrance, Factors, Fetters of Lower and Higher Sort.

CHAPTER XIII.—GANGA-REPETITION

(i) Restraint of lust.

Just as, monks, the river Ganges flows . . .

Herein a monk cultivates the controlling faculty of faith, that ends in the restraint of lust, the restraint of hatred, the restraint of illusion.

¹ Cf. D. iii, 234; Dialog. iii, 225.
He cultivates the controlling faculty of insight . . . even so a monk . . . tends to Nibbāna.

(ii-xii).

Summary

Six on Flowing and Sliding to Eastward and six on The Ocean.

These two sixes are twelve, and the chapter (that holds them) is so called.

(All to be developed by way of Restraint of Lust, in Kindred Sayings on the Controlling Faculties.)

CHAPTER XIV.—EARNESTNESS

(i-x) Restraint of lust.

CHAPTER XV.—DEEDS REQUIRING STRENGTH

(i-xii) Restraint of lust.

CHAPTER XVI.—LONGING

(i-xii) Restraint of lust.

CHAPTER XVII.—THE FLOOD

(i-ix) Restraint of lust.

(x) Fetters of the higher sort.

(The same as § x above, down to) . . .

What are the five?

Herein a monk cultivates the controlling faculty of faith, that ends in the restraint of lust, the restraint of hatred, the
restraint of illusion, and cultivates the controlling faculty of energy, mindfulness, concentration and insight, that end in the restraint of these same. These five controlling faculties must be cultivated for the full comprehension, understanding, wearing out and abandoning of these five fetters of the higher sort.

**Summary**

*(As at § x.)*
BOOK V
KINDRED SAYINGS ON THE RIGHT EFFORTS

CHAPTER I.—GANGĀ-REPETITION

(i-xii).

SĀVATTHĪ (was the occasion) . . . The Exalted One said:

‘Monks, there are these four right efforts.¹ What are the four?

Herein a monk starts desire for the non-arising of ill, unprofitable states not yet arisen: he makes an effort, sets going energy, he lays hold of and exerts his mind (to this end).

He starts desire for the abandoning of ill, unprofitable states that have arisen, he makes an effort . . .

He starts desire for the arising of profitable states not yet arisen, he makes an effort . . .

He starts desire for the establishing of profitable states that have arisen, for their non-confusion, for their more-becoming, for their increase, cultivation and fulfilment: he makes an effort, sets going energy, he lays hold of and exerts his mind (to this end).

These, monks, are called “the four right efforts.”

Just as, monks, the river Ganges flows to the east, slides to the east, tends to the east, even so a monk, by cultivating the four right efforts, making much of the four right efforts, flows, slides and tends to Nibbāna. And how cultivating, how making much of the four right efforts does a monk flow, slide and tend to Nibbāna?

He starts desire for the non-arising of ill, unprofitable states not yet arisen (all as before) . . . That is how a monk, by cultivating and making much of the four right efforts, flows, slides and tends to Nibbāna.’

¹ Cf. Dialog. i, 344.
CHAPTER II.—EARNESTNESS

(1-x).
Tathāgata, Foot, Roof-peak,
Wood, Heart-wood, Jasmine,
Prince, Moon and Sun,
With Cloth make ten.

(All to be developed as above.)

CHAPTER III.—DEEDS REQUIRING STRENGTH

(i-xii). ¹

Just as, monks, whatsoever deeds requiring strength are done, all of them are done in dependence on the earth, with the earth for their support, even so a monk, depending on virtue, supported by virtue, cultivates the four right efforts, makes much of the four right efforts.

And how, monks, does a monk, thus depending, thus supported, cultivate and make much of the four right efforts?

Herein a monk starts desire for the non-arising of ill, unprofitable states not yet arisen . . . (the whole as before). . . .

Summary

Strength, Seed and Snake,
Tree, with Pot and Bearded Wheat,
The Sky and two of Raincloud,
Ship, For all comers, River.

(To be developed as above.)

CHAPTER IV.—LONGING²

(i-xiii).

Monks, there are these three longings. What three? The longing for sensual delights, the longing for becoming, the longing for the holy life.

¹ Cf. D. iii, 216; supra, text, 45, 135, etc.
² Cf. supra, text, 54.
It is for the full comprehension of these three longings, monks, for their understanding, for the wearing out and abandoning of them, that the four right efforts must be cultivated. What are the four?

Herein a monk starts desire for the non-arising of ill, unprofitable states not yet arisen . . . (the whole as before) . . .

**Summary**

Longing, Conceits, Asava, Becoming,
Sufferings, Obstructions (three),\(^1\)
Stain and Pain and Feelings,
Craving and Thirst make the chapter.

_All to be developed as above._

**CHAPTER V.—THE FLOOD**

(i-ix) _The Flood._

(x) _Fetters of the higher sort._

Monks, there are these five fetters of the higher sort. What five? Lust for (rebirth in) the world of form, lust for (rebirth) in the formless world, conceit, excitement, nescience. These are the five.

Monks, for the full comprehension of these five fetters of the higher sort, for their understanding, for the wearing out and abandoning of them, the four right efforts must be cultivated. What are the four?

Herein a monk starts desire for the non-arising of ill, unprofitable states not yet arisen: he makes an effort, sets going energy, he lays hold of and exerts his mind (to this end).

He starts desire for the abandoning of ill, unprofitable states that have arisen, he makes an effort . . .

He starts desire for the arising of profitable states not yet arisen, he makes an effort . . .

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\(^1\) Text of _uddāna_ takes _tissā_ as a name ! thus making the total ten.
He starts desire for the establishing of profitable states that have arisen, for their non-confusion, for their more-becoming, for their increase, cultivation and fulfilment: he makes an effort, sets going energy, he lays hold of and exerts his mind (to this end).

It is for the full comprehension of these five fetters of the higher sort, for the understanding, for the wearing out and abandoning of them, that these four right efforts must be cultivated.

**Summary**

The Flood, The Bond, Grasping, *with (bodily) Ties and Tendency,*

Sense-pleasures, Hindrance, Factors, Fetters of Lower and Higher Sort.

*(All to be developed as above.)*
BOOK VI
KINDRED SAYINGS ON THE POWERS

CHAPTER I — GANGĀ-REPETITION

(i) Based on seclusion.

Monks, there are these five powers. Of what sort are the five?

They are: The power of faith, the power of energy, the power of mindfulness, the power of concentration and the power of insight. These are indeed the five powers, monks.

Just as, monks, the river Ganges flows to the east, slides to the east, tends to the east, even so a monk who cultivates and makes much of these five powers is one who flows to Nibbāna, slides to Nibbāna, tends to Nibbāna.

And how cultivating, how making much of these five powers is a monk one who flows, slides and tends to Nibbāna?

Herein a monk cultivates and makes much of the power of faith, which is based on seclusion, on dispassion, on cessation, which ends in self-surrender.1 He cultivates and makes much of the power of energy . . . of mindfulness . . . of concentration . . . of insight, which is based on seclusion, on dispassion, on cessation, which ends in self-surrender.

Thus cultivating, thus making much of these five powers, a monk is one who flows, slides and tends to Nibbāna.

(ii-xii).

(The summaries of this and Chapters III, IV are the same as in Book V above; all to be developed by way of The Five Powers.)

1 Here text inserts by error vossagga-missitay for v. parināmya.
CHAPTER V

(i-ix).

(As in § x.)

(x) Fetters of the higher sort.

Monks, there are these five fetters of the higher sort. What five?

They are: Lust for (the world of) form, lust for the (world of the) formless, conceit, excitement, nescience. These are the five.

It is for the full comprehension, understanding, wearing out and abandoning of these five fetters that the five powers are to be cultivated. What five powers?

Herein a monk cultivates and makes much of the power of faith . . . (as above).

(Chapters VI, VII, VIII, IX, X, on Ganges, Earnestness, Strength, Longing and Flood are all the same as before.)
BOOK VII

KINDRED SAYINGS ON THE BASES OF PSYCHIC POWER.1

CHAPTER I.—CĀPĀLA2

(i) Neither shore.3

Monks, these four bases of psychic power,4 if cultivated and made much of, conduce to going neither to the hither nor to the further shore. What are the four?

Herein a monk cultivates that basis of psychic power of which the features are desire,5 together with the co-factors of concentration and struggle.

He cultivates that basis of psychic power of which the features are energy, together with the co-factors of concentration and struggle.6

He cultivates that basis of psychic power of which the features are thought, together with the co-factors of concentration and struggle.

He cultivates that basis of psychic power of which the

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1 (Chanda-viriya-citta-vimaya) each + samādhi-padhāna (as sañkhāra).
2 This chapter is so called after the Cāpāla Shrine of § x below, q.v.
3 Text wrongly aparāparāṇa (‘to and fro going,’ exactly the opposite of the intended meaning) for a-pārāparāṇa (a-pāra-apāra), ‘no more of this or that shore,’ the state of Arahant, Nibbāna. Cf. supra, text, 24, 81, 180 n.
4 Comy. [iddhi-pāda=uddhiyā-pāda or iddhi-bhūta pāda] refers to Vibh. 216; VibhA. 303; and V.M. Cf. Dialog. 11, 110 n., 114, 214; S. ii, 116, iii, 96. At D. ii, 221, citta-s. follows chanda-s.
5 Chando, as ‘will’ or ‘desire to do’ (def. at Vibh. loc. cit., chandi-katā kattu-kamyatā kusalo dhamma-chando). The word ‘desire-to-do,’ a notable reaching out after such a fit word as our ‘will’ had not emerged in the Nikāyas.