

CHAPTER	PAGE
VI. ON PERSONS - - - - -	71
VII. ON PLEASURES - - - - -	74
VIII. ON CHARACTERISTICS - - - - -	75
IX. ON CONDITIONS - - - - -	76
X. ON FOOLS - - - - -	77
XI. ON LONGINGS - - - - -	78
XII. ON ASPIRATION - - - - -	79
XIII. ON GIFTS - - - - -	81
XIV. ON GREETINGS, ETC. - - - - -	81
XV. ON CONDITIONS, ETC. - - - - -	82
XVI. ON CONDITIONS, ETC. - - - - -	82
XVII. ON RESULTS - - - - -	83

PART III.—THE THREES

I. THE FOOL - - - - -	87
II. THE WHEELWRIGHT - - - - -	90
III. ON PERSONS - - - - -	102
IV. MESSENGERS OF THE DEVAS - - - - -	114
V. THE MINOR SECTION - - - - -	133
VI. THE BRĀHMINS - - - - -	138
VII. THE GREAT CHAPTER - - - - -	157
VIII. ABOUT ĀNANDA - - - - -	195
IX. THE RECLUSE - - - - -	208
X. A GRAIN OF SALT - - - - -	219
XI. ENLIGHTENMENT - - - - -	237
XII. THE DOWNFALL - - - - -	244
XIII. AT KUSINĀRA - - - - -	251
XIV. THE FIGHTING-MAN - - - - -	263
XV. GOOD AUSPICES - - - - -	270
XVI. THE UNCLOTHED - - - - -	272

INDEXES:

I. GENERAL - - - - -	277
II. TITLES OF THE SAYINGS - - - - -	282
III. SOME PĀLI WORDS IN THE NOTES - - - - -	284

THE BOOK OF THE GRADUAL SAYINGS

(ANGUTTARA-NIKĀYA)

Honour to that Exalted One, Arahant, the Fully
Enlightened One

THE BOOK OF THE ONES, TWOS AND THREES

PART I

THE BOOK OF THE ONES

CHAPTER I.—FORM.

§§ 1-10. *Form and the rest.*

THUS have I heard: On a certain occasion the Exalted One was staying near Sāvattthī, at Jeta Grove, in Anāthapiṇḍika's Park. Then the Exalted One addressed the monks, saying: 'Monks.'

'Lord,' replied those monks to the Exalted One. The Exalted One said:

'Monks, I know of no other single form by which a man's heart is so enslaved as it is by that of a woman. Monks, a woman's form obsesses¹ a man's heart. Monks, I know of no other single sound by which a man's heart is so enslaved as it is by the voice of a woman. Monks, a woman's voice obsesses a man's heart.

Monks, I know of no other single scent . . . savour . . . touch by which a man's heart is so enslaved as it is by the scent, savour and touch of a woman. Monks, the scent, savour and touch of a woman obsess a man's heart.

Monks, I know of no other single form, sound, scent, savour

¹ *Cittañ pariyādāya tiṭṭhati.* Cf. S. ii, 235; K.S. iii, 17 n.

and touch by which a woman's heart is so enslaved as it is by the form, sound, scent, savour and touch of a man. Monks, a woman's heart is obsessed by these things.'

CHAPTER II

§§ 1-10. *Abandoning the hindrances.*

'Monks, I know not of any other single thing of such power to cause the arising of sensual lust,¹ if not already arisen, or, if arisen, to cause its more-becoming and increase, as the feature of beauty (in things).²

In him who pays not systematic attention³ to the feature of beauty, sensual lust, if not already arisen, arises: or, if already arisen, is liable to more-becoming and increase.

Monks, I know not of any other single thing of such power to cause the arising of malevolence, if not already arisen, or, if arisen, to cause its more-becoming and increase, as the repulsive feature (of things).⁴

In him who pays not systematic attention to the repulsive feature, malevolence, if not already arisen, arises: or, if arisen, it is liable to more-becoming and increase.

Monks, I know not of any other single thing of such power to cause the arising of sloth-and-torpor . . . as regret, drowsiness, languor, surfeit after meals and torpidity of mind.

In him who is of torpid mind, sloth-and-torpor, if not already arisen, arises, and, if arisen, is liable to more-becoming and increase.

Monks, I know not of any other single thing of such power to cause the arising of excitement-and-flurry, if not already arisen: or, if arisen, to cause its more-becoming and increase, as non-tranquillity of mind.

¹ *Kāma-cchando*, par. by *Comy.* as *kāmesu . . . kāma-rāgo, kāma-nandi, kāma-taṇhā*.

² *Subhā-nimitta*, par. by *Comy.* as *rāga-ñhāniyaṃ ārammaṇaṃ*. Cf. *S. v*, 64 ff.; *K.S. v*, 52 n.; *Pts. of C.*, App. 387.

³ *Yoniso manasikāro*. Cf. *Buddh. Psychology*, 123; *K.S. i*, 131.

⁴ *Paṭigha-nimitta* (cf. *asubha-n.*)=*anīthaya*. *Comy.*

In him who is of troubled mind arises excitement-and-flurry, if not already arisen: or, if arisen, it is liable to more-becoming and increase.

Monks, I know not of any other single thing of such power to cause the arising of doubt-and-wavering, if not already arisen: or, if arisen, to cause its more-becoming and increase, as unsystematic attention.

In him who gives not systematic attention arises doubt-and-wavering, if not already arisen: or, if arisen, it is liable to more-becoming and increase.

Monks, I know not of any other single thing of such power to prevent the arising of sensual lust, if not already arisen: or, if arisen, to cause its abandonment, as the feature of ugliness (in things).¹

In him who gives systematic attention to the feature of ugliness (in things) sensual lust, if not already arisen, arises not: or, if arisen, it is abandoned.

Monks, I know not of any other single thing of such power to prevent the arising of malevolence, if not already arisen: or, if arisen, to cause its abandonment, as the heart's release through amity.²

In him who gives systematic attention to amity which releases the heart malevolence, if not already arisen, arises not: or, if arisen, it is abandoned.

Monks, I know not of any other single thing of such power to prevent the arising of sloth-and-torpor, if not already arisen: or, if arisen, to cause its abandonment, as the element of putting forth effort, of exertion, of striving.³

In him who energetically strives, sloth-and-torpor arises not: or, if arisen, it is abandoned.

Monks, I know not of any other single thing of such power

¹ *Asubha-nimittaṃ*. Cf. *Vis. Magg.* 247 ff.; *Buddh. Psych. Eth.* 69-70 (*The Foul Things*).

² *Mettā ceto-vimutti*, 'spreading abroad the welfare of all beings.' *Comy.* Cf. *S. ii*, 265 and the formula of the *brahma-viharas*.

³ *Ārambha-, nikkama-, parakkama-dhātu*. Cf. *K.S. v*, 54; *VM. i*, 131-3.

to prevent the arising of excitement-and-flurry, if not already arisen: or, if arisen, to cause its abandonment, as tranquillity of mind.

In the tranquil-minded excitement-and-flurry arises not: or, if arisen, it is abandoned.

Monks, I know not of any other single thing of such power to prevent the arising of doubt-and-wavering, if not already arisen: or, if arisen, to cause its abandonment, as systematic attention.

In him who gives systematic attention doubt-and-wavering arises not: or, if arisen, it is abandoned.'

CHAPTER III

§§ 1-10. *The intractable.*

'Monks, I know not of any other single thing so intractable¹ as the uncultivated mind. The uncultivated mind is indeed a thing intractable.

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

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

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

Monks, I know not of any other single thing so conducive to great loss as the mind that is uncultivated, not made lucid.² The uncultivated mind indeed conduces to great loss.

¹ *Akammanīya. Kamm' akkhamāṇ kamma-yoggaṇ na hoti. Comy. Cf. Dh.p. cap. 3 (Citta-Vegga).*

² *Apātubhūtaṇ, acc. to Comy. 'a mind involved in the round of rebirth, incapable of leaping up to, of taking delight in, unworldly things, such as the Way, Nibbāna.' Comy. quotes the Elder Phussa-mitta as saying: 'The mind that is on the Way is cultivated, made lucid or manifest.'*

Monks, I know not of any other single thing so conducive to great profit as the mind that is cultivated, made lucid. The cultivated mind indeed conduces to great profit.

Monks, I know not of any other single thing so conducive to great loss as the mind that is uncultivated, not made much of. The uncultivated mind indeed conduces to great loss.

Monks, I know not of any other single thing so conducive to great profit as the mind that is cultivated, made much of. The cultivated mind indeed conduces to great profit.

Monks, I know not of any other single thing that brings such woe¹ as the mind that is uncultivated, not made much of. The mind that is uncultivated, not made much of, indeed brings great woe.

Monks, I know not of any other single thing that brings such bliss as the mind that is cultivated, made much of. Such a mind indeed brings great bliss.'

CHAPTER IV

§§ 1-10. *The untamed.*

(In this section the same formula is repeated for The mind untamed and tamed, uncontrolled and controlled, unguarded and guarded, unrestrained and restrained, concluding:—)

'Monks, the mind that is tamed, controlled, guarded and restrained conduces to great profit.'

CHAPTER V

§§ 1-10. *(The mind) directed and pellucid.²*

'Suppose, monks, the spike of bearded wheat or bearded barley³ be ill directed. When pressed by hand or foot it cannot possibly pierce hand or foot or draw blood. Why not? Because the spike is ill directed.

¹ Reading with *Comy. dukkhāvahaṇ*: the variant is *adhivāhaṇ. Cf. S. iv. 70.*

² *Acchanna*='without covering.' Here it would refer to water without scum on its surface, as in the simile given below.

³ *Cf. S. v, 10; K.S. v, 9 (of view, rightly or wrongly directed).*

Just so, monks, it cannot be that a monk of ill directed mind will pierce ignorance, draw knowledge, realize Nibbāna. Why not? Because his mind is ill directed.

But suppose, monks, the spike of bearded wheat or bearded barley is well directed. When pressed by hand or foot it is certain that it will pierce hand or foot and draw blood. Why so? Because, monks, the spike is well directed.

Just so, monks, it is certain that the monk with a mind that is well directed will pierce ignorance, draw knowledge, realize Nibbāna. Why so? Because, monks, his mind is well directed.

Now here, monks, with my own thought embracing his,¹ I am aware of a monk whose mind is corrupt. If at this very time he were to make an end, he would be put into Purgatory according to his deserts.² Why so? Because of his corrupt mind. In like manner, monks, it is owing to a corrupt mind that some beings in this world, when body breaks up, after death are reborn in the Waste, the Woeful Way, the Downfall, in Purgatory.

Now here, monks, with my own thought embracing his, I am aware of a monk whose mind is pure.³ If at this very time he were to make an end, he would be put into heaven according to his deserts. Why so? Because of the purity of his mind. In like manner, monks, it is owing to a pure mind that some beings in this world, when body breaks up, after death are reborn in the Happy Lot, in the Heaven World.

Suppose, monks, a pool of water, turbid, stirred up and

¹ *Cetasā ceto-paricca.*

² *Yathābhataṇṇa* = *yathā āharitvā thupito*. *Comy.* Cf. also *M.* i, 71, where *Comy.* also interprets *yathā niraya-pālehi āharitvā niraye thupito*, 'just as brought by the guardians of P.' Cf. *S.* iv, 325, *yathābhataṇṇa*, where *Comy.* is silent. Gooneratna, followed by Jayasundera (*A.* ii, 71), trans. 'like a load laid down.' In translating 'according to his deserts' (as if it were *yathārahaṇṇa*) I follow the Pāli Dict. s.v., but the word is obscure. At text 292 I have noted that it may refer to the casting of a true die.

³ *Saddhā-pasādena pasannaṇṇa*. *Comy.*

muddied. Then a man who has eyes to see stands upon the bank. He could not see the oysters and the shells, the pebbles and the gravel as they lie, or the shoals of fish that dart about.¹ Why not? Because of the turbid state of the water.

Just so it is impossible for that monk of whom I speak to understand with his turbid mind² either his own profit or that of others: impossible for him to understand both his own profit and that of others, or to realize states surpassing those of ordinary men, the excellence of truly Ariyan knowledge and insight.³ What is the cause of that? It is the turbid nature of his mind, monks.

But suppose, monks, a pool of water, pellucid, tranquil and unstirred. Then a man who has eyes to see, while standing on the bank, could see the oysters and the shells, the pebbles and the gravel as they lie, and the shoals of fish that dart about. Why so? Because of the untroubled nature of the water, monks.

Just so it is possible for that monk of whom I speak with his untroubled mind to understand either his own profit or that of others, both his own profit and that of others: it is possible for him to realize states surpassing those of ordinary men, the excellence of truly Ariyan knowledge and insight. What is the cause of that? The untroubled nature of his mind, monks.

Just as, monks, of all the different sorts of trees the *phan-dana*⁴ is reckoned chief for pliability and adaptability, even so do I know of no other single condition so conducive to its pliability and adaptability as the cultivation and making much of the mind. Indeed, monks, the mind that is cultivated and made much of becomes pliable and adaptable.

Monks, I know not of any other single thing so quick to

¹ Cf. *D.* i, 84.

² *Comy.* 'overgrown by the five hindrances.'

³ *Uttariṇ manussa-dhammā*, i.e. the fruits of trance, insight and Way. *Comy.*

⁴ Reading *phanḍana* with MSS. and *Comy.* for *candana* (sandalwood) of text and Tika. G. calls it *Adina cordifolia* (Sinhalese *Kolom*).

change¹ as the mind: insomuch that it is no easy thing to illustrate how quick to change it is.

This mind, monks, is luminous,² but it is defiled by taints that come from without; that mind, monks, is luminous, but it is cleansed of taints that come from without.³

CHAPTER VI

§§ 1-10. *The finger-snap.*

'This mind, monks, is luminous, but it is defiled by taints that come from without. But this the uneducated manyfolk understands not as it really is. Wherefore for the uneducated manyfolk there is no cultivation of the mind, I declare.

That mind, monks, is luminous, but it is cleansed of taints that come from without. This the educated Ariyan disciple understands as it really is. Wherefore for the educated Ariyan disciple there is cultivation of the mind, I declare.

Monks, if for just the lasting of a finger-snap⁴ a monk indulges a thought of goodwill, such an one is to be called a monk. Not empty of result is his musing.⁵ He abides doing the Master's bidding. He is one who takes good advice, and he eats the country's alms-food to some purpose. What then should I say of those who make much of such a thought?

Monks, if for just the lasting of a finger-snap a monk cultivates a thought of goodwill, such an one is to be called a monk. Not empty of result is his musing. He abides doing the Master's bidding. He is one who takes advice, and he eats the country's alms-food to some purpose.⁶ What,

¹ *Lahu-parivatta*. Cf. *Buddh. Psych.* (2nd ed.) 222; *Expos.* i, 81; *Pts. of Contr.* 125; *Mil.* 104, 105.

² *Expos.* i, 91, 185.

³ *Āgantukehi*, 'adventitious.' This, that: *idaṃ, idaṃ*; cf. *K.S.* ii, p. 23.

⁴ *Comy.* refers to *Mil.* 102.

⁵ *A-ritta-jjhāno* = *atuccha-*, *aparicatta-jjhāno*. *Comy.*

⁶ *Amoghaṇ* = 'not in vain.' *Comy.* Cf. *Itin.* 90; *Dhp.* 308:

'Better for him who lives unworthily

A red-hot ball to swallow

Than eat the food the country gives in charity';

and below chap. xx.

then, should I say of those who make much of such a thought?

Monks, if for just the lasting of a finger-snap a monk gives attention to a thought of goodwill, such an one is to be called a monk. Not empty of result is his musing. He dwells doing the Master's bidding. He is one who takes advice, and he eats the country's alms-food to some purpose. What then should I say of those who make much of such a thought?

Monks, whatsoever things are evil, have part in evil, are on the side of evil:—all such have mind for their causing. First arises mind as the forerunner of them, and those evil things follow after.¹

Monks, I know not of any other single thing of such power to cause the arising of evil states, if not yet arisen, or to cause the waning of good states, if already arisen, as negligence. In him who is negligent evil states, if not already arisen, do arise, and good states, if arisen, do wane.

Monks, I know not of any other single thing of such power to cause the arising of good states, if not yet arisen, or to cause the waning of evil states, if already arisen, as earnestness. In him who is earnest good states, if not yet arisen, do arise, and evil states, if arisen, do wane.

Monks, I know not of any other single thing of such power to cause the arising of evil states, if not yet arisen, or to cause the waning of good states, if arisen, as indolence. In him who is indolent evil states, not yet arisen, do arise, and good states, if arisen, do wane.'

CHAPTER VII

§§ 1-10. *Energetic effort.*

'Monks, I know not of any other single thing of such power to cause the arising of good states not yet arisen or the waning of evil states already arisen as energetic effort.² In him who

¹ Cf. *Dhp.* i.iii.

² *Vīriyārambho*.

makes energetic effort¹ good states not yet arisen do arise and evil states arisen do wane.

(The same formula for) Evil states and greediness . . . good states and wanting little: evil states and discontent . . . good states and contentment: evil states and unsystematic attention . . . good states and systematic attention: evil states and discomposure . . . good states and composure: evil states and bad company.

Monks, in him who keeps bad company evil states not yet arisen do arise and good states already arisen do wane.'

CHAPTER VIII

§§ 1-10. *Friendship with the lovely.*

'Monks, I know not of any other single thing of such power to cause the arising of good states if not yet arisen, or the waning of evil states already arisen, as friendship with the lovely.² In one who is a friend of what is lovely good states not arisen do arise and evil states already arisen wane.

(The same formula for) Evil states and devotion to evil states, lack of devotion to good states: good states and devotion thereto, lack of devotion to evil states.

Monks, I know not of any other single thing of such power to prevent the arising of the limbs of wisdom,³ if not yet arisen, or, if they have already arisen, to prevent their reaching fulfilment by cultivation thereof, as unsystematic attention. In him who practises unsystematic attention, monks, the limbs of wisdom if not yet arisen, arise not: and if arisen they reach not fulfilment by cultivation thereof.

(The reverse for systematic attention.)

Of slight account, monks, is the loss of such things as relatives. Miserable⁴ indeed among losses is the loss of wisdom.⁵

¹ *Āraddha-viriya*.

² Cf. S. v, 29-35.

³ The *bojjhaṅgā* are seven. Cf. S. v, 63-140; K.S. v, 51 ff.

⁴ *Paṭikittaya*=*pacchimaṇḍ*, *lāmaṇḍ*. Comy.

⁵ *Paṇṇā*.

Of slight account, monks, is the increase of such things as relatives. Chief of all the increases is that of wisdom. Wherefore I say, monks, ye should train yourselves thus: We will increase in wisdom. Ye must train yourselves to win that.

Of slight account, monks, is the loss of such things as wealth. Miserable indeed among losses is the loss of wisdom.

Of slight account, monks, is the increase of such things as wealth. Chief of all the increases is that of wisdom. Wherefore I say, monks, thus must ye train yourselves: We will increase in wisdom. Ye must train yourselves to win that.

Of slight account, monks, is the loss of such things as reputation. Miserable indeed among losses is the loss of wisdom.'

CHAPTER IX

§§ 1-17. *Earnestness, etc.*

'Of slight account, monks, is the increase of such things as reputation.¹ Chief of all the increases is that of wisdom. Wherefore I say, monks, thus should ye train yourselves: We will increase in wisdom. Ye must train yourselves to win that.

Monks, I know not of any other single thing that conduces to such great loss as does negligence. Negligence indeed conduces to great loss.

Monks, I know not of any other single thing that conduces to such great profit as does earnestness. Earnestness indeed conduces to great profit.

(Similar suttas follow of) Indolence . . . energetic effort: wanting much . . . wanting little: discontent . . . contentment: systematic attention . . . unsystematic attention: friendship with the evil . . . friendship with the lovely: devotion to things evil . . . non-devotion to good things: devotion to good things . . . non-devotion to things evil.'

¹ I think this paragraph, like the first of the previous sections, should belong to the one before. Each chapter is cut up into ten paragraphs, and the method seems regardless of context.

CHAPTER X (a)

§§ 1-33. *In a fourfold way.*

'Monks, as a matter concerning the self¹ I know not of any other single factor so conducive to great loss as negligence. Negligence indeed conduces to great loss.

Monks, as a matter concerning the self I know not of any other single factor so conducive to great gain as earnestness. Earnestness indeed conduces to great gain.

(*The same for*) Indolence . . . energetic effort: wanting much . . . wanting little; discontent . . . contentment: unsystematic attention . . . systematic attention: (*as above*) . . . discomposure . . . composure.

Monks, as a matter concerning the outside² I know not of any other single factor so conducive to great loss as friendship with the evil. Friendship with the evil indeed conduces to great loss.

Monks, as a matter concerning the outside I know not of any other single factor so conducive to great profit as friendship with the lovely. Indeed friendship with the lovely conduces to great profit.

(*The same for*) Devotion to things evil . . . non-devotion to good things (as a personal factor).

Monks, I know not of any other single thing that conduces to the confusion, to the disappearance, of true Dhamma, as does negligence.³ Negligence indeed conduces to the confusion and disappearance of true Dhamma.

Monks, I know not of any other single thing so conducive to the establishment, to the non-disappearance of true Dhamma as earnestness. Earnestness indeed conduces . . .

(*The same for*) Indolence . . . energetic effort . . . (and the rest) . . . discomposure . . . composure: friendship . . . devotion to good things.'

¹ *Ajjhattikaṃ angan ti karitvā. Cf. S. v, 101; It. 9. Angaṃ (the personal factor)=kāraṇaṃ. Comy. Cf. p. 58 ff.*

² *Bāhiraṃ angaṃ. Comy. on S. v, 101 seems to regard the difference thus: Your own person, hair, nails, cleanliness, etc., are ajjhaticāṃ. Your robe, lodging, etc., are bāhiraṃ.*

³ *Infra, text 58.*

CHAPTER X (b)

§§ 33-42. *Not Dhamma (a).*

'Monks, those monks who point out what is not Dhamma¹ as Dhamma,—such conduct of theirs is to the loss of many folk, to the misery of many folk, to the loss, the injury, the misery of devas and mankind. Moreover, such beget great demerit and cause the disappearance of this true Dhamma.

Those monks who point to Dhamma as not Dhamma . . . who point to what is not the Discipline as the Discipline . . . to what is the Discipline as not the Discipline . . . who point out things not uttered and proclaimed by the Tathāgata as having been uttered and proclaimed by him . . . who point out what was uttered and proclaimed by him as not having been so uttered and proclaimed . . . who point out something not practised by the Tathāgata as having been practised by him . . . and the reverse . . . who point out what was not ordained by the Tathāgata as having been ordained by him . . . and the reverse . . . such monks' conduct is to the loss of many folk, to the misery of many folk, to the loss, injury and misery of devas and mankind. Moreover, such monks beget great demerit and cause the disappearance of this true Dhamma.'

CHAPTER XI

§§ 1-10. *Not Dhamma (b).*

'Those monks who point out what is not Dhamma as not Dhamma,—such conduct of theirs is to the profit of many folk, to the happiness of many folk, to the good, profit and happiness of devas and mankind. Moreover, such monks beget great merit and establish this true Dhamma.

Those monks who point out what is Dhamma as being

¹ *Adhammo. Comy. devotes much space to describing how Dhamma may be misinterpreted, and the order in which books of the Tipitakas disappear in time to come. Much of this is in the Anāgata-vāṇsa (trans. Warren, Buddhism in Translations, p. 481).*

such . . . to what is not the Discipline as not being such (*the whole the reverse of the above sutta*) . . . the conduct of those monks is to the profit . . . ' (*as above*).

CHAPTER XII

§§ 1-20. *On unpardonable offences, etc.*

'Those monks who point to what is not an offence as being an offence . . . to an offence as not being such . . . to a slight offence as being a serious offence . . . to a serious offence as being slight . . . to an offence against chastity¹ as not being such . . . to what is no offence against chastity as an offence: . . . who point to a partial offence as a complete one² . . . to a complete offence as a partial one . . . to a pardonable offence as unpardonable and the reverse . . . such . . . cause the disappearance of this true Dhamma.

But those monks who point to what is no offence as no offence . . . (*the whole as above, but contrariwise and as in previous §§*) . . . who point to what is an unpardonable offence as being unpardonable,—such monks . . . beget much merit and establish this true Dhamma.'

CHAPTER XIII

§§ 1-7. *The one person.*³

'Monks, there is one person whose birth into the world is for the welfare of many folk, for the happiness of many folk: who is born out of compassion for the world, for the profit, welfare and happiness of devas and mankind.

Who is that one person? It is a Tathāgata who is

¹ *Duṭṭhulla*, *infra*, text 88.

² *Sāvasesc* and *anavasesa-āpatti*. Cf. *Mil.* 28. *Comy.* defines it as equal to *appaṭikamma* and *sappaṭikammāpatti* (of the next phrase). The latter ruins the status of a bhikkhu: the former may be atoned for, and he may be reinstated.

³ Quoted *Pts. of Contr.* 60; *Mil.* ii, 56.

Arahant, a fully Enlightened One. This, monks, is that one person.

Monks, the manifestation of one person is hard to be found in the world. Of what person? Of a Tathāgata, who is Arahant . . . Hard to be found in the world is such.

Monks, one person born into the world is an extraordinary man. What person? A Tathāgata . . . He is the person.

Monks, the death of one person is to be regretted by many folk. Of what person? Of a Tathāgata . . . He is the one person.

Monks, there is one person born into the world who is unique, without a peer, without counterpart, incomparable, unequalled, matchless,¹ unrivalled, best of bipeds he.² Who is that one person? It is a Tathāgata . . .

Monks, the manifestation of one person is the manifestation of a mighty eye, a mighty light, a mighty radiance, of six things unsurpassed.³ It is the realization of the four branches of logical analysis:⁴ the penetration of the various elements, of the diversity of elements: it is the realization of the fruits of knowledge and release: the realization of the fruits of stream-winning, of once-returning, of non-return, of arahantship. Of what person? Of a Tathāgata . . . He is that one person.

Monks, I know not of any other single person who so perfectly keeps rolling the wheel⁵ supreme of Dhamma set rolling by the Tathāgata as doth Sāriputta. Sāriputta, monks, is the one who perfectly keeps rolling . . .'

¹ *Appaṭibhāgo* (omitted in our list).

² Cf. *S.* i, 6 (*K.S.* i, 10).

³ *Anuttariyā*: pre-eminence in sight, hearing, possessions, education, service, mindfulness.

⁴ *Paṭisambhidā*: of meanings, causal relations, definitions, wisdom.

⁵ *Dhamma-cakkay anuppavatteti*. Cf. *S.* i, 101 (*K.S.* i, 242), where the B. says to Sāriputta: 'Even as the eldest son of a king, whose is the wheel of conquest, rightly turns the wheel as his father hath turned it, so, Sāriputta, dost thou rightly turn the wheel supreme of Dhamma even as I have turned it.'

CHAPTER XIV

(a) Pre-eminent ones.¹

'Monks, chief among my disciples who are monks of long standing is Aññā Kondañña.²

Chief among those of great wisdom is Sāriputta.³

... of supernormal powers is Great Moggallāna.⁴

... who uphold minute observance of forms is Kassapa the Great.⁵

Chief of my disciples who are monks, among those who are clairvoyant, is Anuruddha.⁶

... among those who are of high caste is Bhaddiya, Kāligodhā's son.⁷

¹ The greater part of *Comy.*, vol. i, is taken up with long accounts of these 'great ones,' their previous lives and the events which led to their success in this last life. It is impossible here to do more than give references. *Thera-* and *Therī-gāthā* (*Psalm of Brethren and Sisters*) contain a short summary of each, according to Dhammapāla Ācariya, who does not, however, refer to the Commentary he quotes from as Buddhaghosa's *Manoratha-Pūraṇī*, probably a recast of other and older traditions and Commentaries. Of the twenty-eight monks here named all but two have verses ascribed to them in *Theragāthā*. This chapter is called *Etad Aggaṇ* ('this is the top, the cream of'). The tradition, and probably no more than that, was that these disciples were thus singled out for honour at the Jētavana 'Great Minister,' some fourteen years after the Great Enlightenment. Cf. *K.S.* ii, 108 for five of them.

² Cf. *Brethren*, 284, 405, 417; *Vin.* i, 100; *Apadāna* i, 48. He was the first to understand Dhamma: hence his name (=ñāta-K., *pañivedha-K.* *Comy.*); but Aññā has probably no reference to his recognition of the Truth, and was actually his personal name. Cf. *Gotama the Man*, p. 102.

³ Cf. *Brethren*, 340; *K.S.* ii, 130, 159; *DhpA.* i, 90. Sāri's son, originally called Sārada: *Ap.* 15, 23 [*Sāriputto Sāketisu visārado*].

⁴ Generally paired with Sāriputta. Cf. *Vin. Texts* i, 144; *Brethren*, 382; *Ap.* 31.

⁵ Cf. *Brethren*, 359; *K.S.* ii, 149, etc.; *Ap.* 33. He had the honour of exchanging robes with the Master.

⁶ Cf. *K.S.* iv, 163; *Brethren*, 325; *Ap.* 35.

⁷ Cf. *Brethren*, 315; *S.* v, 396; *K.S.* v, 340; *Ap.* 95 (*sabbāsu bhavayonisu uccā-kulī bhavisāti*).

... who are of sweet voice is Bhaddiya the Dwarf.¹

... who are lion-roarers is Bhāradvāja the Scrap-hunter.²

... who are Dhamma-teachers is Puṇṇa, Mantāni's son.³

... who are expounders in full of brief sayings is Great Kaccāna.⁴

(b).

'Chief among my disciples who are monks skilled in creating forms by mind-power is Culla-Panthaka.⁵

... skilled in mental evolution⁶ is Culla-Panthaka.

... skilled in the evolution of consciousness⁷ is Panthaka the Great.⁸

... of those who live (remote) in peace is Subhūti.⁹

... of those worthy of offerings is Subhūti.

¹ *Lakunṭaka*. Cf. *Brethren*, 230; *K.S.* ii, 189; *Ap.* 489 (*sarena madhurendhaṇ pūjetvā isi-suttamaṇ/Mañjussarānaṇ bhikkhūnaṇ aggaṭṭamaṇ anupipuniṇ*).

² Cf. *K.S.* iv, 63; *Brethren*, 110, 415; *Ud.* iv, 6; *Ap.* 50; called 'Scrap-hunter' from the huge size of his begging-bowl. The 'lion's roar' refers to his readiness to make a claim.

³ Cf. *Brethren*, 8, 423; *Ap.* 36; *K.S.* iv, 34 (he went to Sunāparanta and was killed).

⁴ Or Kaccāyana. Cf. *Brethren*, 238; *Ap.* 84 (*sankhittāṇ pucchitāṇ pañhāṇ viṭṭhāreṇa kulhessatī*), 463; *Gotama the Man*, 113.

⁵ Or Cūḷa- ('little highwayman'). Cf. *Brethren*, 258; *Ud.* v, 9 (*UdA.* 319); *Ap.* 58. Acc. to *Comy.* other monks in exercising this power could produce only two or three forms; but C. could 'manufacture' as many as a thousand recluses at 'one sitting,' no two being alike in appearance or action.

⁶ Read *ceto-viññā* (for *-vivaddha* of our text). Cf. *Pts.* i, 108. *Vivāṇa* (as opposed to *vaṇṇa*, the downward arc of devotion) signifies release from *saṃsāra*. This elder was expert in *rūpa-jjhāna*, as his brother (below) was in *arūpa-jjhāna*. Acc. to *Comy.* the former excelled in *samādhi*, the latter in *vipassanā*. Both were born on the highway: hence the names.

⁷ *Saññā-vivāṇa*.

⁸ Cf. *Brethren*, 242. At *Ap.* 58 he has no separate verses.

⁹ *Arāṇa-vihāriṇ*. *Comy.* def. as *nikkūlesa-v.* (*Raṇaṇ ti rāgīday kilesā vuccanti*). Cf. *Brethren*, 4; *Ap.* 67:

*Bhikkhu-sanghe nisīditvā dakkhiṇeyya-guṇamhi taṇ
Tathārāṇa-vihāre ca dvīsu aggaṇ ṭhappessatī.*

... who are forest-dwellers is Revata, the Acacia-woodlander.¹

- ... of meditative power is Revata the Doubter.²
- ... who strive energetically is Soṇa of the Kola-visa clan.³
- ... of clear utterance is Soṇa-Kuṭikanna.⁴
- ... who receive offerings is Sīvali.⁵
- ... who are of implicit faith is Vakkali.⁶

(c).

‘Monks, chief among my disciples who are monks anxious for training is Rāhula.⁷

- ... who went forth in faith is Raṭṭhapāla.⁸
- ... who are first to receive food-tickets is Kuṇḍa-Dhāna.⁹
- ... who are pre-eminent for ready wit is Vangisa.¹⁰

¹ Younger brother of Sāriputta. Cf. *Brethr.* 45, 279; *Ap.* 51; *Gotama the Man*, 116, a teacher of the Jain doctrine of *ahiṃsā*.

² *Kankhā-R.* Cf. *Brethr.* 7. A doubter even of things accepted as fit and proper (*kappiye*). *Ap.* 491, *Kankhā me bahuso āsi kappākappe takhiṇ takhiṇ*.

³ Cf. *Brethr.* 275; *Vin. Texts*, ii, 1. *Comy.* gives a variant *Koṭi-vesso*. *Ap.* 93, *Koliya-vesso* (*Ap. n. ul loc.* wrongly identifies him with Kuṭikanna, *infra*). *Soṇa*=golden, from the hue of his body and hair. Of a delicate constitution, he wore himself out by excessive zeal, on which fault the Master lectured him in the simile of the lute. Cf. *Vin.* i, 5, § 13.

⁴ Called *Koṭi-kanna*, ‘crore-ears,’ from his wearing ear-rings worth a crore. Cf. *Brethr.* 202; *Ud.* v, 6; *UdA.* 307; *Vin.* i, 197. Not in *Apadāna*.

⁵ Son of the rājāh of Koliya (*Ud.* ii, 8). Cf. *Brethr.* 60; *Ap.* 492, *lābhīnuy Sīvali aggo mama sissesu bhikkhavo*.

⁶ Cf. *Brethr.* 197. His story occurs at *K.S.* iii, 101-6; *DhpA.* on *Dhp.* 381. Suffering from an incurable disease he killed himself on Black Rock: *Ap.* 485.

⁷ The Buddha’s only son. Cf. *Brethr.* 183; *K.S.* iii, 114, etc.; *Ap.* 60; *Gotama the Man*, 130, 211.

⁸ Cf. *Brethr.* 302; *Ap.* 63. ‘Realm-warder.’

⁹ Cf. *Brethr.* 19; *Ap.* 81. The name is that of a town of the Koliyans (*UdA.* 122). Kuṇḍa was a *yakkha* who lived in a forest. *Comy.* calls him *Dhāna-Koṇḍa* (? crooked, cripple). Cf. *SA.* ii on *S.* iv, 63 (Punna).

¹⁰ Cf. *Brethr.* 395; *Ap.* 495. A ‘skull-tapper’ or psychometrizer of dead men’s skulls. The story is told at *Comy.* on *Dhp.* v, 419. His name gives the title to *S.* i, viii (*K.S.* i, 234).

... who are altogether charming¹ is Upasena, Vanganta’s son.

- ... who assign quarters is Dabba of the Mallas.²
- ... who are dear and delightful to the devas is Pilinda-vaccha.³
- ... who are quick to win abnormal powers is Bāhiya the Bark-clad.⁴
- ... who are brilliant speakers is Kassapa the Boy.⁵
- ... who are masters of logical analysis is Koṭṭhita the Great.⁶

(d).

‘Monks, chief among my disciples, monks who are of wide knowledge, is Ānanda.⁷

- ... of retentive memory,⁸ is Ānanda.
- ... of good behaviour,⁹ is Ānanda.

¹ *Sāmantapāsādikā* (also the title of the *Vinaya Comy.*). Cf. *Brethr.* 261, 422; *UdA.* 266, acc. to which he was younger brother of Sāriputta. He was complimented by the Master on his charming retinue: *Ap.* 62.

² Cf. *Brethr.* 10; *Ap.* 471, *senāsanay paññāpayiṇ hāsayitvāna*; *Vin.* ii, 305. He appears to have been a skilled *major domo*, and is credited with having lighted the brethren to their quarters by his magically illuminated thumb. Cf. *Gotama the Man*, 178.

³ Cf. *Brethr.* 14; *Ap.* 59; *UdA.* 192. Pilinda his name, Vaccha his clan. He was waited on by a former disciple, reborn as a deva.

⁴ Cf. *UdA.* 77; *Ap.* 475. He was of Bāhiya and wore robes of fibrous bark (*dāruccira*). Acc. to our *Comy.* he attained arahantship just on hearing an address, without previous study: hence the title. It is curious that he is not mentioned in *Theragāthā*. Verse 101 of *Dhp.* is ascribed to him.

⁵ Cf. *Brethr.* 147; *Ap.* 473. So called because he joined the Order young.

⁶ Cf. *Brethr.* 6; *Ap.* 479; *S.* ii, 112. For *paṭisambhidā* see *supra*, § 13 n. See also refs. below on p. 118 of text.

⁷ Cf. *Brethr.* 349; *Ap.* 52. The loyal disciple, cousin and constant attendant for twenty years of the Master. So called at birth: ‘born to bliss.’ He is said to have become Arahant after the Buddha’s death and just before the First Council.

⁸ *Satimant.* He could remember all the Buddha said.

⁹ *Gūṭimant.* Acc. to *Dhammapāla* ‘good at walking.’

- . . . who are resolute,¹ is Ānanda.
- . . . personal attendants, is Ānanda.
- . . . of large followings, is Kassapa of Uruvelā.²
- . . . good at reconciling families, is Kāludāyin.³
- . . . of good health, is Bakkula.⁴
- . . . who are able to recall past existences, is Sobhita.⁵
- . . . who know the disciplinary rules by heart, is Upāli.⁶
- . . . who are admonishers of the nuns, is Nandaka.⁷
- . . . who guard the doors of sense, is Nanda.⁸
- . . . who are admonishers of the monks, is Kappina the Great.⁹
- . . . good at contemplation of the heat-element, is Sāgata.¹⁰

¹ *Dhītimant*.

² Cf. *Brethr.* 206; *Ap.* 481. One of three brothers of this name.

³ Cf. *Brethr.* 248; *Ap.* 85, 500. Born on the same day as the Buddha, and his play-fellow. So called from his dark complexion. He was able to induce the Buddha to visit his father Suddhodana.

⁴ Or Bākula. Cf. *Brethr.* 159. *Comy.* derives the name from *bā-kula* (two families); *bi-kin*, as Mrs. Rhys Davids turns it. Swallowed as a child by a fish (a Jonah), he was cut out and brought up by a fisherman's wife. The parents and foster-parents therefore shared him by the king's command. Living eighty years on a 'two-finger' allowance of rice he never had the slightest ailment. *Ap.* 330, *deva-bhūto manusso vā appābādho bhavissati*.

⁵ Cf. *Brethr.* 131; *Ap.* 163.

⁶ Cf. *Brethr.* 168; *Ap.* 37, 91. A barber's son and follower of Anuruddha (but see *Gotama the Man*, 215). At the First Council he was chosen to recite Vinaya.

⁷ Of Sivathī. Cf. *infra*, text 193; *Brethr.* 178; *Ap.* 499. He converted 500 women at one sermon. Cf. *Majjh.* iii, 270.

⁸ Younger brother of Gotama. Ordained against his wish on the day of his marriage by the Master. Evidently a fop and strongly attached to worldly things, he is afterwards admonished at *K.S.* ii, 191. Cf. *Brethr.* 126; *Ap.* 57.

⁹ Cf. *Brethr.* 254; *Ap.* 468. One of the twelve 'great disciples'; '(?) pale, thin, with a prominent nose' (*K.S.* ii, 191), he succeeded his father as rājā and renounced his realm to follow the Master. See *Sakya, or Buddhist Origins*, p. 140.

¹⁰ Cf. *Ap.* 83, *tejo-dhātūsu kovido*. No verses of *Thag.* are assigned to him. At one time he was personal attendant of the Master. Cf. *Brethr.* 350; *UdA.* 217. For the concentration on *tejo-dhātu* cf. *VM.* 171, 363.

- . . . impromptu speakers, is Rādha.¹
- . . . wearers of coarse robes, is Mogharājan.²

(e) *Women disciples.*

- 'Monks, chief among my women disciples, who are nuns of long standing, is Great Pajāpatī the Gotamid.³
- . . . who are nuns of great wisdom, is Khemā.⁴
- . . . of supernormal powers, is Uppalavannā.⁵
- . . . proficient in the rules of discipline, is Patacārā.⁶
- . . . among Dhamma-teachers, is Dhammadinnā.⁷
- . . . of meditative powers, is Nandā.⁸
- . . . who strive energetically, is Sonā.⁹
- . . . who are clairvoyant, is Sakulā.¹⁰

¹ Cf. *Brethr.* 115; *S.* iii, 79 (*K.S.* iii, 66; iv, 25); *Ap.* 484. Similar eminence is ascribed to Vangīsa above.

² Cf. *Brethr.* 151. Born a brāhmin, he became an ascetic and made robes of rags roughly cut, sewn and dyed. Cf. *Ap.* 87, 486.

³ Cf. *Sisters*, 87; *A.* iv, 274, 358; *Vin.* ii, 253; *Ap.* 529. Aunt to the Buddha and his foster-mother. One of the wives of Suddhodana, she was the foundress of the Order of Nuns. In the past she was one of the seven sisters, daughters of Kiki, rājā of Benares (*Kāśi*).

⁴ Cf. *Sisters*, 81; *Ap.* 543. Often of royal birth in the past, she was in this life wife of the rājā Bimbisāra, famous for her beauty, and was converted by the Master, who conjured up a *māyā* of a lovely nymph, by which he showed the process of decay.

⁵ Cf. *Sisters*, 111; *Ap.* 551. Her body was said to resemble in hue the matrix of a blue lotus.

⁶ Cf. *Sisters*, 73; *Ap.* 557. She was *Vinaya-piṭake cinnā-vasī* (adept), and had many women disciples.

⁷ Cf. *Sisters*, 16; *M.* i, 299 (*Culla-vedalla-sutta*); *Ap.* 567.

⁸ Cf. *Sisters*, 55; *Ap.* 572. She was called Sundarī Nandā or Janapada-kalyāṇī, 'the fairest lady in the land.' Like Khemā she was converted by the Master by a *māyā* (? the Abhirūpa-Nandā of *Ap.* 608.)

⁹ Cf. *Sisters*, 61; *Ap.* 576. The Master appeared before her in *māyāvi-rūpa* and repeated *Dhp.* v, 115; whereupon she won Arāhantship.

¹⁰ Cf. *Sisters*, 60; *M.* ii, 125; *Ap.* 569. By Dhammapāla she is called Pakulā, and Bakulā in Burmese MSS. of our *Comy.*

... quick to win abnormal powers, is Bhaddā of the curly hair.¹

... able to remember past births, is Bhaddā of the Kapilās.²

... of those who attained great supernormal powers, is Bhaddā Kaccānā.³

... of the wearers of coarse robes, is Gotamī the Lean.⁴

... of those released by faith, is Sigālā's mother.⁵

(f) Lay-followers, men.

'Monks, chief among my disciples, lay-followers, of those who first took refuge (in my teaching), are the merchants Tapassu and Bhalluka.⁶

¹ Cf. *Sisters*, 63; *Ap.* 560. Having entered the sect of the Jain Nigaṇṭhās, she had her hair torn out. It grew again in thick curls. Hence her name (*Kuṇḍala-kesā*). Dissatisfied with their lack of wisdom she left the Jains, and on attaining Arahantship entered the Order.

² Cf. *Sisters*, 47; *Ap.* 578 (Kāpilāni). Daughter of the brāhmin Kapila (acc. to *Apadāna*), and ordained by Mahāpajāpati.

³ Burmese MSS. read *Kaccānā*. *Comy.* says she was so called from her golden hue, and afterwards called Kaccānā. She was mother (Yasodharā) of Gotama's son Rāhula, but this name is not mentioned here, nor is there reference to her in *Therīgāthā* or *Apadāna* (there is one of this name at *Ap.* 684). It is noticeable that in the above list of the monks none has such a title. *Comy.* says: 'Of one Buddha four disciples only have great abnormal powers. The remainder can recall 100,000 kalpas, not beyond that; but those who have attained great abnormal powers can recall incalculable eras. Under our Teacher's rule the two Great Disciples and the elder Bakkula and Bhaddā Kaccānā, just these four, had this power' (Bakkula, however, in the list above is only credited with good health).

⁴ Cf. *Sisters*, 106; *Ap.* 564: 'Of the Gotamas.' The story of her dead child and the grain of mustard seed she sought in vain from house to house is well known. Cf. *DhpA.* ii, 270; *SA.* on *S.* i, 129.

⁵ Burmese MSS. *Pingalā*. Not mentioned in *Sisters*. She was just called Sigālā's mother. In *Ap.* ii, 603 she is called Singālaka- and Sigālaka-mātā.

⁶ For their story cf. *JA.* i, 80; *UdA.* 54. *Comy.* spells Tapassa-Bhallika; Burmese MSS. Taphusso, Tapussa. At *A.* iv, 438, Tapussa.

... of alms-givers, is Sudatta, the housefather Anāthapiṇḍika.¹

... of Dhamma-teachers, is Citta, the housefather of Macchikāsanda.²

... of those who gather a following by the four bases of sympathy, is Hatthaka of Ālavi.³

... of those who give choice alms-food, is Mahānāma the Sakyan.⁴

... who give pleasant gifts, is Ugga, the housefather of Vesālī.⁵

... who wait on the Order, is Uggata the housefather.⁶

... of unwavering loyalty, is Sūra Ambaṭṭha.⁷

¹ 'Feeder of the destitute.' Cf. *Vin.* ii, 6, 4; *Vin. Texts*, iii, 179; *S.* i, 211. His story is well known. He bought Jeta Grove at the price of its own surface covered with gold pieces from Prince Jeta, its owner, and presented it to the Buddha for the use of the Order. For his death and subsequent apparition cf. *M.* iii, 262; *S.* i, 55.

² This layman, eminent for his knowledge of Dhamma, is fully described in the *Citta-Samyutta*, *S.* iv (*K.S.* iv, 190 ff.). Text has *Macchika*; *A.* iii, 451, *Macchikā*.

³ Exposed in childhood as food for a *yakkha*, whom the Master converted, he was handed by the former to the latter, who returned him. Then, delivered over to the king's messenger (*hatthato hatthay gahetvā*), being thus 'handed from hand to hand,' he was given this nickname. When he grew up he entered the Patha and gathered a large following by the four *vatthū* of liberality, kind speech, a useful life and equal treatment to all alike. Cf. *SA.* on *S.* i, 213; *SnA.* 217; *infra*, text 88, 136, 278.

⁴ Cf. *infra*, text 277, etc.; *S.* v, 327, 371, 375, 395, 408.

⁵ So called because he was tall and his morals were lofty (*uggatā*). Cf. *K.S.* iv, 67; *A.* iii, 49 ff. (*Ugga-sutta*).

⁶ *Comy.* calls him *Hatthigāmaka* because of his house in Elephant Town. Cf. *K.S.* iv, 67. Burmese MSS. *Uggatā*.

⁷ Acc. to Burmese MSS. *Sūrabuddho* and *Sūrabandho*. The only other mention of him in the Nikāyas appears to be at *A.* iii, 451 (*B. Sūro Kammatho*), where the same list of laymen occurs. After hearing a sermon of the Master on the impermanence of all *skandhas* he was at first deceived by Māra, the 'Evil One,' who personated the Buddha and said: 'Some *skandhas* are permanent.' His loyalty made him see through the deception.

... who are liked by people, is Jivaka the Prince-fed.¹
 ... who converse intimately, is Nakulapitar the house-father.²

(g) *Lay-followers, women.*

'Monks, chief among my women disciples who are lay-followers, of those who first took refuge (in my teaching), is Sujātā, Senāni's daughter.³

... who minister to the Order, is Visākhā, Migāra's mother.⁴
 ... of wide knowledge, is Khujjuttarā.⁵
 ... who live in kindness, is Sāmāvatī.⁶
 ... of meditative power, is Uttarā, Nanda's mother.⁷

¹ Exposed at birth on a rubbish-heap at Rājagaha, he was found by the prince Abhaya, who brought him up: hence the name. In his sixteenth year he went to Takkaśilā, the famous university, to study medicine, was honoured by the rājāh Bimbisāra, and cured the rājāh Candapajjota. He lived on Vulture's Peak and also cured the Master of a sickness. Cf. *Vin.* i, 268 ff.

² Cf. *K.S.* iii, 1; iv, 73; *A.* ii, 61; iii, 295-7. On first seeing the Master he is said to have greeted him as his son. According to the legend he had been the Buddha's father or other relative in 500 births, while Nakulamātā had been his mother, etc. The couple attained the Paths together.

(The list referred to at *A.* iii 451 contains ten other laymen—viz., Tavaṅṇipika, Pūraṇa, Isidatta, Sandhāna, Vijaya, Vajjiyamahita, Maṇḍaka, the housefathers; and Vāsetṭha, Ariṭṭha, Sāragga, lay-followers; who realized the Deathless through unwavering loyalty to the Buddha, Dhamma and Order, and through Ariyan morality, knowledge and release.)

³ Cf. *J.A.* i, 68 ff.; *Sisters*, 4. She gave milk to Gotama, which gave him renewed strength in his striving for illumination.

⁴ Daughter of Dhanāñjaya and daughter-in-law of Migāra. Henceforth he called her 'mother.' She was one of the seven famous sisters in *Ap.* 546; *Sisters*, 16; *infra*, text 205.

⁵ Nanda's mother. Cf. *Ap.* 429. She was so called because she was hump-backed (*khujjā*).

⁶ Cf. *Sisters*, 32. Friend of the nun Sāmā, whom her death induced to renounce the world. Not mentioned in *Ap.* *Comy.* gives an example of the miraculous power of her *mettā*. Cf. *Path of Purity*, ii, 441.

⁷ Not in *Ap.* Cf. *VvA.* 63. Neither *Comy.* makes any mention of Nanda, of which name there were several. *PvA.* 244 makes her the mother of Nandaka.

... who give choice alms-food, is Suppavāsā of the Koliyans.¹

... who nurse the sick, is Suppiyā, the lay-follower.²

... of unwavering loyalty, is Kāṭiyānī.³

... who converse intimately, is Nakula's mother.⁴

... who believe, even from hearsay, is Kālī, the lay-follower of Kurara-ghara.⁵

CHAPTER XV

§§ 1-28. *The impossible.*

'It is impossible, monks, it cannot come to pass,⁶ that a person who is possessed of (right) view should regard any one phenomenon⁷ as permanent. But, monks, it is quite possible for the uneducated manyfolk to do so.

It is impossible, monks, it cannot come to pass, that a person who is possessed of (right) view should regard any one phenomenon as happiness. But monks, it is quite possible for the uneducated manyfolk to do so.

It is impossible, monks, it cannot come to pass, that a person who is possessed of (right) view should regard any one thing⁸ as the self. But, monks, it is quite possible for the uneducated manyfolk to do so.

¹ Not in *Ap.* At *Ud.* ii, 8; *UdA.* 126, 156, she was pregnant for seven years and by her faith relieved by the Master, in return for which she gave seven meals to the Order. Our *Comy.* says nothing of this, but that her son was the thera Sivalī. Cf. *A.* iii, 42.

² Not in *Ap.* Cf. *UdA.* 127; *DA.* 1, 258; *SnA.* 352. She fed a sick monk, who was craving for a meal of meat, with flesh from her own thigh, fell ill herself, and on a message from the Master rose up cured.

³ Not in *Ap.*

⁴ Not in *Ap.* Wife of Nakulapitar (*supra*).

⁵ A close friend of Kāṭiyānī (*supra*). While awaiting her confinement, she overheard the two yakkhas Sātāgiri and Hemavata (cf. *UdA.* 64) praising the Triple Gem, and was there and then established in the fruits of Stream-winning.

[At this point ends the first volume of the *Commentary* (Pāli Text S. ed.).]

⁶ *Aṭṭhāṇaṇṇ anavakāso=hetu-paccaya*-denial. *Comy.* *M.* iii, 64 f.; *Vbh.* 335.

⁷ *Saṅkhārā*, the four elemental compounds.

⁸ *Dhammaṇṇ*.

It is impossible . . . for a person possessed of (right) view to slay his mother . . . to slay his father . . . to slay an Arahant . . . with evil intent to draw the blood of a Tathāgata . . . to cause schism in the Order . . . to proclaim some other teacher. But it is quite possible for the uneducated manyfolk to do so.

It is impossible, monks, it cannot come to pass, that in one world-system at one and the same time¹ there should arise two Arahants² who are Fully Enlightened Ones. But, monks, it is quite possible for a single Arahant, a Fully Enlightened One, to arise.

It is impossible, monks, it cannot come to pass, that in one world-system at one and the same time there should arise two universal monarchs. But, monks, it is quite possible for one to do so.

It is impossible, monks, it cannot come to pass, that a woman should be an Arahant who is a Fully Enlightened One. But, monks, it is quite possible for a man to be one. . . . So likewise with regard to an universal monarch.

That a woman should become a Sakka, a Māra, a Brahṃā, is a thing impossible. But a man may be.

It is impossible, monks, it cannot come to pass, that the fruit of a deed ill done by body . . . that the fruit of a deed ill done by speech . . . by thought should be pleasant, dear, delightful. But that it should be quite otherwise is possible indeed.

It is impossible, monks, it cannot come to pass, that the fruit of a deed well done by body . . . speech . . . thought should have a result that is unpleasant, hateful, distasteful. But that it should be otherwise is quite possible.

It is impossible, monks, it cannot come to pass, that one addicted to ill deeds of body, speech and thought should, consequent on that, as a result of that, when body breaks up, after death be reborn in the Happy Lot, in the Heaven World. But that it should be otherwise may well be.

¹ *Apubbam accarimay.*

² In this connexion 'arahant' is not in the usual sense of an ordinary person who has completed the four transcendental paths.

It is impossible, monks, it cannot come to pass, that one addicted to good deeds of body, speech, thought should consequent on that, as a result of that, when body breaks up, after death be reborn in the Waste, and the Way of Woe, in the Downfall, in Purgatory. But the opposite may well be.'

CHAPTER XVI

§§ 1-10. *The one thing.*

'Monks, there is one thing which, if practised and made much of, conduces to downright revulsion and disgust, to ending, tranquillity, full comprehension, to perfect enlightenment, to Nibbāna. What is that one thing? It is calling to mind¹ the Buddha.

(*The same for*) . . . Dhamma . . . the Order . . . the moralities . . . giving up . . . the devas . . . in-breathing and out-breathing . . . death . . . the bodily constituents . . . tranquillity. This one thing conduces to Nibbāna.'

CHAPTER XVII

§§ 1-10. *The seed.*

'Monks, I know not of any other single thing so apt to cause the arising of evil states not yet arisen, or, if arisen, to cause their more-becoming and increase, as perverted view.

Monks, in one of perverted view evil states not yet arisen do arise, and, if arisen, are apt to grow and grow.

(*The opposite for*) . . . right view.

Monks, I know not of any other single thing so apt to cause the non-arising of good states not yet arisen, or, if arisen, to cause their waning, as perverted view.

Monks, in one of perverted view good states not yet arisen arise not, or, if arisen, waste away.

(*The opposite for*) . . . right view.

Monks, I know not of any other single thing so apt to cause

¹ *Anussati.* Cf. *Buddh. Psych.* 90.

the arising of perverted view, if not yet arisen, or the increase of perverted view, if already arisen, as unsystematic attention.

In him who gives not systematic attention perverted view, if not arisen, does arise, or, if already arisen, does increase.

(*The opposite for*) . . . right view.

Monks, I know not of any other single thing so apt, when body breaks up after death, to cause the rebirth of beings in the Waste, the Way of Woe, the Downfall, in Purgatory, as perverted view.

Possessed of perverted view, monks, beings are reborn . . . in Purgatory.

Monks, I know not of any other single thing so apt, when body breaks up after death, to cause the rebirth of beings in the Happy Lot, in the Heaven World as right view.

Possessed of right view, monks, beings are reborn . . . in the Heaven World.

Monks, in a man of perverted view all deeds whatsoever of body done according to that view, all deeds whatsoever of speech . . . of thought . . . all intentions,¹ aspirations and resolves, all activities whatsoever,—all such things conduce to the unpleasant, the distasteful, the repulsive, the unprofitable, in short, to Ill. What is the cause of that? Monks, it is perverted view.

Suppose, monks, a nimb-seed² or a seed of creeper³ or cucumber⁴ be planted in moist soil. Whatsoever essence it derives from earth or water, all that conduces to its bitterness, its acidity, its unpleasantness. What is the cause of that? The ill nature of the seed. Just so, monks, in a man of perverted view, all deeds whatsoever . . . conduce to Ill. What is the cause of that? Monks, it is perverted view.

Monks, in a man of right view all deeds whatsoever of body done according to that view, all deeds whatsoever of speech . . . thought . . . all intentions, aspirations and resolves, all

¹ *Cetanā*.

² *Nimba* is (acc. to Pāli Diet.) *Azadirachta Indica*, a tree of hard wood and bitter leaf. For the figure see *A. v*, 212.

³ *Kosātakī*. A sort of creeper.

⁴ *Tittaka-lābu*. Bitter pumpkin.

activities whatsoever, all such things conduce to the pleasant, the dear and delightful, the profitable, in short, to happiness. What is the cause of that? Monks, it is his happy¹ view.

Suppose, monks, a seed of sugar-cane or paddy or grape² be planted in moist soil. Whatsoever essence it derives from earth or water, all that conduces to its sweetness, pleasantness and delicious flavour. What is the cause of that? The happy nature of the seed. Just so, monks, in a man of right view all deeds whatsoever . . . conduce to happiness. What is the cause of that? It is his happy view.'

CHAPTER XVIII

§§ 1-17. *Makkhali*.

'Monks, one person born into the world is born to the loss of many folk, to the discomfort of many folk, to the loss, discomfort and sorrow of devas and mankind. What person? One who has perverted view. He of distorted view leads many folk astray from righteousness and plants them in unrighteousness. This is the one.

Monks, one person born into the world is born for the profit of many folk, for the happiness of many folk, for the profit, comfort and happiness of devas and mankind. What person? One who has right view. He of correct view leads many folk from unrighteousness and plants them in righteousness. This is the one.

Monks, I know not of any other single thing so greatly to be blamed as perverted view. Perverted views, monks, at their worst³ are greatly to be blamed.

Monks, I know not of any other single person fraught with such loss to many folk, such discomfort to many folk, with such loss, discomfort and sorrow to devas and mankind, as Makkhali,⁴ that infatuated man.

¹ *Bhaddakā* (text *bhaddikā*) as opposed to *pāpa* is 'lucky.'

² *Muddikā*.

³ *Paramāni*.

⁴ Makkhali Gosāla (of the cow-pen). One of the six well-known 'heretics.' Cf. *Dialog.* i, 71; *K.S.* i, 90; iii, 61 n. He was *ahetu-vādin*, non-causationist.

Just as, monks, at a river-mouth one sets a fish-trap,¹ to the discomfort, suffering, distress and destruction of many fish: even so Makkhali, that infatuated man, was born into the world, methinks, to be a man-trap, for the discomfort, suffering, distress and destruction of many beings.

Monks, both he who urges adherence² to a doctrine and discipline that are wrongly expounded, and he whom he thus urges, and he who, thus urged, walks accordantly therein,—all alike beget much demerit. What is the cause of that? It is the wrong exposition of doctrine.

Monks, both he who urges adherence to a doctrine and discipline rightly expounded, and he whom he thus urges, and he who, thus urged, walks accordantly therein,—all alike beget much merit. What is the cause of that? It is the right exposition of doctrine.

Monks, when doctrine and discipline are wrongly expounded, the measure³ of a gift is to be known by the giver, not by the receiver.⁴ What is the cause of that? The wrong exposition of doctrine.

Monks, when doctrine and discipline are rightly expounded, the measure of a gift is to be known by the receiver, not by the giver.

Monks, when doctrine and discipline are wrongly expounded, he who strives energetically lives a miserable life.⁵ Why so? Because of wrong exposition of doctrine.

Monks, when doctrine and discipline are rightly expounded, it is the sluggard who lives a miserable life. Why so? Because of the right exposition of doctrine.

Monks, when doctrine and discipline are wrongly expounded

¹ *Khīpaṇ*=*kumīnaṇ*. *Comy.* It was probably a sort of wicker eel-pot.

² *Samādapeti*.

³ *Matā*=*pamāṇa*.

⁴ Acc. to *Comy.* in perverted systems of teaching the giver should know how much he has to give. But in this true Dhamma the almsman must be contented if he gets little, and if he gets in excess he must use only what is necessary. Cf. *K.S.* ii, 135.

⁵ This refers to the self-torture of *haiha-yogis*, such as Gotama himself underwent in the early days.

it is the sluggard who lives happily. Why so? Because of the wrong exposition of doctrine.

Monks, when doctrine and discipline are rightly expounded, he who strives energetically lives happily. Why so? Because of the right exposition of doctrine.

Monks, just as even a trifling bit of dung has an ill smell, so likewise do I not favour becoming even for a trifling time, not even for the lasting of a finger-snap.

Just as even a mere drop of urine . . . of spittle . . . of pus . . . of blood has an ill smell, so do I not favour becoming even for a trifling time, not even for the lasting of a finger-snap.'

CHAPTER XIX (a)

§§ 1, 2. *Trifling.*

'Even as, monks, in this Rose-apple Land¹ trifling in number are the pleasant parks, the pleasant groves, the pleasant grounds and lakes, while more numerous are the steep precipitous places, unfordable rivers, dense thickets of stakes and thorns, and inaccessible mountains,—just so few in number are those beings that are born on land: more numerous are the beings that are born in water.

Just so few in number are the beings that are reborn among men: more numerous are the beings that are born among others than men.²

Just so few in number are those beings that are reborn in the middle districts: more numerous are those reborn in the outlying districts, among the undiscerning barbarians.³

Just so few in number are those beings that are wise, quick-witted,⁴ not deaf or dumb, competent to judge the meaning of what is spoken well or ill: more numerous are those beings

¹ *Jambudīpa*. One of the four 'great islands,' of which the southernmost includes India.

² *Comy.* 'in the four ways of woe.'

³ 'The non-Ariyans, such as Tamils, etc.' *Comy.* Cf. *S.* v, 406 (*K.S.* v, 391 n.); *DA*, i, 177.

⁴ *Ajaḥa*.

that are foolish, slow-witted, deaf or dumb,¹ incompetent to judge the meaning of what is spoken well or ill.

Just so few in number are those beings that are possessed of the Ariyan eye² of wisdom: more numerous are those sunk in ignorance and bewilderment.

Just so few in number are those beings that get the chance of seeing a Tathāgata: more numerous are they that do not.

Just so few in number are those beings that welcome, when they hear it, the Dhamma-Discipline set forth by a Tathāgata: more numerous are they that do not.

Just so few in number are those beings that, on hearing Dhamma, learn it by heart: more numerous are they that do not.

Just so few in number are those beings that examine the meaning of the doctrines they have learned by heart . . . that, understanding the meaning and understanding the doctrine, live in accordance therewith³ . . . that are stirred by stirring topics⁴ . . . that, being stirred, strive systematically . . . that, making resolution their object, win concentration, win one-pointedness of mind . . . that gain the best of food and condiments: more numerous are they that do not, but just exist on gathered scraps and food collected in a bowl.

Just so few in number are those beings that are winners of the essence of the meaning, the essence of Dhamma, the essence of release:⁵ more numerous are those that do not.

Wherefore I say unto you, monks, thus must ye train yourselves: We will become winners of the essence of the meaning, of the essence of Dhamma, of the essence of release. That is how ye must train yourselves.'

¹ *Eḷa-mūgā*. Comy. however takes this word to mean 'with saliva trickling from the mouth,' as at *J.A.* iii, 347 (*eḷa mukhato na galati*).

² The path, with insight. Comy.

³ *Anuloma-paṭipadaṇ* parenti. Comy.

⁴ *Saṃvejanīyesu ṭhānesu*.

⁵ The four fruits of recluseship; the four paths; the deathless Nibbāna. Comy.

(b).

'Just as, monks, in this Rose-apple Land trifling in number are the pleasant parks, the pleasant groves, the pleasant grounds and lakes, while more numerous are the steep, precipitous places, unfordable rivers, dense thickets of stakes and thorns, and inaccessible mountains,—just so few in number are those beings who, deceasing as men, are reborn among men. More numerous are those beings who, deceasing as men, are reborn in Purgatory, who are reborn in the wombs of animals, who are reborn in the Realm of Ghosts.¹

Just so few in number are those beings who, deceasing as men, are reborn among the devas . . . who, deceasing as devas, are reborn among the devas . . . who, deceasing as devas, are reborn among men: more numerous are those beings who, deceasing as devas, are reborn in Purgatory . . .

Just so few are those beings who, deceasing from Purgatory, are reborn among men: more numerous are they who, deceasing from Purgatory, are reborn in Purgatory . . .

Just so few are they who, deceasing from Purgatory, are reborn among the devas: more numerous are they who, deceasing from Purgatory, are reborn in Purgatory . . .

Just so few are they who, deceasing from the wombs of animals, are reborn among men: more numerous are they who, deceasing from the womb of animals, are reborn in Purgatory . . .

Just so few are they who, deceasing from the wombs of animals, are reborn among the devas: more numerous are they who . . . are reborn in Purgatory . . .

Just so few are those beings who, deceasing from the Realm of Ghosts, are reborn among men: more numerous are they . . . who are reborn in Purgatory . . .

Just so few in number, monks, are those beings who, deceasing from the Realm of Ghosts, are reborn among the devas:

¹ Cf. *S.* v, 436; *K.S.* v, 331; *Buddh. Psych.* 151.

more numerous are those beings who, deceasing from the Realm of Ghosts, are reborn in the wombs of animals, are reborn in the Realm of Ghosts.¹

CHAPTER XX

§§ 1-192. *On Musing (a).*

'Of a truth,² monks, these are to be reckoned among gains:—Forest-dwelling, living on alms, wearing rag-robcs, wearing three robes only, talking of Dhamma, mastery of the Discipline, wide knowledge, the rank of an elder,³ the blessing of true deportment, the blessing of a following,⁴ the blessing of a large following, as a man of good family,⁵ a fair complexion, pleasant speech, to be content with little, and freedom from sickness.

Monks, if even for the lasting of a finger-snap a monk should practise the first musing, such an one may be called a monk. Not empty of result is his musing;⁶ he abides doing the Master's bidding; he is one who takes advice, and he eats the country's alms-food to some purpose. What could I not say of one who makes much of the first musing?

Monks, if even for the lasting of a finger-snap a monk should practise the second . . . third . . . fourth musing . . . good-will which is the heart's release . . . compassion which is the heart's release . . . selfless love⁷ which is the heart's release

¹ It is difficult to think the Buddha responsible for all these 'combinations and permutations.'

² *Addhaya* (generally *addhā*)=*ekaysādhivacanaya*=*addhā idāy lābhānaṃ ekaṇso, esa lābhānaṃ. Comy.*

³ *Thāvareyyaṇa*. G. following *Comy.* (*cira-pabbajjattāya thāvara-ppatta-bhāvo*) takes it as 'seniority.'

⁴ *Comy.* takes it as *suci-parivāra* (a fine following).

⁵ *Kolaputti*=*kula-putta-bhāva*. *Comy.* Pāli Dict. quotes *Nid.* i, 80, where this is reckoned one of the ten qualifications of personal superiority.

⁶ Cf. I, 6 (text, p. 10) *aritta-jjhāno*. I have abandoned the word 'trance.'

⁷ These three aspects of *mettā*, *karuṇā*, *muṇitā* (active, preventive and disinterested love), with the fourth quality, are meditated on in the *brahma-vihāras* (best way of life) and break up the hardness of the heart.

. . . equanimity which is the heart's release,—such may be called a monk . . . (*as above*).

. . . If he dwell in body contemplating body,¹ ardent, mindful, composed, restraining the dejection in the world which arises from coveting . . . if he dwell in feelings contemplating feelings . . . in mind contemplating mind . . . in mind-states contemplating mind-states . . . restraining the dejection in the world that arises from coveting . . .

. . . If he generates desire,² makes an effort, begins to strive, applies and strains his mind to prevent the arising of evil, unprofitable states not yet arisen . . . If, as to evil, unprofitable states that have arisen, he generates desire, makes an effort . . . to destroy them . . .

. . . If, as to profitable states not yet arisen, he generates desire, makes an effort . . . for their arising . . .

. . . If, as to profitable states that have arisen, he generates desire, makes an effort, begins to strive, applies and strains his mind for their continuance, for their ordering, for their betterment, increase, culture and fulfilment . . .

. . . If he cultivate the basis of psychic power³ of which the features are desire, together with the co-factors of concentration and struggle . . .

. . . If he cultivate the basis of psychic power of which the features are energy, together with the co-factors of concentration and struggle . . .

. . . If he cultivate the basis of psychic power of which the features are thought, together with the co-factors of concentration and struggle . . .

. . . If he cultivate the basis of psychic power of which the features are investigation, together with the co-factors of concentration and struggle . . .

. . . If he cultivate the faculties of faith⁴ . . . energy . . . mindfulness . . . concentration . . . insight, and the powers (*of the same name*) . . .

¹ The following processes are described in the Way-section, *S.* v, 9 ff.

² The Four Best Efforts (*padhānā*).

³ The Bases of Psychic Power (*iddhipādā*). Cf. *S.* v, 263 ff.

⁴ On these Faculties and the Powers see *S.* v, 197 ff.

... If he cultivate the limb of wisdom that is mindfulness¹
... investigation of Dhamma ... energy ... zest ...
tranquillity ... concentration ... the limb of wisdom that
is equanimity ...

... If he cultivate right view² ... right aim ... right
speech ... right action ... right living ... right effort
... right mindfulness ... right concentration ...

... If,³ (to attain the form-world, he cultivates the path
thereto and) conscious⁴ of material quality in his own person,
he sees objects external to himself to be limited and fair or
foul, and, having mastered them with the thought: I know:
I see, is thus conscious (of knowing and seeing, and so enters
the musings) ...

... If, conscious of material quality in his own person,
he sees objects external to himself to be boundless⁵ and fair
or foul, and, having mastered them with the thought: I know:
I see, is thus conscious (of knowing and seeing, and so enters
the musings) ...

... If, unconscious of material quality in his own person,
he sees objects external to himself to be limited and fair or
foul, and, having mastered them with the thought: I know:
I see, is thus conscious (of knowing and seeing, and so enters
the musings) ...

... If, unconscious of material quality in his own person,
he sees objects external to himself to be boundless and fair or

¹ For these Seven Limbs of Wisdom see *S. v*, 63 ff. (*Bojjhangā*).

² For the Eightfold Way see *S. v*, 1 ff. The editors of this sutta seem to have been determined to insert all that has been said on the subject.

³ This section is to be found at *Dhammasangani*, § 223; *Pfs. ii*, 38 ff., for the former of which see Mrs. Rhys Davids's trans. in *Buddh. Psych. Ethics*, p. 61 ff., and its Commentary (*Atthasālinī*, 188) trans. in *Expositor*, 252 ff. They are the Eight Stations of Mastery (*Abhibhāyatana* = *abhibhū* + *āyatana*, as here in our text). They are referred to at *K.S. iv*, 45, where six are mentioned. To elucidate the difficulties of the compressed sentences I have translated and bracketed the parts omitted.

⁴ In our text and *Comy.* the first two sections have *rūpasāññi*, whereas the other works quoted have *arūpasāññi* in all eight sections.

⁵ *Dhs.*, § 225.

foul, and, having mastered them with the thought: I know:
I see, is thus conscious (of knowing and seeing, and so enters
the musings) ...

... If, unconscious of material quality in his own person,
he sees objects external to himself to be blue-green,¹ blue-
green in colour, blue-green to look at (as a whole), blue-green
as a shimmering (mass), and, having mastered them with
the thought ...

... If, unconscious of material quality in his own person,
he sees objects external to himself (*repeating the above*) to be
yellow ... red ... white ... and, having mastered them
with the thought: I know: I see, is thus conscious (of knowing
and seeing, and so enters the musings) ...

... If, (that he may attain to the form-world, he cultivates
the path thereto and) having material qualities, he beholds
material forms² ... (and so abides in the first musing) ...

... If, unconscious of material quality in his own person,
he sees objects external to himself (*as in previous sections*) ...

... If ... with the thought: How fair!³ he gains re-
lease ...

... If ... passing utterly beyond⁴ consciousness of
material qualities, by the destruction of consciousness of re-
action, by disregarding consciousness of diversity, thinking:
Infinite is space, he attains and abides in the sphere of infinite
space ...

... If ... passing utterly beyond the sphere of infinite
space, thinking: Infinite is consciousness, he attains and abides
in the sphere of infinite consciousness ...

... If ... passing utterly beyond the sphere of infinite
consciousness, thinking: There is nothing at all, he attains and
abides in the sphere of nothingness ...

¹ *Nila*. Cf. *Manual of a Mystic*, 9 n. 7; *Buddh. Psych. Eth.* 62 n. (where Mrs. Rhys Davids has 'blue-black'). But it is Kipling's 'nameless blue,' now blue, now green, as water, a paddy-field, etc. Cf. *Expos. i*, 254.

² This section deals with the Deliverances. *Rūpī rūpāni paseati*. *Buddh. Psych.* 64; cf. *Pfs. ii*, 39; *Asl.* 191; *Expos.* 255.

³ *Subhan ti adhimutto*. 'By the culture of *mettā*' (*Asl.*).

⁴ Cf. *S. v*, 318; *K.S. v*, 282.

... If ... passing utterly beyond the sphere of nothingness, thinking: There is neither consciousness nor unconsciousness, he attains and abides in the sphere where consciousness and unconsciousness are not ...

... If ... passing utterly beyond the sphere of neither-consciousness-nor-unconsciousness, he attains and abides in the sphere where both consciousness and sensation cease ...

(§ 63) ... If he practise the earth-device ... the water-device ... the fire- ... air- ... blue-green- ... yellow- ... red- ... white- ... space- ... the intellection-device¹ ...

(§ 73) ... If he practise consciousness of the foul ... death ... repulsiveness of food ... non-delight in all the world ... of impermanence ... of the Ill in impermanence ... of the non-existence of the self in impermanence ... of abandoning ... revulsion ... of ending ... of impermanence ... the not-self ... of death ... of repulsiveness in food ... non-delight in all the world ... of the skeleton² ... the worm-eaten corpse ... the discoloured corpse ... the dismembered corpse ... of the bloated corpse³ ...

(§ 93) ... If he practise recollection of the Buddha ... Dhamma ... the Order ... morality ... self-surrender ... the devas ... in-breathing and out-breathing ... death ... recollection of the body and tranquillity ...

(§ 103) ... If he practise the faculty of faith together with the first musing ... the faculty of energy ... mindfulness ... concentration ... insight ... the power of faith ... energy ... mindfulness ... concentration and of insight ...

(§ 113) ... If he practise (*the above*) in connexion with the second musing ... in connexion with the third and fourth musings ... in connexion with goodwill ... compassion ... selfless love ... equanimity ...

¹ *Viññāṇa-Kasina*, but cf. *VM*. 176.

² Cf. *S.* v, 129 (*K.S.* v, 110).

³ These 'foul things' (*asubhā*) are generally ten in number. Cf. *Buddh. Psych. Eth.* 69.

(§ 183) ... If he practise the faculty of faith ... energy (and the rest) ... and the power of insight ...

One who (does all these things but for the lasting of a finger-snap) is to be called a monk. He is one whose musing is not fruitless. He abides doing the Master's bidding. He takes advice and eats the country's alms-food to some purpose. What could I not say of those who make much of (all) these things?

CHAPTER XXI

§§ 1-70. On Musing¹ (*b*).

'Even as one, monks, who embraces with his mind's eye² the mighty ocean includes therewith all the rivulets whatsoever that run into the ocean; just so, monks, by whomsoever mindfulness relating to body is practised, made much of and plunged into,—in him exist all good states whatsoever that have part in wisdom.³

Monks, one thing, if practised and made much of, conduces to great thrill, great profit, great security after the toil,⁴ to mindfulness and self-possession, to the winning of knowledge and insight, to pleasant living in this very life, to the realization of the fruit of release by knowledge. What is that one thing? It is mindfulness centred on body. Monks, this one thing, if practised ... conduces to (*the above and*) release by knowledge.

Monks, if one thing be practised and made much of, body is calmed, mind is calmed, discursive thought comes to rest: nay, all good states that have part in wisdom reach fullness

¹ In MSS. and *Comy.* this forms part of Chap. XX.

² *Cetasā phuto* (from *pharati*), lit. 'is pervaded by mind,' *olsirvoyantly acc. to Comy.*

³ Cf. *A.* iii, 334. There are six—viz., Consciousness of impermanence, of the Ill therein, of the non-self in Ill, of abandoning, revulsion, cessation. Cf. *Buddh. Psych. Eth.* 338 n. (*Vijjābhāgiyā* is like *pakkhiyā* with *bodhi*).

⁴ *Yoga-khema*. Cf. *K.S.* ii, 132; iv, 51. *Comy.* calls it 'the fruits of the life of a recluse.'

of culture. What one thing? It is mindfulness centred on body. Monks, if this one thing be cultivated . . .

Monks, if one thing be practised . . . ill states not arisen arise not, and ill states already arisen are abandoned . . .

. . . Good states not yet arisen arise, and good states already arisen are likely to reach more-becoming and fulfilment . . .

. . . Ignorance is abandoned, knowledge arises, the conceit of "I"¹ is abandoned, the lurking tendencies² come to be rooted up, the fetters are abandoned.

(§ 22) One thing . . . conduces to the opening up of insight, to utter passing away without attachment.

Monks, if one thing be practised . . . there is penetration of divers elements, there is discriminating knowledge³ of countless elements . . .

Monks, one thing, if practised and made much of, conduces to the realization of the fruits of stream-winning, of once-returning, of non-returning, of arahantship. What is that one thing? It is mindfulness centred on body . . .

(§ 31) Monks, one thing, if practised and made much of, conduces to winning⁴ insight, to the growth of insight, to the full growth of insight: to comprehensive insight, to insight that is great, far-spread, abundant, profound, unparalleled,⁵ subtle:⁶ of abounding insight, swift, buoyant,⁷ bright, instant, sharp and fastidious insight. What is that one thing? It is mindfulness centred on body . . .

(§ 47) Monks, they partake not⁸ of the Deathless who partake not of mindfulness centred on body. They who partake

¹ *Asmi-māna*.

² *Anusayā*. Of varying number, but in *A. iv*, seven (as *Comy.* here notes). Cf. *K.S. iv*, 13.

³ *Paṭisambhīdā*.

⁴ These qualities are applied in full to Sāriputta, *K.S. i*, 87, 88 n.; Cf. *Pts. ii*, 189 ff.; *K.S. v*, 351.

⁵ *Asāmaṇṭa*. B. MSS. have *asampatta*. *Comy.* does not notice it, but *Pts. ii*, 189 has *assāmaṇṭa* (? for *appamatta*; MSS. *asamatta*).

⁶ *Bhūri*, cf. *K.S. iv*, 121.

⁷ *Lahu*.

⁸ *Amataṃ paribhuñjanti*. Cf. *Pts. of Contr.* 107.

of mindfulness centred on body do indeed partake of the Deathless. The Deathless is not shared by those who share not mindfulness centred on body.

Monks, the Deathless wanes in those who partake not of mindfulness. . . . The Deathless waxes in those who partake thereof.

The Deathless is established in those in whom mindfulness . . .

Monks, they have neglected the Deathless who have neglected mindfulness centred on body: not so in those who have not neglected mindfulness . . .

(§ 57) Monks, the Deathless has been abandoned . . . not pursued . . . not cultivated . . . not made much of . . . not comprehended . . . not thoroughly understood . . . not realized . . .

Monks, the Deathless has been realized by those who have realized mindfulness centred on body.'

Here ends the Thousand-sutta of the Section of Ones.