

## PART II

### THE BOOK OF THE TWOS

#### CHAPTER I

##### §§ 1-10. *Punishments.*<sup>1</sup>

(§ 1) THUS have I heard: Once 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 this:

'Monks, there are these two faults.<sup>2</sup> What two? That which has its result in this very life, and that which has its result in some future life.

Now, monks, what is a fault that has its result in this very life?

In this connexion, monks, one sees rulers seize a robber, a miscreant, and subjecting him to divers forms of punishment:<sup>3</sup> flogging him with whips, with canes, with cudgels;<sup>4</sup> cutting off his hand, his foot, hand and foot, his ear, nose, ear and nose: torturing him with the "gruel-pot,"<sup>5</sup> with the "chank-shave,"<sup>6</sup> torturing him with "Rāhu's mouth,"<sup>7</sup> with the "fire-

<sup>1</sup> *Kamma-kāraṇa*.

<sup>2</sup> *Vajjāni*, def. at *Pts.* i, 122.

<sup>3</sup> These punishments may be read in full at *M.* i, 87 (*Further Dialogues* i, 61; *A.* ii, 122; *Mil. Pañh.* trans. i, 276).

<sup>4</sup> *Adḍha-daṇḍaka* (short sticks). Acc. to *Comy.* 'clubs; or, to produce more effective blows, a stick of four hands (? a cubit) is split in two by (?) cross-pieces.' It is evidently a birch-rod.

<sup>5</sup> *Bilanga-thālikay*. Acc. to *Comy.* they took off the top of the skull and, taking a red-hot iron ball with pincers, dropped it in so that the brains boiled over.

<sup>6</sup> *Sankha-mundikay*. 'Sand-papering' the scalp with gravel till it was as smooth as a sea-shell.

<sup>7</sup> *Rāhu-mukhāy*. Rāhu, the Asura, was supposed to swallow the moon and cause its eclipse. They opened the culprit's mouth with a skewer and inserted oil and a wick and lit it.

garland,"<sup>1</sup> with the "flaming hand,"<sup>2</sup> with the "hay-twist,"<sup>3</sup> the "bark-dress,"<sup>4</sup> "the antelope":<sup>5</sup> with "flesh-hooking,"<sup>6</sup> with the "disc-slice,"<sup>7</sup> with the "pickling process,"<sup>8</sup> with "circling the pin,"<sup>9</sup> with the "straw mattress."<sup>10</sup>

Then they spray him with boiling oil, give him as food to dogs, spit him alive on a stake or chop his head off.

The observer (of all this) thinks thus: If I were to do such deeds as those for which the rulers seize a robber, a miscreant, and so treat him . . . they would surely treat me in like manner.

Thus scared at the thought of a fault (which has its result) in this very life, he goes not about plundering others' property.

This, monks, is called "a fault with immediate retribution."

And what is a fault with future retribution?

In this connexion someone may thus reflect: Evil in the future life is the fruit of bodily offence. Evil is the fruit of offence by word, by thought, in the future life. If I offend in deed, in word, in thought, should not I, when body breaks up, after death be reborn in the Waste, the Way of Woe, the Downfall, in Purgatory?

<sup>1</sup> *Joti-mālikay*. The body was smeared with oil and set alight.

<sup>2</sup> *Haṭṭha-pajjotikay*. The hand was made into a torch with oil-rags and set alight.

<sup>3</sup> *Eraka-vattikay*. The skin was flayed from the neck downwards, twisted below the ankles into a band by which he was hung up.

<sup>4</sup> *Ciraka-vāsikay*. The skin was cut into strips and tied up into a sort of garment.

<sup>5</sup> *Eneyyakay*. The victim was trussed up and spitted to the ground with an iron pin and roasted alive.

<sup>6</sup> *Balisa-maysikay*. He was flayed with double fish-hooks.

<sup>7</sup> *Kahāpanakay*. Little discs of flesh of the size of a copper coin were cut off him.

<sup>8</sup> *Khārāpatacchikay*. The body was beaten all over with cudgels, and the wounds rubbed with caustic solution by combs. It is not clear what *apatacchika* means. I suggest *khāra-āpa-tacchika* ('caustic-water-planing').

<sup>9</sup> *Paligha-parivattikay*. The body was pinned to the ground through the ears and twirled round by the feet.

<sup>10</sup> *Palāla-piṭhakay*. The body was beaten till every bone was broken and it became as limp as a mattress.

Thus scared at the thought of a fault to be atoned for in a future life, he abandons immorality in deeds of body and practises morality in deeds of body: abandons immorality in the practice of speech and thought, and cultivates morality therein and conducts himself<sup>1</sup> with utter purity.

This, monks, is called "a fault with future retribution." These are the two faults. Wherefore, monks, I say unto you: Thus must ye train yourselves:—"We will fear faults with immediate, we will fear faults with future retribution. We will shun<sup>2</sup> faults, we will see danger in faults." Of one who does so, monks, it may be expected that he will be released from all faults.

Monks, these two struggles are hard to undergo in the world. What two?

The struggle of householders who live at home to provide clothing, food, lodging, medicines for the sick, and provision of necessities: and the struggle of those who have gone forth from home to the homeless, to renounce all substrates of rebirth. These are the two struggles . . .

Of these two, monks, the latter is the more important. Wherefore I say unto you: Thus must ye train yourselves:—"We will undertake the struggle to renounce all substrates of rebirth." That is how ye must train yourselves, monks.

Monks, there are these two things that sear<sup>3</sup> (the conscience). What two?

Herein a certain one has done an immoral act of body: he has done immoral acts in speech and thought, has omitted moral acts in speech and thought. He is seared (with remorse) at the thought: I have done wrong in body, speech and thought. I have left undone the good deed in body, speech and thought. And he burns at the thought of it. These, monks, are the two things that sear (the conscience).

<sup>1</sup> *Attānaṃ parihaṛatī*.

<sup>2</sup> *Vajja-bhūruno* (= *bhūrukā*. *Comy.*).

<sup>3</sup> *Tupanāyā*. It. 24, 25. Cf. *Buddhism*, 202; *Expos.* ii, 498; *UdA.* 269; *Dhp.* v. 17.

Monks, there are these two things that sear not (the conscience). What two?

Herein a certain one has done moral acts of body, speech and thought: has left undone immoral acts . . . His conscience is not seared when he thinks: I have done moral deeds . . . It is not seared when he thinks: I have left undone immoral deeds of body, speech and thought. These are the two things that sear not (the conscience).

Two things, monks, I have realized: To be discontented in good states and not to shrink back from the struggle.<sup>1</sup> Without shrinking back, monks, I struggle on thus: "Gladly<sup>2</sup> would I have my skin and sinews and bones wither and my body's flesh and blood dry up, if only I may hold out until I win what may be won by human strength, by human energy, by human striving." By my earnest endeavour, monks, I won enlightenment, I won the unrivalled freedom from the bond.<sup>3</sup>

And ye too, monks,—do not ye decline the contest, but struggle on, saying to yourselves: "Gladly would I have my skin and sinews and bones wither and my body's flesh and blood dry up, if only I may hold out until I win what may be won by human strength, by human energy, by human striving"; then ye too, monks, in no long time shall win that goal for which the clansmen rightly leave home for the homeless life, even that unrivalled goal of righteous living, realizing it for yourselves even in this very life; and having reached it ye shall abide therein.

Wherefore I say unto you, monks: Thus must ye train yourselves: "We will not decline the contest, but will struggle

<sup>1</sup> For this formula cf. *M.* i, 481; *K.S.* ii, 24; *Compend.* 179. At *Buddh. Psych. Ethics*, 358, 'The phrase "And the not shrinking back in the struggle" means the thorough and persevering and unrelenting performance, the absence of stagnation, the unfaltering volition, the unflinching endurance, the assiduous pursuit, exercise and repetition which attend the cultivation of good states.'

<sup>2</sup> *Kāmaṇ* (used adverbially)=*libenter*.

<sup>3</sup> *Yoga-khema*.

on, with this thought: Let skin and sinews and bones wither . . . That is how ye must train yourselves, monks.

(§ 6) Monks, there are these two things. What two?

Looking with satisfaction<sup>1</sup> on things which are as fetters that bind (to rebirth), and looking with disgust thereon.

Monks, he who dwells looking with satisfaction on things that bind like fetters abandons not lust, abandons not hatred, abandons not illusion. He who abandons not these is not released from rebirth, from old age and decay, from death, sorrow and grief, from woe, lamentation and despair. He is not released from Ill, I declare.<sup>2</sup>

But, monks, he who dwells looking with disgust on things which are as fetters that bind, abandons lust, hatred and delusion. Abandoning these he is released from old age and decay . . . he is released from Ill, I declare. These, monks, are the two things.

Monks, these two states are dark.<sup>3</sup> What two?

Shamelessness and recklessness. These are the two states that are dark.

Monks, there are two states that are bright. What two?

Sense of shame and fear of shame. These two states are bright.

Monks, these two bright states protect the world. What two?

Sense of shame<sup>4</sup> and fear of blame. Monks, if these two states did not protect the world, then there would be seen<sup>5</sup> no mother or mother's sister, no uncle's wife nor teacher's wife, nor wife of honourable men; but the world would come to confusion,—promiscuity such as exists among goats and sheep, fowls and swine, dogs and jackals. But, monks, since these two bright states do protect the world, therefore there are seen mothers . . . and the rest.

<sup>1</sup> *Anupassitā* = *passana-bhāvo*. *Comy.*

<sup>2</sup> *Cf. K.S. iii, 142, etc.*

<sup>3</sup> For *kaṇhā* and *sukkā* *cf. M. 1, 339; It. 36; Dh. v. 87; Mil. 200; Asl. 129, 389 (Expos. ii, 498); Buddh. Psych. Eth. 339.*

<sup>4</sup> *Hiri* = conscientiousness.

<sup>5</sup> *Na paññāyethu.*

Monks, there are two periods of entering on residence<sup>1</sup> during the rainy season. What two? The earlier and the later. These are the two.'

## CHAPTER II

### §§ 1-10. *Disputes.*<sup>2</sup>

(§ 1) 'Monks, there are these two powers. What two?

The power of computation<sup>3</sup> and the power of cultivation.<sup>4</sup>

And what, monks, is the power of computation?

Herein a certain one thus reflects: Evil is the fruit of immorality in body, both in this life and in the life to come. Evil is the fruit of immorality in speech . . . in thought . . .

Thus reflecting he abandons immorality of deed in body, speech and thought, and cultivates morality therein, and so conducts himself in utter purity. This, monks, is called "the power of computation."

And what, monks, is the power of cultivation?

In this case the power of cultivation pertains to those under training.<sup>5</sup> By virtue of the power of training, monks, he

<sup>1</sup> *Vasēpanāyikā* = *vass' upagamanāni*. 'From the day after the full moon of Āsāḷhā (June-July) for three months preceding the full moon of Kattikā (October-November) is the earlier three months' residence: from a month after the full moon of Āsāḷhā for three months, ending after the full moon of Kattikā.' *Comy.*—i.e., to begin either in the last month of the dry season (*V.A.* 307) in India (but not in Ceylon), or the first month of the rains down to the end of the rains. For the practices followed by the monks in residence *cf. S.A. i, 291, 295, etc.* In Ceylon there are two rainy seasons—viz., May, June, July, and October, November, December (the periods when the S.W. and N.E. monsoons are blowing).

<sup>2</sup> *Adhikaraṇa-vagga.*

<sup>3</sup> *Paṭisaṅkhāna. Cf. Buddh. Psych. Eth. 354; Gotama the Man, 179. Comy. paraphrases as paccavekkhanā.*

<sup>4</sup> *Bhāvanā* = *brūhana, vuḍḍhana. Comy.* I have generally trans. *bhāveti* as 'cultivates.' It means 'making become.'

<sup>5</sup> Here text reads *sekhānam etaṃ, balaṃ sekhāmi*: but *Comy. sekhānam etaṃ*, and parapr. 'sattannāṃ (i.e., of all on the Way except Arahants, who have passed the seven stages) *sekhānaṃ nāṇa-balam etaṃ*': then continues, 'sekhāṇi hi so bhikkhave balaṃ.' Thus I read *sekhāmi . . . balaṃ* (*cf. A. ii, 150; Buddh. Psych. Eth. 264 n.*

abandons lust, abandons hatred, abandons delusion. So doing, he does no ill deed, he pursues not wickedness. This, monks, is called "the power of cultivation." These are the two powers.

(§ 2) (*The above repeated to*) . . . And what is the power of cultivation?

In this case a monk cultivates the limb of wisdom<sup>1</sup> that is mindfulness, that is based on detachment, based on passionlessness, based on making to cease, which ends in self-surrender. Likewise he cultivates the limb of wisdom that is Dhamma-investigation, that is based on . . . He cultivates the limb of wisdom that is energy . . . zest . . . tranquillity . . . concentration . . . the limb of wisdom that is equanimity, that is so based.

This, monks, is called "the power of cultivation." These are the two powers.

(§ 3) (§ 1 repeated to) . . . And what is the power of cultivation?

Herein a monk, aloof from sensuality, aloof from evil conditions, having<sup>2</sup> entered on the first musing which is accompanied by thought directed and sustained, that is born of seclusion, zestful and easeful, abides therein. Then by the calming down of thought directed and sustained, entering on that inward calm, that one-pointedness of mind apart from thought directed and sustained, that is born of mental calmness, zestful and easeful, which is the second musing, he abides therein. Then, by the fading out of zest he abides indifferent, mindful and composed, entering on the third musing, 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 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 musing, he abides therein.

<sup>1</sup> Cf. S. v, 63 ff.; K.S. v, 51 ff.

<sup>2</sup> Cf. S. v, 318; K.S. v, 281 ff.

This, monks, is called "the power of cultivation." These are the two powers.

(§ 4) Monks, the Tathāgata has two ways of teaching. What two? The concise and the detailed. These are the two ways of teaching.

(§ 5) Monks, if in any dispute<sup>1</sup> the offending monk and the reproving monk do not practise strict self-examination,<sup>2</sup> it may be expected that it will conduce to protracted, bitter, contentious strife, and the monks will be unable to live at ease.

But when in any dispute both the offending monk and the reproving monk do practise strict self-examination, it may be expected that it will not conduce . . . to strife, and that the monks will be able to live at ease.<sup>3</sup>

And how do the two parties practise strict self-examination?

Herein the offending monk thus reflects: I have fallen into some bodily offence. Now yonder monk saw some particular<sup>4</sup> occasion of bodily offence into which I had fallen. Had I not so offended he could not have seen it. Since I so offended he saw it. Seeing it he was annoyed. Being annoyed thereat he gave utterance to his annoyance. Thus rebuked by him in his annoyance I also was annoyed and told others of my annoyance. So herein my fault overcame me,<sup>5</sup> as in the case of one who has to pay duty on his goods.<sup>6</sup>

<sup>1</sup> Cf. Vin. ii, 88, where four subjects of dispute are referred to: quarrel, reproval, misconduct, duties (to be settled as at text, p. 99 *infra*).

<sup>2</sup> *Attanā va attānaṃ paccavekkhanti sādhuṇaṃ.*

<sup>3</sup> *Comy.* instances the cases of students, celebrants of festivals and those who meditate. Cf. *infra*, text 80.

<sup>4</sup> *Kiñcid eva deṣaṇ.*

<sup>5</sup> Cf. S. ii, 127, etc.: *maṇ accayo accagamā.*

<sup>6</sup> *Sunka-dāyikam eva bhaṇḍasmiṃ.* *Comy.* paraphr. thus: Just as one liable to pay duties on goods he has bought and 'smuggled through the customs' is overwhelmed by his guilty act (does this ever happen?), and it is he who is the guilty one, not the Government, not the Government officials . . . He who smuggles goods through the Customs-House is seized, cart and all, and shown up to Government. It is not the fault of the Customs-House nor of the authorities, nor of the officers, but of the smuggler himself. Cf. Vin. iii, 4 for Customs-House. Thus the reprover is to blame for his harsh words, the offender for getting angry and complaining to others.

That is how the offending monk practises strict self-examination.

And how, monks, does the reproving monk do likewise?

Herein the reproving monk thus reflects: This monk has fallen into some bodily offence. Indeed I saw this monk so falling into offence. Had he not done so I should not have seen him so doing. As he did so I saw him so doing. At the sight of this I was displeased thereat. Being displeased I expressed my displeasure to this monk. Thus annoyed by my expression of annoyance this monk told others of his annoyance. So herein my fault overcame me, as in the case of one who has to pay duty on his goods.

That is how the reproving monk practises strict self-examination.

Now if both the offending and reproving monk do not practise strict self-examination, it may be expected that it will conduce to protracted, bitter, contentious strife, and the monks will be unable to live at ease. But if on the contrary they do so practise strict self-examination, it may be expected that . . . the opposite will happen.'

(§ 6) Now a certain brāhmin 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 he said this to the Exalted One:

'Pray, master Gotama, what is the reason, what is the cause why some beings, when body breaks up, after death are reborn in the Waste, the Woeful Way, the Downfall, in Purgatory?'

'Because of unrighteousness and walking crookedly, brāhmin. That is why some beings are so reborn.'

'But, master Gotama, what is the reason, what is the cause why some beings . . . are reborn in the Heaven World?'

'Because of righteousness and walking straight,<sup>1</sup> brāhmin. That is the reason.'

'Excellent, master Gotama! Excellent it is, master Gotama! Even as one raises what is fallen or shows forth what

<sup>1</sup> *Sama-cariya* as opp. to *visama-cariya*.

is hidden, or points out the way to him that wanders astray, or holds up a light in the darkness so that they who have eyes may see objects,—even so in divers ways has Dhamma, been set forth by master Gotama. I myself go for refuge to Gotama, the Exalted One, to Dhamma and the Order of monks. May the worthy Gotama accept me as a follower from this day forth, so long as life lasts, as one who has so taken refuge.'

(§ 7) Then the brāhmin Jānussoṇi<sup>1</sup> came to visit the Exalted One . . . and sat down at one side. So seated he said this to the Exalted One:

'Pray, master Gotama, what is the reason, what is the cause why some beings here in this world . . . are reborn in Purgatory?'

'Owing to commission and omission,<sup>2</sup> brāhmin.'

'But pray, master Gotama, why are they reborn . . . in the Heaven World?'

'Owing to commission and omission, brāhmin.'

'I do not understand the detailed meaning of what has been concisely stated by the worthy Gotama, but not explained in detail. Well for me if the worthy Gotama would teach me doctrine in such a way that I might understand . . . his meaning in detail.'

'Then, brāhmin, do you listen. Give careful attention and I will speak.'

'Very good, sir,' replied the brāhmin Jānussoṇi to the Exalted One. The Exalted One said this:

'Now in this connexion, brāhmin, a certain one has committed bodily immoral acts, and omitted bodily moral acts . . . and the same as regards speech and thought. Thus, brāhmin, it is owing to commission and omission that beings . . . are reborn in Purgatory.'

<sup>1</sup> Cf. *M.* i, 16 and *M.A.* 1, 109; *S.* ii, 76; *K.S.* ii, 52 n.; *S.* v, 4; *infra*, text 158; *A.* iv, 54. This name was not given by his parents, but seems to have been that of the royal chaplain's office, given as a title by a rājāh. *Comy.*

<sup>2</sup> *Kaluttā ca ukuttatā ca.*

Again, brāhmin, a certain one has committed bodily moral acts, but omitted bodily immoral acts . . . and the same as regards speech and thought. Thus again it is owing to commission and omission that beings . . . are reborn in the Heaven World.'

'Excellent, master Gotama . . .' (*as above*).

(§ 8) Now the venerable Ānanda came to visit the Exalted One . . . as he sat at one side the Exalted One said this to the venerable Ānanda:

'Ānanda, I have expressly declared that immorality in deed, word and thought is a thing not to be committed.'

'Since the Exalted One has thus expressly declared, what loss may one expect from the commission of such forbidden things?'

'Since I have so declared, Ānanda, this loss may be expected, to wit: The self upbraids the self therefor.<sup>2</sup> On seeing it<sup>3</sup> the wise blame him. An ill report of him goes abroad. He dies with wits bewildered. When body breaks up after death he is reborn in the Waste, the Way of Woe, in the Downfall, in Purgatory. Such, Ānanda, is the loss to be expected from the commission of immorality in deed, word and thought which I have expressly declared should not be committed.

But, Ānanda, I have expressly declared that morality in deed, word and thought is to be observed.'

'As to that, lord, what advantage may be looked for in doing what ought to be done?'

'As to that, Ānanda, this advantage may be looked for, to wit: The self upbraids not the self therefor. On seeing it the wise commend him. A goodly report of him is spread abroad. He dies with his wits about him, and when body

<sup>1</sup> Cf. *D.* ii, 85.

<sup>2</sup> Cf. *Buddh. Psych.* 29; *K.S.* iii, 103; iv, 24.

<sup>3</sup> *Anuvicca* (*anuvijja*)—*anuparisiivā* (?). *Comy.*: but cf. Andersen, *Pāli Gloss. s.v.* on *Dhp. v. 229* (*yañ ca viññū pasāṇsanti anuvicca*), where it must mean 'on observation' and not as in our *Comy.* 'on entry.' At *J.A.* i, 459 it is explained as *jānitvā*, as at *Dhp.A.* Cf. *infra* on text 89.

breaks up after death he is reborn in the Happy Lot, in the Heaven World. As to my express declaration that morality in deed, word and thought must be observed, such is the advantage to be looked for in doing what ought to be done.'

(§ 9) 'Monks, do ye abandon evil. It can be done. If it were impossible to abandon evil I would not bid you do so. But since it can be done, therefore I say unto you, "Abandon evil, monks."

If this abandoning of evil conduced to loss and sorrow, I would not say "Abandon evil." But since it conduces to profit and happiness, therefore do I say unto you, "Monks, do ye abandon evil."

Monks, do ye cultivate the good. It can be done. If it were impossible to cultivate the good I would not bid you do so. But since it can be done, therefore I say unto you, "Monks, do ye cultivate the good."

If this cultivation of the good conduced to loss and sorrow, I would not say, "Do ye cultivate the good." But since it conduces to profit and happiness, therefore do I say unto you, "Monks, do ye cultivate the good."

(§ 10) Monks, these two things conduce to the confusion and disappearance of true Dhamma. What two?

The wrong expression of the letter (of the text)<sup>1</sup> and wrong interpretation of the meaning of it. For if the letter be wrongly expressed, the interpretation of the meaning is also wrong. These two things conduce to . . .

Monks, these two things conduce to the establishment, the non-confusion, to the non-disappearance of true Dhamma. What two?

The right expression of the letter and right interpretation of the meaning. For if the letter be rightly expressed, the interpretation of the meaning is also right. These two things conduce to the establishment . . . of true Dhamma.'

<sup>1</sup> Cf. *A.* ii, 147 (where four reasons are stated); *Netti*, 21.

## CHAPTER III

§§ 1-10. *The fool.*

(§ 1) 'Monks, there are these two fools. What two ?

He who sees not his fault as such, and he who does not pardon as he should the fault confessed by another. These are the two fools.

Monks, there are these two wise ones. What two ?

He who sees his own fault as such, and he who pardons as he should the fault confessed by another. These are the two wise ones.

(§ 2) Monks, these two misrepresent the Tathāgata.<sup>1</sup> What two ?

The wicked one who is full of malice and the believer by his wrong view.

These are the two.

(§ 3) Monks, these two misrepresent the Tathāgata. What two ?

He who proclaims, as utterances of the Tathāgata, what he never said or uttered, and he who denies what was said or uttered by the Tathāgata. These are the two.

(§ 4) Monks, these two do not misrepresent the Tathāgata. What two ?

He who denies, as utterances of the Tathāgata, what he never said or uttered, and he who proclaims as utterances of the Tathāgata what he did say and utter. These are the two.

(§ 5) Monks, these two misrepresent the Tathāgata. What two ?

He who proclaims as already explained a discourse which needs explanation: and he who proclaims as needing explanation a discourse already explained. These are the two.

(§ 6) Monks, these two do not misrepresent the Tathāgata. (*The reverse.*)

<sup>1</sup> Cf. *Vin.* ii, 249.

(§ 7) Monks, for him who is of overt deeds,<sup>1</sup> one of two destinies may be expected,—rebirth in Purgatory or in the womb of an animal.

Monks, for him whose deeds are open, one of two destinies may be expected rebirth,—as a deva or a human being.<sup>2</sup>

Monks, for him who has perverted view, of two destinies one may be expected,—rebirth in Purgatory or in the womb of an animal.

(§ 8) Monks, for him who has right view, one of two destinies may be expected,—rebirth as a deva or as a human being.

Monks, there are two states awaiting<sup>3</sup> the immoral man,—Purgatory or the womb of an animal.

Monks, there are two states awaiting the moral man,—the devas or humans.

(§ 9) Monks, it is because I observe these two results<sup>4</sup> therein that I am given to dwelling in lonely spots, in solitary lodging in the forest. What two ? Observing my own pleasant way of living in this very life and feeling compassion for future generations.<sup>5</sup> These are the two results.

(§ 10) Monks, these two conditions have part in knowledge.<sup>6</sup> What two ?

Calm and introspection. If cultivated, what profit does calm attain ? The mind is cultivated. What profit results from a cultivated mind ? All lust is abandoned.

Monks, if introspection be cultivated, what profit does it attain ? Insight is cultivated. If insight be cultivated, what profit does it attain ? All ignorance is abandoned. A mind

<sup>1</sup> Cf. *A.* ii, 239.

<sup>2</sup> Text should read *deva vā manussā vā*.

<sup>3</sup> *Paṭiggahā*, lit. 'receptacles.' *Comy.* *dve ṭhānāni dussilaṃ paṭiggahanti*.

<sup>4</sup> *Aṭṭhavasā*—*karaṇāni*. *Comy.* Lit. 'dependence on meaning, consequence.'

<sup>5</sup> Cf. *M.* i, 93 (*infra*, p. 98, text). *Comy.* takes it to mean 'his disciples who come after.'

<sup>6</sup> Cf. text 43, *bodhi-bhāgiya*.



defiled by lust is not set free: nor can insight defiled by ignorance be cultivated. Indeed, monks, this ceasing of lust is the heart's release, this ceasing of ignorance is the release by insight.'

#### CHAPTER IV

##### §§ 1-11. *Of tranquil mind.*<sup>1</sup>

(§ 1) 'Monks, I will teach you the condition of the unworthy<sup>2</sup> and that of the worthy. Do ye listen to it. Attend closely and I will speak.'

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

'Monks, the unworthy man is ungrateful, forgetful of benefits.<sup>3</sup> This ingratitude, this forgetfulness is congenial to mean people.<sup>4</sup> It is altogether a feature of unworthy people, this ingratitude and forgetfulness of benefits.

But, monks, the worthy person is grateful and mindful of benefits done to him. This gratitude, this mindfulness, is congenial to the best people. It is altogether a feature of the best people, this gratitude and mindfulness of benefits.

(§ 2) Monks, one can never repay two persons, I declare. What two? Mother and father.

Even if one should carry about his mother on one shoulder and his father on the other,<sup>5</sup> and so doing should live a hundred years, attain a hundred years; and if he should support them,<sup>6</sup> anointing them with unguents, kneading, bathing and rubbing their limbs, and they meanwhile should even void their excre-

<sup>1</sup> For the title (*Samacittā*) see § 6.

<sup>2</sup> *Asappurisa-bhūmiṃ. Comy. paṭiṭṭhāna-tṭhānaṃ.*

<sup>3</sup> *Akata-vedinṃ. Cf. Pugg. § 20.*

<sup>4</sup> *Asabbhī* (here instr. plur. of *sat*) *upaññākaṃ=vaṇṇitaṃ, thomitaṃ, pasatthaṃ.*

<sup>5</sup> Acc. to *Comy.* the mother would have the position of honour on the right shoulder.

<sup>6</sup> There is no verb here in MSS. Text supplies *paṭijaggeyya* from *Comy.* to complete the sense.

ments upon him,—even so could he 'not repay his parents. Moreover, monks, if he should establish his parents in supreme authority, in the absolute rule over this mighty earth abounding in the seven treasures,—not even thus could he repay his parents. What is the cause of that? Monks, parents do much for their children: they bring them up, they nourish them, they introduce them<sup>1</sup> to this world.

Moreover, monks, whoso incites his unbelieving parents, settles and establishes them in the faith; whoso incites his immoral parents, settles and establishes them in morality; whoso incites his stingy parents, settles and establishes them in liberality; whoso incites his foolish parents, settles and establishes them in wisdom,—such an one, just by so doing, does repay, does more than repay what is due to his parents.'

(§ 3) Then a certain brāhmin came to visit the Exalted One, and on coming to him greeted him courteously. . . . As he sat at one side that brāhmin said this to the Exalted One:

'What view does the worthy Gotama hold and promulgata?'

'I hold the view of action and I hold the view of inaction,<sup>2</sup> brāhmin.'

'Pray in what way does the worthy Gotama hold this view?'

'Thus, brāhmin, do I uphold inaction: I uphold inaction in divers wicked, unprofitable things for the immoral in deed, word and thought. And I uphold action, brāhmin. I uphold action in divers good, profitable things for the moral in deed, word and thought. Thus, brāhmin, I hold the view of action and inaction.'

'Excellent, master Gotama. . . . May the worthy Gotama accept me as a follower from this day forth as long as life may last, as one who has taken refuge in him.'

<sup>1</sup> *Dassetāro, cf. infra, text 132.*

<sup>2</sup> For *kiriya-vādi* and *akiriya-vādi* cf. *Vin. i, 233 ff.; Dialog. i, 70, etc.; K.S. iii, 168.* In their orthodox sense they mean the doctrine of Karma (retribution) and its opposite. Here the Buddha plays upon the words.



(§ 4) Now the housefather Anāthapiṇḍika came to visit the Exalted One . . . saluted him and sat down at one side. So seated he said this to the Exalted One:

‘Pray, lord, how many in the world are worthy of offerings, and where should an offering be made?’

‘Two in the world, housefather, are worthy of offerings, the learner and the adept. These two are worthy of offerings in the world, and here an offering should be made.’

Thus spake the Exalted One. Having thus said, the Happy One added this as Teacher:

‘Worthy of gifts from those that sacrifice  
In this world are the learner and adept.  
They walk upright in body, speech and mind,  
A field of merit unto them that give:  
And great the fruit of offerings unto them.’

(§ 5) Thus have I heard: Once the Exalted One was staying near Sāvattthī, at Jeta Grove in Anāthapiṇḍika’s Park. Now on that occasion the venerable Sāriputta was staying near Sāvattthī, at East Park in the terraced house of Migāra’s mother.<sup>1</sup> Then the venerable Sāriputta addressed the monks, saying: ‘Monks, reverend sirs!’

‘Yes, reverend,’ replied those monks to the venerable Sāriputta. The venerable Sāriputta said this:

‘I will teach you about the person who is fettered as to the self and the person who is fettered outwardly. Do ye listen to it. Pay close attention and I will speak.’

‘Yes, reverend sir,’ replied those monks to the venerable Sāriputta, who then said:

‘Who is the person that is fettered as to the self?’<sup>2</sup>

Now herein a monk lives moral and restrained with the restraint<sup>3</sup> of the obligations; proficient in following the

<sup>1</sup> She was Visākhā, also the mother of the Elder Migajāla.

<sup>2</sup> Cf. *Pugg.* 22. The former is one who has broken the five lower fetters (that bind the personality or lower self) of *kāma-rūpa* worlds. The latter, one who has broken the five superior fetters (which bind the individuality or higher self) of *rūpa-* and *arūpa-* worlds.

<sup>3</sup> *Pāṭimokkha*.

practice of right conduct he sees danger in the slightest faults: he takes up and trains himself in the rules of morality. When body breaks up after death he is reborn in a certain company of devas. Thence deceasing, he is a returner, he comes back to this state of things. This one is called “one fettered as to the self, a returner, one who comes back to this state of things.”<sup>1</sup>

And who is the person that is fettered outwardly?

Herein we have one who lives moral and restrained with the restraint of the obligations: following the practice of right conduct he sees danger in the slightest faults: he takes up and trains himself in the rules of morality. When body breaks up after death he is reborn in a certain company of devas. Thence deceasing he is a non-returner, he comes not back to this state of things. This is the one who is called “one fettered outwardly, a non-returner, one who comes not back to this state of things.”

Again, reverend sirs, a monk lives moral and restrained . . . and trains himself in the rules of morality. He is proficient in his revulsion, his dispassion for, the ending of sensuality. He is proficient in his revulsion, his dispassion for, the ending of any existence.<sup>2</sup> When body breaks up after death he is reborn in a certain company of devas.<sup>3</sup> Thence deceasing he is a non-returner, he comes not back to this state of things.

This, reverend sirs, is called “a person fettered outwardly, a non-returner, who comes not back to this state of things.”

(§ 6) Now a great number of devas of tranquil mind<sup>4</sup> came to visit the Exalted One, and on coming to him saluted the Exalted One and stood at one side. So standing those devas said this to the Exalted One:

<sup>1</sup> *Itthattay=ittha-bhāva* (not ‘thusness’ but ‘this world’). Cf. *K.S.* i (*App.*), p. 318; *A.* ii, 160. For *āgantā* cf. text, p. 159 (pl. *āgantāro*); *It.* 4.

<sup>2</sup> I.e. *kāma-, rūpa-, arūpa-bhava*.

<sup>3</sup> ‘Of the Pure Abodes.’ *Comy.*

<sup>4</sup> *Samacitta=cittassa sukhuma-bhāva-samāyā*. *Comy.* adding that they were not ‘born so’ but had created an appearance resembling their state of mind. Cf. note below.

'Lord, here is this venerable Sāriputta at East Park, in the terraced house of Migāra's mother, teaching the monks about the person who is fettered inwardly and the person fettered outwardly. The company is delighted. It were a good thing, lord, if the Exalted One would pay a visit to the venerable Sāriputta out of compassion for him.'<sup>1</sup>

The Exalted One consented by silence.

Then, even as a strong man might straighten out his bent arm or draw in his arm stretched out, even so did the Exalted One vanish from Jeta Grove and appear in the presence of the venerable Sāriputta at East Park in the terraced house of Migāra's mother.

And the venerable Sāriputta saluted the Exalted One and sat down at one side. As he thus sat the Exalted One said this to the venerable Sāriputta:

'Sāriputta, a great number of devas of tranquil mind came to visit me (*and he repeated their request*).

Now, Sāriputta, those devas, though numbering ten, twenty, thirty, forty, fifty<sup>2</sup> or sixty,—yet they all stood in a space not greater than that made by the point of a gimlet,<sup>2</sup> and that without crowding each other.

Now you may think, Sāriputta: Surely it was yonder<sup>3</sup> (in the heaven world) that those devas' mind must have been trained to this attainment, to wit: that, though numbering ten . . . sixty, yet they all stood in a space no greater than that made by the point of a gimlet, and that without crowding each other. But that is not how you must regard it, Sāriputta. It was just<sup>4</sup> here, Sāriputta, that their mind was trained to this attainment . . .

<sup>1</sup> I take this to be (as generally) a formal phrase meaning 'be so good as to,' in spite of *Comy*.

<sup>2</sup> *Āraḅga-koṭi-nāttudana-matte*. Cf. *SA*. i, 74; *A*. iii, 403, and 'how many angels can stand on the point of a needle?'

<sup>3</sup> *Tattha*; the implication is that one must undergo the necessary discipline in this very earth-life.

<sup>4</sup> *Idh' eva (kho)=sāsane vā manussa-loke vā bhūmāṇ (imasmin yeva sāsane imasmin yeva manussa-loke ti attho)*.

Wherefore, Sāriputta, thus must you train yourself: "We will become tranquil in senses and tranquil in mind." That is how you must train yourself.

Indeed, Sāriputta, those who are thus tranquil in sense, tranquil in mind, their bodily action also will be tranquil. And the same for speech and thought; thus must you train yourself: "We will present to our fellows in the righteous life tranquillity of speech and tranquillity of thought,"<sup>1</sup>—a present of tranquillity." That is how you must train yourself.

Those wanderers of other views, Sāriputta, who have not heard this Dhamma-teaching, are utterly discomfited.<sup>2</sup>

(§ 7) Thus have I heard: On a certain occasion the venerable Kaccāna the Great was staying at Varāṇā on the bank of Muddy Pool.<sup>3</sup>

Now a certain brāhmin named Ārāmadāṇḍa came to visit the venerable Kaccāna<sup>4</sup> the Great, and on coming to him greeted him courteously . . . and sat down at one side. So seated the brāhmin said this:

'Pray, master Kaccāna, what is the reason, what is the cause, why nobles quarrel with nobles, brāhmins with brāhmins, and householders with householders?'

'They do so because of their bondage and servitude to sensual lusts, their greed for sensual lusts; because they are possessed by attachment<sup>5</sup> to the lusts of sensuality.'

'But pray, master Kaccāna, what is the reason, what is the cause why recluses quarrel with recluses?'

'They do so because of their bondage . . . to the lust of opinion.'

'But pray, master Kaccāna, is there anyone in the world

<sup>1</sup> *Sunūṇ yeva upahāraṇ upaharissāma kāya-cittūpahāraṇ seṇṭaṇ nibbutaṇ paṇṭitaṇ yeva upaharissāma*. *Comy*. Our text is not very clearly punctuated here.

<sup>2</sup> *Anassuṇ=naṭṭhā, vīnaṭṭhā*. *Comy*.

<sup>3</sup> I find no other mention of this place, pool or brahmin. *Comy*. says nothing.

<sup>4</sup> Cf. *supra*, text 23.

<sup>5</sup> *Ajjhosāna*, lit. 'devouring.' Cf. *Buddh. Psych. Eth.* 277 n.

who has passed beyond this bondage . . . to the lust of sensuality, this bondage . . . to the lust of opinion ?

‘There are such, brāhmin.’

‘Pray who are they ?’

‘There is a town called Sāvattthī, brāhmin, in the eastern districts. There now dwells that Exalted One, that Arahant who is a Fully Enlightened One. That Exalted One, brāhmin, has passed beyond both of these lusts.’

At these words Ārāmadāṇḍa the brāhmin rose from his seat, drew his robe over one shoulder and, resting his right knee on the ground, stretched out his joined palms in the direction of the Exalted One, and thrice uttered these solemn words:<sup>1</sup>—‘Honour to him, the Exalted One, the Arahant who is a Fully Enlightened One, in that he hath transcended the bondage, the servitude, the attachment to the lust of sensuality: in that he hath transcended the bondage, the servitude, the attachment to the lust of opinion !

Excellent, master Kaccāna ! Excellent it is, master Kaccāna ! Even as one raises what is overthrown, or shows forth what is hidden, or points out the way to him that wanders astray, or holds up a light in the darkness, that they who have eyes may see objects,—even so in divers ways hath the Norm been set forth by the worthy Kaccāna. I myself, master Kaccāna, do go for refuge to that Exalted One, to Gotama, to Dhamma and to the Order of monks. May the worthy Kaccāna accept me as a follower from this day forth so long as life shall last, as one who hath so taken refuge.’

(§8) On a certain occasion the venerable Kaccāna the Great was staying at Madhurā<sup>2</sup> in Gundā Grove. Then the brāhmin Kaṇḍarāyana came to visit the venerable Kaccāna

<sup>1</sup> *Udānaṃ udānesi*. Comy. gives the usual definition of the term. Cf. *DA.* i, 141; *SA.* i, 60; *UdA.* 2.

<sup>2</sup> Not the now famous town in Madras Presidency, but on the Jumna (Yamunā) S. of Delhi. See *Buddhist India*, 36-7. At *M.* ii, 83 Kaccāna converses with the rājā of Madhurā, Avantiputta, and states that all four castes are equal.

the Great . . . and sat down at one side. So seated he said this to the venerable Kaccāna :

‘I have heard it said, master Kaccāna, that Kaccāna the recluse does not salute broken-down old brāhmins, who are aged, far gone in years, who have reached life’s end: nor does he stand up to greet them or invite them to take a seat. In so far as the master Kaccāna does none of these things, it is not well<sup>1</sup> done by him.’

‘Brāhmin, the standing of old age and that of youth have been set forth by the Exalted One, who knows, who sees, that Arahant who is a Fully Enlightened One . . . Even though a brāhmin be old, eighty, ninety, a hundred years old, yet, if he still takes pleasure in sense-desires and dwells amid them, if he burns with the burning of sense-desires, is preyed on<sup>2</sup> by the imagination of them, is eager in the quest for sense-desires,—then such an one is reckoned a fool.

Even though a brāhmin be young, a mere lad, black-haired, blessed with the luck of youth,<sup>3</sup> in his early prime, yet if he takes no pleasure in sense-desires, dwells not amid them, if he burns not with the burning of sense-desires, is not preyed on by the imagination of them, is not eager in the quest for sense-desires,—then such an one is reckoned a wise man, an elder.<sup>4</sup>

At these words the brāhmin Kaṇḍarāyana rose up from his seat, threw his robe over one shoulder and worshipped with his head at the feet of the monks who were mere<sup>5</sup> lads, saying: ‘Your worships are in truth old men, of the standing of old men. It is I who am a youngster and of the standing of a youngster !

Excellent, master Kaccāna ! . . . May the worthy Kac-

<sup>1</sup> *Na sampannam eva=na yuttam eva, na anucchavikam eva*. Comy. Similar passages are at *A.* iii, 223: iv, 173: *Vin.* iii, 2. The idea here is ‘not the perfect gentleman,’ or ‘bad form.’

<sup>2</sup> *Khajjati*. Cf. *M.* i, 504; *S.* iii, 87.

<sup>3</sup> *Yuvā susu kālakeso bhadrēna yobbanena*, as at *S.* i, 8 (*K.S.* i, 15).

<sup>4</sup> Comy. quotes *Dhp.* 260, *na tena thero so hoti yen’ assa phalitaṃ siro*, etc.

<sup>5</sup> *Sudat*, here an expletive. Cf. *M.* i, 77, *tapassī sudat homi*.

cāna accept me as a lay-follower . . . as one who has taken refuge (in the Buddha, Dhamma and the Order of monks).'

(§ 9) 'Monks, when robbers are strong and rulers are weak, at such time it is not easy for rulers to go out and about or to supervise<sup>1</sup> the border townships: nor is it easy for householders to go out and about or to inspect work done outside.

Just so, when depraved monks are strong, well-conducted monks are weak. At such time well-conducted monks cower<sup>2</sup> silent, without a word, amid the Order; or else they resort to the border townships. This, monks, is to the loss of many folk, to the discomfort of many folk, to the loss, discomfort and sorrow of devas and mankind.

But, monks, when rulers are strong, robbers are weak. At such time it is easy for rulers to go out and about or to supervise the border townships. At such time it is easy for householders to go out and about and inspect work done outside.

Just so, monks, when well-conducted monks are strong, at such time depraved monks are weak. At such time depraved monks cower silent, without a word, amid the Order, or else depart in various ways.<sup>3</sup> This, monks, is to the profit of many folk, to the happiness of many folk, to the welfare, profit and happiness of devas and mankind.

(§ 10) Monks, I praise not wrong conduct in two, either householder or home-leaver.<sup>4</sup> If wrongly conducted, neither householder nor home-leaver can win the true Method, the

<sup>1</sup> *Anusaññātuy*, such as the building of bridges, tanks and houses. *Comy.*

<sup>2</sup> Text *sankasāyanti*; Sinh. text *saññāyanti*; scms *sankāyanti*. (*Comy.* *sañjhāyanti*, expl. as *jhāyanti viya*.) The context requires the meaning I have given. *Comy.* on *S. i*, 202 does not help; on *S. ii*, 277 it expl. as *viharanti*; on *S. iv*, 178 as *acchati* (sits). See *Words in S.* (*J.P.T.S.*, 1909).

<sup>3</sup> Text *papatanti* (? come by a fall there); B. *na pakkamanti*. *Comy.* does not notice. I propose the reading (a common phrase) *yena vā tena vā pakkamanti*.

<sup>4</sup> At *M. ii*, 197.

true Dhamma, as result and consequence of their wrong conduct.

Monks, I do praise right conduct in two, whether householder or home-leaver. If rightly conducted, both householder and home-leaver can win the true Method, the true Dhamma, as result and consequence of their right conduct.

(§ 11) Those monks who bar out both the letter and the spirit, by taking the discourses wrongly<sup>1</sup> and interpreting according to the letter,<sup>2</sup>—such are responsible for the loss of many folk, for the discomfort of many folk, for the loss, discomfort and sorrow of devas and mankind. Moreover such monks beget demerit and cause the disappearance of this true Dhamma.

But those monks who, by taking the discourses rightly and interpreting according to the letter, conform to both letter and spirit,—such are responsible for the profit, for the welfare of many folk, for the profit, the welfare, the happiness of devas and mankind. Moreover such monks beget merit and establish this true Dhamma.'

## CHAPTER V

### §§ 1-10. On companies.

(§ 1) 'Monks, there are these two companies.<sup>3</sup> What two? The shallow and the deep. And what, monks, is the shallow company?

Herein, monks, in whatsoever company the monks are frivolous,<sup>4</sup> empty-headed, busy-bodies, of harsh speech, loose in talk, lacking concentration, unsteady, not composed, of

<sup>1</sup> *Duggahitehi*=*uppatipāṭiyā gahitehi*. *Comy.* (i.e. 'by impossible renderings').

<sup>2</sup> *Vyañjana-paṭirūpakehi*=*byañjanen' eva paṭirūpakehi*, *akkhara-cintakāya laddhakehi* (acc. to the rules of grammar).

<sup>3</sup> Cf. *Pugg.* 46, the four types of pools of water; *A. ii*, 105.

<sup>4</sup> Cf. *M. i*, 32; *S. i*, 61 (*K.S. i*, 84); *S. v*, 269 (my trans. and notes at *K.S. v*, 241).

flighty mind,<sup>1</sup> with senses uncontrolled,—that company is called “shallow.”

And what, monks, is the deep company?

Herein, monks, in whatsoever company the monks are not frivolous, not empty-headed, not busy-bodies, not of harsh speech, not loose in talk, but concentrated in mind, steady, composed, one-pointed in mind, with controlled senses,—that company is called “deep.”

These, monks, are the two companies: but of these two the deep company has the pre-eminence.

(§ 2) Monks, there are these two companies. What two? The discordant and the harmonious. And what is the harmonious company?

Herein, monks, in whatsoever company the monks dwell quarrelsome,<sup>2</sup> wrangling, disputatious, wounding each other with the weapons of the tongue,—such a company is called “discordant.”

And what, monks, is the harmonious company?

Herein, monks, in whatsoever company the monks dwell in harmony, courteous, without quarrels, like milk and water mixed, looking on each other with the eye of affection,—such a company is called “harmonious.”

(§ 3) Monks, there are these two companies. What two? The distinguished<sup>3</sup> and the ignoble. And what, monks, is the ignoble company?

Herein, monks, in whatsoever company the monks are luxurious,<sup>4</sup> lax, taking the lead in backsliding (to the worldly life), shirking the burden<sup>5</sup> of the secluded life, and make no effort to reach the unattained, to win the goal not won, to

<sup>1</sup> *Vibbhanta-citta*, as opp. to *ekagga-citta* (one-pointed) in next §; *S. i* reads *vibhatta*.

<sup>2</sup> Cf. *infra*, text 275; *S. iv*, 225; *K.S. iv*, 151.

<sup>3</sup> *Aggavāṇi* (*aggavant*)=*uttama-puggala-vāṇi*. *Comy.* (of personalities or deportment); again at text 243.

<sup>4</sup> Cf. *M. i*, 14; *A. ii*, 148.

<sup>5</sup> *Nikkhitta dhurā*.

realize the unrealized,—the generation that follows comes to depend upon their view. That generation also is luxurious . . . and makes no effort to realize the unrealized. This company, monks, is called “the ignoble.”

And what, monks, is the distinguished company?

Herein, monks, in whatsoever company the senior monks are not luxurious, not lax . . . the generation that follows them comes to depend upon their view. That generation also is not luxurious . . . and makes an effort to realize the unrealized. This company, monks, is called “the distinguished.”

These are the two companies, and of these two the distinguished company has the pre-eminence.

(§ 4) Monks, there are these two companies. What two? The Ariyan and the un-Ariyan.<sup>1</sup> And what, monks, is the un-Ariyan company?

Herein, monks, in whatsoever company the monks understand not, as it really is, the meaning of “This is Ill”; understand not, as it really is, the meaning of “This is the arising of Ill”; understand not, as it really is, the meaning of “This is the ending of Ill. . . . This is the practice leading to the ending of Ill,”—this company is called “the un-Ariyan.”

And what, monks, is the Ariyan company?

(*The reverse of the above*) . . . These are the two companies, and of these two the Ariyan company has the pre-eminence.

(§ 5) Monks, there are these two companies. What two? The dregs<sup>2</sup> and the cream.<sup>3</sup> And what, monks, are the dregs?

Herein, monks, in whatsoever company the monks pursue the wrong path of impulse,<sup>4</sup> malice, delusion, and fear, it is called “the dregs.”

<sup>1</sup> *Comy.* distinguishes these as ‘that of Ariyan disciples’ and ‘that of the manyfolk.’

<sup>2</sup> *Kasaṭo* (metathesis for *sakaṭo*, bitter)=*kacārara*, *palāpapaṇṇisā* (sweepings of refuse). *Comy.*

<sup>3</sup> *Maṇḍa* (the cream)=*pasannu*, *sārapaṇṇisā*. *Comy.*

<sup>4</sup> Cf. *D. iii*, 133. *Chando* (desire to do) here in its lower sense.

And what, monks, is the cream?

Herein, monks, in whatsoever company the monks do not pursue the wrong path . . . it is called "the cream." These are the two, and of these two the company of "the cream" has the pre-eminence.

(§ 6) Monks, there are these two companies. What two? The company trained in bluster,<sup>1</sup> not in discussion by inquiry,<sup>2</sup> and the company trained in discussion by inquiry, not in bluster.

And what, monks, is the company trained in bluster, not inquiry?

Herein, monks, in whatsoever company the monks listen not to the discourses uttered by the Tathāgata, discourses deep and deep in meaning, transcendental, dealing with the Void, when they are recited: where they lend not a ready ear to them, apply not to them a mind bent on understanding,<sup>3</sup> consider not that those teachings are something to be learned by heart and mastered: but when those discourses made by poets,<sup>4</sup> tricked out with fair-sounding phrases,<sup>5</sup> discourses external to Dhamma uttered by their followers,<sup>6</sup>—when such are recited they listen thereto, lend a ready ear to them, apply to them a mind bent on understanding and consider

<sup>1</sup> *Ukkācita* (Comy. reads *okk-*) *vinītā*=*dubbhinītā*. Comy. Pāli Diet. takes it as from  $\sqrt{kac}$ . to shine—'enlightened (?)', but the context requires just the opposite meaning, for the 'good' company is described as *no ukkācita-vinītā*. The explanation will be found in the contrast between 'showy' poets and deep Dhamma. (At *VM.* i, 27; *VibhA.* 483 *ukkācanā* (balancing)=*ukkipitvā kācanā*, carrying on a shoulder-pole. The trans. here of *VM.* i, 32 is superficial only.) The word means 'bombast,' acc. to which I trans.

<sup>2</sup> For *paṭipucchā* text at 285 reads *paripucchā*. Cf. *S.* iii, 104 (*K.S.* iii, 88, where I mistranslated the phrase).

<sup>3</sup> *Āññā-cittay* (not 'gnosis' here).

*Kavi-katā*. Cf. *S.* ii, 267 (*K.S.* ii, 179); *A.* iii, 107.

<sup>5</sup> *Citt' akkharā citta-vyañjanā*, lit. 'varied sounds of vowels and consonants.'

<sup>6</sup> *Bāhira-katā, sāvaka-bhāsita*. Acc. to Comy. 'sprung up apart from the *sāvana*, respected by the disciples of the originator.'

that those teachings are something to be learned by heart and mastered,—and when they have mastered that teaching they do not question each other about it, do not open up a discussion<sup>1</sup> thus: "What is this? What is the meaning of this?"—when they neither open up the unrevealed nor explain the unexplained, nor dispel doubts on divers doubtful points of doctrine,—such a company, monks, is called "trained in bluster, not in inquiry."

And what, monks, is the company trained in inquiry, not trained in bluster?

Herein, monks, in whatsoever company the monks listen not to those discourses made by poets . . . but to those uttered by the Tathāgata . . . and having mastered that teaching question each other about it, open up discussion thus: "What is this? What is the meaning of this?"—when such open up the unrevealed, explain the unexplained and dispel doubts on divers doubtful points of doctrine,—such a company is called "trained in inquiry, not in bluster."

These are the two companies, and of these two the latter has the pre-eminence.

(§ 7) Monks, there are these two companies. What two? The company that honours carnal<sup>2</sup> things and not true Dhamma: and the company that honours true Dhamma, and not carnal things. And what, monks, is the former?

Herein, Monks, in whatsoever company the monks, in the presence of the white-robed householders, sing each other's praises, saying: "Such and such a monk is freed-both-ways: such and such a monk is freed-by-insight: so and so by bodily testimony:<sup>3</sup> so and so by reaching view: so and so is freed-by-faith: such and such a monk lives in accordance with the Norm and faith: so and so is moral and lovely in deportment:

<sup>1</sup> *Paṭivivaranti*=*pucchan' atthāya cārikaṇ na vivaranti*. Comy.

<sup>2</sup> *Āmisa-garu*=*catu-paccaya-garukā lokuttara-dhammaṇ lāmakato gahetvā*. Comy.

<sup>3</sup> *Kāya-sakkhi*, 'has realized the truth about body.' For these seven classes cf. *D.* iii, 106 (*Dialog.* iii, 101); *Pugg.* 14; *Dialog.* i, 311.

so and so is immoral and unlovely in deportment;—thereby winning profit and, so doing, making use of it, entangled<sup>1</sup> with greed and attachment thereto, heedless of the danger therein and blind to their escape therefrom,—this company, monks, is called “one honouring carnal things, not true Dhamma.”

And what, monks, is the company that honours true Dhamma, not carnal things? (*The exact opposite of the above*) . . . These are the two companies, and of the two the latter has the pre-eminence.

(§ 8) Monks, there are these two companies. What two? The crooked and the straight.

And what, monks, is the crooked company?

Herein in whatsoever company lawless deeds prevail over lawful deeds, unrestrained deeds over deeds restrained, where lawless deeds and deeds unrestrained are conspicuous, whereas lawful and restrained deeds are inconspicuous,—such a company is called “crooked.” In the crooked company these things prevail and are conspicuous.

And what, monks, is the straight company?

(*Where the opposite prevails*) . . . These are the two . . . and of these the straight company is pre-eminent.

(§ 9) (*The same for*) The righteous and unrighteous companies.

(§ 10) Monks, there are these two companies. What two? That of unrighteous speech and that of righteous speech. And what is the company of unrighteous speech?

Herein, monks, in whatsoever company the monks take up a quarrel, whether lawful or unlawful, and so doing the sides do not inform each other, do not meet together for investigation, do not conciliate each other nor take steps to do so: then, by persisting more and more in their refusal to inform and conciliate each other and renounce their quarrel, they make

<sup>1</sup> *Gathitā*, etc. Cf. *Dialog.* ii, 181; *K.S.* iv, 237; *UdA.* 120. *S.* reads *gadhitā*. See below text 274 and *UdA.* 365 for these phrases.

it more stubborn still by the strong attachment<sup>1</sup> to their respective views, saying: “This is the truth, all else is folly”;—then this company is called “one of unrighteous speech.”

And what, monks, is the company of righteous speech?

(*The reverse of the above*) . . . Of these two companies the latter is pre-eminent.’

## CHAPTER VI

### §§ 1-12. *On persons.*

(§ 1) Monks, these two persons born into the world are born to the profit and happiness of many, to the profit, happiness and welfare of many folk. What two?

A Tathāgata, an Arahant who is a Fully Enlightened One, and a world-ruling monarch. These are the two so born.

(§ 2) Monks, these two persons born into the world are born as extraordinary men. What two? (*As above.*)

(§ 3) Monks, the death of two persons is regretted by many folk. Of what two? (*As above.*)

(§ 4) Monks, these two are worthy of a relic-shrine.<sup>2</sup> What two? (*As above.*)

(§ 5) Monks, these two are enlightened. What two?

A Tathāgata, an Arahant who is a Fully Enlightened One, and one enlightened for himself.<sup>3</sup>

(§ 6) Monks, these two tremble not at a thunder-clap. What two?

A monk who has destroyed the āsavas, and an elephant of noble breed. These are the two . . .

<sup>1</sup> *Thīmasā parimassa abhinivissa* (gerunds)=*dīṭṭhi-thāmena ca dīṭṭhi-parimāseṇa ca abhinivisitvā*. Comy. Cf. *Dās.*, § 1175.

<sup>2</sup> *Thūpa*.

<sup>3</sup> *Pacceka-Buddha*, one equal to a Buddha in attainments, but not a world teacher.



(§ 7) (*As before*) . . . A monk who has destroyed the āsavas, and a thoroughbred steed. These are the two . . .

(§ 8) (*As before*) . . . A monk . . . and the lion, king of beasts. These are the two . . .

(§ 9) Monks, seeing two reasons for not doing so, those who are non-human<sup>1</sup> do not utter speech as men. What two reasons?

Thinking: Let us not tell lies nor slander others with untruth. These are the two reasons.

(§ 10) Monks, womenfolk end their life unsated and un-replete with two things. What two?

Sexual intercourse and child-birth. These are the two things.

(§ 11) 'Monks, I will teach you about the social intercourse of the unworthy and that of the worthy. Do ye listen to it. Apply your minds and I will speak.'

'Very good, lord,' replied those monks to the Exalted One. The Exalted One said this:

'Now, monks, what is the social intercourse of the unworthy, and how does the unworthy man associate with others?

In this connexion, suppose an elder monk to think thus: Let no elder monk or one of middle standing or a novice speak to me, and I for my part will not speak to him. Even if an elder monk were to speak to me, he would do so with intent to harm me, not to profit me. I would say "No" to him:<sup>2</sup> I would vex him,<sup>3</sup> and on seeing (that he was in the right) I would

<sup>1</sup> *Kimpurisā* (quisquis?). *Comy.* takes them to be the same as *kinnarā*, birds with men's heads, but sometimes described as men with horses' or horned heads. At *Manu*, i, 39 they are described as demi-gods in the service of Kubera (Vessavana), the lord of treasure and gnomes. But to show that such can speak, *Comy.* tells a tale of how a *kinnara* was brought to the Emperor Asoka, who at first could not make it speak, but it was induced to do so by a trick.

<sup>2</sup> *Comy.* 'I would not do as he asked.'

<sup>3</sup> *Comy.* 'By not following his advice.'

not act accordingly:<sup>1</sup> and so with regard to a monk of middle standing and a novice.

Then a monk of middle standing thinks thus: (*As before. The same for a novice*) . . . Such, monks, is the social intercourse of the unworthy, and that is how the unworthy man associates with others.

Now what is the social intercourse of the worthy man, and how does he associate with others?

Suppose an elder monk to think thus: If an elder monk, or one of middle standing or a novice were to speak to me, I would reply to him. For if an elder monk were to speak to me he would do so for my profit, not for my loss. I would say to him: "It is well." I should not vex him; and on seeing (that he was in the right) I should act accordingly. And so with regard to a monk of middle standing and a novice.

Then a monk of middle standing thinks thus: (*As before. So for a novice*) . . . Such, monks, is the social intercourse of the worthy, and that is how the worthy man associates with others.

(§ 12) Monks, when in a dispute there is wordy warfare<sup>2</sup> on both sides, with tenacity of view,<sup>3</sup> malice of heart, sulkiness and discontent, one's personality is ruffled. Therefore, monks, it may be expected that this will conduce to protracted, bitter, contentious strife,<sup>4</sup> and the monks will be unable to live at ease.

But when in a dispute there is wordy warfare on both sides . . . if one's personality is unruffled, then (the opposite may be expected).<sup>5</sup>

<sup>1</sup> *Passam pi'ssa na paṭikureyyaṃ*. 'Even if I knew his advice to be right I would not follow it' (lit. 'imitate or satisfy him'). *Comy.*

<sup>2</sup> *Vacī-saṃsāra* (word-circulation).

<sup>3</sup> *Diṭṭhi-pulāso*. Cf. *Paṇḍita*, 18, 19.

<sup>4</sup> Cf. *supra*, text 53.

## CHAPTER VII

§§ 1-13. *Pleasures.*

(§ 1) 'Monks, there are these two pleasures. What two?

That of home, and that of home-leaving.<sup>1</sup> These are the two pleasures. Of these two pleasures that of home-leaving has the pre-eminence.

(§§ 2-12) (*The same formula for the pleasures of*) . . . Sensuality and renunciation . . . Clinging<sup>2</sup> and not clinging to rebirth . . . the pleasure which attends the āsavas and that which attends freedom from the āsavas . . . Carnal and non-carnal pleasures<sup>3</sup> . . . Ariyan and non-Ariyan . . . Bodily and mental<sup>4</sup> . . . Pleasures with zest<sup>5</sup> and those without zest . . . of delight and indifference . . . of musing-concentration and that without<sup>6</sup> . . . the pleasure of an object of meditation which arouses zest and that of an object of meditation which does not<sup>7</sup> . . . the pleasure in an object which causes delight and in one that causes indifference . . .

(§ 13) Monks, there are these two pleasures. What two?

The pleasure of having a visible object for meditation and the pleasure of having the formless for object of meditation. These are the two. Of these two the latter has the pre-eminence.<sup>7</sup>

<sup>1</sup> *Gihī* and *pabbajjā*.

<sup>2</sup> *Upadhī* (the basis of rebirth).

<sup>3</sup> *Sa-āmisāṇ* (with a bait); cf. *supra*. text 73, § 7 and *K.S.* iv, 99, 147 n.

<sup>4</sup> Cf. *Compendium*, 239 n.

<sup>5</sup> *Pīti*, intense satisfaction in a thing. *Comy.* applies these pairs to the different *jhānas*.

<sup>6</sup> Here the pre-eminence is assigned to the former. *Asamādhī* = 'not reaching ecstasy and access.' *Comy.*

<sup>7</sup> Zest pertains to the first two musings only: it disappears in the second two. Cf. *Buddh. Psych. Eth.*, p. 333 n.

## CHAPTER VIII

§§ 1-10. *On characteristics.*<sup>1</sup>

(§ 1) 'Monks, with characteristics arise evil, unprofitable states, not without them. By abandoning just those characteristics, those evil, unprofitable states exist not.

(§ 2) Conditioned, monks, is the arising of evil, unprofitable states, not unconditioned. By abandoning just that condition, those evil, unprofitable states exist not.

(§ 3) Caused, monks, is the arising of . . . not uncaused. By abandoning just that cause those evil . . . states exist not.

(§ 4) Having constituent parts, monks, arise evil . . . states, not without constituents. By abandoning just those constituent parts, those evil . . . states exist not.

(§ 5) Having reasons, monks, arise evil . . . states, not without reasons. By abandoning just those reasons . . .

(§ 6) Along with objects, monks, arise . . . not without objects . . . by abandoning . . .

(§ 7) Along with feeling, monks, arise . . . not without feeling . . . by abandoning . . .

(§ 8) Along with perception, monks, arise . . . not without perception . . .

(§ 9) Along with consciousness, monks, arise . . . not without consciousness . . .

(§ 10) Monks, it is by making some compounded thing one's object<sup>2</sup> that evil, unprofitable states arise, not without doing so. By abandoning just that compound<sup>3</sup> those states exist not.<sup>3</sup>

<sup>1</sup> 'With characteristic marks by which to distinguish them.' Cf. *K.S.* v, 188 n., where No. 3 of our category is omitted.

<sup>2</sup> *Sankhat' ārammaṇā* = *paccaya-nibbatta-sankhatāṇ dhammaṇ ārammaṇāṇ katvā*. *Comy.*

<sup>3</sup> *Sankhatassa*.

## CHAPTER IX

§§ 1-11. *Conditions.*<sup>1</sup>

(§ 1) 'Monks, there are these two conditions. What two?

Emancipation of heart and emancipation of insight. These are the two.

(*The same for*) Energy and one-pointedness:<sup>2</sup> name and form: knowledge and release: the view of becoming and that of non-becoming:<sup>3</sup> shamelessness and disregard of sin: shame and fear of sin: stubbornness and friendship with the bad: suavity and friendship with the lovely: skill in knowledge of the elements<sup>4</sup> and skill in paying attention: skill in knowing offences and rehabilitation from them.'

## CHAPTER X

§§ 1-20. *On fools.*

(§ 1) 'Monks, there are these two fools. What two?

He who shoulders a burden that does not befall him, and he who shirks a burden that befalls him. These are the two.

(§ 2) Monks, there are these two wise ones. What two?

He who shoulders a burden that befalls him, and he who takes not up one that does not befall him. These are the two.

(§ 3) Monks, there are these two fools. What two?

He who deems unlawful what is lawful, and the reverse. These two.

(§ 4) Monks, there are these two wise ones. What two?

(*The reverse of the above.*)

(§ 5) Monks, there are these two fools. What two?

He who deems an offence what is not, and the reverse.

(§ 6) Monks, there are these two wise ones. What two?

(*The reverse of the above.*)

<sup>1</sup> Cf. the list at *Dialog.* iii, 205; *Expos.* ii, 499 ff.

<sup>2</sup> *Paggāha* (= *viriyāṇ*) *avikkhepa* = *citt' ekaggatāṇ*. *Comy.*

<sup>3</sup> Eternalism and annihilationism.

<sup>4</sup> *Dhātu-kusalatī* = *aṭṭhārasa-dhātuyo dhātū ti jānanāṇ*. *Comy.* Cf. *D.* iii, 212; *Dial.* iii, 205 n

(§ 7) Monks, there are these two fools. What two?

He who deems lawful what is not, and the reverse.

(§ 8) Monks, there are these two wise ones. What two?

(*The reverse of the above.*)

(§ 9) Monks, there are these two fools. What two?

He who deems included in the Discipline what is not included, and the reverse.

(§ 10) Monks, there are these two wise ones. What two?

(*The reverse of the above.*)

(§ 11) Monks, in two the āsavas increase.<sup>1</sup> In what two?

In him who is worried at what he should not, and the reverse.

(§ 12) Monks, in two the āsavas increase not. In what two?

In him who feels not worried at what he should not, and the reverse.

(§ 13) Monks, in two the āsavas increase. What two? (*As in § 3.*)

(§ 14) Monks, in two the āsavas increase not. In what two? (*As in § 4.*)

(§ 15) Monks, in two the āsavas increase. (*As in § 5.*)

(§ 16) Monks, in two the āsavas increase not. (*As in § 6.*)

(§ 17) Monks, in two the āsavas increase. (*As in § 7.*)

(§ 18) Monks, in two the āsavas increase not. (*As in § 8.*)

(§ 19) Monks, in two the āsavas increase. (*As in § 9.*)

(§ 20) Monks, in two the āsavas increase not. In what two?

In him who deems things not included in the Discipline as not included, and in him who deems things included in the Discipline as so included.

In these two, monks, the āsavas increase not.'

[*Here ends the 'Second Fifty' Section.*]<sup>3</sup>

<sup>1</sup> *Pugg.* 26.

<sup>2</sup> *Kukuccāyati.*

<sup>3</sup> The *Second Fifty* of *Dāka-Nipāta* really has 66 *suttas*.

## CHAPTER XI

§§ 1-12. *Longings.*

(§ 1) 'Monks, there are these two longings hard to abandon. What two ?

The longing for gain and the longing for life. These are the two.

(§ 2) Monks, these two persons are hard to find in the world. What two ?

The one who is first to do a favour<sup>1</sup> and he who is grateful for what is done.<sup>2</sup> These are the two persons hard to find in the world.

(§ 3) Monks, these two persons are hard to find in the world. What two ?

One who is content and one who gives content.<sup>3</sup> These two . . .

(§ 4) Monks, these two persons are hard to satisfy. What two ?

He who hoards his gains and he who squanders them. These two . . .

(§ 5) Monks, these two persons are easily satisfied. What two ?

(*The reverse of the above.*)

(§ 6) Monks, these two things are causes of the arising of lust. What two ?

The alluring feature (of an object) and unsystematic attention.<sup>4</sup>

(§ 7) Monks, these two things are causes of the arising of hate. What two ?

<sup>1</sup> *Pugg.* 26 (*paṭhamañ upakāra-kassa kārako*).

<sup>2</sup> *Katāññu-katavedī. Comy.* explains by saying that the former wishes the good deed to be done as a duty, and the latter thinks he ought to repay it.

<sup>3</sup> At *Pugg.* 27 Pacceka-Buddhas and the Tathāgata's disciples are *tittā*. The Perfect Buddha is *tappetā*—i.e., the former are happy in their attainment of perfection, but the latter desires to make others happy also.

<sup>4</sup> Cf. *Buddh. Psych.* 123.

The repulsive feature (of an object) and unsystematic attention.

(§ 8) Monks, these two things are causes of the arising of perverted view. What two ?

A voice from another<sup>1</sup> (world) and no thorough attention.

(§ 9) Monks, these two things are the causes of the arising of right view. What two ?

A voice from another<sup>1</sup> (world) and thorough attention.

(§ 10) Monks, there are these two offences. What two ?

The slight and the grave offence. These two.

(§ 11) Monks, there are these two offences. What two ?

That which offends against chastity and that which does not. These two.

(§ 12) Monks, there are these two offences. What two ?

The partial and the complete.<sup>2</sup> These are the two offences.'

## CHAPTER XII

§§ 1-11. *Aspiration.*<sup>3</sup>

(§ 1) 'The believing monk, if he would aspire perfectly, should thus aspire:

May I be like unto Sāriputta and Moggallāna.

Monks, these are a sort of scale and standard (whereby to estimate) my disciples who are monks,—namely, Sāriputta and Moggallāna.

(§ 2) Monks, the believing nun, if she would aspire perfectly, should thus aspire:

<sup>1</sup> *Parato ghoso*, cf. *M.* i, 294; *infra*, text 171. I take this not as 'taking advice from a friend' but as 'clairaudience from another (world).' Cf. *Gotama the Man* (Mrs. Rhys Davids), p. 179. If ordinary speech were meant I think *vācā* or *vacī* would have been used, and if another person were meant *aññassa* or *aññatarassa* would have been used. At *M.* i, 294 this para. follows a statement about abnormal powers. *Manasikāro* = 'work of mind.'

<sup>2</sup> *Supra*, text 21, *sāvasesa* and *anuvasesu*. The latter leaves no loophole for pardon.

<sup>3</sup> Cf. *K.S.* ii, 159; *A.* ii, 164.

May I be like unto the nuns Khemā and Uppalavannā.

Monks, these are a sort of scale and standard (whereby to estimate) my disciples who are nuns,—namely, Khemā and Uppalavannā.

(§§ 3, 4) (*The same is said of*) The housefathers Citta and Hatthaka<sup>1</sup> of Āḷavi and the women lay-disciples Khujjuttarā<sup>1</sup> and Nanda's mother, Velukaṇṭakiyā.<sup>2</sup>

(§ 5) Monks, possessed of two qualities the foolish, sinful, ignorant man goes about like a lifeless uprooted thing,<sup>3</sup> is blameworthy, is censured by the intelligent, and begets much demerit. What two things?

Through lack of observation<sup>4</sup> and penetration he speaks in praise<sup>5</sup> of him who deserves not praise, and for the same reason blames him who should be praised.

(*The opposite is said of the wise man*) . . . through observation and penetration.

(§ 6) The fool (*as before*) . . . through lack of observation and penetration finds satisfaction<sup>6</sup> in an unreliable position,<sup>7</sup> and for the same reason is dissatisfied with a perfectly reliable position. Possessed of two qualities . . . he begets much demerit.

The wise man, through observation and penetration (does the opposite).

(§ 7) By wrong behaviour<sup>8</sup> towards two, the fool (*as above*) . . . begets much demerit. What two?

<sup>1</sup> Cf. text, p. 26.

<sup>2</sup> Cf. K.S. ii, 160.

<sup>3</sup> Cf. *infra*, text 105, 154; A. ii, 4; D. i, 86. He lives a life of delusion. The idea seems to be that he is like a tree pulled up by the roots (*khatay*). Comy. has *gūṇāṇaṃ khatattāya khatay*; D.A. i, 237, *bhinṇa-patittho*.

<sup>4</sup> *An-anuvicca*, cf. *supra* on text 57; Pugg. 49.

<sup>5</sup> Text should read *vaṇṇay*.

<sup>6</sup> Cf. Pugg. 49, *upadaṇṣeti* = *pasādaṃ janeti*. Comy.

<sup>7</sup> *T'hāne*.

<sup>8</sup> Cf. A. ii, 4.

Towards mother and father . . .

By right behaviour towards two, the wise man . . . begets much merit. Which?

Towards mother and father . . .

(§ 8) (*The same is said of*) Behaviour towards the Tathāgata and his disciples.

(§ 9) Monks, there are these two conditions. What two?

Purification of one's mind and non-attachment to anything in the world.

(§§ 10, 11) (*The same for*) Wrath and ill-will . . . restraint of wrath and ill-will.

## CHAPTER XIII

### §§ 1-10. Gifts.

(§ 1) 'Monks, there are these two gifts. What two?

The carnal and the spiritual.<sup>1</sup> These are the two. Of these two the spiritual gift is pre-eminent.

(§§ 2-10) (*The same for*) Two sacrifices . . . liberalities . . . offerings . . . possessions . . . enjoyments in common . . . sharings together . . . givings of favours . . . acts of kindness . . . acts of compassion . . .'

## CHAPTER XIV

### §§ 1-12. Greetings, etc.

(§§ 1-12) (*The same is said of*) 'Greetings<sup>2</sup> . . . kindly welcomes . . . quests . . . earnest teachings . . . investigations<sup>3</sup> . . . acts of worship . . . great gifts<sup>4</sup> . . . prosperings . . . increases . . . treasures . . . hoardings<sup>5</sup> . . . growths . . .'

<sup>1</sup> Cf. It. 98, *āmisā-* and *dhamma-dānaṃ*.

<sup>2</sup> *Santhāra*.

<sup>3</sup> *Pariyēṭṭhi* (Comy. *pariyiṭṭhi*).

<sup>4</sup> *Ātiṭṭheyyāni* (only here and A. iv, 63). Pāli Dict. suggests 'great thefts' (?). Comy. *āyuntaku-dānāni*, and v.l. *ātiṭṭheyyā*.

<sup>5</sup> *Sannicayā*.

## CHAPTER XV

§§ 1-17. *Conditions, etc.*

(§ 1) 'Monks, there are these two conditions. What two? Skill in mystic attainments and in emerging therefrom. These are the two.'

(§§ 2-17) (*The same for*) Rectitude and mildness . . . endurance and forbearance . . . geniality<sup>1</sup> and kindly greeting . . . harmlessness and purity . . . watching over sense-faculties and moderation in eating (*and the reverse*) . . . power of computation and power of cultivation<sup>2</sup> . . . power of mindfulness and power of concentration . . . calm and insight . . . failure in morality and failure in view . . . success in morality and success in view . . . purity of morals and purity of view . . . purity of view and striving accordantly . . . discontent with good states and disinclination for striving . . . bewilderment and loss of self-possession . . . mindfulness and self-possession.'

## CHAPTER XVI

§§ 1-100. *Conditions, etc.*

(§§ 1-10) (*As before, for*) 'Anger and malevolence<sup>3</sup> . . . hypocrisy and spite . . . envy and grudging . . . deceit<sup>4</sup> and treachery . . . immodesty and unscrupulousness . . . (*and their opposites*).

(§§ 11-15) Monks, possessed of two qualities one lives miserably. What two? Anger and malevolence (*and the above*).

(§§ 16-20) Monks, possessed of these two qualities one lives happily. What two? (*The opposites of the above.*)

(§§ 21-25) Monks, these pairs of qualities in a monk who is

<sup>1</sup> *Sākhaliya* (text mispr. *sāka*) = *saṅha-vācā*. Comy.

<sup>2</sup> *Supra*, text 52, *paṭisankhāna* and *bhāvanā*.

<sup>3</sup> Cf. S. iv, 240 ff.

<sup>4</sup> Read *māyā*.

a learner conduce to his falling away.<sup>1</sup> What two? Anger and malevolence (*and the rest*).

(§§ 26-30) Monks, these pairs of qualities in a monk who is a learner conduce to his stability. What two? (*The opposites of the above.*)

(§§ 31-35) Monks, possessed of two qualities one is put into Purgatory according to his deserts.<sup>2</sup> What two? Anger and malevolence (*as above*).

(§§ 36-40) (*The same, with "put into Heaven," for*) Free from anger and malevolence.

(§§ 41-45) Possessed of two qualities, monks, some one here, when body breaks up after death, is reborn in the Waste, the Way of Woe, the Downfall, in Purgatory. What two? Anger and malevolence . . .

(§§ 46-52) (*The same for the opposite qualities*) . . . in the Happy Lot, in the Heaven World.

(§§ 53-100) Monks, these two conditions are unprofitable . . . possessed of these . . . (*as before*).

Monks, these two conditions are profitable . . . blame worthy and not blameworthy . . . causing pain and causing pleasure . . . whose fruit is pain and whose fruit is pleasure . . . hostile and peaceful' (*said of the same conditions and their opposites respectively*).

## CHAPTER XVII

§§ 1-5. *Results.*

(§ 1) 'Monks, it was to bring about these pairs of results<sup>3</sup> that the Observances were enjoined on his disciples by the Tathāgata. What two?

The excellence and well-being of the Order . . .

The control of ill-conditioned monks and the comfort of good monks . . .

<sup>1</sup> Cf. *Pts. of Contr.* 64.

<sup>2</sup> *Yathābhatay*. Cf. *supra*, text 8 and n. Here Comy. has *yathā āhari-tvā ānetvā nikkhitto evaṃ niraye patipīṭhito va*.

<sup>3</sup> *Atthavase, supra*, text 60.

The restraint, in this very life, of the āsavas, guilt, faults, fears and unprofitable states: and the protection against the same in a future life.

Out of compassion for householders, and to uproot the factions of the evilly disposed . . .

To give confidence to believers, and for the betterment of believers . . .

To establish true Dhamma, for the support of the Discipline . . .

Monks, it was to bring about these pairs of results . . .

(§ 2) Monks, it was to bring about these aforesaid pairs of results that the following were enjoined on his disciples by the Tathāgata . . .

The obligation<sup>1</sup> . . . the recitation of the obligation<sup>2</sup> . . . the suspension of the obligation<sup>3</sup> . . . the festival<sup>4</sup> (which ends the retreat during the rainy season) . . . the suspension of the festival . . . the act of censure of the Order<sup>5</sup> . . . the act of assigning tutelage<sup>6</sup> . . . the act of expulsion<sup>7</sup> . . . the act of reconciliation<sup>8</sup> . . . the act of suspension from the Order<sup>9</sup> . . . the allowance of probation<sup>10</sup> . . . the act of degradation<sup>11</sup> . . . the paying of penances<sup>12</sup> . . . the act of

<sup>1</sup> *Paṭimokkha*.

<sup>2</sup> *P-uddesa*. Cf. *UdA*. 298.

<sup>3</sup> *P-ṭhapanay*. Cf. *Vin.* ii, 241; *UdA*: 299.

<sup>4</sup> *Pavāraṇā*, *Vin.* i, 155.

<sup>5</sup> *Tajjaniya-kamma* (rebuke for bad language), *Vin.* i, 49 ff.

<sup>6</sup> *Nissaya-kamma*. Text and *Comy.* wrongly read *niyassa*-. Cf. *Vin.* i, 49 (*Comy.* *bālussa avyattassa seyyakassa bhikkhuno niyassa-k.*), an act of the chapter of monks appointing a tutor to unreliable students.

<sup>7</sup> *Pabbājanīya-k.* Cf. *Vin.* loc. cit. (*pabbājanay* = 'banishment').

<sup>8</sup> *Paṭisāraṇīya-k.* Cf. *Vin.* loc. cit. A monk who had offended a layman had to ask his pardon.

<sup>9</sup> *Ukkhepanīya-k.*

<sup>10</sup> *Parivāsa-dānaṇ*. *Comy.* *garukāpattiṃ āpannassa paṭicchannāya apattiya*. A monk who concealed his offence had to live apart for a time.

<sup>11</sup> *Mūlāya paṭikkassanay*. Cf. *Vin.* ii, 7. The offender was again 'thrown back' to the beginning of his course (*Comy.* *parivāse antarā-pattiṃ āpannassa*), having offended during his degradation.

<sup>12</sup> *Mānatta-dānaṇ*. Cf. *Vin.* ii, 7. *Comy.* does not explain the word. It seems to mean 'put in the scales,' 'suspended' (see Childers).

rehabilitation<sup>1</sup> . . . the reinstatement<sup>2</sup> . . . expulsion<sup>3</sup> . . . full ordination<sup>4</sup> . . . the act of putting a resolution to the vote for the first time<sup>5</sup> . . . the same for the second time . . . for the fourth time . . . passing a fresh rule . . . amending a rule . . . proceedings of inquiry in the presence of the two parties<sup>6</sup> . . . the proceedings about mindfulness<sup>7</sup> . . . the proceedings in restoration after mental disease<sup>8</sup> . . . action by consent of the party<sup>9</sup> . . . proceedings according to a majority<sup>10</sup> . . . proceedings against such and such guilty party<sup>11</sup> . . . the summary statement of a case.<sup>12</sup>

It was to bring about these pairs of results that all (*of the above*) were enjoined on his disciples by the Tathāgata. What pairs?

The excellence and well-being of the Order . . . (*as above*) . . . to establish true Dhamma and support the Discipline.

(§ 3) Monks, for the full comprehension of lust two conditions must be cultivated. What two?

Calm and insight. These two must be cultivated . . .

(§ 4) Monks, for the full comprehension of lust . . . for the utter destruction, abandoning, ending, decay, fading out, ending, giving up and renunciation thereof these two conditions must be cultivated . . .

<sup>1</sup> *Abbhāna*. Cf. *Vin.* i, 49.

<sup>2</sup> *Vosāraṇīya* (*Comy.* *osār- sammāvatantassa*). At *Vin.* i, 322 reading *osāraṇā*.

<sup>3</sup> *Nissāraṇīyaṇ*. Cf. *Mil.* 344, 357.

<sup>4</sup> *Upasampadā*.

<sup>5</sup> *Ṇatti*-, *Vin.* ii, 89.

<sup>6</sup> *Sammukhā-vinayo*. Cf. *Vin.* ii, 74.

<sup>7</sup> *Sati-vinaya* (*Comy.* *sati-vepulla-ppattassa khināsavassa acodan' atthāya*), from which it appears that rules were passed prohibiting the reproval of a perfected 'fully-mindful' one.

<sup>8</sup> *Anūlha-vinaya*. Cf. *Vin.* i, 325.

<sup>9</sup> *Paṭiññāta-karaṇay*, where the offender agrees to a punishment.

<sup>10</sup> *Yebhuyyasikā*, *Vin.* ii, 84. An inquiry based on a majority of learned monks.

<sup>11</sup> *Tassa-pāpiyyasikā*. Cf. *M.* ii, 249.

<sup>12</sup> *Tiṇa-vathārakā*. Lit. 'covering as with grass.' Cf. *Vin.* ii, 97.



(§ 5) For the full comprehension of anger, delusion, hate, hypocrisy and spite, envy and grudging, deceit and treachery, obstinacy and impetuosity, pride and overweening pride, mental intoxication and negligence<sup>1</sup> . . . two conditions must be cultivated. What two?

Calm and insight. These are the two . . .'

*Here ends the Section of Twos.*

<sup>1</sup> *Mada-pamāda*. Cf. *SnA*. 273.

## PART III

### THE BOOK OF THE THREES

#### CHAPTER I.—THE FOOL (1-10).

##### §§ 1-10. *The fool.*

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

'Yes, lord,' replied those monks to the Exalted One. The Exalted One said this:

'Monks, whatsoever fears arise, all of them arise as to the fool, not the wise man.<sup>1</sup> Whatsoever dangers arise . . . whatsoever oppressions of mind arise, all of them arise as to the fool, not the wise man.'

Just as, monks, a spark of fire<sup>2</sup> from a hut of reeds or grass burns up houses with gabled roofs, houses plastered inside and out that admit no wind,<sup>3</sup> houses with well-fitting doors and casements,<sup>4</sup> even so whatsoever fears arise . . . all arise as to the fool, not the wise man.

Thus, monks, it is the fool who is haunted by fears, dread of dangers, oppression of mind, not the wise man. Not as to the wise man cometh fear: not as to the wise man cometh dread of anger: not as to the wise man cometh oppression of mind.

Wherefore, monks, thus must ye train yourselves: Abandoning those three conditions by which the fool is to be known,

<sup>1</sup> *Bāḷato*, no paṇḍitato. Cf. *M*. iii, 62. Abl. of reference.

<sup>2</sup> = *M*. iii, 61 (*Dialog*. vi, 188); *aggi-mukko* (v.l. *mutto*).

<sup>3</sup> *Nivātāni*.

<sup>4</sup> *Phussit' aggalāni*. Comy. *piṭṭha-saṅghātasmiṇ suttu-phassitakavātāni*. Cf. *Vin*. ii, 120.