

(§ 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 negligence¹ . . . two conditions must be cultivated. What two?

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

Here ends the Section of Twos.

¹ *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.¹ 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 fire² from a hut of reeds or grass burns up houses with gabled roofs, houses plastered inside and out that admit no wind,³ houses with well-fitting doors and casements,⁴ 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,

¹ *Bāḷato, no paṇḍīto*. Cf. *M*. iii, 62. Abl. of reference.

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

³ *Nivātāni*.

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

we will acquire and practise those three conditions by which the wise man is to be known.

That is how ye must train yourselves, monks.

(§ 2) Monks, by his deeds the fool is marked, by his deeds the wise man is marked. Wisdom shines forth by one's behaviour.¹

By three characteristics a fool is to be known. What three ?

Immorality in deed, speech and thought. These are the three . . .

By three characteristics a wise man is to be known. What three ?

Morality in deed, speech and thought. These are the three . . .

Wherefore, monks, thus must ye train yourselves: Abandoning those three things by which the fool is to be known . . . (as above).

(§ 3) Monks, there are these three characteristics, features, stamps² of a fool. What three ?

Herein, monks, the fool thinks thoughts, speaks words, does deeds that are wrong. Were it not so, how would the wise know: This is a fool, my good sir! This is a depraved man? But inasmuch as the fool thinks thoughts, speaks words, does deeds that are wrong, therefore the wise know: My good sir, this is a fool! This is a depraved man! These are the three . . . stamps of a fool.

Monks, there are these three characteristics, features, stamps of a wise man. What three ?

Herein, monks, the wise man thinks thoughts, speaks words, does deeds that are right. Were it not so, how would the wise know: This is a wise man, my good sir! This is a good man? But inasmuch as the wise man . . . does deeds that are right, therefore the wise know: My good sir, this is a wise man! This is a good man! These are the three . . . stamps of a wise man.

¹ *Apadāne sobhāti.*

² *Padāni.*

(§ 4) Monks, by three characteristics a fool is to be known. What three ?

He sees not an offence as such, and when he sees an offence as such he does not make amends, but when another acknowledges his offence he does not pardon it as he ought. By these three things a fool may be known.

Monks, by three characteristics a wise man may be known. What three ? (*The reverse of the above.*)

(§ 5) Monks, by three characteristics a fool is to be known. What three ?

He is maker of a question without due consideration, he is answerer to a question without due consideration. When another gives answer to a question in well-rounded periods,¹ in language polished and to the point, he is not pleased thereat. These are the three characteristics . . .

(*The reverse for the wise man.*)

(§ 6) Monks, by three characteristics a fool is to be known. What three ?

By unprofitable deeds, words and thoughts . . .

(*The reverse for the wise man.*)

(§ 7) (*The same with*) . . . blameworthy deeds, words and thoughts . . .

(*The reverse for the wise man.*)

(§ 8) (*The same with*) . . . malicious deeds, words and thoughts . . .

(*The reverse for the wise man.*)

Wherefore, monks, thus must ye train yourselves: Abandoning those three characteristics by which a fool is known, we will acquire and practise those by which a wise man may be known. That is how ye must train yourselves.

(§ 9) Monks, possessed of three qualities the foolish, sinful, ignorant man fares about like a lifeless, uprooted thing,²

¹ *Parimāṇdalehi pada-vyañjanaṇi.*

² As above, text 89, § 5: 154, 293.

is blameworthy, is censured by the intelligent, and begets much demerit. What three ?

Immortality of body, speech and mind. These are the three . . .

(*The reverse for the wise man.*)

(§ 10) Monks, possessed of three qualities, by not abandoning three taints, one is put into Purgatory according to his deserts.¹ What three ?

He is immoral and the taint of immorality is not abandoned by him. He is envious and the taint of envy is not abandoned by him. He is mean and the taint of meanness is not abandoned by him. These are the three . . .

Monks, possessed of three qualities, by abandoning these taints, one is put into Heaven according to his deserts. What three ?

(*The reverse of the above.*)

CHAPTER II.—THE WHEELWRIGHT (§§ 11-20).²

§ 11. *Three qualities.*

'Monks, a monk who is well known,³ if possessed of three qualities, lives to the harm of many folk, to the misery of many folk, to the loss, harm and misery of devas and mankind. What three qualities ?

He encourages others to act and speak contrary to the ordinances of Dhamma, he encourages others to have ideas contrary to Dhamma.⁴ These are the three qualities whereby . . .

Monks, a monk who is well known, if possessed of three qualities, lives to the benefit of many folk, to the happiness

¹ *Yathābhataṃ nikkhito; supra*, text 96.

² The title is that of section 15 of this chapter.

³ Text *ñāta*; B. *ñāto*, = *ñāto*, *paññāto*, *pākaṭo*. *Comy.*

⁴ *Ananulomike*—*sāsanassa na anulome*. *Comy.* He is unorthodox and encourages others to be so.

of many folk, to the profit, benefit and happiness of devas and mankind. What three ?

(*The reverse of the above.*)

§ 12. *Three places.*

'Monks, these three things must be borne in mind, so long as he lives, by a rājā, a duly anointed ruler. What three ?

The first is the place where the rājā, the duly anointed ruler, was born.

Then again, monks, the second thing he must bear in mind, so long as he lives, is the place where he was anointed¹ . . .

Then again, monks, the third thing he must bear in mind, so long as he lives, is the place where he won a battle, the place which he occupies as conqueror in the fight.² These are the three things . . .

In like manner, monks, these three things must be borne in mind by a monk, so long as he lives. What three ?

The place where he got his hair and beard shaved off, donned the saffron robes and went forth a wanderer from home to the homeless life. That is the first thing he must bear in mind, so long as he lives.

Then again, monks, the second thing he must bear in mind . . . is the place where he realized, as it really is, the meaning of "This is Ill. This is the arising of Ill. This is the ceasing of Ill. This is the practice that leads to the ending of Ill."³

Then again, monks, the third thing he must bear in mind, so long as he lives, is the place where, by the destruction of the āsavas, he himself in this very life came to know thoroughly the heart's release and release by insight, that is without āsavas, and having attained it abides therein.

These three things, monks, must be borne in mind by a monk, so long as he lives.'

¹ Here text misprints *padesu* and omits *āvasitō*.

² *Saṅgāma-sisaṃ ajjhāvasati*—*tam eva saṅgāma-ñḥānaṃ abhivhavitvā āvasati*. *Comy.*

§ 13. *Three persons.*

'Monks, these three persons are seen to exist in the world. What three ?

He who longs not, he who longs and he who has done with longings.

And who, monks, is the person that longs not ?

In this connexion, monks, suppose a certain man is born into a low family, the family of a scavenger or a hunter or a basket-weaver or a wheelwright¹ or a sweeper,² or in the family of some wretched man hard put to it to find a meal or earn a living, where food and clothes are hard to get. Moreover he is ill-favoured, ugly, dwarfish, sickly, purblind, crooked, lame, or paralyzed, with never a bite or sup, nor any clothes, vehicle, bed, dwelling or lights, no perfumes or flower-garlands. Such an one hears it said: "So and so of the ruling caste has been anointed by the rulers with the ruler's consecration." But it never occurs to him: When I wonder will the rulers anoint *me* with the ruler's consecration? Such an one, monks, is called "a person that longs not."

And who, monks, is the person that longs ?

Suppose, monks, there is the elder son of a rājā, a ruler duly anointed, and he is fit to be consecrated,³ but has not been, and has reached the age of discretion.⁴ He hears it said: "So and so of the ruling caste has been anointed by the rulers with the ruler's consecration." Then it occurs to him: When I wonder will the rulers anoint *me* with the ruler's consecration? This one, monks, is called "a person that longs."

And who, monks, is the person that has done with longings ?

¹ *Ratha-kāra*=*camma-kāra* (smith or wheelwright). Cf. *A.* ii, 85; iii, 385.

² *Pukkusa*. Cf. *infra*, text 162, where it is joined with *caṇḍāla*.

³ *Ābhiseko* (text has *abhi-*). Read *abhisek' anāthisitto* (see Dict.).

⁴ *Acala-putto*. Comy. curiously reads *macala-*, but the *m* is merely euphonic and here inserted between two vowels, as at *A.* ii, 86: 'Of the age of sixteen years.'

In this connexion, suppose there is a rājā, of the ruling caste, duly anointed with the ruler's consecration. Then he hears it said: "So and so of the ruling caste has been duly anointed with the ruler's consecration by the rulers." But it does not occur to him: When I wonder will the rulers anoint *me* with the ruler's consecration? The longing for consecration which he had when he was unanointed has utterly ceased in him. This one, monks, is called "a person that has done with longings." These are the three persons . . .

In like manner, monks, these three sorts of monks are seen to exist in the world. What three? The one that longs not, the one that longs, and the one that has done with longings.

And who, monks, is the person that longs not ?

Herein, monks, a certain one is immoral, an evil-doer, impure, of suspicious behaviour, of covert deeds.¹ He is no recluse, though he pretends to be: no liver of the righteous life, though he claims to be: rotten within and full of lusts, a rubbish heap of filth is he. Then he hears it said: "Such and such a monk, by the destruction of the āsavas, has himself in this very life come to know thoroughly the heart's release and release by insight, that is without āsavas, and having attained it abides therein." But it never occurs to him: When I wonder shall *I* . . . do likewise . . . in this very life? This one, monks, is called "a person that longs not."

And who, monks, is the person that longs ?

In this connexion we have a monk who is moral and of a lovely nature. He hears it said: "Such and such a monk (*as above*) . . . and abides therein." Then he thinks: When I wonder shall *I* do likewise? This one, monks, is called "a person that longs."

And who, monks, is the person that has done with longings ?

Here we have the arahant, destroyer of the āsavas. He hears it said: "Such and such a monk . . . (*as before*) . . . and abides therein." But it never occurs to him: When I wonder shall *I* too . . . realize the heart's release, the re-

¹ Cf. *Vin. Cullav.* ix, i, 2; *S.* i, 63; *K.S.* iv, 114 n.; *infra*, text III, 2, 7.

lease by insight, and having attained it abide therein? Why not? Because, monks, the longing for release which was his when unreleased is now allayed.

This one, monks, is called "the person that has done with longings."

These, monks, are the three persons who are found existing in the world.'

§ 14. *Dhamma.*

'Monks, a rājā who is a world-monarch, a just and righteous ruler,—even he is not without a rājāh.¹

At these words a certain monk said to the Exalted One:

'Who then, lord, is ruler over a world-monarch, a just and righteous ruler?'

'Dhamma, monk,' replied the Exalted One, and went on to say:

'Herein, monk, a rājā who is a world-monarch, a just and righteous ruler, in dependence on Dhamma, honouring Dhamma, respectful and deferential to Dhamma, with Dhamma as his banner,² with Dhamma as his standard, with Dhamma as his overlord,³ keeps constant watch and ward amongst the folk.

Then again, monk, a rājā . . . keeps constant watch and ward amongst the warriors who follow in his host, amongst the brāhmins and housefathers, dwellers in outlying parts, amongst recluses and brāhmins, beasts and birds alike.

He it is, that rājā . . . who keeps constant watch and ward . . . that rolls the wheel of sovereignty according to Dhamma. That wheel of sovereignty is not to be upset by any human being whatsoever, by any foe that lives.

Just so, monk, the Tathāgata, that Arahant who is a Fully Enlightened One, the just and righteous ruler, is dependent on Dhamma, honouring Dhamma, respectful and deferential to Dhamma, with Dhamma as his banner, Dhamma as his standard, with Dhamma as his overlord, keeps constant

¹ Text *so pi nāma arājakaṃ cakkaṃ vatteti*. Comy. *so pi na arājakaṃ v.*

² Cf. *K.S.* ii, 190.

³ *Adhipateyya*.

watch and ward over the actions of his body, ever thinking: Such and such action of body must not be followed, must not be followed.

. . . And the same is to be said of actions of speech and thought . . .

He it is, monk, that Tathāgata, that Arahant . . . thus keeping constant watch and ward over acts of body, speech and thought, keeps rolling the unsurpassed wheel of Dhamma in accordance with Dhamma. That wheel [of righteousness] is not to be turned back by any recluses or brāhmins, by any deva or Māra or Brahmā whatsoever in the world.'

§ 15.

§§ i-v. *The wheelwright or Pacetana.*

(§ i) On a certain occasion the Exalted One was staying at Isipatana in the Deer Park. Then the Exalted One addressed the monks, saying: 'Monks.'

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

'Once upon a time, monks, there was a rājā named Pacetana.¹ Now one day the rājā Pacetana said to his wheelwright:

"Master wheelwright, six months hence there will be a battle. Can you make me a new pair of wheels, master wheelwright?"

"I can, your honour," replied the wheelwright to the rājā Pacetana.

Well, when six months, less six days, were gone, he had finished but one wheel. Then said the rājā to him:

"Master wheelwright, six days hence there will be a battle. Is the new pair of wheels complete?"

"Your honour, during these six months, less six days, one wheel is finished."

"But can you finish the second wheel in six days?"

¹ This is one of the stories not in the Jātaka Book. On these cf. Rhys Davids, *Buddhist India*, 196. Cf. also *M.*, Sutta 81; *D.* i, 143; *K.S.* v, 125, etc.

"I can, your honour," replied the wheelwright.

(§ ii) Well, monks, in six days finishing the second wheel he took the new pair of wheels and went off to see the rājāh Pacetana. On getting there he said this to him:

"Here's the new pair of wheels finished, your honour."

"Master wheelwright, I see no difference, no difference at all between the two wheels, the one you took six months, less six days, to make, and the one you finished in six days."

"But there is a difference, your honour. Let your honour look!"

So saying, monks, the wheelwright set rolling the wheel he had finished in six days. The wheel kept rolling so long as the impulse that set it moving lasted.¹ Then it circled round and round and fell to the ground.

Then he set rolling the wheel which he had finished in six months, less six days. It kept rolling so long as the impulse that set it going lasted, and then stood still,—stuck to the axle, you would have thought.

(§ iii) "But, master wheelwright," said the rājāh, "what is the reason, what is the cause why the wheel you made in six days rolled on while the impulse lasted, then circled round and round and fell to the ground: whereas the one you made in six months, less six days, stood still,—stuck to the axle, you would have thought?"

"Your honour, as to the wheel I finished in six days, its rim was crooked, full of faults and flaws: so were the spokes and hub. Owing to the crooked, faulty, flawed nature of rim, spokes and hub, when set rolling it went on so long as the impulse that set it going lasted, then circled and fell to the ground. But, your honour, as to the wheel I took six months, less six days, to finish, its rim was not crooked; it was faultless, flawless: so were the spokes and hub. Owing to the even, faultless, flawless nature of rim, spokes and hub, the wheel set rolling rolled on so long as the impulse that set

¹ *Abhisankhārassa gati=payogassa gamanāy. Comy.*

it moving lasted, then it stood still,—stuck to the axle, you would have thought."

(§ iv) Now, monks, maybe you are thinking that on that occasion that wheelwright was someone else. But you must not so think. I myself was that wheelwright on that occasion. Then, monks, I was an expert in wood that was crooked, full of faults and flaws. Now, monks, I, the Arahant, who am a Fully Enlightened One, am expert in the crooked ways, the faults and flaws of body. I am an expert in the crooked ways, the faults and flaws of speech and thought.

(§ v) Monks, in whatsoever monk or nun the crookedness of body, speech and thought is not abandoned,—such fall¹ away from this Dhamma-Discipline, just like the wheel that was finished in six days.

In whatsoever monk or nun the crookedness of body, speech and thought is abandoned,—such are firm-set in this Dhamma-Discipline, just like the wheel that was finished in six months, less six days.

Wherefore, monks, thus must ye train yourselves: We will abandon the crookedness, the faults and flaws of body. We will abandon the crookedness, the faults and flaws of speech and thought. That is how ye must train yourselves, monks.'

§ 16. The Sure Course.

'Monks, possessed of three qualities a monk is proficient in the practice leading to the Sure Course,² and he has strong grounds³ for the destruction of the āsavas. What three?

Herein a monk keeps watch over the door of his sense faculties: he is moderate in eating and given to watchfulness.

¹ Text *paputitā. Comy. paputikā=gura-palanena putitā.*

² *Appannakataṃ paṭipadaṃ=aviruddha-chaṇḍa-niyyānika-kāraṇa-sāra-maṇḍa-apaccanika-anuloma-dhammānudhamma-paṭipadaṃ. Comy., and quotes JA. i, 104:*

*Appannakāṃ jhānam eke dutiyam āhu takkikā,
Etad aññāya medhāvī taṃ gaṇhe yad appannakan ti*

(where see JA. Comy.). K.S. iv, 253 n.; VM. 393. Cf. Path of P. ii, 455.

³ Text *yonī c' assa āraddho. Comy. yonī c' assa āraddhā; It. 30; S. iv, 175, yoniso āraddho. Cf. K.S. iv, 110 n.*

And how does he keep watch over the door of his sense faculties?

Herein a monk, seeing an object with the eye, does not grasp at the general features or at the details thereof.¹ Since coveting and dejection, evil, unprofitable states, might overwhelm one who dwells with the faculty of the eye uncontrolled, he applies himself to such control, sets a guard over the faculty of eye, attains control thereof.

When he hears a sound with the ear or with the nose smells a scent, or with the tongue tastes a savour, or with body contacts tangibles; when with mind he cognizes mental states,—he does not grasp at the general features or details thereof. But since coveting and dejection, evil, unprofitable states, might overwhelm one . . . he sets a guard over the faculty of mind, attains control thereof.

That, monks, is how a monk has the door of his faculties guarded.

And how is a monk moderate in eating?

Herein a monk takes his food thoughtfully and prudently; not for sport, not for indulgence, not for personal charm or adornment, but just enough for the support and upkeep of the body, to allay its pains, to help the practice of the holy life, with the thought: My former feeling I check and I set going no new feeling. So shall I keep going, be blameless and live happily. Thus a monk is moderate in eating.

And how is a monk given to watchfulness?²

Herein, by day a monk walks up and down and then sits, thus cleansing his heart of things that he must check. By night, for the first watch he does likewise. In the middle watch of the night, lying on his right side he takes up the lion-posture,³ resting one foot on the other, and thus collected and composed fixes his thoughts on rising up again. In the last watch of the night, at early dawn, he walks up and down,

¹ Cf. *K.S.* iv, 102, 185; *Pts. of Contr.* 246.

² Acc. to *Comy.* he divides the day and night into six watches, and is awake in five of them.

³ Cf. *A.* ii, 244.

then sits, and so cleanses his heart of things that he must check. That is how a monk is given to watchfulness.

Possessed of these three qualities, a monk is proficient in the practice leading to the Sure Course, and he is thoroughly set upon the destruction of the āsavas.¹

§ 17. Three qualities.

‘Monks, these three qualities conduce to one’s own discomfort, to that of other folk and both to one’s own discomfort and that of other folk. What three?’

Immorality of deed, speech and thought. These are the three qualities . . . Monks, these three qualities . . .’ (*the reverse of the above*).

§ 18. The Deva-World.

‘Monks, if Wanderers holding other views should thus question you:

“Is it for the sake of rebirth in the Deva-World that Gotama, the ascetic, lives the righteous life?”—thus questioned would ye not be annoyed, distressed or disgusted?’

‘Yes, lord.’

‘So then, monks, it would seem that ye are annoyed, distressed, disgusted with the idea of deva-life, deva-beauty, the idea of deva-bliss, fame and sovereignty. How much more should ye not be annoyed, distressed, disgusted with the idea of immorality in deed, speech and thought?’

§ 19. The shopkeeper (a).

‘Monks, possessed of three characteristics a shopkeeper is incapable of acquiring wealth he had not before, of holding what he gets, or increasing what he holds. What three?’

Herein, monks, the shopkeeper at early dawn attends not closely to his work, nor yet at midday, nor again at eventide. These are the three characteristics . . .

¹ Text *yonī c’assa araddho* (*Comy.* and *S.* iv, 175 āradhā). Cf. *It.* 30.

Just so, monks, possessed of three characteristics a monk is incapable of acquiring a state of profit, of holding it when gotten or increasing a state of profit when he gets it. What are the three?

Herein, monks, at early dawn the monk does not concentrate on the mark¹ of his meditation exercise, nor yet at mid-day, nor again at eventide. It is owing to these three characteristics that he is incapable . . .

Monks, possessed of three characteristics the shopkeeper is capable of acquiring wealth he had not before, of holding what he gets, of increasing what he holds. What three?

(The reverse of the above for shopkeeper and monk.)

§ 20. *The shopkeeper (b).*

'Monks, possessed of three characteristics a shopkeeper in no long time attains greatness and increase in wealth. What three?

Herein, monks, a shopkeeper is shrewd,² supremely capable³ and inspires confidence.⁴ And how, monks, is he shrewd?

Herein, monks, the shopkeeper knows of his goods: This article, bought for so much and sold for so much, will bring in so much money, such and such profit. That is how he is shrewd.

And how, monks, is a shopkeeper supremely capable?

Herein, monks, the shopkeeper is clever at buying and selling goods. That is how he is supremely capable.

And how, monks, does a shopkeeper inspire confidence?

Herein, monks, the shopkeeper becomes known to house-fathers or housefathers' sons, or to wealthy, very rich and opulent men, thus: This shopkeeper, my good sir, is shrewd, supremely capable and resourceful, competent to support sons and wife, and from time to time to pay us interest⁵ on

¹ Cf. *VM.* i, 123, the reflex image.

² *Cakkhumā*=*paññā-cakkhunā cakkhumā*. *Comy.*

³ Text *vidhūro*. *Comy.* *vidhūro*=*visiṭṭha-dhuro, uttama-dhuro, ñāṇa-sampayuttēna viriyēna samannāgato*. Pāli Dict. suggests *vidhūra*=*pandita*, or perhaps *vidura*.

⁴ *Nissaya-sampanno*.

⁵ *Anuppadātun*=*gahita-dhana-mūlikay vadḍhiy anupp*. *Comy.*

money loaned. They make offers of wealth¹ to him, saying: "Master shopkeeper, take this money and trade with it;² support your sons and wife, and pay us back from time to time." That, monks, is how a shopkeeper inspires confidence. Possessed of these three characteristics a shopkeeper in no long time attains greatness and increase of wealth.

In like manner, monks, possessed of three characteristics a monk in no long time attains greatness and increase in profitable states. What three?

Herein a monk is shrewd, supremely capable and inspires confidence.

And how is a monk shrewd?

Herein a monk knows, as it really is, the meaning of This is Ill . . . this is the practice leading to the ending of Ill. That is how he is shrewd.

And how is a monk supremely capable?

Herein a monk dwells ardent in energy: by abandoning unprofitable states and giving rise to profitable states he is stout and strong to struggle, not declining the burden in good states. That is how he is supremely capable.

And how does a monk inspire confidence?

Herein, monks, from time to time he frequents the company of monks of wide knowledge, versed in the Sayings,³ who know the Outline thoroughly, who know the discipline and summaries⁴ by heart. He inquires of them and questions them thus: "How is this, your reverence? What is the meaning of this?" Those worthies then open up to him what was scaled, make clear what was obscure, and on divers doubtful points of doctrine they resolve his doubts. That, monks, is how a monk inspires confidence.

Possessed of these three characteristics a monk in no long time attains greatness and increase in profitable states.⁵

*Here ends the First Section for Recital.*⁵

¹ Text *nimantanti*; *v.l.* and *Comy.* *nipatanti*=*nimantenti*, *Comy.*

² *Iti bhoge karitvā*.

³ *Āgātāgamā*.

⁴ *Mātikā*. *Comy.* 'dve m.,' but on A. iii, 360, 'dve Pāṭimokkhā.'

⁵ *Bhāṇa-vāraḥ*. This title occurs in B. MSS.

CHAPTER III.—ON PERSONS (§§ 21-30).

§ 21. *Testifying with body.*

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattṭhi at Jeta Grove, in Anāthapiṇḍika's Park.

Now the venerable Saviṭṭha¹ and Koṭṭhita the Great went to visit the venerable Sāriputta, and on coming to him greeted him courteously . . . As he sat at one side the venerable Sāriputta said this to the venerable Saviṭṭha:

'Reverend Saviṭṭha, there are these three persons to be found in the world. What three? One who has testified to the truth with body,² one who has won view, and one released by faith. These are the three . . . Now sir, of these three which seems to you most excellent and choice?'

'Yes, reverend Sāriputta, there are these three persons . . . Of these three I prefer the one released by faith. Why so? Because in this one the faculty of faith is most developed.'

Then the venerable Sāriputta asked the same question of the venerable Koṭṭhita the Great, who replied:

'To me the one who has testified to the truth with body seems most excellent and choice. Why so? Because in this one the faculty of concentration is most developed.'

Then the venerable Koṭṭhita the Great asked the same question of the venerable Sāriputta, who replied:

'Reverend Koṭṭhita, there are these three persons . . . Of these three he who has won view seems to me the most excellent and choice. Why? Because, sir, in this one the faculty of insight is most developed.'

Then said the venerable Sāriputta to the two others:

'Now, sirs, we have all three expressed our views according to our several leanings. Suppose we go together to visit the Exalted One, and on coming to him let us tell him

¹ Cf. S. ii, 113; *Gotama the Man*, 52, 89, 111, 114, 138, 281; *F. Dialog.* i, 107 and *supra* on text 24.

² *Kāyasakkhī*=*aṭṭha vimokkhe kāyena phusitā* (as at A. ii, 89). *Comy.* Cf. *Pugg.* 14, 15, and above on *Two Persons*.

of this matter. According as the Exalted One shall decide it, so will we uphold.¹

'Very good, sir,' said the other two to the venerable Sāriputta.

So all three went to visit the Exalted One, and on coming to him saluted him and sat down at one side. So seated the venerable Sāriputta told the Exalted One (all the talk they had had on the subject). Then said the Exalted One:

'It is no easy matter, Sāriputta, to decide off-hand which of these three persons is the most excellent and choice. It may well be that this person who is released by faith is on the path to arahantship: that this one who has testified to the truth with body is a once-returner or a non-returner: that this one who has won view is also a once-returner or a non-returner. It is no easy thing, Sāriputta, to decide off-hand about this matter. It may well be that this person who has testified to the truth with body is on the path to arahantship: that the other two are once-returners or non-returners. Or again it may well be that this person who has won view is on the path to arahantship, while the two others are once-returners or non-returners. Indeed it is no easy task, Sāriputta, to decide off-hand which of these three persons is most excellent and choice.'

§ 22. *The sick man.*²

'Monks, there are these three types of sick men to be found in the world. What three?

Herein, monks, a sick man, whether he obtain proper diet or not, whether he obtain proper medicines or not, whether he obtain proper nursing or not, does not recover from that sickness of his.

Then again, monks, maybe a sick man, whether he obtain

¹ *Dharissāma*. I have generally trans. this word 'bear in mind.' Here the meaning seems to be 'accept as gospel.' At any rate the Master leaves the question undecided.

² Cf. *Pugg.*, p. 28; *Human Types*, p. 41.

all these things or not, does nevertheless recover from that sickness.

Yet again, monks, maybe a sick man, though he receive not any of these things, yet recovers from that sickness.

Now, monks, as to the sick man who gets proper diet or proper medicines or proper nursing, and recovers from that sickness (but not in case he fails to get them),—with respect to this particular sick man, proper diet, medicines and nursing have been prescribed, and it is on his particular account (owing to his having recovered) that other sick men ought to be attended to.¹ So then these are the three types of sick men . . .

Now, monks, there are three types of men to be found in the world who may be compared to these three types of sick men. What three?

In this connexion, monks, a certain person, whether he get or do not get the chance of seeing the Tathāgata; whether he get or do not get the chance of hearing Dhamma-Discipline set forth by the Tathāgata,—does not enter on the assurance of perfection in conditions that are good.²

Herein again, monks, a certain person, whether or no he get the chance of seeing the Tathāgata . . . does enter on the assurance of perfection in conditions that are good.

Herein yet again, monks, a certain person gets, does not fail to get, the chance of seeing the Tathāgata, of hearing the Dhamma-Discipline set forth by the Tathāgata, and does enter on the assurance of perfection in conditions that are good.

Now, monks, it is on account of this last one that Dhamma-teaching is proclaimed, and it is on his account that Dhamma is to be taught to others.

These are the three types of men to be found in the world, who may be compared to these three types of sick men.'

¹ The others ought to have medical attendance, on the chance of their recovery.

² *Niyāmaṃ kusalesu dhammesu sammattay. Cf. K.S. iii, 177 n.; Pte. of Contr. 177, 185,*

§ 23. Accumulation.

'Monks, these three persons are found existing in the world. What three?

Herein, monks, a certain person accumulates¹ acts of body, speech and thought that are discordant. As a result of so doing he is reborn in a world that is discordant. So reborn in such a world, contacts that are discordant affect him. Thus affected by discordant contacts he experiences feeling that is discordant, utterly painful, such as, for instance, dwellers in Purgatory feel.

Herein again, monks, a certain person accumulates acts of body that are harmonious, acts of speech that are harmonious, acts of thought that are harmonious. As a result of this he is reborn in a world that is harmonious. So reborn, harmonious contacts affect him. Thus affected he experiences feeling that is harmonious, utterly blissful, such as the devas of the Pure Abodes feel.

Yet again, monks, a certain person accumulates acts of body, speech and thought that are both discordant and harmonious. So doing he is reborn in a world that is both discordant and harmonious. Thus reborn, contacts both discordant and harmonious affect him. Thus affected he experiences feelings both discordant and harmonious, a mixture² of pleasure and pain, such as for instance some human beings, some devas and some dwellers in Purgatory feel.

So there are these three persons found existing in the world.'

§ 24. Most helpful.

'Monks, these three persons are very helpful to another person. What three?

The one through whom a person goes for refuge to the Buddha, to Dhamma and the Order . . .

Then there is the one through whom one understands, as

¹ *Abhisankharoti=rāsiṃ karoti. Comy.*

² Text adds *sankinnay*, not in Sinh. text or Comy.

it really is, the meaning of: This is Ill . . . This is the practice that leads to the ending of Ill.

Also there is the one through whom a person, by destroying the āsavas, himself in this very life comes to know thoroughly the heart's release, the release by insight which is freed from the āsavas, and having attained it abides therein. Such a person is very helpful to one.

These are the three persons. Than these three I declare there is no other more helpful to this person. To these three persons I declare one cannot make requital by salutations, by rising up in his presence, by saluting him with clasped hands, by dutiful behaviour or by offerings of the requisites of food, clothing, bed and lodging, medicines and extra delicacies.'

§ 25. *The open sore.*¹

'Monks, these three persons are found existing in the world. What three?

The one whose mind is like an open sore, the lightning-minded and the diamond-minded.

Of what sort, monks, is the one whose mind is like an open sore?

Herein a certain person is irritable and turbulent. When anything, no matter how trifling, is said to him, he becomes enraged, he gets angry and quarrelsome: he resents it and displays anger, hatred and sulkiness. Just as, for instance, when a festering sore, if struck by a stick or sherd, discharges matter all the more, even so, monks, a certain person . . . displays anger, hatred and sulkiness. This one is called "He whose mind is like an open sore."

And of what sort, monks, is the lightning-minded?

Herein a certain person understands, as it really is, the meaning of: This is Ill . . . This is the practice that leads to the ending of Ill. Just as, monks, a man with good eyesight sees objects in the gloom of murky darkness by a flash

¹ Cf. *Pugg.*, p. 30; *PuggA.* 212. *Vajira* also= 'thunderbolt,' as at *Buddh. Psych. Eth.*, p. 339 n.

of lightning,¹ even so in this case a certain person understands, as it really is, the meaning of: This is Ill . . . This one, monks, is called "He whose mind is like a lightning-flash."

And of what sort, monks, is the diamond-minded?

Herein a certain person, by the destruction of the āsavas, himself in this very life comes to know thoroughly the heart's release, the release by insight which is freed from the āsavas, and having attained it abides therein. Just as, monks, there is nothing, whether gem or rock, which a diamond cannot cut, even so a certain person, by the destruction of the āsavas, himself . . . This one is called "The diamond-minded."

Thus, monks, these three persons are found existing in the world.'

§ 26. *To be followed.*²

'Monks, these three persons are found existing in the world. What three?

There is a person who is not to be followed, not to be served, not to be honoured.

Then there is a person who should be followed, served and honoured. And there is the one who is to be followed, served and honoured with worship and reverence.

Now of what sort, monks, is the one who is not to be followed?

In this case a certain person is inferior (to oneself) in virtue, concentration and insight.³ Such an one, monks, is not to be followed, served or honoured, except out of consideration, except out of compassion for him.⁴

And of what sort, monks, is the one who should be followed?

In this case a certain person is like oneself in virtue, concentration and insight. Such an one should be followed,

¹ Cf. *Expos.* ii, 497.

² Cf. *Pugg.*, p. 35.

³ *Sila-samādhī-paṇṇā* (the three divisions of the Eightfold Way), roughly corresponding to the stages of the virtuous man, the intellectually awake and the intuitively awake (who are beyond the common person or *puthujjana*). So divided by Dhammadinnā at *M.* i, 301.

⁴ *Anuḍḍaya*. Text has *anuḍḍaya*.

served and honoured. Why? With this idea: As we are both proficient in morals, our talk will be of morality, it will continue to our profit,¹ and that will be to our comfort. As we are both proficient in concentration . . . in insight . . . our talk will be of those subjects, it will continue to our profit, and that will be to our comfort. Therefore such a person should be followed, served and honoured.

And of what sort, monks, is the one who is to be followed, served and honoured with worship and reverence?

In this case a certain person is superior to oneself in virtue, concentration and insight. Such an one should first be worshipped and revered, then followed, served and honoured. Why so? With this idea: In this way I shall complete the sum-total of virtues² not yet complete: or by insight I shall supplement³ it here and there when it is complete: or I shall complete the sum-total of my concentration (exercises) not yet complete: or I shall supplement it by insight here and there when it is complete. Or again I shall complete the sum-total of my insight not yet complete, or, when complete, I shall supplement it here and there by insight. Therefore such a person should be followed, served and honoured with worship and reverence.

These, monks, are the three persons found existing in the world.

Who follows mean companions soon decays:
He never fails who with his equals mates:
Who leans towards the noble rises soon.
So do thou serve a better than thyself.⁴

§ 27. Loathsome.⁵

'Monks, these three persons are found existing in the world. What three?

There is a person who is to be shunned as loathsome, not to

¹ *Pavattani*. *Pugg.* reads *-inī*, and has this sentence third in order. *Comy.* *pavattissati na patihāṇissati*. Cf. *infra*, text 151.

² *Sīlakkhandha*. Cf. *Expos.* i, 187.

³ *Anuggahissāmi*.

⁴ *J.A.* iii, 324.

⁵ Cf. *Pugg.*, p. 36.

be followed, served and honoured. There is a person who is to be regarded with indifference,¹ not to be followed, served and honoured. There is a person who is to be followed, served and honoured.

Of what sort, monks, is the one who is to be shunned?

In this case a certain person is immoral, an evil-doer, impure, of suspicious behaviour, of covert deeds. He is no recluse, though he pretends to be one: he is no liver of the righteous life, though he pretends to be: rotten within and full of lusts, a rubbish-heap of filth is he.² Such an one, monks, is to be shunned as loathsome, not to be followed, served and honoured. Why so? Because, even though one do not profess adherence to the views of such a man, nevertheless an ill report spreads abroad about one, that he is a man who associates with evil-doers, a man who has bad friends, one who consorts with the wicked.

Now, monks, suppose a snake goes into a dunghill. Though he does not bite³ (the one who takes him out), yet he befouls him. Just so, monks, though one do not profess adherence to the views of such a man, nevertheless an ill report spreads abroad that one is . . . one who consorts with the wicked.

Wherefore, monks, such an one is to be shunned as loathsome, not to be followed, served and honoured.

And of what sort, monks, is the person who is to be treated with indifference?

In this case a certain person is irritable and turbulent.⁴ When anything, however trifling, is said to him he becomes enraged, gets angry and quarrelsome: he resents it, and displays anger, hatred and sulkiness. Just as when a festering sore, if struck by a stick or sherd, discharges matter all the more, even so a certain person . . . displays anger, hatred and sulkiness. Just as a firebrand of *tiṇḍuka*⁵ wood, if struck

¹ *Ajjhupekkhitabbo*. Cf. *S.* v, 440.

² *Supra*, text 108; *K.S.* iv, 114.

³ Text should read *dasati* for *dassati*. *Comy.* takes the snake to be *dhammanī ahi* ('rat snake' acc. to Childers). The dunghill is immorality.

⁴ *Supra*, text 124.

⁵ Dictionaries call this *Diospyros embryopteris*.

by a stick or sherd, fizzles and sputters all the more, even so a certain person . . . Just as a cesspit stirred with a stick or sherd gives out a stench more noisome than before, even so a certain person . . . displays anger, hatred and sulkiness. Such a person, monks, is to be regarded with indifference . . . Why so? Because one thinks: He might curse me. He might abuse me. He might do me some injury. Wherefore, monks, such a person is to be treated with indifference, he is not to be followed, served and honoured.

And of what sort, monks, is the person who is to be followed, served and honoured?

In this case a certain person is virtuous, of a lovely nature. Such an one should be followed . . . Why so? Because, although one may not profess¹ adherence to his views, yet a fair report spreads abroad that one is a man who associates with the lovely, a man who has worthy friends, a man who consorts with the worthy. Wherefore such an one is to be followed, served and honoured.

These, monks, are the three persons found existing in the world.

Who follows mean companions soon decays:
He never fails who with his equals mates:
Who leans towards the noble rises soon.
Then do thou serve a better than thyself.'

§ 28. Fair-spoken.²

'Monks, these three persons are found existing in the world. What three?

The tricky-tongued,³ the fair-spoken⁴ and the honey-tongued.
And of what sort, monks, is the tricky-tongued?

Herein, monks, a certain person is summoned to go before

¹ I read *na* for *pana* of text.

² Cf. *Pugg.*, p. 29.

³ Text and *Comy. gūṭha-bhāṇī*. I read *kūḷa-* with Kern's emendation of *Pugg.*, for the textual explanation favours the meaning 'deceit,' *Comy.* paraphr. as *akantaṃ vacanāṃ*.

⁴ *Puppha-bhāṇī*, lit. 'flower-spoken.'

a court, a company or gathering of his relations, or a guild or to the royal palace, and as an eye-witness (of some deed) is cross-examined thus: "Come now, my man,¹ say what you know!" Then, though ignorant, he says that he knows. Though he knows, he denies all knowledge. Though he was not an eye-witness of the event, he says he was. Though an eye-witness, he denies it. Thus to shield himself or others, or for the sake of some trifling gain, he knowingly tells a lie. This one, monks, is called "the tricky-tongued."

And of what sort, monks, is the fair-spoken?

(The reverse of the above.)

And of what sort, monks, is the honey-tongued?

In this case a certain person, abandoning harsh speech, abstains therefrom. Whatsoever speech is harmless, pleasant to the ear, agreeable, touching the heart, courteous, delightful to many folk, pleasant to many folk—such speech he uses. This one is called "the honey-tongued."

These are the three persons . . .'

§ 29. Blind.²

'Monks, there are these three persons found existing in the world. What three?

The blind, the one-eyed, the two-eyed.

And of what sort, monks, is the blind?

Herein a certain person has not the eye to acquire wealth unattained, or to make the wealth he has increase. He has not the eye fit to see states that are good and bad, to see states that are blameworthy and praiseworthy, states mean and exalted, states resembling light and darkness. This one, monks, is called "the blind."

And of what sort, monks, is the one-eyed?

In this case a certain person has the eye to acquire wealth (the reverse of the above) . . . but not the eye to see states that are good and bad. This one is called "the one-eyed."

¹ Text *evam bho purisa*. Sinh. text *eh' ambho*, acc. to which I trans.

² Cf. *Pugg.*, p. 30.

And of what sort, monks, is the two-eyed?

In this case a certain person has both the eye to acquire wealth unattained and the eye to make the wealth he has increase, and the eye to see states that are good and bad, to see states that are blameworthy and praiseworthy, states mean and exalted, states resembling light and darkness. This one is called "the two-eyed." These are the three persons . . .

The blind, of sight bereft, hath no such wealth,
Nor works good deeds, unlucky in both ways.¹
And then again 'tis said the one-eyed man,
Conjoined² with right and wrong, searches for wealth
With tricks and fraud and lies: worldly, purse-proud,³
And clever to gain wealth is he, and hence
Departing is afflicted sore in Hell.
But best of all's the being with two eyes:
His wealth, with right exertion rightly won,⁴
He gives away: with best intent, unwavering,⁵
In a blessed home he's born, nor sorrows there.
So from the blind and one-eyed keep aloof,
And join thyself to worthy two-eyed man.'

§ 30. Topsy-turvy.⁶

'Monks, there are these three persons found existing in the world. What three?

The topsy-turvy-brained,⁷ the scatter-brained,⁸ and the man of comprehensive brain.

¹ *Ubhayattha kaliggaḥo* (throws the unlucky die). Cf. *M. i*, 403: both in this life and the next acc. to *Comy.*

² *Saṃsaṃṭho*. *Comy.* reads *saṃṭho*=*kerāṭṭika*, tricky.

³ *Kāmaṭhogi ca mānava*.

⁴ *Dhammay*, adverb.

⁵ *Avyagga-manaso*=*nibbīkicchā* (*nis-vīkicchā*). *Comy.* At *S. i*, 96 *Comy.* explains it as *ekagga-citto*.

⁶ Cf. *Pugg.*, p. 31.

⁷ *Avakujja-pañño*=*adho-mukha-p.* (head downwards). *Comy.* Cf. *S. v*, 89; *K.S. v*, 75, where it is equal to *udaya-vaya*.

⁸ *Ucchāṇḍa-pañño*, lit. 'lap-brained,' explained below in the simile.

And of what sort, monks, is the topsy-turvy-brained?

Herein a certain person frequents the monastery¹ to hear Dhamma from the lips of the monks. The monks teach him Dhamma that is lovely in the beginning, lovely in the middle, lovely in the ending, both in spirit and in letter. They make plain the holy life perfectly fulfilled in all its purity.

But as he sits there he pays no heed to that talk in its beginning, pays no heed to its middle, pays no heed to its ending. Also when he has risen from his seat he pays no heed thereto . . . Just as when a pot is turned upside down,² the water poured thereon runs off and does not stay in the pot, even so in this case a certain person frequents the monastery . . . but pays no heed to that talk . . . also when he rises from his seat he pays no heed thereto . . . This one is called "the topsy-turvy-brained."

And of what sort, monks, is the scatter-brained?

In this case a certain person frequents the monastery . . . As he sits he pays heed to that talk in its beginning, its middle and its end, but when he has risen up from his seat he pays no heed thereto . . . Just as when in a man's lap divers kinds of food are piled together, such as sesamum, rice, sweet-meats and jujube fruits. When he rises from his seat he scatters all abroad through absent-mindedness,—even so, monks, in this case a certain person frequents the monastery . . . but when he has risen from his seat he pays no heed thereto. This one is called "the scatter-brained."

And of what sort, monks, is the man of comprehensive mind?

In this case a certain person frequents the monastery to hear Dhamma from the lips of the monks. They teach him Dhamma that is lovely in the beginning, lovely in the middle, lovely in the ending, both in its spirit and its letter. They make plain the holy life perfectly fulfilled in all its purity. As he sits there he pays heed to that talk in its beginning, he pays heed to that talk in its middle, he pays heed to its ending.

¹ *Ārāma*, a park or garden where Wanderers and monks resorted: sometimes with a rest-house for travellers, as in *Anāthapiṇḍika's Park*.

² Cf. *S. v*, 48.

Also when he rises from his seat he still bears it in mind. Just as when a pot is set upright the water poured therein accumulates and does not run away, even so in this case a certain person frequents the monastery . . . and pays heed to that talk . . . Also when he rises from his seat he bears it in mind, in its beginning, in its middle, in its ending. 'This one, monks, is called "the man of comprehensive mind."'

Such, monks, are the three persons found existing in the world:

The topsy-turvy-brained, the fool and blind,
Tho' oft and oft resorting to the monks,
Hearing their talk, beginning, middle, end,
Can never grasp it. Wisdom is not his.

Better than he the man of scattered brains.
He, oft and oft resorting to the monks,
Hears all their talk, beginning, middle, end,
And, while he sits, can grasp the letter of it:
But, rising from his seat, misunderstands,
Forgetting even what he grasped before.

Better the man of comprehensive brain.
He, oft and oft resorting to the monks,
Hears all their talk, beginning, middle, end:
And, while he sits, grasping the letter of it,
Keeps it, with best intent, unwavering,
In Dhamma skilled and what conforms thereto.
This is the man to make an end of Ill.'

CHAPTER IV.—MESSENGERS OF THE DEVAS (§§ 31-40).

§ 31. *Equal with Brahmā*.¹

'Monks, those families where mother and father are worshipped in the home are reckoned like unto Brahmā.² Those

¹ Cf. *Itiv.*, p. 109; A. ii, 70. Our version agrees better with the gāthās below. These others introduce *sapuṭṭa-devatāni* as the second item of the text.

² *Sabrahmakāni*. Anticipated as injunction in *Taittirīya Up.* ii.

families where mother and father are worshipped in the home are ranked with the teachers of old. Worthy of offerings, monks, are those families where mother and father are worshipped in the home. "Brahmā," monks, is a term for mother and father. "Teachers of old," monks, is a term for mother and father. "Worthy of offerings," monks, is a term for mother and father. Why so? Because mother and father do much for children, they bring them up,¹ nourish and introduce them to the world.¹

Parents are called "Brahmā," "teachers of old."²
Worthy of gifts are they, compassionate
Unto their tribe of children. Thus the wise
Should worship them and pay them honours due,
Serve them with food and drink,³ clothing and beds,
Anoint their bodies, bathe and wash their feet.
For service such as this to parents given
In this life sages praise a man, and he
Hereafter has reward of joy in Heaven.⁴

§ 32. (a) *Ānanda*.

Now the venerable Ānanda went to visit the Exalted One. On coming to him he saluted him and sat down at one side. As he thus sat the venerable Ānanda said this to the Exalted One:

'May it be, lord, that a monk can acquire such concentration that in this body, together with its consciousness,⁵ he has no notion of "I" or "mine," or any tendency to vain conceit: that likewise in all external objects he has no such

¹ *Āpādakā, dassetāro*, cf. *supra*, text 62.

² These gāthās are at JA, v, 330-1 and continue those given at A. ii, 32. *Vuccare=vuccanti* (cf. *paccare=paccanti*, PvA. 255; *maññare=maññanti*, A. ii, 72).

³ *Annena atha pānena*. JA. has *annena-m-atho pānena*.

⁴ This couplet, *tāya naṃ paricariyāya*, etc., is also at S. i, 182. Our text has *nāya*. For *idh' eva naṃ pasapsanti* of last line JA. reads *idha c' eva*, and JA. with A. ii, *sagge ca modati* for our *sagge pamodati*.

⁵ *Sa-viññānake* ('co-minded'), cf. K.S. ii, 188; iii, 68.

notion or tendency: may it be that he can so abide in the attainment of release of the heart, the release by insight, that he has no such notion or tendency ?

'It may be so, Ānanda . . . he can so abide.'

'But, lord, by what process can it be ?'

'In this matter, Ānanda, a monk has this idea: This is the calm, this is the excellent state, to wit,—rest from all activities, the forsaking of all substrate (of rebirth), the destruction of craving, passionlessness, making to cease, Nibbāna. That is how a monk can acquire such concentration that . . . he abides in the attainment of the heart's release, the release by insight.

Moreover, Ānanda, in this connexion I thus spoke in the Chapter on the Goal in (the *sutta* called) *The Questions of Punṇaka*:¹

By searching in the world things high and low,²
He who hath nought³ to stir him in the world,
Calm and unclouded, cheerful, freed of longing,
He hath crossed over birth and eld, I say.'

(b) *Sāriputta*.

Now the venerable Sāriputta went to visit the Exalted One. . . . As he sat at one side the Exalted One said this to him:

'Sāriputta, I may teach Dhamma in brief, and again I may teach it in detail, and I may teach it both in brief and in detail.⁴ It is those who understand that are hard to find.'

'Now is the time, Exalted One! Now is the time, O Wellfarer, for the Exalted One to teach Dhamma in brief, in detail and in both ways! There will be those who will understand Dhamma.'⁵

¹ *Pārāyana-Vagga*, Sn. 1048; also at A. ii, 45 (where *yas' iñjitaṇ* and *sato* of the text should be corrected).

² *Parovarāṇi*—i.e., *parāṇi ca ovarāṇi* (? *avarāṇi*) ca. Comy.

³ *Kuñci*, cf. A. ii, 177; UdA. 429.

⁴ See above, p. 49. Cf. *Pts. of Contr.* 325; K.S., i, 173.

⁵ Cf. *Dialogues* ii, 32, etc.

'Then, Sāriputta, you must train yourself thus: In this body together with its consciousness, there shall be no notion of "I" and "mine," no tendency to vain conceit. Likewise in all external objects there shall be no such notion or tendency. We will so abide in the attainment of the heart's release, the release by insight, that we have no notion of "I" and "mine," no tendency to vain conceit. That is how you must train yourselves.

In so far as a monk has no such notions, no such tendency . . . and abides in such attainment . . . he is called "A monk who has cut off craving, broken the bond: one who, by perfect comprehension of conceit, has made an end of Ill."¹

Moreover, in this connexion, Sāriputta, I spoke in the chapter on The Goal in (the *sutta* called) *The Questions of Udaya*:²

The abandoning of lust³ and grief,
Both these, and sloth's destruction,
Restraint of mental restlessness
And pure tranquillity of mind
And lawful thoughts in equipoise,—
"Release by knowledge" this I deem
And "breaking up of ignorance."

§ 33. *Causes*.⁴

(a).

'Monks, there are these three originating causes of action. What three? Lust, malice and delusion.

An act performed in lust, born of lust, originating in lust, arising from lust, has its fruit wherever one's personal self is reborn. Wherever that act comes to fruition, there one ex-

¹ Cf. M. i, 122; S. i, 12 (K.S. i, 18); iv, 205; UdA. 363.

² Sn. 1106.

³ *Kāma-cchandānaṇ*. So Sn., but Comy. has *-saññānaṇ=kāme ārabba uppanna-saññānaṇ*.

⁴ *Nidānāni*. Cf. Warren, *Buddhism in Translations*, 315.

periences the fruit thereof, whether it come into bearing in this very life or in some other phase¹ (of existence).

An act performed in malice . . . an act performed under delusion . . . has its fruit in like manner . . .

Just as seeds that are unbroken, not rotten, unspoiled by wind and heat,² capable of sprouting, and well embedded in a good field, planted in properly prepared soil,—if the sky rain down steadily those seeds come to growth, increase, abundance; even so, monks, whatsoever act is performed in lust . . . in malice . . . under delusion . . . one experiences the fruit thereof, whether it come into bearing in this very life or in some other phase (of existence).

These, monks, are the three originating causes of action.

(b).

Monks, there are these three originating causes of action. What three ?

Freedom from lust, malice and delusion.

An act not performed in lust, not born of lust, not originating in lust, not arising from lust,—since lust has vanished, that act is abandoned, cut off at the root, made like a palm-tree stump, made unable to come again, of a nature not to arise again in future time.

An act not performed in malice . . . not performed under delusion . . . is cut off at the root . . . of a nature not to arise again in future time.

Suppose seeds that are unbroken, not rotten, unspoiled by wind and heat, capable of sprouting, well embedded, and a man burns them with fire,³ and having done so reduces them to ashes. Having done that he winnows the ashes in a strong wind or lets them be carried off by a swiftly flowing stream,—those seeds, monks, would be cut off at the root, made like a palm-tree stump, made unable to become again, of a nature not to arise again in future time . . .

¹ *Pariyāye*.

² Cf. *K.S.* iii, 46; v, 329. *Sāradāni*=*gahita-sārāni*, *sāravantāni na nissārā*. *Comy.*

³ Cf. *K.S.* ii, 62.

Just so, monks, an act not performed in lust, not performed in malice, not performed under delusion, . . . is of a nature not to arise again in future time.

These indeed, monks, are the originating causes of actions.

From lust or malice or delusion born,
A deed, or great or small, performed by fools¹
Just here is felt: no other ground is seen²
For its fulfilment. Wise monks should eschew
Lust, malice and delusion for this cause,
Get knowledge³ and forsake all ways of woe.'

§ 34. Of Ālavī.⁴

Thus have I heard: On a certain occasion the Exalted One was staying near Ālavī, at Cowpath in Siṅsapa Grove,⁵ lodging on the leaf-strewn ground.

Now Hatthaka of Ālavī was wandering there afoot, and as he went along he saw the Exalted One in that place, seated on the ground strewn with leaves. On seeing him he approached and saluting him sat down at one side. So seated Hatthaka of Ālavī said this to the Exalted One:

'Pray, sir, does the Exalted One live happily ?'⁶

'Yes, my lad, I live happily. I am one of those who live happily in the world.'

'But, sir, the winter nights are cold, the dark half of the month⁷ is the time of snowfall. Hard is the ground trampled

¹ Text has wrongly *cāpi viddasu* for *cāp' aviddasu* of *Comy.* (*yaṃ so avidu andha-bālo . . . karoti*). *Aviddasu*=*avidvā*.

² *Vatthūṇ*=*khettaṇ*, as at *A.* ii, 158. *Comy.* 'There is no other ground to ripen the fruit of it. The deed done by one does not ripen in the personal existence of another.'

³ *Vijjāṇ* *uppādayaṇ*—*arahatta-magga-vijjāṇ* *uppādetvā*. *Comy.*

⁴ *Ālavī*. Cf. *K.S.* i, 234 n. and *supra*, text 26, 88.

⁵ Cf. *K.S.* v, 370.

⁶ *Sukhaṇ viharati*, cf. *S.* iv, 127 for the meaning of *sukhaṇ* to the Ariyan. *Sukhaṇ* *asayittha*. The aorist is in its habitual sense. So *Comy.*

⁷ *Antar' atthako*, lit. 'between the eighths,' a week before and after full moon. Cf. *M.* i, 79. *Comy.* 'The eight-day interval between (the full moon of) Māgha and Phagguna (February, March).'

by the hoofs of cattle,¹ thin the carpet of fallen leaves, sparse are the leaves of the tree, cold are the saffron robes and cold the gale of wind that blows.'

Then said the Exalted One:

'Still, my lad,² I live happily. Of those who live happy in the world I am one. Now, my lad, I will question you about this and do you reply as you think fit. What think you, my lad? Suppose a housefather or housefather's son has a house with a gabled roof,³ plastered inside and out, with well-fitting doors and casements. Therein is a couch spread with a long-fleeced woollen rug, a bed-spread of white wool,⁴ a coverlet embroidered with flowers,⁵ spread with a costly skin of antelope, having a canopy overhead and a scarlet cushion at each end. Here is a lamp burning and four wives to wait upon him with all their charms.⁶ Now what think you, my lad? Would he live happily or not? How think you?'

'Yes, he would, sir. He is one of those who live happily in the world.'

'Well now, my lad, what think you? Would there not arise in that housefather or housefather's son torments of body or of mind that are born of lust so that, tortured by them, he would live unhappily?'

'They would arise, sir.'

'Well, my lad, as to those torments of body or of mind born of lust, tortured by which he would live unhappily, that lust has been abandoned by the Tathāgata, cut off at the root, made like a palm-tree stump, made unable to become again, of a nature not to arise again in future time. That is why I live happily.

¹ *Go-kantaka* (hoof)-*hatā*. Cf. *Vin.* i, 195.

² *Comy.* reads *rāja-kumāra*.

³ Cf. *supra*, text 101; for what follows cf. *D.* i, 7.

⁴ *Paṭik' atthato* = *uṇṇāmayena sedittharakena atthato*. *Comy.*

⁵ *Paṭalik' atthato* = *ghaṇa-pupphena uṇṇāmayā-attharakena atthato*. *Comy.* Text reads *paṭilik-*.

⁶ *Manāpa-manāpena*. *Comy.* has it once.

⁷ Text arranges wrongly. *Ye ca pana* belongs to the speech of *Hatthaka*.

Again, would there not arise . . . torments of body or of mind, born of malice, so that, tortured by them, he would live unhappily?'

'They would arise, sir.'

'Well, my lad, as to those torments . . . that malice has been abandoned by the Tathāgata . . . That is why I live happily.

Again, would not there arise . . . torments of body or of mind, born of delusion, so that, tortured by them, he would live unhappily?'

'They would arise, sir.'

'Well, my lad, as to those torments . . . that delusion has been abandoned by the Tathāgata . . . That is why I live happily.

Yea, happily he lives, the brāhmaṇa¹ set free,
Whom lusts defile not, who is cooled and loosed from bonds,
Who hath all barriers burst, restraining his heart's pain.
Happy the calm one lives who wins the peace of mind.'

§ 35. *The Lord of Death*² (i-vi).

(§ i) 'Monks, there are these three deva-messengers. What three?'

In this connexion a certain one lives an immoral life in deed, word and thought. So doing, when body breaks up after death he is reborn in the Waste, the Way of Woe, the Downfall, in Purgatory. Then, monks, the warders of Purgatory seize him by both arms and bring him before Yama the lord (of death),³ saying:

¹ *Brāhmaṇo* = arahant. Cf. *Vin.* ii, 156; *S.* i, x, 8 (*K.S.* i, 273).

² Trans. by Warren, *Buddhism in Trans.*, p. 255. Cf. Morris, *J.P.T.S.*, 1885, for modern versions.

³ Yama, God of the dead = Pluto. Plato's treatment of this story may be read at *Gorgias*, 525 ff. He is said to have got it from the Orphic poets. Cf. *M.* ii, 75; iii, 180 (*Dialog.* vi, 256), where five messengers are named, the first and fourth being a new-born babe and a guilty robber. Cf. Mrs. Rh. D. in *Sakya*, p. 77 ff.

"Sire, this man had no respect for mother¹ and father, recluses and brāhmins. He showed no deference to the elders of his clan. Let your majesty inflict due punishment on him."

Then, monks, Yama the lord (of death) examines him, closely questions him² and addresses him concerning the first deva-messenger, saying:

"Now, my good man, have you never seen the first deva-messenger manifest among men?"

And he replies, "I have not seen him, sire."

Then says to him Yama, lord of death:

"What! My good man, have you never seen any human beings, a woman or a man, eighty or ninety or a hundred years of age, broken down, bent inwards like the rafter of a roof, crooked, staff-propped, and trembling as he goes along,—an ailing (creature) past his prime, with broken teeth, grey-haired or hairless, bald, with wrinkled brow and limbs all blotched and spotted?"³

Then the other says, "Sire, I have seen."

Then says Yama, lord of death, to him:

"My good man, did it never occur to you as a man of intelligence and fully grown: I too am subject to old age, I have not overpassed old age. Come, let me act nobly in deed, word and thought?"

Then the other says, "No, sire, I could not. I was negligent."

Then, monks, Yama, lord of death, says to him:

"My good man, it was through negligence that you did not act nobly in deed, word and thought. Verily they shall do unto you in accordance with your negligence. That evil action of yours was not done by mother, father, brother, sister, friends and comrades: not by kinsmen, devas, recluses and brāhmins. By yourself alone was it done. It is just you that will experience the fruit thereof."

¹ *Ametteyya* (or *matteyya*), formed like *petteyya*.

² *Samanuṣṣaṇṇajati*. Comy. reads *samanuṣṣaṇṇajati*=*anuyoga-vattāṇ āropento pucchati*. Cf. *Mil. Pañh.* 10.

³ Cf. *M.* i, 88.

(§ ii) Then, monks, Yama, lord of death, having examined him, closely questioned and addressed him concerning the first deva-messenger, does likewise concerning the second deva-messenger, saying:

"My good man, have you never seen the second deva-messenger manifest among men?"

And he replies, "I have never seen him, sire."

Then says Yama, lord of death, to him:

"What! My good man, have you never seen among human beings a woman or a man, sick, afflicted, suffering from a sore disease, lie wallowing in his own filth, by some lifted up, by others put to bed?"¹

"Sire, I have seen."

"Then, my good man, did it never occur to you as a man of intelligence and fully grown: I too am subject to disease. I have not overpassed disease. Come, let me act nobly in deed, word and thought?"

Then says he, "Sire, I could not. I was negligent."

Then says Yama, lord of death, to him:

"My good man, it was through negligence that you did not act nobly in deed, word and thought. Verily they shall do unto you according to your negligence. That evil action of yours (*as above*) . . . It is just you that will experience the fruit thereof."

(§ iii) Thereupon, monks, Yama, lord of death, having examined² . . . him closely concerning the second deva-messenger . . . does likewise concerning the third deva-messenger, saying:

"My good man, have you never seen among human beings a woman or a man, a corpse one, two, three days dead, swollen, black and blue and festering?"

And he replies, "Sire, I have seen."

"Then, my good man, did it never occur to you as a man of intelligence and fully grown: I too am subject to death. I have not overpassed death. Come, let me act nobly in deed, word and thought?"

¹ Cf. *Vin.* i, 301; *D.* ii, 24.

² Text omits *samanuṣṣaṇṇajitvā*, etc.

Then says he, "Sire, I could not. I was negligent."

And Yama, lord of death, says to him:

"My good man, it was through negligence that you did not act nobly in deed, word and thought. Verily they shall do unto you according to your negligence. That evil action of yours . . . it is just you that will experience the fruit thereof."

(§ iv) Then, monks, having examined . . . him closely concerning the third deva-messenger, Yama, lord of death, is silent.

Thereupon, monks, the warders of Purgatory torture him with the fivefold pinion.¹ They drive a hot iron pin through each hand and foot and a fifth through the middle of his breast. Thereat he suffers grievous, violent, sharp and bitter agonies, but he makes not an end until that evil deed of his has been worked out.

Then the warders of Purgatory lay him down and plane him down with adzes. Thereat he suffers . . . bitter agonies until that evil deed of his has been worked out.

Next they place him with feet up and head down and plane him with razors . . . Then they bind him to a chariot and drive him up and down over a blazing ground, flaming and all aglow. Thereat he suffers . . . agonies . . .

Then they push him up and down a huge burning mountain of red-hot coal, blazing, flaming and all aglow. Thereat he suffers . . .

Then they take him, feet up and head down, and plunge him into a burning brazen cauldron, blazing, flaming and all aglow. There he is cooked, and rises to the surface with the scum. So doing, once he comes up and once he goes down and once he goes across. Thereat he suffers agonies grievous, violent, sharp and bitter: yet he makes not an end until that evil deed of his has been worked out.

Thereupon, monks, the warders of Purgatory toss him into

¹ Cf. *Pts. of Contr.* 346, where text reads *kammap karenti*; *Nidd.* i, 104.

the Great Hell. Now, monks, this Great Hell¹ (is thus described):

Four-square the Great Hell standeth, with four gates
Divided and partitioned, with a wall
Of iron girt. Of iron is the roof,
Its floor of iron too, dazzling and hot,
And, flashing all around a hundred leagues,
Stands fast for evermore immovable.²

(§ v) Once upon a time, monks, Yama, lord of death, thought thus to himself: True it is, methinks, that they who in the world do evil deeds in divers ways thus suffer retribution. O that I could win birth as a human being! O that a Tathāgata were born into the world, an Arahant who is a Fully Enlightened One! O that I might sit at the feet of that Exalted One and then that Exalted One would teach me Dhamma, and then I might learn Dhamma from that Exalted One!

Now, monks, I say this, not hearing it from some recluse or brāhmin; nay, but what I myself have known and seen and heard, that do I declare unto you.

§ (vi) They who, by deva-messengers tho' warned,
Are proudly³ careless and indifferent,
Born in a mean estate, must suffer long.
Good men, by deva-messengers when warned,
Are never slothful in the Ariyan Dhamma;
Seeing the risk of clinging to this world,
Knowing it for the cause of birth and death,
By ending birth and death, freed utterly,
They have won calm, those happy ones,
Have won Nibbāna in this very life:
They have passed over all the guilty dread,
All Ill transcended.'

¹ *Avīci*, acc. to *Comy.*

² *M.* iii, 183 has further details of hells.

³ As at text, 129, I take *māṇava* as 'proud,' not 'young brāhmins' (*māṇava* of text). Childers gives refs. to *māṇava* as 'mankind.'

§ 36. *The Four Great Kings.*

‘ Monks, on the eighth day of the lunar half-month the ministers who are councillors of the Four Great Kings perambulate this world to see whether many folk among men pay reverence to mother and father, to recluses and brāhmins; and show deference to the elders of the clan, observe the Sabbath, keep the vigil¹ and do good works.

On the fourteenth day (of the lunar half-month) the sons of the Four Great Kings perambulate this world to see whether many folk pay reverence . . .

On the fifteenth day, that day² which is the Sabbath, the Four Great Kings in person perambulate this world to see whether many folk pay reverence to mother and father, to recluses and brāhmins; and show deference to the elders of the clan, observe the Sabbath, keep the vigil and do good works. Now, monks, if few be those among men . . . who do these things, the Four Great Kings report the matter to the Devas of the Thirty-Three, as they sit in conclave in the Hall of Righteousness,³ saying: “Good my lords,⁴ few among men are they who pay reverence . . . and do good works.”

Then, monks, the Devas of the Thirty-Three are displeased and say:

“Surely, sirs, the Deva-hosts will diminish and the Asura-hosts will be increased.”

But, monks, if many are they among men who pay reverence to mother and father, to recluses and brāhmins, who show deference to the elders of the clan, who observe the Sabbath, keep the vigil and do good works, then the Four Great Kings report the matter to the Devas of the Thirty-Three, saying: “Good my lords, many are they among men who pay reverence . . .”

¹ Text *paññāgarenti*. Comy. *-jāgaronti*.

² *Tadahu=tadahe=tay divasaṃ*. Comy. (see Childers).

³ Cf. *K.S.* iv, 133.

⁴ *Mārisā*. Cf. *Dialog.* ii, 242, 260.

Thereat, monks, the Devas of the Thirty-Three are glad and say:

“Surely, sirs, the Deva-hosts will be increased and the Asura-hosts will decrease.”

§ 37. *Sakka.*

‘ Once upon a time, monks, Sakka, lord of the Devas, was instructing¹ the Devas of the Thirty-Three, and on that occasion uttered this verse:

He who would be like unto me should keep
The fourteenth, fifteenth day and eke the eighth
Of the half-month, likewise the extra fast,²
To observance of the precepts eight well given.³

But, monks, this verse was ill sung, not well sung by Sakka, lord of the Devas. It was wrongly, not rightly uttered. How so?

Monks, Sakka, lord of the Devas, was not rid of passion, not rid of malice, not rid of delusion: whereas a monk who is arahant, one in whom the āsavas are destroyed, who has lived the life, done what was to be done, who has laid down the burden, attained his own welfare, utterly destroyed the fetter of becoming, who is perfectly released by knowledge,—by such an one this saying of “He who would be like unto me” were fitly uttered. Why so? Because that monk is rid of passion, rid of malice, rid of delusion.

Once upon a time, monks, Sakka, lord of the Devas . . . (as before) . . . and on that occasion uttered this verse (as before).

But, monks, this verse was ill sung . . . It was wrongly, not rightly uttered. How so?

Monks, Sakka, lord of the Devas, was not released from birth, old age and death, from sorrow, lamentation and woe.

¹ Text *anunayamāno*. Comy. *anusaññāyamāno=anubodhayaṃmāno* (cf. *J.A.* vi, 139).

² *Pāṭihāriya-pakkhaṇ*.

³ Cf. *S.* i, 208=*Thig.* 31; *Dhp.* 404.

He was not released from despair and tribulation. He was not released from Ill, I declare. Whereas the monk who is arahant . . . who is perfectly released by knowledge,—by such an one this saying of “He who would be like unto me” were fitly uttered. Why so?

Because that monk is fully released from birth, old age and death, from sorrow, lamentation and woe: he is fully released from despair and tribulation. He is fully released from Ill, I declare.¹

§ 38. *Delicately nurtured.*¹

‘Monks, I was delicately nurtured,² exceeding delicately nurtured, delicately nurtured beyond measure. For instance,³ in my father’s house lotus-pools were made thus: one of blue lotuses, one of red, another of white lotuses, just for my benefit. No sandal-wood powder did I use that was not from Kāsi: of Kāsi cloth was my turban made: of Kāsi cloth was my jacket, my tunic and my cloak. By night and day a white canopy was held over me, lest cold or heat, dust or chaff or dew, should touch me. Moreover, monks, I had three palaces: one for winter, one for summer, and one for the rainy season.⁴ In the four months of the rains I was waited on by minstrels, women all of them.⁵ I came not down from my palace in those months. Again, whereas in other men’s homes broken rice⁶ together with sour gruel is given as food to slave-servants, in my father’s home they were given rice, meat and milk-rice for their food.

To me, monks, thus blest with much prosperity, thus

¹ Cf. *M.* i, 504; *D.* ii, 21 (*Dialog.* ii, 17); *Mvastu* ii, 115. The story is told of Yasa at *Vin.* i, 15.

² *Sukhumālo* = *niddukkha*. *Comy.*

³ The particle *suday*.

⁴ Cf. *D.* ii, 19.

⁵ *Nippurisehi*, sometimes used of fairies or non-humans, like *amanusehi* or *kimpurisa*. Acc. to *Comy.* it is *purisa-virahilehi*, ‘from whom males were excluded.’ Cf. *Dialog.* ii, 18 n.

⁶ *Kaṇḍajaka* = *sakundaka-bhatta*. *Comy.* (as at *S.A.* i, 159 on *S.* i, 90). Our text has *kaṇajaka*.

nurtured with exceeding delicacy, this thought occurred: Surely one of the uneducated manyfolk, though himself subject to old age and decay, not having passed beyond old age and decay, when he sees another broken down with age, is troubled, ashamed, disgusted, forgetful that he himself is such an one.¹ Now I too am subject to old age and decay, not having passed beyond old age and decay. Were I to see another broken down with old age, I might be troubled, ashamed and disgusted. That would not be seemly in me. Thus, monks, as I considered the matter, all pride in my youth deserted me.

Again, monks, I thought: One of the uneducated manyfolk, though himself subject to disease, not having passed beyond disease, when he sees another person diseased, is troubled, ashamed and disgusted, forgetful that he himself is such an one. Now I too am subject to disease. I have not passed beyond disease. Were I to see another diseased, I might be troubled, ashamed, disgusted. That would not be seemly in me. Thus, monks, as I considered the matter, all pride in my health deserted me.

Again, monks, I thought: One of the uneducated manyfolk . . . when he sees another person subject to death . . . is disgusted and ashamed, forgetful that he himself is such an one. Now I too am subject to death. I have not passed beyond death. Were I to see another subject to death, I might be troubled . . . That would not be seemly in me. Thus, monks, as I considered the matter, all pride in my life deserted me.²

§ 39. *Pride.*²

‘Monks, there are these three forms of pride. What three? The pride of youth, the pride of health, the pride of life.

The uneducated manyfolk, drunk with the pride of youth, practises immorality in deed, word and thought. So doing,

¹ *Attānaṃ yeva atisīvā* = *atikkamīvā*. *Comy.* Cf. *A.* v, 226, 256.

² *Comy.* takes this para. as part of the previous one. At *Vibh.* 345 there are twenty-seven such states of mental intoxication, but the number is usually these three, as at *D.* ii, 220.

when body breaks up after death, such an one is reborn in the Waste, the Way of Woe, the Downfall, in Purgatory.

(And it is the same with regard to the pride of health and the pride of life.)

Monks, intoxicated with the pride of youth a monk gives up the training and falls back to the low life.¹ So likewise does one who is intoxicated with the pride of health and the pride of life.

Though subject to disease and old and death,
The manyfolk loathes others who are thus.
Were I to loathe the beings who are thus
'Twould be unseemly, living as I do.
So living, knowing freedom from rebirth,²
I conquered pride of youth and health and life,
For in release I saw security.³
Then to this very me came energy,
For I had seen Nibbāna thoroughly.
'Tis not for me to follow sense-desires.
I'll not turn back. I will become the man
Who fares on to the God-life as his goal.

§ 40. Dominance (i-iv).

(§ i) 'Monks, there are these three forms of dominance.⁵
What three?

Dominance of self, of the world and of Dhamma.

And of what sort is dominance of self?

In this case a monk who has gone to the forest, the root of a tree or a lonely spot, thus reflects: It was not for the sake of

¹ The household life.

² *Dhammaṃ nirupadhīṃ = nibbānaṃ. Comy.*

³ Text *nekkhammaṃ dāṭṭhu khemato. Comy. reads nekkhamme . . . khemataṃ = nibbāna khema-bhāvaṃ disvā.*

⁴ These gāthās occur at A. iii, 75.

⁵ Text should read *ādhipateyyāni. Comy. here and at UdA. 406 takes the word as equivalent to seṭṭha-bhāva, iśariyaṃ (to put in the first place, to regard as chief, hence 'to be influenced by'). Asl. 125 has atādhipati = hiri; lokādhipati = ottappaṃ. See note below.*

robes that I went forth from the home to the homeless life, not for alms or lodging, not for the sake of becoming such and such (in future lives).¹ Nay, it was with this idea: Here am I, fallen on birth, old age and death, on sorrows, lamentation and woes, on despair and tribulations. I am fallen on Ill, foredone with Ill. Perhaps so doing some ending of all this mass of Ill may be revealed to me. Yet if I, who have forsaken the passions by going forth from home to the homeless life, should pursue passions still worse than before,² that were unseemly in me.

Then he thus reflects: Energetic shall be my striving and my attention shall be established unshaken. Calmed shall my body be, not turbulent. My mind shall be controlled and one-pointed.

Thus making self predominant,³ he abandons evil, cultivates goodness, abandons things blameworthy, cultivates things blameless, and keeps himself in perfect purity.⁴ This, monks, is called "dominance of self."

(§ ii) And of what sort, monks, is dominance of the world?

In this case a monk who has gone to the forest . . . (as above) . . . thus reflects: It was not for the sake of robes that I went forth . . . Perhaps some ending of all this mass of Ill may be revealed to me. Yet if I, who went forth thus from home to the homeless life, should indulge sensual thoughts, indulge in malicious thoughts, in harmful thoughts,—great is this company of men in the world—surely in this great company there are recluses and brāhmins, possessed of supernormal powers, clairvoyant, able to read the thoughts of others. Even from afar they can see me. Though close at hand they may be invisible and they can read my mind with theirs. They would know me thus: Behold this clansman here, my friends, who, though in faith he went forth from the home to the homeless life, yet lives his life mixed up

¹ *Ittibhavābhava-hetu.*

² Reading with *Comy. kāme pāpiṭṭhatāre for pāpiṭṭhataro of text.*

³ Text *adhipateyyaṃ. Comy. adhipatiṃ (which I follow).*

⁴ *Cf. Expos. i, 165.*

with things evil and unprofitable.¹ There must be devas, too, of supernormal powers, clairvoyant, able to read the thoughts of others. Even from afar they can see me . . . they would know me thus: Behold this clansman here, my friends, who . . . lives his life mixed up with things evil and unprofitable.

Then he thus reflects: Energetic shall be my striving . . . (as above) . . . controlled shall be my mind and one-pointed.

Thus likewise making the world predominant he abandons evil, cultivates goodness, abandons things blameworthy, cultivates things blameless, and keeps himself in utter purity. This, monks, is called "dominance of the world."

(§ iii) And of what sort is dominance of Dhamma?

In this case a monk who has gone to the forest . . . thus reflects:

Well proclaimed by the Exalted One is Dhamma, seen in this very life, a thing not involving time, inviting one to come and see, leading onward, to be known for themselves by the wise. Now I have fellows in the righteous life who abide in knowledge and insight (of Dhamma).² If I, who am one that went forth under this well-proclaimed Dhamma-Discipline, should dwell in sloth and negligence, it would be unseemly for me. Then he thus reflects: Energetic shall be my striving . . . controlled shall be my mind and one-pointed.

Thus likewise making Dhamma predominant he abandons evil, cultivates goodness, abandons things blameworthy, cultivates things blameless and keeps himself in utter purity. This, monks, is called "dominance of Dhamma." These then are the three regards.

(§ iv) Nowhere can any cover up his sin.³

The self⁴ in thee, man! knows what's true or false.

¹ Cf. *Expos.* i, 166.

² *Jānaṇ passan* = *taṇ dhammaṇ jānaṇā passantā*. *Comy.* I cannot account for the singular form.

³ This line occurs at *J.A.* iii, 19, where *Comy.* takes *raho* as 'place of concealment.'

⁴ As Dhamma, 'conscience.' Cf. *Buddh. Psych.* 28; *Golama*, 55 f.

Indeed, my friend, thou scorn'st¹ the noble self,
Thinking to hide the evil self in thee
From self who witnessed it. Tathāgatas
And devas see the fool who in the world
Walks crookedly. Thus he who has the *Self*
As master, let him walk with heed, for whom
The world is master—shrewdly walk, for whom
Dhamma is master, muser (let him walk).
Who lives as Dhamma bids him never fails.
He presses on to find the truth, a sage,
He conquers Māra, death he vanquishes,
By striving he has reached the end of births.
Keen is his insight: lust and views perverse,⁴
Whatever happens,⁵ touch not such a sage.'

CHAPTER V.—THE MINOR SECTION (§§ 41-50).

§ 41. *In presence of.*

'Monks, owing to the presence of three things the believing clansman begets great merit. What three?

Faith, gifts and worthy recipients thereof. These are the three . . .'

§ 42. *Characteristics.*

'Monks, a believer is to be recognized by three characteristics. What three?

He desires to see the virtuous; he desires to hear Sādhamma; with heart free from the taint of stinginess he dwells at home, a generous giver, clean handed, delighting in giving up, one to ask a favour of, one who delights to share gifts

¹ Here *atimaññesi* is unmetrical: read *atimaññasi*.

² Cf. *Sn.* 1054, *sato caran*.

³ *Sacca-parakkamo*. Cf. *J.A.* iv, 383; *Breihren*, 224, 311.

⁴ Text reads *atamma yo muni*. *Comy.* *atammayo* = *tammatāya abhāvena khīṇāsavo*. Cf. *A.* iii, 444, *sabbaloke ca atammayo bhavissāmi*; *M.* i, 319. For *tammayatā* cf. *M.* iii, 42, 220, where *Comy.* has *atammayo* ti *tammayā vuccanti tanhā-diṭṭhiyo: tāhi rahito*. It is *nītanhatā*.

⁵ *Sabbesu dhammesu*.

with others.¹ By these three characteristics a believer is to be recognized as such.

Let him desire to see the virtuous,
Let him desire to hear Saddhamma preached,
Let him remove² the taint of stinginess,
If he would be by men "believer" called.'

§ 43. Qualities.

3 'Monks, the clear seeing of three qualifications is essential for one who teaches Dhamma to others. What three ?

He who teaches Dhamma must be able to penetrate the letter and spirit³ thereof. He who hears Dhamma must do likewise. Both teacher and listener must be able to do both of these. These are the three . . .'

§ 44. Respects.

3 'In three respects, monks, a (religious) talk is profitable.⁴ What three ?

When he who teaches Dhamma and he who listens and both alike are able to penetrate both the spirit and the letter thereof' (as in previous §).

§ 45. Duties.

3 'Monks, these three things have been enjoined by the wise and good. What three ?

Charity, going forth (from the home to the homeless life), support of mother and father. These are the three duties.

Giving and harmlessness and self-restraint,
Control of sense and service to the parents
And holy ones who live the righteous life, —
If any one be wise to do these things

¹ Cf. S. i, 228 (K.S. i, 294).

² Taking *vineyya* as optative, not gerund.

³ See on text 69. *Attha* is the primary, or surface meaning: *dhamma* the applied meaning.

⁴ *Pavattani*, cf. *supra* on text 125.

By good men favoured, he, an Ariyan
Clear-sighted, will attain the world of bliss.¹

§ 46. Virtuous.

'Monks, the inhabitants of a village or suburb where virtuous hermits dwell for their support beget much merit in three ways. What three ?

In deed, word and thought. These are the three ways . . .'

§ 47. Conditioned.

'Monks, there are these three condition-marks of that which is conditioned.² What three ?

Its genesis is apparent, its passing away is apparent, its changeability while it persists³ is apparent. These are the three condition-marks . . .

Monks, there are these three non-condition-marks of that which is unconditioned. What three ?

Its genesis is not apparent, its passing away is not apparent, its changeability while it persists is not apparent. These are the three . . .'

§ 48. Mountain.

'Monks, the mighty sāl trees that rest on Himālaya, lord of mountains, have growth of three sorts. What three ?

They grow in branches, leaves and foliage; they grow in bark and shoots; they grow in soft-wood and pith. These are the three growths.

Just so, monks, dependent on a believing clansman the folk within his house have growth of three sorts. What three ?

¹ *Lokaṃ bhajate sivaṃ=so khemaṃ devalokaṃ gacchati*. Comy. Cf. K.S. iv, 262 n.

² *Sankhatassa*, cf. *Buddh. Psych.* 222; *Buddhism*, 82; *Pts. of Contr.* 55. *Expos.* ii, 465. Comy. paraphr. *paccayehi samaguntvā katassu*.

³ *Phitassa aññathattvaṃ* ('becoming-otherness')=*jarā*. Comy.

They grow in faith, they grow in virtue, they grow in wisdom.
These are the three growths . . .

Just¹ as a mountain, all of solid rock,²
Stands in a forest, in a mighty grove,
And 'neath its shelter grow the forest-lords:
So in this world, dependent on their head,
A virtuous believer, wife and children,
Kinsmen and friends and relatives, who live
Supported by that clan-head, grow apace.
When they behold that good man's charity,
His virtue and the righteous life he leads,
If they have wits, they follow his example:³
So in this life treading with righteousness
The path that leads unto the Happy Lot,
In the Heaven World they win the bliss they seek.⁴

§ 49. Ardent energy.

'Monks, on three occasions ardent energy is to be exerted.
What three ?

To prevent the arising of evil, unprofitable states not yet
arisen: to cause the arising of good, profitable states not yet
arisen: to endure the bodily feelings that have arisen, feelings
which are painful, sharp, bitter, acute, distressing and un-
welcome, which drain the life away. These are the three
occasions . . .

Now when a monk exerts himself on these three occasions,
he is called "strenuous, shrewd and mindful for making an
end of Ill."

¹ These gāthās recur at A. iii, 40, where in line 2 text reads *rukkhā* for our *rukkhāṇ* (note suggests a scribal blunder for *rukkhāṇ*), acc. to which I trans.

² In l. 1 note suggests *pabbataṇ selay* for *pabbato selo* (= *silā-mayo*. Comy.).

³ Text should read *passamānānukubbanti* (= *anukaronti*).

⁴ *Kāmakāmino*, cf. A. ii, 62; Itiv. 112.

§ 50. Robber chief (i, ii).

(§ i) 'Monks, owing to three facts a robber chief is enabled to break into houses, carry off plunder, play the burglar and lurk in ambush.¹ What three ?

In this case, monks, a robber chief relies on the inaccessible,² the impenetrable and the powerful.

How does he rely on the inaccessible ?

In this case, monks, a robber chief relies on impassable rivers and mountains not to be scaled. That is how . . .

How does he rely on the impenetrable ?

In this case, monks, a robber chief relies on a jungle of grass or trees, a thicket,³ or a great forest. That is how . . .

How does he rely on the powerful ?

In this case, monks, a robber chief relies on *rājahs* or *rājahs'* great ministers. He thinks: If any one accuses me, these *rājahs* or *rājahs'* great ministers will give an explanation in my defence.⁴ And they do so. Thus, monks, he relies on the powerful.

Owing to these three facts a robber chief is enabled to break into houses, carry off plunder, play the burglar and lurk in ambush.

(§ ii) In the same way, monks, a depraved monk of three characteristics goes about like a lifeless, uprooted thing;⁵ he is blameworthy, is censured by the intelligent and begets much demerit. What are the three ?

Herein, monks, a depraved monk relies on the crooked, the impenetrable and the powerful. And how does he rely on the crooked ?

¹ Cf. D. i, 52; S. iii, 208; K.S. iv, 251 n.

² *Visama*, 'the crooked or uneven path.' I vary the trans. in the comparison below.

³ *Gedha*, cf. A. iii, 128 (which reads *rodhaṇ*), but here Comy. has *gedhaṇ*—*ghanāṇ arañṇāṇ saṇṇatta-sākhāṇ ekābaddhaṇ mahā-vaṇa-saṇḍaṇ*; not 'cave' as in Pāli Dict.

⁴ *Pariyodhāya atthaṇ bhaṇissanti*=*pariyodahitvā taṇ taṇ kāraṇaṇ pakkhipitvā atthaṇ kathayissanti*. Comy.

⁵ Cf. *supra*, text 89, 105.

In this case a depraved monk is crooked in bodily action, in speech and in thought. That is how he relies on the crooked.

And how does the depraved monk rely on the impenetrable?

In this case the depraved monk has wrong view, holds a view which goes to extremes.¹ That is how he relies on the impenetrable (jungle of view).

And how does he rely on the powerful?

In this case the depraved monk relies on the help of rājāhs or rājāhs' powerful ministers. He thinks thus: If any accuse me, the rājāhs or rājāhs' powerful ministers will give an explanation in my defence. And they do so. Thus the depraved monk relies on the powerful.

Having these three characteristics a depraved monk goes about like a lifeless, uprooted thing . . . and begets much demerit.'

CHAPTER VI.—THE BRĀHMINS (§§ 51-60).

§ 51. (a) *Two people.*

Now two broken-down old brāhmins, aged, far gone in years, who had reached life's end, one hundred and twenty years of age, came to see the Exalted One. . . . As they sat at one side those brāhmins said this to the Exalted One:

'We are² brāhmins, master Gotama, old brāhmins, aged, far gone in years . . . but we have done no noble deeds, no meritorious deeds, no deeds that can bring assurance to our fears.³ Let the worthy Gotama cheer us! Let the worthy Gotama comfort us, so that it may be a profit and a blessing to us for a long time!'⁴

'Indeed you brāhmins are old . . . but you have done no deeds that can bring assurance to your fears. Indeed,

¹ *Antaggāhikā*. *Comy.* *dasavattukāya antaṇ gahevā thita-dīṭhiyo* (the ten extremist doctrines of the annihilationists).

² *Assu*, a strong expletive, which *Comy.* interprets as 'brāhmins, not men of any other caste.'

³ *Bhīru-ñānā*. Cf. *A.* ii, 174. Lit. 'refuge for the fearful' (= *bhaya-pariyattānā*, *paṭiṭṭha-kammaṇ*. *Comy.*).

⁴ Cf. *K.S.* iii, 1.

brāhmins, this world is swept onward by old age, by sickness, by death. Since this is so, self-restraint in body, speech and thought (practised) in this life:—let this be refuge, cave of shelter, island of defence, resting-place and support for him who has gone beyond.

Life is swept onward: brief our span of years:

One swept away by eld hath no defence.

Then keep the fear of death before thine eyes,

And do good deeds that lead to happiness.²

The self-restraint of body, speech and thought

In this life practised, meritorious deeds,

These make for happiness when one is dead.'

§ 52. (b) *Two people.*

(The same as in the previous sutta down to:)

' . . . you have done no deeds that can bring assurance to your fears. All ablaze, brāhmins, is this world with old age, sickness and death. Since this is so . . . let self-restraint . . . practised in this life . . . be one's comfort in the life to come.

When a house is burning, goods removed therefrom,

Not what are burned, will be of use to him

Who doth remove them. So the world is burned

By eld and death. Then save thyself by giving.

What's given is well saved.³

The self-restraint of body, speech and thought

In this life practised, meritorious deeds,

These make for happiness when one is dead.'

¹ Lit. *peta*. Text *petasa* (for *petassa*, correct below), explained as *paralokaṇ gatassa*.

² The gāthās are at *S.* i, 55 (cf. *J.A.* iv, 398, 487). In text the last para. should be printed as verse, both here and in next section.

³ The gāthās are at *J.A.* iii, 471=*S.* i, 31 (*K.S.* i, 42). Text and *Comy.* read *sunihataṇ*; *J.A.* and *Comy.* *nibhataṇ*.

§ 53. *The brāhmin.*

Then a certain¹ brāhmin came to see the Exalted One. On coming to him he greeted him courteously . . . As he sat at one side that brāhmin said this to the Exalted One:

'As to the saying "Seen in this life² is Dhamma," master Gotama, pray how far is Dhamma seen in this life? How far is it a thing not involving time, inviting one to come and see, leading onward, to be realized for themselves by the wise?'

'Brāhmin, one who is ablaze with lust, overwhelmed with lust, infatuated thereby, plans³ to his own hindrance, to that of others, to the hindrance both of self and others, and experiences mental⁴ suffering and dejection. If lust be abandoned, he no longer plans thus, no longer suffers thus. So far, brāhmin, Dhamma is seen in this life.

One who is depraved with malice . . . does likewise. So far, brāhmin, Dhamma is seen in this life.

One who is bewildered with delusion . . . does likewise. So far, brāhmin, Dhamma is seen in this life; it is a thing not involving time, inviting one to come and see, leading onwards, to be realized for themselves by the wise.'

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

§ 54. *The brāhmin Wanderer.*

Then a certain brāhmin who was a Wanderer came to see the Exalted One. . . . As he sat at one side he said this to the Exalted One:

'As to the saying "Seen in this life is Dhamma," master Gotama . . . (*As above down to*) . . . to be realized for themselves by the wise.'

'Brāhmin, one who is ablaze with lust, overwhelmed with lust, infatuated by lust, practises wickedness in act, speech

and thought. If lust be abandoned he no longer does so . . . One who is ablaze with lust . . . knows not his own profit, knows not the profit of others, knows not the profit both of self and others. When lust is abandoned he knows, as it really is, his own profit, he knows the profit both of self and others.

One who is depraved with malice . . . (*as before*).

One who is bewildered with delusion . . . does likewise. One who is bewildered with delusion knows not his own profit . . . When delusion is abandoned . . . he knows the profit both of self and others. Thus, brāhmin, Dhamma is seen in this life . . . it is to be realized for themselves by the wise.'

'Excellent, master Gotama! . . . May the worthy Gotama accept me . . . as one who has taken refuge in him.'

§ 55. *Nibbāna.*

Now Jānussoṇi,¹ the brāhmin, came to see the Exalted One . . . and said this:

'"Seen in this life is Nibbāna" is the saying, master Gotama. Pray, master Gotama, how far is Nibbāna seen in this life? How far is it a thing not involving time, inviting one to come and see, leading onward, to be realized for themselves by the wise?'

'Brāhmin, one who is ablaze with lust . . . (*as above*) . . . depraved with malice . . . bewildered with delusion . . . if lust be abandoned . . . no longer plans thus, no longer suffers thus. To that extent, brāhmin, Nibbāna is seen in this life . . . it is to be realized for themselves by the wise.'

'Excellent, master Gotama! . . .'

§ 56. *The rich man.*

Now a certain brāhmin of great wealth came to see the Exalted One. . . . As he sat at one side he said this to the Exalted One:

¹ Text should read *aññātaro*.

² *Sanditt'hiko*.

³ *Ceteti*.

⁴ For *cetasika* cf. *Compendium*, 239, *Bud. Psych.* 175.

¹ For Jānussoṇi cf. *supra*, text 56; *infra*, text 166; *K.S.* iv, 4.

'Master Gotama, I have heard the saying of brāhmins of olden days, men aged, far gone in years, themselves the teachers of teachers, that once upon a time this world was in truth so crowded with people,—one might think it to be the Waveless Deep,¹—that villages, suburbs and royal cities were close enough for a cock to walk from one to another.² Pray, master Gotama, what is the reason, what is the cause of the apparent loss and decrease of human beings? How is it that villages are no longer villages, suburbs no longer suburbs, towns no longer towns, and districts are depopulated?'

'Just now, brāhmin, people are ablaze with unlawful lusts, overwhelmed by depraved longings, obsessed by wrong doctrines. Thus ablaze, overwhelmed and obsessed they seize sharp knives and take each other's lives. Thus many men come by their end. That, brāhmin, is the reason why these things are so.

Again, brāhmin, since folk are ablaze with unlawful lusts, overwhelmed by depraved longings, obsessed by wrong doctrines, on such as these the sky rains not down steadily.³ It is hard to get a meal. The crops are bad,⁴ afflicted with mildew⁵ and grown to mere stubs.⁶ Accordingly many come

¹ *Ayaṇ loka Avīci maññe phuṭo*. Cf. *Dialog.* iii, 72, 73 nn. (the sphere of incredible solidity).

² *Kukkūṭa-sampātikā*. 'A cock could walk along the top of the thatched roofs from one house to another.' *Comy.*, which also reads *sampādika* (not 'like a flock of poultry,' as Pāli Dict.). *Dialog.* iii, 72 n. trans. 'cock-flightish.'

³ Cf. *supra*, text 135; *Vin.* i, 238; *K.S.* iv, 228 n.

⁴ For *dussassan* here *S.* iv has *dvīṭṭikā*.

⁵ *Setaṭṭhikā*. *Comy.* has *setaṭṭhikā* and explains thus: 'When the crops come up, insects fall on them. Owing to their number the heads of the crop are white in colour and barren.' But *Comy.* at *S.* iv, reading *setaṭṭhikā*, explains as 'strewn with dead men's bones.' I think the explanation of *mildew* is preferable considering the context, and would alter my trans. at *K.S.* iv, 228 accordingly.

⁶ *Salāka-nuttan*, as at *K.S.* iv, 228 (where see note). Here *Comy.* explains: 'When the harvest is reaped, a mere stump is the result. It gives no fruit.' Not 'food is given by ticket (*salāka*),' as Andersen (*Words in S.*, J.P.T.S. 1909).

by their end. That, brāhmin, is the reason why . . . these things are so.

Again, brāhmin, since folk are ablaze with unlawful lusts . . . obsessed by wrong doctrines, on such miscreants the Yakkhas loose non-human monsters.¹ Thereby many come by their end. This, brāhmin, is the reason, this is the cause of the apparent loss and decrease of human beings. That is why villages are no longer villages, suburbs no longer suburbs, towns no longer towns, and districts are depopulated.'

'Excellent, master Gotama! . . . May the worthy Gotama accept me as a lay-follower from this day forth as long as life lasts, as one who has gone to him for refuge.'

§ 57. *Vacchagotta*.

Now Vacchagotta² the Wanderer came to see the Exalted One. . . . As he sat at one side Vacchagotta the Wanderer said this to the Exalted One:

'I have heard it said, master Gotama, that Gotama the recluse speaks thus: "Alms should be given to me, not to others: to my followers, not to another's followers. Alms given to me are of great fruit, not so those given to others. Alms given to my followers are of great profit, not alms given to another's followers." Now, master Gotama, do they who say these things correctly repeat the views of the worthy Gotama, without misrepresenting him by uttering an untruth? Do they expound their views in accordance with his teaching, so that one who is of his doctrine, of his way of thinking,³ may not give grounds for reproach in stating it? Indeed we are anxious not to misrepresent the worthy Gotama.'

¹ *Yakkhā vā* (?), v.l. *vāḷe*; cf. *A.* iii, 102 (*vāḷā amanussā*). So also *Comy.*: 'The yakkha-lords let loose fierce yakkhas upon them.'

² Cf. *M.* i, 481 ff.; *K.S.* iii, 202 ff.; iv, 276 ff. The name occurs *infra*, text 181.

³ Cf. *S.* ii, 33, 36; iii, 6, where text has *vādānūvādo*, but *Comy.* *vādā-nupāto* (as in our text, *A.* ii, 31 and *Comy.*) explains as *vādassa anupāto anupatanan* *parattati*.

'Those who say so, Vaccha, are not of my way of thinking. Moreover such misrepresent me by stating what is not true¹ but a falsehood. Indeed, Vaccha, whoso prevents another from giving alms, obstructs him in three ways, robs him of three things. What three?

He obstructs the giver in acquiring merit: he prevents the receivers from getting a gift: and his own self is already ruined,² utterly ruined. Whoso prevents another from giving alms, Vaccha, obstructs him in three ways, robs him of three things.

But this is what I really do declare, Vaccha:—If one should throw away pot-scourings or the rinsings of cups into a pool or cesspit, even with the idea of feeding the creatures that live therein, I declare it would be a source³ of merit to him; to say nothing of his feeding beings that are human. Nevertheless I say, Vaccha, that a gift given in the case of the virtuous is of great fruit, not those given in the case of the wicked. By "virtuous" I mean one who has abandoned five qualities and possesses five qualities. What are the five qualities he has abandoned?

Sensual desire is abandoned, malevolence, sloth-and-torpor, excitement-and-flurry, doubt-and-wavering are abandoned. These are the five.

And of what five qualities is he possessed?

He possesses the constituents of morality possessed by the adept,⁴ the constituents of concentration, the constituents of insight, of emancipation, of release by knowledge and vision of the adept. He has these five qualities. Thus, where five qualities are abandoned and five possessed, a gift is of great fruit, I declare.

¹ *Asutā*.

² *Pubb'eva kho pan'assa attā khato*, cf. *Vin.* ii, 26=*M.* i, 132 (*attānañ ca khaṇasi* ['digs himself up'] *bahuñ ca apuññaṇ pasavasi*). *Comy.* has *guṇa-khaṇanena khato hoti: guṇa-paghāten'eva*,=*upāhato*. Cf. *supra*, text 155, *khatay upahatay attānaṇ pariharati*.

³ *Āgama*.

⁴ *Asekkena sila-kkhandhena*.

As,¹ in a herd of cattle, white or black,
Red, tawny, dappled, uniform, dove-hued,²—
Whate'er the hue,—when a tamed bull is found,³
A beast of burden, mighty, fair and swift,
Heedless of hue men yoke him to a load:
So among men, wherever he be born,⁴
Noble or brāhmin, merchant, serf, or casteless,—
Just a mean scavenger,⁵—whate'er he be,
He who is tamed, devout,⁶ just,⁷ virtuous,
Truth-speaking, shamefaced, done with birth and death,
One perfect⁸ in the holy life, load-free,
Detached from worldly ties, whose task is done,
Taintless, one gone beyond⁹ all states, not clinging
To anything, one utterly released,—
To such an one, a dustless, lustless field,¹⁰
Abundant, fertile offerings become.
But fools, unknowing, witless, ignorant,
Outside the pale¹¹ make offerings, nor come near
Unto the good. They who come near the good,—
Those full of wisdom, those revered as sages,¹²
And trust in them,—such have their roots firm fixed
I' the Wellfarer. To deva-world they go,
Or here born of good family, in course
Of time the wise Nibbāna will attain.'

§ 58. *Tikaṇṇa*¹³ (i-vi).

(§ i) Now Tikanna the brāhmin came to visit the Exalted One. On coming to him he greeted him . . . As he sat

¹ These gāthās occur at A. iii, 214.

² *Pārevatusu* ('pigeon-hued,' *Comy.*), but A. iii *pārūpūtisu*.

³ *Jāyati*. I trans. 'found' as he would not be born so.

⁴ *Comy.* *Yasmiñ kasmīñci jātiye* for *kasmīñca jātiyaṇ* of text.

⁵ *Candālo-pukkusa*, cf. *Buddh. India*, 55 (enslaved aborigines to whom the meanest tasks were given); S. i, 166.

⁶ *Subbata*. ⁷ *Dhamm'attho*. ⁸ *Kevali*. ⁹ *Pāragū*.

¹⁰ Text *tasmiñ yeva viraje*; A. iii, *tasmiñ ca viraje*; *Comy.* *virajo* (?).

¹¹ *Bahiddhā*=*imamhā sāsanā* b. *Comy.*

¹² *Dhīra-sammata*, cf. *sādhū-sammata*, D. i, 47.

¹³ I have not met this name ('triangular' or 'three-eared') elsewhere.

at one side in presence of the Exalted One, Tikaṇṇa, the brāhmin, sang the praises of those brāhmins who possess the threefold lore.¹ (Then said the Exalted One:)

‘Yes, brāhmin, they have the threefold lore, those brāhmins. They have it, as you say. But tell me how brāhmins describe brāhmins who have the threefold lore.’

‘In this case, master Gotama, a brāhmin is well born on both sides, of pure descent² from mother and father as far back as seven generations, unsmirched, without reproach in respect of birth, one given to study, one who knows the charms by heart, a past master in the three Vedas, the indexes together with the ritual,³ the treatise on phonology (as fourth) and the legendary sayings (as fifth): he is a man learned in the idioms⁴ and the grammar, one perfect in the science of world-speculation and the signs of the great being.⁵ That, master Gotama, is how the brāhmins describe a brāhmin who has the threefold lore.’

‘Well, brāhmin, this description of a brāhmin who has the threefold lore is one thing. The description of him who has the threefold lore in the discipline of the Ariyan is quite another thing.’

‘But how, master Gotama, is one the possessor of the threefold lore in the discipline of the Ariyan? Well for me if the worthy Gotama would teach me according to what method he is so possessed!’

‘Then, brāhmin, do you listen. Apply your mind attentively. I will speak.’

(§ ii) ‘Very well, master,’ replied Tikaṇṇa the brāhmin to the Exalted One. The Exalted One said:

¹ *Tevijja*. Cf. *Brethr.* 29; *Sisters*, 26; *K.S.* i, 184 n.

² *Saṃsuddha-gaṇanika*. Cf. *D.* i, 113; *Dialog.* i, 146.

³ *Sa-nighandū-ketubhāṇaṇ*. Cf. *D.* i, 88; *Dialog.* i, 109. *Comy.* *Nāma-nighandū rukkhādāṇaṇ vevacana-pakāsaṇaṇ satthaṇ* (Childers gives *Abhidāna-ppadīpikā* as an example of such a vocabulary). *Ketubha*=*kiriyaḍkappa-vikappa kavīṇaṇ upakārāya satthaṇ*.

⁴ *Padako*=*padāṇaṇ tadavasesaṇ ca vyākaraṇaṇaṇ adhiyati vedeti vā*. *Comy.*

⁵ *Lokūyata-mahāpurisa-lukkaṇeṣu*. For the latter see *Dialog.* iii, 137; *M.* ii, 210.

‘Herein a monk,¹ aloof from sensuality, aloof from evil states, enters on the first musing which is accompanied by thought directed and sustained, born of solitude, zestful and easeful, and abides therein. Then, by the calming down of thought directed and sustained, he enters on that inward calm, that one-pointedness of mind, apart from thought directed and sustained, that is born of mental balance, zestful and easeful, which is the second musing, and abides therein. Then, by the fading out of zest, he abides indifferent, mindful and composed, and experiences ease through the body. Having entered 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 ending of the happiness and unhappiness that he had before, entering 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.

(§ iii) He then, with mind thus composed, made pure and translucent, stainless and with its taints vanished away, made pliant and workable, fixed and unperturbed, (applies and)² bends down his mind to acquiring knowledge of his former births. In divers ways he recalls his former births, thus: One birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand births: the various destructions of æons, the various renewals of æons, both the destructions and renewals of æons, thus: I lived there, was named thus, was of such a clan, of such a caste, was thus supported, had such and such pleasant and painful experiences, had such length of days, disappeared thence and arose elsewhere: there too I lived, was named thus, was of such a clan, of such a caste. . . . Thus he calls to mind in all their specific details, in all their characteristics, in many various ways, his previous states of existence.

¹ Cf. *D.* i, 73 ff. (*Sāmaññaphala Sutta*); *Dialog.* i, 81 ff.; *Pugg.* 60; *K.S.* v, 272.

² With *Pugg.* our text omits *abhinīharati* of *D.* in each para.

This is the first knowledge he attains. Ignorance has vanished, knowledge arises. Gone is the darkness, arisen is the light, as it does for one who abides earnest, ardent and composed in the self.

(§ iv) He then, with mind thus composed, made pure and translucent . . . bends down his mind to acquire knowledge of the fall and rise of beings from one existence to another. With the deva-sight, purified and surpassing that of men, he beholds beings deceasing and rising up again, beings both mean and excellent, fair and foul, gone to a happy state, gone to a woeful state according to their deeds (so as to say): Alas! these worthies,¹ given to the practice of evil deeds, of evil words, of evil thoughts, scoffing at the Noble Ones, of perverted views and reaping the fruits of their perverted views,—these beings, on the dissolution of body, after death arose again in the Waste, the Woeful Way, the Downfall, in Purgatory! Or: Ah, these worthies, given to the practice of good deeds, of good words, of good thoughts, not scoffing at the Noble Ones, but of sound views and reaping the fruits of their sound views,—these beings, on the dissolution of the body after death arose again in the Happy Lot, in the Heaven World. Thus with the deva-sight, purified and surpassing that of men, he beholds beings deceasing and rising up again . . .

This is the second knowledge he attains. Ignorance has vanished, knowledge arises. Gone is the darkness, arisen is the light, as it does for one who abides earnest, ardent and composed in the self.

(§ v) He then, with mind thus composed, made pure and translucent . . . bends down his mind to acquire knowledge of the destruction of the āsavas. He recognizes, as it really is, the truth that This is Ill. This is the arising of Ill. This is the ending of Ill. This is the practice that leads to the ending of Ill. These are āsavas . . . He recognizes, as it really is, This is the practice that leads to the destruction of the āsavas. In him, thus knowing, thus seeing, his mind is

¹ *Ime vā pana bhonto*. D. reads *ime vata bhonto* (trans. there as sirs' but in *Dialog*. iii as equal to *messieurs ces êtres*, which I follow).

released from the āsava of sensuality: his mind is released from the āsava of becoming, from the āsava of nescience. By release comes the knowledge that he is released, so that he understands: Destroyed is rebirth, lived is the righteous life, done is what I had to do, there is no more for me of this state of things.

This is the third knowledge he attains. Ignorance has vanished, knowledge arises. Gone is the darkness, arisen is the light, as it does for one who abides earnest, ardent and composed in the self.

(§ vi) Changeless in virtue, shrewd and meditative,
With mind subdued, one-pointed, tranquillized,
That sage who, scattering darkness, hath attained
The threefold lore and routed Death, men call
“A blessing both to devas and mankind,”
“All-vanquisher,”¹ “Blest with the threefold lore,”
“No more bewildered,” “One become enlightened,”
And “Wearing his last body in the world.”
Such are the names men give that Gotama.
To know his former birth, see heaven and hell,
To have attained destruction of rebirth,—²
If any brāhmin hath this threefold lore,
Master of supernormal³ power, a sage,
That is the one I call “Tevijja-brāhmin,”
Not one so called by men in empty words.⁴

That, brāhmin, is how one possesses the threefold lore in the discipline of the Ariyan.’

‘Indeed, master Gotama, this one is quite different from the other! Why! master Gotama, he who has the threefold lore of the brāhmins is not worth one-sixteenth part of him

¹ Reading with *Comy. sabba-pahāyinaṃ* for *sacca-p.* of text.

² These three lines occur at *S.* i, 167; in part at *Sn.* v, 647. Text *yo vedī*. *Comy.* prefers *yo veti=yo aveli, avagacchati*, but gives our reading.

³ *Abhiññā-vosito*. Cf. *It.* 47.

⁴ Cf. *Dialog.* i, 15 n.

who hath it in the discipline of the Ariyan. Excellent it is, master Gotama! . . . May the worthy Gotama accept me as a lay-follower from this time forth so long as life lasts, as one who has taken refuge in him.'

§ 59. *Jānussoṇi* (i-iv).

(§§ i-iii) Now Jānussoṇi,¹ the brāhmin, came to see the Exalted One. . . . As he sat at one side Jānussoṇi the brāhmin said this to the Exalted One:

'Master Gotama, he who has a sacrifice to make, or an offering to the dead,² or a gift of barley in milk, or a gift fit for mendicants, should give it to those brāhmins who are possessors of the threefold lore.'

'But, brāhmin, how do brāhmins describe one who has the threefold lore?'

'In this matter, master Gotama, a brāhmin is well born on both sides, of pure descent . . . (as in the previous sutta down to the *gāthās*).

(§ iv) This man with morals and religion blest,
Who has the self composed, is tranquillized,
With mind subdued, one-pointed, fully calmed,
Who knows his former birth, sees heaven and hell,
Who hath attained destruction of rebirth,
Master of supernormal power, a sage,—
If any brāhmin hath this threefold lore,
That is the one I call "Tevijja-brāhmin,"
Not one so called by men in empty words.

That, brāhmin, is how one possesses the threefold lore in the discipline of the Ariyan.'

'Indeed, master Gotama, this one is quite different from the other. Why! master Gotama, he who has the threefold lore of the brāhmins is not worth one-sixteenth part of him who has it in the discipline of the Ariyan. Excellent it is,

¹ *Supra*, text 158, § 55.

² *Saddha*=Skt. *śhrāddha*.

master Gotama! . . . May the worthy Gotama accept me as a lay-follower from this time forth so long as life lasts, as one who has taken refuge in him.'

§ 60. *Sangārava* (i-vii).

(§ i) Now Sangārava,¹ the brāhmin, came to see the Exalted One. . . . As he sat at one side he said this to the Exalted One:

'Master Gotama, we brāhmins, let me tell you, offer sacrifice and cause others to do so. Therefore, master Gotama, whose offers sacrifice or causes others to do so, one and all are proficient in a practice of merit that affects many persons;² that is, which results from offering sacrifice. Now, master Gotama, he who goes forth as a Wanderer from this or that family, from the home to the homeless life, tames only the single self, calms only the single self, leads to Nibbāna³ only the single self. So what I say is, thus he is proficient in a practice of merit that affects only one person, as a result of his going forth (as a Wanderer).'

'Well, brāhmin, as to that I will question you. Do you answer as you think fit. Now what think you, brāhmin? In this connexion a Tathāgata arises in the world, an Arahant who is a Fully Enlightened One, perfect in knowledge and practice, Wellfarer, World-knower, incomparable Charioteer of men to be tamed, Teacher of devas and mankind, a Buddha, an Exalted One. He says thus: "Come! this is the way, this the practice, proficient in which I make known that incomparable

¹ *Comy.* *Jinṇā-paṭisanhāraṇa-kārako āyuttaka-brāhmaṇo* (overseer in charge of the repair of dilapidated buildings). At *S.* i, 182 he is described as a bath-ritualist; at *v*, 121 as interested in mantras. At *M.* ii, 209 he is a young brāhmin living at Caṇḍalakappa, a tevijja, proud and exclusive; but after a talk with the Master he was converted. Cf. *A.* iii, 230.

² *Aneka-saririkap.*

³ *Parinibbāpeti* (quenches his passions utterly). Cf. *D.* iii, 61—*A.* iii, 46. On the 'single' idiom cf. text ii, 68; iv, 45.

bliss which is steeped in the holy life,¹ by my own powers of comprehension realizing it. Come ye also! Practise so that ye too may be proficient therein, so that ye too by your own powers of comprehension may realize it and abide therein."

Thus this teacher teaches Dhamma and others too practise to attain that end.² Moreover there are many hundreds, many thousands, many hundreds of thousands of such. Now what think you, brāhmin? Since this is so, is it a practice of merit affecting only one person or many persons; that is, the result of going forth as a Wanderer?

'No, master Gotama. It affects many persons, this going forth.'

(§ ii) At these words the venerable Ānanda said this to the brāhmin Sangārava:

'Of these two practices, brāhmin, which appeals to you as being the simpler,³ the less troublesome, of greater fruit, of greater profit?'

At these words the brāhmin Sangārava said this to the venerable Ānanda:

'Just like the worthy Gotama and the worthy Ānanda, both are to me worthy of honour and praise.'

Then a second time the venerable Ānanda said to the brāhmin Sangārava:

'I do not ask you that, brāhmin, as to whom you honour and praise. This is what I am asking you: Which of the two practices appeals to you as being the simpler and less troublesome, of greater fruit and profit?'

Again the brāhmin Sangārava replied as before, and a third time the venerable Ānanda put the same question, and a third time the brāhmin made the same reply.

¹ *Brahmacariy' ogadhaṇ* (at *S.* v, 344 with *sukhaṇ*)=*uttama-paṭiṭṭha-bhūtaṇ nibbānaṇ*. *Comy.*

² *Tathattāta*. Cf. *K.S.* iv, 202 n.; *M.* i, 465 (also a term for *Nibbāna*).

³ *Appa-ṭṭha-tara*, lit. 'based on less.' The four phrases occur at *D.* i, 143=*Dialog.* i, 181, in a similar question about sacrifice. *Comy.* 'requiring less attention or service.'

(§ iii) Thereupon the Exalted One thought: Even for a third time the brāhmin, on being asked a pertinent¹ question by Ānanda, evades² it, does not reply to it. Suppose I release them from their difficulty. So the Exalted One said this to the brāhmin Sangārava:

'Tell me, brāhmin. What was the topic of conversation today when the royal party sat together in company in the rājā's palace?'

'This was the topic of conversation, master Gotama:—"In former times, you know, monks were fewer in number: but those possessed of supernormal powers being more numerous, they showed the marvel of more-power."³ But now it is just the opposite.' That was the topic of conversation today, master Gotama, when the royal party sat together in company in the rājā's palace.'

(§ iv) 'Now as to that, brāhmin, there are these three marvels. What three?'

The marvel of more-power, the marvel of thought-reading, the marvel of teaching. And what, brāhmin, is the marvel of more-power?⁴

In this case a certain one enjoys sorts of more-power⁵ in divers ways. From being one he becomes many, from being many he becomes one: manifest or invisible he goes unhindered through a wall, through a rampart, through a mountain, as if through the air: he plunges into the earth and shoots up again as if in water: he walks upon the water without parting it as if on solid ground: he travels through the air sitting cross-legged, like a bird upon the wing: even this moon and sun, though of such mighty power and majesty,—he handles them and strokes them with his hand: even as far as the Brahma

¹ *Sahadhammikaṇ*.

² Cf. *A.* iv, 398 (*saṅsādeti pañhaṇ*). *Comy.* 'lets it drop.'

³ *E.g.*, 'monks on their begging-rounds flew through the air.' *Comy.*

⁴ *Īddhi-, ādesanā- anusāsani-pāṭhāriya*. Cf. *Vin.* ii, 200; *D.* i, 212; *Dialog.* i, 27 ff.; *infra*, text 292; *A.* v, 327.

⁵ In its sense of 'abnormal, supernormal, increased.'

world he has power with his body.¹ This, brāhmin, is called "the marvel of more-power."

(§ v) And what, brāhmin, is the marvel of thought-reading?²

In this case³ a certain one can declare by means of a sign: "Thus is your mind. Such and such is your mind. Thus is your consciousness."⁴ And however much he may tell, so it is and not otherwise.

And again, brāhmin, perhaps a certain one does not declare such things by means of a sign, but he does so after hearing a voice from men or non-humans or from devas,⁵ and says: "Thus is your mind. Such and such is your mind. Thus is your consciousness." And however much he may tell, so it is and not otherwise.

Here again, brāhmin, perhaps a certain one does not declare these things by means of a sign, or on hearing a voice from men or non-humans or from devas, but he does so (judging) from some sound he has heard, an utterance intelligently made by one who is reasoning intelligently.⁶ So hearing he declares: "Thus is your mind. Such and such is your mind. Thus is your consciousness." And however much he may tell, so it is and not otherwise.

¹ Text and *D.* i, 212 *kāyena va sayvatteti*; *S.* v, 265 *vasaṇ pavatteti*. Cf. *K.S.* v, 256, etc. (which I read here).

² Lit. 'declaring (another's mind).'

³ A little different at *D.* i, 212 (*cittam pi ādisati, cetasikam pi . . . vitakkitam pi . . . vicāritam pi*).

⁴ Mind (*mano*), *citta* (consciousness). Cf. *Buddh. Psych.* 18; *Dialog.* iii, 99.

⁵ Cf. *supra*, text 87, § viii, *parato ghoṣaṇ* (clairaudience).

⁶ Cf. *Kath. Vat.* 414 (*Pts. of Contr.* 240) 'an irradiation of initial application of mind'; *Expos.* i, 152. This phrase *vitakka-vipphāra-saddaṇ* (vibration) *suvā* does not occur at *D.* i, 213, where *Dialog.* trans. 'hearing a rational sound made intelligently and deliberately.' *Vitakku-vicāra* means 'when the mind is arrested by an object of thought it starts a chain of reasoning about it.' *Expos. loc. cit.* compares the former to the flapping of a bird's wings when rising: the latter to its sustained flight with poised wings. *Comy.* takes it as a sound overheard from someone chattering or half asleep; but the story by which he illustrates would give the meaning of 'a chance remark overheard.' Thus the skill implied would be that of 'putting two and two together.'

Then again, brāhmin, in this case suppose a certain one does not declare by any of these ways . . . yet maybe, when he has attained a state of concentration which is void of thought applied and sustained, one's mind can read another's thoughts¹ and knows thus: According to the nature of the thinkings of this worthy, on such and such objects² will he immediately³ direct his thoughts. Then however much he may tell, so it is and not otherwise. This, brāhmin, is called "the marvel of mind-reading."

(§ vi) And what, brāhmin, is the marvel of teaching?

In this case a certain one teaches thus: "Reason thus, not thus. Apply your mind thus, not thus. Abandon this state, acquire that state and abide therein." This, brāhmin, is called "the marvel of teaching." So these are the three marvels. Now of these three marvels, which appeals to you as the more wonderful and excellent?

'Of these marvels, master Gotama, the marvel of more-power . . . (he who performs it has the experience thereof. It is a possession of him who performs it) seems to me to be of the nature of an illusion.⁴ Then again as to the marvel of thought-reading . . . he who performs it has the experience of the marvel: it is a possession of him who performs it,—this also, master Gotama, seems to me to be of the nature of an illusion. But as to the marvel of teaching (*as described above*) . . . of these three marvels this one appeals to me as the more wonderful and excellent.

It is strange, master Gotama! It is wonderful how well the worthy Gotama has spoken of this thing! We do hold the worthy Gotama to possess all three marvels. Surely the worthy Gotama enjoys sorts of more-power in divers ways, thus: From being one he becomes many . . . even as far as

¹ Cf. *D.* iii, 104.

² Our text omits *tathā* of *D.* here.

³ Text *antarā*, but *D.* and our *Comy.* *anantarā*, 'without interval.'

⁴ *Māyā* (text has *mayā* in both places) *sahadhamma-rūpaṇ*. *Comy.* 'such as apparently turning water into oil or *vice versa*, etc.,' and refers to the Jewel Charm (*Dialog.* i, 278).

the Brahma world he has power with his body. Surely the worthy Gotama's mind can read another's thoughts when he has attained a state of concentration void of thought applied and sustained, so as to know: According to the nature of the thinkings of this worthy, on such and such objects will he immediately direct his thoughts. Again, surely the worthy Gotama teaches thus: "Reason thus, and thus . . . acquire this state and abide therein."

'Indeed, brāhmin, your words come close and challenge me to a statement!¹ Nevertheless I will satisfy you by replying. I do indeed . . . possess these powers, brāhmin, . . . I do so read thoughts. I do so instruct.'

'But, master Gotama, is there any other single monk possessed of these three marvellous powers besides the worthy Gotama?'

'Yes, indeed, brāhmin. The monks possessed of these three marvellous powers are not just one or two or three, four, or five hundred, but much more than that in number.'

'Pray, master Gotama, where are those monks now dwelling?'

'In this very Order of Monks, brāhmin.'

'Excellent, master Gotama! Excellent it is, master Gotama! Even as one raises what is overthrown . . . or holds up a light in the darkness . . . even in divers ways has Dhamma been set forth by the worthy Gotama. I myself do go for refuge to the worthy Gotama, to Dhamma and to the Order of Monks. May the worthy Gotama accept me as a lay-follower . . . who has taken refuge in him.'

¹ *Āsajja upanīya-vācā bhāsītā*. *Comy.* *mama guṇe ghaṭṭetvā, mama guṇānaṃ santikaṃ upanītā vācā bhāsītā* (lit. knocking up against, thrusting up against my virtues). *Cf.* the same phrase in a similar passage at *A. ii*, 37 (where *Comy.* is silent). I am not sure whether *āsajja* here means 'coming up to, assailing,' or has its adverbial meaning of 'energetically sticking to.' At *M. i*, 250; *D. i*, 107, it is used in an offensive sense, not suitable here.

CHAPTER VII.—THE GREAT CHAPTER (§§ 61-70).

§ 61. *Tenets* (i-xiii).

(§ i) 'Monks, there are these three grounds of sectarian tenets, which, though strictly questioned, investigated and discussed¹ by wise men, persist in a traditional doctrine² of inaction. What three?'

There are certain recluses and brāhmins who teach thus, who hold this view: Whatsoever weal or woe or neutral feeling is experienced, all that is due to some previous action.³ There are others who teach:—Whatsoever weal or woe or neutral feeling is experienced, all that is due to the creation of a Supreme Deity.⁴ Others teach that all such are uncaused and unconditioned.

(§ ii) Now, monks, as to those recluses and brāhmins who hold and teach the first of these views, I approach them and say: "Is it true, as they say, that you worthy sirs teach that . . . all is due to former action?"

Thus questioned by me they reply: "Yes, we do."

Then I say to them: "So then, owing to a previous action, men will become murderers, thieves, unchaste, liars, slanderers, abusive, babblers, covetous, malicious, and perverse in view. Thus for those who fall back on the former deed as the essential reason⁵ there is neither desire to do, nor effort to do, nor necessity to do this deed or abstain from that deed. So then, the necessity for action or inaction not being found to exist in truth and verity, the term 'recluse' cannot reasonably be applied to yourselves, since you live in a state of bewilderment with faculties unwarded."

¹ *Cf. M. i*, 130 (where these three verbs are translated 'inquiry, expostulation, remonstrance' by Lord Chalmers).

² *Param pi gantvā*. *Comy.* paraphr. by *yaṃ kiñci paramparaṃ gantvā pi*, which I take to mean 'tradition.'

³ These views are examined at *M. ii*, 214 ff. (*Devadaha-sutta*) in confuting the Nigaṇṭha. *Cf. K.S. iii*, 166; *iv*, 251.

⁴ *Issara-nimmāna-hetu*.

⁵ *Sārato paccāgucchulūṇ=sāra-bhāvena gaṇhantānaṃ*.

Such, monks, is my first reasonable rebuke to those recluses and brāhmins who thus teach, who hold such views.

(§ iii) Again, monks, as to those recluses and brāhmins who hold and teach the second of these views, I approach them and say: "Is it true, as they say, that you worthy sirs teach that . . . all this is due to the creation of a Supreme Deity?"

Thus questioned by me they reply: "Yes, we do."

Then I say to them: "So then, owing to the creation of a Supreme Deity, men will become murderers . . . and perverse in view. Thus for those who fall back on the creation of a Supreme Deity as the essential reason there is neither desire to do, nor effort to do, nor necessity to do this deed or abstain from that deed. So then, the necessity for action or inaction not being found to exist in truth and verity,¹ the term 'recluse' cannot reasonably be applied to yourselves, since you live in a state of bewilderment with faculties unwarded."

Such, monks, is my second reasonable rebuke to those recluses and brāhmins who thus teach, who hold such views.

(§ iv) Again, monks, as to those recluses and brāhmins who teach thus, who hold this view: Whatsoever weal or woe or neutral feeling is experienced, all that is uncaused and unconditioned,—I approach them and say: "Is it true, as they say, that you worthy sirs teach that . . . all this is uncaused and unconditioned?"

Thus questioned by me they reply: "Yes, we do."

Then I say to them: "So then, owing to no cause or condition at all, men will become murderers, thieves . . . and perverse in view. Thus for those who fall back on the uncaused and unconditioned as the essential, there is neither desire to do, nor effort to do, nor necessity to do this deed or to abstain from that deed. So then, the necessity for action or inaction not being found to exist in truth and verity, the term 'recluse' cannot be reasonably applied to yourselves, since you live in a state of bewilderment with faculties unwarded."

¹ *M. i, 138, saccato thelato anupalabbhamāne=bhūtato thirato apaññāyamāne. Comy.*

Such, monks, is my third reasonable rebuke to those recluses and brāhmins who hold and teach these views. And these are the three grounds of sectarian tenets which, though strictly questioned, investigated and discussed by wise men, persist in a traditional doctrine of inaction.

(§ v) Now, monks, this Dhamma do I teach, one not refuted, not tarnished, unblamed, uncensured by intelligent recluses and brāhmins. And what is that Dhamma?

"These are the six elements,"—that Dhamma do I teach . . .

"There are these six spheres of contact . . . these eighteen applications of mind¹ . . . these four Ariyan truths." That Dhamma do I teach . . . one uncensured by intelligent recluses and brāhmins.

(§ vi) Now as to the first of these, in what connexion did I speak of six elements?

The six elements are these: The element of earth, the element of water, that of heat, that of air, the element of space,² and the element of consciousness . . .

(§ vii) And in what connexion did I speak of six spheres of contact?

The six spheres of contact are these: The sphere of eye-contact, that of ear-, nose-, tongue-, body-, and the sphere of mind-contact . . .

(§ viii) And in what connexion did I speak of these eighteen applications of mind?

Seeing an object with the eye one's thoughts are concerned with the object, whether it give ground for pleasure, pain or neutral feeling. The same as regards ear, nose, tongue and the other sense-organs. . . . Contacting a mental object with the mind one's thoughts are concerned³ with the object, whether it give ground for pleasure, pain or neutral feeling.

¹ *Mano-pavicārā* (not in Dict.)—*vitakka-vicāra-pādehi aṭṭhārasasu thānesu manassa upavicārā. Comy.*

² *Cf. Buddh. Psych. 275.* "The Theravāda position is that we see not space but the visible objects (*rūpāni*) filling space. Even these he will not admit to be anything but so many coloured areas." The question is discussed in *Buddhist Philosophy*, Dr. B. Keith, pp. 168-9.

³ *Upavicarati.*

That is what I meant when I spoke of the eighteen applications of mind.

(§ ix) And as to these four Ariyan truths, in what connexion did I mention them?

Based on the six elements, monks, there is descent into the womb. This descent taking place, name-and-shape come to pass. Conditioned by name-and-shape is the sixfold sphere (of sense). Conditioned by the sixfold sphere is contact. Conditioned by contact is feeling.¹ Now to him who has feeling, monks, I make known: This is Ill. I make known: This is the arising of Ill. I make known: This is the making Ill to cease. I make known: This is the practice that leads to the making Ill to cease.

(§ x) And what, monks, is the Ariyan truth of Ill?

Birth is Ill, old age and decay, sickness, death, sorrow, grief, woe, lamentation and despair are Ill. Not to get what one desires is Ill. In short, the five groups based on grasping are Ill.²

(§ xi) And what, monks, is the Ariyan truth of the arising of Ill?³

Conditioned by ignorance the activities come to be: conditioned by the activities, consciousness: conditioned by consciousness, name-and-shape: conditioned by name-and-shape, the sixfold sphere of sense: conditioned by the sixfold sphere of sense, contact: conditioned by contact, feeling: conditioned by feeling, craving: conditioned by craving, grasping: conditioned by grasping, becoming: conditioned by becoming, birth: conditioned by birth, old age and death, sorrow, grief, woe, lamentation and despair come to pass. This is the arising of the whole mass of Ill. This, monks, is called "the Ariyan truth of the arising of Ill."

(§ xii) And what, monks, is the Ariyan truth of the making Ill to cease?

From the utter fading out and ending of ignorance comes the ending of the activities: from the ending of the activities,

¹ Cf. *K.S.* ii, 46; iii, 40, etc.

² Cf. *K.S.* iii, 134 ff., etc.

³ Cf. *K.S.* ii, 2, etc.

the ending of consciousness: from the ending of consciousness . . . and so on . . . comes the ending of this whole mass of Ill. This, monks, is called "the making Ill to cease."

(§ xiii) And what, monks, is the Ariyan truth of the practice that leads to the making Ill to cease?

It is just this Ariyan Eightfold Way, to wit: Right view, right aim, right speech, right action, right living, right effort, right mindfulness, right concentration. This is called "the Ariyan truth of the practice . . ."

This Dhamma, monks, do I teach, these four Ariyan truths, Dhamma not refuted, not tarnished, unblamed, uncensured by intelligent recluses and brāhmins. What I said was said in this connexion.'

§ 62. Terror (i-vi).

(§ i) 'Monks, the uneducated manyfolk speaks of these three terrors that part mother and son.¹ What are the three?

There comes a time when a great fire breaks out. When it breaks out, villages, suburbs and towns are burned. When these are burning, the mother cannot reach her son, and the son cannot reach his mother. This is the first terror . . .

(§ ii) Then again, monks, there comes a time when a mighty rain falls. When this happens, a great flood is caused. When the flood comes, villages, suburbs and towns are swept away. When this happens, a mother cannot reach her son nor the son his mother. This is the second terror . . .

(§ iii) Then again, monks, there comes a time when there is an alarm of a forest-raid of robbers,² and the country-folk mount their carts and drive away. When this happens, amid the scattering of the country-folk in carts mother and son cannot reach each other. This is the third terror that the uneducated manyfolk speaks of.

¹ *Amātā-puttikāni*, lit. 'not-mother-son-ish,' 'where there is no possibility of mutual protection.' *Comy.*

² *Aṭavi-sankopo*. So *Comy.* and Sinh. MSS., but text prefers *sankhepo* (?), as at A. iii, 66. *Comy.* = *aṭaviyā sankopo*: *aṭavi* = *aṭavi-vāsino* = *corā*.

(§ iv) Now again, monks, the uneducated manyfolk speaks of these three terrors wherein a mother and her son are sometimes together, sometimes parted. What are the three?

There comes a time when a great fire breaks out . . . (as before). Then sometimes it may be possible for mother and son to reach each other. This is the first terror . . .

Then again there comes a time when a great rain falls . . . (as before).

Then again there is a time when there is an alarm of a forest-raid of robbers . . . On that occasion it may be possible for mother and son to reach each other. This is the third terror . . . These are the three terrors whereof the uneducated manyfolk speaks, wherein a mother and her son are sometimes together, sometimes parted.

(§ v) Monks, these three terrors part mother and son. What three?

A mother cannot bear¹ to see her son grow old. She says, "I am growing old. Let not my son grow old." The son likewise cannot bear to see his mother grow old. He says, "I am growing old. Let not my mother grow old." And it is the same with regard to getting sick and dying. These are the three terrors that part mother and son.

(§ vi) But, monks, there is a way, there is a practice that leads to the abandoning, to the overpassing of these three terrors that part mother and son, a way which joins mother and son. What is that way, what is that practice which so leads?

It is just this Eightfold Way, to wit: Right view, right aim and the rest . . . right concentration. That is the way, that is the practice . . .

§ 63. *Venāya* (i-vii).

(§ i) On a certain occasion the Exalted One was journeying about among the Kosalan, attended by a great company of monks, and he came to Venāgapura,² a brāhmin village of the Kosalan.

¹ *Labhati*.

² I have not met this name elsewhere.

Now the brāhmin housefathers of Venāgapura heard the news that Gotama the recluse, son of the Sakyans, who went forth as a Wanderer from the Sakyan clan, was come to Venāgapura.

And there went abroad a fair report about Gotama, that Exalted One, thus:

'It is he, that Arahant who is a Fully Enlightened One, perfect in knowledge and practice, Wellfarer, world-knower, unsurpassed charioteer of men to be tamed, teacher of devas and mankind, a Buddha, an Exalted One. He makes known this world together with the world of devas, Māras and Brahmās, together with the host of recluses and brāhmins, both of devas and mankind, having himself come to know it thoroughly for himself. He teaches Dhamma that is lovely in the beginning, lovely in the middle, lovely in the ending, both in letter and spirit; in all its fulness he preaches the holy life that is utterly pure. Well indeed for us if we could get the sight of arahants such as these.'

(§ ii) Then the brāhmin housefathers of Venāgapura came to see the Exalted One. On coming to him some saluted the Exalted One and sat down at one side. Some greeted the Exalted One, and after the exchange of greetings and courtesies sat down at one side. Some raising their joined palms to their foreheads in respect to the Exalted One sat down at one side. Some proclaimed their name and clan and did the same. While others, without saying anything,¹ just sat down at one side. Then as he thus sat Vacchagotta² the brāhmin of Venāgapura said this to the Exalted One:

(§ iii) 'It is wonderful, master Gotama! It is marvellous, master Gotama, how serene is the worthy Gotama's air, how clear and translucent³ his complexion! Just as the yellow

¹ *Comy.* calls them 'hypocrites and blind fools.'

² This may be the Wanderer of *supra*, text 161; *M.* i, 481 ff.; *S.* iii, 257 ff.; iv, 391.

³ A stock phrase of compliment on meeting one who seems elated. Cf. *K.S.* i, 186; iii, 186; v, 267. *Indriyāni* would seem to mean here 'the personality' as radiant (*vippasāññāni*). Cf. *supra*, text 130.

jujube fruit¹ in autumn is clear and translucent, even so is the worthy Gotama's complexion. Even as a palm-tree fruit just loosed from the stalk is clear and translucent, even so is the worthy Gotama's complexion. Just as a trinket of red gold, wrought in a crucible by a clever goldsmith,² deftly beaten and laid on a yellow cloth, shines and blazes and glitters, even so the worthy Gotama's senses are calmed, his complexion is clear and translucent.

Now, master Gotama, as to those couches, both high and broad, such as the sofa,³ the divan, together with their coverlets of goat's hair, of divers colours, whiter coverlets, coverlets of wool besprent with flowers, quilts of cotton-wool, embroidered counterpanes and rugs furred on both sides, rugs furred on one side, coverlets gem-studded and of silk, (and other luxurious appointments such as) dancer's carpets, rugs for elephants, horse and chariot, rugs of antelope skins, floor-spreads of the hide of the kadali deer, couches with awnings and a red bolster at each end,—all such seats, both high and low, doubtless⁴ the worthy Gotama can get as he pleases, can get them without toil and trouble.

(§ iv) 'Brāhmin, as to all these things, indeed we Wanderers get them hardly, and if gotten they are not to be made use of.

Now, brāhmin, there are these three couches, both high and broad, which I can get both here and now⁵ as I please, without toil and trouble. What are the three?

¹ *Budura-pañḍuy* (text has *bhadara*).

² Text omits *ukka-mukhe* (of *Comy.*), but has it at p. 257 of text. Cf. *S.* i, 85, where also it is omitted.

³ *Āsandī*, *pullanko*, *gonako*, etc. All these seats except the last item are detailed at *D.* i, 7. Cf. *Dialog.* i, 11, notes. Our *Comy.* follows *DA.* i, 86. These luxurious pieces of furniture are eschewed by the layman who takes the moderately ascetic eight precepts and by the ordained monk who takes the ten precepts. It is not clear to what purpose the brāhmin introduces this list of furniture, unless it be to lead up to the comparison of earthly and heavenly 'seats.' See next note.

⁴ *Comy.* has *maññe* (not in text) and explains that the brāhmin ascribes the Master's radiant appearance to this luxurious chamber-furniture.

⁵ *Etarahi*.

They are the high, broad couch celestial,¹ that which is sublime, and the high, broad couch of the Ariyans. These are the three couches I get here and now as I please, without toil and trouble.'

(§ v) 'Pray, master Gotama, of what sort is that high, broad couch celestial which the worthy Gotama gets here and now as he pleases without toil and trouble?'

'In this case, brāhmin, when I am living dependent on a certain village or suburb, I get myself robed in the forenoon, and taking bowl and outer robe I enter that village or suburb to beg. When I return from my alms-round and have eaten my meal, I make for the edge of a forest.² There I gather together whatever grasses or leaves there are into one place and sit down cross-legged, holding my body straight and setting mindfulness in front of me.³ Thus aloof from sense-desires, aloof from unprofitable states of mind, I enter on the first musing which is accompanied by thought directed and sustained, born of seclusion, zestful and easeful, and abide therein.

Then, by calming down thought directed and sustained, I enter on that inward calm, that single-minded purpose, apart from thought directed and sustained, born of mental balance, zestful and easeful, which is the second musing, and abide therein.

Then by the fading out of zest I become balanced and remain mindful and composed, and experience with the body that happiness of which the Ariyans aver: "The balanced, thoughtful man lives happily," and I enter on the third musing and abide therein.

Then, by rejecting pleasure and pain alike, by the coming to an end of the joy and sorrow which I had before, I enter and abide in the fourth musing, free of pain and free of pleasure, a state of perfect purity of balance and equanimity.

¹ *Dibbaṇ* (—*divyaṇ*), of devas.

² *Van' antap*. Text reads *vanap tap*.

³ *Parimukhaṇ* refers to the usual practice of concentrating between the eyebrows during meditation practice.

Now, brāhmin, when I have reached such a state, if I walk up and down, at such time my walking is to me celestial. If I stand, at such time my standing is celestial. If I sit, my sitting is to me celestial. If I lie down, celestial is "the high, broad couch" I lie on. That, brāhmin, is what I mean when I speak of the "high, broad couch celestial" which I get as I please without toil and trouble.'

'Wonderful, master Gotama! Marvellous, master Gotama! Who but the worthy Gotama could get a high, broad couch celestial such as he pleases without toil and trouble?

(§ vi) But, master Gotama, what is that high, broad couch sublime? . . .'

'Herein, brāhmin, when I am living dependent on a certain village . . . (*as before down to*) . . . setting mindfulness in front of me, I abide suffusing one quarter (of the world) with a heart possessed of friendliness: likewise the second, third and fourth quarters: and in like manner above, below, across, everywhere, for all sorts and conditions,—the whole world do I abide suffusing with a heart possessed of friendliness that is widespread, grown great and boundless, free from enmity and untroubled. And I do likewise with heart possessed of compassion, possessed of sympathy, possessed of equanimity, that is widespread . . . and untroubled.¹

Now, brāhmin, when I have reached such a condition,² if I walk up and down, my walking is to me sublime . . . my standing . . . my sitting . . . my lying down is to me sublime. That is (what I mean when I speak of) the sublime, high, broad couch which I can get here and now as I please, without toil and trouble.'

'Wonderful, master Gotama! Marvellous, master Gotama! Who else but the worthy Gotama could get a high, broad couch sublime . . .?'

¹ For these 'sublime moods' cf. *K.S.* iv, 204 n., and Mrs. Rhys Davids's *Gotama the Man*, p. 180 ff. 'It was a way of making a fellow-man grow in worth otherwise than by word and example.'

² *Evaybhūto*.

(§ vii) But pray, master Gotama, what is that Ariyan¹ high, broad couch . . .?'

'Herein, brāhmin, when I am living . . . (*as above down to*) . . . setting mindfulness in front of me, I know thus for certain: Passion is abandoned by me. It is cut off at the root, made like a palm-tree stump, made such as not to grow again, unable to sprout again in future time. Malice . . . delusion is abandoned by me . . . made unable to sprout again in future time. That, brāhmin, is the Ariyan couch, broad and high, which I can get . . .'

Now, brāhmin, when I have reached such a condition, if I walk up and down . . . my standing . . . my sitting . . . my lying down is to me Ariyan. That is (what I mean when I speak of) the Ariyan high, broad couch which I can get here and now as I please, without toil and trouble.'

'Wonderful, master Gotama! Marvellous, master Gotama! Who else but the worthy Gotama could do so? Excellent, master Gotama! Excellent it is, master Gotama! Just as one raises what is overthrown . . . or holds up a light in the darkness . . . even so in divers ways has Dhamma been set forth by the worthy Gotama. We here do go for refuge to the worthy Gotama, to Dhamma and to the Order of Monks. May the worthy Gotama accept us as lay-followers from this day forth while life lasts, who have so taken refuge.'

§ 64. *Sarabha* (i-vi).

(§ i) Thus have I heard: On a certain occasion the Exalted One was staying near Rājagaha on the hill Vulture's Peak.²

Now at that time Sarabha³ so called, the Wanderer, who had not long since deserted this Dhamma-Discipline, was thus speaking in the company⁴ at Rājagaha:

¹ See Pāli Dict. *s.v.* To the later Buddhist world (when the texts were compiled) the word had lost its significance and simply meant 'best.'

² *Comy.* 'Its peaks were like vultures, or vultures resorted there.'

³ Probably the name of his *gotta*. I have not found it elsewhere. *Sarabha* is a sort of deer.

⁴ *Parisatiṇ* may refer to the populace or the company of fellow-wanderers.

'I understand the "Dhamma" of the recluses who are Sakyans' sons. It is because I understand it that I have deserted that Dhamma-Discipline.'

(§ ii) Then a number of monks, having robed themselves, taking bowl and outer robe, entered Rājagaha to beg.

And those monks heard Sarabha the Wanderer so speaking in the company at Rājagaha. So when they had done their begging-rounds and had returned and eaten their meal, they went to the Exalted One, and on coming to him saluted him and sat down at one side. So seated they said this to the Exalted One:

'Lord, Sarabha the Wanderer has not long since deserted this Dhamma-Discipline. At Rājagaha he is thus speaking in the company: "I understand the 'Dhamma' of the recluses who are Sakyans' sons. It is because I understand it that I have deserted that Dhamma-Discipline." Lord, it would be well if the Exalted One were to go to Snake River bank,¹ to the Wanderers' Park where is Sarabha the Wanderer, out of compassion for him.'

The Exalted One consented by silence.

(§ iii) So the Exalted One, rising up from his solitary meditation at eventide, went to Snake River bank, to visit Sarabha the Wanderer in the Wanderers' Park. On reaching this he sat down on a seat made ready. Having done so the Exalted One said this to Sarabha the Wanderer:

'Is it true, as I hear, Sarabha, that you say: "I understand the 'Dhamma' of the recluses who are Sakyans' sons. It is because I understand it that I have deserted that Dhamma-Discipline"?'

At these words Sarabha the Wanderer was silent.

Then a second time the Exalted One spoke to Sarabha the Wanderer, saying:

'Speak, Sarabha! How is it that you have understood the 'Dhamma' of the recluses who are Sakyans' sons? If your knowledge is incomplete I will complete it for you. If it is complete I shall receive it gladly.'

¹ Called at *S. i*, 153 'she-snake' (*Sappinī*). Cf. *A. ii*, 29, 176; *Vin. Texts*, i, 254 n. 2.

And a second time Sarabha the Wanderer was silent.

Then for the third time the Exalted One spoke to Sarabha the Wanderer, saying:

'Sarabha, it is by me that the "Dhamma" of the Sakyans' sons who are recluses has been revealed. Speak, Sarabha! How is it that you have understood the "Dhamma" of the recluses who are Sakyans' sons? . . . if it is complete I shall receive it gladly.'

And a third time Sarabha the Wanderer was silent.

(§ iv) Thereupon the Wanderers of Rājagaha said this to Sarabha the Wanderer:

'Friend, whatever you may have to ask Gotama the recluse, he gives you the opportunity to do so. Speak, reverend Sarabha! If your knowledge is incomplete, Gotama the recluse will complete it for you. If it is complete, he will receive it gladly.'

At these words Sarabha the Wanderer remained silent, confused, hanging his head, looking downwards, a disappointed man, unable to make reply.¹

(§ v) So the Exalted One, seeing him in this condition, said to those Wanderers:

'Wanderers,² if any one should say to me: "You have not perfect knowledge of these things, though you claim to be fully enlightened," I should closely examine him, question him and talk with him.³ He, thus closely examined, questioned and talked with, would surely and inevitably be reduced to one of these three conditions:—Either he would shelve the question by another,⁴ and direct the talk to an alien subject: or he would display anger, malignity and sulkiness: or he would sit silent, confused, hanging his head, looking downwards, a disappointed man, unable to make reply, just as now does Sarabha the Wanderer.

¹ Cf. *S. i*, 124; *K.S. i*, 155 n.

² Reading with Sinh. and *Comy. paribbājaka* (voc. plur.) for text's *paribbājako*.

³ Cf. *supra*, text 138.

⁴ Cf. *Dialog. i*, 116 n.; *M. i*, 250: *Aññena aññaṃ paṭicarati* (to deal with one point by raising another). *Comy.* explains by *paṭicchādessati*, 'camouflage.'

Wanderers, if any one were to say to me: "The 'Dhamma' preached by you for the purpose of utterly destroying Ill does not lead those who act accordingly to such a goal," I should do likewise, and he would be reduced to the same condition as Sarabha the Wanderer.'

Then the Exalted One, having thrice uttered his lion's roar in the Wanderers' Park on the bank of Snake River, departed through the air.¹

(§ vi) Now not long after the departure of the Exalted One those Wanderers assailed Sarabha the Wanderer on all sides with a torrent of abuse, and poking fun at him said: 'Friend Sarabha, even as a decrepit jackal in the great forest, thinking to utter a lion's roar, can only let out just a jackal's scream, so you, friend Sarabha, thinking to utter the lion's roar which none but Gotama the recluse can utter,—you give just such a jackal's scream.

Friend Sarabha, just as a poor little hen² thinks to crow like a cock, and after all lets out just a poor little hen's cackle, so you, thinking to utter the cock-crow that none but Gotama the recluse can utter, let out just a poor little hen's cackle.

Friend Sarabha, just as a young bull-calf, when the cow-pen is empty,³ thinks he bellows deeply (like an old bull), so you, friend Sarabha, think to utter the deep bellow that none but Gotama the recluse can utter.'

Thus did those Wanderers assail Sarabha the Wanderer with a torrent of abuse, poking fun at him.

§ 65. *Those of Kesaputta* (i-xvii).

(§ i) Thus have I heard: On a certain occasion the Exalted One, while going his rounds among the Kosalans with a great

¹ 'Along with his retinue of monks,' adds *Comy.* In a similar passage at *Dialog.* i, 255 he rose from his seat and departed thence. Then followed the torrent of abuse, as here, for which see *S.* ii, 282. Our *Comy.* explains as there; cf. *Pāli Dict.* s.v. *sañjambhari*.

² *Ambaka-maddari*, acc. to *Comy.* *khuddaka-kukkutikā*. Probably there is no connexion with *amba* (mango) as in *Pāli Dict.*

³ *Comy.* takes it to mean that the older bulls are absent: but it may mean that his bellow reverberates better in an empty place.

company of monks, came to Kesaputta,¹ a district of the Kosalans.

Now the Kālāmas of Kesaputta heard it said that Gotama the recluse, the Sakyans' son who went forth as a wanderer from the Sakyan clan, had reached Kesaputta.

And this good report was noised abroad about Gotama, that Exalted One, thus: He it is, the Exalted One, Arahant, a Fully Enlightened One, perfect in knowledge and practice, and so forth. . . .² It were indeed a good thing to get sight of such arahants!

So the Kālāmas of Kesaputta came to see the Exalted One. On reaching him, some saluted the Exalted One and sat down at one side: some greeted the Exalted One courteously, and after the exchange of greetings and courtesies sat down at one side: some raising their joined palms to the Exalted One sat down at one side: some proclaimed their name and clan and did likewise; while others without saying anything just sat down at one side. Then as they thus sat the Kālāmas of Kesaputta said this to the Exalted One:

(§ ii) 'Sir, certain recluses and brāhmins come to Kesaputta. As to their own view, they proclaim and expound it in full: but as to the view of others, they abuse it, revile it, depreciate and cripple it.³ Moreover, sir, other recluses and brāhmins, on coming to Kesaputta, do likewise. When we listen to them, sir, we have doubt and wavering as to which of these worthies is speaking truth and which speaks falsehood.'

(§ iii) 'Yes, Kālāmas, you may well doubt, you may well waver. In a doubtful matter wavering does arise.

Now look you, Kālāmas. Be ye not misled by report⁴ or tradition or hearsay. Be not misled by proficiency in the

¹ I have not met this name elsewhere.

² Cf. *supra*, text 180.

³ *Opakkhiy karoti*, lit. deprive it of its wings. Text and *Comy.* *opapakkhiy*.

⁴ Cf. *A.* ii, 191, where the same advice is given to Bhaddiya of the Licchavi; also *S.* ii, 115; *Nidd.* 3, § 151; *Gotama the Man*, 274.

collections,¹ nor by mere logic or inference, nor after considering reasons, nor after reflection on and approval of some theory, nor because it fits becoming,² nor out of respect for a recluse (who holds it). But, Kālāmas, when you know for yourselves: These things are unprofitable, these things are blameworthy, these things are censured by the intelligent; these things, when performed and undertaken, conduce to loss and sorrow,—then indeed do ye reject them, Kālāmas.

(§ iv) Now what think ye, Kālāmas? When greed arises within a man, does it arise to his profit or to his loss?

‘To his loss, sir.’

‘Now, Kālāmas, does not this man, thus become greedy, being overcome by greed and losing control of his mind,—does he not kill a living creature, take what is not given, go after another’s wife, tell lies and lead another into such a state³ as causes⁴ his loss and sorrow for a long time?’

‘He does, sir.’

(§ v) ‘Now what think ye, Kālāmas? When malice arises within a man, does it arise to his profit or to his loss?’

‘To his loss, sir.’

‘Now, Kālāmas, does not this man, thus become malicious, being overcome by malice and losing control of his mind,—does he not kill a living creature, take what is not given, and the rest, and lead another into such a state as causes his loss and sorrow for a long time?’

‘He does, indeed, sir.’

(§ vi) ‘Now what think ye, Kālāmas? When illusion arises within a man, does it arise to his profit or to his loss?’

‘To his loss, sir.’

‘And does not this man, thus deluded . . . likewise mislead another to his loss and sorrow for a long time?’

¹ *Piṭaka-sampādanena*, gen. trans. ‘on the authority of the Scriptures,’ probably not yet written down, but memorialized and constantly added to. *Comy. piṭaka-tantiyā*.

² *Bhavya-rūpatāya*. *Comy.* takes it as *bhadda*.

³ *Tathattāya samādapeti*.

⁴ Text *yaṇ sa hoti*. This, says *Comy.*, = *yam assa hoti* (*yaṇ kāraṇaṇ tassa puggalassa hoti*).

‘He does, sir.’

(§ vii) ‘Well then, Kālāmas, what think ye? Are these things profitable or unprofitable?’

‘Unprofitable, sir.’

‘Are they blameworthy or not?’

‘Blameworthy, sir.’

‘Are they censured by the intelligent or not?’

‘They are censured, sir.’

‘If performed and undertaken, do they conduce to loss and sorrow or not?’

‘They conduce to loss and sorrow, sir. It is just so, methinks.’¹

(§ viii) ‘So then, Kālāmas, as to my words to you just now: “Be ye not misled by report or tradition or hearsay. Be not misled by proficiency in the collections, nor by mere logic or inference, nor after considering reasons, nor after reflection on and approval of some theory, nor because it fits becoming, nor out of respect for a recluse (who holds it). But, Kālāmas, when you know for yourselves: These things are unprofitable, these things are blameworthy, these things are censured by the intelligent, these things, when performed and undertaken, conduce to loss and sorrow,—then indeed do ye reject them,” such was my reason for uttering those words.

(§ ix) Come now, Kālāmas, be ye not . . . so misled. But if at any time ye know of yourselves: These things are profitable, they are blameless, they are praised by the intelligent: these things, when performed and undertaken, conduce to profit and happiness,—then, Kālāmas, do ye, having undertaken them, abide therein.

(§ x) Now what think ye, Kālāmas? When freedom from greed arises in a man, does it arise to his profit or his loss?’

‘To his profit, sir.’

‘Does not this man, not being greedy, not overcome by greed, having his mind under control,—does he not cease to slay and so forth: does he not cease to mislead another

¹ This second *no* is ethic dative: the first is negative.

into a state that shall be to his loss and sorrow for a long time ?

‘ He does, sir.’

(§ xi) ‘ Now what think ye, Kālāmas ? When freedom from malice arises within a man, does it arise to his profit or his loss ?’

‘ To his profit, sir.’

‘ Does not this man, not being malicious, not being overcome by malice, but having his mind under control,—does he not cease to slay and so forth ? Does he not lead another into such a state as causes his profit and happiness for a long time ?’

‘ He does, sir.’

(§ xii) ‘ And is it not the same with regard to freedom from illusion ?’

‘ Yes, sir.’

(§ xiii) ‘ Then, Kālāmas, what think ye ? Are these things profitable or unprofitable ?’

‘ Profitable, sir.’

‘ Are they blameworthy or not ?’

‘ They are not, sir.’

‘ Are they censured or praised by the intelligent ?’

‘ They are praised, sir.’

‘ When performed and undertaken, do they conduce to happiness or not ?’

‘ They do conduce to happiness, sir. It is just so, methinks.’

(§ xiv) ‘ So then, Kālāmas, as to my words to you just now: “Be ye not misled . . . but when ye know for yourselves: These things are profitable . . . and conduce to happiness . . . do ye undertake them and abide therein,” such was my reason for uttering them.

(§ xv) Now, Kālāmas, he who is an Ariyan disciple freed from coveting and malevolence, who is not bewildered but self-controlled and mindful, with a heart possessed by goodwill, by compassion . . . possessed by sympathy, by equanimity (that is widespread, grown great and boundless, free from enmity and oppression),—such an one abides suffusing one quarter of the world therewith, likewise the second, third

and fourth quarter of the world.¹ And in like manner above, below, across, everywhere, for all sorts and conditions, he abides suffusing the whole world with a heart possessed by . . . equanimity that is widespread, grown great and boundless, free from enmity and oppression. By that Ariyan disciple whose heart is thus free from enmity, free from oppression, untainted and made pure, by such in this very life four comforts² are attained, thus:

(§ xvi) “ If there be a world beyond, if there be fruit and ripening of deeds done well or ill, then, when body breaks up after death, I shall be reborn in the Happy Lot, in the Heaven World.” This is the first comfort he attains.

“ If, however, there be no world beyond, no fruit and ripening of deeds³ done well or ill, yet in this very life do I hold myself free from enmity and oppression, sorrowless and well.”⁴ This is the second comfort he attains.

“ Though, as result of action,⁵ ill be done by me, yet do I plan no ill to anyone. And if I do no ill, how can sorrow touch me ?” This is the third comfort he attains.

“ But if, as result of action, no ill be done by me, then in both ways⁶ do I behold myself utterly pure.” This is the fourth comfort he attains.

Thus, Kālāmas, that Ariyan disciple whose heart is free from enmity, free from oppression, untainted and made pure, in this very life attains these four comforts.’

(§ xvii) ‘ So it is, Exalted One. So it is, Wellfarer. That Ariyan disciple . . . in this very life attains these four comforts⁷ (and they repeated all that had been said).

Excellent, sir ! We here do go for refuge to the Exalted One, to Dhamma and to the Order of Monks. May the Exalted One accept us as lay-followers from this day forth so long as life shall last, who have so taken refuge.’

¹ For these Four ‘ Sublime Moods ’ cf. *supra*, text 183; *K.S.* v, 98 n.

² *Assāsa*, lit. ‘ quiet breathing.’ Cf. *K.S.* iv, 172.

³ *Dhammāṇaṇ*, † to read *hammāṇaṇ* as before.

⁴ Text *sukhiṇ*. Comy. *sukhaṇ* = *sukhiṇaṇ*.

⁵ *Karoto*.

⁶ *I.e.*, whether inadvertently or intentionally.

⁷ Text 190 should read *sukata* in l. 2 for *sukata*.

§ 66. *Sālha* (i-xiii).

(§ i) Thus have I heard: On a certain occasion the venerable Nandaka¹ was staying near Sāvattthi in East Park, at the terraced house of Migāra's mother.

Then Sālha,² Migāra's grandson and Rohaṇa, Pekhuniya's grandson, came to visit the venerable Nandaka. On coming to him they saluted him and sat down at one side. As they thus sat the venerable Nandaka said this to Sālha, Migāra's grandson:

(§ ii) 'Come now, Sālha! Be not misled by report or tradition or hearsay . . . (and he repeated the Buddha's words as above). . . . But when you know for yourself: These things are unprofitable . . . do you reject them.'³

(§ iii) Now what think you, Sālha? Does greed exist?

'It does, sir.'

'Well, Sālha, I call it coveting. That is what it means, I declare. Now does not this covetous man slay a being, take what is not given, go after another's wife, tell lies and lead another into a state that is to his loss for a long time?'

'He does, sir.'

(§ iv) 'Now what think you, Sālha? Does malice exist?'

'Yes, sir.'

'Well, I call it malevolence. Now, Sālha, does not he whose mind is malevolent, slay a being and so forth . . . and mislead another . . .?'

'He does, sir.'

(§ v) 'Again, Sālha, what think you? Does delusion exist?'

'Yes, sir.'

'Well, Sālha, I call it nescience. That is the meaning of the word. Now does not the deluded man slay a being and so forth, and mislead another to his loss and sorrow for a long time?'

'He does, sir.'

¹ 'Admonisher of the nuns,' cf. text 25; iv, 358.

² One of the Licchavi. Cf. ii, 200.

³ This sermon is a sort of variant edition of the previous *sutta*.

(§§ vi, vii) Now what think you, Sālha? Are these things profitable or not? (as in previous §§). . . . Do you, having undertaken them, abide therein.

(§ viii) 'Now what think you, Sālha? Is there not-greed?'

'There is, sir.'

'Well, I call it not-coveting. Does not he who is not greedy, not overcome by coveting . . . abstain from these offences? Does he not lead another to a¹ state which is to his profit and happiness for a long time?'

'Yes, sir.'

(§ ix) 'What think you, Sālha? Is there not-malice?'

'There is, sir.'

'Well, I call it not-malevolence. That is the meaning of the word. Now, Sālha, does not he who is not malevolent, whose mind is free from malevolence, does not he abstain from these offences . . . does not he lead another into a state that is for his profit and happiness . . .?'

'He does, sir.'

(§ x) 'Again, Sālha, what think you? Is there not-delusion?'

'There is, sir.'

'I call it knowledge. That is its meaning. Does not he² who is undeluded, who has come to knowledge,—does not he abstain from slaying a being and so forth . . .?'

'He does, sir.'

'Now, Sālha, what think you? Are these things profitable or not?' (as above down to) . . .

' . . . he abides suffusing the whole world with a heart possessed of equanimity that is widespread, grown great and boundless, free from enmity and oppression.

He comes to know thus: There is a mean state: there is an exalted state: there is an escape from this realm of consciousness.³ When he thus knows, thus sees, his mind is released

¹ Text should read *hoti*.

² Text should read *ayaṇ* for *ahaṇ*.

³ *Saññāyatassa* (what comes within one's sphere of consciousness). Cf. M. i, 38. Comy. paraphrases: *Imassa vipassanā-saññā-sankhātassa saññāyatassa nissaranāṇaṃ nibbānaṃ nāma dasseti*.

from the āsava of sensual desire, his mind is released from the āsava of continued becoming, his mind is released from the āsava of nescience. To him thus released comes the knowledge that he is released, and he is assured: Ended is rebirth: lived is the righteous life: done is my task: there is no more of this state for me.

Likewise he comes to know: Formerly I had greed:¹ that was evil. Now it exists no more: that is good. Formerly I had malice: that was evil. Now it exists no more: that is good. Formerly I was deluded: now delusion exists no more: that is good. Thus in this very life he is free from craving,² he is released, he has become cool: he, of himself, abides in experience of bliss, by becoming Brahma.³

§ 67. Topics of discourse (i-vii).

(§ i) 'Monks, there are these three topics of discourse.⁴ What three?

One may talk of past time, saying: "Thus it was in past time." Or one may talk of future time, saying: "Thus it will be in future time." Or one may talk of the present time, saying: "Thus it is now at present."

(§ ii) Monks, it may be understood of a person by his conversation whether he is competent⁵ or incompetent to discuss.

Now, monks, if this person, on being asked a question, does not give a categorical reply to a question requiring it:⁶ does not give a discriminating reply to a question requiring it: does not reply by a counter-question to a question requiring it,

¹ Cf. *Pts of Contr.* 96.

² For *nicchāto nibbuto* cf. *S.* iii, 26.

³ *Brahma-bhūtena*. A trace of the teaching common to Gotama and his brāhmin disciples. *Comy. seṭṭha-bhūtena*. See *infra*, 187 n.

⁴ Cf. *Kuth. Vuttu*, i, 513 (*Points of Controversy*, 296). *D.* iii, 229 n.

⁵ *Kaccha*=*kathetuy-yutta*: not as in Pāli Dict. 'fit to be spoken of.'

⁶ Cf. *Dialog.* iii, 221; *Mil. P.* 144; *Pts. of Contr., Introd.*, xl, re 'the emergence of the Vibhajjavādin School'; *Gotama the Man*, 73, 106. *Pts. of Contr.* gives as an example *Mark xi*, 29: 'I will ask you one question, and answer me . . .'

and does not waive a question which should be waived,—then, monks, such a person is incompetent to discuss.

But if this person on being asked these four sorts of questions gives the proper reply, then he is competent to discuss.

(§ iii) Again, monks, it may be understood of a person by his conversation whether he is competent or incompetent to discuss.

If this person on being asked a question does not abide by conclusions, whether right or wrong,¹ does not abide by an assumption,² does not abide by recognized arguments,³ does not abide by usual procedure,⁴—in such case, monks, this person is incompetent to discuss. But if he does all these, he is competent to discuss.

(§ iv) Again, monks, it may be understood of a person by his conversation whether he is competent or incompetent to discuss.

If this person, on being asked a question, evades the question by another,⁵ or turns it off the point, or displays vexation, malice and sulkiness, in such case, monks, he is incompetent to discuss. But if on the other hand he does none of these things, he is competent.

(§ v) Yet again, monks, it may be understood of a person by his conversation whether he is competent or incompetent to discuss.

If, on being asked a question, he loads with abuse and beats down the questioner, laughs him to scorn and catches him up when he falters,—such an one is incompetent to discuss. But if he does none of these things, he is competent.

(§ vi) Monks, it may be understood of a person by his conversation whether he is assured⁶ or unassured.

He who lends not an ear, is unassured. He who lends an ear is assured. He, being assured, fully understands one

¹ Text *thān' atthāne*. *Comy. thānāthāne*. Cf. *Mil.* 1.

² *Parikappe*.

³ *Aññavāde*=*ñājavāde jānitavāde*. *Comy.* 'Ignoratio elenchi.'

⁴ *Paṭipadāya*.

⁵ *Aññen' aññay paticarati*, as at *D.* i, 94; *M.* i, 96; *supra*, text 187.

⁶ *Sa-upaniso*=*sa-upanissayo sa-ppaccayo*. *Comy.*

thing, comprehends one thing, abandons one thing, realizes one thing.¹ So doing he reaches the perfect release.

This, monks, is the profit of talk, this is the profit of deliberation, of assurance, of giving ear to advice, namely, the release of mind without grasping.

(§ vii) When talk is barred by anger, bias, pride,²

Men follow a way not Ariyan and seek
For one another's faults, rejoice to hear
A word ill spoken, a slip o' the tongue,—delight
Each in the other's confusion and defeat.
That way of talk the Ariyan follows not.
If fain to speak, the wise man, since he knows
The time, the way of speech the Ariyans use,
The practice proper for expounding Dhamma,
That sage will use such talk: not barred by wrath,
Unbiased, with unruffled mind; not spiteful,
Not arbitrary-minded, not detracting;
But with full knowledge speaking he speaks well,
Pleased with right speech, not gleeful at a slip,
Not studying censure, catching not at faults:
Reviles not, crushes not, nor speaks at random.
O! good men's words alike instruct and please:
Thus Ariyans talk. Such is the Ariyan speech.
And knowing this the wise will humbly speak.'

§ 68. *Those of other views* (i-vii).

(§ i) 'Monks, if the Wanderers of other views should thus question you: "Friends, there are these three conditions. What three? Lust, malice, delusion. These are the three.

¹ These four things are, according to *Comy.*, Dhamma, the Ariyan truth of Ill, evil and arahantship.

² *Samussitā*=*mānussayena sutthu ussūtā*. *Vinivipphā* (not in Dict.)=*abhinivipphā*. *Comy.*, *Sampamoha* (not in Dict.). I should note here that the Pāli Dict. seems based on the indexes so far published. That to *Anguttara* is very incomplete, and the gāthās seem to have been passed over entirely; hence many words in this volume are not to be found in the Dict. at all, while the errors in paging of the indexes are reproduced.

Now between these three what is the distinction, what is their specific feature,¹ what is the difference?" Thus questioned, monks, how would ye explain it to those Wanderers of other views?"

'For us, lord, things are rooted in the Exalted One, have the Exalted One for their guide and resort. Well for us, lord, if the Exalted One would reveal unto us the meaning of this saying he has said. Hearing the Exalted One, lord, the monks will bear it in mind.'

'Then listen, monks. Apply your minds closely. I will speak.'

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

(§ ii) 'Now if the Wanderers of other views should question you (as I have said) thus do ye explain it: Reverend sirs, lust is slightly to be blamed,² but it is slow to change. Malice is much to be blamed, but it is quick to change. Delusion is much to be blamed and it is slow to change. But, sirs, what is the reason, what is the cause why lust that has not arisen arises, or why lust that has arisen is liable to more-becoming and growth?

"It is the feature³ of beauty (in a thing)," must be the reply. In him who gives not systematic attention to the feature of beauty, lust that has not arisen arises, and lust that has arisen is liable to more-becoming and growth. This, sirs, is the reason, this is the cause . . .

(§ iii) But, sirs, what is the reason, what is the cause, why malice not yet arisen arises, or if arisen is liable to more-becoming and growth?

"It is the feature of ugliness (in a thing)," must be the reply. In him who gives not systematic attention to the feature of ugliness, malice arises . . .

(§ iv) But, sirs, what is the reason . . . why delusion arises . . . ?

¹ Text should read *adhippāyoso*. Cf. *infra*, text 267; S. iii, 66.

² Cf. A. iii, 416 (of *dukkha*).

³ Cf. K.S. v, 52 n.; Vis. M. 20.

"It is unsystematic attention," must be the reply. In him who gives not systematic attention delusion arises . . .

(§ v) Now, sirs, what is the reason, what is the cause why lust not yet arisen arises not, or if arisen is abandoned?

"It is the feature of ugliness," must be the reply. In him who gives systematic attention thereto, lust not arisen arises not, or if arisen is abandoned. . . . This is the reason . . .

(§ vi) But, sirs, what is the reason . . . why malice not yet arisen arises not, or if arisen is abandoned?

"It is the heart's release by amity,"¹ must be the reply. In him who gives systematic attention to that heart's release by goodwill both malice that has not arisen arises not, or if arisen is abandoned. This, sirs, is the reason . . .

(§ vii) But, sirs, what is the reason, what is the cause why delusion that has not arisen arises not, or if arisen is abandoned?

"Systematic attention," must be the reply. In him who practises systematic attention delusion not arisen arises not, or if arisen is abandoned. This is the reason . . .'

§ 69. Roots of demerit (i-xi).²

(§ i) 'Monks, there are these three roots of demerit. What three? Greed, malice and delusion.'³

Greed is demerit. Whatsoever the greedy one performs⁴ with body, speech and thought, that is demerit. What the greedy one, overwhelmed by greed, whose mind is uncontrolled, does to another by unjustly causing him suffering⁵ through punishment, imprisonment, loss of wealth, abuse, banishment, on the grounds that "might is right,"⁶—that

¹ Cf. K.S. v, 99.

² *Akusalaṇṇa*, 'wrong,' but to the Buddhist 'unprofitable, demeritorious,' as leading to loss of merit and unhappiness.

³ Cf. M. i, 47, 489; *Netti*, 183.

⁴ *Sankharoti*=*āyūhati*, *sampindeti*, *rāsaṇ karoti*. *Comy.*

⁵ *Asatā dukkhaṇ upadāhati*, by false accusations. *Comy.*

⁶ *Balaṇ' amhi*=*ahaṇ asmi balaṇā*. *Bal' attho iti pi*=*balena me attho iti pi*, *bale va piho 'mhi ti*. *Comy.*

also is demerit. Thus these evil, demeritorious conditions born of greed, conjoined with greed, arising from greed, resulting from greed, are assembled together in him.

(§ ii) Malice, monks, is demerit. Whatsoever the malicious one performs . . . is also demerit. Thus these divers evil, demeritorious conditions born of malice . . . are assembled together in him.

(§ iii) Delusion, monks, is demerit. Whatsoever the deluded one performs . . . is also demerit. Thus these divers demeritorious conditions born of greed, conjoined with greed, arising from greed, resulting from greed, are assembled together in him.

(§ iv) Moreover, monks, such a person as this is called, as a speaker, "inopportune," "untruthful," "irrelevant," "one who speaks contrary to Dhamma," "one who speaks contrary to the Discipline."¹ And why is he so called? Because of unjustly causing suffering to another by punishment, imprisonment, loss of wealth, abuse and banishment, on the grounds that "might is right." When confronted with the truth he denies it, does not understand it. When confronted with a lie he makes no effort to untangle it, saying, "This is baseless. This is false." Therefore is he called "inopportune," "untruthful" . . .

Such a person, overwhelmed by evil, demeritorious conditions born of greed, being uncontrolled in mind, in this very life lives in sorrow, harassed, unfreed from life's fret and fever, and when body breaks up after death one may look for the Way of Woe for him.² Such a person, overwhelmed by evil, demeritorious conditions born of malice . . . born of delusion . . . in this very life lives in sorrow . . . and after death one may look for the Way of Woe for him.

(§ v) Just as, monks, a *sāl* tree³ or a *dhava*⁴ or aspen,⁵ if

¹ Cf. D. i, 4, *dhamma-vādī*, *vinaya-vādī*; or, 'truthfully and with restraint.'

² Cf. S. iii, 8.

³ *Shorea robusta*.

⁴ *Grislea tomentosa*; Sinh. *kihiri*.

⁵ *Adina cardifolia* (?) *dalbergia*. The name *phandana* (quivering) signifies an aspen, poplar or bo-tree. Sinh. *kolon*.

attacked¹ and overspread by three parasitic creepers, comes to grief, comes to destruction, comes to a miserable end, even so such a person as this, overwhelmed by evil, demeritorious conditions born of greed and malice . . . born of delusion . . . in this very life lives in sorrow . . . and after death one may look for the Way of Woe for him.

These, monks, are the three roots of demerit.

(§ vi) There are three roots of merit. What three? Absence of greed, absence of malice, absence of delusion is a root of merit.

(§§ vii, viii) (*These three qualities are treated as above but in reverse meaning.*)

(§ ix) Moreover, monks, such a person as this is called, as a speaker, "opportune," "truthful," "relevant," "speaker according to Dhamma," "speaker according to the Discipline." And why is he so called? Because of his not unjustly causing suffering . . . on the grounds of "might is right." When confronted with the truth he understands it, does not deny it. When confronted with a lie he makes an effort to untangle it, saying: "This is baseless. This is false." Therefore such an one is called, as a speaker, "opportune" . . .

(§ x) In such a person evil, demeritorious conditions born of greed . . . born of malice . . . born of delusion, are abandoned, cut down at the root, made like a palm-tree stump, made unable to become again, made of a sort not to spring up again in future time. In this very life he lives happily, unharassed, freed from life's fret and fever. In this very life he is released.

(§ xi) Suppose, monks, a *sāl* tree or *dhava* or aspen is attacked and overspread by parasitic creepers. Then comes a man with hoe and basket, and cuts down that parasitic creeper at the root. Cutting it at the root he digs a trench² round it. Having done so he pulls out the roots, even those as small as *uṣṭra*-fibres.³ Then he chops up that parasitic

¹ Text *uddhasatū* (?). *Comy.* *uddhasto*, = *upari dhaṇṣito*. Cf. *Dhp.* 162; *Netti*, 183.

² *Palikhaṇeyya*, cf. *S.* ii, 88 (*palīṇ khaṇ.*).

³ A scented root much used for perfumes. Cf. *Dhp.* 337.

creeper into bits. These he splits up and makes into splinters. He dries them in wind and sun, then burns them with fire and makes a heap of the ashes. Having done so he winnows the ashes in a strong wind or launches them on a swiftly flowing stream. Verily, monks, that parasitic creeper, thus cut down at the root, is made like a palm-tree stump, made unable to become again, made of a sort not to rise up again in future time.

Just so, monks, in such a person the evil, demeritorious conditions born of greed, born of malice, born of delusion are abandoned . . . so that in this very life he lives happily, unharassed, freed from life's fret and fever, in this very life he is released.

These, monks, are the three bases of merit.'

§ 70. *Sorts of Sabbath* (i-xxiv).

(§ i) Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattṥi, in East Park, in the terraced house of Migāra's mother. Now Visākhā, Migāra's¹ mother, on the sabbath day² came to visit the Exalted One. On coming to him she saluted him and sat down at one side. As she thus sat the Exalted One said this to Visākhā, Migāra's mother:

'Well, Visākhā! How is it that you come at noon?'

'Lord, today I am keeping the sabbath.'

'Well, there are these three sabbaths, Visākhā. What are the three?'

There is the herdsman's sabbath, that of the naked ascetics,³ and that of the Ariyans.

(§ ii) Now what, Visākhā, is the herdsman's sabbath?

Suppose, Visākhā, the herdsman at eventide restores the kine to their owners. Then he thus reflects: Today the kine

¹ Cf. *A.* i, 26; iv, 255 ff.

² *Tad ah' uposathe* = *tasmīṇ ah' uposathe: taṇ divasaṇ uposathe*. Cf. *UdA.* 296 (*tasmīṇ ahani, tasmīṇ divase*). It was full-moon day. Cf. *SnA.* 199.

³ *Nigaṇṭhas* or *Digambaras* or *Jains*.

grazed at such and such a spot, and drank at such and such a spot. Tomorrow they will graze and drink at such and such a spot. In the same way some sabbath-keeper here thus reflects: Tomorrow I shall eat such and such food, both hard and soft. And he spends the day engrossed in that covetous desire. Such, Visākhā, is the herdsman's sabbath. This sabbath of the herdsman thus spent is not of great fruit or profit. It is not very brilliant. It is not of great radiance.

(§ iii) And what, Visākhā, is the naked ascetic's sabbath?

There is a sect of naked ascetics, so called, a sort of recluses,¹ who exhort a disciple thus: "Now, my good fellow, lay aside the stick² as regards all creatures that exist eastwards beyond a hundred yojanas: likewise westward, northwards and to the south!" Thus they exhort them to kindness and compassion towards some creatures only, but not to others.

Then again on the sabbath they exhort a disciple thus: "Now, good fellow! off with all your clothes and say: 'I have no part in anything anywhere, and herein for me there is no attachment³ to anything.'" Yet for all that his parents know him for their son and he knows them for his parents. His children and wife know him for father and husband, and he knows them for children and wife. Yet for all that his slaves and workmen know him for their master and he in turn knows them for his slaves and workmen. Thus at a time when one and all should be exhorted (to keep the sabbath), it is in falsehood that they exhort them. This I declare is as good as telling lies. Then, as soon as that night has passed he resumes the use of his belongings, which had not been given back to him really. This I declare is as good as stealing. Such, Visākhā, is the sabbath of the naked ascetics. A sabbath of the naked ascetics thus spent is not of great fruit or profit. It is not very brilliant. It is not of great radiance.

¹ *Samāṇa-jātikā*, v.l. and *Comy. jāti*.

² *Dandāṇ nikkhipāhi*, 'use no violence.'

³ *Kiñcanāṇ=paṭibodho* (obstruction). *Comy. Cf. A. ii, 177; Ud. vii, 10; UdA. 386.*

(§ iv) And what, Visākhā, is the Ariyan sabbath?

It is the purification of a soiled mind by a proper process.¹ And how is it done, Visākhā?

In this matter the Ariyan disciple calls to mind the Tathāgata, thus: He it is, the Exalted One, the Arahant, who is a Fully Enlightened One, perfect in knowledge and practice, a Wellfarer, World-Knower, unsurpassed charioteer of beings to be tamed, Teacher of Devas and mankind, a Buddha is the Exalted One. As he thus bethinks him of the Tathāgata, his mind is calmed, delight arises, the soilure of the mind is abandoned. It is just like cleansing the head when it is dirty, Visākhā.

And how, Visākhā, is the cleansing of the soiled head done by a proper process? By means of cosmetic paste² and clay, by means of water and the appropriate effort³ of the person (using them). That is how the cleansing of the soiled head is done by a proper process.

And how is the cleansing of the soiled mind done by a proper process?

Herein, Visākhā, the Ariyan disciple bethinks him of the Tathāgata, thus: He it is, that Exalted One. . . . As he calls to mind the Tathāgata, his mind is calmed: the soilure of the mind is abandoned. This Ariyan disciple, Visākhā, is said to keep the Brahmā-Sabbath. He dwells with Brahmā. It is owing to Brahmā⁴ that his mind is calmed, that delight arises, that the soilure of his mind is abandoned. That is how the cleansing of the soiled mind is done by a proper process.

¹ *Upakkamena*, 'by means or method proper to each individual.' *Comy.* In the process described here the Buddha is regarded as the head, Dhamma as the body, the Order as one's clothes, one's own virtues as a mirror, the devas as sterling gold.

² *Kakka=āmalaka-k.* *Comy.*

³ *Tajja=sarūpa*; cf. *S. ii, 96; iv, 215; Buddh. Psych. Eth. 6 n.* *Comy. tajjātika, ta anucchavika.*

⁴ *Comy.* takes Brahmā to be a title of the Buddha. It probably means 'The most High' in the Hindu sense, or 'sublime,' as in *Brahma-vihāra*. Brahmā=Brahman, when Gotama first taught.

(§ v) Again, Visākhā, the cleansing of the soiled mind is done by a proper process. How is it done?

Herein the Ariyan disciple calls to mind Dhamma, thus: Well proclaimed by the Exalted One is Dhamma. It is a real thing, not a matter of time. It invites one to come and see it. It leads one onwards. It is to be understood by the intelligent for themselves. As he thus bethinks him of Dhamma his mind is calmed . . . the soilure of his mind is abandoned, just like cleansing the body when it is dirty.

And how, Visākhā, is the cleansing of the dirty body done by a proper process?

It is by means of shell,¹ toilet powder, water and the appropriate effort of a person. That is how it is done. In like manner the cleansing of the soiled mind is done, and how?

Herein, Visākhā, the Ariyan disciple calls to mind Dhamma, thus: Well proclaimed by the Exalted One is Dhamma . . . As he bethinks him of Dhamma his mind is calmed . . . the soilure of the mind is abandoned. This Ariyan disciple, Visākhā, is said to keep the sabbath of Dhamma. He dwells with Dhamma. It is owing to Dhamma that his mind is calmed, that delight arises, that the soilure of the mind is abandoned. That is how the cleansing of the mind is done . . .

(§ vi) Again, Visākhā, the cleansing of the soiled mind is done by a proper process. How is it done?

Herein the Ariyan disciple calls to mind the Order, thus: Well conducted is the Exalted One's Order of disciples, who walk uprightly . . . walk in the right way . . . walk dutifully . . . to wit, the four pairs of human beings, the eight sorts of human beings: that Order of disciples of the Exalted One is worthy of respect, offerings and gifts, worthy of being saluted with clasped hands, a field of merit unsurpassed for the world.

As he calls to mind the Order, his mind is calmed, delight

¹ Cf. *M.* ii, 46. Acc. to *Comy.* the *Kuruvindaka* stone is ground to powder, made into balls with wax, which are perforated and strung on a cord. Holding an end in each hand one scours the back. This method is still used in the East.

arises, the soilure of the mind is abandoned, just like the cleansing of a filthy garment by a proper process. And how is a filthy garment so cleaned?

By means of salt-earth,¹ lye, cowdung and water, and the appropriate effort of a person. That is how it is done, and in like manner is the cleansing of the soiled mind done by a proper process. What is that process?

Herein, Visākhā, the Ariyan disciple calls to mind the Order . . . As he thus reflects his mind is calmed . . . This Ariyan disciple is said to keep the sabbath of the Order. He dwells with the Order. It is owing to the Order that his mind is calmed, that delight arises, that the soilure of his mind is abandoned. That is how it is done . . .

(§ vii) Again, Visākhā, the cleansing of the soiled mind is done by a proper process. How is it done?

Herein the Ariyan disciple calls to mind his own virtues, virtues that are unbroken and whole, unspotted, untarnished, giving liberty, praised by the intelligent, virtues untainted by (craving or delusion), which lead to concentration of mind.² As he bethinks him of his own virtues . . . the soilure of mind is abandoned, just like the cleansing of a mirror by a proper process. And what is that process, Visākhā?

By means of oil, ashes and a brush of hair,³ and the appropriate effort of a person. That is how it is done; and in like manner is done the cleansing of the soiled mind . . . What is that proper process?

Herein, Visākhā, the Ariyan disciple calls to mind his own virtues . . . This Ariyan disciple is said to keep the sabbath of the virtues. He dwells with virtue, and it is owing to virtue that his mind is calmed . . . That is how it is done.

(§ viii) Again, Visākhā, the cleansing of the soiled mind is done by a proper process. How is it done?

¹ Text *ūsāṇ karaṇ ca*. *Comy* *usumay* (heat), but cf. *S.* iii, 131 (with *ūsāṇ* as alternative).

² Cf. *K.S.* v, 297, etc.

³ *Vālaṇḍuka*, of a horse or monkey (? *vāla-ḷaṇḍuka*). *Comy.* Cf. *VM.* 142, *cunṇa-telavūl' aṇḍupakena* (a roll of cloth). Pāli Dict. would read thus here also.

Herein the Ariyan disciple calls to mind the Devas,¹ thus: There are the Devas of the Four Great Kings, the Devas of the Thirty-Three, the Devas of Yama's realm, the Happy Devas, those that delight in creation, those that control the creations of others, those of Brahmā's company, and those who are still beyond that.² Such faith exists in me as the faith blessed with which those *devatā* deceased from this world and were reborn in that world. Such virtue as theirs exists in me, such religious knowledge as theirs exists in me. Such is my liberality and my insight. As he thus calls to mind the faith, virtue, religious knowledge, liberality and insight of himself and of those *devatā*, his mind is calmed: delight arises in him: the soilure of his mind is abandoned, just as, Visākhā, in the refining of sterling gold that is impure by a proper process. What is that process?

By means of a furnace, salt-earth, red chalk, a blow-pipe, tongs and the appropriate effort of a person. That is how the refining of sterling gold that is impure is done by a proper process. Just so, Visākhā, the purification of a soiled mind is done by a proper process. What is that process?

Herein, Visākhā, the Ariyan disciple calls to mind the Devas . . . (as above). As he thus calls to mind the faith, virtue, religious knowledge, liberality and insight of himself and of those *devatā*, his mind is calmed: delight arises in him: the soilure of his mind is abandoned. This Ariyan disciple is said to keep the Deva-sabbath: he dwells with the Devas: it is owing to the Devas that his mind is calmed, that delight arises, that the soilure of his mind is abandoned. That is how.

(§ ix) Then that Ariyan disciple thus ponders:³ As long as

¹ Here *devatā* seems to include both *devā* and *devatā*. Comy. 'he puts the *devatā* in the place of witnesses and bethinks him of his own faith, etc.' The Devas named here (the lowest class, the *Bhumma*-, or earth-devas, are omitted) will be found at *S. v*, 420, and a number of others at *D. ii* (*Mahāsamaya Sutta*).

² *Tatuttariy*=*tato paraṇ*. Comy.

³ These abstinences appear at *D. i*, 4 ff.; *S. v*, 469; *A. iv*, 248 ff., and are commented on at *Dā. i*, 69 ff., which passage resembles our Comy.

they live, the Arahants, by abandoning the slaying of creatures, are abstainers from the slaying of creatures, have laid aside the rod; they are modest, show kindness, they abide friendly and compassionate to all creatures, to all beings. So also do I abide this night and day . . . abstaining from such actions . . . showing kindness to all beings. By this observance I too imitate the Arahants and I shall have kept the sabbath.

(§ x) As long as they live the Arahants, by abandoning the taking of things not given, abstain from stealing: they take only what is given, they wait for a gift, they abide in purity free from theft. So also do I myself abide . . . By this observance I too imitate the Arahants and I shall have kept the sabbath.

(§ xi) As long as they live the Arahants, by abandoning impurity of life, dwell observing chastity, abstaining from unchastity,¹ from sexual intercourse, dealings with women.² So also do I abide this night and day. . . . By this observance . . . I shall have kept the sabbath.

(§ xii) As long as they live the Arahants, by abandoning falsehood, dwell abstaining from falsehood, speaking the truth, joiners of truth to truth,³ unswerving, reliable, no deceivers of the world. So also do I myself abide this night and day. . . . By this observance . . . I shall have kept the sabbath.

(§ xiii) As long as they live the Arahants, by abandoning indulgence in liquor fermented and distilled which gives occasion to sloth, are abstainers therefrom. So doing I also abide this night and day. By this observance . . . I shall have kept the sabbath.

(§ xiv) So long as they live the Arahants live on one meal a day, abstaining from food at night, refraining from food at

¹ Reading with Comy. *ārācārī* (= *Dā. i*, 72, *abrahmacariyato dūra-cārī*) for text's *anācārī* (which has just the opposite meaning).

² *Gāma-dhammā*. Text has no verb in this and following sections.

³ *Sacca-sandhā* (not in Pāli Dict.). Comy. *saccena saccay sandahanti ghaṭṭenti* (for *ghaṭṭenti*).

unseasonable hours. So also do I myself this night and day. . . . By this observance . . . I shall have kept the sabbath.

(§ xv) As long as they live the Arahants refrain from going to the exhibitions of nautch-dancing and singing.¹ I also by so doing . . . shall have kept the sabbath.

(§ xvi) As long as they live the Arahants, by abandoning the use of high, wide couches, abstain therefrom: they make their bed lowly, on a pallet or on a spread of rushes. I also this night and day do likewise. By this observance I imitate the Arahants . . . and I shall have kept the sabbath.

Such, Visākhā, is the Ariyan sabbath. A sabbath thus observed is of great fruit, of great profit. It is brilliant. It is of great radiance. How so?

(§ xvii) Just as if, Visākhā, one should exercise lordship, rule and sovereignty over these sixteen great provinces, replete with the seven gems,² to wit: The Angas, Magadhas, Kāsis, Kosalans, Vajjians, Mallas, Cetis, Vāṇsas, Kurus, Pañcālas, Macchas, Surasenans, Assakas, Avantī, Gandhārā and Kambojā,³—yet would such sovereignty not be worth

¹ Cf. *K.S.* v, 394 n.

² Text *pahūta-mahā-satta-ratanānaṃ*. *Comy.* p.-ratta-ratanānaṃ.

³ These political or tribal divisions of India are described in Rhys Davids's *Buddhist India*, p. 23 ff., and E. J. Thomas, *The Buddha*, p. 13: The Angas, east of Magadha; the Magadhas, now called Behar; the Kāsis, round Benares; the Kosalans, in Nepal; their capital, Sāvattthī; the Vajjians, eight clans including the Licchavi and Videhas, not far from Vesālī; the Mallas, of Kusinārā and Pāvā (cf. *S.* ii, 187); the Cetis (Ceṭī), probably in Nepal; the Vāṇsas (or Vacchā: our text reads *Vaṅgā* [? Bengal], but *A.* iv, 252, *Vaṇṣā*); the Kurus, near modern Delhi; the Pañcālas (text *Pañcalā*), to the east of the Kurus; the Macchas (Matsyā), to the south of the Kurus; the Surasenans, south-west of the Macchas; the Assakas, on the river Godhāvari; Avanti, of which the capital was Ujjeni, Gandhārā (modern Kandahar), and Kambojā (not modern Cambodia), in the far north-west.

It is curious that *Comy.* seems to know nothing of these names, at any rate it does not notice them here. In fact its knowledge of geography is generally nil. If a name occurs *Comy.* remarks, if at all, 'a place of such a name.' This same list occurs in a similar comparison at *A.* iv, 252 ff., and a list of twelve is at *D.* ii, 200. As Prof. Rhys Davids remarks (*loc. cit.*): 'Not only is the whole of South India and Ceylon

one-sixteenth part of a sabbath observed in all its eightfold parts. What is the cause of that? A poor thing, Visākhā, is human sovereignty to set beside heavenly bliss.

(§ xviii) Now, Visākhā, fifty years of human life are a single night and day to the Devas of the Four Great Kings. Thirty such days and nights make a month. Twelve of such months make a year. Five hundred of such years make up the life period of the Devas of the Four Great Kings.¹

But there is the possibility, Visākhā, that some woman or man, by observing the sabbath in all its eight parts, when body breaks up after death may be reborn in the company of the Devas of the Four Great Kings. It was in this connexion that I said: "A poor thing is human sovereignty to set beside heavenly bliss."

(§ xix) Again, Visākhā, a hundred years of human life are but a single night and day to the Devas of the Thirty-Three. Thirty such nights and days make a month. Twelve of such months make a year. A thousand such heavenly years make the life-period of the Devas of the Thirty-Three.

But there is the possibility, Visākhā, that some woman or man . . . may be reborn in the company of the Devas of the Thirty-Three. It was in this connexion that I said . . .

(§ xx) Two hundred years of human life are but a single night and day to the Yama Devas. Thirty such days . . . Two thousand such heavenly years make up the life-period of the Yama Devas.

But there is the possibility, Visākhā, that some woman or man . . . may be reborn in the company of the Yama Devas. It was in this connexion . . .

(§ xxi) Four hundred years of human life make one night and day of the Happy Devas. . . . Four thousand such years make up the life-period of the Happy Devas.

ignored in it, but there is also no mention of Orissa, of Bengal east of the Ganges, or even of the Dekkan.' These facts contradict the Sinhalese tradition of their colonization of Ceylon (Lanka) in the very year of the Buddha's death.

¹ Nothing about this in the gāthā!

But there is a possibility, Visākhā, that some woman or man may be reborn . . . It was in this connexion that I said . . .

(§ xxii) Eight hundred years of human life make one night and day of the Devas that delight in creation . . . eight thousand such heavenly years make up the life-period of these Devas.

But there is the possibility, Visākhā, that some woman or man may be reborn . . . It was in this connexion that I said . . .

(§ xxiii) Sixteen hundred years of human life make one night and day of the Devas that delight in others' creations. . . . Sixteen thousand such years make up the life-period of these Devas.

But there is the possibility, Visākhā, that some woman or man, by observing the sabbath in all its eight parts, when body breaks up after death may be reborn in the company of these Devas. It was in this connexion that I said: "A poor thing is human sovereignty to set beside heavenly bliss."

(§ xxiv) Let him not kill,¹ nor take what is not given,
Nor utter lies, nor of strong drink partake:
But from unchastity let him abstain,
Nor eat at night, nor at unfitting times,
Nor wear a garland, nor use scents, but stay²
On a mat spread on the ground.³ This is the
Sabbath
Great, eightfold, of a kind to make an end
Of Ill, by the Enlightened One proclaimed.

¹ In gāthā at A. iv, 254 text reads *haññe* for our *hāne*.

² Not 'sleep,' for upāsakas observing the eightfold sabbath wake all night (at least some do now), listening to the Norm-preaching.

³ *Chamāyaṇ* is, I suppose, Greek *χαμαί*. Compare the habits of the Selloi, a race of ascetics at Dodona, who called themselves *Διδες ὑποφῆται* (Homer, *Iliad*, xvi, 235; Sophocles, *Trachiniae*, 1167), 'interpreters of Zeus,' with those of the Brahmacārins.

The moon and sun, the sight of which is sweet,
Move to and fro, shed radiance where they move,¹
Scatter the gloom and, gliding thro' the sky,
Make the clouds lustrous, lighting every quarter.
Within this space² all manner of wealth is found,—
Pearl, crystal, beryl, luck-stone,³ nugget-gold,⁴
And lustrous gold⁵ and that called *hātaka*.⁶
Yet are they all not worth one-sixteenth part⁷
Of a sabbath with its precepts eight complete:
Nor is the bright moon with its host of stars.

Therefore the woman and the man devout
Who keep this sabbath with its precepts eight,
Performing merit fruitful of results,
In the heaven-world are born without reproach.⁸

CHAPTER VIII.—ABOUT ĀNANDA (§§ 71-80).

§ 71. Channa (i-iii).

(§ i) Sāvattthī was the occasion (for this conversation).⁸

Now one Channa,⁹ a Wanderer, came to see the venerable Ānanda, and on coming to him greeted him courteously and, after the exchange of greetings and courtesies, sat down at one side. So seated Channa the Wanderer said this to the venerable Ānanda:

'Reverend Ānanda, do you (people) preach the abandoning of passion, of malice and delusion?'

¹ *Yāvatā*=*yattakaṇ thānaṇ*. Comy.

² *Etasmiṇ antare*=*in hoc intervallo*, our solar system.

³ *Bhaddakaṇ*=*Laddhakaṇ*. Comy.

⁴ *Singī*, 'like cow-horn.' Comy.

⁵ *Kaṇṇana*, 'found in mountains.' Comy.

⁶ *Hātaka*. Comy. *hātaka*= 'gold carried off by ants.'

⁷ *Nānubhavanti*, 'do not produce such merit as.' Comy.

⁸ The only instance in this volume of a *Sāvattthī-nidānaṇ*, for which topic see K.S. iv and v, *Introduction*.

⁹ This Channa does not appear elsewhere. He is not to be confused with the monk of S. iii and iv.

'We do indeed, reverend sir.'

'Seeing what disadvantage therein do you so preach?'

(§ ii) 'Why, sir, one who is overwhelmed by passion, losing control of mind, plans things which trouble himself, which trouble others, which trouble both himself and others, and so experiences mental suffering and dejection. But if passion be abandoned he does not so, and thus does not experience mental suffering and dejection.'

Again, sir, one who is overwhelmed by passion practises immorality in deed, word and thought. But if passion be abandoned he does not so . . .

Again, sir, one who is overwhelmed by passion . . . understands not, as it really is, his own profit, that of others, that of self and others. But if passion be abandoned he understands.

Again, sir, passion is the cause of blindness, of not seeing, of not knowing, of loss of insight: it is joined with vexation, it does not conduce to Nibbāna.

One who is malicious . . . one who is deluded . . . (undergoes just the same troubles) . . . Delusion, sir, is the cause of blindness . . . it does not conduce to Nibbāna.

Seeing this disadvantage in passion, malice and delusion, we preach the abandoning of them.'

(§ iii) 'But, sir, is there any way, is there any practice for the abandoning of passion, malice and delusion?'

'There is indeed, reverend sir.'

'Pray, sir, what is that way? What is that practice?'

'Sir, it is just this Ariyan eightfold way, to wit: right view and the rest, . . . right concentration.'

'A goodly way, sir, and a goodly practice for abandoning passion, malice and delusion! Moreover, sir, it is worth while applying energy thereto.'¹

§ 72. *The ascetic* (i-vi).

(§ i) On a certain occasion the venerable Ānanda was staying at Kosambī, in Ghosita Park. Now a certain housefather,

¹ *Alaṇ appamādaya. Cf. S. v, 350.*

who was a follower of an ascetic mendicant,¹ came to see the venerable Ānanda. On coming to him he greeted him and sat down at one side. So seated he said this to the venerable Ānanda:

'Pray, worthy Ānanda, whose doctrine is well taught? Who are rightly conducted in the world? Who are well-farers in the world?'²

'Now, housefather, in this matter I will put you a question. Do you answer my question as you think fit. What think you, housefather? They who preach a doctrine for the abandoning of passion, malice and delusion,—is their doctrine well preached or not? How think you of this?'

'The doctrine of such, sir, is well preached. That is my opinion.'

(§ ii) 'Then, housefather, they who so conduct themselves as to abandon passion, malice and delusion,—are they well conducted in the world? What is your opinion?'

'Certainly they are, sir.'

(§ iii) 'Now what think you, housefather? They whose passion . . . whose malice . . . whose delusion is abandoned, cut down at the root, made like a palm-tree stump, made such as not to become, of a nature not to spring up again in future time,—are such well-farers in the world or not? What is your opinion?'

'Such, sir, are well-farers in the world, methinks.'

(§ iv) 'Then you have admitted this much: They who preach a doctrine for the abandoning of passion, malice and delusion, their doctrine is well preached. They who are so conducted as to abandon passion, malice and delusion . . . are well conducted in the world. They whose passion . . . is abandoned are well-farers in the world.'

'It is wonderful, sir! It is marvellous! Here is no trumpeting of one's own creed, no depreciation of another's

¹ For the ascetic practices of these mendicants see *DhA. ii, 55; A. iii, 384.*

² Referring to the formula of Buddha-Dhamma-Sangha (*svākkhāto, supatipanno, sugato*).

creed,¹ but just teaching of Dhamma in its proper sphere.² You have spoken of (man's) welfare, and self is not brought in question.³

(§ v) Now you yourself, worthy Ānanda, preach Dhamma for the abandoning of passion, malice and delusion, and your doctrine is well preached. You conduct yourself so as to abandon passion, malice and delusion, and you are well conducted in the world. In you, worthy Ānanda, these are abandoned, cut down at the root, made like a palm-tree stump . . . surely you are a well-farer in the world.

(§ vi) Excellent, sir! It is excellent! It is as if one should raise the fallen, open up what is hidden, point out the way to one gone astray, hold up a shining light so that they who have eyes may see forms. Thus has Dhamma been expounded by the worthy Ānanda in divers ways. I myself, worthy Ānanda, do go for refuge to the Buddha, to Dhamma, to the Order of Monks. Let master Ānanda accept me as a lay-follower from this day forth so long as life shall last as one who has so taken refuge.⁴

§ 73. *The Sakyan* (i-vi).

(§ i) On a certain occasion the Exalted One was staying among the Sakyans near Kapilavatthu, in Banyan Park. Now at that time the Exalted One was just recovered from sickness, not long recovered from sickness. Then Mahānāma the Sakyan⁴ came to see the Exalted One. On coming to him he saluted him and sat down at one side. So seated Mahānāma the Sakyan said this to the Exalted One:

¹ For this formula cf. *M.* i, 402.

² *Āyatane va.*

³ *Attho ca vutte atthā ca anupanīto.* Comy. takes this to mean, 'You have given an answer to my question, but you do not say "I myself have such virtues."' The same phrase occurs at *A.* iii, 359 (where Comy. says nothing). There is, I think, no reference here to the soul-theory.

⁴ Cf. *K.S.* v, 290, 320 ff. At the former passage he asks a similar question—viz., Is a learner's way of life the same as a Tathāgata's? Comy. on text, 27, says he was born in the ruling family or clan of the Sakyans, and was the Buddha's cousin or, as some say, uncle.

'For a long time, lord, I have known Dhamma which teaches thus:—Knowledge belongs to the man of composed mind, not to the restless-minded. Pray, lord, does concentration come first, then knowledge? Or does knowledge come first, then concentration?'

(§ ii) Now it occurred to the venerable Ānanda: Here is the Exalted One just recovered from sickness, quite lately recovered, and here is this Mahānāma the Sakyan asking him questions on a profound subject. Suppose I take him aside and acquaint him with Dhamma. So the venerable Ānanda took Mahānāma the Sakyan by the arm, led him aside and said this to him:

(§ iii) 'Mahānāma, a learner's morality has been spoken of by the Exalted One, likewise an adept's morality. In the same way a learner's concentration and that of an adept have been spoken of by the Exalted One. Also the insight of a learner and that of an adept have been spoken of by the Exalted One.

(§ iv) Now what is the learner's morality?¹

Herein, Mahānāma, a monk is virtuous, restrained with the restraint of the obligations; proficient in following the practice of right conduct he sees danger in the slightest faults: he takes up and trains himself in the rules of morality. This is called "the learner's morality."

(§ v) And what, Mahānāma, is the learner's concentration?

Herein, Mahānāma, a monk, aloof from sensual desires, aloof from evil conditions, having entered on the first musing . . . the fourth musing, abides therein. This is called "the learner's concentration."

(§ vi) And what, Mahānāma, is the learner's insight?

Herein, Mahānāma, a monk understands, as it really is, This is Ill. . . . This is the practice that leads to the ending of Ill. This is called "the learner's insight."

Now, Mahānāma, that Ariyan disciple, thus equipped with morality, concentration and insight,² by the destruction of the āsavas himself having come to know thoroughly in this very

¹ Cf. text 63.

² *Sīla-samādhi-paññā*, *supra*, 107.

life the heart's release and the release by insight which is free from the āsavas, having attained it abides therein. (This is the state of the adept.)¹

Thus, Mahānāma, a learner's morality, concentration and insight have been spoken of by the Exalted One. Likewise an adept's morality, concentration and insight have been spoken of by the Exalted One.'

§ 74. *The unclothed* (i-iii).

(§ i) On a certain occasion the venerable Ānanda was staying near Vesālī, in Great Grove, at the House with the Peaked Gable. Then Abhaya² and Paṇḍitakumāraka, the Licchavis, came to visit the venerable Ānanda. On coming to him they saluted him and sat down at one side. As they thus sat, Abhaya the Licchavi said this to the venerable Ānanda:

'Sir, Nātha's son, the Unclothed, claims to be all-knowing, all-seeing, and to have all-comprising³ knowledge and vision. He says, "Whether I walk or stand or sleep or wake, my knowledge and vision are always and without a break present before me." He proclaims the making an end of former deeds by ascetic practice, and the breaking down of⁴ the power of fresh deeds by inaction. Thus by the destruction of deeds will result the destruction of Ill: by the destruction of Ill, the destruction of feeling: by the destruction of feeling all Ill will be exhausted. So by this visible process one passes beyond (the round of existence).⁵ What, sir, does the Exalted One say about this?'

¹ *Arahatta*- (=asekha)-*phalaṇ*. *Comy.*

² Cf. *A.* ii, 209; at the same place Abhaya accompanies Sālha the Licchavi. At *M.* i, 392 he was sent by his teacher, Nātaputta, to confute the Buddha. At *S.* v, 126 he propounds the views of Puraṇa Kassapa, who was *ahetu-vādin*, a 'no-cause-theorist.'

³ Cf. *A.* iv, 428, *aparisesaṇ*.

⁴ *Setu-ghāṭaṇ*, lit. 'bridge-destroying.' Cf. *Asl.* 219, *setuṇ* *hanatī*, *setu-ghāro*; *Buddh. Psych. Eth.* 87 n.; *A.* ii, 159. *Comy.* *padhāṇaṇ* *paccaya-ghāṭaṇ*.

⁵ *Samatikkamo*.

(§ ii) 'Abhaya, these three ways of cleansing by wearing out are well proclaimed by that Exalted One who knows,¹ who sees, that Arahant who is a Fully Enlightened One, for the cleansing of beings, for their crossing beyond sorrow and lamentation, for the destruction of grief and woe, for the winning of the Method, for the realizing of Nibbāna. What are the three?'

Herein, Abhaya, a monk is virtuous, restrained with the restraint of the obligations . . . he takes up and trains himself in the rules of morality. He performs no fresh action, he makes an end of former action which has affected him.² Such is the (first way of) cleansing by wearing out,³ a visible process, not a matter of time, but one that invites to come and see, that leads onwards (to the Goal), to be understood by the intelligent each for himself.

Then, Abhaya, that monk, thus possessed of morality, aloof from sensual desires . . . (as in § 73) . . . having entered on the fourth musing, abides therein. He performs no fresh action . . . Such is the (second way of) cleansing by wearing out . . . to be understood by the intelligent each for himself.

Then again, Abhaya, that monk, thus possessed of morality . . . by the destruction of the āsavas . . . realizing the heart's release and the release by insight free from the āsavas, having attained thereto abides therein. Such is the (third way of cleansing by) wearing out, a visible process . . . to be understood by the intelligent each for himself.

These, Abhaya, are the three ways of cleansing by wearing out, well proclaimed by the Exalted One . . . for the realizing of Nibbāna.'

(§ iii) At these words Paṇḍitakumāraka the Licchavi said this to Abhaya the Licchavi:

'Well, Abhaya, my good fellow!⁴ Do you approve of the venerable Ānanda's good words as well spoken?'

¹ Text should read *jānātā*.

² *Phussa phussa*=*phusitrā*. *Comy.*

³ Text should read *nijjarā*.

⁴ *Samma*, a term of familiar address to equals and inferiors, but not used to women. For its derivation see Andersen, *Glossary*, p. 263.

‘Yes, indeed, my dear fellow! How could I fail to do so? Why! If anyone did not approve of them, his head would split asunder.’¹

§ 75. *To be advised* (i-v).

(§ i) Now the venerable Ānanda went to see the Exalted One, and on coming to him saluted him and sat down at one side. As he sat thus the Exalted One said this to the venerable Ānanda:

‘Ānanda, one for whom you have fellow-feeling and those who think you should be listened to, whether friends or intimates or kinsmen or blood relations,—such ought to be advised about, grounded on, established in three particulars.² What three?’

(§ ii) They should be advised about, grounded on, established in unwavering loyalty to the Buddha, thus: He it is, the Exalted One, that Arahant, who is a Fully Enlightened One . . . teacher of Devas and mankind, a Buddha is the Exalted One.

They should be advised about, grounded on, established in unwavering loyalty to Dhamma, thus: Well proclaimed by the Exalted One is Dhamma . . . to be understood by the intelligent, each for himself.

They should be advised about, grounded on, established in unwavering loyalty to the Order, thus: They walk righteously, the Exalted One’s Order of disciples . . . a field of merit unsurpassed for the world.

(§ iii) There may be change,³ Ānanda, in the four great phenomena, the elements of earth, of water, of heat, and the element of air,⁴ but there can be no change in the Ariyan disciple blessed with unwavering loyalty to the Buddha. By “change” I mean this: that such an one should be reborn in Purgatory, in the womb of an animal or in the Realm of Petas is an impossibility.

¹ *Vipateyya*. The usual phrase is *vipphaleyya sattaḍḍhā*.

² Cf. *K.S.* v, 165, 317 ff.

³ Text should read *aññatthatañ*, lit. ‘otherness.’

⁴ Cf. *K.S.* ii, 113 n., 152, etc.

(§ iv) There may be change, Ānanda, in the four great phenomena . . . but for the Ariyan disciple blessed with unwavering loyalty to Dhamma . . . to the Order, there can be no change: I mean, that such an one should be reborn . . . in the Realm of Petas is an impossibility.

(§ v) So, Ānanda, one for whom you have fellow-feeling . . . should be established in these three particulars.’

§ 76. *Becoming* (i-iii).

(§ i) Now the venerable Ānanda went to see the Exalted One . . . and said this to him:

‘As to the saying “Becoming, becoming,” lord, pray to what extent is there becoming?’

‘If there were no worlds of sense-desire and no action to ripen therein, Ānanda, would any sensuous becoming be manifested?’

‘Surely not, lord.’

‘In this way, Ānanda, action is the field, consciousness is the seed, craving the moisture. For beings that are hindered by nescience, fettered by craving, consciousness is established in lower worlds.¹ Thus in the future there is repeated rebirth. In this way there is becoming, Ānanda.

(§ ii) Again, if there were no worlds of form and no action to ripen therein, would any formal becoming be manifested?’

‘Surely not, lord.’

‘In this way action is the field, consciousness the seed, craving the moisture. For beings that are hindered by nescience, fettered by craving, consciousness is established in the intermediate worlds.² Thus in the future there is repeated rebirth.

(§ iii) Again, if there were no formless worlds³ and no action to ripen therein, would any formless becoming be manifested?’

‘Surely not, lord.’

¹ *Hināya dhātuyā=kāma-d.* Comy.

² *Majjhimāya dhātuyā=rūpa-d.* Comy.

³ *I.e.*, worlds beyond the ‘seen.’

‘In this way, Ānanda, action is the field, consciousness the seed, craving the moisture. For beings that are hindered by nescience, fettered by craving, consciousness is established in the more excellent worlds.¹ Thus in the future there is repeated rebirth. In this way, Ānanda, there is becoming.’

§ 77. *Intention and aspiration* (i-iii).

Now the venerable Ānanda went to see the Exalted One. . . . As he sat at one side he said this to the Exalted One:

(*The same as above down to*) ‘In this way, Ānanda, action is the field . . . For beings hindered by nescience, fettered by craving, intention² is established, aspiration² is established in a lower element. Thus in the future there is repeated rebirth.’ (*The rest as above with intention and aspiration instead of consciousness.*)

§ 78. *Service.*

The same occasion³ (*as before*) . . . As he sat at one side the Exalted One said this to the venerable Ānanda:

‘What think you, Ānanda? Will every sort of moral practice, way of living, sanctity of life and excellence of service⁴ have a like fruit hereafter?’

‘I would not say, lord, that it is inevitably so.’

‘Well, then, do you go into particulars.’⁵

‘For instance, lord, that moral practice, way of living, sanctity of life and excellence of service which increase unprofitable states and decrease profitable states in him who observes

¹ *Pañita-dhātuyā=arūpa-d. Comy.* These are the three forms or spheres of mundane consciousness. There is a fourth which is supra-mundane or supernormal. To our waking or normal consciousness this is reckoned unconsciousness. See *Compendium, ad init.*, on *dhātu*; *Buddh. Psych. Eth.* lxxvi, on *khettaṃ* (field); *ib.* xciii. Text here misprints *pañitāya* and in next *hināya*.

² *Cetanā . . . patthanā patihitā.*

³ *Nidānaṃ.*

⁴ *Upaṭṭhāna-sāraṇaṃ.*

⁵ *Vibhajassu.*

them,—such moral practice and so forth are without fruit. But those which have the contrary result do have this fruit.’

So said the venerable Ānanda and the Teacher agreed with him.

Then the venerable Ānanda, thinking: The Teacher agrees with me, rose up from his seat, saluted the Exalted One by the right and went away.

Now not long after the venerable Ānanda was gone the Exalted One addressed the monks, saying: ‘Monks, Ānanda is a learner. Yet it would not be easy to find his equal in insight.’

§ 79. *Scent* (i-iii).

(§ i) Now the venerable Ānanda went to see the Exalted One. . . . As he sat at one side he said:

‘Lord, there are these three sorts of scents whose savour spreads along with the wind, but not against the wind. What three? Root-scent,¹ heart-wood scent and the scent of flowers. These three . . . Pray, lord, is there any sort of scent whose savour spreads with the wind, against the wind and both ways alike?’

‘There is such a scent, Ānanda.’

‘What is that scent, lord?’

(§ ii) ‘In this connexion, Ānanda, in whatsoever village or district there is a woman or a man who has taken refuge in the Buddha, Dhamma and the Order, who abstains from slaying, stealing, wrong practice in sensual lust, from falsehood, from addiction to intoxicants that cause sloth: who is virtuous, of a lovely nature, who dwells at home with heart free from the taint of stinginess, who is open-handed, pure-handed, delighting in giving up, one to ask a favour of, one who delights in sharing gifts with others,—of such an one recluses and hermits sing the praises in all quarters, thus: “In such and such a village or district there is a woman or man . . .” (of such nature).

Moreover the Devas and non-humans² sing his praises in

¹ Text should read *mūla-gandho*.

² Reading *amanussā pi*.

like manner. This, Ānanda, is the sort of scent whose savour goes with the wind, against the wind and both ways alike.

(§ iii) The scent of flowers goes not against the wind,
Nor scent of sandal, musk or jessamine.
The good man's scent goes e'en against the wind:
The savour of the saint goes everywhere.¹

§ 80. *Abhibhu* (i-v).

(§ i) Now the venerable Ānanda went to see the Exalted One. . . . As he sat at one side he said this:

'In the presence of the Exalted One, lord, in his very presence I have received this saying: "Ānanda, Abhibhu, the disciple of the Buddha Sikhin,² standing in the Brahma world, could make its thousand realms hear his voice." Pray, lord, how far can the Arahant, the Fully Enlightened One, make his voice heard?'

'He was just a disciple,³ Ānanda. Immeasurable are the Tathāgatas.'

Then a second time and yet a third time the venerable Ānanda put the question. Then answered the Exalted One:

(§ ii) 'Have you ever heard, Ānanda, of the system of the thousand lesser⁴ worlds?'

'Now is the time for this, O Exalted One! Now is the time for this, O Well-farer,—for the Exalted One to speak! Hearing the Exalted One the monks will bear it in mind.'

¹ At *Dhp.* 54; *J.A.* iii, 291. Cf. *Mū. P.* 333 (where the three verses on this subject are quoted), and *D.A.* i, 56.

² The second of the seven traditional Buddhas. The reference is to a sermon at Sāvattthī, *Arunavati-Sutta*, S. i, 154 (to which *Comy.* refers). Cf. *K.S.* i, 194. Sikhin had a pair of disciples, chief, elect, named Abhibhu and Sambhava . . . (and Abhibhu said) 'I profess, lord, that using just such speech as if I were speaking in the midst of our Order, I am able, as I stand in the Brahma world, to make its thousand realms hear my voice.'

³ *Paḍesa-nāne* *ñhito* (of partial knowledge).

⁴ *Cūḷanikā loka-āhātu*. *Comy.* has *cūḷanī-l*.

'Then, Ānanda, do you listen. Attend closely and I will speak.'

'I will, lord,' replied the venerable Ānanda to the Exalted One, who said:

(§ iii) 'As far as moon and sun move in their course and light up all quarters with their radiance, so far extends the thousand-fold world-system. Therein are a thousand moons, a thousand suns, a thousand Sinerus, lords of mountains: a thousand Rose-Apple Lands,¹ a thousand Western Ox-wains,² a thousand Northern Kurus,³ a thousand Eastern Videhās;⁴ four thousand mighty Oceans, four thousand Mighty Rulers, a thousand Four Great Rulers,⁵ a thousand heavens of the Thirty-Three, a thousand Yama worlds, a thousand heavens of the Devas of Delight, a thousand heavens of the Devas that delight in creation, the same of those Devas that delight in others' creations, and a thousand Brahma worlds. This, Ānanda, is called "The system of the thousand lesser worlds." A system a thousandfold the size of this is called "The Twice-a-thousand Middling Thousandfold World-system." A system a thousandfold the size of this is called "The Thrice-a-thousand Mighty Thousandfold World-system." Now, Ānanda, if he wished it, the Tathāgata could make his voice heard throughout this last-named world-system, or⁶ even further, if he chose.'

(§ iv) 'Pray, lord, how could that be done?'

'In this connexion, Ānanda, the Tathāgata suffuses with

¹ *Jambu-dīpa*, the southernmost of the four great continents, including India. The names following are those of continents, described at *KhA.* 123; *SnA.* ii, 443; *Asl.* 298 (*Expos.* ii, 392 ff.).

² *Aparagoyāna*, the western.

³ *Uttara-Kurū*, the northern.

⁴ *Pubba-videhā*, the eastern. These make up a *cakkavāla* with Mt. Meru in the midst, a flat-world-system. The list occurs again at *A.* v, 59. A map of a *cakkavāla* will be found in *Ceylon Buddhism*, vol. ii, by D. J. Gogerly (Kegan Paul, 1908), described in vol. i, 19 ff.

⁵ *Mahārājā*, the four world-guardians. These 'spiritual' worlds are above those previously mentioned, which are still subject to sense-desires, and are sixteen in number.

⁶ Reading *yāvātā vā pana* for *yāvātā pana* of text.

radiance the Thrice-a-thousand Mighty Thousandfold World-system. When its inhabitants perceive this, then the Tathāgata would give utterance and make the sound heard. That is how he would do it.'

(§ v) At these words the venerable Ānanda exclaimed to the venerable Udāyin:¹

'It is indeed a gain for me! Well gotten indeed by me it is that my teacher is of such mighty power and majesty!'

Whereupon the venerable Udāyin said to the venerable Ānanda:

'What is it to you, friend Ānanda, that your teacher should be of such mighty power and majesty?'

At these words the Exalted One said to the venerable Udāyin:

'Say not so, Udāyin! Say not so, Udāyin! If Ānanda were to make an end without attaining perfect freedom from passion,² yet by virtue of his heart of faith he would seven times win rule among the Devas, seven times would he win rule in this Rose-Apple Land. Howbeit, Udāyin, in this very life Ānanda shall attain to final passing away.'³

CHAPTER IX.—THE RECLUSE (§§ 81-90).

§ 81. *The recluse* (i, ii).

(§ i) 'Monks, there are these three pursuits of a recluse, to be put in practice by a recluse. What three?'

The undertaking of the training in the higher morality, higher thought and higher insight. These are the three. Wherefore, monks, thus must ye train yourselves: Keen shall be our desire to undertake the training in the higher morality: keen our desire to undertake the training in the higher

¹ He is often with Ānanda in *Saṃyutta Nikāya*.

² *Vita-rāga*.

³ *Parinibbāyissati*. This prophecy of A.'s winning Arahantship is fulfilled by the Commentators in describing the First Great Council after the Buddha's death.

⁴ Cf. *infra*, 214.

thought, in the higher insight. That is how ye must train yourselves.

(§ ii) Suppose, monks, an ass follows close behind a herd of kine, thinking: I'm a cow¹ too! I'm a cow too! But he is not like cows in colour, voice or hoof. He just follows close behind a herd of kine thinking: I'm a cow too! I'm a cow too! Just in the same way, monks, we have some monk who follows close behind the Order of Monks thinking: I'm a monk too! I'm a monk too! But he has not the desire to undertake the training in the higher morality which the other monks possess, nor that in the higher thought, nor that in the higher insight which other monks possess. He just follows close behind thinking: I'm a monk too! I'm a monk too!

Wherefore, monks, thus must ye train yourselves: Keen shall be our desire to undertake the training in . . . the higher insight. That is how ye must train yourselves.'

§ 82. *Agriculture* (i, ii).

(§ i) 'Monks, these three preliminaries are to be carried out by a yeoman farmer. What three?'

Herein, monks, the yeoman farmer must first of all² well plough and harrow his field, and when these things are done he must sow his seed at the proper season. Having done this he lets in the water and lets it out again in proper season. These are the three preliminaries.

(§ ii) In the same way, monks, these three preliminaries are to be carried out by a monk. What three?'

The undertaking of the training in the higher morality, in the higher thought, in the higher insight. These are the three. Wherefore, monks, thus must ye train yourselves: Keen shall be our desire . . . (as above).

¹ *Amhā*. This word, not found elsewhere, seems to mean 'a cow' [=Skt. *hambhā*, 'a lower']. *Comy.* does not help, saying only *aham pi gāvī*. Cf. *J.P.T.S.* 1889 (Morris), 201, for suggestions.

² *Paṭigacc' eva* (*paṭikacc'*)=*paṭhamam eva*. *Comy.*

he is established in morality, he trains himself in the rules of training by undertaking them. Such an one, by destroying three fetters is a stream-winner, one not doomed to the Down-fall, one assured, one bound for enlightenment.¹

(§ iii) Moreover a monk keeps the laws of morality in full . . . (*as before*). Such an one, by destroying three fetters and weakening those of lust, malice and delusion, is a once-returner. Coming back to this world just once more he will make an end of Ill.

(§ iv) Moreover a monk keeps the laws of morality in full, he practises concentration in full, but he is moderately given to striving for insight . . .

Such an one by the destruction of the five fetters that bind to the lower worlds, takes birth spontaneously (in the Pure Abodes), there to pass away, destined never to return thence.

(§ v) Lastly, in this matter a monk keeps the laws of morality in full, he practises concentration in full, he practises the acquiring of insight in full. Whatever minor, trifling observances he may transgress, he is cleared of them. I do not declare him to be rendered unfit because of that. He strictly observes the rudiments of the holy life, the constituents of the holy life, he is established in morality, he trains himself in the rules of the training by undertaking them. Such an one, by destroying the āsavas, in this very life himself comes to know thoroughly the heart's release, the release by insight, and attaining it abides therein.

Thus, monks, the partial fulfiller (of observances) attains partially: the perfect observer attains in full. Not barren of result² are these rules of the training, I declare.³

§ 86. (b) Recital (i-iv).

(§ i) 'Monks, this recital to be made twice a month . . . (*as in* § 85).

¹ Cf. K.S. v, 312, etc.

² Reading with S. v, 202, etc., and Comy. *avañjhāni* (= *atucchāni*, *saphalāni*). Text here and below has *avajjhāni*, which does not suit the context.

(§ ii) He trains himself in the rules of the training by undertaking them. Such an one, by destroying three fetters, is destined to seven more births at most:¹ seven times more at most he fares and wanders up and down among devas and mankind and then makes an end of Ill. Or, such an one again, by destroying three fetters, is reborn in a good family.² He fares and wanders up and down in two or three families and then makes an end of Ill. Or, such an one again, by destroying three fetters, is a "one-seeder":³ he just takes one rebirth as a man and then makes an end of Ill. This monk, by destroying three fetters and weakening those of lust, malice and delusion, is a once-returner. He comes back to this world only once and makes an end of Ill.

(§ iii) Again in this connexion a monk . . . trains himself in the rules of the training by undertaking them. By destroying the five fetters binding to rebirth (in the lower worlds) he is "one who goes upstream,"⁴ he goes to the Pure Abodes.⁵ Or, by destroying these five fetters, he attains release without much trouble. Or, by destroying these five fetters, he attains release with some little trouble.⁶ Or, by destroying these five fetters, he attains release by reduction of his time.⁷ Or, by destroying these five fetters, he attains release midway.⁸

(§ iv) Again, monks, . . . such an one, by destroying the āsavas, in this very life himself knowing it thoroughly realizes the heart's release, the release by insight, and attaining it abides therein.

¹ *Sattakkhattu-paramo*, cf. K.S. v, 180 n. The number varies according to his qualifications in the Five Controlling Powers.

² *Kolay-kolo*, lit. 'from clan to clan,' *kula*. Comy. *kulay kulay gamanako*. Cf. Pug., p. 15; S. v, 69, 205.

³ *Ekā-bījī*. Cf. Pte. of Contr. 269.

⁴ *Uddhay-soto*.

⁵ *Akanīṭṭha-gāmi*.

⁶ *Sappayogena* (*sasankhāra*, cf. K.S. v, 57 n. Our text should read *asankhāra*- above, and *sasankhāra*- below).

⁷ *Upahacca-parinibbāyī* (after another 500 kalpas! Comy.).

⁸ *Antarā-parinibbāyī*, he is a non-returner and finishes his course in the Brahma worlds.

Thus, monks, the partial fulfiller (of observances) attains partially: the perfect observer attains in full. Not barren of result are the rules of the training, I declare.'

§ 87. (c) *Recital* (i-iii).

(§§ i, ii) 'Monks, this recital . . . (as in § 85).

Such an one by destroying the āsavas . . . attaining release by insight abides therein.

(§ iii) Yet if he attain not, if he penetrate not so far as that,¹ by destroying the five fetters that bind (to the lower worlds) he attains release midway. If he attain not . . . he wins release by reduction of his time . . . or without much trouble . . . or with some little trouble . . . or he is one who goes upstream . . . who goes to the Pure Abodes. Or, if he attain not that, if he penetrate not so far as that, yet by destroying three fetters and weakening those of lust, malice and delusion, he is a once-returner: once more coming back to this world he makes an end of Ill.

Yet, if he attain not, if he penetrate not so far as that, by destroying three fetters he is a "one-seeder": he takes just one birth as a man and then makes an end of Ill. Or, if he attain not . . . yet by destroying three fetters he is reborn in a good family: he fares and wanders up and down in two or three families and makes an end of Ill. Or, if he attain not . . . by the destruction of three fetters he is destined to seven more births at most: he fares and wanders up and down among devas² and mankind seven times at most and then makes an end of Ill.

Thus, monks, he who observes in full attains in full: he who observes partially attains partially. Not barren of result are the rules of the training, I declare.'

§ 88. (a) *Training*.

'Monks, there are these three forms of training. What three ?

¹ *Anabhisamkhavaṇ appatvivijjhaṇ*, cf. *S.* v, 454.

² Text has *dve* for *deve*.

The training in the higher morality, that in the higher thought and that in the higher insight.

And what, monks, is the training in the higher morality ?

Herein a monk lives moral and restrained with the restraint of the obligations . . . he takes up and trains himself in the laws of morality (as at text, p. 64). This is called "the training in the higher morality."

And what, monks, is the training in the higher thought ?

Herein a monk, remote from sensual desires (practises the four musings) . . . attaining the fourth musing he abides therein. This is called "the training in the higher thought."¹

And what, monks, is the training in the higher insight ?

Herein a monk understands, as it really is, the meaning of This is Ill: This is the arising of Ill: This is the ending of Ill: This is the practice leading to the ending of Ill. This is called "the training in the higher insight." These are the three forms of training."²

§ 89. (b) *Training* (i, ii).

(§ i) (*Exactly the same as § 88 for the first two sikkhā.*)

'And what, monks, is the training in the higher insight ?

Herein a monk, by destroying the āsavas, himself in this very life comes to know thoroughly the heart's release, the release by insight which is without the āsavas, and having attained it abides therein. This is called "the training in the higher insight." These are the three forms of training."³

(§ ii) Whoso hath zeal, courage and energy,

Is apt to meditate, alert of mind,

Guarding the forces of his body well⁴

Let him pursue the threefold higher walk,

¹ Here 'higher consciousness' would be a more appropriate rendering for *alhi-citta*, since 'thought' has ceased in this trance.

² Cf. *Buddh. Psych.* 110 ff.; *Buddhism* (1912), 199; *Dialog.* iii, 213.

³ For the gāthās I have adopted Mrs. Rhys Davids's version at *Buddhism*, 201.

⁴ *Gutt' indriyo*.

Loftiest code of conduct, mind, insight,
 From first to last, the last e'en as the first,
 Above, below,¹ by night e'en as by day.
 Hath he thus every quarter (of his life)
 Mastered with infinite concentration² rapt,
 This do they call the training and the course
 And eke the pure and holy pilgrimage.
 Him do they call The Wakened of the World,
 Brave hero³ faring to the Way's High End.
 To him when consciousness doth near its end,
 To him from craving utterly set free,
 NIBBĀNA of the burning flame⁴ hath come,
 And to his heart Release (and Liberty).'

§ 90. *Pankadhā* (i-viii).

(§ i) On a certain occasion the Exalted One was going his rounds among the Kosalans together with a great company of monks, and on coming to Pankadhā,⁵ a district of the Kosalans, there abode. (Now Pankadhā is a district of the Kosalans.)⁶

Now on that occasion a certain monk named Kassapa, of the Kassapa clan,⁷ was resident at Pankadhā, and it happened that the Exalted One was instructing, inciting and gladdening the monks with a religious talk suitable to the keeping of the

¹ *Yathā adho tathā uddhaṃ* (correct *tatha* in text here). *Comy.* takes this to mean, 'he looks upon his higher and lower body (? or higher and lower parts of the body) with equal dispassion, as something unlovely.' However, these phrases are generally applied to the six points of the universe. Cf. for instance the practice in the Sublime Moods.

² *Appamāna-samādhinā=archatta-magga-s.* *Comy.*

³ Reading with *Comy.* *virāṇ* for text's *dhīraṇ*.

⁴ *Pajjotass' eva nibbānaṃ=padīpa-nibbānaṃ viya cetaso vimokkha.* Cf. *The Gem* (in the *Short Section* and *Sn.* 235), 'even as this lamp is quenched,' where *Comy.* says the Master here pointed to a lamp which flickered out while he was speaking. Cf. *Paṭācārā's* verses, *Sisters*, v. 116.

⁵ *Pankadhā* (? marshland) does not occur elsewhere in the Canon.

⁶ I fancy this sentence is an explanatory remark of *Comy.*

⁷ Another of this name is mentioned at *S.* i, 193.

precepts. Then the monk Kassapa, while the Exalted One was thus engaged, did not approve, was dissatisfied (and kept thinking): This recluse is much too scrupulous.¹

(§ ii) So the Exalted One, after staying at Pankadhā as long as he wished, set forth on his rounds towards Rājagaha, and on arrival took up his quarters there and was staying near Rājagaha on Vultures' Peak.

Then the monk Kassapa of the Kassapa clan, not long after the departure of the Exalted One, felt remorse and regret, thinking: It is a loss to me! It is indeed no gain to me! It is ill-gotten by me! It is indeed a thing not well gotten by me that, when the Exalted One was instructing, inciting and gladdening the monks with a religious talk suitable to the keeping of the precepts, I did not approve but was dissatisfied, and thought: This recluse is much too scrupulous. Suppose now I were to go to see the Exalted One, and on coming to him were to explain my transgression to him as such.

(§ iii) So the monk Kassapa of the Kassapa clan set his lodging in order, took bowl and outer robe and set off for Rājagaha and thence to where the Exalted One was staying on Vultures' Peak. On coming to him he saluted him and sat down at one side. So seated Kassapa the monk said this to the Exalted One:

'Just now, lord, the Exalted One was staying at Pankadhā.² On that occasion the Exalted One was instructing the monks . . . Then, lord, I did not approve, I was dissatisfied and thought: This recluse is much too scrupulous. . . .

Then not long after the Exalted One had departed I felt remorse and regret, thinking: It is a loss to me! . . . Suppose now I were to go to see the Exalted One . . . and explain my transgression to him as such.

¹ *Adhisallikkate 'vāyaṇ* should read *adhisallikkhat' evāyaṇ*. Not in Pāli Diet (see my note *supra* on § 67). *Comy.* *atīviya sallikkhati: atīviya sallikkhitaṇ katvā saṅha-saṅhaṇ katheti*. The idea is of smoothing, refining or polishing a shell; cf. *sankha-likhita (sila)*, *D.* i, 63; *sallekhitā-cāra (=parisuddha-jīva)*, *MP.* 230, of scrupulosity.

² I omit the note on P.

Transgression, lord, overcame me, such was my folly, my infatuation, my wrong-doing, in that, while the Exalted One was instructing the monks . . . I did not approve, I was dissatisfied, thinking: This recluse is much too scrupulous. May the Exalted One, lord, accept my confession from me who have transgressed, to be a restraint upon me in the future.¹

(§ iv) 'Verily, Kassapa, transgression overcame you, such was your folly, your infatuation, your wrong-doing, in that . . . you so behaved. Yet, Kassapa, since you have seen your transgression as such and made confession as is right, we do accept this of you. Growth verily, Kassapa, is this in the discipline of an Ariyan, when, having seen one's transgression as such, he makes confession thereof as is right, and in future practises self-restraint.

(§ v) Now, Kassapa, if an elder monk be not desirous of the training, if he speak not in praise of undertaking the training, and if other monks also are not desirous of the training and he do not incite them to undertake it, and if he speak not in praise thereof what is true and real at the proper time to those monks who are desirous of the training,—of such an elder monk, Kassapa, I utter no praise. Why not? Because other monks would keep company with him, saying: "The Master speaks in praise of him." Now those who should keep company with him would come to share his views. If they should do so it would be to their loss and sorrow for many a day. Therefore, Kassapa, I speak not in praise of such an elder monk.

(§ vi) Again, Kassapa, if a monk of middle standing should do so . . . if likewise a novice should not be desirous of the training . . . of such I utter no praise for the same reasons.

(§ vii) But, Kassapa, if an elder monk be desirous of the training, if he speak in praise of undertaking the training, if he incite other monks, not so desirous, to undertake it, if he speak in praise of it praise which is true and real at the proper

¹ For this formula of confession cf. *Vin Texts*, i, 261; *D. i*, 85; *K.S. ii*, 91, 138; etc.

time to those who are so desirous,—of such an one I utter praise. Why so? Because other monks would keep company with him, saying: "The Master praises him." Now they who should keep company with him would come to share his views. If they should do so it would be to their profit and happiness for a long time. Therefore, Kassapa, I speak in praise of such an elder monk . . . (§ viii) and the same may be said of a monk of middle standing, and of a novice.'

CHAPTER X.—A GRAIN OF SALT¹ (§§ 91-100).

§ 91. *Urgent* (i, ii).

(§ i) 'Monks, there are these three urgent² duties of a yeoman farmer. What three?

Herein, monks, the yeoman farmer gets his field well ploughed and harrowed very quickly. Having done so he puts in his seed very quickly. Having done that he lets the water in and turns it off very quickly. These are his three urgent duties.

Now, monks, that yeoman farmer has no such magic power or authority as to say: "Let my crops spring up today. Tomorrow let them ear. On the following day let them ripen." No! It is just the due season which makes them do this.

(§ ii) In the same way there are these three urgent duties of a monk. What three?

The undertaking of the training in the higher morality, in the higher thought and in the higher insight. These are his three urgent duties.

Now the monk has no such magic power or authority as to say: "Today: let my mind be released from the āsavas without grasping, or tomorrow, or the day following." No! It is just the due season which releases his mind, as he undergoes the training in these three.

¹ The title of this chapter derives from § 99.

² *Accāyikāni*=*atipātikāni* (insistent). *Comy.* Cf. *supra*, § 82.

Wherefore, monks, thus must ye train yourselves: Keen shall be our desire to undertake the training in these three branches of training. That is how ye must train yourselves.'

§ 92. Aloofness (i-iv).

(§ i) 'Monks, the Wanderers holding other views enjoin these three forms of aloofness. What three? Aloofness from robes,¹ from alms-food, from lodging.

Now in the matter of aloofness from robes the Wanderers holding other views enjoin the wearing of coarse, hempen clothes, clothes of different² fibres, discarded corpse-cloths, rags from a rubbish-heap, tree-bark fibre,³ antelope skins, strips of antelope skins,⁴ clothes made of kusa-grass, made of wood-shavings. They wear blankets made of human hair, made of horse hair, made of owls' wings. That is the practice they enjoin as regards robes.

Then in the matter of aloofness as regards alms-food:—They feed on vegetables, millet, raw rice, wild rice,⁵ water-plants,⁶ rice-powder, burnt scum of rice,⁷ flour of oil-seeds, on grass and cowdung. They keep themselves alive by eating forest roots and fruit, and fruit that has fallen. Such is their practice as regards aloofness from alms-food.

Then again, monks, the Wanderers holding other views enjoin in respect of aloofness from lodging:—Dwelling in a forest at the root of a tree, in a cemetery, in a lonely jungle glade,⁸ in the open air, on a heap of straw, in a thatched

¹ *Civaraṇ* (etc.) *nissāya upapajjanaka-kilesaṇṇi vivatta-bhāvaṇ*. Comy.

² *Masāṇa*, 'of mixed texture.' Comy. The Buddha himself had tried all these ascetic practices, acc. to *M. i*, 77 ff.

³ *Tiritakāṇi*, at *D. i*, 166 *tiritāṇi*.

⁴ Comy. says it also means 'with horns and hoofs still attached.'

⁵ *Daddula*. Comy. (as at *MA. ii*, 45) calls this 'the parings of hide thrown away by leather-workers,' but this would hardly be vegetarian diet! Cf. *infra*, text 295 re 'the Unclothed.'

⁶ *Haṇa*—*silesa* or *sevāla*. Comy.

⁷ *Ācāma*, 'the burnt overboilings of pots.' Comy.

⁸ *Vanapantṭhaṇ*. Comy. does not discuss these terms. At *MA. ii*, 215 (on *M. i*, 181), text and Comy. alike read *vanapattṭhaṇ* (cf. *Vibh.* 251), 'wilderness.'

shelter. Such ways of dwelling do they enjoin. These are the three injunctions of the Wanderers holding other views.

(§ ii) Now, monks, there are these three forms of aloofness for a monk under this Dhamma-Discipline. What three?

Herein a monk is moral, he has abandoned immorality, from that he is aloof. He has right view, he has abandoned wrong view, from that he is aloof. He has destroyed the āsavas, the āsavas are abandoned by him, from them he is aloof. Now in these three sorts of aloofness this monk is called, "one who has reached perfection," "one who has reached the essential," "one who is set firm in the essential."¹

(§ iii) Suppose, monks, a yeoman farmer's field of paddy is in good order. That yeoman farmer reaps it quickly, and having done so gathers the crop quickly, gets it harvested quickly, puts it in stooks, treads it out, pulls off the stalks,² winnows away the chaff, collects the rice, thrashes it out and removes the husks quickly. Thus that yeoman farmer's crops reach perfection, come to the essential, are cleansed and set firm in the essential.

(§ iv) Just so, monks, in the autumn season when the sky is clear and the clouds have fled, the sun leaping up³ into the firmament drives away all darkness from the heavens and shines and burns and flashes forth,—even so in the Ariyan disciple arises the flawless, taintless eye of wisdom,⁴ and along with this arising three fetters are abandoned, to wit: The view of the person-pack,⁵ doubt-and-wavering and wrong handling of rite and ritual. Nay more, he departs from two things, coveting and malevolence. This disciple, aloof from sensual desires, aloof from unprofitable states, entering on the first musing, which is accompanied by thought directed and sustained, born of seclusion, zestful and easeful, dwells therein.

¹ *Sāre patitṭhito—sīla-samādhi-paṇṇā sāre p.* Comy. Cf. *M. i*, 31.

² *Uddharāpetvā*.

³ Cf. *D. ii*, 183; *M. i*, 317=*S. iii*, 156=*Itiv.* 20. *Abbhussakamāno* is also read.

⁴ *Dhamma-ccakkhu*, cf. *D. i*, 86, 'the insight of the stream-winner into the Four Truths.' Comy.

⁵ *Sakkāya*.

At such time, monks, if the Ariyan disciple should make an end, there is no fetter bound by which he would come back again to this world.¹

§ 93. *Companies*² (i-v).

(§ i) 'Monks, there are these three companies. What three ?

The distinguished, the discordant and the harmonious company.

And what, monks, is the distinguished company ?

Herein, monks, in whatsoever company the elder monks are not luxurious, are not lax, not leaders in backsliding, not shirkers of the burden of the secluded life, but make an effort to win the unattained, to reach the goal not reached, to realize the unrealized,—the generation that follows comes to depend upon their view:—this, monks, is called "the distinguished company."

(§ ii) And what, monks, is the discordant company ?

Herein, monks, in whatsoever company the monks dwell quarrelsome, wrangling, disputatious, wounding each other with the weapons of the tongue,—such a company is called "discordant."

(§ iii) And what, monks, is the harmonious company ?

Herein, monks, in whatsoever company the monks dwell together in unity, courteous, without quarrelling, like milk and water mixed, looking on each other with the eye of affection,—such a company is called "harmonious."

(§ iv) Now, monks, at such time as the monks dwell in harmony, courteous . . . looking on each other with the eye of affection, at such time they beget much merit: at such time, monks, they dwell in the Brahma-way:³ that is to say, in one who is delighted in the heart's release by sympathy there is

¹ He would then be not stream-winner but non-returner. *Comy.* says he is *jhān' anāgāmin*.

² Cf. *supra*, text 70 for Nos. 2 and 3; *supra*, II, v, iii, for No. 1 of these.

³ *Brahma-vihāra*, not the Sublime Moods of directed well-wishing, for which see *K.S.* v.

born joyousness. The body of the joyous one is calmed. He whose body is calmed feels happiness. The mind of the happy man is balanced.

(§ v) Just as when, monks, on a mountain the rain falls in heavy drops,¹ that water flowing onwards according to the slope fills up the mountain-clefts and rifts and gullies, and they when filled fill up the little pools, and the little pools in turn fill up the big pools, and they in turn fill up the small rivers: they the large rivers, and the large rivers being filled fill up the sea,—even so at such time as the monks dwell together in unity, courteous, without quarrelling, like milk and water mixed, looking on each other with the eye of affection, at such time they beget much merit . . . the mind of the happy man is balanced.

These are the three companies.'

§ 94. (a) *The thoroughbred* (i-v).

(§ i) 'Possessed of three qualities, monks, a rājā's noble thoroughbred steed is worthy of the rājā, a royal possession, and is reckoned an attribute of royalty. What are the three ?

Herein, monks, the rājā's noble thoroughbred is blessed with beauty, with strength and speed. These are the three qualities . . .

(§ ii) In like manner, monks, possessed of three things a monk is worthy of offerings, worthy of hospitality, worthy of gifts,² of salutations with clasped hands, a field of merit unsurpassed for the world. What three ?

Beauty (of life), strength (of character) and speed (of insight).

(§ iii) And how is a monk blessed with beauty (of life) ?

Herein a monk is moral, he lives restrained with the restraint of the obligations, proficient in the practice of good conduct; seeing danger in trifling faults, he trains himself in the rules by undertaking them. In this way he has beauty (of life).

¹ Cf. *K.S.* ii, 27.

² *Dakkhiṇeyyo*, 'worthy of the ten gifts of the faithful.' *Comy.*

(§ iv) And how is a monk blessed with strength (of character) ?

Herein a monk dwells ardent in energy, ever striving to abandon bad qualities, to acquire good qualities, strenuously exerting himself, not throwing off the burden in good qualities. In this way he has strength.

(§ v) And how is a monk blessed with speed ?

Herein a monk understands, as it really is, the meaning of This is Ill: this is the arising of Ill: this is the ending of Ill: this is the practice that leads to the ending of Ill. In this way a monk is blessed with speed (of insight).

Possessed of these three qualities a monk is worthy of offerings . . . he is a field of merit unsurpassed for the world.'

§ 95. (b) *The thoroughbred* (i-v).

(§ i) ' Possessed of three qualities a rājā's noble thoroughbred . . . (the same as above in the first two §§).

(§ v) And how is a monk blessed with speed ?

Herein a monk, by destroying the five fetters that bind to the lower worlds, is reborn spontaneously (in the Pure Abodes), destined there to pass away, not to return hither from that world. In this way a monk is blessed with speed.'

§ 96. (c) *The thoroughbred* (i-v).

(The same except the last §.)

(§ v) ' And how is a monk blessed with speed ?

Herein a monk, by the destruction of the āsavas, in this very life knowing it thoroughly realizes the heart's release, the release by insight which is free from the āsavas, and having attained it abides therein. Thus he is blessed with speed. Possessed of these three qualities a monk is . . . a field of merit unsurpassed for the world.'

§ 97. *Rough cloth*¹ (i-iv).

(§ i) ' Monks, a bran-new fibre-cloth is of an ill colour, painful to handle and of little worth. So likewise is one of

¹ As at *Pugg.* iii, 10 (p. 33). *Potthako*, 'a cloth made of bark-fibre,' *Comy.* Cf. *Vin.* i, 306.

middling wear and one worn out. Men use a worn out fibre-cloth to wipe cooking-pots, or cast it out upon the rubbish-heap.

(§ ii) In like manner, if a novice monk be immoral and of an ill nature, I call this his "ill colour." Just as that fibre-cloth is of an ill colour, so likewise I declare this¹ person to be.

They who follow him, who keep company with him, who pay deference to him and come to share his views find it to their loss and sorrow for many a long day. This I call his being "painful to handle." Just as that fibre-cloth is painful to handle, so likewise I declare this person to be.

Moreover, those from whom he accepts robes and alms-food, lodging, supply of comforts and medicines, find their gifts of no great fruit and profit. I call this his "little worth." Just as that fibre-cloth is of little worth, so likewise I declare this person to be.

(§ iii) Again, monks, in the case of a monk of middle standing . . . in the case of a senior monk, if he be immoral and of an ill nature, I call this his "ill colour." As that fibre-cloth . . . those who follow him . . . find it to their loss and sorrow for many a long day . . . Those from whom he accepts robes . . . find their gifts of no great fruit and profit . . .

(§ iv) Now suppose a senior monk such as this utters speech in the midst of the Order of Monks, then the monks say this: "What! Do you presume to speak? Of what use are words spoken by you, a fool and void of understanding?" Whereat he is angered and offended and utters such² words as make the Order turn him out, just as one throws away that fibre-cloth upon the rubbish-heap.'

§ 98. *Cloth of Benares* (i-iv).

(§ i) ' Now, monks, Benares cloth³ is of good colour, pleasant to handle and of great worth. So likewise is Benares cloth of

¹ Text should read *imaṃ puggalaṃ*. ² Text should read *tathārūpaṃ*.

³ As at *Pugg.* 34. *Comy.* says 'a cloth made by weaving threads of cotton and worn in the realm of Kāśi.'

middling wear and even if worn out. Men use worn out Benares cloth to wrap gems in, or they lay it up in a scented casket.

(§ ii) In like manner if a novice monk be moral, of a lovely nature, I call it his "good colour." Just as the Benares cloth is of good colour, so likewise I declare this person to be. They who follow him, who keep company with him, who pay deference to him and come to share his views, find it to their profit and happiness for many a long day. This I call his being "pleasant to handle." Just as that Benares cloth is pleasant to handle, so likewise I declare this person to be.

Moreover, those from whom he accepts robes and alms-food, lodging, supply of comforts and medicines, find their gifts of great fruit and profit. That I call his being "of great worth." Just as that Benares cloth is of great worth, so likewise I declare this person to be.

(§ iii) Again, if a monk of middle standing . . . if a senior monk be moral and of a lovely nature, I call that his being "of good colour. . . ." As that Benares cloth . . . those who follow him . . . those from whom he accepts gifts . . . find it to their profit and happiness for many a long day.

(§ iv) Now suppose such a senior monk as this utter speech in the midst of the Order of Monks, then the monks say this: "Silence, your reverences! A senior monk is speaking of Dhamma-Discipline!" And his words become a treasure to be laid up, just as a man lays up that Benares cloth in a scented casket.¹

Wherefore, monks, thus must ye train yourselves: We will become like that Benares cloth, not like that fibre-cloth. That is how ye must train yourselves.'

¹ *Adheyyaṇaṃ gacchati*. Text brackets this sentence; but it occurs in the *Pug.* version.

§ 99. *A grain of salt*¹ (i-viii).

(§ i) 'Monks, if anyone should say: "Just as this man does a deed, so does he² experience it,"—this being so there is no living of the holy life, there is no opportunity manifested for the utter destruction of Ill.

But if one should say: "Just as this man does a deed that is to be experienced,³ so does he experience its fulfilment,"—this being so, monks, there is living of the holy life, there is opportunity manifested for the⁴ utter ending of Ill.

Now, for instance, there may be some trifling evil deed of some person or other which may take him to hell (to atone for it). Or again there may be a like trifling evil deed of some person or other which is to be experienced in this very life. Not much of it, nay, not a jot of it is seen (hereafter).⁵

(§ ii) Now, monks, of what sort of person does the small offence take him to hell?

Herein, monks, a certain person is careless in culture⁶ of body, habits and thought. He has not developed insight, he is insignificant, his soul is restricted,⁷ his life is restricted and

¹ This *sutta* is trans. by Warren, *Buddhism in Translations*, 218, and Grimm, *The Doctrine of the Buddha*, 255.

² This does not controvert the doctrine of the deed, but means that the particular kind of action does not find its exact replica in fulfilment, because times and men and things are always changing.

³ *Vedanīyaṇaṃ*.

⁴ Text wrongly joins *sammā* with *dukkhassa* throughout, as if it were 'utter' Ill.

⁵ Text should read *Nāṇum pi khāyati, buhu-d-eva* (ne minimum quidem videtur, ne multum dicam), which *Comy.* paraphrases thus: *dutiyaṃ attabhāve aṇum pi na khāyati: aṇumattam pi dutiye attabhāve vipākāya na deti*, 'in his next birth not a jot of it is seen: in his next birth it does not produce even a trifling result. Grimm follows this rendering (*loc. cit.*) which the Pāli may bear, but it does not harmonize with the Gangā simile. Warren gives just the opposite meaning, translating 'not slight, but grievous.'

⁶ *Abhāvita*.

⁷ *App' ātumo* ('a small ego'). *Comy.* *ātumo vuccati attabhāvo, tasmīṃ mahante pi (?) guṇa-paritattāya app' ātumo yeva*. Cf. *Nid.* i, 69 (*ātumā vuccati attā*).

miserable.¹ Of such a person, monks, even a trifling deed evil done brings him to hell.

Now, monks, of what sort of being is a similar small offence to be experienced in this very life,—for what sort of being is not much of it, nay, not a jot of it, seen?

In this case some person or other has carefully cultured body, habits and thought: he has developed insight, he is not insignificant, he is a great soul,² his life is immeasurable. By such a being, monks, a similar small offence is to be experienced (by expiation) in this very life, and not much of it, nay, not a jot of it, is seen.³

(§ iii) 'Now, monks, suppose a man throws a grain of salt into a little cup of water. What think ye, monks? Would that trifling amount of water in the cup become salt and undrinkable owing to that grain of salt?'

'It would, lord.'

'Why so?'

'That water in the cup, lord, being but little, would become salt and undrinkable thereby.'

'Again, suppose a man throws a grain of salt into the river Ganges. What think ye, monks? Would that river Ganges become salt and undrinkable owing to that grain of salt?'

'Surely not, lord.'

'Why not?'

'Great, lord, is that mass of water in the river Ganges. It would not become salt and undrinkable thereby.'

'Well, monks, just in the same way the small offence of such and such a person here takes him to hell: or yet again a similar small offence of another person is to be experienced

¹ *Appa-dukkha-vihāri*. The words would ordinarily mean 'he lives in but little pain,' but apparently it is contrasted with *appamāṇa-vihāri* below. Warren trans. 'abides in what is finite (?).' Does it mean 'he is a little man and has but little care in the world'?

² *Mahattā*=*mahātmā*. (Comy. avoids this 'soul' or 'self' idea by saying he is great by his great qualities, though his person be small(?), but in dealing with the next word, *appamāṇa-vihāri*, admits that he is Arahant.)

(by expiation) in this very life, and not much of it, nay, not a jot of it, is to be seen (hereafter).

(§ iv) Now again, of what sort of person does the small offence take him to hell? . . . (*as above*).

Now of what sort of being is a similar small offence to be experienced in this very life? . . . (*as above*).

(§ v) Now again in this connexion, monks, suppose a certain man has to go to prison for a (debt of a) halfpenny¹ or a penny, or has to go to prison for a theft of a hundred pence. And again, suppose another person does not have to go to prison, though he steal the same amount. Of what sort is the former?

He is a poor fellow, owing little, of small means. Such an one has to go to prison for his debt.

(§ vi) And of what sort is he who does not have to go to prison for the same offence?

In this case, monks, it is a rich man, owning much, of great means. Such an one does not have to go to prison.²

Thus, monks, we have the case of two men who . . . (*repeated as in § iv*).

(§ vii) Now, monks, suppose a butcher, one who kills goats, has power to strike or bind or slay or treat as he pleases a certain man who steals a goat, but not another man who does the same. What sort of man can the butcher strike or slay³ or treat as he pleases when he steals a goat?

In this case, monks, it is a poor fellow, owning little, of small means. That is the sort of man he can strike . . . or treat as he pleases when he steals a goat.

And what sort of man is he whom the butcher has not power to . . . treat as he pleases for the same offence?

In this case it is a rich man, owning much, of great means,

¹ *Kahāpana*=? a farthing. It may be a case of theft or debt; the comparison with the rich man suggests the latter alternative.

² The conclusion is that one man is unable to pay off his karma, while the other can do so. The rich man is the one who has more ability and merit.

³ Text *jhāpetuṃ*. Comy.=*jūpetuṃ* 'deprive of his property.' The latter reading is perhaps preferable.

or a rājā or rājā's minister. Such a man as that the butcher cannot strike, slay or treat as he pleases if he steal a goat. There is nothing¹ for him to do but beg him with clasped hands thus: "O sir!² Give me back my he-goat or the price of it."

Just in the same way, monks, in this case a quite trifling offence of some person takes him to hell. And in this case again a similar trifling offence of another person has to be experienced (in expiation) in this very life, and not much, nay, not a jot of it is seen (thereafter).

(§ viii) Now what sort of person does his small offence take to hell?

Herein, monks, a certain person is careless in culture of body, habits and thoughts. He has not developed insight. He is insignificant. His soul is restricted. His life is restricted and miserable.³ Of such a person even a small offence takes him to hell.

And of what sort of person does a similar offence have to be experienced in this very life? For what sort of person is not much of it, nay, not a jot of it seen thereafter?

In this case some person has carefully cultured body, habits and thought. He has developed insight. He is not insignificant, he is a great soul.⁴ His life is immeasurable. That is the sort of person . . .

Now, monks, if one should say: "Exactly according as this man does a deed, in such manner will he experience (the result of) it,"—that being so there is no holy living, there is no opportunity afforded for the perfect ending of Ill. But, monks, if one should say: "Exactly according as a man does a deed that can be experienced (hereafter), exactly in such manner does he experience the fruition thereof,"—that being so there is living of the holy life: there is opportunity afforded for the utter ending of Ill.'

¹ *Aññadatthu.*

² *Mārisa.*

³ As above, *appadukka-vihāri.*

⁴ As above, *mahattā.*

§ 100. *Gold-refiner* (i-xv).¹

(§ i) 'Monks, there are gross impurities in gold, such as dust and sand, gravel and grit. The dirt-washer or his prentice heaps it into a trough and washes it, washes it up and down,² and runs the dirt out.³

When this process is abandoned and ended, there still remain moderate impurities in the gold, such as fine grit and coarse sand. The dirt-washer or his man repeats the process.

When this is abandoned and ended there still remain trifling impurities such as fine sand and black dust. The dirt-washer or his man repeats the process. Thereafter the gold-dust alone remains.

(§ ii) Then the goldsmith or his man heaps that sterling gold into a crucible⁴ and blows it (till it melts), melts it together but does not run it out of the crucible.⁵ That sterling gold is then blown till it melts: it is molten but not flawless,⁶ it is not done with yet, its impurities are not yet strained off.⁷ It is not pliable nor workable nor glistening. It is brittle, not⁷ capable of perfect workmanship.

But a time comes, monks, when that goldsmith or his man blows that gold till it melts, melts it down and runs it out of the crucible. Then that sterling gold is melted, molten, flawless, done with, its impurities strained off. It is pliable, workable, glistening, no longer brittle; it is capable of perfect

¹ This is translated by Grimm, *op. cit.* 444.

² *Sandhovati, niddhovati.* Text should read a full-stop after *niddhovati*. *Tasmīṇ*, etc., should begin the next paragraph. The same error runs through the *sutta*.

³ *Mūsa* (not in Dist.). *Comy.* and Childers *mūsā*. *Mūsala* is the pounder or pestle. *Mūsā* is the mortar.

⁴ There is some confusion of terms here in the attempt to preserve the prefixes of verbs (as above in the washing process)—viz., *sandhamati, niddhamati*. Text brackets *na* before *niddhamati*, but it should be read. The process is not final yet.

⁵ Or 'it is not run out.'

⁶ Text *aninnīta-kasāva*. *Comy.* *anikkhitta-k.*

⁷ Text wrong here. It should read (as at S. v, 92) *na ca sammā upeti kammāya*.

workmanship. For whatsoever sort of ornament one wishes, be it a gold plate,¹ or a ring or necklace or golden chain, he can make use of it for² that purpose.

(§iii) Just in the same way in a monk who is given to developing the higher consciousness³ there are gross impurities of deed, word and thought. This fault the thoughtful,⁴ able⁵ monk abandons, keeps in check; he makes an end of it, he makes it not recur.

When this fault is done with and made an end of, there are still in that monk who is given to developing the higher consciousness certain moderately gross impurities which cling to him, such as sensual reflections, malicious and cruel reflections. These faults he abandons . . .

When this fault is done with and made an end of, there are still in that monk . . . certain minute impurities which cling to him, such as reflections about his relatives,⁶ his district, reflections about his reputation.⁷ Such a fault the thoughtful, able monk abandons, keeps in check: he makes an end of it, makes it not recur.

(§iv) When that is done with and made an end of, there still remain reflections about mind-states.⁸ Now this sort

¹ *Paṭṭakāya*=*paṭṭ* *atthāya*, Comy. It may mean 'frontlet.'

² *Tassa atthaṇ anubhoti* (or *attha* may be trans. 'profit, benefit').

³ *Adhi-cittam-anuyuttassa*.

⁴ *Sacetaso*.

⁵ *Dabba-jātiko*=*paṇḍita-j*. Comy. Cf. *M.* i, 114.

⁶ *Ñāti-vitakko*. Text reads *jāti*.

⁷ *Anavaññāti*= 'not being despised.' Comy. paraphr. 'O may not others look down on me.'

⁸ *Dhamma-vitakkā*=*dasa-vipasean' ūpakilesa-vitakkā*. Here the Pāli Dict. trans. 'righteous thought,' which hardly meets the case. Grimm, *loc. cit.*, p. 445 has 'thoughts about mental states' (which I prefer). Gooneratna, p. 271, 'qualities of reflection.' *Vitakka* in this sense is 'initial' thought as opposed to *vicāra*, the sustained progress of it. It would seem to imply here the struggle with mental impressions which have to be abandoned by the *yogī* before *samādhi* is thoroughly attained. As Comy. remarks, there are ten reflections which make insight turgid (cf. *V.M.* 833, *obhāso*, *ñāṇaṇ*, *pīti*, *passaddhi*, *sukhaṇ*, *adhimokkho*, *paggaho*, *upaṭṭhānaṇ*, *ūpekkhā*, *nikanti*), because the mind is trying to realize all of these excellences at once. Text mis-punctuates *so hoti samādhi*.

of concentration is neither calm nor lofty, nor has it gotten tranquillity nor reached one-pointedness; but it is a state dependent on painful habitual restraint.¹ Yet there comes a time when that mind of his² becomes inwardly well established, settles down, is one-pointed, becomes concentrated. Such concentration is calm, lofty, has gotten tranquillity, has reached one-pointedness, is not a state dependent on painful habitual restraint; and to whatsoever branch of special knowledge he may direct his mind for the realization thereof, he attains the power to realize personally such, whatever his range³ may be.⁴

(§v) For instance, if he desire: May I enjoy in divers ways manifold forms of more-power thus: From being one, may I be many: from being many, may I be one: manifest or invisible, may I pass unhindered through a wall, through a rampart, through a mountain, as if it were through the air: may I plunge into the air and shoot up again as if in water: may I walk upon water without parting it, as if on solid ground: may I travel sitting cross-legged through the air like a bird upon the wing: even this moon and sun, though of such mighty magic power and majesty, let me handle, let me stroke them with my hand: even as far as the Brahma world may I have power with my body,—he attains the power to do so, whatever be his range.⁵

(§vi) If he desire: With the deva-power of hearing, purified and surpassing that of men, let me hear sounds both of devas and of humans, whether far or near,—he attains the power to do so, whatever be his range.

(§vii) If he desire: Let me know the minds of other beings, of other persons, with my own mind grasping them. Of the mind that is lustful, let me know it to be so. Of the mind

¹ *Sasankhāra-niggayha-vārta-vato*.

² *Yaṇ taṇ vittaṇ=yasmiṇ samaye taṇ vipassanā-cittaṇ*. Comy.

³ *Sati sati āyatane=s. s.-kāraṇe*. Comy.

⁴ Cf. the similar passage at *M.* i, 494 ('as your mind shall dictate,' Lord Chalmers); *Path of Purity* (*loc. cit.*) trans. 'whatever be the circumstances,' quoting *Ṭikā* on *AA*.

⁵ Cf. *D.* (*Ākanheyya-sutta*); *K.S.* v, 236, etc., where see notes.

free from lust, let me know it to be so. Of the mind full of hate, let me know it to be full of hate. Of the mind free from hate, let me know it to be so. Of the mind deluded . . . of the mind free from delusion . . . of the mind that is cramped . . . of the mind diffuse . . . of the mind that is lofty . . . that is mean . . . that is inferior . . . that is superior . . . that is uncontrolled . . . that is controlled . . . that is in bondage . . . of the mind that is released, let me know it to be so,—he attains the power to do so, whatever be his range.

(§ viii) If he desire: Let me call to mind my former births in divers ways, thus: One birth, two births, three, four, five, even ten births, twenty, thirty, forty, fifty births: even a hundred births, a thousand, a hundred thousand births: let me call to mind divers æons, the various destructions of æons, the various renewals of æons, both the destructions and the renewals of æons: let me know: Such was I by name in such and such a place, such was I by clan, by caste: thus was I nourished, thus did I undergo pleasure and pain: such was my span of life. Let me know: Thence I deceased and rose up so and so: there I dwelt, of such and such a name, of such a clan, of such a caste, so nourished: such and such pleasures and pains did I undergo, such was my span of life. Thence deceased I rose up in the present life. Thus in fact and detail¹ let me call to mind in divers ways my former births,—then he attains the power to do so, whatever be his range.

(§ ix) If he desire: With the deva-sight, purified and surpassing that of men, let me behold beings: as they de cease and rise up (elsewhere) let me know them, both mean and exalted, of features fair and foul, gone to weal or gone to woe according to their deeds, thus: Alas! these good folk, given to the practice of evil deeds, of evil words, of evil thoughts, scoffing at the noble ones, of perverted view and reaping the fruit of their perverted view,—these folk, on the dissolution of the body, after death arose again in the Waste, the Downfall and the Constant Round. Ah! and these good folk, given to the practice of good deeds, good words, good thoughts, not

¹ *Sākaṇṇ sa-uddesaṇ.*

scoffing at the noble ones, of sound view and reaping the benefit of their sound view,—these beings, on the dissolution of the body, after death arose in the Happy Lot, in the Heaven World. Thus with deva-sight, purified and surpassing that of men, let me behold beings as they de cease and rise up (elsewhere): let me know them, both mean and exalted, of features fair and foul, gone to weal or gone to woe according to their deeds,—if he so desire he attains the power to do so, whatever be his range.

(§ x) If he desire: By the destruction of the āsavas, in this very life myself thoroughly knowing it let me win the heart's release, the release by insight which is free from the āsavas; let me realize it and dwell therein,—he attains the power to do so, whatever be his range.

(§ xi)¹ Monks, three characteristics are to be attended to from time to time by the monk who is given to developing the higher consciousness: from time to time he must attend to the characteristic of concentration, to that of energetic application,² to that of equanimity.³

(§ xii) Now, monks, if a monk who is given to developing the higher consciousness give exclusive⁴ attention to the characteristic of concentration, it is probable⁵ that his mind will be liable to indolence. Should he give exclusive attention to the characteristic of energetic application, it is probable that his mind will be liable to distraction. Should he give exclusive attention to the characteristic of equanimity, it is probable that his mind will not be perfectly poised for the destruction of the āsavas. But if he give attention to these

¹ *Comy.* takes this as a fresh *sutta*. It is quoted *V.M.* i, 246; *Path of Purity*, ii, 283; from some of the terms used there I differ, for which see below.

² *Paggāha*. At *Dhs.* 56 (*Buddh. Psych. Eth.* 25), trans. 'grasp.' *Comy. viriyassa nāmaṇ*; *Path of Purity* (loc. cit.) 'upholding.' It means 'to keep up the concentration without faltering.'

³ *Upekkhā*, cf. *V.M.* i, 161; *Path of Purity*, ii, 185 n., 'Neutral energy, being free from contraction and expansion, is called indifference.'

⁴ *Ekantaṇ.*

⁵ *Thānaṇ* = *kāraṇaṇ* (*vijjati yena taṇ cittaṇ kosajja-bhāve santiṭṭheyya*).

three characteristics from time to time, then his mind becomes pliable, workable, radiant, not stubborn, but perfectly poised for the destruction of the āsavas.

(§ xiii) Suppose, monks, a goldsmith or his man sets up his furnace, and having done so puts fire to the receptacle,¹ and taking up sterling gold with pincers thrusts it into the crucible and from time to time blows on it,² from time to time sprinkles it with water, from time to time examines it closely.³ Now, monks, if the goldsmith or his man were to blow continuously on that gold, it is probable that he would burn it up. If he kept sprinkling it with water he would make it cold. If he kept examining it always it is probable that the sterling gold would not come to full perfection. But if he do these things from time to time, occasionally, then that sterling gold becomes pliable, workable, lustrous, not brittle: it becomes capable of perfect workmanship. For whatever sort of ornament one wishes, be it a gold plate or a ring or a necklace or a golden chain, he can make use of it for that purpose.

(§ xiv) In the same way are these three characteristics to be attended to from time to time by a monk who is devoted to developing the higher consciousness . . . (as above down to) . . . his mind becomes pliable, workable, radiant, not stubborn, but perfectly poised for the destruction of the āsavas; and to whatever branch of special knowledge he may direct his mind for the realization thereof, he attains the power personally to realize such, whatever be his range.

(§ xv) For instance, if he desire . . . (all the attainments are repeated).

The Second Great-Fifty is finished.

¹ *Ukkā-mukha*, lit. 'the opening of the furnace.'

² 'Through a reed,' says *Comy*.

³ *Ajjhupekkhati*. *Path of Purity* (loc. cit.) 'remains indifferent.' My rendering is supported by *Comy*, which says: 'satisfies himself as to whether it is properly molten (cooked).' *Ajjhupekkhitā* has this double meaning (of scrutinizing and remaining indifferent, as an on-looker), as I have shown at *K.S.* v, 69 n. and 372 n.

CHAPTER XI.—ENLIGHTENMENT (§§ 101-110).

§ 101. *Before* (i-iv).¹

(§ i) 'Before my enlightenment, monks, when I was yet but a Bodhisat, this occurred to me: What, I wonder, is the satisfaction in the world,² what is the misery in the world, what is the escape therefrom?

Then, monks, this occurred to me: That condition in the world owing to which pleasure arises, owing to which arises happiness,—that is the satisfaction in the world. That impermanence, that suffering, that changeability in the world,—that is the misery in the world. That restraint, that riddance of desire and passion in the world,—that is the escape therefrom.³

(§ ii) So long, monks, as I did not thoroughly comprehend, as it really is, the satisfaction in the world as such, the misery in the world as such, the escape therefrom as such, so long did I not discern the meaning of⁴ being enlightened with perfect enlightenment unsurpassed in the world with its devas, its Māras and Brahmās, together with the host of recluses and brāhmīns, of devas and mankind. But, monks, when I fully comprehended, as it really is, the satisfaction in the world as such, the misery in the world as such, the escape therefrom as such,—then did I discern the meaning of being enlightened in the world . . . Then did knowledge and insight arise in me, thus: Sure is my heart's release. This is my last birth. Now is there no more becoming again.

(§ iii) Seeking satisfaction in the world, monks, I had pursued my way.⁵ That satisfaction in the world I found. In so far as satisfaction existed in the world, by insight I saw it well. Seeking for the misery in the world, monks, I had

¹ Cf. *K.S.* ii, 113. Here *pubbe* is a prep. with abl. Cf. Pts. ii, 109.

² *Loke*. Here texts are confused. *Comy*. also reads *loko*.

³ Reading with *Comy*. *loka-nissaraṇaṇa* (= *lokato nissaraṇā*) for text's *loke-n*.

⁴ Reading with *S.* ii *sambuddho ti*. Our text omits *ti* throughout.

⁵ Ever since the time when he was the brāhmīn Sumedha, says *Comy*.

pursued my way. That misery in the world I found. In so far as misery existed in the world, by insight I saw it well. Seeking for the escape from the world, monks, I had pursued my way. That escape from the world I found. In so far as escape from the world existed, by insight I saw it well.'

(iv) (*Para. ii is repeated in full.*)

§ 102. Satisfaction.

'Now herein,¹ monks, if there were not satisfaction to be found in the world, beings would not be attached to the world. But since there is satisfaction in the world, beings are attached thereto.

If there were not misery in the world, beings would not be repelled by the world. But since there is misery in the world, beings are repelled by the world.

If there were no escape from the world, beings could not escape therefrom. But since there is an escape from the world, beings do escape therefrom.

Now, monks, in so far as beings have not fully come to know, as it really is, the satisfaction in the world as such, the misery therein as misery, the escape therefrom as such, just so far have they not dwelt free from,² detached from, released from, with heart unconfined by³ the world and the devas, the Māras, and Brahmās, together with the host of recluses and brāhmins of devas and mankind.

But, monks, when beings have fully come to know, as it really is, the satisfaction in the world as such, the misery in the world as such, the escape from the world as such,—then, monks, they dwell free, detached, released from, with heart unconfined by the world . . . of devas and mankind.

Verily, monks, whatsoever recluses or brāhmins⁴ under-

¹ Text *no ce taṇ*; *S. ii*, 172 *no ce 'daṇ*, followed by *na-y-daṇ*, used adverbially, which I think is the better reading.

² Text and *Comy. nissatā* (fr. *nissarati*) . . . *vippamuttā*, which agrees with *Comy.* on *S. ii*, 172; but *S. text nissatthā* . . . *vippayuttā*.

³ *Vimariyādo-katena cetasā*.

⁴ Cf. *K.S. ii*, 117.

stand not, as it really is, the satisfaction, the misery in the world, and the escape therefrom, such recluses and brāhmins in my opinion are not to be regarded as recluses among recluses, nor as brāhmins among brāhmins: nor have those worthies come to know fully of themselves in this very life the real meaning of recluseship or of brāhminhood, nor attaining thereto do they dwell therein.

But, monks, whatsoever recluses and brāhmins do so understand . . . these things, such are in my opinion to be regarded . . . as recluses and brāhmins. Moreover those worthies shall come to know . . . the real meaning of recluseship and brāhminhood, they shall attain to it and abide therein.¹

§ 103. Lamentation.²

'This, monks, is reckoned to be lamentation³ in the discipline of the Ariyan, namely, singing. This is reckoned as causing madness⁴ in the discipline of the Ariyan, namely, dancing. This is reckoned as childishness in the discipline of the Ariyan, namely, immoderate laughter that displays the teeth.

Wherefore, monks, away with the bridge⁵ that leads to singing and dancing! Enough for you, if you are pleased righteously,⁶ to smile just to show your pleasure.⁷

§ 104. Satiety.

'Monks, of indulgence in three things there can be no satiety. What three?

¹ *S. ii*, 175 has *viharanti*.

² *Comy.* says this was a reprimand to the 'Monks of the Six,' who went about singing, dancing and laughing.

³ *Ruṇṇaṇ—roditaṇ*.

⁴ *Ummattakaṇ*. *Comy.* Text has *ummatikaṇ*.

⁵ *Setu-ghāto* (bridge-destroying)=*paccaya-ghāto*. *Comy.* Cf. *supra*, text 220; *ii*, 145; *Vin. i*, 59; *Buddh. Psych. Eth.* 87 n.

⁶ *Dhamma-pamoditānaṇ sataṇ*=*kenacideva kāraṇena pamuditānaṇ santānaṇ*. *Comy.*

⁷ *Alaṇ sitaṇ sita-matāya*=*sitaṇ* (*karotha*) . . . *pahaṭṭh' ākāra-mattaṇ dassanāya yeva yuttaṇ*. *Comy.*

Sleep, drinking of fermented liquor and getting sexual intercourse. Of the indulgence in these three things, monks, there can be no satiety.'

§ 105. (a) *The peak.*

Now Anāthapiṇḍika the housefather came to see the Exalted One. On coming to him he saluted the Exalted One and sat down at one side. As he thus sat the Exalted One said this to him:

'Housefather, when the thought is unguarded, bodily action also is unguarded, speech and mental action also are unguarded. In him whose bodily action, speech and mental action are unguarded they are saturated with lust.¹ When these are thus saturated with lust they are rotten. When they are rotten one's death is not auspicious, one has no happy ending.²

Now, housefather, just as when a peaked house is unthatched the peak is not protected, the roof-beams are not protected, the wall is not protected. The peak, roof-beams and wall are saturated, they are rotten. Just so, when thought is unguarded, bodily action is unguarded . . . such an one has no happy ending.

But, housefather, when thought is guarded, bodily action also is guarded. . . . In him whose bodily action and the rest are guarded, bodily action, speech and mental action are not saturated with lust. When that is so they are not rotten. When they are not rotten one's death is auspicious, he has a happy ending.

Just as when a peaked house is well thatched, the peak, roof-beams and wall are protected, they are not saturated, they are not rotten; even so, housefather, when thought is guarded . . . one has a happy ending.'

¹ *Avassutan*, lit. 'oozing, trickling.' *Comy. tintan*. Quoted *Expos.* i, 91.

² *Na bhaddakan*, 'he is bound for hell.' *Comy.*

§ 106. (b) *The peak.*

. . . As he thus sat the Exalted One said this to the housefather Anāthapiṇḍika:

'Housefather, when thought is warped,¹ bodily action, speech and mental action are also warped . . . (as in § 105) . . . he has no happy ending.

Just as, housefather, when a peaked house is ill-thatched, the peak, the roof-beams are warped, the wall is askew; even so when thought is warped . . . mental action is warped. When this is so, a man's death is not auspicious, he has no happy ending.'

(*The reverse of this follows, as in § 105.*)

§ 107. (a) *Three causes.*²

'Monks, there are these three causes of the origin of actions. What three?

Lust, malice and delusion are the causes of the origin of actions.

An action done in lust, born of lust, caused by lust, originated by lust is not profitable: it is blameworthy, it has sorrow for its result, it conduces to the arising of (further) action, not to the ceasing of action.

So also with regard to actions done under the influence of malice and delusion. Such actions . . . conduce to the arising of further actions, not to the ceasing thereof.

These, monks, are the three causes of action.'

§ 108. (b) *Three causes.*³

'Monks, there are these three causes of the origin of actions. What three?

¹ *Vyāpanna*, lit. 'gone wrong'; gen. trans. 'malevolent.' *Comy. pakañ-bhāvaṇ pajahitvā thitaṇ*. Hence the trans. must vary when the word is applied to timber.

² *Nidānāni=kāraṇāni*. *Comy.* (which accumulate actions leading to the round of rebirth). Cf. text 134 f.

³ *Comy.* takes this and the previous *sutta* as one; so with the next pair.

Absence of lust, absence of malice, absence of delusion are the causes¹ (which prevent the arising) of actions.

An action done without lust, not born of lust, not caused by lust, not originated by lust is profitable, it is praiseworthy, it has happiness for its result, it conduces to the ending of (further) action, not to the arising thereof.

So also with regard to actions done without malice and delusion. . . . Such actions . . . conduce to the ending of (further) action, not to the arising thereof.'

§ 109. (c) *Three causes* (i-iv).

(§ i) 'Monks, there are these three causes of the origin of actions. What three ?

Desire is generated for things which in the past were based on desire,² for the like things in the future, as well as at the present time.

(§ ii) And how, monks, is this desire generated for things in the past ?

One remembers and turns over in his mind³ thoughts about things based on desire in the past. As he does so desire is generated. Become desirous,⁴ he is fettered by those things. I call this a fetter, monks,—that heart full of lust.⁵ That is how desire is generated for things which in the past were based on desire.

(§ iii) And how, monks, is this desire generated for like things in the future ?

One thinks about and turns over in his mind thoughts of things based on desire in the future. As he does so, desire is generated . . . (as before).

(§ iv) And how, monks, is this desire generated in the present ?

One thinks about things . . . in the present. As he does

¹ Not really causes, but prohibitive of action.

² *Thānīye=kāraṇa-bhūte*. Comy. Cf. S. v, 65.

³ *Cetasā anuvitakketi anuvicāreti*. Cf. S. v, 67.

⁴ *Chanda-jāto=chandika*, as at Sn. 767.

⁵ Text so *cetaso sārāgo*. Comy. yc c. 3.

so, desire is generated. Become desirous he is fettered by those things. I call this a fetter, monks,—that heart full of lust. That is how desire is generated for things which in the past were based upon desire.

These, monks, are the three causes of the origin of actions.'

§ 110. (d) *Three causes* (i-iv).

(§ i) 'Monks, there are these three causes (which prevent the arising) of actions. What three ?

Desire for things which in the past were based on desire, for the like things in the future, as well as at the present time, is not generated.

(§ ii) And how, monks, is such desire not generated ?

One fully understands the future result of things which in the past were based on desire. Foreseeing this result one turns away from it,¹ and so doing, conceiving no desire² for it in the heart, one penetrates it by insight and sees it plain. That is how desire . . . is not generated.

(§ iii) And how, monks, is desire for things in the future . . . not generated ?

One fully understands the future result of things yet to come which are based on desire. Foreseeing this result . . . (as before).

(§ iv) And how, monks, is desire for things present, which are based on desire, not generated ?

One fully understands the future result of present things, based on desire. Foreseeing this result one turns away from it, and so doing, conceiving no desire for it in the heart, one penetrates it by insight and sees it plain. That is how desire for things present which are based on desire is not generated.

These are the three causes (which prevent the arising) of actions.'

¹ Text *abhinivaddheti*. Comy. *abhinivaṭṭeti*. Neither word is in Ang. Index or Pāli Dict.; apparently equal to *abhinivajjeti*. Comy. gives also a common reading, *abhinibbajjeti*.

² *Abhivirajetvā*, again not in Index or Dict.

CHAPTER XII.—THE DOWNFALL (§§ 111-120).

§ 111. *Doomed to the Downfall.*

‘Monks, these three persons are doomed to the Downfall, to Purgatory, unless they abandon this (habit).¹ Which three?’

He who, living impurely, claims to live the holy life. He who falsely charges with immorality one who is living the pure holy life, the utterly pure holy life. He who, preaching and holding the view that there is no fault in sensuality, comes to be intoxicated² with his lusts.

These are the three who are doomed to the Downfall, to Purgatory, unless they abandon this habit.’

§ 112. *Hard to find.*

‘Monks, the appearance of three persons is hard to find in the world. What three?’

The appearance of a Tathāgata, an Arahant who is a Fully Enlightened One is hard to find in the world. Likewise of a person who can expound the Dhamma-Discipline taught by the Tathāgata. Likewise a person who is mindful and grateful is hard to be found in the world.

These are the three persons . . .’

§ 113. *Immeasurable.*³

‘Monks, these three sorts of persons are hard to be found in the world. What three?’

He who is easily measured, he who is hardly measured, he who is immeasurable.

¹ *Idam appahāya*, ‘unless they give up their pretence of leading the holy life.’ *Comy.*

² *Pātavyatāṇ* (fr. *pāceti*), ‘ruin’ acc. to Pāli Diet; but *Comy.* appears to derive it from *√piv.*, intoxication. So also does *UdA.* 351, 385, where *sammattaka-jātā* (drunk) is explained as *kāmesu pātavyatāṇ āpajjanṭi*, as here. *Pātukāmo*=*bibendi cupidus*, cf. *UdA.* 379. The passage originates from *M.* i, 305, where Lord Chalmers trans. ‘indulgence.’

³ At *Pugg.* 35.

And of what sort, monks, is he who is easily measured?’

Herein a certain person is frivolous, empty-headed, a busybody, of harsh speech, loose in talk, lacking concentration, unsteady, not composed, of flighty mind, with senses uncontrolled.¹ This one is called “easily measured.”

And of what sort, monks, is the person who is hardly measured?’

In this case a certain person is not frivolous, not empty-headed, no busybody, not of harsh speech, not loose in talk, but concentrated, steady, composed, of one-pointed mind, with senses well controlled. This one is called “hardly measured.”

And of what sort, monks, is the person who is immeasurable?’

In this case we have a monk in whom the āsavas are destroyed. This one is called “immeasurable.”

These are the three sorts of person found to exist in the world.’

§ 114. *The sphere of infinite space* (i-iii).

(§ i) ‘Monks, these three sorts of person are found to exist in the world. What three?’

Herein, monks, a certain person, by utterly transcending consciousness of form, by the disappearance of consciousness of resistance, by paying no heed to the diversity of consciousness, regarding space as infinite, reaches up to and abides in the sphere of infinite space. He enjoys it, longs for it and finds happiness therein. Established therein, given thereto, generally spending his time therein and not falling away therefrom, when he makes an end he is reborn in the company of the Devas who have reached the sphere of infinite space.

Now, monks, the life of those Devas is 20,000 cycles. Therein the ordinary man stays and spends his lifetime according to the life-span of those Devas: then he goes to Purgatory or to the womb of an animal or to the Realm of Ghosts. But a disciple of the Exalted One, after staying

¹ Cf. *K.S.* v, 241.

there and spending his lifetime according to the life-span of those Devas, finally passes away in that very state.

Such, monks, is the distinction, the specific feature,¹ the difference between the educated Ariyan disciple and the uneducated ordinary man in the matter of destiny and rebirth.

(§ ii) Again, monks, here we have a certain person who, by utterly transcending the sphere of infinite space, regarding consciousness as infinite, reaches up to and abides in the sphere² of infinite consciousness. He enjoys it, longs for it and finds happiness therein. Established therein, given thereto, generally spending his time therein and not falling away therefrom, when he makes an end he is reborn in the company of the Devas who have reached the sphere of infinite consciousness.

Now, monks, the life of those Devas is 40,000 cycles. Therein the ordinary man stays and spends his time according to the life-span of those Devas, then he goes to Purgatory . . . Such is the distinction . . . (as before).

(§ iii) Again, monks, we have a certain person who, by utterly transcending the sphere of infinite consciousness, with the idea of "nothing at all exists," reaches up to and abides in the sphere of nothingness. He enjoys it . . . when he makes an end he is reborn in the company of those Devas . . . Now the life-span of those Devas is 60,000 cycles. Therein the ordinary man stays . . . then he goes to Purgatory or the womb of an animal, to the Realm of Petas. But the disciple of the Exalted One . . . finally passes away in that very state.

Such, monks, is the distinction, the specific feature, the difference between the educated Ariyan disciple and the uneducated ordinary man in the matter of destiny and rebirth. These, monks, are the three sorts of person found existing in the world.'

¹ Cf. *supra*, text 199. Here *Comy.* has *adhippāyāsa=adhika-payogo*.

² Text should read *viññān' ānañc-*.

§ 115. *Failure and success* (i-viii).

(§ i) 'Monks, there are these three failures. What three? Failure in morals, failure in mind,¹ failure in view. And of what sort is failure in morals?

Herein, monks, a certain one takes life, steals, is a wrong-doer in sensual desires, a liar, a slanderer, of bitter speech, an idle babbler. This is called "failure in morals."

(§ ii) And of what sort is failure in mind?

Herein, monks, a certain one is covetous and malevolent of heart.² This is called "failure in mind."

(§ iii) And of what sort is failure in view?

Herein³ a certain one holds the depraved, the perverse view that there is no (virtue in) almsgiving, in sacrifice, in offerings: that there is no fruit, no result of good and evil deeds: that this world is not, that there is no world beyond: that there is no mother, no father, no beings of spontaneous birth: that in the world are no recluses and brāhmins who have won the summit, who have won perfection, who of themselves by their own intuitional powers have realized the world beyond and can proclaim it. This, monks, is called "failure in view."

(§ iv) Monks, it is due to failure in morals, failure in mind and in view that beings, when body breaks up, after death are reborn in the Waste, the Way of Woe, in the Downfall, in Purgatory. Such are the three failures.

(§ v) Monks, there are these three successes. What three? Success in morals, success in mind, success in view.

Now of what sort is success in morals?

Herein, monks, a certain one abstains from taking life and the rest . . . from bitter speech and idle babbling. This is called "success in morals."

(§ vi) And of what sort is success in mind?

¹ Cf. *Pugg.* 21, where the def. of *citta-vipatti* is omitted. *Vipatti* is contrasted with *sampadā* below.

² Cf. *S.* iii, 93.

³ Cf. *K.S.* iv, 250, the annihilationist view of Ajita of the Hair Shirt.

Herein a certain one is not covetous or malevolent of heart. This is called "success in mind."

(§ vii) And of what sort is success in view?

Herein a certain one has right view: he holds with certainty that there is (virtue in) almsgiving, in sacrifice, in offerings: that there is fruit and result of good and evil deeds: that this world is, that there is a world beyond: that mother, father and beings of spontaneous birth do exist: that in the world there are recluses and brāhmins who have realized . . . the world beyond and can proclaim it. This, monks, is called "success in view."¹

(§ viii) Monks, it is owing to success in these three things that beings, when body breaks up, after death are reborn in the Happy Lot, in the Heaven World. Such, monks, are the three successes.²

§ 116. *Sure*^a (i-iv).

(§ i) 'Monks, there are these three failures. What three? (As in § 115.)

(§ ii) Just as a true die when thrown rests evenly on whatever side it falls, even so, monks, it is due to a failure in morals, mind and view that beings are reborn . . . in Purgatory. These are the three failures.

(§ iii) Monks, there are these three successes. What three? (As in § 115.)

(§ iv) Just as a true die³ . . . even so it is due to success in morals, mind and view . . . that beings are reborn . . . in the Heaven World. These are the three successes.⁴

§ 117. *Action* (i-vi).

(§ i) 'Monks, there are these three failures. What three? Failure in action, failure in livelihood, failure in view.

¹ Cf. *Pugg.* 26.

² *Apaṇṇaka*, at *supra*, text 113, a term for Nibbāna.

³ *Maṇi*, a six-sided die (*pāsaka*). *Comy.* Cf. *A.* v, 294, 296. This simile may explain the debated phrase *yathābhataṇ* or *yathāhataṇ* at *A.* i, 3; *S.* iv, 325, which I think may mean 'according to the cast,' 'as sure as a gun.'

And of what sort is failure in action?

Herein a certain one takes life . . . (as in § 115) . . . is an idle babbler. This is called "failure in action."

(§ ii) And of what sort is failure in livelihood?

Herein a certain one is a wrong liver, gets a livelihood in a wrong way. This is called "failure in livelihood."

(§ iii) And of what sort is failure in view?

Herein a certain one holds the depraved, the perverse view that there is no (virtue in) almsgiving . . . (as in § 115). This is called "failure in view."

These are the three failures.

(§ iv) Monks, there are these three successes. What three? Success in action, success in livelihood, success in view.

And of what sort is success in action?

Herein a certain one abstains from taking life . . . from idle babbling. This is called "success in action."

(§ v) And of what sort is success in livelihood?

Herein a certain one is a right liver, he gets a livelihood in a right way. This is called "success in livelihood."

(§ vi) And of what sort is success in view?

Herein a certain one has right view. He holds with certainty that there is (virtue) in almsgiving . . . that there are recluses and brāhmins who . . . have realized both this world and the world beyond, and can proclaim it.

This is called "right view." These are the three successes.⁵

§ 118. (a) *Purity*.

'Monks, there are these three forms of purity.¹ What three? Purity of body, purity of speech, purity of mind.

And of what sort is purity of body?

Herein a certain one abstains from taking life, from stealing, from wrong practice in sensual lusts. This is called "purity of body."

And of what sort is purity of speech?

Herein a certain one abstains from falsehood . . . from idle babble. This is called "purity of speech."

¹ *Soccyayaṇ* = *suci-bhāva*. *Comy.*

And of what sort is purity of mind ?

Herein a certain one is not covetous or malevolent of heart and has right view. This is called "purity of mind." These are the three forms of purity.'

§ 119. (b) *Purity* (i-ix).

(§ i) 'Monks, there are these three forms of¹ purity . . . (as above).

(§ ii) And of what sort is purity of body ?

Herein a monk abstains from taking life, from stealing, from sinful² living. This is called "purity of body."

(§ iii) And of what sort is purity of speech ?

Herein a monk abstains from falsehood . . . (as above).

(§ iv) And of what sort is purity of mind ?

Herein a monk, if he have some personal sensual desire, is aware: There is in me sensual desire. If there be none he is likewise aware of it. Also he is aware of how the arising of sensual desire not yet arisen comes about, and how it is abandoned when arisen, and how in the future there is no such arising.

(§ v) If he have some personal malevolence, he is aware: There is within me malevolence. Also he is aware of the arising . . . and the abandoning thereof, and of how in future there is no recurrence thereof.

(§§ vi-viii) If he have some personal sloth-and-torpor . . . excitement-and-flurry . . . if he have some personal doubt-and-wavering, he is aware of the fact. Also of how (each of these) arises, is abandoned and recurs not again in future. This is called "purity of mind."

(§ ix) He who is pure in body, speech, and mind,³

Sinless and clean and blessed with purity,—

"Sin-washer"⁴ is the name men give to him.'

¹ Here the higher morality of the monk is dealt with.

² *Abrahmacariya*, taken later as unchastity, but cf. *K.S.* i, 53, 61.

³ *Gāthās* at *Itiv.* 56 (except the last word). Cf. *Sn.* 521.

⁴ *Nīhāta-pāpakāṇ* = *sabbe pāpe nahāpetvā dhoetvā thitaṇ*. Comy. *Sn. taṇ ahaṇ nhātako*; *Itiv. sabba-pahāyinaṇ* and *nīhāta-p.* in next §.

§ 120. *Perfection*.

'Monks, there are these three perfections.¹ What three ?

Perfection in body, speech and mind. (As above § 118 for the first two.)

And of what sort is perfection in mind ?

Herein a monk, by the destruction of the āsavas, realizing in this very life himself knowing it thoroughly the heart's release, the release by insight which is free from the āsavas, having attained it abides therein. This is called "perfection in mind." These are the three perfections.

(Perfect) in body, speech and mind, a sage

Sinless with saintly silence blessed,—they say

That such is "one who hath abandoned all."²

CHAPTER XIII.—AT KUSINĀRA (§§ 121-130).

§ 121. *Kusināra*.

On a certain occasion the Exalted One was staying at Kusināra,³ in the Wood of Offerings.⁴ Then the Exalted One addressed the monks, saying: 'Monks !'

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

'Suppose now a monk lives dependent on some village or district. Then a housefather or his son comes to visit him and invites him to take his meal for the day. If he is willing to do so the monk consents. Then, when the night has passed he robes himself in good time, and taking bowl and outer robe sets out for the house of that housefather or housefather's son. On getting there he sits down on a seat made ready.

¹ *Moneyyāni* = *muni-bhāvā* (states of silence of a sage). Comy. Cf. *D.* iii, 220; *Vin.* i, p. xl of Oldenberg's *Introduction*.

² *Sabba-ppahāyinaṇ* = *khimāsavaṇ*. Comy.

³ Of the Mallā in what is now Nepal.

⁴ *Bali-haraṇe*, cf. *M.* iii, § 103; *A.* v, 79, where alone this locality is mentioned in the Pāli books. *Tattha kira bhūla-bali-karaṇ' atthaṇ baliṇ karoṇi*. Comy.

Then that housefather or housefather's son serves him with choice food both hard and soft with his own hands, till he has eaten his fill.

Now it occurs to him: A good thing in sooth for me to be thus served by a housefather or housefather's son! Then he thinks: I should indeed be glad to have this housefather or housefather's son serve me in like manner in the future. Thus he enjoys that almsgiving and is attracted¹ by it, infatuated with it,² attached³ to it. He sees not danger therein. He is blind to the escape therefrom.⁴ The result is that his train of thought is sensual, malevolent and harmful to others. Now, monks, I declare that what is given to such a monk has no great fruit. Why so? Because the monk lives amiss.

But take the opposite case where a monk lives dependent on a village or district . . . (as above down to) . . . till he has eaten his fill. Now no such thoughts occur to him as these: A good thing in sooth for me . . . or: I should indeed be glad to have this housefather or housefather's son serve me in like manner in the future. He enjoys that almsgiving without being attracted by it, infatuated with it or attached thereto. He sees the danger therein, he is not blind to the escape therefrom. The result is that his train of thought is dispassionate, not malevolent, but harmless to others. Now, monks, I declare that what is given to such a monk as this has great fruit. Why so? Because the monk lives vigilant.'

§ 122. Strife.

'In whatsoever quarter the monks dwell in strife and uproar, given to disputes and wounding each other with the weapons of the tongue, it is unpleasant for me even to think of such a quarter, much more unpleasant for me to go to it.

¹ *Gathito* = *tanhā-gedhena g. Comy.*

² *Mucchito* = *tanhā-mucchanāye m. Comy.*

³ *Ajjhapanno* = *tanhāya gīlīvā pariniṭṭhapetvā pavatto. Comy.*

⁴ *Anissarana-pañño*. These phrases occur at *D. (Terijja Sutta; cf. Dialog. i, 311, trans. 'he knows not how unreliable they are'), supra, text 74, and are similarly interpreted at UdA. 365.*

I come to this conclusion¹ in the matter: Surely these worthies have abandoned these three conditions and have made a habit of these other three conditions. What three conditions have they abandoned?

Dispassionate thinking, benevolent thinking and harmless thinking. These are the three.

And of what three conditions have they made a habit?²

Sensual, malevolent and harmful thinking. These are the three.

In whatsoever quarter the monks dwell in strife . . . I come to this conclusion . . . they have made a habit of three conditions.

But in whatsoever quarter the monks dwell in harmony and mutual courtesy, without wrangling, but just like milk and water mixed, regarding each other with a friendly eye,—to such a quarter I am glad to go, not to speak of thinking about it. This is the conclusion I come to regarding them. Surely those worthies have abandoned these three conditions and have made a habit of these other three conditions. What three have they abandoned?

Sensual thinking, malevolent thinking, harmful thinking.

What three have they made a habit of?

Dispassionate thinking, benevolent thinking, harmless thinking. These are the three. Monks, in whatsoever quarter . . . I come to this conclusion . . . they have made a habit of these three conditions.'

§ 123. Gotama Shrine.

On a certain occasion the Exalted One was staying near Vesālī at Gotama Shrine.³ Then the Exalted One addressed the monks, saying: 'Monks!'

¹ *Niṭṭhay gacchāmi* (here Pāli Dict. is wrong in reference and interpretation, s.v. *niṭṭhay*).

² *Bahulī-m-akāṇṇsu* = *gunappunay karonti. Comy.*

³ *Gotamake cetiya* = *Gotamaka-yakkhassa bhavane. Comy. Cf. D. ii, 102, 118; K.S. v, 230; UdA. 322; here Comy. refers to Cāpāla cetiya and the others mentioned at S.*

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

'Monks, I proclaim Dhamma with full comprehension,¹ not without full comprehension. I proclaim Dhamma with causal connexions,² not without. I proclaim Dhamma accompanied by wonders,³ not without wonders. Since I do so there is good reason why I should admonish, there is good reason why I should instruct.⁴ Well may ye be glad. Well may ye be satisfied. Well may ye be pleased at the thought: Perfectly enlightened is the Exalted One. Well taught by the Exalted One is Dhamma. Well conducted is the Order.' So spake the Exalted One.

And those monks were indeed satisfied and delighted with the words of the Exalted One.

Moreover when this pronouncement was uttered the thousandfold universe was shaken.

§ 124. *Bharaṇḍu* (i-vi).

(§i) On a certain occasion the Exalted One was going his rounds among the Kosalans and came to Kapilavatthu.

Now Mahānāma the Sakyan⁵ heard the news: 'They say the Exalted One has reached Kapilavatthu.' So Mahānāma the Sakyan went to see the Exalted One, and on coming to him saluted him and stood at one side. As he thus stood, the Exalted One said this to him:

¹ These phrases occur at *M.* ii, 9, where Lord Chalmers trans.: 'with higher knowledge, with origins, with assignable conditions (?).'

² *Sanidānaṇ=sappaccayaṃ eva katvā. Comy.*

³ *Sappāṭṭhāriya=paccanika paṭiharana* (by giving a blow to adversaries) *sappāṭṭhāriyam eva katvā kathemi (Comy.)*, which meaning is repeated at *UdA* (*paṭipakkha-haraṇato, rāgādi-kilesa-nāsanato . . . taṃ taṃ paṭipakkhaṃ iddhi-vidhaṃ pavattati*). Cf. *VM.* ii, 358, *paṭiharati ti paṭṭhāriyaṇ*. The word is gen. trans. by 'accompanied by marvels.' At *K.S.* v, 233 I have trans. acc. to *Comy.* there: 'enforcing it with miracles,' *yāva niyyānikaṃ katvā* (making it salutary).

⁴ Cf. *supra*, text 170, 'the miracle of teaching' (*anusāsani-pāṭihāriya*).

⁵ Cf. *S.* v, 327 ff.

'Go you, Mahānāma, and find out some lodging where I may spend this one night.'

'Very well, lord,' replied Mahānāma the Sakyan and went to Kapilavatthu; where, though he searched all through the town, he could not find a proper lodging for the Exalted One in which to spend that one night. So he returned to where the Exalted One was and said:

(§ii) 'Lord, there is no proper lodging wherein the Exalted One may spend this one night. But here is Bharaṇḍu the Kālāman,¹ who was once a co-disciple in the holy life with the Exalted One.² Let the Exalted One spend this one night in his hermitage.'

'Go then, Mahānāma. Spread a mat (for me there).'³

'Very well, lord,' replied Mahānāma the Sakyan and went off to the hermitage of Bharaṇḍu the Kālāman. On getting there he spread a mat, set water ready for feet-washing and returned to the Exalted One. On coming to him he said:

'Lord, the mat is spread. Water is set for feet-washing. Let the Exalted One do as he deems seasonable.'

(§iii) So the Exalted One went to the hermitage of Bharaṇḍu the Kālāman. On arriving there he sat down on a seat made ready and so sitting had his feet washed. Now this thought occurred to Mahānāma the Sakyan: It is unseasonable to wait upon the Exalted One now. He is weary. Tomorrow I will wait upon him. So saluting the Exalted One by the right he departed.

Now when the night was gone Mahānāma the Sakyan went to the Exalted One. On coming to him he saluted him and sat down at one side. As he thus sat, the Exalted One said this to him:

(§iv) 'Mahānāma, there are these three teachers found existing in the world. What three?

¹ *Comy.* thinks he pitched on Bharaṇḍu because he had the reputation of securing the best and choicest alms in the city.

² In the time of Ālāra Kālāma. *Comy.*

³ As a bed on the ground. *Comy.* thinks it means 'put a coverlet on a proper couch.'

Herein, Mahānāma, a teacher preaches full comprehension¹ of the sense-desires, but not of the objects of sense, nor of feelings.

Herein again, Mahānāma, a certain teacher preaches full comprehension of sense-desires and of the objects of sense, but not of feelings. While yet another teacher preaches the full comprehension of all three.

These are the three teachers found existing in the world. Now of these three, Mahānāma, is the conclusion one and the same or is it different?

(§ v) At these words Bharanḍu the Kālāman said to Mahānāma the Sakyan:

‘Say it is one and the same, Mahānāma.’

Whereat the Exalted One said to Mahānāma: ‘Say it is different,² Mahānāma.’

Then a second time Bharanḍu said: ‘Say it is different, Mahānāma.’ And again the Exalted One said: ‘Say it is one and the same, Mahānāma.’

(§ vi) Likewise a third time each said the same. Whereupon it occurred to Bharanḍu the Kālāman: Here am I even to the third time slighted by Gotama the recluse in the presence of Mahānāma the Sakyan, a man of great importance. I had better leave Kapilavatthu.

So Bharanḍu the Kālāman left Kapilavatthu, and in thus departing from Kapilavatthu he was gone for good and came not back any more.³

§ 125. *Hatthaka* (i, ii).

(§ i) On a certain occasion the Exalted One was staying near Sāvattḥī, in Anāthapiṇḍika’s Park. Then Hatthaka,

¹ *Pariññā*=*samatikkama*. *Comy.* At *Pugg.* 37; where the conclusion is reached that the first teacher has attained ecstasy in the *rūpa*-world, the second in the *arūpa*-world, while the third is perfectly enlightened.

² *Puthu*=*nānā*. *Comy.*

³ This phrase occurs at *S.* iv, 238, 291; and *K.S.* v, 196, 199, where also the reason for the departure is not quite clear.

son of a deva,¹ when night was waning, lit up the whole of Jeta Grove with exceeding great splendour and approached the Exalted One:

On coming to him he thought: I will stand in the presence of the Exalted One. But he sank down, collapsed, could not stand upright. Just as butter or oil, when poured upon sand, sinks down, sinks in, cannot abide, even so was Hatthaka,² son of a deva, thinking to stand in the presence of the Exalted One, unable to do so, but sank down, collapsed and could not stand upright.

(§ ii) Then the Exalted One said to Hatthaka, son of a deva: ‘Create a gross³ body-form, Hatthaka.’

‘I will, lord,’ replied Hatthaka, and doing as he was bid saluted the Exalted One and stood at one side. As he thus stood the Exalted One said this to him:

‘Well, Hatthaka, do things⁴ go on just the same now as before, when you were in human form?’

‘Yes, lord, they do. But there are also things going on which I did not experience when I was in human form. Just as, lord, the Exalted One now dwells surrounded by monks and nuns, by lay-followers male and female, by rulers and royal ministers, by sectarians and their followers, even so do I dwell surrounded by devas’ sons. Even from a distance, lord, do devas’ sons come saying, “We’ll hear Dhamma from the lips of Hatthaka, the devas’ son!”

Of three things, lord, I never had enough. I died regretful of three things. What three? I never had enough of beholding the Exalted One. I died regretting it. I never had

¹ *Deva-putto*, like *Sakya-putto*, etc., means ‘belonging to the company.’ One who has died and ‘gone to heaven’ is meant.

² This may be H. of *Āḷavi*. Cf. *K.S.* ii, 159; *A.* ii 164; *supra*, text 26, 88, 136.

³ *Ōḷārikay*. As a Brahma-deva (*Comy.*), in order to be visible on the physical plane he had to make a suitable body, as in the case of Sanat Kumāra, on a lower plane than his own. Cf. *Dialog.* ii, 254.

⁴ *Dhamma*. *Comy.* reads *dhammo*. and explains as the doctrine he learned in his last life. But the context requires *dhammā*=proceedings, conditions.

enough of hearing true Dhamma. I died regretting it. I never had enough of serving the Order. I died regretting it. These are the three things, lord. (Then he sang these verses:)

I never could be sated of delight
Of my desire to see the Exalted One,
To hear true Dhamma, to wait upon the Order.
In higher morals training, fain to hear
True Dhamma, never sated in three things,
Fared Hatthaka to world of Aviha.¹

§ 126. *Corrupt*² (i-iii).

(§i) On a certain occasion the Exalted One was staying near Benares at Isipatana, in Antelope Park. Then the Exalted One, robing himself in good time and taking bowl and outer robe, set out to quest for alms in Benares.

Now the Exalted One while roaming for alms near the fig-tree at the cattle-tethering³ saw a certain monk whose delight was in the empty outer joys of sense,⁴ lacking concentration, unsteady, not composed, of flighty mind, with senses uncontrolled.⁵ On seeing him he said this to that monk:

'Monk! Monk! On him who is corrupt and reeks with the stench of carrion,⁶ the flies will surely settle and attack him,—they cannot fail to do so.'

(§ii) Then that monk, thus admonished by the Exalted One with this warning, was strongly stirred.⁷

¹ *Aviha*, the twelfth *Brahma-loka*. ? Sanskt. *a-vishaya*, 'non-intelligential,' 'without process of thinking,' as Childers suggests.

² *Kaṭuvīyaṇ=ucchiṭṭhaṇ* (outcast, defiled). *Comy.*

³ *Go-yoga-pilakkhasmiṇ=gāvīnaṇ vikkaya-tthāne uṭṭhāta-pilakkhassa santike*. *Comy.*

⁴ *Ritti' assāda=jhāna-sukkhābhāvena paritti' assādaṇ*. *Comy.* *Bāhī' asāda=kāma-guṇa-sukha-vāseṇa b.* *Comy.*

⁵ Stock phrases to describe the dissolute. *Cf. K.S. v, 241.*

⁶ *Āma-gandhe avassataṇ*. *Comy.* refers the synonym to *vissa-gandha*; *Cf. Dhs., § 625, p. 141.*

⁷ *Sayvegaṇ āpādi*. *Comy.* takes this to mean he became a Stream-winner.

When the Exalted One had gone his rounds for alms in Benares and had returned and eaten his meal he addressed the monks, saying:

'Monks, after robing myself in good time and taking bowl and outer robe . . . I saw a certain monk . . . (and he told them all that had happened). . . . Then that monk, thus admonished by me with that warning, was strongly stirred.'

(§ iii) At these words a certain monk said to the Exalted One:

'Pray, lord, what is "corrupt," what is "the stench of carrion," what are "flies" ?'

'Greed, monk, is "corrupt." Malice is the "stench of carrion." Evil, unprofitable ways of thought are "flies." On him who is corrupt and reeks with the stench of carrion the flies will surely settle and attack him. They cannot fail to do so.

On him who guards not eye and ear, whose sense
Is uncontrolled, his thoughts, on passion centred,
Like flies will swarm. With stench of carrion reeking,
The monk corrupt, who is a thing defiled,
Far from Nibbāna hath his lot in woe.¹
In village or in forest roams² that monk,
Foolish, bewildered, getting him no mate
Like to himself,³ swarmed round by (passion's) flies.
But they who, blessed with virtue and composed,
In wisdom's calm rejoice, live happily.
In them the flies (of passion) are destroyed.⁴

§ 127. *Anuruddha (a)*.

Now the venerable Anuruddha came to see the Exalted One. On coming to him he saluted and sat down at one side. As

¹ *Vighātass' eva bhāgavā=dukkhass' eva bhogī*. *Comy. Cf. K.S. iv 43 ff.*

² *Pareti=gacchati*. *Comy.*

³ *Gāme vā yadi vāraṇṇe vā aladdhā samam attano*. Text has strange readings—viz., *vā raṇṇe . . . sammattano*. *Cf. Dh. v. 98, gāme vā yadi vāraṇṇe*, and 329, *no ce labhetha nipakaṇ saḥāyaṇ . . .*

⁴ *Nāsayitvāna makkhikā*.

he thus sat the venerable Anuruddha said this to the Exalted One:

'Here in this world, lord, I am wont to see with the deva-sight, purified and surpassing that of men, I am wont to see womenfolk,¹ when body breaks up after death, being reborn in the Waste, the Way of Woe, in the Downfall, in Purgatory. Pray, lord, possessed of what qualities are womenfolk so reborn?'

'Possessed of three qualities, Anuruddha, women are so reborn.² What three?'

Herein, Anuruddha, in the morning a woman stays at home with heart haunted by the taint of stinginess. At noontide a woman stays at home with heart haunted by jealousy. At eventide she stays at home with heart haunted by sensuality and lust. These are the three qualities, Anuruddha, possessed of which womenfolk . . . are reborn in Purgatory.'

§ 128. (b) *Anuruddha* (i-iii).

(§ i) Now the venerable Anuruddha went to see the venerable Sāriputta. On coming to him he greeted him courteously, and, after the exchange of greetings and courtesies, sat down at one side. So seated the venerable Anuruddha said this:

'Here in this world, friend Sāriputta, with the deva-sight, purified and surpassing that of men, I can see the thousandfold world-system. Strenuous and unshaken is my energy. Mindfulness is set up in me untroubled.³ My body is calmed, not perturbed. My mind is collected, one-pointed. Yet for all that my heart is not released from the āsavas without grasping.'

(§ ii) 'Well, Anuruddha, as to your statement about seeing the thousandfold world-system, that is just your conceit.⁴ As to your statement about being strenuous and unshaken

¹ Cf. similar instances of *petas* seen by Moggallāna, K.S. ii, 173.

² Cf. K.S. iv, 463 ff. n., where Anuruddha asks the same question.

³ Cf. M. i, 21; S. iv, 125; K.S. iv, 80; *Brethren*, cclvi.

⁴ But see above, p. 16.

and so forth,—that is just arrogance. As to your statement about your heart not being released from the āsavas, that is just worrying.¹ It would indeed be well for the venerable Anuruddha if he were to abandon these three conditions, if he were not to think about them, but were to focus his mind on the deathless element.²

(§ iii) So later on the venerable Anuruddha abandoned these three conditions, paid no attention to them, but focussed his mind on the deathless element. And it came to pass that the venerable Anuruddha, living alone, secluded, earnest, ardent and aspiring, in no long time attained the goal supreme of the holy life, for which clansmen rightly go forth from home to the homeless: even in this very life he himself by his own intuitional powers realized it, and having attained it dwelt therein, for he knew: Birth is destroyed: lived is the holy life: done is my task: for me there is no more of being thus.³ And the venerable Anuruddha was yet another of the arahants.

§ 129. *Secret*.

'Monks, there are these three things which are practised⁴ in secret, not openly. What are they?'

The ways of womenfolk are secret, not open. Brāhmins practise their chants in secret, not openly. Those of perverse views hold their views secretly, not openly. These are the three things . . .

Monks, there are these three things which shine forth for all to see, which are not hidden. What three?'

The disc of the moon shines for all to see: it is not hidden. The disc of the sun does likewise. The Dhamma-Discipline of a Tathāgata shines for all to see: it is not hidden. These are the three things.'

¹ *Kukuccasmiṇ*.

² *Amata-dhātu*; A. iii, 356, etc. . . . *dullabhā lokasmīṇ ye amatay dhātuy kāyena phusitvā viharanti*. Cf. *Vin. Texts*, i, 144.

³ *Nāparay itthitāya* (thusness), cf. K.S. i, 177; ii, 17.

⁴ *Vahanti=niyyanti*. *Comy.*

§ 130. *Carved on rock, earth and water* (i-iii).¹

(§ i) 'Monks, these three persons are found existing in the world. What three ?

He who is like carving on a rock, he who is like carving on the ground, and he who is like carving on water.

And of what sort, monks, is he who is like carving on a rock ?

Herein a certain person is always getting angry. Moreover that anger of his lasts long. Just as a rock-carving is not soon erased by wind or water or by lapse of time, even so is the anger of him that is always getting angry, and his anger lasts long. This person is called "one like carving on a rock."

(§ ii) And of what sort, monks, is he who is like carving on the ground ?

Herein a certain person is always getting angry, but his anger lasts not long. Just as a tracing on the ground is soon erased by wind or water or by lapse of time, even so is the anger of him that is always getting angry, but whose anger lasts not long. This one, monks, is called "one like carving on the ground."

(§ iii) And of what sort, monks, is he who is like carving on water ?

Herein a certain person, though he be harshly² spoken to, sharply spoken to, rudely spoken to, yet is he easily reconciled, he becomes agreeable and friendly. Just as what is carved on water soon disappears and lasts not long, even so, monks, here we have a certain person who, though harshly spoken to . . . yet becomes agreeable and friendly. This one is called "one like carving on water."

These are the three sorts of person found existing in the world.'

¹ *Pugg.* 32.² *Āgāṭṭhena.*

CHAPTER XIV.—THE FIGHTING-MAN (§§ 131-140).

§ 131. *Fighting-man* (i-v).

(§ i) 'Monks, possessed of three qualities¹ a fighting-man is worthy of a rājā, is a royal possession and is reckoned an asset to a rājā. What are the three qualities ?

Herein, monks, a fighting-man is a far-shooter, a shooter like lightning,² and a piercer³ of huge objects. Possessed of these three qualities he is . . . reckoned an asset⁴ to a rājā.

(§ ii) In like manner, monks, possessed of three qualities a monk is worthy of respect, of offerings and gifts, of being saluted with clasped hands upraised, a field of merit unsurpassed for the world. What three ?

In this connexion a monk is (reckoned) a far-shooter, a shooter like lightning, a piercer of huge objects.

(§ iii) Now in what way is a monk a far-shooter ?

Herein, whatsoever object, be it past, future or present, personal or external to self, be it gross or subtle, mean or exalted, far or near,—every object in short that he beholds, he sees it as it really is by right insight, thus: This is not mine. This am I not. This is not for me the Self.

Whatsoever feeling, be it past, future or present . . . he feels, he sees it as it really is in like manner, by right insight.

Whatsoever perception, whatsoever activity . . . whatsoever consciousness he has, be it past, present or future, personal or external to self, be it gross or subtle, mean or exalted, far or near,—everything in short of which he is conscious,—he sees as it really is by right insight, thus: This is not mine. This am I not. This is not for me the Self. That is how a monk is "a far-shooter."

¹ Cf. A. ii, 170 (where four qualities are described, the first being *thāna-kusalo*, 'skilled in points of vantage'), 202; iii, 88 ff.

² *Akkhaṇa-vedī*=*avirādhita-v.* *Comy.*—i.e., never missing the mark; cf. *SA.* i, 181.

³ *Paḍāletā.*

⁴ *Angan* 'eva *sankhaṇ* *gacchati*, 'as desirable as a limb, a hand or foot.' *Comy.*

(§ iv) And how is a monk a shooter like lightning ?

Herein a monk understands as it really is: This is Ill. This is the arising of Ill. This is the ending of Ill. This is the practice leading to the ending of Ill. Thus is he "a shooter like lightning."

(§ v) And how is a monk a piercer of huge objects ?

Herein a monk pierces through the huge mass of nescience. That is how he is "a piercer of huge objects." Thus, monks, possessed of these three qualities a monk is worthy of offerings . . . a field of merit unsurpassed for the world.'

§ 132. Companies.

'Monks, there are these three companies. What three ?

The company trained in bombast, the company trained in inquiry,¹ and the company trained according to its bent.² These are the three companies.'

§ 133. The friend.

'Monks, he who is blessed with three qualities should be followed as a friend. What three ?

Herein a monk gives what is hard to give, does what is hard to do, bears what is hard to bear. If he have these three qualities he should be followed as a friend.'

§ 134. Appearance (i-iii).

(§ i) 'Monks, whether there be an appearance or non-appearance of a Tathāgata, this causal law of nature,³ this orderly fixing of things⁴ prevails, namely, All phenomena are impermanent.

¹ Cf. *supra*, text 72, where reading is *paṭipucchā*.

² Text *yāva-t-ajjha vinitā*. Comy. has *yāvatā ca vinitā* and explains thus: *pamāṇa-vasena vinitā, pamāṇaṃ ṇatvā v.*, and adds 'but in the Pāli it means *yūva ajjhāsaye=ajjhāsayaṃ ṇatvā*.'

³ *Dhātu-dhammaṭṭhitatā=sabhāva-ṭṭhitatā*. Comy. Cf. *Pts. of Contr.* 387, 'that which, as cause, establishes elements as effects.'

⁴ *Dhamma-niyāmatā*, 'that which, as cause, invariably fixes things in our minds, as effects.' Cf. *S. ii, 25 (K.S. ii, 21)*, where a further term is added, *idappaccayatā*, 'the relation of this to that.'

About this a Tathāgata is fully enlightened, he fully understands it. So enlightened and understanding he declares, teaches and makes it plain. He shows it forth, he opens it up, explains and makes it clear: this fact that all phenomena are impermanent.

(§ ii) Monks, whether there be an appearance or non-appearance of a Tathāgata, this causal law of nature, this orderly fixing of things prevails, namely, All phenomena are misery.¹ About this a Tathāgata is fully enlightened . . .

(§ iii) Monks, whether there be an appearance or non-appearance of a Tathāgata, this causal law of nature, this orderly fixing of things prevails, namely, All phenomena are not the self.² About this a Tathāgata is fully enlightened, he fully understands it. So enlightened and understanding he declares and teaches it, makes it plain; he shows it forth, opens it up, explains and makes it clear; this fact that all phenomena are not the self.

§ 135. Hair-blanket (i-iv).

(§ i) 'Monks, just as the hair-blanket is reckoned the meanest³ of all woven garments whatsoever,—for, monks, the hair-blanket is cold in cold weather, hot in hot weather, ill-coloured, foul-smelling and unpleasant to touch,—even so, of all theories put forward by recluses, that of Makkhali⁴ is the meanest. Makkhali, monks, infatuated man, thus proclaims, holds this view: There is no doing of a deed: there is nothing done⁵ thereby: there is no energy to do.⁶

(§ ii) Now, monks, all those who in time past were Arahants, who were Fully Enlightened Ones, all those Exalted Ones

¹ *Dukkha*, 'oppressive.' Comy.

² *Anattā*, 'not within our power (?)'. Comy.

³ *Paṭikiṭṭho*, 'meanest and lowest.' Comy.

⁴ (*Go-sāla*) (of the cow-pen). Cf. *Dialog. i, 71*. There may be a reference to Ajita 'of the hair-blanket,' another of the sophists. Comy. takes it to be of human hair. Cf. *Dialog. i, 231*.

⁵ *Kiriyaṃ*.

⁶ Cf. *Buddhism* (Mrs. Rhys Davids), 86; *D. i, 53*; *A. ii, 232*; *Buddhist Philosophy* (Dr. A. B. Keith), 112 ff.

were teachers of the deed, teachers of the efficacy of the deed, of energy to do. But, monks, Makkhali, infatuated man, excludes¹ all of them by his doctrine of: There is no doing of a deed: there is nothing done thereby: there is no energy to do.

(§ iii) Now, monks, all those who in future time shall be Arahants . . . nay, I myself who am now Arahant, a Fully Enlightened One, I am a teacher of the deed, of the efficacy of the deed, of energy to do. Me also does Makkhali, infatuated man, exclude by his doctrine of: There is no doing of a deed: there is nothing done thereby: there is no energy to do.

(§ iv) Just as if, monks, at the mouth of a river a man should set² a fish-trap to the loss, misery, distress and destruction of many fish, even so does Makkhali, that infatuated man, set a man-trap, methinks, for the loss, misery, distress and destruction of many men.'

§ 136. Attainments.

'Monks, there are these three attainments.³ What three? Attainment of faith, attainment of virtue, attainment of insight. These are the three.

Monks, there are these three growths. What three?

Growth in faith, growth in virtue, growth in insight. These are the three.'

§ 137. Colts⁴ (i-iv).

(§ i) 'Monks, I will teach you the three colts among horses and the three colts among men. Do ye listen to it. Apply your minds earnestly and I will speak.'

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

'Now, monks, what are the three colts among horses?

¹ *Paṭihāhati* = *pañisedheti*.

² Text *uddeyya*. Comy. *oddeyya*. Cf. *supra*, p. 30; K.S. i, 101.

³ See also text, p. 269, for another triad.

⁴ *Assa-khalunkā*, A. iv, 397, = *Assa-pota*. Comy.

Herein a certain colt is gifted with speed, but not with beauty, not with good proportions. Herein also a colt is gifted with speed and beauty, but not with good proportions. Likewise we have a certain colt gifted with all three qualities. These are the three sorts of colt.

Now, monks, what are the three colts among men?

Herein we have a certain young man gifted with the same qualities and in the same way.

(§ ii) Now how is a young man gifted with speed but not with beauty, not with good proportions?

Herein a monk knows, as it really is: This is Ill. This is the arising of Ill. This is the ending of Ill. This is the practice leading to the ending of Ill. This discrimination I call his "speed." But if he be asked a question about extra doctrine or extra discipline, he falters, he cannot solve it. This failure I call his "lack of beauty." And suppose that he fails to get offerings of robes and alms-food, lodging, extras and necessary medicines,¹ this I call his "lack of good proportions." Thus we have among men a colt gifted with speed, but lacking beauty and good proportions.²

(§ iii) And how is a young man gifted with speed and beauty but lacking in good proportions?

Herein a monk knows as it really is: This is Ill. . . . This I call his "speed." When he is put a question on extra doctrine and extra discipline, he solves it, he does not falter. This I call his "gift of beauty." Yet he fails to get offerings. . . . This I call his "lack of good proportions." Thus we have among men a colt gifted with speed and beauty, but lacking good proportions.

(§ iv) And how is one gifted with all three qualities?

Herein as before he has the first two qualities and in addition he gets offerings . . . extras and necessary medicines. This I call his "gift of good proportions." In this way, monks, a colt among men is gifted with all three qualities. These are the three sorts of colt among men.'

¹ Text should read *-parikkhārāṇaṇ*.

² Cf. *supra*, 225 f.

§ 138. *Thoroughbreds* (i-v).

(§ i) 'Also, monks, I will teach you the three thoroughbreds¹ among steeds and the three thoroughbreds among men. Do ye listen to it. Apply your minds attentively and I will speak.'

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

'Of what sort, monks, are the three thoroughbred steeds?

Herein a certain thoroughbred is gifted with speed . . . (*the whole preliminary as in previous §*).

(§ ii) And of what sort are the three human thoroughbreds?

A human thoroughbred is gifted with speed, but not with beauty and good proportions. Herein again one is gifted with the first two, but not with good proportions. Herein again, monks, a certain human thoroughbred is gifted with all three qualities.

(§ iii) Now how is a human thoroughbred gifted with speed, but not with beauty and good proportions?

Herein a monk, by destroying the five fetters that bind to the lower worlds,² is reborn spontaneously, there finally to pass away; his nature is to return from that world no more. This I call his "speed." But if he be asked a question about extra doctrine and extra discipline he falters, he cannot solve it. This I call his "lack of beauty." Thus we have . . . (*as before*).

(§ iv) And how is a human thoroughbred³ gifted with speed and beauty, but not with good proportions?

Herein a monk, by destroying the five fetters . . . returns no more from that world. This I call his "speed." But if he be asked a question . . . he can solve it, he does not falter. This I call his "beauty." Yet he fails to get offerings . . . This I call his "lack of good proportions. . . ."

¹ *Aśa-sadassa* (*sa-d-°*, or *sat-, sant-assu*), much the same as *ājāṇiya*.

² *Orambhāgiya*, cf. *K.S.* v, *passim*.

³ Text wrongly adds *bhikkhu* here.

(§ v) And how is a human thoroughbred gifted with all three qualities?

Herein, as before, a monk has the first two qualities, but in addition gets offerings . . . extras and necessary medicines. This I call his "gift of good proportions." In this way, monks, a human thoroughbred is gifted with all three qualities. These are the three sorts of human thoroughbreds.'

§ 139. *Trained steeds*.

'Monks, I will teach you the three choice,¹ trained² steeds and the three choice, trained human beings. Do ye listen to it. Apply your minds close and I will speak.'

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

'And of what sort, monks, are the three choice, trained steeds?

Herein a certain choice, trained steed is gifted with speed, beauty and good proportions. These are the three sorts, and the choice, trained human being is of like nature . . . (*as in previous sutta*).

And how is a choice, trained human being gifted in three ways?

Herein a monk, by the destruction of the āsavas, realizes the heart's release, the release by insight, which is free from the āsavas, in this very life by his own intuitional powers, and having attained it abides therein. This I call his "speed." If asked a question about extra doctrine and extra discipline he solves it, does not falter. This I call his "beauty." Likewise he gets offerings of robes and alms-food, lodging, extras and necessary medicines. This I call his "good proportions." Thus a choice, trained human being has the three gifts of speed, beauty and good proportions. These are the three sorts of choice, trained human beings.'

¹ Text *bhadde*. *Comy.* *bhadre*=*iaddhake* (not in Dict. in this sense of *vara*, *sādhu*, but common in *Comy.*).

² *Ājāṇiya*=*kāraṇāḍkāraṇaṇa jāṇanaka* (expert in divers works).

§ 140. *Peacocks' Feeding-ground*¹ (i-iii).

(§ i) Once the Exalted One was staying near Rājagaha at the Peacocks' Feeding-ground, in the Wanderers' Park. Then the Exalted One addressed the monks, saying: 'Monks!'

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

'Monks, if he be gifted with three qualities, a monk is fully² proficient, has fully reached release from toil, fully lived the holy life, has fully reached the goal, best of devas and mankind is he.³ What are the three qualities? The aggregate of virtues, of concentration, of insight belonging to the adept. Gifted with these three qualities a monk is . . . best of devas and mankind.

(§ ii) Monks, gifted with three qualities a monk is fully proficient . . . best of devas and mankind is he. What are the three?

The marvel of more-power, the marvel of mind-reading, the marvel of teaching.⁴ Gifted with these three qualities a monk . . . is best of devas and mankind. What three?

(§ iii) Gifted with other three qualities a monk . . . is best of devas and mankind. What three?

Right view, right understanding and right release. These are the three⁵ . . .'

CHAPTER XV.—GOOD AUSPICES (§§ 141-150).

§ 141. *Sinful.*

'Monks, possessed of three qualities one is put into Purgatory according to his deserts.⁶ What three? Sinful action of body, of speech, of mind . . .

¹ *Mora-nivāpa*, D. ii, 116; *UdA.* (*kalandaka-n.*). The name occurs at A. v, 326 in the same context, where *v.l.* is *-nivāsa*, and D. iii, 39; M. ii, 1.

² *Accanta=niṭṭha=antaṇ atikkanta-, akuppa-, dhuva-niṭṭha.* Comy.

³ As at S. iii, 13; *Dialog.* ii, 316.

⁴ Cf. *supra*, text 170.

⁵ A. v adds *vijjā-caranena* to these three sets.

⁶ *Yathābhatā*, cf. text 8 n.; § 116 n. Here it=*yathā ānetvā phīṇo.* Comy.

Monks, possessed of three qualities one is put into Heaven according to his deserts. What three? Righteous action of body, of speech, of mind. These are the three . . .'

§ 142. *Blameworthy.*

'Monks, possessed of three qualities one is put into Purgatory according to his deserts. What three? Blameworthy action of body, speech and mind. These are the three . . .

Monks, possessed of three qualities one is put into Heaven according to his deserts. What three? Blameless action of body, speech and mind. These are the three.'

§ 143. *Crooked.*

(*The same for crooked action and straight action . . .*)

§ 144. *Foul.*

(*The same for foul and clean action . . .*)

§ 145. (a) *Lifeless.*

'Monks, possessed of three qualities the foolish, sinful, ignorant man fares¹ about, a lifeless, uprooted thing, is blameworthy, is censured by the intelligent, and begets much demerit. What three qualities?

Immorality of body, speech and mind . . .

Monks, possessed of three qualities the wise, moral, intelligent man fares about not lifeless, not rooted up. He is blameless, praised by the intelligent and begets much merit. What are the three?

Righteous action of body, speech and mind . . .'

§ 146. (b) *Lifeless.*

(*The same, with the qualities of § 142.*)

§ 147. (c) *Lifeless.*

(*The same, with the qualities of § 143.*)

¹ As at p. 105 of text.

§ 148. (d) *Lifeless.*

(The same, with the qualities of § 144.)

§ 149. *Homage.*

‘Monks, there are these three kinds of homage. What three?’

Homage done with body, speech and mind. These are the three . . .’

§ 150. *Happy.*

‘Monks, whatsoever beings at early dawn, at noon and at eve practise righteousness of body, speech and mind,—such have a happy dawn, a happy noon, a happy evening.

Auspicious,¹ festive, happy, blessed dawn,
Fair day, glad time is that when alms are given
To holy men: when righteous acts, words, thoughts,
Right aspirations bring auspicious gain
To those who practise them. Happy are they
Who get such gain, and prosperous in the Way.
So be ye also prosperous in the Way,—
Free from disease and well with all your kin.’

CHAPTER XVI.—THE UNCLOTHED² (§§ 151-end).§ 151. (a) *Practices* (i-iii).

(§ i) ‘Monks, there are these three practices. What three?’

The practice of the hardened³ sensualist, that of the self-tormentor,⁴ and the midway practice.

¹ *Sunakkhattaṇṇa*.

² *Acelaka*, a naked ascetic.

³ *Āgālha*=*gālāhā*, *kakkhalā*, *lobha-vasena thira-gaṇā*. *Comy.*

⁴ *Nijjhāmā*=*atta-kilamathānuyoga-vasena suttu jhāmā santatta-paritatta*—i.e., of severe *tapas* or self-immolation. *Comy.*

(§ ii) Now what is the practice of the hardened sensualist?

Herein, monks, a certain one who thus speaks, who holds this view: There is no fault in sensual desires, comes to utter ruin¹ thereby. This practice, monks, is called that of the hardened sensualist.

And of what sort is the practice of the self-tormentor?

Herein a certain one goes naked, he has unrestrained habits,² he licks his hands clean,³ he will have none of your ‘Come in, your reverence!’ or ‘Stop a bit, your reverence!’⁴ He refuses food brought to him, he refuses special food, he refuses an invitation to a meal. He refuses food straight from the pot or straight from the pan, or within the threshold of a door, or among the firewood,⁵ or among the rice-pounders.⁶ He refuses food when a couple⁷ are eating, or from a pregnant woman, from one giving suck, from one having intercourse with a man. He refuses food from a mixed collection,⁸ or where a dog stands by, or where flies are swarming. He eats no fish or flesh, drinks no liquor or intoxicant, not even rice gruel.

He is a beggar from one house only, an eater of one mouthful. Or maybe begs from two houses, eats two mouthfuls

¹ Cf. text 266, *pāḍavyatay*.

² *Mutticāro*=*vissapphācaro*. *Comy.* *SA.* on *S.* i. 43 calls this *visanyama*, and with *Comy.* on the other passages where it occurs (*Pugg.* 55; *D.* i, 166; *M.* i, 77; *A.* ii, 206) explains it as ‘one who does just the opposite to what others do in daily life and habits’—in short, ‘a crank.’ See note to *Dialog.* i, 227, 232.

³ Reading *halhāpalekhano* (with the other passages quoted) for *-āvalekhano* of text.

⁴ In the begging-round.

⁵ *Danda-m-antaray*, may be ‘through the window bars.’

⁶ *Musala-m-antaray*. These are heavy sticks several feet long. With the firewood they stand in a corner of the verandah. It is not easy to decide the process. May it be the food was set out thus to keep it from prowling dogs?

⁷ ‘When offered by only one of the two.’ *Comy.*

⁸ *Sankittisu*, a word of doubtful origin. *Comy.* here and at the other places takes it as ‘collected by the disciples of the unclothed.’ Many trans. have been suggested. I incline to that of Dr. Dines Andersen (*Words in S., J.P.T.S.*, 1909, p. 23).

. . . begs from seven houses and eats seven mouthfuls only. He exists on just one little dole¹ of food, or on just two or more up to seven such doles. He takes food only once a day or once in two days . . . or once in seven days. Thus he lives given to the practice of taking food by rule, even to the interval of half a month.

He feeds on vegetables, on millet, on raw rice, on scraps of leather,² on water-plants,³ rice-powder, burnt scum of rice, flour of oil-seeds, on grass and cowdung. He just exists on forest roots and on fruit that has fallen.

He wears coarse hempen clothes, cloth of different fibres, discarded corpse-cloths, rags from a rubbish heap, tree-bark fibre, antelope skins, strips of antelope skin, clothes made of *kusa* grass, made of wood shavings, blankets made of human hair, made of horsehair, made of owls' wings.

He is a plucker out of hair and beard and given to this practice. He remains standing and refuses a seat.⁴ He squats down and keeps a squatting posture. He is a "bed-of-thorns" man, he makes his bed on spikes.⁵ He lives given to the practice of going down to the water to bathe even a third time in the evening also. Thus in divers ways he lives given to these practices which torment the body. This, monks, is called "the practice of self-torment."

(§ iii) And of what sort, monks, is the midway⁶ practice?

Herein a monk lives in body contemplating body, ardent, self-possessed⁷ and mindful, by restraining the coveting and dejection in the world. He does likewise in thought . . . feelings . . . in mind-states contemplating mind-states . . .

¹ *Dattī* is a little pot for titbits. (Many of these practices are described and illustrated in the case of modern ascetics by J. Campbell Oman, *Mystics, Ascetics and Saints of India*.)

² *Daddula*, cf. *supra*, text 240. Similar habits are ascribed to the Wanderers.

³ *Itatā*=*silesa*=*sevāla*.

⁴ *Ubbhāṭṭhaka*. Text reads *ubbh-*; *Pugg.* *ubbh-*.

⁵ Here *D.* inserts several other 'beds of torment.'

⁶ *Majjhima*. Comy. refers to the First Sermon and the Middle Way.

⁷ As at *S.* v, 9, 244. Cf. *K.S.* v, 225 ff.

This is called "the midway practice." These are the three practices.'

§ 152. (b) *Practices.*

'Monks, there are these three practices. What three?

The practice of the hardened sensualist, that of the self-tormentor, and the midway practice. (*The first two as above.*)

And of what sort is the midway practice?

Herein a monk generates desire to do, he makes an effort, begins to strive, applies his mind, struggles against the arising of wicked, bad conditions not yet arisen. As for wicked, bad conditions that have arisen, he generates desire . . . to destroy them. As for good conditions not yet arisen, he generates desire . . . for their arising. As for good conditions already arisen, he generates desire to do, makes an effort, begins to strive, applies his mind and struggles for their continuance, for their non-confusion, for their more-becoming, increase, culture and fulfilment. . . . He cultivates that basis of more-power of which the features are desire to do, together with the co-factors of concentration and struggle. He cultivates that basis of more-power of which the features are energy . . . of which the features are thought . . . of which the features are investigation, together with the co-factors of concentration and struggle.

He cultivates the controlling faculty of faith, that of energy, that of mindfulness, of concentration and insight. He cultivates the controlling power of faith, energy, mindfulness, concentration and insight. He cultivates the limbs of wisdom that are mindfulness, investigation of Dhamma, energy, zest, tranquillity, concentration and equanimity. He cultivates right view, right aim, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

This, monks, is called "the midway practice." Such are the three practices.'

§ 153. (a) *Put into Purgatory.*

'Monks, one possessed of three qualities is put into Purgatory according to his deserts. What three?

One is himself a taker of life, encourages another to do the

same, and approves thereof. Possessed of these three qualities . . .

Monks, one possessed of three qualities is put into heaven according to his deserts. What three?

He himself abstains from taking life, encourages another so to abstain, and approves of such abstention. These are the three . . .

§§ 154-162. (b-j) *Put into Purgatory.*

(*The same for stealing, wrong practice in sensual desires, falsehood, calumny, bitter speech, idle babbling, covetousness, malice and wrong view.*)

§ 163. *Lust.*

'Monks, for a full insight into lust three conditions must be cultivated. What three?

Concentration on the void, the signless, on no more hankering.¹

For the full comprehension, destruction, abandoning, wearing out, disgust with, ceasing from, giving up and getting rid of lust, these three conditions must be cultivated.

For a full insight . . . (*as before*) . . . for the full comprehension of . . . resentment, infatuation, wrath, enmity, hypocrisy, delusion, treachery, stubbornness, impetuosity, pride, overbearing arrogance, intoxication of mind and negligence,—these three conditions must be cultivated.'

Thus spake the Exalted One, and those monks, delighted, approved of the Exalted One's words.

HERE END THE FIRST THREE SECTIONS
OF
THE BOOK OF GRADUAL SAYINGS.

¹ Cf. *Dialog.* iii, 213; *Compend.* 216. *Appanikāṭṭa*, trans. at *Compend.* 67 as 'the undesired,' a state of non-attachment to things; at *Buddh. Psych. Eth.*, pp. 93, 143, as 'the aimless.' Cf. *S.* iv, 295.

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