

THE BOOK OF THE GRADUAL SAYINGS

(*ANGUTTARA-NIKĀYA*)

THE BOOK OF THE FIVES AND SIXES

PART III

THE BOOK OF THE FIVES

CHAPTER I.—THE LEARNER'S POWERS.¹

§ i (1). *The powers in brief.*

THUS have I heard: Once the Exalted One dwelt near Sāvattthī, at Jeta Grove, in Anāthapiṇḍika's Park; and there he addressed the monks, saying: 'Monks.'

'Yes, lord,' they replied; and the Exalted One said:

'These are the five powers of a learner. What five?

The power of faith, of conscientiousness, of fear of blame, of energy and of insight.

These, monks, are the five powers of a learner.

Wherefore, monks, train yourselves thus:

We will become possessed of the learner's power called the power of faith; we will become possessed of the learner's power called the power of conscientiousness; we will become possessed of the learner's power called the power of fear of blame; we will become possessed of the learner's power called the power of energy; we will become possessed of the learner's power called the power of insight.

Thus should ye train yourselves, monks.'

§ ii (2). *The powers in detail.*

'Monks, these are the five powers of a learner. What five? (*Reply as in § 1.*)

And what, monks, is the power of faith?

¹ *Balāni.* As *Indriyāni* this set recurs at A. ii, 150; as *Balāni* at D. iii, 25 3; M. ii, 12, below V, § 204.

Herein, monks, the Ariyan disciple has faith and believes in the enlightenment of the Tathāgata: Of a truth he is the Exalted One, arahant, fully enlightened, abounding in wisdom and right, the well-gone, the world-knower, the incomparable tamer of tamable men, the teacher of devas and men, the Buddha, the Exalted One. This, monks, is called the power of faith.

And what, monks, is the power of conscientiousness?

Herein, monks, the Ariyan disciple is conscientious; he feels conscientious scruple when acting wrongly in deed, word and thought; on entering on evil and wrong states. This, monks, is called the power of conscientiousness.

And what, monks, is the power of the fear of blame?

Herein, monks, the Ariyan disciple is afraid of blame; he is afraid of the blame that comes when acting wrongly in deed, word and thought; on entering on evil and wrong states. This, monks, is called the power of the fear of blame.

And what, monks, is the power of energy?

Herein, monks, the Ariyan disciple, abiding in active energy, puts away all wrong things and takes to right things; steadfast and strenuous, he shirks not the burden of right things. This, monks, is called the power of energy.

And what, monks, is the power of insight?

Herein, monks, the Ariyan disciple has insight; he is endowed with insight into the way of growth and decay, with Ariyan penetration of the way to the utter destruction of Ill. This, monks, is called the power of insight.

These, monks, are the five powers of a learner.

Wherefore, monks, ye should train yourselves thus:

We will become possessed of the learner's powers. . . .

Thus train ye yourselves, monks.'

§ iii (3). *Ill.*

'Monks, possessing five qualities a monk, in this very world, lives ill at ease, vexed, troubled, pained; on the breaking up of the body, after death, an ill-faring may be expected¹ for him. What five?

¹ Cf. *It.* 22 f.; *S.* iii, 8; *A.* i, 202, below VI, § 75.

Monks, herein a monk is without faith, unconscientious, has no fear of blame, is indolent and lacking in insight.

Monks, possessing these five qualities . . . an ill-faring may be expected for him.

Monks, possessing five qualities a monk lives wholly at ease in this world, free of vexation, trouble and pain; on the breaking up of the body, after death, a well-faring may be expected for him. What five? (*The opposite qualities.*)

§ iv (4). *Duc.*¹

'Monks, possessing five qualities a monk is duly² cast into hell. What five?

Herein a monk, faithless, unconscientious, reckless of blame, is indolent, is without insight.

Possessing these five a monk is duly cast into hell.

Monks, possessing five qualities a monk is duly set in heaven. What five? (*The opposite qualities.*)

§ v (5). *The training.*

'Monks, whatsoever monk or nun disavows the training and returns to the lower life,³ five matters for self-blame and reproach⁴ from the standpoint of Dhamma come to him here now. What five?

In you⁵ (he thinks) there was verily no faith in right things, no conscientiousness, no fear of blame, no energy and no insight into right things.

Monks, whatsoever monk or nun disavows the training and returns to the lower life, these five matters for self-blame and reproach from the standpoint of Dhamma come to him here now.

Monks, whatsoever monk or nun lives the godly life in perfect

¹ Our text reads *bhataṇ*, but *Sinh. edit. kataṇ*; see *G.S.* i, 6 n. 2 on *yathābhataṇ*.

² *Yathābhataṇ*. Cf. below V, § 115.

³ See notes on this phrase at *G.S.* i, 143; *Dial.* i, 223.

⁴ The *Sinh. edit.* reads *vādānupātā*, our text *vādānupādā*.

⁵ *Te*.

purity, though with tearful face he cries in pain and distress, five matters for self-praise from the standpoint of Dhamma come to him here now. What five?

(He thinks) in you, verily, there was faith in right, conscientiousness, fear of blame, energy and insight.

Monks, these five matters for self-praise . . . come to him here now.'

§ vi (6). *The stepping in.*

'Monks, there is no stepping in of wrong, so long as faith is set on right things; but when faith has vanished, disbelief prevails and stays; then there is a stepping in of wrong.

Monks, there is no stepping in of wrong, so long as conscientiousness . . . fear of blame . . . energy . . . or insight is set on right things; but when insight has vanished, lack of insight prevails and stays; then there is a stepping in of wrong.'

§ vii (7). *Of pleasures.*

'Almost all beings find delight in pleasures,² monks; and of the clansman, who has laid aside sickle and pingo³ and gone forth from the home to the homeless life, it is right to say: By faith has the clansman gone forth. And why? Pleasures, monks, are gotten in youth; yea, those of all kinds. Moreover, monks, low pleasures and the middling sort and those that are high-pitched,⁴ they are all just reckoned pleasures.

Monks,⁵ suppose a foolish baby boy, sprawling on his back, were, owing to the carelessness of his nurse, to put a piece of stick or stone in his mouth; with what utmost haste would she at once attend to the matter and quickly remove it. And if she could not get at it at once she would clasp him round the

¹ The text gives in full.

² *Kāmesu palāṇitā*, so *Sinh. edit.* and *Comy.*, explaining: *vattukāma-kilesakāmesu abhīratā*; see *DhS. trsl.* 43 n.

³ *Comy.* The sickle to cut grass and the pingo to carry it away.

⁴ *Comy.* apportions these pleasures to low-class people, middle-class and rajahs, respectively.

⁵ This simile recurs at *M. i.* 395; the opening phrase is stock, cf. *M. i.* 324, ii, 24; *MiU.* 40.

head with her left hand, and with her right, crooking her finger, fetch it out, even though she drew blood. And why? Monks, such a thing is a danger to the child; it is not harmless, I say. Moreover, monks, such an act ought to be done by the nurse out of love, seeking the child's good, from pity and compassion. But when that boy is older and sensible, then, monks, she no longer looks after him, knowing: "The lad is now self-warded, has done with remissness."

In just the same way, monks, so long as right things are not done by a monk by faith, conscientiousness, fear of blame, energy and insight, that monk must be watched over by me; but when right things are so done, then I no longer look after him, knowing: "The monk is now self-warded,¹ has done with remissness."

§ viii (8). *He falls away.*

'Monks, possessed of five things a monk falls away, finding no support in Saddhamma.² What five?

Without faith a monk falls away, finding no support in Saddhamma; without conscientiousness . . . without fear of blame . . . being indolent . . . and without insight a monk falls away, finding no support in Saddhamma.

Monks, possessed of these five . . . a monk . . . finds no support.

Monks, possessed of five things a monk falls not away, finding support in Saddhamma. What five?' (*The opposite qualities.*)³

§ ix (9). *No respect.*

'Monks, possessed of five things an unruly⁴ monk, lacking in respect, falls away, finding no support in Saddhamma. What five?

¹ *Attagutto.* *Dhp.* 379.

² On this emphatic term (usually rendered 'good' dhamma) see Vol. I, ix ff.

³ The text repeats in full.

⁴ *Appatisso*, the *Comy.* explains: *ajeṭṭhako anīcavutti*, 'having no senior, not of humble conduct.'

Without faith, an unruly monk, lacking in respect, falls away, finding no support in Saddhamma. . . .’ (Repeat § 8 with changes and for the converse.)¹

§ x (10). *Without respect.*

‘Monks, possessed of five things an unruly monk, lacking in respect, cannot attain to growth, increase and fulness in this discipline of Dhamma.² What five?’

Without faith, an unruly monk, lacking in respect, cannot attain to growth, increase and fulness in this discipline of Dhamma. . . .’ (Continue as in § 8 with changes and for the converse.)

CHAPTER II.—THE POWERS.

§ i (11). *Things unheard of.*

‘Monks, I claim to have reached supreme mastery in things not heard of formerly.³

Monks,⁴ for a Tathāgata these are the five powers of one who has won through to the truth, possessed of which a Tathāgata claims the chief place, roars the lion’s roar among the peoples and sets rolling the Divine Wheel. What five?’

The power of faith, the power of conscientiousness, the power of the fear of blame, the power of energy and the power of insight.

Monks, for a Tathāgata these are the five powers. . . .’

¹ The text repeats in full.

² This is a stock phrase; cf. *A.* ii, 26; *It.* 113; *Vin.* i, 60.

³ Cf. *M.* ii, 211 for this phrase, suggestive, where it stands, of later insertion; *Comy.* for *dharmā*: things, glosses with *catusaccadhammā*.

⁴ This passage recurs at *M.* i, 69; *S.* ii, 27; *A.* ii, 9; v, 33, etc., where generally ten powers are referred to, and are totally different from these five. As a set these five do not appear to occur except in this Section; they are included in the *Sevens*; see *A.* iv, 3, also *D.* iii, 253. It is difficult to see how they are the powers of a Tathāgata. *Comy.* observes: *Yathā tehi gantabbay tath’ eva gatāni pavattāni nānabalāni*. See Introduction.

§ ii (12). *The peak.*

‘Monks, there are these five powers of a learner. What five?’

The power of faith, conscientiousness, fear of blame, energy and insight.

Monks, these are the five. Monks, of these five learner’s powers this is the chief, this is the binder, this is the tie, that to say: the power of insight.

Monks,¹ just as in a house with a peaked roof, this is the chief, this is the binder, this is the tie,² that is to say: the peak; even so, monks, of these five learner’s powers . . . this is the chief . . . to wit: the power of insight.

Wherefore, monks, train yourselves thus:

We will become possessed of the learner’s powers. . . . (Continue as in § 1.) Train yourselves thus, monks.’

§ iii (13). *The powers in brief.*

‘Monks, there are these five powers. What five?’

The power of faith, the power of energy, the power of mindfulness, the power of concentration and the power of insight.

Monks, these are the five powers.’

§ iv (14). *The powers in detail.*

‘Monks, these five . . . (as before). And what is the power of faith? (Repeat as in § 2.)

And what is the power of energy? (Repeat as in § 2.)

And what is the power of mindfulness?

Herein, monks, the Ariyan disciple is mindful; he is endowed with the highest mindfulness and discrimination; he remembers and calls to mind what was said and done long ago. This, monks, is called the power of mindfulness.

And what is the power of concentration?

Herein, monks, the Ariyan disciple,³ aloof from sensuous appetites, aloof from evil ideas, enters and abides in the first

¹ This simile recurs at *M.* i, 322; for allied similes see below VI, § 53.

² *Sanghātaniya*, so *Comy.* and *S.e.*; *M. sanghātānika*, but see p. 557. *P.E.D.* does not notice the former.

³ See *DhS. trsl.* 43 ff. and full notes there.

musings, wherein applied and sustained thought works, which is born of solitude and is full of joy and ease; suppressing applied and sustained thought, he enters and abides in the second musing, which is self-evolved, born of concentration, full of joy and ease, free from applied and sustained thought, and there the mind becomes calm and one-pointed; free from the zest for joy, mindful and self-possessed, he enters and abides in the third musing, and experiences in his being that ease whereof the Ariyans declare: He that is tranquil and mindful dwells at ease; by putting away ease and by putting away ill, by the passing away of happiness and misery he was wont to feel, he enters and abides in the fourth musing, which is utter purity of mindfulness, which comes of disinterestedness and is free of ease and ill. This, monks, is called the power of concentration.

And what is the power of insight? (*Repeat as in § 2.*)

Monks, these are the five powers.¹

§ v (15). *Where to be seen.*

'Monks, there are these five powers. What five?

(*Repeat as in § 13.*) And where, monks, is the power of faith to be seen? In the four factors² of Streamwinning. There is the power of faith to be seen.

And where, monks, is the power of energy to be seen? In the four right efforts.³ There is the power of energy to be seen.

And where, monks, is the power of mindfulness to be seen? In the four uprisings of mindfulness.⁴ There is the power of mindfulness to be seen.

And where, monks, is the power of concentration to be seen? In the four musings.⁵ There is the power of concentration to be seen.

¹ This set is found throughout the Canon—e.g., *M.* ii, 12; *S.* v, 219; referred to at *D.* ii, 120.

² For one set see below V, § 179; *K.S.* ii, 49; *Dial.* ii, 99 (as the Mirror of Dhamma), but see *D.* iii, 227 for another, probably here referred to.

³ *K.S.* v, 219 ff.

⁴ See *K.S.* v, 119 ff., there called 'stations.'

⁵ As in § 14.

And where, monks, is the power of insight to be seen? In the four Ariyan truths.¹ There the power of insight is to be seen.

These, monks, are the five powers.'

§ vi (16). *The peak.*

(*Apply the simile in § 12 to these five powers.*)²

§ vii (17). *For whose good? (a).*

'Monks, possessed of five things a monk is set on his own good, but not the good of another. Of what five?

Herein, monks, a monk is perfect in virtue himself, but does not strive to perfect virtue in another; he is perfect in concentration himself, but does not strive to perfect concentration in another; his own release³ is perfected, but he does not strive that another's should be; his own vision⁴ and knowledge of release are perfected, but he does not strive that another's should be.

Monks, possessed of these five things a monk is set on his own good, but not the good of another.'

§ viii (18). *The same (b).*

'Monks, possessed of five things a monk is set on the good of another, but not his own good. Of what five?' (*The opposite of § 17.*)

§ ix (19). *The same (c).*

'Monks, possessed of five things a monk is neither set on his own good, nor the good of another. Of what five?'

(*In no case is he perfect himself, or strives to perfect another.*)

¹ Ill, its coming to be, etc.

² The text repeats in full.

³ *Comy.* the fruit of arahantship.

⁴ *Comy.* review (*paccavekkhana*) as in a mirror; cf. *M.* i, 415; *UdA.* 233.

§ x (20). *The same (d).*

'Monks, possessed of five things a monk is set on his own good, and the good of another as well. Of what five?' (*The opposite of § 19.*)¹

CHAPTER III.—THE FIVEFOLD.

§ i (21). *Without respect (a).*

'Monks, that a disrespectful and unruly monk, not dwelling in harmony with his fellows in the godly life, will keep the minor precepts²—such a thing is not possible; that he will keep the learner's code³ without keeping the minor precepts; the virtues⁴ without the learner's code; right views without the virtues; right concentration without right views—such a thing is not possible.

But, monks, that a monk, respectful and obedient, dwelling in harmony with his fellows in the godly life, will keep the minor precepts—such a thing shall surely be; and that if he keep the minor precepts, he will keep the learner's code; if the learner's code, the virtues; if the virtues, right views; if right views, right concentration—such a thing shall surely be.'

§ ii (22). *The same (b).*

'Monks, that a disrespectful and unruly monk, not dwelling in harmony with his fellows in the godly life, will keep the

¹ The persons in these four suttas are called by the *Comy.* the virtuous, the wicked but learned, the unlearned and wicked, the learned arahant. The general form recurs elsewhere—*c.g.*, *A.* ii, 95 ff.; *iv.* 220; *D.* iii, 233.

² *Abhisamācārikāy dhammay.* *Comy.* the highest conduct in accord with the duties (*vatta*, *Ch.* 557), the declared morality. *Cf.* *Vism.* 11.

³ *Sekhay dhammay.* *Comy.* *sekha-sīlay*, for which see *G.S.* i, 199. At *Vism.* 12 n. 3 (also *trsl.*) this passage is said to be quoted, but there 'ādibrahmacariyaka' replaces our 'sekha.' See below VI, §§ 67-8.

⁴ *Sīlāni.* *Comy.* the four great 'sīlas'; this seems to be a commentarial division; see Rhys Davids' note at *Q. of M.* ii, 57; moreover, the word 'mahāsīlāni' does not seem to occur in the *Nikāyas*, though at *D.* i, 12 there is a subdivision called 'mahā-sīlay,' which is probably a late editorial addition. There is a fourfold division given at *Vism.* 11, also *J.* iii, 195; this is given at *Q. of M.* ii, 221, and is shown as being additional to the *sīlay* of *D.* i, 4-12.

minor precepts—such a thing is not possible; that he will keep the learner's code without keeping the minor precepts; the whole body¹ of virtues without the learner's code; the whole body of concentrative exercises without the virtues; the whole body of insight without the concentrative exercises—such a thing is not possible.'

(*But the converse, monks, shall surely be.*)²

§ iii (23). *The debasements.*

'Monks,³ there are these five debasements of gold by reason of which debased gold is neither pliable nor workable, nor bright, but is brittle and of no use for the best work. What five?

Iron, copper, tin, lead and silver.⁴

Monks, these five debase gold. . . .

But when gold is free of these five debasements, it is pliable and workable and bright, nor is it brittle, but fit for the best work; and whatever sort of ornament one wants, whether a signet-ring or an ear-ring, a necklace or a gold chain, it can be used for that.⁵

In just the same way, monks, there are these five debasements of the mind by reason of which a debased mind is neither pliable nor workable nor bright, but is brittle⁶ and not rightly composed for the destruction of the cankers. What five?

Sensual desire, ill-will, sloth and torpor, flurry and worry, and doubt.⁷

¹ *Khandha.* *Comy.* *rāsi* (heap). The three constantly recur: *D.* iii, 229; *M.* i, 301; *A.* i, 291; *It.* 51; *Vin.* i, 62.

² The text repeats in full.

³ *Cf.* the opening of this sutta with *K.S.* v, 77 (I think we ought to read 'easily broken up,' not 'nor . . .' there, as our text and *A.* i, 254) and the whole with *G.S.* i, 231 ff.

⁴ This set is stock: *S.* v, 92; *D.* ii, 351; *J.* ii, 296 (*rajatay* for *sajjhay* there, as our *Comy.*); *Mil.* 331. Our text reads *sajjhay*, *S.e.* as *Comy.*

⁵ This phrase recurs at *A.* i, 254 (quoted at *Vism.* 247), but there the reading is *paṭṭakāya* for our *muddikāya* (*S.e.* agrees).

⁶ *K.S.* *loc. cit.* 'not'; our *Comy.* *ārammāṇe cunnāvicunnābhāvū-pagamanena bhijjanasabbhāvaṇ.*

⁷ For this set see *D.* i, 246; *M.* i, 60; *S.* v, 60; *A.* iv, 457, etc.

Monks, these five debase the mind. . . .

But when the mind is free of these five debasements, it is pliable and workable and bright, nor is it brittle, but is rightly composed for the destruction of the cankers; and one can bend the mind to the realization by psychic knowledge of whatever condition is realizable by psychic knowledge, and become an eyewitness in every case, whatever the range may be.¹

Should one wish: I would experience psychic power in manifold modes—being one, I would become many; being many, I would become one; I would become visible or invisible;² I would go without let through walls, through fences, through mountains, as if they were but air; I would dive in and out of the earth, as if it were but water; I would walk on water without parting it, as if it were earth; I would travel cross-legged through the air, as a bird on the wing; I would handle and stroke the moon and the sun, though they be so powerful and strong; I would scale³ the heights of the world even in this body⁴—one becomes an eyewitness in every case, whatever the range may be.

Should one wish: With the celestial means⁵ of hearing, purified and surpassing that of men, I would hear sounds both of devas and mankind, both far and near—one becomes an eyewitness in every case, whatever the range may be.

Should one wish: I would compass and know with my mind the thoughts of other beings, other persons; I would know the passionate mind as such, the mind free therefrom as such; I would know the malignant mind as such, the mind free therefrom as such; I would know the infatuated mind as such,

¹ See *G.S.* i, 233; *M.* i, 494; *A.* iv, 421; the phrase is stock.

² See *Bu.*'s comment at *Vism. trsl.* 452.

³ *Saṃvatteyyaṇ.* *S.e.*: *vasaṇ vatteyyaṇ*, see note at *K.S.* v, 233.

⁴ This passage and the following are the stock sets of psychic power; in addition to the references given in n. 1 above see *Dial.* i, 88; *K.S.* v, 236. *S.e.* here does not give in full, but it reads at *A.* i, 255 (p. 154): *abhiññamāno*, see *P.E.D.* s.v.

⁵ See *Vism. trsl.* 472 ff.

the mind free therefrom as such; I would know the congested mind as such, the mind free therefrom as such; I would know the diffuse mind as such, the mind free therefrom as such; I would know the lofty mind as such, the low mind as such; I would know the better mind as such, the inferior mind as such; I would know the controlled mind as such, the uncontrolled as such; I would know the liberated mind as such, the mind not freed as such—one becomes an eyewitness in every case, whatever the range may be.

Should one wish: I would call to mind many a previous dwelling, that is to say, one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, many an æon of progression, many an æon of destruction, many an æon of both progression and destruction; that in each such was my name, such my clan, such my caste, such my food, such my experience of happiness and ill, such my span of life; that faring on thence I arose there, when such was my name, clan, caste, and so forth, faring on thence I arose here; thus I would call to mind each detail and circumstance of my many previous dwellings—one becomes an eyewitness in every case, whatever the range may be.

Should one wish: With the celestial eye, purified and surpassing that of men, I would see beings faring on and being reborn, some low, some lofty, some beautiful, some ugly, some happy, some miserable; I would see them pass according to their works; thus these worthies were given over to evil ways in deed, word and thought, defamers of the Ariyans, holders of wrong views, reaping the reward accordingly, such, on the breaking up of the body after death, were reborn in hell, the wayward way, the ill way, the abyss, hell; or, those acted rightly in deed, word and thought, they were no defamers of the Ariyans, but held right views and reaped their reward accordingly, such, on the breaking up of the body after death, were reborn in heaven, that happy place of bliss; thus, with the celestial eye, purified and surpassing that of men, I would see beings faring on and being reborn, some low, some lofty and so forth; I would see them pass according to their works—

one becomes an eyewitness in every case, whatever the range may be.¹

Should one wish: Having destroyed the cankers, I would enter and abide in the emancipation of the mind, in the emancipation of insight, which is free of the cankers, having realized that state by my own knowledge even in this very life—one becomes an eyewitness in every case, whatever the range may be.'

§ iv (24). *For the wicked.*

'Monks,² for the wicked, who lack virtue, right concentration is perforce destroyed; when right concentration is not, true³ knowledge and insight are perforce destroyed in one who lacks right concentration; when true knowledge and insight are not, aversion⁴ and dispassion are perforce destroyed in one who lacks true knowledge and insight; when aversion and dispassion are not, emancipated⁵ knowledge and insight are perforce destroyed in one who lacks aversion and dispassion.

Monks, just as in the case of a tree, devoid of branches and leaves, its shoots come not to maturity, nor its bark, nor its sapwood, nor its core; even so in the wicked, who lack virtue, concentration⁶ . . . and the rest are perforce destroyed.

Monks, in the moral and virtuous, right concentration perforce thrives; when there is right concentration, true knowledge and insight perforce thrive in one who has right concentration; when there is true knowledge and insight, aversion and dispassion perforce thrive in one who has true knowledge and insight; when there is aversion and dispassion, emancipated knowledge and insight perforce thrive in one who has aversion and dispassion.

Monks, just as in the case of a tree, possessing branches

¹ These five came to be known as the Abhiñña's, or super-knowledges, and a sixth, of a discrepant kind, was added. Inserted below, it is here out of place.

² Cf. below V, § 168; VI, § 50; A. iv, 99, 336; v, 4, 313.

³ *Comy. taruṇa*: fresh insight, see *DhS. trsl.* 256 n.

⁴ *Comy. balava-vipassanā*.

⁵ *Comy. phalavimutti*.

⁶ The text repeats in full.

and leaves, its shoots, its bark, sapwood and core come to maturity; even so in the moral and virtuous concentration¹ . . . and the rest perforce thrive.'

§ v (25). *Helped on.*

'Monks, helped on² by five things right view ripens to mind-emancipation and the advantages therefrom, ripens to insight-emancipation and the advantages therefrom. By what five?

Herein, monks, right view is helped on by virtue, by learning, by discussion, by tranquillity and by inward vision.³

Monks, helped on by these five things right view ripens to mind-emancipation and the advantages therefrom, ripens to insight-emancipation and the advantages therefrom.'

§ vi (26). *Release.*⁴

'Monks, there are these five spheres⁵ of release wherein the unreleased mind of a monk, abiding zealous, ardent and resolute, finds release; or the cankers, not yet wholly destroyed, come to complete destruction; or the unsurpassed peace from effort, not yet attained, is won. What five?

Monks, take the case when the Master, or some fellow in the godly life who acts as teacher, instructs a monk in Dhamma—while he teaches, that monk partakes of both the spirit and the letter of this Dhamma; from this experience gladness⁶ springs

¹ The text repeats in full.

² *Anuggahitā. Comy. anurakkhitā*, likening the matter to a man growing a mango tree: intuitive right view is the planting of a sweet mango seed; the care of it by virtue, making the boundary; learning is the watering; discussion, the root-cleaning; tranquillity, the clearing away of the insects, etc.; inward vision, the freeing of the cobwebs. As a tree, thus cared for, will grow quickly and bear fruit, so will right view, cared for by virtue, etc., grow quickly by reason of the Way and bear the fruit of mind-emancipation and insight-emancipation.

³ The last four of this set recur at A. ii, 140 (with *savana* for *suta*).

⁴ *Vimutti*. The whole sutta recurs at D. iii, 241; from the notes at Dial. iii, 229 it would seem that D.A. is much the same as our *Comy*.

⁵ *Āyatanāni. Comy. kāraṇāni. Dial. occasions*.

⁶ *Pāmuḍḍa. Comy. taruṇapīti*.

up; from that, zest;¹ in such a state his whole² being calms down; when he is calm, ease is experienced; and for him who dwells at ease the mind is composed.³ Monks, this is the first sphere of release wherein the unreleased mind of a monk, abiding zealous, ardent and resolute, finds release; or the cankers, not yet wholly destroyed, come to complete destruction; or the unsurpassed peace from effort, not yet attained, is won.

Again, monks, when the Master, or some fellow . . . does not instruct him in Dhamma, but he himself instructs others in detail as he has heard it, as he has learnt it by heart—while he thus teaches, he partakes of this Dhamma and experiences gladness, zest, calm and ease, whereby his mind is composed. Monks, this is the second sphere of release. . . .⁴

Or else . . . he repeats Dhamma, as he has heard it, as he has learnt it; and while doing so . . . his mind is composed. Monks, this is the third sphere of release. . . .⁴

Or else . . . in his heart he ponders and reflects on Dhamma, as he has heard it, as he has learnt it; he reviews it carefully in his mind; and while doing so . . . his mind is composed. Monks, this is the fourth sphere of release. . . .

Or else . . . some concentration sign⁵ is rightly grasped by him, rightly held by the attention, rightly reflected on, rightly penetrated by insight; and while this takes place, he partakes of both the spirit and letter of this Dhamma; from this experience gladness springs up; from that, zest; in such a state his whole being calms down; when he is calm, ease is experienced; and for him who dwells at ease the mind is composed. Monks, this is the fifth sphere of release wherein the unreleased mind of a monk, abiding zealous, ardent and

¹ *Pīṭi*. *Comy.* *tuṭṭhā kārabhūtā baṭavapīṭi*.

² *Kāyo*. *Comy.* *nāmakāyo*, 'name and shape.'

³ Composed by the concentration which is the fruit of arahantship (*Comy.*). The passage is a stock one and recurs at *D.* i, 73; *M.* i, 37; *Vin.* i, 294.

⁴ The text repeats in full.

⁵ *Comy.* a concentration on one of the thirty-eight objects (*ārammaṇa-kasiṇa*); see *Vism. trsl.* 97; *Cpd.* 54.

resolute, finds release; or the cankers not yet wholly destroyed, come to complete destruction; or the unsurpassed peace from effort, not yet attained, is won.

Monks, these are the five spheres of release. . . .'

§ vii (27). *Concentration.*¹

'Monks, being wise and mindful, make become immeasurable concentration; for in those who do, verily in each one of you, there shall arise a fivefold² knowledge. What fivefold knowledge?

"This concentration is verily a present ease and a source of ease for the future"—even in each this knowledge arises; "This concentration is Ariyan,³ not of the flesh"—even this . . .; "This concentration is not the practice of base men"⁴—even this; "This concentration is the peace, the excellent thing,⁵ the winning of calm, the attainment of one-pointedness, and the restraint that prevails is not a conscious restraint"—even this; "Self-possessed, I verily enter upon this concentration, self-possessed, I verily emerge from this concentration"—even in each this knowledge arises.

Monks, being wise and mindful, make become immeasurable concentration; for in each there shall arise this fivefold knowledge.'

§ viii (28). *The five-limbed.*

'Monks, I will teach you how to make become the five-limbed Ariyan right concentration; listen attentively and pay heed and I will speak.'

'Even so, lord,' they replied, and the Exalted One said:

'Monks,⁶ take the case of a monk, who, aloof from sensuous appetites, enters and abides in the first musing; he steeps

¹ *Samādhi*.

² These five recur at *D.* iii, 278 (*Dial.* iii, 256), the fifth at *G.S.* i, 233.

³ *Comy.* *kilesehi ārakattā ariyo*, but see *A.* iv, 145.

⁴ But of Buddhas and great men (*Comy.*).

⁵ *Comy.* not subject to satiety (*atappaniyaṭṭhena*).

⁶ Cf. the whole of this sutta with *D.* i, 74 (*D.A.* i, 217 is materially the same as our *Comy.*), 232; *M.* i, 276; ii, 15; iii, 92.

and drenches and fills and suffuses this body¹ with a zest and ease, born of solitude, so that there is not one particle² of the body that is not pervaded by this lone-born zest and ease. Monks, just as a handy bathman or attendant might strew bath-powder in some copper basin and, gradually sprinkling water, knead it together so that the bath-ball gathered up the moisture, became enveloped in moisture and saturated both in and out, but did not ooze moisture;³ even so a monk steeps, drenches, fills and suffuses this body with zest and ease, born of solitude, so that there is not one particle of the body that is not pervaded by this lone-born zest and ease. Monks, this is firstly how to make become the five-limbed Ariyan right concentration.

Or a monk, suppressing applied and sustained thought. . . enters and abides in the second musing; he likewise steeps this body with zest and ease. . . Monks, imagine a pool with a spring, but no water-inlet either on the east side or on the west or on the north or on the south, and suppose the (rain-) deva supply ~~not proper rains~~ from time to time—cool waters would still well up from that pool, and that pool would be steeped, drenched, filled and suffused with the cold water so that not a drop but would be pervaded by the cold water; in just the same way, monks, a monk steeps his body with zest and ease. . . Monks, this is secondly how to make become the five-limbed Ariyan right concentration.

Again, a monk, free from the fervour of zest, . . . enters and abides in the third musing; he steeps and drenches and fills and suffuses this body with a zestless ease so that there is not one particle of the body that is not pervaded by this zestless ease. Monks, just as in a pond of blue, white and red water-lilies,⁴ the plants are born in water, grow in water, come not

¹ *Kāya*, here *karaja*- (*Comy.*).

² *Comy.* instances, skin, flesh and blood.

³ *Comy.* so that you can put it in your pocket (*onattikāya*).

⁴ *Uppala*, *paduma*, and *pundarika*. *Comy.* observes that the first may be any of the three colours; the second is white and has a hundred leaves (see *Kh.A.* 67 for the use of these); the last is deficient in these hundred leaves and is red (*Childers* the white lotus). Cf. *S.* i, 138 for this simile.

out of the water, but, sunk in the depths, find nourishment, and from tip to root are steeped, drenched, filled and suffused with cold water so that not a part of them is not pervaded by cold water; even so, monks, a monk steeps his body in zestless ease. . . Monks, this is thirdly how to make become the five-limbed Ariyan right concentration.

Again, a monk, putting away ease . . . enters and abides in the fourth musing; seated, he suffuses his body with purity by the pureness of his mind so that there is not one particle of the body that is not pervaded with purity by the pureness of his mind. Monks, just as a man might sit with his head¹ swathed in a clean cloth so that not a portion of it was not in contact with that clean cloth; even so a monk sits suffusing his body with purity. . . Monks, this is fourthly how to make become the five-limbed Ariyan right concentration.

Again, the survey-sign² is rightly grasped by a monk, rightly held by the attention, rightly reflected upon, rightly penetrated by insight. Monks, just as someone might survey another, standing might survey another sitting, or sitting might survey another lying down; even so the survey-sign is rightly grasped by the monk, rightly held by the attention, rightly reflected upon, rightly penetrated by insight. Monks, this is fifthly how to make become the five-limbed Ariyan right concentration.

Monks, when a monk has thus made become and thus made abundant the five-limbed Ariyan concentration, he can bend his mind to realize by higher knowledge whatever condition is so realizable, and become an eyewitness in every case, whatever the range may be.

¹ *Sāsisa*.

² *Paccavekkhanānimitta*. *Comy.* *ñāṇā*, of which there are 19 (*UdA.* 336; in detail: *Vism.* 676, *trsl.* 829). It is noteworthy that this item is omitted from the *D.* and *M.* suttas referred to above; but see *D.* iii, 278 (*Dial.* iii, 255), where Mrs. Rhys Davids translates 'images for retrospective thought,' adding in a note 'insight on emerging from ecstasy.' (The five at *D.* differ in items 2 and 4 from our set.) See *Cpl.* 58 on 'reviewing' after *Jhāna*. Our simile does not appear to recur elsewhere.

Monks,¹ suppose a water jar,² brimful of water so that a crow could drink from³ it, were set on a dish; as soon as a strong man rocked⁴ it to and fro would the water spill?⁵

‘Yes, lord.’

‘Even so, monks, when a monk has so made become and made abundant the five-limbed Ariyan right concentration, he can bend the mind to knowledge . . . whatever the range may be.

Monks,⁶ imagine a tank on a level piece of ground, with dykes built up on its four sides, brimful of water so that a crow could drink from it; as soon as a strong man loosened the sides here and there would the water flow out?⁷

‘Yes, lord.’

‘Even so, monks, when a monk has so made become . . . concentration, he can bend the mind to knowledge . . . whatever the range may be.

Monks,⁸ suppose a carriage, harnessed with thoroughbreds, with goad hanging⁹ handy, were to stand on the level,¹⁰ where four main roads meet; as soon as the coachman, a capable trainer and driver of horses, had mounted and grasped the reins in his left hand and with his right seized the goad, he would drive on or back,¹⁰ as and how he pleased. Even so, monks, when a monk has so made become and made abundant the five-limbed Ariyan right concentration, he can bend the mind to realize by higher knowledge whatever condition is so realizable and become an eyewitness in every case, whatever the range may be.

¹ This simile recurs at *M.* iii, 96.

² *Comy.* a jar with cords around it (*sa-mekhalā*).

³ See *S.B.E.* xi, 178 n.; this expression recurs at *D.* i, 244; *S.* ii, 134; *Vin.* i, 230; *Ud.* 90.

⁴ *Āvaṇṇeyya*, so *S.e.*; *P.E.D.*, to cause to yield (?), but suggests the v.l. *āvattēyya*, to turn round.

⁵ *Āgaccheyya*.

⁶ Cf. *M.* loc. cit.

⁷ This recurs at *M.* i, 124; iii, 97; *S.* iv, 176.

⁸ *Odhasu.* *Comy.* ālambana.

⁹ *Subhāmiyaṇ*, so *S.e.*, but *Comy.* sa-, glossing sama-.

¹⁰ *Sāreyya pi paṇḍāsāreyya*; see *Vism. trsl.* 355, where this phrase is used of racehorses.

Should¹ he wish to experience psychic power . . .; to hear deva sounds . . .; to thought-read . . .; to call to mind previous dwellings . . .; to see beings faring on according to their deeds . . .; to enter and abide, with the cankers destroyed, in the emancipation of the mind, in the emancipation of insight . . ., he becomes an eyewitness in every case, whatever the range may be.’

§ ix (29). *The alley-walk.*

‘Monks, there are these five advantages of an alley-walk.² What five?

It hardens³ one for travelling; it is good for striving; it is healthy; (its use) tends to good digestion after one has eaten and drunk, munched and crunched; the concentration⁴ won from (the thought of) an alley-walk lasts long.

Monks, these are the five advantages of an alley-walk.’

§ x (30). *The venerable Nāgita.*

Once the Exalted One with a great company of monks, while wandering for alms among the Kosalese, came to the brāhman village of Icchānangala, belonging to them. And there the Exalted One dwelt in the Icchānangala woodland thicket.

Now the brāhman householders of Icchānangala heard of this. ‘Mark you,’ they said, ‘the recluse, Master Gotama, the Sakya, gone forth from the Sakyan clan, has come to Icchānangala and dwells in our wood near by; and of this same Master

¹ *D.* and *M.* continue with all this (see references in the first note to this sutta); for full details see above, § 23. Our text is not in full.

² *Cankama* (pron. *chankāmā*). Later, it became a cloister or terraced walk; see *Vin.* ii, 190 (*Vin Texts*, iii, 103 f.); but originally it must have been merely a clearing in the land about a monk’s dwelling; see *Comy.* at *J.* i, 7, which gives the five defects (*Buddhism in Translations*, Warren; cf. Rh. Davids, *Bud. Birth-stories*, p. 89 [1925]).

³ *Comy.* one is able to endure a long journey.

⁴ At *A.* iv, 87 the Buddha exhorts Moggallāna to concentrate on his alley-walk to get rid of torpor. *Comy.* here observes: ‘By fixing the attention on the alley-walk, a concentration of the eight attainments (*A.* iv, 410, omitting the last) is won.’

Gotama this excellent report goes abroad: He is the Exalted One, arahant, perfectly enlightened, endowed with wisdom and righteousness, one well-gone, a world-knower, the unsurpassed, a tamer of tamable men, a teacher, a Buddha of devas and men, the Exalted One! Having realized more-knowledge himself, he declares it to this world with its devas and Māras and Brahmās, to this earth with its recluses and brāhmanas, its devas and men; and he teaches Dhamma, lovely in the beginning, lovely in the middle and lovely in the end; and sets forth the godly life, utterly pure and perfect, both in spirit and letter. Well indeed is it to see such arahants! And when the night was over, they went to the wood, taking with them a great deal of hard and soft food, and stood outside the entrance,¹ making a great din and uproar.

Now at that time the venerable Nāgita was the Exalted One's personal attendant.

Then the Exalted One called to the venerable Nāgita and said: 'Who are these, Nāgita, that make this great din and uproar? Like fisherfolk, methinks, with a great haul of fish!'

'These men, lord, are the brāhman householders of Icchānangala, who wait outside the gateway. They have brought much hard and soft food for the Exalted One and for the Order.'

'I have naught to do with homage, Nāgita, nor has homage aught to do with me. Whosoever cannot obtain at will, easily and without difficulty this happiness of renunciation, this happiness of seclusion, this happiness of calm and this happiness of enlightenment, which I can obtain at will, easily and without difficulty, let him enjoy that dung-like happiness, that sluggish happiness, that happiness gotten of gains, favours and flattery.'

'Lord, let the Exalted One accept (their offerings)! Let the Well-gone accept; now, lord, is the time for the Blessed One to accept! For whosoever henceforth the Exalted One shall go, the brāhman householders of town and country will be just as inclined (to give). Lord, just as when the (rain-) deva

¹ All this is a stock opening; see below VI, § 42; *D.* i, 87, etc. Here the *Comy.* is silent on Icchānangala.

rains big drops, the water flows with the incline; even so, lord, whosoever the Exalted One shall henceforth go, the brāhman householders of town and country will be inclined. And why? Lord, it is because of the virtue and wisdom of the Exalted One.'

'Nāgita, I have naught to do with homage, nor has homage aught to do with me. Whosoever cannot obtain at will . . . this happiness of renunciation, seclusion, calm and enlightenment, which I can obtain; let him enjoy that dung-like happiness, that sluggish happiness, that happiness¹ gotten of gains, favours and flattery.

Verily, Nāgita, whosoever eats, drinks, munches and crunches must answer the calls of nature; such is the issue of it.

Whosoever loves, to him change and a state of otherness must come, grief, lamentation, suffering, sorrow and despair;² such is the issue of it.

Whosoever is bent on applying himself to the symbol of the unattractive,³ in him disgust for the symbol of the attractive is established; such is the issue of it.

Whosoever abides seeing impermanence in the six spheres of touch,⁴ in him disgust for touch is established; such is the issue of it.

Verily, Nāgita, whosoever abides seeing the rise and fall in the fivefold body of attachment,⁵ in him disgust for attachment is established; such is the issue of it.'

¹ All this recurs at *A.* iv, 341; the *Comy.* here is materially the same. Regarding Nāgita, see *Dial.* i, 198; *Brethren*, lxxxvi, and p. 350.

² Cf. *S.* ii, 274; iii, 7; *M.* ii, 110.

³ *Asubha* and *subha*, from *sobhati*, to shine, therefore attractive (cf. *Vism. trsl.*: 'as a moth falls into the flame of a lamp, and a man, greedy for honey-drops, licks the blade of a knife besmeared with honey'—it is to avoid such snares that *asubha*-meditation is enjoined). The word is more generally translated 'the foul'; see *DhS. trsl.* 69; *Vism. trsl.* 205 ff.; *Expos.* 264 ff.

⁴ Contact with the five senses and the mind.

⁵ That is, all that is 'not the self,' or very man, the *skandhas*: the physical parts, the feelings, the perceptions, the dispositions and the consciousness; see Mrs. Rhys Davids' *Buddh. Psych.* 40-56.

CHAPTER IV.—SUMANĀ.

§ i (31). *Sumanā, the rajah's daughter.*

Once the Exalted One was dwelling near Sāvattthī, at Jeta Grove, in Anāthapiṇḍika's Park; and there Sumanā,¹ the rajah's daughter, with a following of five hundred royal maidens in five hundred chariots, came and visited him; and, after saluting, sat down at one side. So seated, she spoke thus to the Exalted One:

'Lord, suppose two of the Blessed One's disciples were alike in faith, alike in virtue and alike in insight, but one was an alms-giver and the other was not. Both, on the breaking up of the body after death, would be reborn in the happy heaven world; but among the devas, lord, would there be a distinction, a difference, between them?'

'There would be, Sumanā,' and the Exalted One said:

'The alms-giver, when come to deva-state, surpasses the non-giver in five ways: in divine life-span, beauty, happiness, honour and power.² In these five ways, Sumanā, the alms-giver, when come to deva-state, surpasses the non-giver.'

'But if, lord, faring on thence, they should return to this state here; when become human, lord, would there be a distinction, a difference, between them?'

'There would be, Sumanā,' and the Exalted One said:

'The alms-giver, as man, surpasses the non-giver in five ways: in human life-span, beauty, happiness, honour and power. In these five ways, Sumanā, the alms-giver, as man, surpasses the non-giver.'

'But if both, lord, were to go forth from the home into the

¹ The *Comy.* relates how she made her resolve in a former life under the Buddha Vipassī. She was the sister of Pāsenadi, rajah of Kosala (Nepal), and went forth and won arahantship when old: see *Sisters*, p. 19. Except here and at A. iv, 345 in a list of *upāsikās*, her name does not seem to recur in the four *Nikāyas*. The notice at C.H.I. i, 181, so far as she is concerned, refers to the trsl. of S. i, 69 (K.S. i, 94 n.), not the text; it is curious S.A. does not mention that she was present at the Buddha-Pāsenadi talk. Dh'pala on *Thig.* 16 has much to say; see *Sisters*, loc. cit.

² This is a stock set; cf. D. iii, 145; S. iv, 275; A. i, 115.

homeless life; when gone forth, lord, would there be a distinction, a difference, between them?'

'There would be, Sumanā,' and the Exalted One said:

'The alms-giver, when gone forth, surpasses the non-giver in five ways:¹ he is often asked to accept a robe, he is not rarely asked; often to accept alms, not rarely; often to accept a lodging, not rarely; often to accept medicaments for sickness, not rarely; with whomsoever he dwells in leading the godly life, such folk mostly act towards him with cordiality in their ways of living, talking and thinking; it is rare for them not to act cordially, cordially they offer service,² seldom without cordiality. In these five ways, Sumanā, an alms-giver, when gone forth, surpasses the non-giver.'

'But, lord, if both win arahantship; in that state would there be a distinction, a difference, between them?'

'In that case, Sumanā, I verily declare there is no difference whatsoever, that is to say, comparing emancipation with emancipation.'

'It is amazing, lord, it is wonderful, lord, how far-reaching is the effect of giving alms and doing good deeds, since they are a help and a boon to one as a deva, a help and a boon to one as a man, yea, a help and a boon when one has gone forth!'

'It is even so, Sumanā, it is even as you have just said . . .'³

Thus spake the Exalted One; and when the Well-gone had thus spoken, the Master spoke again and said:

'As⁴ stainless on her sky-bound course, the moon

Outshines in splendour all the stars' array:

Just so the virtuous, believing man

In charity outshines the mean on earth.

Ev'n⁵ as the hundred cloud-peaked thunder-storm,

In lightning wreathed, the hills and hollows fills

¹ This paragraph recurs below V, § 104, and at A. ii, 87; see G.S. ii, 97, differently translated. Cf. also *Dial.* i, 76, § 35 f.

² *Upahāraṇ upaharanti.* *Comy.* on A. ii observes: *kāyika-cetasika-upahāraṇ upaharanti, upanīyanti.*

³ Text repeats.

⁴ Cf. below VI, § 53 for this simile.

⁵ This recurs at S. i, 100; cf. *It.* 66.

And rains upon the foison-bearing earth:
So does the seer, disciple of the Best,
The all-enlightened One, wise man, o'ertop
Mean men in these five things: long life and honour,
Beauty and happiness, abounding wealth;¹
And after death lives blissfully in heaven.'

§ ii (32). *Cundī, the rajah's daughter.*

Once the Exalted One was dwelling near Rājagaha, at the Squirrels' Feeding Ground² in the Bamboo Grove; and there Cundī,³ the rajah's daughter, attended by five hundred maidens in a like number of chariots, came and visited him and, after saluting, sat down at one side. Thus seated, Cundī, the rajah's daughter, spoke to the Exalted One thus:

'Lord, our royal brother, Cunda, says this: When a woman or man has taken refuge in the Buddha, has taken refuge in Dhamma, has taken refuge in the Order, abstains from taking life, from taking what is not given, from carnal lusts, from lying and from indulging in spirituous liquor, causing idleness; he will surely arise, on the breaking up of the body after death, to a fair course, not to an ill one. But I, lord, would ask the Exalted One: With one's trust in what sort of teacher will one surely arise, on the breaking up of the body after death, to a fair course and not to an ill one? With one's trust in what sort of Dhamma . . . what sort of Order . . .? And what sorts of virtuous practices must one perform to arise, after death, to a fair course and not to an ill one?'

⁴ Whatsoever beings there are, Cundī, whether footless, two-

¹ *Bhoga-paribbālho*; the word used above is *ādhipateyya* ('power').

² This 'park' was given to the Order by the rajah Bimbisāra of Magadha (*Vin.* i, 39); for the legend of its name see Rockhill's *Life*, 43; Watter's *Yuan Chwang*, ii, 157; it was the first of its kind.

³ Except at *A.* iv, 347 in a list and here she does not seem to be mentioned; *Comy.* on *A.* iv: *rājakumārī*, merely; here we have no comment. She and her brother (not mentioned elsewhere) may have been the children of Bimbisāra, who had at least three wives; see *C.H.I.* i, 183. Pron. Choondēe.

⁴ Omitting the fourth clause, what follows recurs at *A.* ii, 34; *It.* 87, including the *gāthā*. See *G.S.* ii, 38.

footed, four-footed or many-footed, whether with bodies or without, conscious or unconscious or neither conscious nor unconscious, of them the Tathāgata, arahant, the perfectly enlightened One,¹ is declared the best;² whosoever put their trust in the Buddha, put their trust in the best, and unto them is the best reward.

Whatsoever Dhammas are formulated or not formulated,³ Cundī, of them (the Dhamma of) dispassion is declared the best. I mean: the crushing of pride, the quenching of thirst, the rooting out of lust, the cutting off of rebirth, the destruction of craving, dispassion, making an end, Nibbāna; whosoever put their trust in (this) Dhamma, put their trust in the best, and unto them is the best reward.⁴

Whatsoever orders or communities there are, Cundī, of them the Order of the Tathāgata's disciples is declared the best, that is to say, the four pairs of men,⁵ the eight persons, that Order of disciples of the Exalted One, which is worthy of offerings, worthy of gifts, worthy of oblations, meet to be reverently saluted, the world's peerless field for merit; whosoever put their trust in the Order, put their trust in the best, and unto them is the best reward.

Whatsoever virtuous practices there are, Cundī, of them those⁶ loved by the Ariyans are declared the best, that is to say,

¹ This clause also recurs at *A.* v, 21; *Mil.* 217.

² *Agga*: tip, top, first, chief, illustrious.

³ This clause is dealt with exegetically at *Vism. trsl.* 337, where *dhammā* is said to mean states, conditions; *sankhātā*, conditioned, compounded; see also *P.E.D.* s.v. *yāvatā*. But it is inconceivable that the B. should talk about 'things definite and indefinite' (*P.E.D.*) to a young woman who asks him: 'What is truth?' but with Marcus Aurelius he might well say: 'First and foremost, keep unperturbed!' (*To himself*, viii, 5; Rendall's *trsl.*, 1910); cf. *Vin.* iii, 20: *bhagavatā anekapariyāyena rūpavirāgāya dhammo desito, madanīmanadanāya*, etc., as here.

⁴ For these last three clauses cf. *D.* ii, 94; iii, 227; *S.* iv, 272, and *Vism. trsl.* 252 ff.

⁵ Those on the four stages of the Way; see *Vism. trsl.* 253.

⁶ *Comy.* inserts *silāni*, with two MSS., and observes: *magga-phala-sampayuttakāni silāni*; *D.A.* ii, 544: *pañca silāni*. I suppose it is because these five are mentioned that this sutta is included in the 'Fives.'

those unbroken and without a rent, untarnished and without blemish, bringing freedom, praised by the wise, incorrupt and conducive to concentration; whosoever perform the virtues, loved by the Ariyans, perform the best, and unto them is the best reward.

For pious men who truly in the best
Distinguish best;¹ who in the Buddha see
The gift-worthy, the unsurpassed, the best;
In Dhamma best the ease of passion's calm;
And in the Order best th' unrivalled field
For merit—yea, for those who alms bestow
In the best place best merit doth increase,
And life and beauty, honour, fame and power,
Best happiness. Who gives unto the best,
Wise man, in Dhamma best composed, as man
Or deva, with the best attained, finds joy.²

§ iii (33). *Uggaha, a householder.*²

Once the Exalted One dwelt near Bhaddiya in Jātiyā Wood; and there Uggaha, Menḍaka's grandson, paid him a visit and, after saluting, sat down at one side. So seated, he said to the Exalted One:

'Lord, let the Exalted One accept a meal at my house tomorrow, he as fourth (with us three).'³

¹ *Aggaṇ dhammaṇ*: the best thing.

² Menḍaka (the ram) was a fabulously rich man with magic powers, which his household were also supposed to possess (see *Vin.* i, 240; Warren, *B. in T.* 448); he fed the B. and Order on a journey, after which travelling rations were allowed. Reference is made to him and his family at *Vism. trsl.* 443 (see note 1, p. 444; the stories, with less exaggeration, are told at *Vin. loc. cit.*); *UdA.* 158; *DhpA.*: *Visākhāyā vatthu* (Warren, *op. cit.*, 451). His granddaughter was Visākhā (*Sisters*, p. 16). The family lived at Bhaddiya (our *Comy.* -ike)—according to Warren, in Bengal, but probably Magadha, since Bimbisāra sent his minister to witness M.'s magic (*Vin.*). I cannot trace Uggaha elsewhere, our *Comy.* is silent. Of Jātiyāvana, *Comy.* observes that the forest was one continuous stretch up the slope of the Himālayas.

³ *Atta-catuṭṭho*; cf. *M.* i, 393. *Comy.* says he did so fearing his girls would be nervous (*olīnamānā*) among the monks and not able to take in the Buddha's words.

The Exalted One accepted by his silence.

Then Uggaha, Menḍaka's grandson, seeing the Exalted One had accepted, rose from his seat, saluted, and took his leave, keeping the Exalted One on his right.

Now when the night was over, the Exalted One, robing himself in the morning, took bowl and cloak and went to Uggaha's house, and there sat down on the seat made ready. And Uggaha, Menḍaka's grandson, served and satisfied the Exalted One by hand with plenty of hard and soft food; and when the Exalted One had removed his hand from his bowl, he sat down at one side. Thus seated, he said:

'Lord, these girls of mine will be going to their husbands' families; lord, let the Exalted One counsel them, let the Exalted One advise them, for their good and happiness for many a day!' Then the Exalted One spoke to them and said:

¹ 'Wherefore, girls, train yourselves in this way: To whatsoever husband our parents shall give us—wishing our weal, seeking our happiness, compassionate, because of compassion—for him we will rise up early, be the last to retire, be willing workers, order all things sweetly and be gentle voiced.² Train yourselves thus, girls.

And in this way also, girls: We will honour, revere, esteem and respect all whom our husband reveres, whether mother or father, recluse or godly man, and on their arrival will offer them a seat and water. Train yourselves thus, girls.

And in this way also, girls: We will be deft and nimble at our husband's home-crafts, whether they be of wool or

¹ These five and the *gāthā* recur at *A.* iv, 265.

² At *D.* ii, 175 these terms are applied to the ideal woman, *itthirātana*; at *D.* i, 60, *M.* ii, 84, *S.* iii, 113 to a servant or a slave; see *D.A.* i, 168. Cf. *Bṛhaspati Smṛiti*, xxiv, 6 (*S.B.E.* xxxiii, 368): 'Rising before others, paying reverence to the elders of the family, preparing food and condiments and using a low seat and bed—thus have the duties of women been declared.' Also *Proverbs* xxxi: 'She riseth while it is yet night . . . she seeketh wool and flax and worketh willingly with her hands . . . she looketh well to the ways of her household, and eateth not the bread of idleness.'

cotton,¹ making it our business to understand the work, so as to do and get it done. Train yourselves thus, girls.

And in this way also, girls: Whatever our husband's household consist of—slaves, messengers and workfolk—we will know the work of each by what has been done, their remissness by what has not been done; we will know the strength and the weakness of the sick; we will divide the hard and soft food, each² according to his share. Train yourselves thus, girls.

And in this way also, girls: The money, corn, silver and gold that our husband brings home, we will keep safe watch and ward over it, and act as no robber, thief, carouser, wastrel therein. Train yourselves thus, girls.

Indeed, girls, possessed of these five qualities, women, on the breaking up of the body after death, are reborn among the devas of lovely form.

Active,³ alert to cherish him alway,
Not to that man who brings⁴ her every joy
She offers slight; nor will a good wife⁵ move
To wrath her husband by some spiteful word;
And she reveres all whom her husband honours,
For she is wise. Deft, nimble, up betimes,
She minds his wealth amid his folk⁶ at work
And sweetly orders all. A wife like this,
Who with her husband's wish and will complies,
Is born again where lovely devas dwell.'

¹ Of the former *Comy.* observes: Combing, washing, dyeing, plaiting, working, etc., goat's hair; of the latter: ginning (*vaṭṭana*); *piñjana*, ? carding, *lit.*: painting, in *Sk.* also to bleach; *phoṭṭana*, ? spinning, *lit.* either to boil or shake; *kantana*, weaving, more generally spinning.

² *Comy.* with *r.l.* reads *c' assa*, as at *A. iv.*

³ I take *yo* to refer to *mātugāmo*.

⁴ With *A. iv* and *Comy.* reading *-haraṇ* for *archaṇ*. *Comy.* *-dadaṇ*.

⁵ *Sotthi*, *Comy.* *su-ithi*.

⁶ *Parijjānā*: doubling the 'j' is no doubt for the sake of the metre, and this spelling has crept into the prose version at *A. iv*, 269; see *P.E.D. s.v.*

§ iv (34). *Sīha*, the general.¹

Once the Exalted One dwelt near Vesālī, at the Gabled Hall, in Mahāvana; and there general Siha paid him a visit, saluted him, and sat down at one side. So seated, the general said to the Exalted One:

'Is it possible, lord, to show the visible result of giving?'

'It is possible, Siha,' and the Exalted One said:

'The almsgiver, Siha, the liberal man, is good and dear to many folk; since he is so, Siha, this is the visible result of giving.

Again, the good and wise follow him; since they do so, Siha, this is the visible result of giving.

Again, a good report concerning him goes about; since such occurs, Siha, this is the visible result of giving.

Again, whatever company he enters, be it of nobles, brāhmins, householders or recluses, he enters with confidence and untroubled;² since he does so, Siha, this is the visible result of giving.

Again, the almsgiver, the liberal man, on the breaking up of the body after death, is reborn in the happy heaven world; since that is so, Siha, it is hereafter the result of giving.'

When he had thus spoken, general Siha said to the Exalted One:

'Lord, those four visible results of giving declared by the Exalted One—not as to them go I by faith in the Exalted One; I just know those things. Lord, I am a giver, a liberal man, and am good and dear to many folk; many good and wise men follow me; a good report concerning me goes about. People say: General Siha is an almsgiver, a worker and a servant of the Order; whatever company of nobles and so forth I enter, I do so with confidence and untroubled. I do not go by faith in the Exalted One in regard to these things,

¹ He was general of the Licchavis, whose capital was Vesālī, and who built this hall for the Buddha; they belonged to a confederacy; see *Buddh. India*. Siha was much given to questions like these; cf. *A. iv*, 79 ff. He was originally a supporter of the Jains.

² *Amaṅkubhūta*.

I just know them. But when the Exalted One says to me: Siha, a giver, a liberal man, on the breaking up of the body after death, is reborn in the happy heaven-world—it is this that I do not know, and it is herein that I go by faith in the Exalted One.’

‘It is even so, Siha, it is verily just as you say. . . .

Good is the giver, folk will follow him,
Fame he attains and honours grow; ’mong men
He walks untroubled, being liberal
And confident. Wherefore the wise give gifts;
They put aside the stain of stinginess
And, seeking bliss, long in the Thrice-Ten¹ stay,
Finding delight in deva-fellowship.

Th’ occasion made, the good deed done, hence fare
They on, self-radiant devas, wandering
In Nandana,² glad, happy and content
Amid the fivefold pleasures of the sense,
Joyed in the teachings of the Unattached,³
In heaven disciples of the Man Well-gone.’

§ v (35). *The advantages from gifts.*

‘Monks, there are these five advantages from gifts. What five?

He is good and dear to many folk; good and wise men love him; a good report is spread abroad about him; he strays not from the householder’s Dhamma;⁴ and, on the breaking up

¹ *Tidire*; in *Theragāthā*, ver. 534, *tidirasmi*, one of the names for the next world.

² A grove in the heaven of the Thirty Devas; see *K.S.* i, 8 n., v, 296, where such joy is said to be the lot of a *tājā-cakka-vatthi*; or it may be a grove in another group of devas, for *sabba-devalokesu hi Nandana-vanam althi yeva* (*J.* i, 49). In the Tusita grove of this name the Bodhisatta waited prior to rebirth.

³ *Asita*; the quotation from the *Comy.* in the text note should read *ani-*, not *ati-*; see *Brethren*, 404 n. 2 on this word.

⁴ *Gihidhammā anapeto*. *Comy.* *akkhanda-pañcasīlā*, the Dhamma of a *Buddhamātā*, *J.* i, 49.

of the body after death, he is reborn in the happy heaven-world.

Monks, these are the five advantages from gifts.

Dear is the giver, goodly the way he takes,
Loved¹ by the good, God-goers,² self-restrained;
They teach him Dhamma that dispels all Ill,
That Dhamma he here having come to know,³
He rid of cankers waneth utterly.’⁴

§ vi (36). *The timely gift.*

‘Monks, there are these five timely⁵ gifts. What five?

One gives to the new-comer; to one going away; to the sick; when food is hard to get; the first-fruits of field and orchard⁶ he first sets before the virtuous.

Monks, these are the five timely gifts.

Timely, unstinting give the very wise,
The affable; their timely gift to such
As they⁷—the noble upright Ariyan men—
Is a rich offering⁸ that brings man peace;⁹
Nor they who laud,¹⁰ nor they who do the deed
Lack offering, but both in merit share.
Give without let of mind where great the fruit,
For living things (such) meritorious deeds
Are in another world a footing sure.’

¹ *Comy.* reads *santo naṇ bhajanti*, *S.e.* *santo bhajanti sappurisā*.

² *Brahmacārāyo*; see Mrs. Rhys Davids’ *Gotama*, 95.

³ The last two lines of the text recur at *Vin.* ii, 148, 164; *J.* i, 94; below, § 38.

⁴ *Parinibbāti*.

⁵ *Kāla*. *Comy.* glosses: *yutta-*, *patta-*, *arucchavika-*.

⁶ *Nava-sassāni*, *-phalāni*. *Comy.* *ārāmato* . . .

⁷ *Tādāno*. *Tādā* is a term of reverence that came to be given to Founder and to arahants.

⁸ *Dakkhiṇā*, among brāhmins, a sacrificial gift.

⁹ Cf. verse 297 at *J.* i, 93.

¹⁰ *Anumodanti*. *Comy.* *ekamante phitā anumodanti* (cf. ‘They also serve who only stand and wait.’)

§ vii (37). *The gift of a meal.*

'Monks, in giving a meal, a giver gives five things to an almsman. What five ?

He gives life, beauty, ease, strength and wit;¹ but in giving these he becomes a partaker in each quality,² in heaven and among men.

Monks, these are the five things. . . .

In giving life and strength and beauty, wit,
In giving ease, wise men find happiness:
Whoso shall give these gifts shall have long life
And honour, wheresoe'er they be reborn.³

§ viii (38). *The advantages of believing.*

'Monks, there are these five advantages for a believing clansman. What five ?

Monks,⁴ the good and wise in this world out of compassion first feel compassion towards the believer, never thus to the unbeliever; when visiting, they first approach the believer . . . ; when receiving, they first accept alms of the believer . . . ;² when teaching Dhamma, they first teach the believer, never thus the unbeliever. The believer, on the breaking up of the body after death, arises in the happy heaven-world.

Monks, these verily are the five advantages for a believing clansman.

Monks, just as in some pleasant countryside, where four main roads meet, the great banyan tree is a haven of rest⁵ for all the winged creatures round about; even so, monks, the believing clansman is a haven of rest for many folk, for monks and nuns, lay-disciples both men and women.

¹ *Paṭibhāna*. *Comy. yutta-mutta-paṭibhāna*, which I suppose may mean apt and ready wit, understanding; Bacon's 'a ready man,' but see *P.E.D. s.v. mutta*, also *Pts. of Contr.* 379.

² The text repeats in full for each.

³ Cf. below, § 44, where this line of the text recurs.

⁴ Cf. *A.* iv, 79.

⁵ *Paṭisuraṇaṇ*.

Lo ! as a mighty leaf-clad banyan¹ tree,
A fruitful bower of branches, trunks and roots,
For the winged creatures is a resting-place,
And birds come home to that fair haunt² for shade
And fruit, each finding there his meed and want:
So, to the virtuous, believing man,
Humble and docile,³ genial, friendly, mild,
Come arahants, devoid of lust, delusion,
Devoid of hate, earth's fairest field for merit,
Who teach him Dhamma that dispels all Ill.
That Dhamma here he coming thus to know,
He rid of cankers waneth utterly.⁴

§ ix (39). *They desire a son.*

'Seeing⁵ five things, monks, parents desire a son born in the family. What five ?

He that is holpen he will help us; for us he will do what must be done; long will he keep up traditions; worthily possess his heritage; and make offerings to the petas when we are dead.

Monks, seeing these five things, parents desire a son. . . .

Wise folk who see these five desire a son:
Whoso is holpen, he will help; for us
He'll work, long the traditions keep,⁶ fulfil
His heritage and peta offerings make—
Seeing these things the wise desire a son.
And the good and prudent, grateful and beholden,⁷

¹ *Mahāduma*, a great tree.

² This line is quoted and *āyatana* : *haunt* exegetically dealt with at *Expos.* 186; *Vism. trsl.* 569.

³ *Nivāṭavuttiṃ atthaddhaṇ*; cf. *D.* iii, 192.

⁴ Above, § 35.

⁵ This sutta is quoted at *Pts. of Contr.* (the *gāthā trsl.* there is somewhat expanded). The five also recur at *D.* iii, 189 (*trsl.* omits fifth item).

⁶ *Tiṭṭhe. S.e. thassati.*

⁷ *Kataññā katavedino*; see *G.S.* i, 78.

Cherish their parents, mindful¹ of the past;
They work for them as tho' it were a favour.
Who hearkens to instruction, holpen, helps,²
A son like that is praiseworthy indeed.'

§ x (40). *Sāl trees.*

'Monks,³ the great sāl trees, supported by Himālaya, the mountain king, grow in five growths. What five?

They grow in branches, leaves and foliage; they grow in bark; in shoots; in pith; they grow in heart.

Monks, the great sāl trees, supported by Himālaya, the mountain king, grow in these five growths. Even so, monks, folk within a home, supported by a believing clan-chief, grow in five growths. What five?

They grow in faith, in virtue, in learning, in charity, they grow in insight.

Monks, folk within a home, supported by a believing clan-chief, grow in these five growths.

Where⁴ rise Himālaya's rocky mountain slopes
The trees and forest-giants there find place
For growth amid the jungle's massy groves:
So in a virtuous, believing chief,
Wife, sons, kith, kin, friends, followers find place
For growth. The well-behaved, with wit to see,
Will emulate the virtues of that man,

¹ *Anussaraj.* *Comy.* explains: . . . *anussarantī*.

² *Bhata-posi.* *Comy.* *yehi bhato tesaj posako.*

³ Cf. the whole sutta with *A. i.*, 152 (*G.S. i.*, 136); on sāl trees, see *K.S. v.*, 266 n. These parts of a tree are stock; see above, § 25; *M. i.*, 192; the five 'growths' for a layman recur below, § 46 f. and 63; in the 'Sevens' at *A. iv.*, 4, *D. iii.*, 163 as 'treasures.'

⁴ I have ventured to translate this simile rather differently from *G.S. loc. cit.*, following the prose. The *gāthā* does not bring in Himālaya, and *A.A. ii.*, 252 on *A. i.* merely remarks that *selo* means made of rock, but in Sanskrit the word has a definite connection with Himālaya; see Macdonell's *Dict. s.v.*; Buddhaghosa would probably not be aware of this; see *P.E.D.* and Dr. Stede's *Afterword*, p. 203.

His liberal ways;¹ the way of Dhamma here
Will take which leads to heaven, and after dwell,
Joying in joy of devas, happy, glad.'

CHAPTER V.—RAJAH MUNḌA.

§ i (41). *On getting rich.*

Once the Exalted One was dwelling near Sāvattṭhi, in Jeta Grove, at Anāthapiṇḍika's Park; and there Anāthapiṇḍika, the householder, came and visited him and, after saluting, sat down at one side. So seated, the Exalted One said to him:

'Householder, there are these five reasons for getting² rich. What five?

Take³ the case of an Ariyan disciple with riches gotten by work and zeal, gathered by the strength of the arm, earned by the sweat of the brow, justly obtained in a lawful way⁴—he makes himself happy, glad, and keeps that great happiness, he makes his parents happy, glad, and keeps them so; so likewise his wife and children, his slaves, work-folk and men. This is the first reason for getting rich.

Again, when riches are thus gotten, he makes his friends and companions happy, glad, and keeps them so. This is the second reason. . . .

Again, when riches are thus gotten, ill-luck from fire and water, rajahs and robbers, enemies and heirs⁵ is ward off, and he keeps his goods in safety. This is the third reason. . . .

Then, when riches are thus gotten, he makes the five oblations,⁶ that is to say: oblations to kin, guests, petas, rajahs and devas. This is the fourth reason. . . .

¹ The last two lines of the text recur at *It.* 112; with variation at *A. ii.*, 62; the last *pāda* of the second line at *It.* 19; *Thag.* 242. (In the *uddāna* with *v.l.* and *S.c.* we should read *putta-sālehi*, no doubt.)

² *Ādiya.* *P.E.D.* (*Ādiya*¹), no doubt because of the confusion of *bhojanāni* with *bhogānaṃ* of the text, wrongly derives this word. It is presumably the gerundive of *ādiyati* (*P.E.D. Ādiya*²). *Comy. ādātobakāruṇāni.*

³ Cf. the whole sutta with *A. ii.*, 67; *S. i.*, 90; below V, § 227; the *Comy.* refers to his remarks on *A. ii.*

⁴ This passage recurs also at *A. iv.*, 282.

⁵ This is a stock set: *M. i.*, 86; *A. iv.*, 7.

⁶ *Bali.*

Moreover, householder, when riches are thus gotten, the Ariyan disciple institutes offerings,¹ of lofty aim, celestial, ripening to happiness, leading heavenward, for all those recluses and godly men who abstain from pride and indolence, who bear all things in patience and humility, each mastering self, each calming self, each perfecting self. This is the fifth reason for getting rich.

Householder, there are these five reasons for getting rich.

Now, if the wealth of that Ariyan disciple, heeding these five reasons, come to destruction, let him consider thus: At least, I've heeded those reasons for getting rich, but my wealth has gone!—thus he is not upset. And if his wealth increase, let him think: Truly, I've heeded those reasons and my wealth has grown!—thus he is not upset in either case.

“Bred,² borne and batterned is my household all
Upon my wealth; I've warded off ill-luck;
Made five oblations; furnished those good men,
Who lead the godly life composed, with gifts
And offerings of lofty aim; that meed,
The wealth wise householders should seek, by me
Is won—what'er befall there's no regret!”
Whoso considers thus, that man firm set
In Ariyan Dhamma here on earth they praise,
And afterwards in heaven he finds delight.³

§ ii (42). *The good man.*

“Monks,³ when a good man is born into a family it is for the good, welfare and happiness of many folk; it is for the good, welfare and happiness of his parents; of his wife and children; of his slaves, work-folk and men; of his friends and companions; it is for the good, welfare and happiness of recluses and brahmans.

Monks, just as good rains bring to perfection all crops for the good, welfare and happiness of many folk; even so a

¹ *Dakkhiṇā*; cf. *D.* iii, 61; *A.* iv, 45 for this passage.

² *Bhuttā bhogā bhutā bhuccā* . . . This *gāthā* recurs at *A.* ii, 67.

³ Cf. the prose of this sutta with *A.* iv, 244.

good man is born into a family for the good, welfare and happiness of many folk. . . .

For many let the good man wealth pursue.
Him Dhamma-warded doth a deva ward.
For him well taught, moral and dutiful,
Will honour never wane. On Dhamma standing,
Virtuous, truth-speaking, conscientious,
Of such a man who's fit to appraise the worth?
'Tis even like red gold from Jambu's stream.
Him devas praise, by Brahmā praised is he.¹

§ iii (43). *What is welcome.*

Then Anāthapiṇḍika, the householder, visited the Exalted One and, saluting him, sat down at one side; and so seated, the Exalted One spoke to him and said:

‘There are these five things, householder, which are welcome, sought after, lovely, but hard to get in the world. What five?

Long life, householder, is welcome, sought after, lovely, but hard to get in the world; beauty is welcome . . . ; happiness is welcome . . . ; honour is welcome . . . ;² the heaven-worlds are welcome, sought after, lovely, but hard to get in the world.

Such, householder, are the five things, which are welcome, sought after, lovely, but hard to get in the world.

Now these five things, householder, are not to be got either by vows or prayers, I declare; for if they were, why would anyone languish here? To bring about long life, householder, it is of no use for an Ariyan disciple, yearning for long life, either to pray for it or to think much of it; the way that leads³ to long life must be wayfared by the Ariyan disciple, and when the way is wayfared by him, it leads to the winning

¹ The third line of the text recurs at *A.* i, 162; the two last lines at *Dhp.* 230, *A.* ii, 8 and 29, and are quoted at *Vism.* 48. For the simile cf. *S.* i, 65; *M.* iii, 102; *A.* i, 181; *J.* iv, 290.

² The text repeats in full.

³ *Comy.* observes: *dāna-sīlādikā puñña-paṭipadā*. *Paṭipadā* is the term used for the more usual, perhaps more genuine, Magga in the First (Benares) Utterance.

of long life, and he becomes a winner both of heavenly life and human life.

So too, of beauty . . . happiness . . . and honour. . . .¹

Householder, to bring about (life in) the heaven-worlds, it is of no use for an Ariyan disciple, yearning for heaven, either to pray for it or to think much of it; the steps that lead to heaven must be stepped by the Ariyan disciple, and when those steps are stepped by him, they lead to the winning of heaven, and he becomes a winner of the heaven-worlds.

Life,² beauty, honour, fame, high birth and heaven—
Whoso, day in day out, again, again,
Doth often pray for such, in him the wise
Zeal in the acts that make for good commend.
A twofold weal the wise, the zealous man attains:
Good here and good hereafter. “Wise and sage”
He’s called who weal hath understood.³

§ iv (44). *The giver of good things.*

Once the Exalted One dwelt near Vesālī, at the Gabled Hall, in Mahāvana. Now the Exalted One, robing himself before noon, went to the house of Ugga,⁴ the Vesālīyan householder, and sat down on the seat ready there. And Ugga, the Vesālīyan householder, approached the Exalted One, saluted him and sat down at one side. So seated, he said to the Exalted One:

‘From the mouth of the Exalted One have I heard this, lord; from his own mouth have I received this: The giver of good⁵ things gains the good. Lord, to me the gruel⁶ from sāl

¹ The text repeats in full.

² Except for the first line, this *gāthā* recurs at *S. i*, 87; *cf.* also 89; to suit the prose here I have varied the *trsl.* compared with *K.S. i*, 112. The last three lines of the text recur at *It. 17*, the last two at *D.A. i*, 32 (quoted), and the last at *A. ii*, 46.

³ *Athābhissamayā. Comy. athassa abhissamāgamena. See S.A. i*, 156.

⁴ See *G.S. i*, 23; *A. iv*, 208 f.

⁵ *Manāpa*, more usually translated lovely, as in § 43 above.

⁶ *Comy.* calls it *yāyu* and says it is made by cooking stalks, leaves and filament with cummin seed in ghee. The Sinhalese today seem to use the nuts and bark of the sāl tree, but not to make a gruel.

flowers is good eating; let the Exalted One accept some from me out of pity.’

The Exalted One accepted out of pity.

‘From the mouth of the Exalted One have I heard this . . . : The giver of good things gains the good. Lord, good is the flesh of pigs¹ with plenty of jujube fruit. . . .

. . . good is the oily tube-like vegetable. . . .²

. . . good is a mess of rice, cleaned of black grains, served with assorted curries and condiments. . . .³

. . . good are muslins from Benares. . . .

. . . good is a couch⁴ with a fleecy cover, woollen cloth or coverlet, spread with rugs of deer-skins, with awnings over it and crimson cushions at either end, and though we know, lord, that it is not suitable⁵ for the Exalted One: this sandal-wood plank of mine, worth more than a hundred thousand—yet let the Exalted One accept it out of pity.’

And the Exalted One accepted (each gift)⁶ out of pity.

Then the Exalted One gave thanks to Ugga, the Vesālīyan, with this benediction:

‘Who gives the good shall gain the good; he who
To upright men gives willingly clothes, bed,
Food, drink, the needful requisites; and what’s
Foregone, put by, obsesses⁷ not the mind.

¹ *Sūkara-maṃṣa. Comy.* pickled one-year-old pig’s flesh with sweet-tasting jujube fruit and cummin condiment. *Cf. D. ii*, 127 and *trsl.* 137 n. on *sūkara-maddava*.

² *Nibbaddhatelakāṇ nāliyāsakāṇ. S.e.* with *v.l. nibbatta. Comy.* nibaddha, glossing: *vinivaṭṭita*. This may be ‘ladies’ fingers,’ *Sinh. baṇḍakka*.

³ This is a stock phrase; *cf. D. i*, 105; *M. i*, 31; *A. iv*, 231, etc.

⁴ *Cf. D. i*, 7; *Vin. i*, 192, etc.

⁵ *Cf. M. ii*, 116. *Comy.* observes that this plank was not very big, being two and a half cubits long and one and a half across.

⁶ The text repeats each in full.

⁷ The text reads *anuggahitaṇ*, but with *S.e.* and *Comy.* we should read *anaggahitaṇ*, from *aggaṇhati* (*ā √grāh*, not in *P.E.D.*, but see *Tr. Dict. s.v.*). *Comy.* observes: *anupekkhacittatāya cittena na aggahitaṇti. Cf. below V*, § 148.

Serving the needs of countless hosts of men:¹
 And to that man, wise almoner, who gives
 Food, drink, clothes, bed, seat, mat, comes meed in
 torrents,
 As rivers, bringing water, to the sea.'

§ vi (46). *The perfectings.*²

'Monks, there are these five perfectings. What five?
 The perfecting of faith, of virtue, of learning, of charity and
 the perfecting of insight.³
 Verily, monks, these are the five perfectings.

§ vii (47). *Treasures.*

There are these five treasures, monks. What five?
 The treasure of faith, of virtue, of learning, of charity and
 of insight.⁴

And what, monks, is the treasure of faith?

Herein, monks, the Ariyan disciple has faith and believes in
 the enlightenment of the Tathāgata. . . . This, monks, is
 called the treasure of faith.

And what, monks, is the treasure of virtue?

Herein, monks, the Ariyan disciple abstains from taking
 life. . . . This, monks, is called the treasure of virtue.

And what, monks, is the treasure of learning?

Herein, monks, the Ariyan disciple has learning and a
 memory, retentive and well stored. . . . This, monks, is the
 treasure of learning.

And what, monks, is the treasure of charity?

Herein, monks, the Ariyan disciple, living the householder's
 life, is free in heart from the stain of avarice; given over to
 charity, open-handed, delighting in making presents, he is

¹ Our text reads *maccha*-, fish, but all other texts *nara*-.

² Cf. above, § 40.

³ *Sampadā*, or accomplishments or achievements. 'Charity' is
 literally 'giving' (*dāna*); is in no way connected with love (*agapē*).

⁴ Cf. *G.S.* i, 190, *D.* i, 163, and *A.* iv, 4 for seven. The text is thus
 abbreviated.

ready to comply with another's request and finds pleasure in
 almsgiving. This, monks, is called the treasure of charity.

And what, monks, is the treasure of insight?

Herein, monks, the Ariyan disciple has insight; he possesses
 insight into the way of growth and decay, and Ariyan pene-
 tration into the way to the utter destruction of Ill. This,
 monks, is called the treasure of insight.

These, monks, are verily the five treasures.

Faith¹ in the Tathāgata, unshaken, firm;
 Fair virtue, praised and loved by Ariyans;
 Serenity² in seeing upright men
 And in the Order—he whose way is thus,
 No beggar is he called, nor vain his life.
 Wherefore faith, virtue and serenity,
 Wise men, discerning Dhamma, e'er pursue,
 Remembering the message Buddhas bring.'

§ viii (48). *States not to be got to.*

'Monks, there are these five states³ not to be got to by re-
 cluse or godly man, by deva, Māra or Brahmā, nor by anyone
 in the world. What five?

Where ageing brings no old age—that state is not to be got
 to by recluse or godly man. . . . Where sickening brings no
 sickness . . . nor dying death . . . nor wasting destruction . . .
 nor ending brings the end—that state is not to be got to by
 recluse or godly man, by deva, Māra or Brahmā, nor by any-
 one in the world.

Monks, to the unlearned, average man, ageing brings old
 age; and when he is old, he reflects not thus: "Not to me only
 does ageing bring old age, but wheresoever there is a coming
 and going, a passing on and an arising of creatures, to all,
 ageing brings old age: and if, when old age comes, I should

¹ This *gāthā* recurs at *S.* i, 232; v, 384; *A.* ii, 57; *Th.* i, 506-9;
 for the last three lines of the text cf. *A.* iv, 4.

² Or satisfaction: *pasāda*; see note to *S.* i, *trsl.*, and *Bu.*'s gloss given
 there. I follow the more literal meaning.

³ *Thānāni*. *Comy.* glosses: *kāraṇāni*.

mourn¹ and pine, weep and wail and beat the breast and fall into distraction; food would not please me, ugliness would come upon my body,² affairs would be neglected, enemies would rejoice, while friends would grieve." And when old age comes, he mourns, pines, weeps, wails, beats his breast and falls into distraction. Monks, this man is called an unlearned average man; pierced by the poisoned dart of sorrow, he just torments himself.

Again, monks, to the unlearned, average man, sickening brings sickness . . . dying, death . . . wasting, destruction . . . and ending brings the end; and when the end is near, he reflects not thus: "Not to me only does ending bring the end, but wheresoever there is a coming and going of creatures, a passing on and an arising, to all, ending brings the end: and if, when the end is near, I should mourn and pine, weep and wail and beat the breast and fall into distraction; food would not please me, ugliness would come upon my body, affairs would be neglected, enemies would rejoice, while friends would grieve." And when the end is near, he mourns, pines, weeps, wails, beats his breast and falls into distraction. Monks, this man is called an unlearned average man; pierced by the poisoned dart of sorrow, he just torments himself.

To the learned Ariyan disciple also, monks, ageing brings old age; but when he is old, he does reflect in that foresaid way³ . . . and when age comes, he does not mourn nor pine nor weep nor wail nor beat his breast nor fall into distraction. Monks, this man is called a learned Ariyan disciple; drawn⁴ out is the poisoned dart of sorrow with which the unlearned average man torments himself; the sorrowless, dart-free, Ariyan disciple has cooled the self entirely.

So also, to the learned Ariyan disciple sickening brings sickness . . . dying, death . . . wasting, destruction . . . ending, the end; and when the end is near, he reflects in like manner. . . .³ Monks, this man is called a learned Ariyan disciple; drawn out

¹ Cf. *Vism.* 529; most of this is stock.

² This phrase recurs at *It.* 76, of a deva.

³ The text repeats in full.

⁴ For this simile cf. *Th.* i, 404; *Sn.* 939; *M.* ii, 256.

is the poisoned dart of sorrow with which the unlearned average man torments himself; the sorrowless, dart-free, Ariyan disciple has cooled¹ the self entirely.

Monks, these are the five states not to be got to by recluse or godly man, by deva, Māra or god, or by anyone in the world.

Grieve² not, nor weep! It profits³ not, e'en not a whit,
And enemies rejoice to see one's grief and pain;
But when the sage, skilled in the quest of good, ne'er quakes
Beneath misfortune's blows, his enemies are pained,
Seeing his face of old unchanged. By chant and charm,⁴
Well-worded speech, gifts and by customs rightly kept,
Where and whatever good may gotten be, just there
Let him exert himself for that. And when he knows:⁵
Neither by me nor other may this good be won—
Ungrieving, bearing all things, let him think: How now,
How shall I best apply my strength to what's at hand?

§ ix (49). The Kosalan.

Once, while the Exalted One was dwelling near Sāvattthī, at Jeta Grove, in Anāthapiṇḍika's Park, rajah Pasenadi,⁶ the Kosalan, paid him a visit and, after saluting, sat down at one side.

Now at that time Mallikā, the ranee, died.

Then a man approached rajah Pasenadi and whispered in his ear:

'Sire, the ranee Mallikā is dead.'

¹ *Periṇibbāpeti*.

² This *gāthā* recurs at *J.* iii, 204 (*Pañcanipāta*) with some *v.l.* *Comy.* differs from *Mp.* It recurs in the Chinese version of *Sn.*; see *J.P.T.S.*, 1906-7, p. 51.

³ *Attho. J. Comy. vaḍḍhi.*

⁴ *Japena mantena* (*S.e.* and *Mp. jappena*). *J.Comy. mantaparijapana*; *paṇḍitehi saddhiṃ mantagahanena. Mp. vaṇṇabhāṇanena; mahā-nubhāvamattā parivattanena.*

⁵ *S.e.* and *J. yato ca jāneyya* for *sac'eva* . . . of our text.

⁶ He was the same age as the Buddha (*F. Dial.* ii, 66). See *K.S.* i, 93 ff. for a whole set of suttas giving conversations he had with the B.; on *Mallikā*, p. 101 and n.; at *A.* iv, 348, her name appears in the list of *upāsikās*. For Kosala generally see *C.H.J.* i, 178-82.

And when the rajah heard this, he was sorely grieved and sick at heart, his shoulders drooped, his mouth fell and he sat brooding, unable to speak.¹

And the Exalted One, seeing him thus . . . spoke to him and said:

'There are, Maharajah, five states not to be got to by recluse or godly man, by deva, Māra or Brahmā, nor by anyone in the world. . . .' (*And the Exalted One taught him the discourse aforesaid.*)²

§ x (50). *The venerable Nārada.*

One time the venerable Nārada³ dwelt near Pāṭaliputta,⁴ in the Cock's Park.⁵ Now at that time Bhaddā, the dear and beloved ranee of rajah Muṇḍa,⁶ died; and because of the loss of his dear ranee, Bhaddā, he neither bathed, nor anointed himself, nor partook of any food, nor concerned himself with any affairs, but day and night clung in grief to her body as though a-swoon.

After a while he summoned his treasurer, Piyaka, and said to him:

'Prythee, friend Piyaka, place the body of the ranee, Bhaddā, in an oil vessel made of iron and cover it over with another iron vessel,⁷ so that we shall see her body longer.'

'Yes, sire,' Piyaka replied, and he did as he was ordered. . . .

Now Piyaka, the treasurer, thought to himself: Bhaddā, the dear, beloved ranee of rajah Muṇḍa, is dead; and because of this

¹ This is stock; see *Vin.* iii, 162 and references given at *K.S.* i, 155; here *Comy. pattakkhandho-ti, patila-*.

² The text is not in full.

³ Except here and at *K.S.* ii, 81 f., where he declares himself not arahant, I find no mention of him. Our *Comy.* is silent.

⁴ Or Patna, the capital of Magadha; see *Buddh. India*, 262; *D.* ii, 87.

⁵ See *K.S.* v, 14; *F.Dial.* i, 251. Here later Asoka built a monastery for 1,000 monks, *C.H.I.* i, 518; Watters, *Chuang*, ii, 98; Beale's *Records*, ii, 94.

⁶ *C.H.I.* i, 189; *Mhvs. trsl.* 19: great-grandson of Ajātasattu, rājā of Magadha, a parricide; he does not seem to be mentioned elsewhere.

⁷ Similarly for a *cakkarattin* and the Buddha see *D.* ii, 142 and 162; see *Dial.* ii, 155 n.

loss, the rajah not even bathes or anoints himself, nor eats food, nor concerns himself with his affairs, but clings in grief to her body as though a-swoon.¹ What if rajah Muṇḍa go and wait upon some recluse or godly man! When he had learnt Dhamma, he would pluck out the dart of sorrow.

And again he thought: Near Pāṭaliputta, in the Cock's Park, dwells this venerable Nārada; and of that same reverend sir this fair report is gone abroad: A sage is he, accomplished, wise, learned, an able speaker, of ready, gracious wit, both venerable and arahant.² Methinks, if rajah Muṇḍa were to go and wait upon the venerable Nārada, perhaps, after listening to the venerable one's Dhamma, he would pluck out the dart of sorrow.

So Piyaka, the treasurer, approached the rajah and said to him:

'Sire, this venerable Nārada dwells hard by Pāṭaliputta, in the Cock's Park; now of him a fair report has gone abroad, that he is a sage, accomplished, wise, learned, an able speaker, of ready, gracious wit, both venerable and arahant. Maybe, if my lord were to go and wait upon the venerable one, he could, after listening to the venerable Nārada's Dhamma, pluck out the dart of sorrow.'

'Very well, friend Piyaka, announce (my coming) to the venerable Nārada.' And he thought: How, I wonder, ought one like me to approach a recluse or godly man, previously unknown, dwelling in the kingdom?

'Yes, sire,' he replied; and Piyaka, the treasurer, went and visited the venerable Nārada and saluted him and sat down at one side. So seated, he spoke thus to the venerable one: 'Reverend sir, Bhaddā, the dear and beloved ranee of rajah Muṇḍa, has died; and because of his loss the rajah neither bathes nor anoints himself, eats food or does business, but

¹ *Ajjhamucchito. Comy.* swallowing and ending (in a faint)—(but I do not think the sense warrants such a literal interpretation; see *Tr. Dict.*; surely we should read *-niṭṭhāpetvā*)—possessed by ravening, excessive infatuation and craving.

² *Vuddho c' eva arahā ca*, aged and worthy; see note 3, p. 48; omitting these last two terms, the phrase recurs at *S.* iv, 375.

grieves over the body of the ranee. Good it were, reverend sir, if the venerable Nārada were to teach such Dhamma that rajah Muṇḍa, having heard, might pluck out the dart of sorrow.'

'Now is the time, Piyaka, for the rajah Muṇḍa to do as he thinks fit.'

Then Piyaka, the treasurer, got up from his seat, saluted the venerable Nārada and took his leave, keeping the venerable one on his right; and approaching the rajah, he said to him:

'Sire, I have made occasion with the venerable Nārada; sire, now is the time to do as you think fit.'

'Then, friend Piyaka, have our state carriages got ready.'

'Yes, sire,' he replied; and when he had done so, he told the rajah: 'Sire, the state carriages await you.'

Then rajah Muṇḍa got up into a state carriage and with many others went off in royal pomp and power to see the venerable Nārada at the Cock's Park. And having gone by carriage as far as the ground allowed, he got down and entered the Park on foot.¹

And the rajah Muṇḍa approached the venerable Nārada, saluted him and sat down at one side; and the venerable Nārada spoke thus to him, so seated:

'Maharajah, there are these five states not to be got to by recluse or godly man, by deva, Māra or Brahmā, nor by anyone in the world. What five?

Where ageing brings no old age . . . ; where sickening brings no sickness . . . ; where dying brings no death . . . ; where wasting brings no destruction . . . ; where ending brings no end—these places are not to be got to by recluse or godly man, by deva, Māra or Brahmā, nor by anyone in the world.'

(And thereafter the venerable Nārada taught him the discourse preached by the Exalted One in *sutta* 48 and said:)

'Grieve not, nor weep! It profits not, e'en not a whit,
And enemies rejoice to see one's grief and pain;
But when the sage, skilled in the quest of good, ne'er quakes
Beneath misfortune's blows, his enemies are pained

¹ These expressions are stock; cf. *D.* ii, 73; *A.* iv, 181; v, 65.

Seeing his face of old, unchanged. By chant and charm,
Well-worded speech, gifts, and by customs rightly kept,
Where and whatever good may gotten be, just there
Let him exert himself for that. And when he knows:
Neither by me nor other may this good be won—
Ungrieving, bearing all things, let him think: How now,
How shall I best apply my strength to what's at hand?

And when he had thus spoken, rajah Muṇḍa said to the venerable Nārada: 'What, reverend sir, is this discourse of Dhamma called?'

'It is called, maharajah, the Plucker Out of Sorrow's Dart.'

'In sooth, reverend sir, it is a very plucker out of sorrow's dart; in very sooth, reverend sir, it is a plucker out of sorrow's dart; for by me, who have heard this discourse of Dhamma, is sorrow's dart plucked out.'

Then rajah Muṇḍa summoned Piyaka, the treasurer, and said:

'Burn now, friend Piyaka, the body of the ranee, Bhadda, and build a cairn¹ for it; henceforth now we will bathe and anoint ourselves, eat food and go about our business.'

CHAPTER VI.—THE HINDRANCES.

§ i (51). *A check.*

Thus have I heard: Once the Exalted One dwelt near Sāvattthī, at Jeta Grove, in Anāthapiṇḍika's Park; and there he addressed the monks, saying: 'Monks.'

'Lord,' they replied, and the Exalted One said:

'There are, monks, these five checks, hindrances, which overspread the heart, which weaken insight. What five?

Sensual desire, monks, is a check, a hindrance, which overspreads the heart, which weakens insight; ill-will . . . sloth and torpor . . . flurry and worry . . . doubt, monks, is a check, a hindrance, which overspreads the heart, which weakens insight.'²

¹ *Thūpa*, dāgoba.

² Cf. *S.* v, 96; *D.* i, 246; *A.* iv, 457; *DhS. trsl.* 310.

These, monks, are the five checks, hindrances. . . .

Monks, that a monk, verily, without being rid of those five checks, hindrances, which overspread the heart, which weaken insight, without strength and weak in insight, shall know his own good, shall know another's good, shall know the good of both, or shall realize the excellence¹ of knowledge and insight proper to Ariyans, which goes beyond man's conditions—that cannot be.

Monks, suppose in the case of a mountain stream,² winding here and there, swiftly flowing, taking all along with it, a man were to open watercourses³ into it from both sides; then indeed, monks, the flow in mid-stream would be disturbed, swirled about and diverted,⁴ nor would the stream wind here and there, nor flow swiftly, nor take all along with it: even so, monks, that a monk, without being rid of these five checks, hindrances, which overspread the heart, which weaken insight, without strength and weak in insight, shall know his own good or another's or the good of both, or shall realize the excellence of knowledge and insight proper to Ariyans, which goes beyond man's conditions—that cannot be.

Monks, that a monk, being rid of these five checks, hindrances, which overspread the heart, which weaken insight, strong and with insight, shall know his own good, shall know another's good, shall know the good of both, or shall realize the excellence of knowledge and insight proper to Ariyans, which goes beyond man's conditions—that surely shall be.

Monks, suppose in the case of a mountain stream, winding here and there, swiftly flowing, taking all along with it, a man were to close the watercourses on both sides of it; then indeed, monks, the flow in mid-stream would not be disturbed, swirled about or diverted, but the stream would wind here and there, flow swiftly forward, taking all along with it: even so, monks, that a monk, rid of these five checks, hin-

¹ Cf. *G.S.* i, 7; *S.* iv, 300; *AA.* i, 58.

² Cf. *A.* iv, 137; *Vism.* 231.

³ *Naṅgala mukhāni.* Comy. *mātikā*, explaining: *lāni hi naṅgala-sarikkhattā naṅgalaḥi ca katattā naṅgalamukhāni-ti vuccanti.*

⁴ *Vyādinno*, no doubt for *vyādinno* with Comy.; *S.e.* *byādinno*.

drances, which overspread the heart, which weaken insight, strong and with insight, shall know his own good or another's or the good of both, or shall realize the excellence of knowledge and insight proper to Ariyans, which goes beyond man's conditions—that surely shall be.'

§ ii (52). *The heap.*

'“'Tis' a heap of bad things!' monks; and in saying this of the five hindrances, one would speak rightly. Indeed, monks, the whole is a heap of bad things, that is to say: the five hindrances. What five?

The hindrance of sensual desire, of ill-will, of sloth and torpor, of flurry and worry, and the hindrance of doubt.

'“'Tis a heap of bad things!' monks; and in saying this of these five hindrances, one would speak rightly; for verily, monks, the whole is a heap of bad things, that is to say: these five hindrances.'

§ iii (53). *The limbs.*

'Monks, there are these five limbs of striving.² What five?

Herein, monks, a monk has faith, he believes in the enlightenment of the Tathāgata . . . ; he has health and well-being, a good digestion, which is neither over-cold nor over-heated,³ but even and suitable for striving; he is neither deceitful nor a make believe, but declares himself to the Master or to his wise fellows in the godly life just as he really is; he lives striving hard to give up evil things, and to hold to good things; staunch and strong in effort, he shirks not the burden of righteousness; he has insight and is endowed therewith into the way of the rise and fall of things, with Ariyan penetration into the utter destruction of Ill.

These, monks, are the five limbs of striving.'

¹ This recurs at *S.* v, 145; for *akusalarāsi* *trsl.* there has 'heap of demerit.'

² This recurs at *D.* iii, 237; *M.* ii, 95, 128; *A.* v, 15; below V, § 135.

³ Comy. observes that a digestion that is over-cold is 'cold-shy,' and similarly for the over-heated.

§ iv (54). *Times for striving.*

'Monks, there are these five wrong¹ times for striving. What five ?

Herein a monk is old, overcome by old age. Monks, this is the first wrong time for striving.

A monk is ill, overcome by illness. Monks, this is the second . . .

There² is a famine, crops are bad, food is hard to get and it is not easy to keep oneself going by gleanings and favours. Monks, this is the third . . .

Fear is about, perils³ of robbers, and the country-folk mount their carts and drive away. Monks, this is the fourth . . .

Again, monks,⁴ the Order is rent; then there is reviling between one another, accusation between one another, quarrelling between one another, repudiation between one another; and they of little faith do not find faith there and the faithful become otherwise. Monks, this is the fifth wrong time for striving.

Monks, these are the five wrong times for striving.

Monks, there are these five right times for striving. What five ?

Herein a monk is young, a mere youth, black-haired and blessed with the beauty of youth, the heyday of youth.⁵ Monks, this is the first right time for striving.

A monk has health and well-being, a good digestion, which is neither over-cold nor over-heated, but even and suitable for striving. Monks, this is the second . . .

There is no famine and crops are good, food is easy to get,

¹ *Asamaya*; unseasonable.

² Cf. *Vin.* iii, 145.

³ The text reads *afavisamkhepo*, v.l. and *S.e.* -*saṃkopo*, ? from $\sqrt{\text{KUP}}$, the wrath of robbers. The whole phrase is stock; cf. *A.* i, 178 (*G.S.* i, 181), and below V, § 78.

⁴ This section recurs at *It.* 11 almost word for word. Cf. below V, § 156.

⁵ This is stock; see *D.* i, 115; *M.* ii, 66; *S.* i, 9; *A.* ii, 22.

and it is easy to keep oneself going by gleanings and favours. Monks, this is the third . . .

Men dwell in friendly fellowship together, as mingled milk and water, nor quarrel, but look upon one another with friendly eye.¹ Monks, this is the fourth . . .

Again, monks, the Order dwell in friendly fellowship together, finding comfort in one teaching;² when there is harmony in the Order, then there is no reviling one with another, nor accusation made, nor quarrelling, nor repudiation between one another, but there they of little faith find faith and the faith of the faithful is made become more.³ Monks, this is the fifth right time for striving.

Monks, these are the five right times for striving.'

§ v (55). *Mother and son.*

Once, when the Exalted One was dwelling near Sāvattī, at Jeta Grove, in Anāthapiṇḍika's Park, a mother and son⁴ were both spending the rainy season in Sāvattī, as monk and nun.

They longed to see one another often; the mother often wished for her son, the son his mother. And from seeing each other often, companionship arose; from companionship, intimacy; from intimacy, amorousness;⁵ and without giving up the training⁶ and making their weakness manifest, with their hearts inflamed, they gave themselves over to incestuous intercourse.

And a company of monks went to the Exalted One, saluted him and sat down at one side; and, so seated, they told the Exalted One all that had occurred. . . .

'What, monks, knows not this foolish man that a mother shall not lust after her son, nor son, verily, after his mother ?

¹ See *M.* ii, 120; *S.* iv, 225; *A.* i, 70, more often of monks.

² *Ekuddesu phāsu*.

³ Cf. below V, § 156; *It.* 12.

⁴ In the Pāli we have *mātāputtā*, but *bhikkhu ca bhikkhunī ca*; and I keep this order.

⁵ *Otāra*, proneness; cf. below V, § 226, where the passage recurs.

⁶ It was a grave offence (*pārājika*) not to do so; see *Vin.* iii, 23-4.

Monks, I see no other single form so enticing, so desirable, so intoxicating, so binding, so distracting,¹ such a hindrance to winning the unsurpassed peace from effort—that is to say, monks, as a woman's form. Monks, whosoever clings to a woman's form—infatuated, greedy, fettered, enslaved, enthralled²—for many a long day shall grieve, snared by the charms of a woman's form.

Monks, I know no other single sound . . . perfume . . . taste . . . or touch, so enticing, so desirable, so intoxicating, so binding, so distracting, such a hindrance to winning the unsurpassed peace from effort—that is to say, monks, as the sound, perfume, taste and touch of a woman. Monks, whosoever clings to the sound, perfume, taste and touch of a woman—infatuated, greedy, fettered, enslaved, enthralled—for many a long day shall grieve, snared by a woman's charms.

Monks, a woman, even when going along, will stop to ensnare the heart of a man; whether standing, sitting or lying down, laughing, talking or singing, weeping, stricken³ or dying, a woman will stop to ensnare the heart of a man.

Monks, if ever one would rightly say: It is wholly a snare of Māra,—verily, speaking rightly, one may say of womanhood: It is wholly a snare of Māra.⁴

Go parley with a man with sword in hand;⁵
Use question with a goblin;⁶ sit ye close⁷
Beside th'envenomed snake, whose bite is death;
But never alone with a lone female talk!

Who mindfulness forgets, they fetter him
With gaze and smile, with sweet disordered dress,⁸

¹ Cf. D. ii, 337.

² Ud. 75; UdA. 364.

³ Ugghātītā. Comy. uddhumātā, 'puffy,' but this word is generally used of corpses.

⁴ Māra here is the Evil One; cf. S. i, 105; It. 56: 'the destroyer.'

⁵ Comy. to cut off one's head with.

⁶ Pisāca. Comy. a yakkha come to eat one.

⁷ Aside. Comy. ghaṭṭeyya.

⁸ Dunnivāṭhena.

Coy blandishments—ne'er cool,¹ content, that man
Tho' stricken, dead. These five lust-linking strands
Are seen in womanhood: her form, her sound,
Taste, perfume, touch—for each delights the mind;
And borne by flood of lusts, not seeing lust
In full, men, faring on, by deeds of old²
Induce in destined time this or that life
In worlds.³ But they who lust have understood
Pursue their ways free of the thought: "Whence fear?"
Crossed over, yea, on earth with sainthood⁴ won.'

§ vi (56). The preceptor.

Now a certain monk approached his preceptor and said:

'My body, sir, is as it were drugged;⁵ the quarters are not seen by me; things⁶ are not clear to me; sloth and torpor compass my heart about and stay; joyless,⁷ I live the holy life; and doubts about things are ever with me.'

So that monk with his fellow-monk went to the Exalted One and, an arrival, saluted and sat down at one side. So seated, the preceptor said to the Exalted One: 'Lord, this monk speaks thus: My body, sir, is as it were drugged; the quarters are not seen by me; things are not clear to me; sloth and torpor compass my heart about and stay; joyless, I live the godly life; and doubts about things are ever with me.'

(And the Exalted One said:)

'Monk, it is ever thus! When one dwells with doors of the senses unguarded, with no moderation in eating, not bent on

¹ The text reads *svāsissaddo*, with *v.l. svāsaddo*, *svāsido*; *S.e. yavāsido*; the Comy. is silent. I do not know the meaning. Nyanatiloka slips past, omitting the whole line!

² *Purakkhatā*. Comy. *pure cārikā purato katā yeva*; the word in this meaning is somewhat unusual.

³ *Bhavābhavaṇ*.

⁴ *Asavakkhayaṇ*. Comy. *arahattaṇ*.

⁵ This recurs at S. iii, 106; cf. also v, 153; D. ii, 99 and notes at S. trsls. (At K.S. iii, 90 read D. ii, for i.) Comy. *Sañjātagarubhāvo*.

⁶ Comy. *Samathaviṇassunādhummā me na uppiṭṭhahanti*; see D.A. ii, 547. Possibly 'faculties' as Dial. ii, 107 is the meaning.

⁷ Comy. glosses: *ukkaṇṇhito*, with neck stretched out; with longings; cf. Isaiah iii, 16.

vigilance, not looking¹ for righteous things, nor day in day out² practise the practice of making become the things that are wings to enlightenment;³ then is the body as though drugged, the quarters are not seen, things are not clear, sloth and torpor compass the heart and stay; joyless, one lives the godly life; and doubts about things are ever with one.

Wherefore, monk, train yourself thus:

I will make the guard-doors of the senses become more, I will be moderate in eating, bent on vigilance, look for righteous things and dwell, day in day out, practising the practice of making become the things that are wings to enlightenment.

Train yourself in this way, monk.'

Then that monk, admonished with this admonishment by the Exalted One, got up and saluted the Exalted One and departed, keeping him on his right.

And not long afterwards, dwelling alone, secluded, zealous, earnest and resolved, that monk entered and abode in that unsurpassed goal of the godly life, realizing it by personal knowledge even in this life; for the sake of which clansmen rightly go forth from the home into the homeless life; and he fully realized: Rebirth is destroyed, lived is the godly life, done is what had to be done, and there is no more of this state. And that monk was numbered among the arahants.⁴

Then that monk, with arahantship won, went to his preceptor and said: 'Sir, no longer is my body as it were drugged; the four quarters are visible; things are clear; sloth and torpor no longer compass my heart and stay; with joy I live the godly life; and I have no doubts about things.'

(Then, as before, that monk goes with his fellow-monk to see the Exalted One, and they tell him of the matter, and the Exalted One repeats his previous declaration.⁵)

¹ *Avipassaka*. Comy. *avipassanta, aṇṇesanta*.

² *Pubbavatāparatāṇ*: previous to night, beyond night.

³ Comy. here these are reckoned as 37. (Originally with the Way, first, not last, as One, They will have amounted to the more auspicious number of 30.) See K.S. v, Introduction, p. 1.

⁴ A stock sentence.

⁵ The text repeats in full.

§ vii (57). *Things to be contemplated.*

'Monks, these five things ought to be often contemplated by woman and man, by house-dweller and by him gone forth. What five?

Old¹ age can come upon me; I have not outstripped old age!—this ought to be often contemplated by woman and man, by house-dweller and by him gone forth.

Disease can come upon me; I have not outstripped disease! . . .

Death can come upon me; I have not outstripped death! . . .

All things near and dear to me are subject to variableness,² subject to separation! . . .

I am the result of my own deeds;³ heir to deeds; deeds are matrix;⁴ deeds are kin; deeds are foundation;⁵ whatever deed I do, whether good or bad, I shall become heir to it!—this ought to be often contemplated by woman and man, by house-dweller and by one gone forth.

Monks, to what right end⁶ ought the thought: Old age can come upon me; I have not outstripped old age!—to be often contemplated by woman and man, by house-dweller and by one gone forth?

Monks, beings in youth are obsessed with the pride of youth; vaunting⁷ in that pride, they go about working evil in deed, word and thought. To one who often contemplates that thing,⁸ that pride of youth in youth is either got rid of altogether or reduced.

¹ For the first three cf. A. i, 145 (G.S. i, 129); for the third S. i, 97; for the fourth D. ii, 118, 144, also DA. ii, 564.

² *Nānābhāvo vinābhāvo*; cf. James i, 17: 'Father of lights, with whom there is no variableness, neither shadow of turning.'

³ *Kammassako*. Comy. *attanō santakāṇ*. This passage is stock; see below V, § 161; M. iii, 203; A. v, 88; Mil. 65; Vism. 301. Trsls. of M. and Vism. render in the sense of possession.

⁴ *Yoni*. Comy. *kāraṇaṇ*.

⁵ *Paṭisaraṇo*. Comy. *paṭiṭṭho*.

⁶ Cf. below V, § 144.

⁷ For the same idea cf. Shakespeare's *Sonnet xv*.

⁸ *Thānaṇ*, that is, the thought of old age, etc.

Monks, to this end that thing ought to be often contemplated . . .

Monks, to what end ought the thought of disease to be often contemplated . . . ?¹

Monks, beings in health are obsessed with the pride of health; vaunting in that pride they go about working evil in deed, word and thought. To one who often contemplates that thing, that pride of health in health is either got rid of altogether or reduced. Monks, it is to this end . . .

Monks, to what end ought the thought of death to be often contemplated . . . ?

Monks, beings in the fulness of life are obsessed with the pride of life; vaunting in that pride they go about working evil in deed, word and thought. To one who often contemplates that thing, that pride of life in the fulness of life is either got rid of altogether or reduced. Monks, it is to this end . . .

Monks, to what end ought the thought of variableness with and separation from those near and dear to be often contemplated . . . ?

Monks, beings are obsessed with a passionate desire for those who are dear; excited by that passion they go about working evil in deed, word and thought. To one who often contemplates that thing, that passionate desire is either got rid of altogether or reduced. Monks, it is to this end . . .

Monks, to what end ought the thought of being the result of (one's own) deeds and so forth to be often contemplated . . . ?

Monks, the ways of beings are evil in deed, evil in word and evil in thought. To one who often contemplates that thing, those evil ways are got rid of altogether or reduced. Monks, to this end ought the thought: I am the result of my own deeds, heir to deeds, deeds are matrix, deeds are kin, deeds are foundation; whatever deed I do, whether good or bad, I shall be heir to that—to be often contemplated by woman and man, by house-dweller and by one gone forth.

Monks,² the Ariyan disciple reflects thus: I am not the only one who is subject to old age, who has not outstripped old age;

¹ The text repeats in full here and similarly elsewhere.

² *Sacc* of our text, in some MSS. and *S.e.* is omitted.

but wheresoever there are beings, coming and going, faring on and arising, all are subject to old age, none has outstripped it. And while he often contemplates this thing, the Way comes into being; and that Way he follows, makes become and develops; and in doing so the fetters¹ are got rid of, the tendencies² are removed.

So too, of the thoughts: I am not the only one subject to disease . . . to death . . . not to me only is there variability with and separation from those near and dear. . . . I am not the only one who is the result of his deeds. . . . And while he often contemplates these thoughts, the Way comes into being; and that Way he follows, makes become and develops; and in so doing the fetters are got rid of, the tendencies are removed.

Having³ these things: disease, old age and death—
As they, so men: repulsive is the thought to average man.
Not meet that I myself should be repelled
At creatures having these, seeing that I
Do lead my life no otherwise than he.

While living thus, I having come to know
Religion⁴ wherein no substrate is found,
I who was wont to vaunt in health, youth, life,
O'ercame that pride and from the peace beheld
Renunciation's⁵ coolth. Nibbāna seen,
Strength came to me. Ne'er now can I become
Addict of sense desires. I will become
A man who never turning back (hath ta'en)
The yonder-faring of the godly life.⁶

¹ *Comy.* the ten; see *Dial.* iii, 225; *A.* v, 17.

² *Comy.* the seven; see *Dial.* iii, 237; *A.* iv, 9; *Cpd.* 172. (*Satta anu-sayā vigatattā paricchinnā parivaṭumā honti*; see *P.E.D.* s.v. *parivaṭuma*.)

³ This *gāthā* recurs at *A.* i, 147, with some different readings; *AA.* ii, 242 is fuller than *Comy.* here.

⁴ *Dhammaj* *nirūpadhiṇ*. *Comy.* *arahattamaggaj*.

⁵ *Nekkhammaj* *daṭṭhu khemato* (*S.e.* v.l. *khematay*, see *G.S.* n.). *Comy.* *Pabbajjay khemato disvā*. This *pāda* also recurs at *Sn.* 424 and 1098 *SnA.* 385: *pabbajito 'mhi*; but at 598: *nibbānaya . . . khemaṇ-ti disvā*.

⁶ *Comy.* *magga-brahmacariya-parāyano*.

§ viii (58). *The Licchavi young men.*

At one time the Exalted One dwelt near Vesālī, at the Gabled Hall, in Mahāvana. And early one morning, after dressing, the Exalted One took bowl and robe and entered Vesālī for alms. And having gone his round, on his return, after the midday meal, he made his way into the great forest of Mahāvana, and sat down for the noonday rest at the foot of a tree.

Now at that time a company of Licchavi young men were out stalking and ranging in Mahāvana; they had their bows strung and were surrounded by a pack of dogs; and they saw the Exalted One seated at the foot of the tree. Then at that sight they cast aside their bows, called off their dogs and approached the Exalted One, saluted him and stood with hands upraised in silence reverencing him.

Just then Mahānāma,¹ the Licchavi, was stretching his legs in Mahāvana by walking up and down; and he saw those young Licchavis with upraised hands silently reverencing the Exalted One. And Mahānāma, the Licchavi, went to the Exalted One, saluted him and sat down at one side. So seated, he said with bated breath:²

‘They will become Vajjians,³ they will become Vajjians!’

‘But why, Mahānāma, dost thou speak so: “They will become Vajjians!”?’

‘Lord, these Licchavi young men are quick-tempered, rough, greedy fellows. Such presents as are sent⁴ by clanfolk—

¹ We are not able to link up this Mahānāma with others of that name, either, e.g., with him of the first five disciples, or the Sakyan lay-kinsman. It is possible that we have a name substituted, when *written* suttas involved many blurred words, for the forgotten name of a disciple. Rhys Davids lists Licchavis and Videhas as forming two branches of one Vajjian confederacy, but this sutta points to Licchavis as *not* Vajjians, a more cultured oligarchy. Cf. *Dial.* ii, p. 79 ff.; *Buddh. India*, ch. ii; *C.H.I.* i, 175.

² *Udānaṃ udānesi.*

³ Or, as we might say, they will end by becoming Vajjians, their more cultured neighbours.

⁴ *Pahīnakāni pahiyanti.* I do not think the latter is from √HĀ, but from √HI and formed by false analogy. Thus as from *pajāhāti* the passive is *pahiyati*, pp. *pahina*; so from *pahīnāti* (the Singhalese spell it with a dental, not lingual) the passive is *pahiyati* (so *S.e.*, not with text *pahiyati*) with an adj.-noun, *pahīna*.

sugar-cane, jujube fruit, sweet cakes, sweetmeats and lolly-pops¹—they go about plundering and eating; they slap the women and the girls of the clan on the back.² Such are these fellows who now with upraised hands stand in silence reverencing the Exalted One.’

‘Wheresoever these five conditions are found, Mahānāma, whether in a crowned warrior-rajah, or in a countryman living on his paternal³ farm, or in a general of an army, or in a governor of villages,⁴ or in a guild-master,⁵ or in those who make themselves the one power among the clans, growth may be expected and not decline. What five?’

Take the case, Mahānāma, of a clansman who,⁶ with wealth gotten by work and zeal, gathered by the strength of the arm, earned by the sweat of the brow, justly obtained in a lawful way, honours, reveres, venerates and reverences his parents. At once his parents, honoured, revered, venerated and revered, fondly regard him with loving thoughts and say: Long life to you, and may your long life be protected! To the clansman, Mahānāma, who has the fond regard of his parents, growth may be expected and not decline.

So too, Mahānāma, of his children and wife, his slaves, work-folk and men. . . .

. . . of the labourers in his fields and those whose business is with the boundaries. . . .⁷

¹ *Sakkhalakā.*

² *Pacchāliyaṃ khipanti.* Comy. *pacchato gantvā, piṭṭhipādena paharanti*, they go behind and kick them with the upper part of the foot (see *Vism. trsl.*, 288 on *piṭṭhipādo*). *P.E.D.* suggests ‘lap’ or ‘basket’ for *pacchāliyaṃ*, but the word may be resolved into *pacchā* and *āli*, a dike; so: side, see *Childers*. As regards *khipanti*, in English we have the counterpart in the word ‘chuck.’

³ *Pettanika.* Comy. *pitarāṇ dattāṇ sāpateyyaṇ bhuñjati.*

⁴ *Gāmagāmika.* Comy. *gāmānaṃ gāmika.* A *gāma* is more like our old term ‘hundred’ than the modern idea of village.

⁵ *Pugagāmaṇika.* Comy. *gaṇajetthuka.*

⁶ Cf. above, § 41.

⁷ *Sāmantasayvohāre.* Comy. *rajju-daṇḍehi bhūmippamāṇe gāhake sayvohāre*, those who hold the office of measuring the ground with rope and rod—i.e., surveyors.

. . . of the devas who are wont to receive oblations. . . .¹

Moreover, Mahānāma, a clansman who, with wealth gotten by work and zeal, gathered by the strength of the arm, earned by the sweat of the brow, justly obtained in a lawful way, honours, reveres, venerates and reverences recluses and godly men, will at once by them, so honoured . . . be regarded with compassion, with benevolence, and they will say: Long life to you, and may your long life be protected! To the clansman, Mahānāma, who is regarded with compassion by recluse and godly man, growth may be expected and not decline.

Wheresoever these five conditions are found, Mahānāma, whether in a crowned warrior-rajah, a countryman living on his paternal farm, a general of an army, a governor of villages, a guild-master, or in those who make themselves the one power among the clans, growth may be expected and not decline.

To mother, father dutiful, to child and wife
A blessing ever, for the weal of both:
Of those within the home and those who live²
By him, moral and wise in word is he.
For him, for those gone on before, for such
As live e'en here,³ for samana and brāhman,
Breeder of welfare doth the wise become,
(In that) by Dhamma in the home he lives.
Author of lovely⁴ (conduct) worshipful⁵
Doth he become, and worthy praise. E'en here
Men praise him, and to the hereafter gone,
In the bright world he dwells in happiness.⁶

§ ix (59). *Hard to find (a).*⁷

'Monks, it is hard to find one, gone forth when old,⁸ endowed with five qualities. What five?

¹ The text repeats all in full.

² The text and S.e. read *anujivino*, but Comy. *upajivino*.

³ *Diṭṭhe dhamme ca jīvitay*. Comy. *ye ca . . . jīvanṭi*.

⁴ *So karitvāna kalyāṇaṇ*.

⁵ We should read with Comy. and S.e. *puggo*, I think.

⁶ The last line of the text recurs above, § 41, and at A. ii, 5; It. 111.

⁷ *Dullabho*, lit. hard to obtain. ⁸ Cf. Harita's trouble at Brethr. 34.

Monks, it is hard to find one subtle-minded gone forth when old, hard to find one proper in deportment, very learned, a preacher of Dhamma, it is hard to find one who has the Discipline by heart.

Monks, it is hard to find one, gone forth when old, endowed with these five qualities.'

§ x (60). *The same (b).*

'Monks, it is hard to find one, gone forth when old, endowed with five qualities. What five?

Monks, it is hard to find one who speaks well, who grasps what is easily grasped, having the talent to grasp,¹ a preacher of Dhamma, it is hard to find one who has the discipline by heart.

Monks, it is hard to find one, gone forth when old, endowed with these five qualities.'

CHAPTER VII.—THOUGHTS.

§ i (61). *Thoughts (a).*²

'Monks,³ these five thoughts, when made become, made an increase in, are very fruitful, of great advantage, merging in the deathless, having the deathless as their goal. What five?

The thought of foulness; the thought of death; the thought of peril; the thought of the cloying of food; the sense of distaste as to the world.

Verily, monks, these five thoughts, when made become, made an increase in, are very fruitful, of great advantage, merging in the deathless, having the deathless as their goal.'

¹ *Padakkhiṇaggahā*, lit. grasping on the right. Comy. *dinn' ovāday padakkhiṇato gaṇhanto*. The word recurs at A. v, 24, where the Comy. observes: *yathā ekacco ovādiyamāno vāmato gaṇhāti paṭippharati vā asuṇanto vā gacchati evaṃ akatvā ovadaiha bhante anusāsaiha tumhesu anovadantesu ko añño ovadissati-ti padakkhiṇay gaṇhāti*. See K.S. ii, 137; below V, § 156.

² *Saññā*, as vague a term as is popularly our 'thought.'

³ Cf. D. iii, 289; S. v, 132; A. i, 41, etc.

§ ii (62). *The same (b).*

'Monks, these five thoughts . . . What five ?

Of impermanence; of not-self; of death; of the cloying of food; of distaste as to the world.

Monks, these five . . .'

§ iii (63). *Growth.*¹

'Monks,² growing in five ways of growth, the Ariyan disciple grows in Ariyan growth; he heeds what is essential and best for his whole being.³ In what five ?

He grows in faith, virtue, learning, giving up and insight.

Verily, monks, growing in these five ways of growth, the Ariyan disciple grows in Ariyan growth; he heeds what is essential and best for his whole being.

Whoso⁴ in faith, in virtue makes a forward⁵ growth,
In learning, insight, giving up, alike:
A very man like this, keen-eyed, lays hold
E'en here upon the real in himself.'

§ iv (64). *The same.*

'Monks, growing in five ways of growth, the devout Ariyan woman grows in Ariyan growth; she heeds what is essential and best for her whole being. What five ?

(Repeat as before. The last line of the *gāthā* alters to:)

That woman, good, devout, heeds here the best for self.'

§ v (65). *Talk.*

'Monks, endowed with five qualities, a monk may⁶ well talk to his fellows in the godly life. What five ?

Monks, herein a monk in himself has achieved virtue and

¹ *Vaḍḍhi*.

² Cf. *S. iv*, 250 (*K.S. iv*, Introd. xiv); and above, § 40.

³ *Kāyassa*.

⁴ Almost the same *gāthā* recurs at *A. v*, 137. Cf. the identical sutta § iv in *S. iv*, 250, with a varied translation in *K.S. iv*, 168 f.

⁵ Here *pavaḍḍhati*.

⁶ *Alaṇ*. Comy. *yutto*, fitting.

explains a question raised¹ by a talk on the achieving of virtue; so too, in regard to concentration . . . insight . . . emancipation; and in himself has achieved the knowledge and insight of emancipation and explains a question raised by a talk on the achieving of knowledge and insight of emancipation.

Verily, monks, endowed with these five qualities, a monk may well talk to his fellows in the godly life.'

§ vi (66). *An example.*²

'Monks, a monk, endowed with five qualities, is a fitting example to his fellows in the godly life. What five ?

(The reply is as in § 65, but *katāṇ*³ is used for *āgataṇ*.)

§ vii (67). *Psychic power.*

'Monks,⁴ whatsoever monk or nun make five things become, make an increase in five things, unto such one of two fruits may be expected: either gnosis here now or, being with some substrate left, the state of a Non-returner. What five ?

Monks,⁵ herein a monk makes become the psychic power which embraces desire-to-do, combined with concentration and resolution; the psychic power which embraces energy . . . thought . . . investigation, combined with concentration and resolution; and fifthly, just exertion.⁶

Monks, whatsoever monk or nun makes these five things become . . . either gnosis here and now or, being with some substrate left, the state of a Non-returner may be expected.'

¹ *Āgataṇ*. Comy. *pucchitaṇ*.

² *Sājjīna*. This word is explained at *Vin. iii*, 24 as *sikkhāpadaṇ*, a precept or rule of training. Cf. St. Paul to Timothy (I, iv, 12): 'Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.' These suttas are preached by Sāriputta (below V, §§ 163-4).

³ Comy. glosses: *abhisaykhataṇ*, prepared.

⁴ This is a stock opening; cf. below V, § 122; *D. ii*, 314; *M. i*, 63; *S. v*, 129; *A. v*, 108; *It. 39*; *Sn. p. 140*. On *aññā*, gnosis, see *Brehr.*, p. xxxiii.

⁵ For references see *D. iii*, 221; *K.S. v*, 225 ff. *S.c.* has 'pe' between the terms.

⁶ *Usoḍhi*. Comy. *adhimatta-viriya*, extraordinary energy.

§ viii (68). *The same.*

'Monks, before I became enlightened, while I was still a bodhisat without complete enlightenment, I made five qualities become, I made an increase in five qualities. What five ?

(*The aforesaid psychic powers and exertion.*)¹

Monks, when I had made these qualities become, made an increase in them, I bent the mind to realize by psychic knowledge whatever is realizable by psychic knowledge, and I became an eyewitness in every case whatever the range might be.

Did I wish to experience psychic power in manifold modes ? . . .²

§ ix (69). *Disgust.*

'Monks, these five things, when made become, made an increase in, lead to complete disgust, dispassion, ending, calm, knowledge, enlightenment and to Nibbāna.³ What five ?

Monks, herein a monk abides perceiving the foulness of the body; is conscious of the cloying of food; is conscious of distaste as to the world; perceives impermanence in all compounded things; and the thought of death is by him inwardly well established.⁴

Monks, these five things, when made become, made an increase in, lead to . . . Nibbāna.'

§ x (70). *Destruction of the cankers.*

'Monks, these five things, when made become, made an increase in, lead to the destruction of the cankers. What five ?

(*Just those aforesaid things.*)⁵

Monks, these are the five . . .'

¹ The text repeats.

² The text abbreviates; cf. above, § 23.

³ This is stock; cf. *D.* i, 189; *A.* iv, 143; *Ud.* 36; *S.* ii, 223; *M.* ii, 82.

⁴ Cf. below V, § 121.

⁵ The text repeats.

CHAPTER VIII.—THE WARRIOR.

§ i (71). *The fruits of mind-emancipation (a).*

'Monks, these five things, when made become, made an increase in, have as their fruits: mind-emancipation and the advantages thereof, insight-emancipation and the advantages thereof. What five ?

Monks, herein a monk abides perceiving the foulness of the body; is conscious of the cloying of food; is conscious of distaste as to the world; perceives impermanence in all compounded things; and the thought of death is by him inwardly well established.

Monks, these five things, when made become, made an increase in, have as their fruits: mind-emancipation and the advantages thereof, insight-emancipation and the advantages thereof.

Monks, when¹ indeed a monk is both mind-emancipated and insight-emancipated, that monk is said to have lifted the barrier,² filled in the moat, pulled up the pillar,³ withdrawn the bolts, an Ariyan, with flag laid low, with burden dropped,⁴ free of the fetters.⁵

And how, monks, has the monk lifted the barrier ? Herein by the monk ignorance is got rid of, cut down to the roots, made as a palm-tree stump, made so that it cannot grow up in the future, conditioned so that it cannot rise again. Thus, monks, has the monk lifted the barrier.

And how, monks, has the monk filled in the moat ? Herein

¹ This passage recurs at *M.* i, 139.

² Cf. *Dhp.* 398.

³ *Abbuḷhesiko. Comy. esikāthambhaya luñcitrā. P.E.D.*, desire, but the *Comy.* regards all terms as analogues, so the literal trsl. is given.

⁴ Cf. *Th.* i, 1021.

⁵ The *Comy.* explains with much exegetical matter by a simile: Imagine two cities, one a city of robbers, the other a city of peace; and suppose some mighty soldier were to think: 'So long as the robbers' city exists, the city of peace is not free from fear.' So he dons his armour and attacks and burns that city and returns to rejoice at home. The skandha group is the robbers' city, Nibbāna is the city of peace, an earnest striver is the mighty soldier.

by the monk coming-to-be again, birth and faring on are got rid of, cut down to the roots. . . . Thus, monks, has the monk filled in the moat.

And how, monks, has the monk pulled up the pillar? Herein by the monk craving is got rid of, cut down to the roots. . . . Thus, monks, has the monk pulled up the pillar.

And how, monks, has the monk withdrawn the bolts? Herein by the monk the five lower fetters are got rid of, cut down to the roots. . . . Thus, monks, has the monk withdrawn the bolts.

And how, monks, is the monk an Ariyan, with flag laid low, with burden dropped, free of the fetters? Herein, monks, by the monk the conceit "I am" is got rid of, cut down to the roots, made as a palm-tree stump, made so that it cannot grow up in the future, conditioned so that it cannot arise again. Thus, monks, is the monk an Ariyan, with flag laid low, with burden dropped, free of the fetters.'

§ ii (72). *The same (b).*

'Monks, these five things, when made become, made an increase in, have as their fruits: mind-emancipation and the advantages thereof, insight-emancipation and the advantages thereof. What five?

The thought of impermanence, the thought of ill in impermanence, the thought of no-self in ill, the thought of renunciation, and the thought of dispassion.

Monks, these five things, when made become, made an increase in, have as their fruits: mind-emancipation and the advantages thereof, insight-emancipation and the advantages thereof.

Monks, when indeed a monk . . .¹

§ iii (73). *Living by Dhamma.*

Now a certain monk visited the Exalted One, saluted him and sat down at one side. So seated, he said to the Exalted

¹ Repeat as in the previous sutta.

One: 'Lord, they say: Living by Dhamma,¹ living by Dhamma! Lord, how does a monk live by Dhamma?'

'Monk, consider² the monk who masters Dhamma: the sayings, psalms, catechisms, songs, solemnities, speeches, birth-stories, marvels and runes³—he spends the day in that mastery; he neglects to go apart⁴ (for meditation) and devotes not himself to calm of purpose of the self. Monk, that monk is said to be swift⁵ to master, but he lives not by Dhamma.

Again, consider the monk who teaches others Dhamma in detail, as he has heard it, as he has mastered it—he spends the day in convincing⁶ others of Dhamma; he neglects to go apart and devotes not himself to calm of purpose of the self. Monk, that monk is said to be swift to convince, but he lives not by Dhamma.

Again, consider the monk who gives in full a repetition of Dhamma, as he has heard it, as he has learned it—he spends the day in repeating it; he neglects to go apart and devotes not himself to calm of purpose of the self. Monk, that monk is said to be swift to repeat, but he lives not by Dhamma.

Then consider the monk who turns his mind to Dhamma, ponders over it, reflects on it, as he has heard it, as he has learned it—he spends his day in thinking about Dhamma; he neglects to go apart and devotes not himself to calm of purpose of the self. Monk, that monk is said to be swift to think, but he lives not by Dhamma.

But, monk, take the case of the monk who masters Dhamma: the sayings, psalms and so forth, and spends not the day in that mastery, neglects not to go apart and devotes himself

¹ *Dhammavīhārī*. I have not been able to find this compound elsewhere. 'By Dhamma' comes nearest to the parallel term *dhammena*, frequently met with. The other form is *dhammaṃ*: *dhammaṃ cara*, met with both in Upanishad and in Sutta.

² *Idha*.

³ This list recurs at *M.* i, 133; *A.* ii, 7; *Vin.* iii, 8. See *Expos.* 33; *DA.* i, 23 ff. for explanation and examples; below V, § 155.

⁴ *Comy. ekibhāvaṃ vissajjati*.

⁵ *Bahulo*, much, full of.

⁶ The text reads *-paññattiyā*, but *S.e.*, and *Comy.* *-saññattiyā*, the latter observing: *dhammassa saññāpanāya* (v.l. *paññāpanāya*).

beauty!¹ And when he hears this, he loses heart and falters and stiffens not, nor is he able to stay the course of the godly life, but declares his weakness, gives up the training and returns to the lower life. This for him is the dust-cloud.²

Monks, just as the warrior on seeing the dust-cloud loses heart and falters and stiffens not, nor is able to go down to battle; like that, monks, I say, is this person. Monks, there is here this sort of person. This, monks, is the first kind of person, like a warrior, found among monks.

Again, monks, a monk endures the dust-cloud, but at the sight of the standard loses heart . . . and returns to the low(er) life. And what for him is the standard? In this case the monk does not merely hear that in such and such a village or town there are some lovely women and girls, passing fair to look upon, with wondrous lotus-like beauty—but he sees it for himself; and at the sight loses heart . . . and returns to the low(er) life. This for him is the standard.

Monks, just as the warrior endures the dust-cloud, but at the sight of the standard loses heart . . . ; like that, monks, I say, is this person. Monks, there is here this sort of person. This, monks, is the second kind of person, like a warrior, found among monks.

Again, monks, a monk endures both the dust-cloud and the standard, but at the sound of the tumult³ loses heart . . . and returns to the low(er) life. And what for him is the tumult? In this case, monks, some woman comes along, when he has gone to forest, tree root or lonely⁴ place, and laughs him to scorn, rails⁵ on him, snaps her fingers at him⁶ and mocks⁷ him; and being so treated by a woman he loses heart . . . and returns to the low(er) life. This for him is the tumult.

¹ This is stock; cf. *D. i*, 114; *S. i*, 95; *A. ii*, 203; *Vin. i*, 268.; *DA. i*, 282 is much the same as *Mp.* 632.

² *Rajo* (dust) is etymologically associated with *rajati*, sensuous excitement or pleasure. Cf. below, sutta 81: *rajanīya* (enticing).

³ *Ussādanay*.

⁴ *Suññā*, empty.

⁵ *Ullapati*. *Comy.* merely *katheti*; in *Sk.* *ullāpa* means abuse.

⁶ *Ujjhaggeti*; both *S.e.* and *Comy.* so, the latter observing: *pāṇiṇi paharītva mahā-hasitay hasitay*; lit. to laugh out at.

⁷ *Uppandeti*. *Comy.* *uppanḍena kathay katheti* (!).

Monks, just as the soldier endures both the dust-cloud and the standard, but at the sound of the tumult loses heart . . . ; like that, monks, I say, is this person. Monks, there is here this sort of person. This, monks, is the third kind of person, like a warrior, found among monks.

Again, monks, a monk endures the dust-cloud, standard and tumult, but being struck¹ in conflict, fails. And what for him is the conflict? In this case, monks, some woman comes along, when he has gone to forest, tree-root or some lonely place, and sits down close beside him, lies down close beside him and cuddles up to him;² and being treated thus by a woman, without giving up the training, without declaring his weakness, he gives himself over to fornication. This to him is the conflict.

Monks, just as the warrior endures the dust-cloud, standard and tumult, but, when struck in conflict, fails; like that, monks, I say, is this person. Monks, there is here this sort of person. This, monks, is the third kind of person, like a warrior, found among monks.

Again, monks, there is the monk who endures the dust-cloud, the standard, the tumult and the conflict; victorious in battle, winning the fight, he continues at the head of the battle. And what to him is victory in battle? Herein also, monks, some woman comes along, when the monk has gone to forest, tree-root or some lonely place, and sits down close beside him, lies down close beside him and cuddles up to him; but being treated thus by a woman, he disentangles and frees himself and goes off whithersoever he will.

And³ he resorts to some secluded spot: forest, tree-root, mountain, glen, rock-cave, cemetery, wooded upland, open space or heap of straw; and come to forest, tree-root or empty hut, he sits cross-legged, with body erect, setting mindfulness in front of him. Putting away all hankering, he abides with heart free therefrom; he cleanses his mind of hankering:

¹ *S.e.* reads *ā-*, as above.

² *Comy.* having won him over, she sits down on the same seat or very near him.

³ This passage recurs at *D. i*, 71; *M. i*, 269; *A. i*, 241; *Vin. ii*, 146, etc.

putting away ill-will and hatred, he abides with heart free therefrom; kindly and compassionate to all creatures, he cleanses his mind of ill-will and hatred; putting away sloth and torpor, he abides free therefrom; conscious of light, mindful and self-possessed, he cleanses his mind of sloth and torpor; putting away flurry and worry, he abides poised; with heart serene within, he cleanses his mind of flurry and worry; putting away doubt, he abides with doubt passed by; no more he questions Why? of right things; he cleanses his mind of doubt.

Putting away these five hindrances, when the mind's corruptions are weakened by insight, aloof from sensuous appetites . . . he enters and abides in the first musing¹ . . . he enters and abides in the fourth musing.

With² the heart thus serene, purified, cleansed; spotless, devoid of defilement, supple, ready to act, firm and imperturbable, he bends the mind to know the destruction of the cankers. As it really is, he understands: This is Ill—as it really is, he understands: This is the origin of Ill—as it really is, he understands: This is the ending of Ill—as it really is, he understands: This is the way leading to the ending of Ill. As it really is, he understands the thought: These are the cankers—This the origin of the cankers—This the ending of the cankers—This the way leading to the ending of the cankers.

Knowing this, seeing this, his heart is free from the canker of lust, free from the canker of becomings,³ free from the canker of ignorance, and in the freedom comes the knowledge of that freedom, and he knows: Birth is destroyed; lived is the godly life; done is what had to be done; there is no more of this state. This to him is victory in battle.

Monks, just as the warrior endures the dust-cloud, the standard, the tumult and the conflict; and, victorious in battle, winning the fight, continues even at the head of the battle; like that, monks, I say, is this person. Monks, there is

¹ *Jhāna*.

² This is stock; see *D. i*, 83; *M. i*, 23; *A. iv*, 178.

³ *Bhavāsava*, here *īhavānāy āsava*, 'bhava' having the meaning of 'lives' or 'world.' See *Manual of Buddhism*, 1932, p. 127; *G.S. i*, 203.

here this sort of person. This, monks, is the fifth kind of person, like a warrior, found among monks.

These, monks, are the five kinds of persons. . . .'

§ vi (76). *The same (b).*

'Monks, these five kinds of warriors are found in the world. What five ?

Monks, in one case a warrior, grasping his sword and shield, binding on his bow and quiver,¹ goes down into the thick of the fight; and there he dares and strives; but others strike him as he dares and strives and overpower him.² Monks, there is here this sort of warrior. This, monks, is the first kind of warrior found in the world.

Again, another, arming himself in like manner, goes down to the fight; and as he dares and strives the enemy wound³ him. And they bear⁴ him away to bring him to his relations; but while he is being carried by his kinsmen, ere he arrives, he dies on the way to his relations. Monks, there is here this sort of warrior. This, monks, is the second kind . . .

Another . . . wounded by the enemy, is carried to his relations and they nurse him and care for him, but he dies of that hurt. Monks, there is here this sort of warrior. This, monks, is the third kind . . .

Another . . . wounded by the enemy . . . nursed and cared for by his relations, is cured of that hurt. Monks, there is here this sort of warrior. This, monks, is the fourth kind . . .

Then, monks, there is the soldier who, grasping sword and shield, binding on bow and quiver, goes down into the thick of the fight; victorious in battle, winning the fight, he continues at the head of the battle. Monks, there is here this sort of warrior. This, monks, is the fifth kind of warrior found in the world.

Monks, these are the five kinds . . .

¹ This is stock; cf. *Vin. ii*, 192; *M. i*, 68; *ii*, 99.

² This recurs at *S. iv*, 308; our text with *S.* reads *pariyāpādentī*, *Comy. pariyādentī-ti, pariyādiyanti, S.e. pariyādiyanti.*

³ *Upalikkhanti*, to scotch.

⁴ *Comy.* they come with his own bed (stretcher).

Even so, monks, these five kinds of persons, like warriors, are found in the world. What five?

Monks,¹ take the case of a monk who lives dependent on some village or town—while it is yet early, he robes himself and with bowl and cloak enters that village or town for alms, just with his body under no restraint, with speech unrestrained, with mind unrestrained, without mindfulness being set up, with his faculties uncontrolled: and there he sees a woman with dress disordered or not properly dressed, and at the sight passion overwhelms his mind; in that state, without giving up the training, without declaring his weakness, he gives himself over to fornication.

Monks, just as the warrior, grasping sword and shield, binding on bow and quiver, goes down into the thick of the fight and there dares and strives; but the enemy strike and overpower him: like that, monks, I say, is this person. Monks, there is here this sort of person. This, monks, is the first kind of person, like a warrior, found among monks.

Again, in like circumstances . . . another sees the same sight . . . and passion overwhelms his mind; in that state he burns in body, he burns in mind; and the thought comes to him: What if I go to the Park and say to the monks: "Good sirs, I burn² with passion; I am overcome by passion; I cannot stay the course of the godly life; I declare my weakness and give up the training; I will return to the lower life." As he goes to the Park, ere he arrives, even on the way to the Park, he declares his weakness, gives up the training and returns to the lower life.

Monks, just as the warrior . . . wounded by the enemy, is carried to his relations, but dies on the way: like that, monks, I say, is this person. Monks, there is here this sort of person. This, monks, is the second kind . . .

Again, in like circumstances . . . another thinks to tell the

¹ For the whole of this para. see *S.* ii, 231, 271; cf. also iv, 122; below VI, § 60.

² Our text reads *rāgapariyutthito*, but *S.e.* and *Comy.* with *v.l.* *rāgāyito*, which I suppose is simply the *pp.* of the denominative of *rāga*, *P.E.D.* omits; *Comy.* explains: *rāgena ratto*.

monks similarly, and actually does. . . . Then¹ they who live the godly life admonish him and warn him, saying: "Good sir, the Exalted One has said: But little satisfying² is this lust, fraught as it is with ill and tribulation, with perils worse to follow. Like a piece³ of bone is lust, fraught as it is with ill and tribulation, with perils worse to follow . . . like a lump of meat⁴ is lust . . . like a fire-stick made of grass . . . like a pit of glowing embers⁵ . . . like a passing dream⁶ . . . like some borrowed bravery is lust . . . like ripe fruit on a broken branch . . . like a chopper in the shambles⁷ . . . like a spear and javelin⁸ . . . like a hooded snake is lust, fraught as it is with ill and tribulation, with perils worse to follow—so the Exalted One has said. Find your delight, reverend sir, in the godly life; declare not your weakness, reverend sir, nor give up the training nor return to the lower life!"

And he thus admonished, thus warned, by those who live the godly life, replies thuswise: "Good sirs, although the Exalted One has said lust is but little satisfying, fraught as it is with ill and tribulation, with perils worse to follow; yet I am not able to stay the course of the godly life, but I will declare my weakness, give up the training and return to the lower life."

Monks, just as the warrior . . . wounded by the enemy, is carried off to his relations and they nurse him and care for him, but he dies of that hurt: like that, monks, I say, is this person. Monks, there is here this sort of person. This, monks, is the third kind . . .

Again, in like circumstances . . . they who live the godly

¹ These ten similes recur at *M.* i, 130; *Vin.* ii, 25; *J.* v, 210; *Thig.* 487-91. Seven are explained in full at *M.* i, 364 ff. In *trsl.* I have expanded a little. It is curious *Comy.* does not refer to *Majjhima*.

² Cf. *Dhp.* 186; *J.* ii, 313; iv, 118; *Vism.* 124.

³ Text *-saṅkhala*, but *Comy.* and *S.e.* *kaṅkala*, with *v.l.*

⁴ *Comy.* *Bahu-sādhāraṇaṭṭhena*, cf. *Mil.* 280.

⁵ *Sn.* 396; *J.* iv, 118; *A.* iv, 224; v. 175; cf. *S.* iv, 188.

⁶ Cf. Shakespeare's *Sonnet* 129.

⁷ *Asi-sūnā.* *Comy.* *adhikuttaṇaṭṭhena*.

⁸ *S.* i, 128; *Thig.* 58; *Vism.* 341.

life speak to another in the same way . . . and he thus admonished, thus warned, replies: "Good sirs, I will dare and strive;¹ I will find my delight in the godly life; not now will I declare my weakness, nor give up the training, nor return to the lower life."

Monks, just as the warrior . . . wounded by the enemy . . . is nursed and cared for by his relations and cured of that hurt; like that, monks, I say, is this person. Monks, there is here this sort of person. This, monks, is the fourth kind . . .

Then, monks, there is the monk who lives dependent on some village or town. While it is yet early, he robes himself and with bowl and cloak enters the village or town for alms, with his body, speech and mind restrained, with mindfulness set up, with his faculties under control: and on seeing some form with his eye, he is not entranced with its appearance nor with any detail of it; since by abiding uncontrolled in the sense of sight, covetousness, dejection, wicked and evil states would flow in over him, he sets himself to control that sense; he restrains that sense and wins mastery over it. So too, of the sense of hearing . . . smelling . . . tasting . . . touching . . . and in respect of ideas that pass through his mind; since by abiding uncontrolled in any way . . . covetousness, dejection and wicked and evil states would flow in over him, he sets himself to control each sense; and he restrains each sense and wins mastery over it.²

And on his return from alms-gathering, when his meal is over, he goes off to some secluded spot: forest, tree-root, mountain and so forth . . . and come there, sets up mindfulness . . . cleanses his mind of the five hindrances . . . enters and abides in the first musing . . . the fourth musing . . . bends his mind to know the destruction of the cankers . . . understands Ill as it really is . . . and knows: Birth is destroyed; lived is the godly life; done is what had to be done; there is no more of this state.³

¹ *Comy.* and *S.e.* with *v.l.* read *dhārayissamī*.

² This is a stock passage; see *D. i*, 70; *M. i*, 269; *A. ii*, 39; *DhS. trol.* 351.

³ See the previous sutta for details.

Monks, just as the warrior, grasping sword and shield, binding on bow and quiver, goes down into the thick of the fight and is victorious in battle, winning the fight; like that, monks, I say, is this person. Monks, there is here this sort of person. This, monks, is the fifth kind of person, like a warrior, found among monks.

Monks, these are the five kinds of persons. . . .'

§ vii (77). *Fear in the way (a).*

'Monks, there are these five fears in the way¹ from contemplating which the earnest, ardent, resolute monk, forest-gone, ought to live just to attain the unattained, to master the unmastered, to realize the unrealized. What five?

Take the case of a monk, forest-gone, who reflects thus: I am now quite alone in the forest; and living here alone, a snake may bite me, a scorpion may bite me, or a centipede may bite me,² and cause my death; and that would be a hindrance to me. Behold now, I will put forth energy to attain the unattained, to master the unmastered, to realize the unrealized.³

Monks, this is the first fear in the way from contemplating which the earnest, ardent, resolute monk, forest-gone, ought to live just to attain the unattained, to master the unmastered, to realize the unrealized.

Again he reflects: . . . I may stumble and fall; the food I have eaten may make me ill; bile may convulse me; phlegm choke me; wind within stab and shake me,⁴ and cause my death; and that would be a hindrance to me. Behold now, I will put forth energy. . . .

Monks, this is the second fear in the way. . . .

Again he reflects: . . . an I consort with fearsome creatures: lion, tiger, leopard, bear or hyena⁵—they may take my life and cause my death; and that would be a hindrance to me. Behold now, I will put forth energy. . . .

¹ *Anāgata*, not come, future.

² This is a stock set; see *A. ii*, 73; *iv*, 320; *Vin. ii*, 110; below VI, § 20.

³ Cf. *D. iii*, 255; *A. iv*, 332 for this passage.

⁴ This set is at *A. iv*, 320 and below *loc. cit.*

⁵ Cf. *J. v*, 416; *Mil.* 149 and *Vin. iii*, 58.

Monks, this is the third fear in the way. . . .

Again he reflects: . . . an I consort with thieves,¹ who either have done their deed or go about to do it,² they may take my life and cause my death; and that would be a hindrance to me. Behold now, I will put forth energy. . . .

Monks, this is the fourth fear in the way. . . .

Moreover, monks, the monk, forest-gone, reflects thus: I am now alone in the forest; and there are fearsome non-humans³ here. They may take my life and cause my death; and that would be a hindrance to me. Behold now, I will put forth energy to attain the unattained, to master the unmastered, to realize the unrealized.

Monks, this is the fifth fear in the way from contemplating which the earnest, ardent, resolute monk, forest-gone, ought to live just to attain the unattained, to master the unmastered, to realize the unrealized.

Monks, these are the five fears in the way. . . .'

§ viii (78). *The same (b).*

'Monks, there are these (other) five fears in the way. . . .⁴ What five?

Take the case of a monk who reflects thus: I am now young, a mere youth, black-haired and blessed with the beauty of youth, the heyday of youth,⁵ the prime of youth; but time will be when old age shall touch this body: and when grown old and overcome by age, not easy is it to turn to the Buddhas' word, not easy things are forest-wilderness, the outland bed and seat, to seek. Ere⁶ that state come to me—unwelcome, undesired, unloved—lo! I will put forth energy against that time even to attain the unattained, to master the unmastered,

¹ *Mānavehi*. *Comy. corehi*; cf. *DA.* i, 36, quoting our passage.

² See *Vism.* 180. *Mp.* says they take the throat-blood (*gala-lohita*) and make an offering to the devas.

³ *Comy.* harsh, evil *yakkhas*.

⁴ This is the same as in the preceding sutta, but with *araññaka*, forest gone, omitted.

⁵ See above, § 54.

⁶ Following the *Comy.* I have punctuated differently from the text.

to realize the unrealized, and of that state possessed I will dwell comforted even when old.

Monks, this is the first fear in the way. . . .

Again he reflects: I have health and well-being, a good digestion which is neither over-cold nor over-heated, but even and suitable for striving;¹ but time will be when sickness shall touch this body: and sick and ill, not easy is it to turn to the Buddhas' word . . . lo! I will put forth energy . . . and dwell comforted even when sick.

Monks, this is the second fear in the way. . . .

Again he reflects: Now is there no famine and crops are good, food is easy to get and it is easy to keep oneself going by gleanings and favours; but time will be when there is a famine, bad crops, and difficulty in getting food, nor will it be easy to keep oneself going by gleanings and favours; and the famine-stricken men will move to where there is ample food, and there one will dwell in a crowd and a throng; and where such conditions are, not easy is it to turn to the Buddhas' word . . . lo! I will put forth energy . . . and dwell comforted even in time of famine.

Monks, this is the third fear in the way. . . .

Again he reflects: Now men dwell in friendly fellowship together, as mingled milk and water, they do not quarrel, but look upon one another with friendly eye; but time will be when fear is about, perils of robbers, and the country-folk mount their carts and drive away, and the fear-stricken men will move away to where there is safety, and there one will live in crowds and throngs: and where such conditions are, not easy is it to turn to the Buddhas' word . . . lo! I will put forth energy . . . and dwell comforted even in time of fear.

Monks, this is the fourth fear in the way. . . .

Moreover, monks, the monk reflects thus: Now the Order lives in friendly fellowship together, finding comfort in one teaching; but the time will come when the Order will be rent: and when that happens, not easy is it to turn to the Buddhas' word, not easy things are the forest wilderness, the outland

¹ Cf. above, § 53 and § 54 for the following passages.

bed and seat, to seek. Ere that state come—unwelcome, undesired, unloved—lo! I will put forth energy against that time even to attain the unattained, to master the unmastered, to realize the unrealized, and of that state possessed I will dwell comforted even though the Order be rent.

Monks, this is the fifth fear in the way. . . .

Monks, these are the five fears in the way. . . .

§ ix (79). *The same (c).*

'Monks, these five fears in the way, which have not yet arisen, will arise in the future. Be ye fully awake for them; and, being awake, strive to get rid of them. What five?

Monks, there will be, in the long road of the future, monks who have not made body become,¹ not made virtue become, not made mind become, not made insight become; and those who have not made this becoming . . . will cause the acceptance² of others, and verily they will not be able to lead them in the way of higher virtue, higher mind, higher insight; and they too will become monks who have not made body become, not made virtue become, not made mind become, not made insight become; and those who have not made this becoming will cause the acceptance of others, and verily they will not be able to lead them in the way of higher virtue, higher mind, higher insight; and they too will become monks who have not made body become, not made virtue become, not made mind become, not made insight become. Thus verily, monks, from corrupt Dhamma comes corrupt Discipline; from corrupt Discipline corrupt Dhamma.

Monks, this is the first fear in the way which, though not yet risen, will arise in the future. Be ye fully awake for it; and being awake, strive to get rid of it.

Again, monks who have not made this becoming . . . will give guidance³ to others, and verily they will not be able to lead them in the way of higher virtue, higher mind, higher in-

¹ *Abhārita-kāyā*—untrained in body.

² *Upasampādessanti*, they will cause their acceptance as full monks.

³ *Nissayaṃ dassanti*, see *Childers*, 291; *P.E.D.* omits this expression. The period of tutelage is at least five years.

sight: and those too . . . who have not made this becoming will give guidance to others and will not be able to lead them . . . and they too will not make this becoming. Thus verily, monks, from corrupt Dhamma comes corrupt Discipline; from corrupt Discipline corrupt Dhamma.

Monks, this is the second fear in the way. . . .

Again, monks who have not made this becoming . . . when giving a talk on More-Dhamma¹ or on the runes,² will not be fully awake (to the meaning), but will enter on a state of darkness.³ Thus verily, monks, from corrupt Dhamma comes corrupt Discipline; from corrupt Discipline corrupt Dhamma.

Monks, this is the third fear in the way. . . .

Again, monks who have not made this becoming . . . will not listen, lend an ear, set up an understanding mind or deem such things should be grasped and mastered, when those sayings,⁴ spoken by the Tathāgata, deep, deep in meaning, world-beyond, dealing with the void, are recited; but to the sayings of poets, mere poems, just a show of words and phrases, the works of outsiders, declaimed by their disciples—to such, when recited, they will listen, lend an ear, set up an understanding mind and deem such things should be grasped and mastered.⁵ Thus indeed, monks, from corrupt Dhamma comes corrupt Discipline; from corrupt Discipline corrupt Dhamma.

Monks, this is the fourth fear in the way. . . .

Moreover, monks, there will be in the long road of the future monks who have not made body, virtue, mind or insight become; and those elders who have not made this becoming will become luxurious,⁶ lax, prime movers in backsliding,⁷ shirking

¹ *Abhidhamma*. *Comy. uttama-dhamma*.

² *Vedalla*, *Comy. Veda-paṭisaṃyuttayā ñāṇa-missaka-kathay*. See *Exp. i*, 33. They are suttas in the form of questions—*c.g.*, *F. Dial. i*, 213; *Dial. ii*, 229.

³ *Kaṇḍiḥay dhammū*; cf. *Dhp.* 87; *A.* v, 253; *K.S.* v, 22. *Comy.* by looking for defects, mocking, preaching for gain and honour.

⁴ *Suttantū*, an honorific way of referring to suttas.

⁵ This passage recurs at *S.* ii, 267; *A.* i, 73; see *G.S.* i, 68.

⁶ Cf. *M.* i, 14; iii, 6; *A.* ii, 148; below V, § 156.

⁷ *Okkamane jubbhaṅgamā*.

the burden of the secluded life; and they will put forth no effort to attain the unattained, to master the unmastered, to realize the unrealized; and the folk who come after them will fall into the way of (wrong) views;¹ and they too will become luxurious, lax, prime-movers in backsliding, shirking the burden of the secluded life, and will put forth no effort to attain the unattained, to master the unmastered, to realize the unrealized. Thus indeed, monks, from corrupt Dhamma comes corrupt Discipline, from corrupt Discipline corrupt Dhamma.

Monks, this is the fifth fear in the way which, though not yet risen, will arise in the future. Be ye fully awake for it; and being awake, strive to get rid of it.

Monks, these are the five fears in the way. . . .²

§ x (80). *The same (d).*

'Monks, there are these (other) five fears in the way. . . . What five ?

Monks, there will be in the long road of the future monks who long for fine³ robes; and they, with this longing, will leave the ways of wearing rags, will leave the forest wilderness, the out-land bed and seat; will move to village, town or rajah's capital⁴ and make their dwelling there; and because of a robe, they will commit many things unseemly, unfit.⁵

Monks, this is the first fear in the way. . . .

Again, monks will long for rich³ alms-food, . . . will leave the ways of the common round, the forest wilderness . . . and will move to village, town or rajah's capital . . . seeking out, as it were with the tip of the tongue, tasty morsels; and because of alms-food, they will commit many things unseemly, unfit.

¹ Cf. *Vin.* ii, 108; *S.* ii, 203.

² At *Dial.* i, xiii, Rhys Davids observes that this sutta is the one referred to by Asoka in his *Bhabra Edict*; but it is not clear why this of the four *Anāgatabhayāni* suttas is picked out.

³ *Kalyāṇa. Comy. sundara.*

⁴ *Rājadhāni.*

⁵ This passage recurs at *S.* ii, 194 (quoted at *Mūl.* 401).

Monks, this is the second fear in the way. . . .

Again, monks will long for a goodly bed and seat, . . . will leave the ways of the tree-root abode, the forest wilderness . . . and will move to village, town or rajah's capital . . . ; and because of a bed and seat, they will commit things unseemly, unfit.

Monks, this is the third fear in the way. . . .

Again, monks will live in company with nuns and novices in training; and when this shall be, it may be expected that the monks will take no delight in leading the godly life; and either they will commit some foul act or give up the training and return to the lower life.

Monks, this is the fourth fear in the way. . . .

Moreover, monks, there will be in the long road of the future monks who will live in company with the Park folk and novices; and when this shall be, it may be expected that they will live and feast themselves on the plenty of hoarded stocks¹ and will mark out their lands and crops.

Monks, this is the fifth fear in the way which, though not yet risen, will arise in the future. Be ye fully awake for it; and being awake, strive to get rid of it.

Monks, these are the five fears in the way. . . .'

CHAPTER IX.—THE ELDER.

§ i (81). *Enticing.*

'Monks, if an elder monk be possessed of five qualities, among his fellows in the godly life he becomes neither dear nor pleasant nor respected nor what he ought to become.² What five ?

He³ is enticed by the enticing; corrupted by the corrupting; infatuated by the infatuating; angered by the angering; maddened by the maddening.

¹ *Sannidhi-kāraka-paribhoga*; this was not permitted, see *Vin.* ii, 206 ff.; *D.* iii, 235 (impossible for arahants); *A.* iv, 370; *M.* i, 523.

² *Bhāvanīyo.* See Introduction.

³ Cf. *Mūl.* 386.

of the cankers, and this state he knows and realizes for himself, even in this life.¹

Verily, monks, possessed of these five qualities, an elder monk becomes among his fellows in the godly life, dear, pleasant, respected and what he ought to become.²

§ viii (88). *The elder.*

'Monks, possessed of five qualities, the way² of an elder monk is not to the advantage of many folk, is not for the happiness of many folk, is not for the good of many folk; it is to the harm and ill of devas and men. Of what five ?

There is the elder, time-honoured³ and long gone forth; well-known, renowned, with a great following of householders and those gone forth; a receiver of the requisites: the robe, alms, lodging and medicaments for sickness; who is learned, has a retentive and well-stored mind, and those Dhammas, lovely in the beginning⁴ . . . are by him fully understood in theory; but he is a wrong viewer with a perverted vision. He turns away many folk from Saddhamma and sets them in what is not Saddhamma. Thus though he be an elder, time-honoured and long gone forth, through him they fall into the way of wrong views; though the elder be well known, renowned, with a great following of householders and those gone forth, through him they fall into the way of wrong views; though the elder be a receiver of the requisites . . . , through him they fall into the way of wrong views; though the elder be learned and has a retentive and well-stored mind, through him they fall into the way of wrong views.

Monks, possessed of these five qualities the way of an elder is not to the advantage of many folk. . . .

Monks, possessed of five qualities the way of an elder is to the advantage of many folk, is for the happiness of many folk, is for the good of many folk; it is to the advantage and happiness of devas and men. Of what five ?

(*Just the opposite qualities.*)⁴

¹ A. iv, 140 for both clauses.

² *Rattaññū*.

³ *Paṭipanna*.

⁴ The text repeats in full.

§ ix (89). *The monk in training (a).*

'Monks, these five conditions lead to the decline of a monk in training. What five ?

Delight in business;¹ delight in gossip; delight in sleeping; delight in company; and he does not reflect on the mind as freed.²

Monks, these are the five conditions. . . .

Monks, these five conditions do not lead to the decline of a monk in training. What five ?

(*Just the opposite conditions.*)³

§ x (90). *The same (b).*

'Monks, these five . . . What five ?

Monks, take the case of a monk in training who is always busy and has much to do and is clever at work; he lets the time for going apart slip by, nor does he apply himself to calming the heart within. This, monks, is the first condition that leads to the decline of a monk in training.

Again, he spends the day in doing small things and lets the time for going apart slip by. . . . This, monks, is the second condition . . .

Or he lives in company with householders and those gone forth, in laymen's company which is not meet. . . .⁴ This, monks, is the third condition . . .

Or he enters the village too early and leaves it too late. . . .⁵ This, monks, is the fourth condition . . .

Moreover, monks, such talk as is austere and a help to opening the heart:⁶ talk on wanting little, on contentment, on loneliness, on not keeping company, on strenuous endeavour,

¹ Cf. A. iv, 22; It. 72; below VI, §§ 14, 21. Business=*kamma*.

² *Yathāvimuttay cittaṃ na paccavekkhati*. Comy. as if it were a mind freed (*yathāssa cittaṃ vimuttay*); the faults got rid of and the good qualities won—he reflects on those, but makes no effort to win higher ones. Cf. below V, § 95 ff.

³ The text repeats in full.

⁴ Cf. Vin. ii, 7; below V, § 223; Comy. not in accord with (the Master's message).

⁵ Vin. i, 70; M. i, 469; S. i, 201 (K.S. i, 256, the case of Nāgadatta).

⁶ *Citta-vivaraṇa-saṅkhātānaṃ*; cf. A. iv, 352; v, 67; M. iii, 113; Ud. 36.

on virtue, on concentration, on insight, on emancipation and on the knowledge and vision of emancipation—that the monk in training cannot obtain at will, easily and without difficulty; and he lets the time for going apart slip by, nor does he apply himself to calming the heart within. This, monks, is the fifth condition that leads to the decline of a monk in training.

Monks, these are the five . . .

Monks, these five conditions do not lead to the decline of a monk in training. What five?

(Just the opposite conditions.)¹

CHAPTER X.—KAKUDHA.

§ i (91). *Achievements.*

‘Monks, there are these five achievements.² What five?’

The perfecting of faith, the perfecting of virtue, the perfecting of learning, the perfecting of charity, and the perfecting of insight.

Verily, monks, these are the five achievements.’

§ ii (92). *The same.*

‘Monks, there are these five . . .

The perfecting of virtue, of concentration, of insight, of emancipation and the perfecting of the knowledge and vision of emancipation.

Monks, these are the five . . .’

§ iii (93). *Avowal.*

‘Monks, there are these five avowals of gnosis.³ What five?’

One will avow gnosis through folly and blindness;⁴ one

¹ The text repeats in full.

² *Sampadā*, cf. *D.* iii, 235 and below *V.* § 130 for a different set. Cf. above, Nos. 46, 65. We have no coincident word for *sampadā*. ‘Perfection’ is too high in meaning. ‘Success’ might be fairly adequate, but has for us no religious associations. Cf. the saying, *Diḍḍi* ii, trans., ‘Work out your own salvation.’ This is very free, but indicates the long arduous procedure.

³ Cf. *Fin.* v, 189; *Brethr.* p. xxxiii.

⁴ *Mandattā* *momūhattā*; our colloquial ‘soft’ is *manda*. Cf. *M.* i, 520; below *V.* § 141.

filled with evil desires and longings; one being foolish with mind tossed up and down;¹ one through overweening pride; and one will avow gnosis from the fulness² of knowledge.

Monks, these are the five avowals of gnosis.’

§ iv (94). *Comfort.*

‘Monks, there are these five abodes of comfort.³ What five?’

Herein, monks, a monk, aloof from sensuous appetites, aloof from evil ideas, enters and abides in the first musing, wherein applied and sustained thought works, which is born of solitude and full of joy and ease. Suppressing applied and sustained thought . . . he enters and abides in the second musing . . . the third musing . . . the fourth musing; and by the destruction of the cankers, he enters and abides in the realization of mind-emancipation and insight-emancipation, which is free of the cankers, fully comprehending those states himself, even in this world.

Monks, these are the five abodes of comfort.’

§ v (95). *The immovable.*

‘Monks, possessed of five qualities a monk in no long time will penetrate the immovable.⁴ Of what five?’

He is a master of logical analysis; a master in analyzing causal relations; a master of grammatical analysis; a master in analyzing things knowable;⁵ and he reflects on the mind as freed.⁶

Monks, possessed of these five qualities . . .’

§ vi (96). *The learned.*

‘Monks, possessed of five qualities a monk, practising awareness in breathing in and breathing out,⁷ will in no long time penetrate the immovable. Of what five?’

¹ *Uttakkhepā*, as the Psalmist (cix, 23). Cf. *S.* i, 126.

² *Samma-d-eṇa*. *Comy.* *hetunā, nayeṇa, kāraṇeṇa*.

³ Cf. below *V.* § 105. ⁴ *Akappa*, lit. unshaking. *Comy.* *arahattaṅg*.

⁵ Above, § 86.

⁶ Above, § 89.

⁷ *Ānāpānasati*, see *K.S.* v, 257 ff. and references there.

He is set on little,¹ busied in little, frugal, well content with life's necessities; taking food in little, he serves not his own belly;² slothful in little, he is heedful in vigilance; he is learned, with a retentive and well-stored mind; those things, lovely in the beginning, lovely in the middle and lovely in the end, which set forth in spirit and letter the godly life of purity, perfect in its entirety—those are fully learnt by him, resolved upon, made familiar by speech, pondered over in mind, fully understood in theory; and he reflects on the mind as freed.

Monks, possessed of these five qualities . . .'

§ vii (97). *Talk.*

'Monks, possessed of five qualities a monk, cultivating awareness in breathing in and breathing out, will in no long time penetrate the immovable. Of what five?

He is set on little . . . ;³ such talk as is austere and a help to opening the heart: talk on wanting little and so forth . . . —that he can obtain at will, easily and without difficulty; and he reflects on the mind as freed.

Monks, possessed of these five qualities . . .'

§ viii (98). *Forest.*

'Monks, possessed of five qualities a monk, making much of awareness in breathing in and breathing out, will in no long time penetrate the immovable. Of what five?

He is set on little . . . ; is a forest-dweller with outland bed and seat; and he reflects on the mind as freed.

Monks, possessed of these five qualities . . .'

§ ix (99). *Lion.*

'Monks, at eventide the lion, king of beasts, leaves his lair; he stretches himself; he looks around on the four quarters; three times he roars his lion-roar; then he goes forth to hunt.⁴

¹ *Appaṭṭha*; cf. this first quality with *It.* 72; *Sn.* 144.

² *Andarikattam anuyutto*; cf. *Romans* xvi, 18.

³ The text gives in full. The repetition of *appamiddho* . . . is to be deleted.

⁴ Cf. *A.* ii, 33; v, 32; *S.* iii, 84.

Monks, if he strike a blow at an elephant, he strikes verily with care, not without care; if he strike a blow at a buffalo . . . at an ox . . . at a leopard . . . if he strike a blow at any small creature, be it but a hare or cat, he strikes with care, not without care. And why? He thinks: Let not my skill¹ fail me!

A² lion, monks, that is a name for the Tathāgata, arahant, fully enlightened. Verily, monks, when the Tathāgata teaches Dhamma in assembly, that is his lion-roar; and if he teach Dhamma to the monks, he teaches with care, not without care; if he teach Dhamma to the nuns . . . to laymen . . . to lay-women, disciples, . . . if the Tathāgata teach Dhamma to the many folk, be they but fowlers who go about with grain,³ he teaches with care, not without care. And why? Filled with respect for Dhamma is the Tathāgata, monks, filled with reverence for Dhamma.'

§ x (100). *Kakudha.*

Now the Exalted One was once staying near Kosambī, in Ghosita Park; and at that time Kakudha,⁴ a Koliyan⁵—the venerable Mahā Moggallāna's servitor—had just died and was reborn⁶ in a mind-pictured body;⁷ and the form that he took was such that it filled two or three Magadhan village fields;⁸ yet that form caused suffering neither to him nor to another.

¹ *Yoggapatha*.

² Cf. *Sn.* 546, 572; *It.* 123; *S.* i, 28.

³ *Annabhāraṇesādānaṇ*.

⁴ At *D.* ii, 92 the B. tells of his faring-on, a Non-returner; at *S.* i, 54, as devaputta, he questions the B. as to whether he is glad or sad; the whole of our sutta recurs at *Vin.* ii, 185 (*S.B.E.* xx, 234 ff.); see also Rockhill's *Life* for the Tibetan version. There he is said to have been Kaundinya's son (*Koṇḍañña*), but *Koṇḍañña* seems to have been a Sākya; see *Breth.* 284; *J.* i, 50 (Warren, B. in *T.* 51, 69).

⁵ For this clan see *C.H.I.* i, 177.

⁶ *Upapanna*; at *A.* iv, 225 this word is used in contrast to *paccājāta* for beings reborn elsewhere than here.

⁷ *Manomayaṇ kāyaṇ*. Cf. below, § 166; *G.S.* i, p. 17. *Nyānatiloka*: *geisterzeugten*.

⁸ *Comy.* says this is *tiṅāvuta*, or about six miles!

And Kakudha deva visited the venerable Mahā Moggallāna, saluted him and stood at one side; and so standing, he spoke thus to the venerable one: 'Sir, in Devadatta has arisen this longing:¹ "It is I who will lead the Order of monks!"—and, sir, with the rising of that thought Devadatta's psychic power has declined.'² Thus spake the deva, Kakudha; and having spoken so, he saluted the venerable Mahā Moggallāna and, keeping him on his right, disappeared thence.

Then went the venerable Mahā Moggallāna to the Exalted One and, saluting him, sat down at one side. And he told the Exalted One all that had occurred. . . .³

(And the Exalted One said:) 'What, Moggallāna, have you with your mind so compassed⁴ the mind of Kakudha deva as to know: Whatsoever Kakudha deva says, all that is just thus and not otherwise?'

'Lord, I have so compassed his mind. . . .'

'Then ward thou thy words, Moggallāna, ward thou thy words; for even now the foolish fellow (Devadatta) will betray himself!

Moggallāna, there are these five teachers found in the world. What five?

Take the case, Moggallāna, of some teacher whose ways are impure, but who thinks: "I am pure, pure are my ways, clean and stainless"—but his disciples know: "This worthy teacher is impure in his ways, but thinks just otherwise. . . ."⁵ If we tell the householders, he will not like it; and how can we do what he will not like? And he is honoured by gifts of the requisites: the robe, alms, lodging and medicaments. What the self shall do, even by that shall the self be known."⁶ Mog-

¹ Our text and *S.e.* omit 'lābhasakkārasīlokena abhībhūtaṃ pariyā-dinnacittassa' of the *P.in.* version.

² See Thomas' *Life*, 132 ff.

³ The text repeats in full.

⁴ *Paricca* (wholly gone round), as in the formula of 'thought-reading,' above, p. 12.

⁵ The text gives all in full.

⁶ *Yay 'tuno karissati, 'tuno 'va tena paññāyissati. Comy. yay esa karissati, so eva tena kammena pākaṭo bhavissati. 'By their fruits shall ye know them' (Mutt. vii 20).*

gallāna, the disciples ward such a teacher in his ways; and such a teacher expects this warding of his disciples.

Again, Moggallāna, some teacher's mode of livelihood is not pure . . . Dhamma teaching . . . exposition . . . knowledge and insight. . . . "What the self shall do, even by that shall the self be known." Moggallāna, the disciples ward such a teacher as to knowledge and insight; and such a teacher expects this warding of his disciples.

These, Moggallāna, are five teachers found in the world.

But I, Moggallāna, am pure in ways and know that I am pure; I know that my ways are pure, clean and stainless: my disciples ward not my ways, nor do I expect this warding of my disciples.

I am pure in my mode of livelihood . . . in Dhamma teaching . . . in exposition . . . and in knowledge and insight, and I know that I am pure; I know that these things are pure within me, clean and stainless: not as to them do my disciples ward me, nor do I expect this of my disciples.'

CHAPTER XI.—THE ABODES OF COMFORT.

§ i (101). *The fearful.*

'Monks, these five things give confidence to a learner. What five?

Herein, monks, a monk has faith, is virtuous, learned, energetic and has insight.

Monks, what is fearful¹ to one of little faith is not fearful to the believer; wherefore this quality gives confidence to a learner.

Monks, what is fearful to the unvirtuous . . . him of little learning . . . the lazy . . . and to one who lacks insight, that is not fearful to the virtuous . . . learned . . . energetic . . . and to one with insight. Wherefore these qualities give confidence to a learner.

Verily, monks, these five things give confidence to a learner.'

¹ *Sārajja. Comy. domanassa, cf. Ephesians iii, 12: ' . . . We have boldness and access with confidence by faith. . . .'*

§ ii (102). *Suspected.*

'Monks, a monk who follows after five things is mistrusted and suspected; he is thought of as an evil monk, yea, even though he has won to the immovable.¹ What five?

Herein, monks, a monk haunts a harlot's house;² a widow's house; the house of some fat maid;³ where a eunuch lives; or haunts the nuns' premises.

Verily, monks, a monk who follows after these five things is mistrusted and suspected; he is thought of as an evil monk, yea, even though he has won to the immovable.'

§ iii (103). *The robber.*

'Monks,⁴ a robber chief, pursuing five courses, breaks into houses, makes off with plunder, makes for lonely houses⁵ or lies in wait in the highway. What five?

Herein, monks, a robber chief relies on the roughness of the way, the entanglements, and the powerful, he is a briber⁶ and works alone.

And how, monks, does the robber chief rely on the roughness of the way? He relies on the rivers being unfordable and on the roughness of the mountains. Thus, monks, a robber chief relies on the roughness of the way.

And how does he rely on the entanglements? He relies

¹ The text reads *api kuppāḍhammo pi*, v.l. *akuppa*, and so *S.e.* and *Comy.* observing: even though he has destroyed the cankers he is suspected by others. On *akuppa* see above, § 95, *Tr. Dict. s.v.*

² This set recurs at *Vin.* i, 70; at *Vibh.* 246 (quoted at *Vism.* 17) and *Expos.* i, 201, quoting a *ṭikā*, a sixth is given: a liquor shop. In the trsls. *gocara* is generally assumed to mean for alms; our *Comy.* glosses: *tāsaṃ gehay abhinha-gamano*.

³ *Thullakumārī*. *Comy. mahallaka*-, elsewhere translated 'old maid,' but see *J.* iv, 219.

⁴ Cf. *A.* i, 153 (*G.S.* i, 137) for the first three items of this sutta, *Vin.* ii, 89 for other five.

⁵ *Ekāgārikay karoti*. *Comy.* on *A.* i: rounding on a lonely house for plunder; *ekāgārika* has quite a different meaning at *D.* i, 166; see *Dial.* i, 229. The whole set is stock; cf. *D.* i, 52; *M.* ii, 88; *S.* iii, 208.

⁶ *Bhogacāgī*.

on the entanglement of the grass, the trees, the thickets¹ and the great forest-wilderness. Thus, monks, a robber chief relies on the entanglements.

And how does he rely on the powerful? He relies on rajahs and their ministers. He thinks: If any question me, these rajahs or their ministers will tell a tale in my defence—and if any do question him, they speak up for him. Thus, monks, a robber chief relies on the powerful.

And how is he a briber? He is rich with great wealth and property; and he thinks: Should anyone question me, I'll make him friendly from now on by a bribe—and if anyone does question him, he acts in this way. Thus, monks, a robber chief is a briber.

And how, monks, does a robber chief work alone? Herein, monks, a robber chief deals with his loot² alone. Any why is that? He thinks: Let none plan the hiding place with me³ and then embroil me! Thus, monks, a robber chief works alone.

Monks, pursuing these five courses a robber chief breaks into houses, makes off with plunder, makes for lonely houses or lies in wait in the highway.

Monks, in just the same way an evil monk, following five courses, goes about to dig⁴ a pit to hurt himself; and he is blamed and censured by the wise and begets demerit. What five?

Herein, monks, the evil monk relies on roughness, relies on entanglements, relies on the powerful, and he is a briber and works alone.

And how, monks, does the evil monk rely on roughness? He is possessed of roughness in body-working, of roughness in word-working and of roughness in mind-working. Thus, monks, the evil monk relies on roughness.

¹ The text reads *rodhay*, but *S.e.* with v.l. *gedhay*; see *G.S.* i, 137 n.

² *Niggahaṇāni*. *Comy. parasantakāṇaṃ bhaṇḍāṇaṃ gahaṇāni*. I suppose the prefix here is *ni*; *P.E.D.* only gives the form with *nīs* (*nir*).

³ *Guyhamantā*. *Comy. guhitabbamanā*.

⁴ *Khatay upahatay attāṇaṃ pariharati*. *Comy.* on *A.* i: *guṇakhaṇanena khatay*; cf. *Job* vi, 27; *Psalms* lvii, 6; more literally, possessed of five conditions, he carries himself round, dug, hurt. Cf. below, p. 274 text.

§ v (105). *Comfort.*

'Monks, there are these five comfortable abodes.¹ What five ?

Herein, monks, there is ever present in a monk amity in act of deed, in act of word, in act of mind when among his fellows in the godly life, both in open and in secret; and those virtues, unbroken, without a rent, untarnished, without blemish, bringing freedom, praised by the wise, incorrupt and conducive to concentration—in such he lives, one in virtue,² in open and in secret, among his fellows in the godly life; and that view, which is Ariyan, saving, and leads the doer thereof to the utter destruction of Ill—in that he lives, one in view, in open and in secret, among his fellows in the godly life.

Verily, monks, these are the five comfortable abodes.³

§ vi (106). *The venerable Ānanda.*

Once the Exalted One was dwelling near Kosambī in Ghosita Park; and there the venerable Ānanda came to him, saluted and sat down at one side. So seated, the venerable Ānanda spoke thus to the Exalted One:

'Lord, to what extent may the Order of monks, as they live, live comfortably ?'

'When, Ānanda, a monk has achieved virtue by self and is no importuner³ of another as to more-virtue⁴—to that extent, Ānanda, may the Order, as they live, live comfortably.'

'But, lord, might there be another way wherein the Order, as they live, may live comfortably ?'

'There might be, Ānanda,' said the Exalted One. 'When, Ānanda, a monk has achieved virtue by self and is no importuner

¹ The whole sutta recurs at D. ii, 88; DA. ii, 531 has much more to say than *Mnnp.*; for the fourth clause see above, § 32, below V, § 179; for the fifth cf. *M. i*, 69; *D. i*, 235. For a different set see above, § 94.

² *Silasāmaññagato*. *Comy.* *samāna-silataṇ gata, ekasādisa-silo hutvā-ti attho.*

³ *Sam-pa-vattar*. The *Comy.* observes: *paray silahāve na garahati, na upavadati.*

⁴ *Adhisile.*

of another as to more-virtue, considers self¹ and does not consider another—to that extent, Ānanda, may the Order, as they live, live comfortably.'

'Lord, might there be yet another way . . . ?'

'There might, Ānanda. . . . When, thus having achieved and considering self . . . , a monk is neither famous nor vexed by lack of fame—to that extent may the Order live comfortably.'

'Lord, might there be still another way . . . ?'

'There might, Ānanda. . . . When, so living . . . a monk obtains at will . . . the abodes of ease: the fourfold musings . . . —to that extent may the order live comfortably.'

'Lord, might there be some other way wherein the Order, as they live, may live comfortably ?'

'There might be, Ānanda,' said the Exalted One. 'Verily, Ānanda, when a monk has achieved virtue by self, and is no importuner of another as to more-virtue; considers self, does not consider another; is neither famous nor vexed by the lack of fame; obtains at will . . . the abodes of ease: the fourfold musings . . . ; and enters and abides in the emancipation of the mind, in the emancipation of insight . . . verily, Ānanda, to that extent the Order of monks, as they live, may live comfortably.'

And I declare, Ānanda, than this comfortable abode there is none higher, none loftier.²

§ vii (107). *Virtue.*

'Monks, possessed of five things a monk is worthy of offerings, worthy of gifts, worthy of oblations, meet to be reverently saluted, the world's unsurpassed field for merit. Of what five ?

Herein, monks, a monk has achieved virtue, concentration, insight, emancipation and the knowledge and vision of emancipation.

¹ *Attānupekkhi*; so also St. Paul to the *Galatians* (vi, 1): ' . . . if a man be overtaken in a fault . . . restore (him) . . . considering thyself, lest thou also be tempted.'

² *Uttaritaro vā pañītatara vā*; the latter is from *pra√nī*, and occurs everywhere in the *Piṭakas*.

Verily, monks, possessed of these five things a monk is worthy. . . .'

§ viii (108). *No need to train.*¹

'Monks, possessed of five things a monk is worthy. . . .
Of what five ?

Herein,² monks, a monk is possessed of the whole body of virtue, with no need to train; with the whole body of concentration . . . of insight . . . of emancipation . . . ; with the whole body of the knowledge and vision of emancipation, with no need to train.

Verily, monks, possessed of these five things a monk is worthy. . . .'

§ ix (109). *The four-regioner.*

'Monks, possessed of five things a monk is a four-regioner.³
Of what five ?

Herein, monks, a monk is virtuous, abides restrained by the restraint of the Obligations,⁴ is perfected in conduct and habit, sees peril in the smallest fault, accepts the training and trains himself accordantly; and he is learned, with a retentive and well-stored mind, and those things lovely in the beginning, lovely in the middle, lovely in the end, setting forth in spirit and letter the godly life, perfect in its entirety, are learnt

¹ *Asekhiyā*.

² This recurs at *D.* iii, 279; *S.* i, 99 (cf. v, 162); *A.* i, 162 (*G.S.* i, 144); v, 16; below p. 271 of text; for 3 see *It.* 51. In this and following sūta Nyānatiloka suppresses several terms.

³ *Cātuddiso*. *Comy.* *catusu disāsu appaṭihatacāro*, moving without let in the four quarters—and adds that a *khināsava* is spoken of. The word as a technical term does not seem to recur elsewhere in the four Nikayas. It occurs at *Sa.* 42:

*Cātuddiso appaṭigho ca hōti
santussamāno itarīkarena,*

the second line conveying the idea of the third clause in our sūta. (Cf. our *Comy.* with *J.* i, 7, last line of page.) At *D.* i, 145: *cātuddisay saṅghay uddisa vihāray karoti*; *Dial.*: the putting up of a dwelling-place for the Order in all four directions.

⁴ *Pāṭimokkha*.

by him, resolved upon, made familiar by speech, pondered over in the mind, fully understood in theory;¹ and he is well contented² with any requisite: robe, alms, lodging and medicaments; and he obtains at will the abodes of ease: the fourfold musings . . . ; and he enters and abides in the emancipation of the mind, in the emancipation of insight. . . .

Verily, monks, possessed of these five things a monk is a four-regioner.'

§ x (110). *The forest.*

'Monks, possessed of five things a monk is fit to follow the ways of the forest-wildernesses, the outland bed and seat.³
Of what five ?

Herein, monks, a monk is virtuous . . . ; and he is learned . . . ; and he abides in active energy⁴ . . . shirking not the burden of rightcousness; and he obtains at will the abodes of ease . . . ; and he enters and abides in emancipation. . . .

Verily, monks, possessed of these five things a monk is fit to follow the ways of the forest-wildernesses, the outland bed and seat.'

CHAPTER XII.—ANDHAKAVINDA.

§ i (111). *The clan-goer.*

'Monks, pursuing five courses a clan-going monk becomes among clan folk neither dear nor loved nor revered nor what he ought to become. What five ?

He is intimate with those who are unfamiliar;⁵ interfering without warrant;⁶ frequents the society of⁷ dissenters; whispers⁸ in the ear; and asks too much.

¹ For these first two cf. above, § 87.

² Cf. *M.* ii, 6; *S.* ii, 194; *A.* iv, 233; v, 25; below V, § 127.

³ See *Breth.* p. xl. *Comy.* says a *khināsava* is referred to.

⁴ The text does not give in full; see above, § 2. Nyānatiloka renders *besitzt Willenskraft*, which gives India a term she did not possess, though Gotama used his best substitutes. *Viriya*, 'effort,' 'energy,' is a mode of using will.

⁵ *Comy.* those who do not make friends with him.

⁶ *Comy.* being no lord, he apports as a lord, saying, Give this, take that. *P.E.D.* intentioning unruliness (?).

⁷ *Vyatta*.

⁸ Cf. *Romans* i, 29, also *Proverbs* xvi, 28.

Monks, pursuing these five courses a clan-goer is not dear to . . . clan-folk.'

(But pursuing the opposite five he is dear.)¹

§ ii (112). *The recluse who walks behind.*

'Monks, acting in five ways a recluse² ought not to be taken to walk behind. What five?

He keeps too far behind or too near; takes not the alms-laden bowl;³ restrains not one's speech from being overtaken in a fault; interrupts one, time and again, in speaking; and is dull-witted, stupid, an idiot.

Monks, acting in these five ways a recluse ought not to be taken to walk behind.'

(But if he act in the opposite five ways he should be taken.)¹

§ iii (113). *Concentration.*

'Monks, possessed of five qualities a monk cannot enter and abide in right concentration. What five?

Herein, monks, a monk cannot endure⁴ sights, sounds, smells, tastes and touches.

Monks, possessed of these five qualities a monk cannot enter and abide in right concentration.'

(But possessed of the opposite five he can.)¹

§ iv (114). *At Andhakavinda.*

On one occasion, when the Exalted One was dwelling among the Magadhese at Andhakavinda,⁵ the venerable Ānanda came to him, saluted and sat down at one side. And the Exalted One spoke thus to the venerable Ānanda, so seated:

¹ The text repeats in full.

² A junior; for the first four clauses see *Vin.* i, 46 (in different order); for the fourth cf. below VI, § 60; *Sn.* p. 107; *M.* ii, 122.

³ *Patta-pariyāpanna.*

⁴ Cf. above, § 85, below V, § 138.

⁵ Our *Comy.* is silent; *S.A.* i, 220, a village. It presumably lay between Benares and Rājagaha; see *Vin.* i, 109, 220 and 224.

'Ānanda, the monks that are novices, lately gone forth, come newly to this Dhamma¹ and discipline—those monks, Ānanda, verily² must be made to take heed of, enter into, and stand fast in five things. What five?

Say thus: Come you, sirs, be virtuous; live restrained in the restraint of the Obligations,³ perfected in conduct and habit; see danger in the smallest fault; and, in your endeavour, train in the steps of the training!—Thus must they be made to take heed of, enter into, and stand fast in the restraint of the Obligations.

And say thus: Come you, sirs, live with the sense-doors guarded, awake to the watch,⁴ be wise in wakefulness,⁵ with the ways of the mind⁶ well watched, possessed of a heart that is awake and on watch!—Thus must they be made to take heed of, enter into, and stand fast in the restraint of the senses.

And say thus: Come you, sirs, be little in talk, make a limit to talk!—Thus must they be made to take heed of, enter into, and stand fast in the limiting of talk.

And say thus: Come you, sirs, be forest-dwellers, seek ye the ways of the forest-wilderness, the outland bed and seat!—Thus must they be made to take heed of, enter into, and stand fast in seclusion as to the body.

And say thus: Come you, sirs, be right in view,⁷ seeing right!—Thus must they be made to take heed of, enter into, and stand fast in seeing right.

Ānanda, the novices, lately gone forth, come newly to this Dhamma and discipline, must be made to take heed of, enter into, and stand fast in these five things.'

¹ This is stock; see *Vin.* i, 40; *M.* i, 457; *S.* i, 9.

² *Vc.*

³ *Pātimokkha.*

⁴ *Ārakkhasatino.* *Comy.* dvāra-rakkhikāya satiyā samannāgatā.

⁵ *Nipakasatino* (text *nīpakka*). *Comy.* dvāra-rakkhanakena va ñāṇena samannāgata-satino.

⁶ *Sārakkhiṇāmānasā*; cf. *Sn.* 63; *SnA.* 116; *Thag.* 729.

⁷ Our text and *S.c.* read *sammādūṭṭhikā*, but *Comy.* -*dūṭṭhino*.

§ v (115). *Begrudging.*¹

'Monks, pursuing five courses a nun is surely cast into hell as a reward.² What five ?

She begrudges sharing her lodging, a family's services, the gain therefrom, fame, and Dhamma.³

Monks, pursuing these five courses a nun is surely cast into hell as a reward.

Monks, pursuing five courses a nun is surely set in heaven as a reward. What five ?' (*Just the opposite.*)⁴

§ vi (116). *Praise.*⁵

'Monks, pursuing five courses a nun is surely cast into hell as a reward. What five ?

Without⁶ testing or plumbing⁷ the matter, she speaks in praise of the unpraiseworthy, in dispraise of the praiseworthy; without testing or plumbing the matter, she shows her faith in things unbelievable, her disbelief in things believable; and she rejects⁸ the gift of faith.

Monks, pursuing these five courses a nun is surely cast into hell as a reward.'

(*Pursuing the opposite she goes to heaven.*)

§ vii (117). *Jealousy.*

'Monks, pursuing five courses . . .

. . . she is jealous, mean, and rejects the gift of faith. . . .'

§ viii (118). *Views.*

. . . she is wrong in views, wrong in purpose and rejects the gift of faith . . .'

¹ *Macchari*; for this sutta cf. *D.* iii, 234; *A.* iv, 459; *DhS. trsl.* 299; *Vism.* 683; *Expos.* ii, 480.

² Cf. above, § 4.

³ *Comy. pariyattidhammay*, the dhamma of the texts. *Nyānatiloka* here leaves 'law' (*Gesetz*) and has 'spiritual things.' That the opposites are also set forth he entirely omits !

⁴ The text repeats in full.

⁶ Cf. below V, § 236; *A.* ii, 84; *Pug.* 49.

⁸ *Vinipāṭeti.* *Comy.* she gives it to another. Cf. below V, § 235.

⁵ *Vañṇanā.*

⁷ *Apariyogāhetvā.*

§ ix (119). *Speech.*

. . . she is wrong in speech, wrong in action and rejects the gift of faith. . . .'

§ x (120). *Effort.*

'Monks, pursuing five courses she is cast into hell. . . .

Without testing or plumbing the matter, she speaks in praise of the unpraiseworthy, in dispraise of the praiseworthy; she is wrong in effort; wrong in mindfulness; and rejects the gift of faith.

Monks, pursuing these five courses . . .'

(*Pursuing the opposite courses she goes to heaven.*)¹

CHAPTER XIII.—THE SICK.

§ i (121). *A sick man.*

On one occasion, when he was staying near Vesālī, at the Gabled Hall in Mahāvana, the Exalted One, arising from seclusion at eventide, visited the hall of the sick.² And the Exalted One saw a monk, weak and ailing; and at the sight he sat down on the seat made ready.

And when he was seated, the Exalted One addressed the monks, saying: 'Monks, if five things forsake not anyone weak and ailing, for him this may be expected: ere long, by destroying the cankers, he will enter and abide in the emancipation of mind, the emancipation of insight, which is free of cankers, realizing this by his own knowledge even both here and now. What five ?

Hercin, monks, a monk abides seeing nothing attractive in the body; is conscious of the cloying of food; conscious of distaste as to the world; perceives impermanence in the compounded; and his inner self is well set on the thought of death.³

Monks, if these five things forsake not anyone weak and ailing, for him this may be expected: ere long, he will enter and abide in emancipation. . . .'

¹ The text repeats all in full.

² *Gūḷānasālā*; cf. *S.* iv, 210 for the same setting.

³ Cf. above, § 71.

§ ii (122). *The arising of mindfulness.*

'Monks, whatsoever monk or nun make become five things, make an increase in five things, unto such one of two fruits may be expected: either gnosis here and now or, if he have some substrate left, the state of a Non-returner.¹ What five?

Herein, monks, mindfulness as to insight into the way of the rise and fall of things is well established within a monk; he abides seeing nothing attractive in the body; is conscious of the cloying of food; conscious of there being no real joy in the world; and perceives impermanence in the compounded.

Monks, whatsoever monk or nun make become these five . . . unto such . . . either gnosis is here and now or . . . the state of a Non-returner.'

§ iii (123). *On helping² (a).*

'Monks, possessing five qualities a sick man is an ill help to himself. What five?

He treats not himself with physic;³ knows no measure⁴ in his treatment; applies not medicaments; sets not out the extent of his illness to one who tends him in goodness of heart, saying: "In going it goes thus, when it returns it comes so, while it is with me it is just thus"; nor is he the kind of man who endures the onset of bodily aches and pains, racking, shooting, stabbing, bitter, galling, life-taking.⁵

Monks, possessing these five qualities a sick man is an ill help to himself.'

(Possessing the opposite qualities he is a sure help.)⁶

§ iv (124). *The same (b).*

'Monks, possessing five qualities one who waits on the sick is not fit to help the sick. What five?

¹ Cf. above, § 67.

² *Uddānaṃ* has *dve paṭṭhānā*; these two suttas recur at *Vin.* i, 302-3, but the 'five' are called *aṅga*, for our *dharmā*.

³ *Sappāya*, what makes for good; cf. *Mū.* 215, *trsl.* tonic; *P.E.D.* drug (? simple).

⁴ *Sappāye mattaṃ*; cf. *D.* i, 205, where Ānanda cannot pay a visit owing to *bhesajja-mattā pītā*.

⁵ Cf. below V, § 140 and references there. ⁶ The text repeats in full.

He cannot prepare medicaments; does not know physic from what is not physic, offers what is not, does not offer what is; in hope of gain¹ waits on the sick, not from good-will; loathes to move excrement, urine, puke and spittle; nor can he from time to time instruct, rouse, gladden and satisfy the sick with Dhamma-talk.

Monks, possessing these five qualities one who waits on the sick is not fit to help the sick.'

(Possessing the opposite qualities he is fit to help.)²

§ v (125). *Health shall spring forth (a).*

'Monks, not from these five things shall health³ spring forth. What five?

He treats not himself with physic; metes out physic without intelligence; eats unripe things; goes about at unseemly times; and walks not the godly⁴ way.

Verily, monks, not from these five shall health spring forth.'

(But from the opposite five shall health spring forth.)²

§ vi (126). *The same (b).*

'Monks, not from these five . . .

He treats not himself with physic; metes it out without intelligence; eats unripe things; is without virtue; and is a bad friend.

Verily, monks, not from these five shall health spring forth.'

(But from the opposite five shall health spring forth.)²

§ vii (127). *On withdrawing.⁵*

'Monks, pursuing five courses a monk is not fit to draw apart from the Order. What five?

¹ *Comy.* 'expecting (gifts) of robes, etc.' (forgetting the helper might well be a lay-disciple, e.g. *Suppiyā*, A. i, 26).

² The text repeats in full.

³ *Āyussa*, leading to health or vitality, life; *Comy.* *āyuvaddhana*.

⁴ *A-brahma-cāri*, not a god-way-er.

⁵ *Avappakāsa*, from the root *√kṛs*, a derivative of which means to plough. See *Brethr.* p. xxxix.

Herein, monks, a monk is not content with any robe, with any alms, with any lodging, or with any medicament, and he dwells full of lustful purpose.¹

Monks, pursuing these five courses a monk is not fit to draw apart from the Order.²

(But pursuing the opposite he is fit.)²

§ viii (123) *The ills of a recluse.*

'Monks, these are the five ills of a recluse. What five?

Herein, monks, he is not content with any . . . of the four requisites and he finds no delight in leading the godly life.

Verily, monks, these are the five.

Monks, these are the five comforts.³ What five?

(The opposite.)²

§ ix (129). *Festering.*⁴

'Monks, five are the lost in hell who lie festering; incurable. What five?

(By him) has his mother been deprived of life; his father; an arahant; (by him), with evil thought, has the Tathāgata's blood been drawn; (by him) has the Order been embroiled.⁵

Verily, monks, these are the five lost in hell who lie festering; incurable.'

§ x (130). *Profit.*⁶

'Monks, there are these five losses. What five?

Loss of kin, loss of wealth, loss by disease, loss of virtue and loss of (right) view. Monks, not caused by loss of kin, wealth, or by disease do beings, on the breaking up of the body after death, arise in the wayward way,⁷ the ill way, the

¹ *Kamasāṅkappa*; the opposite here, as at *D. iii*, 215 (see *trsl. n.*), is *nekkhammasāṅkappa*, renunciation-purpose.

² The text repeats.

³ *Sukhāni*.

⁴ *Parikuppo*. *Comy.* observes: *kuppana-sabhāva*, as an old wound. *Kuppati* means to shake, to be agitated, to be angry (so in the English idiom).

⁵ Cf. below VI, § 87; *Mil.* 214.

⁶ *Sampada*; cf. above, § 91. This sutta recurs at *D. iii*, 235.

⁷ *Apāya*.

abyss, hell. Monks, caused by loss of virtue or by loss of view do beings, on the breaking up of the body after death, arise in the wayward way, the ill way, the abyss, hell.

Verily, monks, these are the five.

Monks, there are these five profits. What five?

Profit of kin, profit of wealth, profit of health, profit of virtue and profit of (right) view. Monks, not caused by profit of kin, wealth or health do beings, on the breaking up of the body after death, arise in the happy way, the heaven world. Monks, caused by profit of virtue or by profit of view do beings, . . . after death, arise in the happy way, the heaven world.

Verily, monks, these are the five.'

CHAPTER XIV.—THE RAJAH.

§ i (131). *The onward roll of the wheel (a).*

'Monks, endowed in five ways a rajah, rolling the wheel (of state), rolls on the wheel¹ by Dhamma;² and that wheel may not be rolled back by the hand of any hostile son of man. In what five ways?

Herein, monks, the rajah, rolling the wheel of state, knows good;³ knows Dhamma; knows measure;⁴ knows times;⁵ and knows assembled⁶ men.

Monks, endowed in these five ways a rajah, rolling the wheel of state, rolls on the wheel by Dhamma; and that wheel may not be rolled back by the hand of any hostile son of man.

Even so, monks, endowed in five ways, the Tathāgata, arahant, fully enlightened, rolls on by Dhamma the unsurpassed Dhamma wheel; and that wheel may not be rolled back by recluse, godly man, deva, Māra, Brāhmā, or by any in the world. In what five ways?

¹ *Comy.* *āpā-cakka*, the order-wheel.

² *Comy.* *dasakusaladhammena*.

³ *Attha*, but *Comy.* *hetu*.

⁴ *Comy.* in punishments and impositions; cf. *Jer.* xxx, 11: 'I will correct thee in measure.'

⁵ *Comy.* times for pleasure, court-work and touring the country.

⁶ *Comy.* whether they be nobles, brāhmins, etc.

Herein, monks, the Tathāgata, arahant, fully enlightened, knows good;¹ knows Dhamma;² knows measure; knows times;³ and knows assembled men.

Verily, monks, endowed in these five ways the Tathāgata, arahant, fully enlightened, rolls on by Dhamma the unsurpassed wheel⁴ of Dhamma; and that wheel may not be rolled back by recluse, godly man, deva, Māra, Brahmā, or by any in the world.'

§ ii (132). *The same (b).*

'Monks, endowed in five ways the eldest son of a rajah, who rolls the wheel (of state), keeps⁵ rolling on by Dhamma the wheel his father set a-roll; and that wheel may not be rolled back by the hand of any hostile creature. In what five ways?'

(*He has these endowments of the rajah.*)⁶

'Monks, endowed in these five ways the rajah's eldest son keeps rolling on the wheel. . . .

Even so, monks, endowed in five ways Sāriputta keeps rolling on, just in the right way,⁷ the unsurpassed wheel of Dhamma the Tathāgata set a-roll; and that wheel may not be rolled back by recluse, godly man, deva, Māra, Brahmā, or by any in the world. In what five ways?'

(*He has these endowments of the Tathāgata.*)

'Verily, monks, endowed in these five ways Sāriputta keeps rolling on the Dhamma wheel. . . .'

§ iii (133). *The same⁸ (c).*

'Monks, the rajah who rolls the wheel (of state), a Dhamma man, a Dhamma rajah, rolls on indeed no⁹ unroyal wheel.'

¹ Comy. *pañca atthe jānāti*.

² Comy. the four.

³ Comy. for going apart, attainment (in musing), teaching and touring.

⁴ Comy. *seṭṭha-cakka*, the best wheel.

⁵ *Anupavatteti*, in distinction from *pavatteti* previously.

⁶ The text repeats in full. Cf. *Sn.* 557; *Thag.* 827.

⁷ *Samma-d-eva*.

⁸ This sutta for the Threes recurs at *A.* i, 109 (*G.S.* i, 94); it is fully commented on at *AA.* ii, 178, to which our comment refers.

⁹ *A.* i. reads *so pi nāma arājakay*, but *S.e.* both there and here, with Comy. and our text, *so pi na* . . ., which I follow.

And when he had thus spoken, a certain monk said to the Exalted One: 'But who, lord, is the rajah of the rajah, the roller of the wheel, the Dhamma man, the Dhamma rajah?'

'It is Dhamma, monk!' said the Exalted One.

'Herein, monk, the rajah, the wheel roller, the Dhamma man, the Dhamma rajah, relies just on Dhamma, honours Dhamma, reveres Dhamma, esteems Dhamma; with Dhamma as his standard, with Dhamma as his banner, with Dhamma as his mandate, he sets a Dhamma watch and bar and ward for folk within his realm.

. . . he sets a Dhamma watch and bar and ward for warrior and camp follower, for brāhman and for householder, for town and country folk, for recluse and for godly man, for beast and bird alike.

Thus indeed, monk, that rajah . . . setting a Dhamma watch and bar and ward for . . . folk and creatures within his realm, rolls on the wheel by Dhamma; and that wheel may not be rolled back by the hand of any hostile creature.

Even so, monk, the Tathāgata, arahant, fully enlightened, a Dhamma man, a Dhamma rajah, relies just on Dhamma, honours Dhamma, reveres Dhamma, esteems Dhamma; with Dhamma as his standard, with Dhamma as his banner, with Dhamma as his mandate, he sets a Dhamma watch and bar and ward for monks, saying: "Follow ye such a practice in deed, not that other; follow ye such a practice in word, not that other; follow ye such a practice in thought, not that other; follow ye such a livelihood, not that other; seek ye such a town or village, not that other."

So too, . . . for nuns and lay-disciples, both men and women. . . .

Thus indeed, monk, that Tathāgata . . . setting a Dhamma watch and bar and ward for monk and nun, for lay-disciple, both man and woman, rolls on by Dhamma the unsurpassed wheel of Dhamma; and that wheel may not be rolled back by recluse, godly man, deva, Māra, Brahmā, or by any in the world.'

§ iv (134). *In every quarter.*¹

'Monks, if he have five² qualities, a warrior rajah, anointed of head, in whatsoever quarter he abide, abides where he himself has conquered. What five?

Herein, monks, the anointed warrior rajah is well born on both sides, pure in descent as far back as seven generations both of mother and father, unchallenged and without reproach in point of birth;³ he is rich with great wealth and resources and his treasures and granaries overflow;⁴ and his strength is in the four⁵ divisions of his army, loyal and alert to commands; his minister is wise, intelligent, discreet, able to judge rightly the future from past happenings;⁶ and these four things ripen to his glory; and with this fifth quality of glory, wheresoever he abide, he abides where he himself has conquered. And how is that? Verily, monks, it is just thus for conquerors of the conquered.⁷

Even so, monks, if he have five qualities, a monk, in whatsoever quarter he abide, abides released in heart. What five?

Herein, monks, the monk is virtuous, lives restrained in the restraint of the Obligations, perfected in conduct and habit, seeing danger in the smallest fault, in his endeavour, training himself in the steps of the training,—this is like the anointed warrior rajah's perfect birth.

He has heard much, bears in mind things heard, as it were lays up in store things heard; those things lovely in the beginning, lovely in the middle, lovely in the end, which set forth in spirit and letter the godly life of purity, perfect in its entirety—these are heard much by him, resolved upon, made familiar by speech, pondered over in mind, fully understood

¹ The *uddāna* reads *rājā yassay disay*, so also *S.e.*

² Cf. *D. i.* 137 for eight qualities; *Mp.* 639 ff. nearly equals *DA. i.* 281.

³ *A. i.* 163; *D. i.* 113; *Sn.* p. 115; *J. i.* 2; below *V.* § 192.

⁴ Cf. *D. i.* 134; *Vin. i.* 342.

⁵ Elephants, chariots, cavalry and foot soldiers.

⁶ At *D. i.* 137 this is a quality of the rajah; see *Dial. i.* 178 n.

⁷ *Vijitāvīṇay.* *Comy. vijitāvijayāṇay, mahantena vijayena samannāgātāṇay.*

in theory,—this is like the rajah's riches and overflowing treasures and granaries.

He abides in active energy, putting away all unright things, taking to right things, steadfast and strenuous, shirking not the burden of right,—this is like the rajah's strength.

He has insight, being endowed with insight into the way of the rise and fall of things, with Ariyan penetration into the way to the complete destruction of Ill,—this is like the rajah's possession of a minister.

And these four things ripen to his release; and with this fifth quality that is release, wheresoever he abide, he abides released in mind. And how is that? Verily, monks, it is just thus for those whose minds are released.¹

§ v (135). *The aim*² (a).

'Monks, if he have five things,³ an anointed warrior rajah's eldest son makes rule his aim. What five?

Herein, monks, he is well born . . . without reproach in point of birth; handsome, comely, amiable, he has a wondrous lotus-like beauty;⁴ dear and lovely is he to his parents; dear and lovely to town and country folk; and in matters of skill that belong to anointed warrior rajahs: elephant, horse, chariot, bow and sword skill,⁵ he is fully⁶ trained.

And that he has these five things⁷ . . . occurs to him; and he thinks: "Wherefore should I not make rule my aim?"

Monks, if he have these five things, the warrior rajah's eldest son makes rule his aim.

Even so, monks, if he have five things,⁸ a monk makes the destroying of the cankers his aim. What five?

Herein, monks, a monk has faith, he believes in the enlightenment of the Tathāgata: He indeed is the Exalted One,

¹ *Vimuttacittāṇay.* *Comy. pañcāhi vimuttihi vimuttamānāsāṇay.*

² *Paṭṭhanā, pa + √arh,* forward-good or goal.

³ *Āṅgā.*

Cf. above, § 75.

⁴ *Comy.* the sixteen, adding: writing, sealing, arithmetic, etc. *Cf. Ud. 31.*

⁵ *Anavayo.* *Comy. samatto, paripunnā.*

⁶ The text repeats in full.

⁷ *Dhammā; cf. above, § 53 for these, there āṅgā.*

arahant, fully enlightened . . . ; he has health and well-being, a good digestion . . . ; he is not deceitful . . . ; he abides in active energy . . . ; and he is endowed with insight into the way of the rise and fall of things. . . .¹

And that he has these five things¹ . . . occurs to him; and he thinks: "Wherefore should I not make the destroying of the cankers my aim?"

Verily, monks, if he have these five things, the monk makes the destroying of the cankers his aim.'

§ vi (136). *The same (b).*

'Monks, if he have five things, an ardent warrior rajah's eldest son makes viceroyalty² his aim. What five?

Herein, monks, he is well born . . . ; handsome . . . ; dear and lovely to his parents; dear and lovely to the army; and he is wise, intelligent and discreet, able rightly to judge the future from past happenings. And that he has these five things . . . occurs to him; and he thinks: "Wherefore should I not make viceroyalty my aim?"

Monks, if he have these five things, the rajah's son makes viceroyalty his aim.

Even so, monks if he have five things, a monk makes the destroying of the cankers his aim. What five?

Herein, monks, a monk is virtuous . . . ; he has heard much . . . ; he is firmly set in the fourfold stand of mindfulness;³ he abides in active energy . . . ; and he is endowed with insight. . . . And that he has these five things . . . occurs to him; and he thinks: "Wherefore should I not make the destroying of the cankers my aim?"

Verily, monks, if he have these five things, the monk makes the destroying of the cankers his aim.'

§ vii (137). *They sleep little.*

'Monks, these five sleep little by night, they are much awake. What five?

¹ The text repeats in full.

² *Opajja*, see C.H.I. i, 488 ff.; cf. the stages of *Mahā Sudassana* (D. ii, 196): *kumārakīḷhan kīḷi*, *opajjan kārasi* and *rajjan kārasi*.

³ Above, § 15: mindfulness as to body, feelings, mind and ideas.

A woman longing for a man sleeps little by night, is much awake; so too a man longing for a woman . . . ; a thief longing for booty . . . ; a rajah¹ bent on royal business . . . ; a monk longing for bondage-release² sleeps little by night, is much awake.'

Verily, monks, these five sleep little by night, they are much awake.'

§ viii (138). *The eater of eatables.*³

'Monks, possessed of five things a rajah's elephant—a gross⁴ eater, filling the ways,⁵ spilling his dung,⁶ grabbing his food⁷—is reckoned merely⁸ a rajah's elephant. What five?

Herein, monks, the rajah's elephant cannot endure forms, sounds, smells, tastes or touches.

Monks, possessed of these five . . .

Even so, monks, possessed of five things a monk—a gross eater, filling the ways, tumbling his bed,⁹ grabbing his food ticket—is reckoned merely a monk. What five?

Herein, monks, the monk cannot endure forms, sounds, smells, tastes or touches.

Verily, monks, possessed of these five things a monk—a gross eater, filling the ways, tumbling his bed, grabbing his food ticket—is reckoned merely a monk.'

¹ The text reads *rājayutto*, but v.l. and S.e. simply *rājā*.

² *Comy. evaṇ nibbānājjhāsāyo*.

³ *Bhattāda*, which I suppose is the nom. of *bhattādar*.

⁴ *Bhattāddako*. *Comy. bahu-bhatta-bhūṇjo*.

⁵ *Okāsa-pharaṇo*, space-pervading. *Comy. okāsaṇ pharitoṇā, aññesaṇ sambādhaṇ katvā, thānena okāsappharaṇo*.

⁶ *Laṇḍa-sādhano*, but S.e. v.l. and *Comy. -sāḍano*, observing: *lattha lattha laṇḍaṇ sāḍeti, pāṭeti*. See P.E.D. s.v. *saḍa*; I take *sāḍeti* to be the causative of *ṣāḍ*.

⁷ *Salāka-gāhi*. *Comy. ettakā hatthi-ti, gaṇanakkāle salākaṇ gaṇhati*.

⁸ Prof. Hardy (A. v, 393) sums up the sutta as: a bh. who deserves this name is likened to a true royal elephant; but I think just the contrary must be the meaning, in view of the following sutta and above, §§ 85 and 113.

⁹ *Piṭha-maddano*. *Comy. simply nisīdana-sayana-vasena mañca-piṭhaṇ maddati* ('by way of sitting and lying down he tumbles couch and chair').

§ ix (139). *He cannot endure.*

'Monks, possessed of five things a rajah's elephant is not worthy of a rajah, is no rajah's asset,¹ is not even reckoned a rajah's portion.² What five?

Herein, monks, he cannot endure forms, sounds, smells, tastes or touches.

And in what manner can he not endure forms? Take the case, monks, of a rajah's elephant going forth to fight, when he sees a force of elephants, horses, chariots or foot soldiers, he loses heart, falters and stiffens not and cannot go down to battle³—in this way an elephant, monks, cannot endure forms.

And how can he not endure sounds? Take the case . . . of when he hears the sound of elephants, horses, chariots, the noise and sound of tabor, drum, conch and tom-tom⁴ and loses heart . . .—in this way he cannot endure sounds.

And how can he not endure smells? Take the case . . . of when he smells the smell of the dung and urine of those finely bred rajah's elephants, whose home is the battle-ground, and loses heart . . .—in this way he cannot endure smells.

And how can he not endure tastes? Take the case . . . of when he is disgusted by a single dole of grass and water, or by two, three, four or five doles, and loses heart . . .—in this way he cannot endure tastes.

And how, monks, can he not endure touches? Take the case, monks, of a rajah's elephant going forth to fight, when, pierced by the piercing⁵ of arrows, he loses heart and falters and stiffens not and cannot go down to battle—in this way, monks, he cannot endure touches.

Monks, possessed of these five things a rajah's elephant is not worthy of a rajah, is no rajah's asset, is not even reckoned a rajah's portion.

¹ Cf. A. i, 244, 284; ii, 113, 170; iv, 188.

² *Anga*.

³ Cf. above, § 75.

⁴ *Tinava*; the set recurs at A. ii, 117.

⁵ Our text reads *-vegana*, but S.e. with v.l. *vedhena*, which makes better sense.

In just the same way, monks, possessed of five things¹ a monk is not worthy of offerings, worthy of gifts, worthy of oblations, is not meet to be reverently saluted, is not the world's peerless field for merit. What five?

Herein, monks, the monk cannot endure forms, sounds, smells, tastes or touches.

And how, monks, can he not endure forms? Take the case, monks, of the monk who, seeing forms with the eye, is lured² by alluring forms and cannot compose³ his mind—in this way he cannot endure forms.

. . . who, hearing sounds with the ear, is lured by alluring sounds. . . .

. . . smelling smells with the nose, is lured by alluring smells. . . .

. . . tasting tastes with the tongue, is lured by alluring tastes. . . .

. . . who, touching touches with the body, is lured by alluring touches and cannot compose his mind—in this way he cannot endure these things. . . .

Verily, monks, possessed of these five things a monk is not worthy of offerings, worthy of gifts, worthy of oblations, is not meet to be reverently saluted, is not the world's peerless field for merit.⁴

(But possessed of the five opposite things a rajah's elephant is worthy of a rajah; and even so a monk, possessed of the five opposite things, is worthy of offerings.)

§ x (140). *The hearers.*

'Monks,⁴ possessed of five things a rajah's elephant is worthy of a rajah, is a rajah's asset, is verily reckoned a rajah's portion. What five?

Herein, monks, he is a hearer, a destroyer, a warder, an endurer and a goer.

And how, monks, is the rajah's elephant a hearer? Monks, as soon as the tamer of tamable elephants tasks him with a

¹ Here *dhammā*, but *angā* of the elephant.

² *Rajaniye rūpe sārājjaṇi*.

³ *Samādhātuṇ*. Comy. *sammā śhapetuṇ*, to rightly fix.

⁴ Cf. the whole sutta with A. ii, 116.

task, whether done before or not; making it his business, setting his mind to it, bringing his whole heart to bear on it, he hears with bended ear. Monks, in this way the rajah's elephant is a hearer.

And how is he a destroyer? Monks, the rajah's elephant, gone forth to fight, destroys an elephant, destroys the rider, destroys a horse, destroys the rider, destroys a chariot, destroys the rider, and indeed destroys a foot soldier. Monks, in this way he is a destroyer.

And how is he a warder? . . . He wards his fore part, he wards his hind part, he wards his fore feet, he wards his hind feet, he wards his head, his ears, his tusks, his trunk, his tail, he wards his rider. Monks, in this way he is a warder.

And how is he an endurer? . . . He endures the blow of the spear, the blow of the sword, the blow of the arrow, the blow of the axe, the sound and noise of tabor, drum, conch and tom-tom. Monks, in this way he is an endurer.

And how is he a goer? Monks, as soon as his driver sends him to some place, whether it has been gone to before or not, he even quickly is a goer there. Monks, in this way the rajah's elephant is a goer.

Monks, possessing these five things he is worthy of a rajah. . . .

In just the same way, monks, possessed of five things a monk is worthy of offerings. . . . What five?

In this case also, monks, he is a hearer, a destroyer, a warder, an endurer and a goer.

And how is he a hearer? Monks, when the Dhamma-discipline, declared by the Tathāgata, is being taught; making it his object, setting his mind to it, bringing his whole heart to bear on it, he listens with bended ear. Monks, in this way he is a hearer.

And how is he a destroyer? Monks, he lets not the surge¹ of lustful thoughts abide, but voids² them forth, drives them

¹ *Uppanna*, and lower, *uppannuppanna*.

² *Pajahati*. For the phrase cf. *It.* 115; *M.* i, 11; *D.* iii, 226; *A.* ii, 118, where the whole section recurs, also *M.* i, 115 with *anabhāva* gameti omitted. (*P.E.D.* s.v. *anabhāva* considers this a late idiom [?].)

out, makes an end of them completely and makes them go where there is no becoming; so, too, of the surge of fell thoughts . . . cruel thoughts . . . the continuous surge of evil and wrong ideas,¹ he bids them not abide, but voids them forth, drives them out, makes an end of them completely and makes them go where there is no becoming. Monks, in this way he is a destroyer.

And how is he a warder? Monks, on seeing a form with the eye, he is not entranced² with its appearance or detail; since by abiding uncontrolled in the sight-sense, covetousness, dejection and wicked and evil thoughts would flow in over him, he sets himself to control that sense; he wards that sense and wins control over it. So too, on hearing a sound with the ear . . . smelling a smell with the nose . . . tasting a taste with the tongue . . . touching a touch with the body . . . apprehending an idea with the mind, he is not entranced with its appearance or detail; since by abiding uncontrolled in each . . . sense, covetousness, dejection and wicked and evil thoughts would flow in over him, he sets himself to control each sense; he wards each sense and wins control over it. Monks, in this way he is a warder.

And how is he an endurer? Monks, he endures cold, heat, hunger, thirst; the bite of gadfly, gnat, wind, heat and creeping thing, rough, unwelcome³ ways of speech; he is the kind of man who abides the onset of bodily aches and pains that rack and shoot and stab, bitter, galling and life-taking.⁴ Monks, in this way he is an endurer.

And how, monks, is he a goer? Monks, that quarter where in this long journeying on he has not been before, where there is rest for all things made, a complete pouring⁵ away of all (rebirth) substance, a destruction of craving, a release from passion, an ending, Nibbāna⁶—verily he quickly is a goer thither. Monks, in this way the monk is a goer.

¹ *Dhammā*.

² Cf. above, § 76.

³ *Durāgata*.

⁴ Cf. *M.* i, 10; *A.* v, 132; *Vin.* i, 78; below IV, § 58; above, § 123.

⁵ *Sabb' ūpadhi-paṇissagga*, from $\sqrt{\text{sp}}$, to pour out.

⁶ *S.* iii, 123; *A.* ii, 118; v, 8.

Monks, possessed of these five things a monk is worthy of offerings, worthy of gifts, worthy of oblations, meet to be reverently saluted, the world's peerless field for merit.¹

CHAPTER XV.—THREE-THORN GROVE.¹

§ i (141). *He gives and despises.*

'Monks, these five persons are found living in the world. What five?

One who gives and despises a man; one who despises a man by living with him; one who has a mouth² to take in anything; one who wavers; and one who is foolish and mind-³ tossed.

And how, monks, does a person give and despise a man? Herein, monks, a person to a person gives requisites: the robe, alms, lodging and medicaments, and thinks: I give; this fellow receives! He gives and despises him. Thus, monks, a person gives and despises a man.

And how, monks, does a person despise a man by living with him? Herein, monks, a person lives with a person for two or three years. By living with him he despises him. Thus, monks, a person despises a man by living with him.

And how, monks, has a person a mouth to take in anything? Herein, monks, a person, while another is being spoken of in praise or blame, just promptly⁴ revels in it. Thus, monks, a person has a mouth to take in anything.

And how, monks, does a person waver? Herein, monks, a person is uncertain⁵ in faith, uncertain in devotion,⁶ uncertain in love, uncertain in goodness. Thus, monks, a person wavers.

¹ *Tikaṇḍaki*; so *S.e.*, but see *K.S.* v, 264 n., 'Cactus Grove.'

² *Ādiyamukha*. *S.e.* with *v.l.* *ādiyyu-*. *Comy.* *ādiyana-*, *gahaṇa-*; *pāliya pana thapitamukho-ti attho*, adding: (his mouth) is like a hole dug in the road with water continually flowing into it. *P.E.D.* suggests gossip, but the literal meaning is the complement.

³ Above, § 93.

⁴ *Khippaṇṇ*.

⁵ *Itara*. *Comy.* *parittaka*.

⁶ *Bhatti* = *bhakti*; see *DhS.* *trsl.* 345 n. and correct accordingly.

And how, monks, is a person foolish and mind-tossed? Herein, monks, a person does not know good conditions from bad; does not know blameworthy conditions from blameless; does not know low conditions from lofty; does not know whether conditions are evenly mixed with bright and dark qualities.¹ Thus, monks, a person is foolish and mind-tossed.

Verily, monks, these five persons are found living in the world.'

§ ii (142). *He does amiss.*

'Monks, these five persons are found living in the world. What five?

There is the case, monks, of a person who does amiss and is dejected² and knows not, as it really is, that mind-release, that insight-release, wherein for him these surges³ of evil and wrong states end entirely; there is one who does amiss and is not dejected and knows not that mind-release . . .; one who does not amiss but is dejected and knows not that mind-release . . .; one who does not amiss and is not dejected and knows not that mind-release . . .; and there is one who does not amiss and is not dejected and knows, as it really is, that mind-release, that insight-release, wherein for him these surges of evil and wrong states end entirely.

There, monks, he who does amiss and is dejected . . . this may be said of him: Verily to the venerable one the cankers, born of doing amiss,⁴ are discovered; born of dejection they wax: well were it for the venerable one to rid himself of the cankers, born of misdeeds, to drive out the cankers, born of dejection, and to make mind and insight more-become: then will the venerable one become the very same with this fifth person.

And he who does amiss and is not dejected . . . this may

¹ *Cf. Mū.* 379.

² *Ārabhati ca vipphaṇṇā ca*. *Comy.* *āpatti-vīṭikkama vasena ārabhati* c' *eva tappaccayā ca vipphaṇṇā hoti*. *Ārabhati* is lit. to start (doing something); and *vipphaṇṇā*: strongly remembering something against (oneself), so generally 'remorse.' *Cf. Pug.* 64.

³ *Te uppannā*.

⁴ The text reads *ārabbhajā*, but *S.e.* with *v.l.* and *Comy.* *ārambhajā*.

he said of him: Verily to the venerable one the cankers, born of doing amiss, are discovered; they wax not from dejection: well were it for the venerable to rid himself of the cankers, born of misdeeds, and to make mind and insight more-become . . .

And he who does not amiss and is dejected . . . and he who does not amiss and is not dejected . . . (Reply as above with changes.)¹

'Thus verily, monks, these four persons with this fifth, being so exhorted, so counselled, gradually win to the destruction of the cankers.'

§ iii (143). *At Sārāṇḍada shrine.*

Once, while he dwelt near Vesālī, at the Gabled Hall in Mahāvana, the Exalted One early one morning, after dressing, took bowl and robe and entered Vesālī for alms.

Now at that time about five hundred Licchavis were met and seated at Sārāṇḍada² shrine and this chance talk occurred: 'Rarely are the five treasures³ revealed in the world. What five? Rarely is the elephant treasure revealed in the world, rarely the horse treasure . . . the jewel treasure . . . the woman treasure . . . rarely the housholder treasure. Rarely are these five treasures revealed in the world.'

Now these Licchavis had put a man in the road, saying: 'When, my man, you see the Exalted One coming along, come and tell us.'

And the man saw the Exalted One a good way off coming along, and went and told the Licchavis, saying: 'Sirs,⁴ here comes this same Exalted One, arahant, fully enlightened; and now's the time to do what you meant!'

And the Licchavis approached the Exalted One, saluted him and stood at one side; and so standing they said: 'Lord,

¹ The text repeats all in full.

² A *yakkha* shrine; see *K.S.* v, 231 n.

³ Generally seven, the other two being the wheel and the minister; see *Dial.* ii, 202-8; *A.* iv, 89.

⁴ *Bhante*.

it were good if the Exalted One were to visit Sārāṇḍada shrine out of compassion!'

The Exalted One accepted in silence.

And when he had come to the shrine, he sat down on the seat they had made ready; and so seated he said this to the Licchavis: 'What talked ye of, O Licchavis, as ye sat here together just now; what talk between you was interrupted?'

'Lord, as we sat together the talk turned on how rarely the five treasures are revealed¹ in the world. . . .'

'Truly with you Licchavis, sense-enthralled,² talk between you turns just to things of the flesh! Five, O Licchavis, are the treasures rarely revealed in the world. What five?'

The³ Tathāgata, arahant, fully enlightened, is rarely revealed in the world; rare in the world is a person able to teach discipline and Dhamma, declared by the Tathāgata; rare a person able to recognize the teaching . . . ; rare in the world is a person who has stepped his way⁴ in Dhamma by Dhamma, recognizing the teaching, Dhamma and discipline, declared by the Tathāgata; rare in the world is a person who is grateful and thankful.⁵

Verily, O Licchavis, these are the five treasures rarely revealed in the world.'

§ iv (144). *At Three-thorn Grove.*

Once, while dwelling near Sāketa at Three-thorn Grove, the Exalted One addressed the monks, saying: 'Monks!'

'Lord,' they replied; and the Exalted One said:

'Monks, good is it for a monk from time to time to abide conscious of the distasteful in what is not distasteful;⁶ . . . conscious of what is not distasteful in the distasteful; . . . conscious of the distasteful in both what is not and what is distasteful; . . .

¹ *Pātu-bhāvo*, the making become manifest.

² *Kamādhimuttānāy.* *Comy.* *vatthu-kāma-kilesa-kāmesu adhimuttānāy.*

³ Cf. below V, § 195; VI, § 90.

⁴ *Dhammānuddhamma-paṭipanno.*

⁵ See *K.S.* ii, 183 and the Jackals simile, also *G.S.* i, 72 n.

⁶ *Appatikkūle.* *Comy.* *-ārammane.* Cf. *Dial.* iii, 107; *K.S.* v, 100 for the whole section.

conscious of what is not distasteful in both what is and what is not distasteful; monks, good is it for a monk from time to time, rid¹ of all that, both the distasteful and what is not, to abide in poise,² mindful and self-possessed.

Monks, pressing toward what good mark³ should a monk abide conscious of the distasteful in what is not distasteful? "May the passion of impassioning things surge not within me!"—it is verily pressing toward this good mark that a monk abides conscious of the distasteful in what is not distasteful.

. . . (and in the converse)? "May the defilement of defiling things surge not within me!"—it is verily pressing toward this good mark. . . .

. . . abiding conscious of the distasteful in both what is not and what is distasteful? "May the passion of impassioning things . . . the defilement of defiling things surge not within me!"—it is verily this. . . .

. . . (and in the converse)? "May the defilement of defiling things . . . the passion of impassioning things surge not within me!"—it is verily pressing toward this good mark that a monk abides conscious of what is not distasteful in both what is and what is not distasteful.

Monks, pressing toward what good mark should a monk abide in poise, mindful and self-possessed, rid of both the distasteful and what is not distasteful? "May never anywhere,⁴ in any place, in any way, within me surge the passion of impassioning things; may never anywhere, in any place, in any way, within me surge the defilement of defiling things; may never anywhere, in any place, in any way, within me

¹ *Tadubhayaṇ abhivajjettvā*, elsewhere translated avoiding; cf. *Jt.* 81.

² *Upekkhako*. *Comy.* *majjhutta-bhāve thito*. Cf. the late Lord Northcliffe: 'The important thing is poise. . . . Poise in all things and at all times. So few men have it.' (*My Northcliffe Diary*, by Mr. Tom Clarke.)

³ *Attha-vasay paṭicca*; cf. above, § 57; on *attha* see Mrs. Rhys Davids' *Sakya*; *rasa* means originally, will, wish, desire; so: aim, purpose; *paṭicca* is the ger. of *pacceṭi*, to go against; cf. *Philippians* iii, 14.

⁴ *Kvaciṇi kattihi kiṇcana*. *Comy.* *kisimici ārammaṇe; kisimici padese; koci appamattako pi*.

surge the confusion of confounding things!"—it is verily pressing toward this good mark that a monk abides in poise, mindful and self-possessed, rid of both the distasteful and what is not distasteful.

§ v (145). *The way to hell.*

'Pursuing five things, monks, one is surely cast into hell as the reward. What five?

One destroys life, takes what is not given, lusts after evil, lies, and lives in the idleness of liquor and strong drink indulgence.

Verily, monks, pursuing these five things one is surely cast into hell as the reward.'

(*But abstaining from these five things one is cast into heaven.*)¹

§ vi (146). *The friend.*

'Monks, seek ye not a monk for a friend whose ways are five. What five?

He works at (field)² work; busies himself in affairs;³ is at enmity with eminent monks; spends his life taking the long way, the way without an object;⁴ and cannot from time to time incite, arouse, gladden and satisfy one with Dhamma talk.

Verily, monks, seek not a monk for a friend whose ways are these.'

(*But seek for a friend whose ways are the opposite.*)¹

§ vii (147). *Not a good man's gifts.*

'Monks, these five are not a good man's gifts. What five?

He⁵ gives without deference; gives without thinking; gives not with his own hand; gives orts; he gives holding no views as to the future.⁶

Verily, monks, these are the five.'

(*But the opposite five are a good man's gifts.*)¹

¹ *Sic.* The text repeats in full.

² So *Comy.*

³ *Comy.* the four; these can hardly be the four at *M.* ii, 247.

⁴ *Ana-vattha*. *Comy.* *a-vavatthāna*-. Cf. below V, § 221.

⁵ Cf. *A.* iv, 392.

⁶ *Comy.* on the opposite: he gives believing in deed (*kamma; karma*) and result. Cf. below VI, § 92.

§ viii (148). *A good man's gifts.*

'Monks, these five are a good man's gifts. What five?

He gives a gift in faith, with deference, in time, with unconstrained¹ heart, he gives a gift without hurt to self or others.

And in giving a gift in faith, wheresoever the full² result of that gift ripens, there comes wealth, riches and great property, and he is fair to look upon, handsome, with the wondrous beauty of the lotus.³

And in giving a gift with deference, wheresoever . . . that ripens, there comes wealth . . . and his⁴ children and wife, his slaves, messengers and work-folk hearken diligently unto him, lend ear and serve him with understanding heart.⁵

And in giving a gift in time, wheresoever . . . that ripens, there comes wealth . . . and the goods that come to him in time⁶ are abundant.

And in giving a gift with unconstrained heart, wheresoever . . . that ripens, there comes wealth . . . and he bends the mind to enjoy the fulness⁷ of the fivefold joy of the senses.

And in giving a gift without hurt to self or others, wheresoever the full result of that gift ripens, there comes wealth, riches and great property, and never from anywhere comes hurt to his property either from fire or water, rajahs or thieves, or impious heirs.⁸

Verily, monks, these are the five gifts of a good man.'

¹ Our text reads *anuggahitacitto*; so *S.e.*, but *Comy.* with *v.l.* *anaggahita*-, observing: *agahitacitto, muttacāgo hutvā*. See *DhS. trl.* 301 n. and above, § 44 n.

² *Vipāka*.

³ Cf. above, § 75.

⁴ *D. i.*, 230; *A. iv.*, 393; *Fin. i.*, 10; above, § 79.

⁵ *Aññācittāṇ*.

⁶ *Kālāgatā c' assa atthā pacurā*. The *Comy.* is not very clear, but I think it means *atthā* come, not in old age (*rayo-vuddha-kāle*), but in the fit and proper time, in youth (*yoḥama-vayasmiṇ*).

⁷ *Uḷāra*.

⁸ Cf. below V, § 227.

§ ix (149). *Occasional release.*

'Monks, these five things lead to the falling away of a monk who is occasionally released.¹ What five?

Delight in (body) work, in gossip, in sleep, in company and he does not look at the mind apart² as released.

Verily, monks, these are the five. . . .'

(But the opposite five do not lead to a falling away.)³

§ x (150). *The same.*

(Repeat § 149, substituting 'delight in unguarded doors of the senses' and 'no moderation in eating' for the last two 'things'.)

CHAPTER XVI.—SADDHAMMA.

§ i (151). *The Saddhamma way (a).*

(The first half of this sutta is the converse of the following:)

'Monks, pursuing five courses and hearkening unto Saddhamma he must become⁴ one to enter the way,⁵ the right way⁶ in right things. What five?

He does not belittle⁷ talk, nor belittle the talker, he does not belittle the self, hears Dhamma with unperturbed mind and with mind one-pointed, makes⁸ thinking orderly.

¹ *Samaya-vimutta*. *P.E.D.* wrongly 'finally emancipated'; our *Comy.* just in momentary flashes (*appit' appita-khaṇe, cpeti* means both to fix and to rush on) with the depravities discarded, there is a state of release; cf. *SnA.* 105; *SA.* i, 182. Were it not that the idea of 'temporary release' recurs at *Sn.* 54, one might judge it to be a late development. It occurs seldom. See *K.S.* i, 150 n. The sutta is quoted at *Pis. of Contr.* 70.

² *Paccavekkhati*, to view something over against (*paṭi*).

³ The text repeats in full.

⁴ *Bhabbo*, should or ought to become. ('Not "should do!" "Must, must, must do!" . . . "Should" is to-morrow, "must" is to-day!' —Benito Mussolini the Man: V. J. Bordeau.) See Mrs. Rhys Davids' *Sakya*, p. 324; *Manual*, p. 128.

⁵ *Niyāma*.

⁶ *Sammatta*, the state of *sam √i*, going along well.

⁷ *Pari-bhoti* (-bhavati).

⁸ *Manasikaroti*.

Verily, monks, pursuing these five courses and hearkening unto Saddhamma he must become one to enter the way, the right way in right things.'

§ ii (152). *The same (b).*

(Repeat § 151, substituting 'is filled with insight, no dullard or lack-wit' and 'not given' to thinking of his knowledge of the unknown' for the last two terms.)

§ iii (153). *The same (c).*

(Repeat § 152, substituting 'without unction² he hearkens to Dhamma, not unctuously prepossessed'; 'hearkens without captiousness,³ without seeking flaws'; 'at Dhamma-teaching time his heart is not smitten⁴ nor barren' for the first three terms.)

§ iv (154). *The confounding of Saddhamma (a).*

'Monks, these five things lead to the confounding,⁵ the disappearance of Saddhamma. What five?

Herein, monks, carelessly⁶ the monks hear Dhamma; carelessly they master it; carelessly they hear it in mind; carelessly they test the good of the things borne in mind; knowing the good and knowing Dhamma, carelessly they go their ways in Dhamma by Dhamma.

Verily, monks, these are the five things that lead to the confounding, the disappearance of Saddhamma.'

(But acting with care in respect to these five leads to its stability, to its being unconfounded, to its non-disappearance.)

¹ -mānī, a causative formation from √man, to think; a man, opinionated, so conceited. Cf. Brethr. 336: 'Deeming they know the depths of truth.'

² Makkha, lit. to smear.

³ Upārambha-. Comy. niggahāropana-.

⁴ Dhamma-desake anākatu²-akkhijāto; cf. Psalm cii, 4: 'My heart is smitten and withered like grass.'

⁵ Sammosa.

⁶ Na sakkaccaṇ, not doing the right thing. From sat-karoti.

⁷ The text repeats in full.

§ v (155). *The same (b).*

'Monks, these five things lead to the confounding, the disappearance of Saddhamma. What five?

Herein, monks, the monks master not Dhamma: the sayings, psalms, catechisms, songs, solemnities, speeches, birth-stories, marvels, runes.¹ This, monks, is the first thing that leads to the confounding, the disappearance of Saddhamma.

They teach not others Dhamma in detail, as heard, as learned. This, monks, is the second thing. . . .

They make not others speak it in detail, as heard, as learned. This, monks, is the third thing. . . .

They make no repetition of it in detail, as heard, as learned. This, monks, is the fourth thing. . . .

Again, monks, the monks do not in their hearts turn over and ponder upon Dhamma, they review it not in their minds. This, monks, is the fifth thing that leads to the confounding, the disappearance of Saddhamma.

Monks, these are the five things. . . .

(But acting in the converse manner in respect to the five leads to the stability of Saddhamma, to its being unconfounded, to its non-disappearance.)

§ vi (156). *The same (c).*

'Monks, there are these five. . . . What five?

Herein, monks, the monks master an ill-grasped saying,² ill-arranged as to word and letter; monks, when it is so ill-arranged, the meaning³ also is an ill deduction. This, monks, is the first thing. . . .

They are speakers of ill, whose ways make for unruliness, without endurance, with little talent for grasping instruction.⁴ This, monks, is the second thing. . . .

¹ See Expos. i, 33 ff.; above, § 73. ² Suttanta. Cf. above, No. 79.

³ Attha. Cf. A. i, 59 for this section, and the whole sutta with A. ii, 147, where suttanta='text.' We see here attha having the import of 'meaning,' as a later preoccupation rather than that of 'weal' or 'thing-of-quest,' as in Nos. 57, 123, etc.

⁴ Appa-dakkhiṇa-ggāhino. See M. i, 95; K.S. ii, 137, reading apa-

seated, teaching, and thereat went to the Exalted One, saluted and sat down at one side. So seated, he said to the Exalted One:

'Lord, the venerable Udāyin, surrounded by a great gathering, teaches Dhamma.'

(And the Exalted One said:)

'Verily, Ānanda, not easy is it to teach Dhamma to others. In teaching others Dhamma, Ānanda, make¹ five things stand up within you, then teach others Dhamma. What five?

Teach others Dhamma, thinking: I will talk a talk on the gradual;² teach others Dhamma, thinking: I will talk a talk with the way³ in view; teach others Dhamma, thinking: I will talk a talk out of kindliness;⁴ teach others Dhamma, thinking: I will talk a talk not as a means for gain;⁵ teach others Dhamma, thinking: I will talk a talk not to my own hurt nor to others.

Verily, Ānanda, not easy is it to teach Dhamma to others. In teaching others Dhamma, Ānanda, make these five things stand up within you, then teach others Dhamma.'

§ x (160). *Hard to make a push against.*⁶

'Monks, these five surges⁷ are hard to make a push against. What five?

The passion-surge is hard to make a push against; so too is the ill-will-surge, the infatuation-surge, the ostentation-surge,⁸ the surge of vagrant⁹ thoughts is hard to make a push against.

Verily, monks, these are the five. . . .'

¹ *Upaṭṭhāpetvā*, a double causative: make these things stand to (attention); so at *D. ii*, 141 of *sati*, mindfulness, when women are about!

² *Anupubbikathāy*. That is the gradual advancement. *Comy.* by way of giving, virtue, heaven and the Way.

³ *Pariyāyay*. *Comy.* of whatsoever is good, showing the cause (*kāraṇaṃ idha pariyāyo*).

⁴ *Anuddayatāy paṭicca*; see above, § 144 n.

⁵ *Āmis' antaro*.

⁶ *Dubbīnodaya* and *duppaṭivīnodaya*, the causative of *du-ppaṭi-vi-√nud*.

⁷ 'Surge' is free for *uppanna*; 'uprisen thing.'

⁸ *Paṭibhāna*. *Comy.* *kathetu-kamyatā vuccati*.

⁹ *Gamika-cittay*. *Comy.* is silent.

CHAPTER XVII.—MALICE.

§ i (161). *The putting away of malice (a).*

'Monks, there are these five ways of putting away malice¹ whereby all malice arisen in a monk ought to be put away. What five?

Monks, in whatsoever person malice is engendered, in him amity ought to be made to become more. In this way malice in him ought to be put away.

Monks, in whomsoever malice is engendered, in him pity . . . poise ought to be made to become more. In this way malice in him ought to be put away.

Monks, in whomsoever malice is engendered, in that man² unmindfulness, inattention to it, ought to be brought about. In this way malice in him ought to be put away.

Monks, in whomsoever malice is engendered, in that man the fact that he is of his own making ought to be fixed in his mind; and he should think: This,³ reverend sir, is of one's own making, the heir to deeds, deeds are the matrix, deeds are the kin, deeds are the foundation; whatever one does, good or bad, one will become heir to that. In this way malice in him ought to be put away.

Verily, monks, these are the five ways of putting away malice. . . .'

§ ii (162). *The same (b).*

Then said the venerable Sāriputta, addressing the monks: 'Reverend sirs!'

'Reverend sir,' they replied; and he said:

'Reverend sirs, there are these five⁴ ways of putting away malice whereby all malice arisen in a monk ought to be put away. What five?

¹ *Aghāta-paṭivīṇayā*. *Comy.* glosses: *vūpasamenti*; the sutta is partly quoted at *Vism. tral.* 345; for other sets see *D. iii*, 262; *A. iv*, 408; *v*, 151. *Cf. Ephesians* iv, 31. It is curious that, from the first three ways *mudita*, 'happiness,' the third of the four *brahmavihāras*, should be omitted. In *S. Nipāta*, 73, 'poise' is omitted and *vimutti* substituted.

² *Asati amenasikāro āpajjitaḥ*. *Comy.* like a person hidden by a wall, etc., and does not appear.

³ *Cf.* above, § 57.

⁴ Quoted at *SnA.* 10.

There is the case, reverend sirs, of the person whose ways are impure in deed, but not in word—in such a person, sirs, malice ought to be put away.

And one whose ways are impure in word, but pure in deed . . . ; and one whose ways are impure both in deed and word, yet from time to time obtains mental clarity, mental calm . . . ; and one whose ways are likewise impure, but obtains no such clarity and calm . . . ; and lastly, one whose ways are pure both in deed and word and who obtains mental clarity, mental calm—in (each), reverend sirs, ought malice to be put away.

Now of him whose ways are impure in deed, but not in word—how in him ought malice to be put away? Suppose, sirs, a monk, who robes himself in dust-heap rags, were to see a rag in the carriage-way; he would hold on¹ to it with his left foot and spread it out with his right and take and make use² of the best of it and go his ways. Just so, sirs, of one whose ways are impure in deed, but pure in word: the ways of deeds that may be impure ought not at that time to be thought on; let him think at that time on the ways that may be pure. In this way in him ought malice to be put away.

And of him whose ways are impure in word, but pure in deed—how in him ought malice to be put away? Suppose, sirs, a man, tortured by heat, by heat forspent, wearied, craving and thirsty,³ were to come to a pond overgrown with mossy slime⁴ and water plants; he would plunge into that pond, scattering with both hands the moss and plants hither and thither, and cup⁵ his hands and drink and go his ways. Just so, sirs, of one whose ways are impure in word, but pure in deed: the ways of words that may be impure ought not then to be thought on; let him think then on the ways that may be pure. In this way in him ought malice to be put away.

¹ *Niggahetvā*. Comy. glosses: *akkamitvā*.

² *Pacipācēvā*. Comy. *luñchitvā*, to pull out.

³ This is a stock phrase; see *M.* ii, 74; *S.* ii, 110; cf. *D.* ii, 266.

⁴ *Sevāla-paṇaka-pariyonaddhā*. Comy. *sevālena ca udaka-pappatākena ca paṭicchannā*; *sevāla*=slimy, in *Skt.* Cf. below V, § 193.

⁵ *Añjulinā pivitvā*. *P.E.D.* s.v. observes that *añjali* only occurs in stock phrases referring to salutations.

And of him whose ways are impure both in deed and word, yet from time to time obtains mental clarity, mental calm—how in him ought malice to be put away? Suppose, sirs, a man, tortured by heat and so forth, were to come upon a puddle in a cow's footprint;¹ he might think: Here's a cow's footprint puddle, but if I drink of it by hand or cup, I shall stir and churn² it up and make it unfit to drink; what if, crouched on all fours,³ I were to lie and sup⁴ as a cow sups and then go my ways?—and he does so. . . . Just so, sirs, of one whose ways are impure both in deed and word, yet from time to time obtains mental clarity, mental calm: neither the ways of deeds . . . nor the ways of words that may be impure ought to be thought on then, but the mental clarity, the mental calm, that he obtains from time to time, let him think then just on that. In this way in him ought malice to be put away.

And of him whose ways are likewise impure, but obtains no such clarity and calm—how in him ought malice to be put away? Suppose, sirs, a sick and ailing man, grievously ill,⁵ were to go along the highway—it might be with no village near ahead or near behind—unable to get proper food, to get proper medicine, to get proper attention, to get a guide⁶ to some village boundary; and suppose another man, also going along the road, were to see him; verily it⁷ might raise pity in that man, raise compassion, raise commiseration, so that he might say to himself: Alas for this man! he ought to have proper food, proper medicine, proper attention; he ought to have a guide to some village. Wherefore? Lest he suffer even here wasting and destruction. Just so, sirs, of one whose ways are impure, who obtains no mental clarity, mental calm: in such a person verily pity ought to arise, compassion ought to arise, commiseration ought to arise, so that he say to himself: Alas for this venerable sir! he should

¹ Cf. *A.* iv, 102.

² *Khobhessāmi, lolessāmi*. Comy. *cūlessāmi, ākulaṇ karissāmi*.

³ *Catukurāḍḍiko*. Comy. *jānuhi ca hatthchi ca bhūmiyaṇ paṭiṭṭhānena*.

⁴ *Go-pīlakaṇ pivitvā*. Comy. *gāviyo viyo mukhena ākaḍḍhanto pivitvā*.

⁵ Cf. below V, § 194.

⁶ *Gaṃ' anta-nāyakaṇ*.

⁷ *So*.

give up bad habits in deed and make good habits become more, give up bad habits in word . . . , give up bad habits in thought and make good habits become more. Wherefore? Lest this venerable sir, on the breaking up of the body, after death, arise in the wayward way, the ill way, the abyss, hell. In this way in him ought malice to be put away.

And of him whose ways are pure both in deed and word and who obtains mental clarity, mental calm—how in him ought malice to be put away? Suppose, sirs, a man, tortured by heat, by heat forspent, wearied, craving and thirsty, were to come to a pool,¹ clear, sweet, cool, limpid, a lovely resting-place,² shaded by all manner of trees; he would plunge into that pool, bathe and drink, and coming out, would sit and lie there in the shade of the trees. Just so, sirs, of one whose ways are both pure in deed and word, who from time to time obtains mental clarity, mental calm: the ways of deeds . . . the ways of words that may be pure at that time, let him think on them then; and the mental clarity, the mental calm, that he obtains from time to time, let him verily think on that then. In this way in him ought malice to be put away. Reverend sirs, when a person comes to be calm throughout,³ the mind becomes calm.

Verily, sirs, these are the five ways of putting away malice whereby all malice arisen in a monk ought to be put away.'

§ iii (163). *Talk.*

Then said the venerable Sāriputta, addressing the monks: 'Reverend sirs.'

'Reverend sir,' they replied. (*And he repeated § 65 above.*)⁴

¹ Cf. *M.* i, 76, 283; below V, § 194; the phrases are stock; see *D.* ii, 129; *Vin.* iii, 108; *Ud.* 83.

² Our text *supatīṭhā*, which I follow; however, *S.e.*, *Comy.* and other texts *-tīṭha*, *Skt.* *ṭīṭha*; our *Comy.* *sama-*, level; *DA.* ii, 569 and *UdA.* 403 *sundara-*, good; *Dial. trsl.* easy to get down into.

³ *Samantapāsādikā* . . . *āgama cittaṃ paśidati*; on the first word see *G.S.* i, 19 n., but here we have three derivatives of *√sād*: *pāsādika*, *paśāda* and *paśidati*. On *āgama* see *K.S.* i, 114, 318.

⁴ The text repeats in full.

§ iv (164). *An example.*

(*The venerable Sāriputta repeats § 66 to the monks.*)¹

§ v (165). *On asking questions.*

The venerable Sāriputta said: 'All who question another are in five states (of mind) or one of them. What five?

One being foolish and blind questions another;² one filled with evil desires and covetousness; one contemptuously; one seeking knowledge; or one questions another uncertainly,³ thinking: If questioned by me he explain rightly, it is well; but if questioned by me he explain not rightly, I will explain to him.

Reverend sirs, all who question another are in these five states or in one of them.

Reverend sirs, when I question another, verily I am thus minded: If I question another and he rightly explain, it is well; if not, I will rightly explain to him.'

§ vi (166). *Ending.*

The venerable Sāriputta said: 'Herein, sirs, a monk, who has achieved virtue, achieved concentration, achieved insight, may both completely⁴ enter the ending of perception and feeling and may emerge therefrom—this is so: if here among visible things he make⁵ not the gain of gnosis, he will surely go beyond the deva-community that feed on⁶ solid food and arise in a mind-pictured⁷ body, provided he enter and emerge from the ending of perception and feeling—this is so.'

When he had thus spoken, the venerable Udāyin said to the venerable Sāriputta: 'This is not so, venerable Sāriputta,

¹ The text repeats in full.

² Cf. above, § 93.

³ *Pakuppanto*, from *√kup*, to be agitated; cf. *M.* i, 187, of the elements; *F. Dial. trsl.*, wroth. Cf. 1 *Corinthians* ix, 26, but just in the opposite way: 'I therefore so run, not as uncertainly.'

⁴ *Sam-*.

⁵ *Ārādheti*, caus. of *√rādḥ*; cf. *S.* v, 285; *K.S.* v, 254.

⁶ *Kabalīṅkārdhāra-bhakkha*. *Comy.* *kāmāvacara*, as elsewhere.

⁷ *Manomayaṃ kāyaṃ*. See above, § 44.

nor happens it, that should a monk enter and emerge from the ending of perception and feeling, he will surely go beyond the deva-community that feed on solid food and arise in a mind-pictured body—it is not so !'

A second time . . . and a third time the venerable Sāriputta (spake in like manner to the monks, and a second and a third time the venerable Udāyin replied as before).¹

Then thought the venerable Sāriputta: 'Even unto a third time the venerable Udāyin² cries against me and no monk supports me; what if I were to go to the Exalted One?' And he went to where the Exalted One was and saluted him and sat down at one side. So seated, the venerable Sāriputta addressed the monks (speaking even as before). . . .

And when he had thus spoken, the venerable Udāyin replied: 'This is not so, venerable Sāriputta, nor does it happen that, if a monk enter and emerge from the ending of perception and feeling, he will surely go beyond the deva-community that feed on solid food and arise in a mind-pictured body³—it is not so !'

And a second and a third time they spake (in like manner). . . .

Then thought the venerable Sāriputta: 'Verily, before the face of the Exalted One, even unto a third time the venerable Udāyin cries against me and no monk supports me; I had best be silent.' And so the venerable Sāriputta was silent.

Then the Exalted One addressed the venerable Udāyin and said:

'But who, do you hold,⁴ Udāyin, has a mind-pictured body?'

¹ The text repeats much in full.

² *Comy.* Lāla or foolish Udāyin.

³ See the *Apaṇṇaka-sutta*, M. i, 140: there are these propositions: there are no formless conditions at all and mind-made devas have form; or, there are formless conditions and perception-made devas are formless. Then there is no ending of becoming entirely and perception-made devas are formless; or, there is ending of becoming entirely and Nibbāna here among these visible conditions (can be won). Our *Comy.* observes that Udāyin hearing 'Mind-pictured' disagreed, thinking 'It ought to be among the formless.'

⁴ *Paccesi*; see *Dial.* i, 252 n. and above, § 144.

'Those devas, lord, who are formless, perception-made.'

'Why thinkest thou, Udāyin, that the word of a witless fool like thee is just the thing to declare?'

Then the Exalted One addressed the venerable Ānanda thus:

'Is it possible,¹ Ānanda, that you can look on with indifference at an elder monk being vexed? Verily, Ānanda, compassion grows not from (suffering) an elder monk to be vexed.'

Then the Exalted One addressed the monks, saying:

'Herein, monks, a monk who has achieved virtue, achieved concentration, achieved insight, may both completely enter the ending of perception and feeling and may emerge therefrom—this is so: if here among visible things he make not the gain of gnosis, he will verily go beyond the deva-community that feed on solid food and arise in a mind-pictured body, provided he enter and emerge from the ending of perception and feeling—this is so.'

Thus spake the Exalted One; and when he had thus spoken, the Well-Gone arose and entered the dwelling.

Now not long after the departure of the Exalted One, the venerable Ānanda went up to the venerable Upavāna² and said to him: 'Just now, venerable Upavāna, some (monks) were vexing the elder monk and we never protested unto them. Therefore wonder not, venerable sir, should the Exalted One, after coming from seclusion, bring³ the matter up and⁴ relate the whole affair to the venerable Upavāna. Already even fearfulness⁵ is come upon us.'

And in the evening, after coming from seclusion, the Exalted One went to the service hall, and, when come, he sat down on

¹ *Atthi nāma. Comy. amariṣan' atthe nīpāto. Ayaṇ h' ettha attho; Ānanda, tumhe theray bhikkhuy vihesiyamāṇaṇ ajjhupakkatha? Na vo 'etaṇ marisāmi,' na 'adhiṇvāseṁ' .ti. (Think not 'I suffer this man,' nor 'I bear with him.') Marisati and a-mariṣana are rare words and not in our Pāli Dicts. The *Skt.* root must be \sqrt{mrish} . I cannot find any other derivatives used in Pāli.*

² The B.'s personal attendant; see *K.S.* i, 220; *Brethr.* 140. The *Comy.* observes that the B. addressed Ānanda because he was, as it were, the store-keeper of Dhamma.

³ *Udāhareyya*, from \sqrt{hr} .

⁴ *Yathā. Comy. kāraṇa-vacanay.*

⁵ *Sārajjay*; see above, § 101.

the seat that was ready. So seated, he said to the venerable Upavāna:

‘Having how many qualities, Upavāna, does an elder among his fellows in the godly life become pious, loved, respected and what he ought to become?’

‘Lord, having five¹ qualities, an elder becomes what he ought to become. . . . What five?’

Lord, herein he is virtuous . . . ; is learned . . . ; has a pleasant voice, a good enunciation . . . ; at will . . . attains to the four states of musing . . . ; and by destroying the cankers . . . enters and abides in the emancipation of the heart, the emancipation of insight. . . .

Verily, lord, having these five qualities an elder among his fellows in the godly life becomes pious, loved, respected and what he ought to become.’

‘Well (said), well (said), Upavāna! It is even (as you say). . . . If these five qualities are not completely found in an elder, will his fellows in the godly life respect, honour, reverence and venerate him for his broken teeth, his grey hairs, his wrinkled skin?² But verily, Upavāna, when these five things are found in an elder, then his fellows in the godly life respect him, honour, reverence and venerate him.’

§ vii (167). *Exhortation.*

Then said the venerable Sāriputta to the monks:

‘Reverend sirs, when he that exhorteth³ wishes to exhort another, let him make five things stand up⁴ within him, then let him exhort another. What five?’

I⁵ will speak timely, not untimely; I will speak about what has happened,⁶ not what has not; I will speak with gentleness,

¹ See above, § 87, for details; the text here abbreviates.

² Cf. *D.* ii, 305; *M.* i, 49; *S.* ii, 2; *DhS. trsl.* 195 n.

³ Cf. St. Paul to the *Romans* (xii, 8) and elsewhere.

⁴ The text *upatthāpetvā*, but *S.e.* *upatthāpetvā*; see above, § 159 n.

⁵ Cf. the whole sutta with *Vin.* ii, 249 ff. (*S.B.E.* xx, 317); the five recur at *D.* iii, 236; *M.* i, 126; *A.* v, 81. Cf. below V, § 198.

⁶ *Bhūlena*, about what has become. *Comy. tacchena, sabhāvena.*

not harshness; I will speak about the Goal,¹ not about what is not the Goal; I will speak with mind of amity, not of ill-will.

Reverend sirs, when he that exhorteth wishes to exhort another, let him make himself make these five things stand up within him, then let him exhort another.

Maybe,² sirs, I see some monk being exhorted untimely, moved³ not timely; exhorted about what has not happened, moved not about what has happened; exhorted in a harsh way, moved not with gentleness; exhorted about what is not the Goal, not about the Goal; exhorted in ill-will, moved not in amity.

In him not exhorted according to Dhamma, on five scores no remorse ought to be set up;⁴ (let him think:) ‘This venerable sir has exhorted untimely, not timely—‘there’s no need for remorse in thee’—⁵ has exhorted about what has not happened, not what has . . . ; has exhorted harshly, not with gentleness . . . ; has exhorted on what is not about the Goal, not on what is about the Goal . . . ; has exhorted in ill-will, not in amity—‘there’s no need for remorse in thee.’”

Reverend sirs, in him not exhorted according to Dhamma, on these five scores no remorse ought to be set up.

Reverend sirs, in him that exhorteth not according to Dhamma, on five scores ought remorse to be set up; (let him think:) Untimely is the good man exhorted by thee—‘there is need for remorse in thee’—; he is exhorted by thee about what has not happened, not what has . . . ; is harshly exhorted by thee, not gently . . . ; is exhorted by thee on what is not about the Goal, not on what is about the Goal . . . ; is exhorted by thee in ill-will, not in amity—‘there is need for remorse in thee.’

“Reverend sirs, in him that exhorteth not according to

¹ *Attha-saṅhita*na, from *√dhā*. *Comy.* glosses: *upetena*. See ‘First Utterance,’ *Vin.* i, p. 10; Mrs. Rhys Davids’ *Manual*, p. 112.

² *idha*.

³ *Kupita*ṇ, as in the *Acts*: ‘all the city was moved.’

⁴ *Upadāhātabbo*, also from *√dhā*, *Comy.* *uppādetabbo*.

⁵ *Lit.* ‘enough for thee of remorse!’ an idiom characteristic of sayings recorded elsewhere as of the Founder.

Dhamma, on these five scores ought remorse to be set up. Wherefore? To the end that no monk should think one ought to be exhorted about what has not happened.

'Or I see, sirs, some monk being timely exhorted, moved not untimely . . . and so forth.¹ In him, thus exhorted according to Dhamma, on five scores ought remorse to be set up. (*Repeat the contra.*)¹

So too, in him that exhorteth according to Dhamma, on five scores no remorse ought to be set up. (*Repeat the contra.*)¹ Wherefore? To the end that a monk should think one ought to be exhorted about what has happened.

There ought to be a support, sirs, in two things for a person exhorted, to wit: in truth and in the immovable.²

If others exhort me, whether timely or not; about what has happened or not; gently or harshly; about the Goal or not; in amity or in ill-will, I should find support in two things: in truth and in the immovable. If I know: "It is in me, this Dhamma," thinking: "It is," I should declare it, saying: "Wholly found in me is this Dhamma." But if I know: "It is not in me, this Dhamma," thinking: "It is not," I should declare that, saying: "Wholly not found in me is this Dhamma."

(*The Exalted One said:*³) 'And while you are thus speaking, Sāriputta, I suppose some foolish men have not the talent to grasp⁴ the matter?'

'Lord,⁵ those persons, unbelievers, who—as a means of living,⁶ not of faith—go forth from the home to the homeless life—impostors, frauds, deceivers,⁷ who are vainly puffed up,⁸

¹ The text repeats.

² This recurs at *Vin.* ii, 251; Rhys Davids' *trsl.*: in truth and in freedom from anger; but see above, § 95 n., and *Tr.* *P.D.* s.v. *akuppa*.

³ This may be inferred from *bhante* in the reply.

⁴ *Na padakkhinaṃ gaṇhanti*; cf. above, § 156.

⁵ Cf. the whole passage with *M.* iii, 6.

⁶ *Jivik' atthā*; see the use at *UdA.* 205.

⁷ *Keṭubhino*. *P.E.D.* observes, deriv. unknown, but I suppose it is connected with the *Sk. kaitava*.

⁸ *Unnalā uddhatā*; cf. *Colossians* ii, 18: 'Let no man beguile you . . . vainly puffed up by his fleshly mind.' Cf. also *A.* i, 70; *S.* i, 61; v, 269.

shifty praters of loose talk, unguarded as to their sense-doors, eating without moderation, unwatchful, who seek not true recluseship, are without zeal in training, luxurious, lax, the first to move in backsliding,¹ who cast aside the yoke of the secluded life, indolent, low in energy, of mindfulness unforgetful, not self-possessed, with uncomposed and wandering minds, dull lack-wits—they, while I speak in this way, have not the talent to grasp the matter. But those clansmen, lord, who of faith go forth from the home to the homeless life—no impostors, frauds, deceivers, not vainly puffed up, not shifty praters of loose talk, who are guarded as to sense-doors, moderate in eating, watchful, who seek true recluseship, are zealous in training, neither luxurious nor lax, who cast aside the yoke of backsliding, move first to seclusion, with energy bestir themselves, are resolved, stand up in mindfulness, self-possessed, composed, one-pointed, wise, no lack-wits—they, while I speak in this way, have the talent to grasp the matter.'

'Let be those unbelieving . . .² foolish lack-wits, Sāriputta; speak thou to them who of faith go forth . . .² Admonish thy fellows in the godly life, Sāriputta, instruct them;³ and think then: When I have stirred them up from what is not Saddhamma, I will make them stand fast in Saddhamma.⁴

Verily, Sāriputta, train thyself in this way.'

§ viii (168). *Virtue.*

(*The venerable Sāriputta repeats § 24 to the monks.*)²

§ ix (169). *Coming to know.*

Now the venerable Ānanda went up to the venerable Sāriputta and greeted him and, after exchanging the words of customary greetings, sat down at one side. So seated, the venerable Ānanda said to the venerable Sāriputta:

'How far, reverend Sāriputta, does a monk come speedily to

¹ *Okkamana*.

² *Anusāsa*.

² The text repeats in full.

⁴ Cf. above, § 88.

know¹ aptness in things² so that his grasp is a good grasp; so that he grasps much and forgets not what he has grasped ?'

'I know³ the venerable Ānanda has heard much; let the venerable Ānanda throw light upon the matter.'

'Well then, reverend Sāriputta, hearken and give heed and I will speak.'

'Very well, reverend sir,' replied the venerable Sāriputta; and the venerable Ānanda said:

'Take the case, reverend Sāriputta, of a monk who is apt at meanings, apt at Dhamma, apt at letters,⁴ apt at language,⁴ apt at orderly sequence⁵—thus far, reverend Sāriputta, a monk comes speedily to know aptness in things and his grasp is a good grasp, he grasps much and forgets not what he has grasped.'

'It is marvellous, sir, it is wonderful, how well this has been put by the venerable Ānanda! We hold the venerable Ānanda is possessed of these five things: the venerable Ānanda is apt at meanings, apt at Dhamma, apt at letters, apt at language and apt at orderly sequence.'⁶

§ x (170). Bhaddaji.

Once, while the venerable Ānanda was dwelling near Kosambi in Ghosita Park, the venerable Bhaddaji⁷ came up and greeted him and, after exchanging the words of customary greetings, sat down at one side. So seated, the venerable Ānanda said to the venerable Bhaddaji:

'Good Bhaddaji, what is the best of sights, what the best

¹ *Khippa-nisanti*. Comy. *Khippay nisāmayati, upadhāreti*.

² *Kusalesudhammesu*. Dict. meanings of *kusala* are: fitting, healthy, well, skilful, expert; it is used both adjectivally and as a noun; see Mrs. Rhys Davids' remarks, *DhS. trsl.* lxxxii. Comy. *cheko*; ad *A.* iv, 296, of *dhammesu*: the skandhas, elements, spheres, etc.

³ *Kho*.

⁴ *Vyañjana* and *nirutti*. There is a suggestion in these five terms of literary preoccupation; an attention to the formulated mandates, rather than to their meaning, that argues a later compilation.

⁵ *Pubbāpara*-. Comy. of *attha*, of *dhamma*, of *pada*, of *akkhara*, and of *anusandhi*.

⁶ Quoted at *UdA.* 11.

⁷ See *Brethr.* 129.

of sounds, what the best of joys, what the best of conscious states, and what is the best of becomings ?'

'There is Brahmā, sir, who is overcomer, by none overcome,¹ he is the seer of whatever may be, with power and dominion; who sees him of the Brahmās, that is the best of sights.

There are the devas of radiant splendour, in whom joy flows and overflows, who ever and again utter a cry of: "Joy, oh joy!" who hears that sound—it is the best of sounds.

There are the all-lustrous devas, rejoicing just in quiet,² who feel joy—that is the best of joys.

There are the devas who go to the sphere of nothingness—theirs is the best of conscious states.

There are the devas who go to the sphere of neither consciousness nor unconsciousness—theirs is the best of becomings' (*i.e. lives, or worlds*).

'This is but the way of the many folk, this (talk) of the venerable Bhaddaji.'

'The venerable Ānanda has heard much; let the venerable Ānanda throw light upon the matter!'

'Very well, reverend Bhaddaji, listen and pay attention and I will speak.'

'Yes, sir,' he replied; and the venerable Ānanda said:

'When,³ while one looks, the cankers are destroyed—that is the best of sights.

When, while one listens, the cankers are destroyed—that is the best of sounds.

When, while one rejoices, the cankers are destroyed—that is the best of joys.

When, while one is conscious, the cankers are destroyed—that is the best of conscious states.

When, while one has become,⁴ the cankers are destroyed—that is the best of becomings.'

¹ This is stock; cf. *D.* i, 18; iii, 135; *A.* ii, 24; *It.* 15: *abhibhū anabhi-bhūto*, sometimes used of the Tathāgata.

² *Te santay yeva tusitā*. S.c. reads *te santāññ' eva sukhiā*.

³ *Anantarā*, no interval, immediately. Comy. *anantarā yeva!*

⁴ *Yathā bhūta*.

CHAPTER XVIII.—THE LAY-DISCIPLE.

§ i (171). *Fearfulness.*

Once, while the Exalted One dwelt near Sāvattthī in Jeta Grove at Anāthapiṇḍika's Park, he addressed the monks, saying: 'Monks.'

'Yes, lord,' they replied; and the Exalted One said:

'Monks, following five things,¹ fearfulness comes upon a layman. What five?

He takes life, takes what is not given, is given over to lusts of the flesh, lies and takes spirituous liquors that cause indolence.

Monks, following these five things, fearfulness comes upon a layman.'

(Following the five opposite things, confidence comes.)²

§ ii (172). *Confidence.*

'Monks, following five things, a layman lives the home-life without confidence. What five?' (Repeat as in § 171.)

(Following the five opposite, he lives with confidence.)²

§ iii (173). *Hell.*

'Monks, following five, he is duly thrown into hell. . . .²

Following the five opposite, he is duly thrown into heaven. . . .'

§ iv (174). *Hatred.*

Now the householder, Anāthapiṇḍika, visited the Exalted One, saluted him and sat down at one side; and the Exalted One spoke to the householder, thus seated, and said:

'Householder, he who has not got rid of the five dread hatreds is called virtueless and arises in hell. What five?

Taking life, taking what is not given, fleshly lusts, lying and indulgence in spirituous liquor that cause indolence. Verily, these five . . .

But one who has got rid of these . . . is called virtuous and arises in heaven.

¹ *Dhammā.*

² The text repeats much in full.

When, householder, the taker of life,¹ by reason of his taking life, breeds dread hatred in this world or breeds dread hatred hereafter, he feels in the mind pain and grief; but he who abstains from taking life breeds no dread hatred in this world, nor none hereafter, nor does he feel in his mind pain and grief; thus that dread hatred for him who abstains from taking life is suppressed.

So, too, the dread hatred bred of taking what is not given . . . of fleshly lusts . . . of lying . . . and of indulging in spirituous liquors that cause indolence for him who abstains therefrom . . . is suppressed.

Who² in this world brings life to death, speaks lies, Goes to another's wife, takes things not given, Who drinks strong drink—these five hate-breeding things Not giving up—immoral he, 'tis said: When body fails that fool is born in hell. But whoso ne'er takes life, nor speaketh lies, Nor goes to another's wife, takes things not given, Nor drinks strong drink, is not addict of these Hate-breeding things—moral is he, 'tis said: At death that wise man will arise in heaven.'

§ v (175). *The outcast.*³

'Monks; pursuing five things, a layman is the outcast of laymen, the dirt of laymen, the offscouring of laymen. What five?

He is without faith, without morals, is a diviner by curious ceremonies,⁴ he believes in luck,⁵ not deeds, he seeks outside

¹ This recurs at A. iv, 406; v. 183; with v.l. and S.e. we should insert *pāṇātipātī*.

² The first three lines of our text recur at Dh. 246-7; S.e. reads *atipāṭeti*. Cf. S. iv, 343.

³ *Caṇḍāla*.
⁴ *Kotūhala-maṅgalika*; *kotūhala* has been confused with *kolāhala* (and *halāhala*): tumult; see P.E.D. s.v.; Q. of M. i, 143 (the native gloss is near the meaning); *Maṅgalajātaka*, i, 371 explains the meaning; our Comy. *iminā idāṃ bhavissatī -ti evaṃ pavattatā kotūhala-saṅkhātēna dīḍḍha-suta-muta-maṅgalena samannāgato* (cf. J. i, 374); the Sk. is *kautūhala*, curiosity, interest; *kautaka-maṅgala*, a solemn ceremony, a festival, and so, no doubt, noise (cf. UdA. 156: *kotūhalaḥāsa*). See also M. i, 285: *vata-kotūhala-maṅgalāni*; below VI, § 93.

⁵ *Maṅgalay pacceti no kamman*. Comy. *maṅgalay oloketi*.

(the Order) for a gift-worthy person and there first offers service.

Monks, pursuing these five things, a layman is the outcast of laymen, the dirt, the offscouring of laymen.

Monks, pursuing five things, a layman is the jewel of laymen, the lily of laymen, the lotus of laymen. What five?

(Just the opposite five.)¹

§ vi (176). *Zest*.²

Then the householder, Anāthapiṇḍika, with about five hundred lay-disciples around him, came to the Exalted One, saluted and sat down at one side; and the Exalted One spoke to him, so seated, and said:

'Verily, householder, you have served the Order of monks with gifts of the requisites: the robe, alms, lodging and medicine for sickness—but you must not be satisfied just by the thought: "We have served the Order with gifts of the requisites."

Wherefore, householder, train yourself thus:

Come now,³ let us, from time to time, enter and abide in the zest that comes of seclusion.

Verily, train yourself thus, householder.'

And when he had thus spoken, the venerable Sāriputta said to the Exalted One: 'It is marvellous, lord, it is wonderful, how well the Exalted One has spoken. . . . Lord, what time the Ariyan disciple enters and abides in the zest that comes of seclusion, for him five things become not: for him in that time the pain and grief that follow lust become not; the pleasure and gratification that follow lust become not; the pain and grief that follow evil become not; the pleasure and gratification that follow evil become not;⁴ for him in that time the pain and grief that follow doing good become not. Lord, what time the Ariyan disciple enters and abides in the zest that comes of seclusion, for him these five things become not.'

'Well done, well done, Sāriputta! (It is even as you say.) . . .¹

¹ The text repeats.

² *Pūi*.

³ *kintī*. Comy. *kena nāma upāyena*.

⁴ Comy. observes that he may go forth to shoot a deer or pig and miss, and so become depressed; or he may hit and kill and be glad.

What time, Sāriputta, the Ariyan disciple enters and abides in the zest that comes of seclusion, for him in that time these five things become not.'

§ vii (177). *Trades*.

'Monks, these five trades ought not to be plied by a lay-disciple. What five?

Trade in weapons, trade in human beings, trade in flesh,¹ trade in spirits and trade in poison.

Verily, monks, these five trades ought not to be plied by a lay-disciple.'

§ viii (178). *Rajahs*.

'Now what think you, monks, has this thing been seen and heard of by you: "This man gave up taking life and abstains therefrom; and rajahs, because he abstains from taking life, seize and slay him or put him in fetters or thrust him forth (from the country)² or wreak their wrath³ upon him"?'

'No, indeed, lord, it has not.'

'Well, monks, neither by us has this thing been seen nor heard of. . . .⁴

But if folk give evidence against him of just some evil deed as this: "This man has caused the death of a woman or man," then rajahs, because he has taken life, seize and slay him or put him in fetters or thrust him forth from the country or wreak their wrath upon him—has such a thing been seen and heard of by you?

'Lord, by us this thing has been both seen and heard of; yea, and we shall hear of it again.'

' . . . monks, have you seen and heard that rajahs seize and slay . . . a man who abstains from taking what is not given?'

'No indeed, lord.'

'But if folk tell of his evil deed, saying: "This man stealthily took from village or forest what was not given

¹ Comy. he breeds and sells pigs, deer, etc.

² So Comy.

³ *Yathāpaccayaṃ vā karoti*. Comy. *yathādhippayo yathājjhasayaṃ karoti*.

⁴ The text repeats.

him,"—have you seen and heard that rajahs seize and slay . . . him for that ?

'Yes, lord. . . .'

' . . . and if a man abstain from the lusts of the flesh ?'

'No, lord.'

'But if folk say of him: "This man had intercourse with others' wives or others' maidens" ?'

'Yes, lord. . . .'

' . . . or if a man abstain from lying ?'

'No, lord.'

'But if folk say of him: "This man by lying has broken up the home¹ of this householder or that householder's son" ?'

'Yes, lord. . . .'²

'What think you, monks, has this thing been seen and heard of by you: "This man gave up drinking all spirituous liquors that cause indolence and abstains therefrom; and rajahs, because he does so, seize and slay him or put him in fetters or thrust him forth from the country or wreak their wrath upon him" ?'

'No, indeed, lord, it has not.'

'Well, monks, neither by us has this thing been seen nor heard of. . . .'

But if folk give evidence against him of just some evil deed as this: "This man, given over to drinking indolence-causing liquors, has taken the life of some woman or man; . . . has stealthily taken from village or forest what was not given him; . . . has had intercourse with others' wives or others' maidens; . . . has by lying broken up the home of this householder or that householder's son,"—then rajahs, because he is given over to drink, seize and slay him or put him in fetters or thrust him forth from the country or wreak their wrath upon him—has such a thing been seen or heard of by you ?

'Lord, by us this thing has been both seen and heard of; yea, and we shall hear of it again.'

¹ *Atha*; cf. *S.* iv, 347, where this recurs.

² The text repeats all in full.

§ ix (179). *The home-man.*

Now the householder Anāthapiṇḍika, surrounded by about five hundred lay-disciples, visited the Exalted One and, after saluting, sat down at one side. Then the Exalted One addressed the venerable Sāriputta and said:

'Sāriputta, any white-frosted home-man¹ you know, who acts controlled² in the five steps of the training and obtains at will, easily and without difficulty the four³ very purposive abodes of ease, here amid things seen, may, should he desire, declare just the (state of) self by the self, saying: "Destroyed is hell for me; destroyed is animal-rebirth; destroyed is the realm of ghosts; destroyed for me is the wayward way, the ill way, the abyss; I am he who has won to the Stream, not subject to any falling away, sure and bound for enlightenment." He acts controlled in what five steps of the training ?

Herein, Sāriputta, the Ariyan disciple abstains from taking life, from taking what is not given, from fleshly lusts, from lying and from drinking spirituous liquors that cause indolence.

He acts controlled in these five steps of the training.

What are the four abodes of ease, very purposive, he obtains at will . . . here amid things seen ?

Herein, Sāriputta, the Ariyan disciple has unwavering faith in the Buddha: Of a truth he is that, the Exalted One, arahant, fully enlightened, walking in knowledge, well gone, wise in the ways of the worlds, with none greater, tamer of tamable men, teacher of devas and men, Buddha, lord. This is the first very purposive abode of ease, won, here amid things seen, by purifying impure thought, by cleansing unclean thought.

Again, Sāriputta, the Ariyan disciple has unwavering faith in Dhamma: Well declared by the Exalted One is Dhamma, one to be seen here and now, not for other times, bidding one

¹ *Gihin* as opposed to the yellow-robed *pabbajita*, one gone forth.

² *Sappata-kammaṇa*. *Comy. pihita*.

³ Cf. *A.* iv, 405 ff.; *D.* ii, 93; *S.* v, 357; the four are called the mirror of Dhamma. Cf. *Golama the Man*, pp. 169, 229.

come and see, a guide to be understood by wise men, each for himself. This is the second abode of ease. . . .

He has unwavering faith in the Order: Well trained is the Exalted One's Order of disciples; trained in uprightness is the Exalted One's Order of disciples; trained in method is the Exalted One's Order of disciples; trained in the way of right¹ is the Exalted One's Order of disciples—the four pairs of men, the eight male persons—this is the Exalted One's Order of disciples, worthy of offerings, worthy of oblations, worthy of gifts, meet to be reverently saluted, a field for merit, none greater in the world. This is the third abode of ease. . . .

Moreover, Sāriputta, the Ariyan disciple is possessed of virtues beloved by Ariyans—whole, unbroken, untarnished, without blemish, bringing freedom, praised by wise men, incorrupt, conducive to concentration. This is the fourth very purposive abode of ease, won, here amid things seen, by purifying impure thought, by cleansing unclean thought.

These are the four abodes of ease. . . .

Sāriputta, any white-frocked home-man you know, who acts controlled in these five steps of the training and obtains at will, easily and without difficulty, these four very purposive abodes of ease, here amid things seen, may, should he desire, declare just the (state of) self by the self and say: Destroyed is hell for me; destroyed is animal-rebirth; destroyed is the realm of ghosts; destroyed for me is the wayward way, the ill way, the abyss; I am he who has won to the Stream, not subject to any falling away, sure and bound for enlightenment.

Seeing hell's fearfulness, shun wickedness;

Wise men shun that, firm set in Ariyan Dhamma.

Not harming aught that breathes where progress is;²

Lie not, nor knowingly touch things ungiven;

Live gladly with thine own, leave³ others' wives;

¹ Sāmiti.

² Vijjamāne parakkame.

³ Ārame; S.e. and v.l. nārame; at A. iv, 137 we have āramati in the same sense; P.E.D. omits, but see ārata, āraṭi; the root is √ram, meaning to set at rest, to be at ease, to delight in.

No man should drink strong drink¹ that dulls the thought;
Mind² thou the Buddha, think on Dhamma oft;
With fair and harmless thoughts make thyself fit
For heav'n. For him who merit's meed would win,³
With gift in Dhamma⁴ furnishèd, that gift,
First giv'n to godly men, will richly ripen.
Here I'll make known such men, list Sāriputta !
Mid⁵ cows, black, white, red, tawny, dapple, dove,
Is found the well-tamed ox, strong beast of burden,
Gentle and swift to move, on whom they set
The load and yoke whate'er his hue may be:
So among men of noble, brāhman, low,
Or serf breeds, outcasts, aboriginals,
Is found the well-tamed, pious, modest man,
Just,⁶ virtuous, truth-speaking, done with birth
And death, accomplished in the godly life,
With load put down, done what was to be done,
Rid of the cankers, yea and gone beyond
All states, not clinging, cool—lo ! in that field
Of faultless men a gift will richly ripen.
The witless, loreless⁷ fools, all-ignorant,
Give gifts outside that field nor serve good men.
But they, with faith firm rooted in the Well-gone,
Who serve the good—wise men and by wise men
Held wise⁸—go to the deva-realm, or here
Are born within some clan;⁹ and as wise men
In gradual course attain Nibbāna's bliss.'

¹ Merayaṇ vāruṇī. Comy. catubbidhaṇ merayaṇ, pañcaviḍhaṇ ca suraṇ; vāruṇī is a Jātaka word and does not seem to recur in the four Nikāyas; it is odd that the Commentaries do not connect it with Varuṇa's daughter, the Hindu goddess of spirituous liquor; see J. i, 251.

² Cf. Romans viii, 5.

³ Jigīsato.

⁴ Deyya-dhamma : a Dhamma-ly gift, but see P.E.D. s.v.

⁵ From here onwards recurs at A. i, 162, see G.S. i, 145; Comy. refers to A.A. ii, 258.

⁶ This line of the text recurs above, § 42.

⁷ Assudāvino.

⁸ Sappaññe dhīrasamale.

⁹ In spite of the text above, Comy. omits the sūtras in explaining the clans or families.

tathāgatesāraṅga

1888

ariyañcattāṅgikam

§ x (180). *Gavesin, the seeker.*

Once the Exalted One with a great following of monks walked a walk among the Kosalans.

And as the Exalted One went along the highway he saw a place where grew a big grove of sāl trees; and seeing it there, he moved down from the road and went towards it and made his way among the trees; and at a certain place he smiled.¹

Now the venerable Ānanda thought: 'What cause now, what reason² moved the Exalted One to show a smile? Not for nothing do Tathāgatas smile.' And the venerable Ānanda asked him concerning the matter. . . .

(Then said the Exalted One:)

'At this place, Ānanda, in olden times there was a rich and flourishing city thronged with many people; and by the city, Ānanda, there dwelt the Exalted One, Kassapa,³ arahant, fully enlightened; and Gavesin was a lay-disciple of the Exalted One, Kassapa; but he kept not the moral precepts.

Now because of Gavesin there were about five hundred who testified⁴ and were stirred to discipleship, but they kept not the moral precepts. Thought he: "I have greatly served these five hundred lay-disciples, being the first to move and bestir myself; yet I keep not the moral precepts nor do these five hundred others. This is a levelling of levels,⁵ leaving no whit of a more. Come now, I'm for something more!" So Gavesin went up to the five hundred and said: "Know, good sirs,⁶ from today that I keep the moral precepts."

Then, Ānanda, those five hundred thought to themselves: "Verily, Master Gavesin has greatly served us, being first to move and bestir himself, and this same Master Gavesin will

¹ This setting recurs elsewhere; see *M.* ii, 45, 74; *cf.* *S.* ii, 254; *Vin.* iii, 105. *Comy.* observes that in smiling the B. merely showed the tips of his teeth and laughed not as ordinary men who smack their bellies and say, Ho ho!

² *Hetu paccayo.*

³ He who immediately preceded Gotama Buddha.

⁴ *Paṭidesitāni samādapitāni.* *Comy.* *Upasaka-bhāvaṇ paṭidesitāni samādapitāni saraṇesu paṭiṭṭhāpitāni*; *cf.* *A.* iv, 68.

⁵ *Icc' ekaṇ sama-samāṇa.*

⁶ *Āyasmanto.*

now keep the moral precepts—why then not we too?" Then went those five hundred lay-disciples to Gavesin and told him that they too henceforth would keep the moral precepts.

Again . . . thought Gavesin: "This also is a levelling of levels, leaving no whit of a more; I'm for something more!" and went and told them, saying: "Know, sirs, from today I follow the celibate's life, the life remote,² giving up sex-life, common among men."³ Then thought those others . . . "Why not we too?" and did likewise.

Again . . . thought Gavesin: "This is also a levelling of levels, leaving no whit of a more; I'm for something more!" and went and told them, saying: "Know, sirs, from today I am a one-mealer and abstain from night-eating, giving up eating at wrong times." Then thought they . . . "Why not we too?" and did likewise.

Now the lay-disciple Gavesin considered thus: "I have greatly served these five hundred lay-disciples, being the first to move and bestir myself; I have kept the moral precepts, and now they too have done this; I have followed the life remote . . . and now they too have done this; I have become a one-mealer, . . . and now they too have done this. This is indeed a levelling of levels, leaving no whit of a more. Come now, I'm for something more."

And, Ānanda, the lay-disciple Gavesin went to the Exalted One, Kassapa, arahant, fully enlightened, and, having come, said to him:

"Lord, grant that I may go forth beside the Exalted One; grant me full acceptance!"⁴—and Gavesin, the lay-disciple, obtained permission to go forth beside Kassapa, the Exalted One, arahant, fully enlightened; he obtained full acceptance.

¹ The text reads *kimāṇa pana mayāṇ*, but with *S.e.* and *Comy.* we should read *pana na*.

² *Brahmacārī ārācārī.* *cf.* *A.* iv, 249; *D.* i, 4; *M.* iii, 33. The text repeats all in full.

³ *Gāmadhammā*, lit. thing of the village, or, in India, where 'village' was more 'urban' than with us, 'thing of communal life.'

⁴ *Upasampadā*; see below V. § 251.

Now not long after his acceptance, Ānanda, Gavesin the monk, living alone, withdrawn, zealous, ardent, resolved, entered into and abode in that unsurpassed goal of the godly life, here among visible things, realizing it by his own knowledge—that goal for the good of which clansmen's sons rightly go forth from the home to the homeless life—and he declared: Destroyed is birth, lived is the godly life, done is the task, there is no more this-ness!

Thereafter, Ānanda, the monk Gavesin was numbered among the arahants.

Then thought those five hundred lay-disciples: "Master Gavesin has done us a great service, he is first to move and bestir himself; and now he has had his hair and beard shaved off, donned the yellow robe, and goes forth from the home to the homeless life; why then not we too?" And those five hundred lay-disciples, Ānanda, went and begged the Exalted One, Kassapa, saying: "Grant, lord, that we may go forth beside the Exalted One; grant us full acceptance!"—and those five hundred obtained permission. . . .

Then thought the monk Gavesin: "I, verily, can obtain this unsurpassed bliss of liberation at will, easily, and without difficulty; would that these five hundred monks could obtain this bliss in like manner!"

Ānanda, those five hundred monks abode alone, withdrawn, zealous, ardent, resolved; and, not long after, entered and dwelt in that unsurpassed goal of the godly life, here among visible things, realizing it by their own knowledge—that for which clansmen's sons rightly go forth—and declared: Destroyed is birth, lived is the godly life, done is the task, there is no more this-ness!

Thus verily, Ānanda, those five hundred monks with Gavesin at their head, in striving from higher things to higher, from strength to strength, came to realize a liberation, above which there is no higher.

Wherefore, Ānanda, train yourselves in this way:

From higher to higher, from strength to strength,¹ we will

¹ *Uttaruttariṃ paṇīlapanīlay.*

strive and will come to realize the liberation, above which there is no higher.

Verily thus, Ānanda, train ye yourselves.'

CHAPTER XIX.—THE FOREST.

§ i (181). *Forest-gone.*¹

'Monks, these five are forest-gone. What five?

One is forest-gone out of folly and blindness; one out of evil desires and longings; one foolish and mind-tossed;² one at the thought: "It is praised by Buddhas and their disciples"; and one is forest-gone just because his wants are little, just for contentment, just to mark³ (his own faults), just for seclusion, just because it is the very thing.⁴

Verily, monks, of these five who have gone to the forest, he who has gone just because his wants are little, for contentment, to mark (his own faults), for seclusion, just because it is the very thing—he of the five is topmost, best, foremost, highest, elect.

Monks, just⁵ as from the cow comes milk, from milk cream, from cream butter, from butter ghee, from ghee the skim of ghee there reckoned topmost; even so, monks, of these five forest-gone, he who has gone just because his wants are little, for contentment, to mark (his own faults), for seclusion and just because it is the very thing—he of the five is topmost, best, foremost, highest, elect.'

§§ ii-x (182-190). *Of others.*

'Monks, these five are rag-clad men . . . these five are tree-root sitters . . . these five are graveyard haunters . . . these five are open-air lodgers . . . these five are one-place

¹ *Ārañṇaka*, lit. forest-man.

² Cf. above, § 93.

³ *Sallekha*, from *√likh*; *F. Dial.* i, 10: 'purgation of evil'; *Dial.* iii, 109: 'resigned'; but it is as in the *Psalm* (cxxx, 3): 'If thou shouldest mark iniquities, who can stand?'

⁴ *Idam aṭṭhitaṃ*, so *S.c.*, and *Comy.* which explains: *imāya kalyāṇāya paṭipattiyaṃ aṭṭho etassa.*

⁵ This simile recurs at *S.* iii, 264; *A.* ii, 95; v, 132; cf. *J.* vi, 206.

sitters . . . these five are any-bed men . . . these five are lone sitters . . . these five are never-after-time eaters . . . these five are from-one-bowl eaters. . . .¹

Monks, just as from the cow comes milk . . . from ghee the skim, which is reckoned topmost; even so in each case . . . he who acts so . . . just because it is the very thing—he of the five is topmost, best, foremost, highest, elect.’

CHAPTER XX.—THE BRĀHMAN.

§ i (191). *The dog simile.*

‘Monks, these five² ancient brāhman things are now seen in dogs, but not in brāhmans. What five?’

Monks, in former times brāhmans approached only a brāhmaṇī, never a non-brāhmaṇī; now they go to brāhmaṇī and non-brāhmaṇī alike. Monks, today dogs go to dogs only, never to other creatures. This, monks, is the first ancient brāhman thing now seen in dogs, not in brāhmans.

Monks, in former times brāhmans approached a brāhmaṇī only in season, never at other times; now they go to a brāhmaṇī both in and out of season. Monks, today dogs go to dogs only in season, never at other times. This, monks, is the second ancient brāhman thing now seen in dogs, not in brāhmans.

Monks, in former times brāhmans neither bought nor sold a brāhmaṇī, but, consorting just where affection was mutual, fostered concord; now they do any of these things. . . . Monks, today dogs neither buy nor sell dogs, but consort just where affection is mutual and foster concord. This, monks, is the third ancient brāhman thing now seen in dogs, not in brāhmans.

Monks, in former times brāhmans hoarded neither treasure, grain, silver nor gold; now they do these things. . . . Monks, today dogs hoard neither treasure, grain, silver nor gold.

¹ Except the last, the text does not repeat. These form part of the thirteen ascetic practices; see *Vism. trā.* 66 ff.; cf. *M.* iii, 40 ff.; Mrs. Rhys Davids, *Milinda Questions*, p. 145 f. I follow the condensation in the text.

² Cf. *Sn.* 290-1 for these brāhmaṇa-dhammā.

This, monks, is the fourth ancient brāhman thing now seen in dogs, not in brāhmans.

Monks, in former times brāhmans sought food for the evening meal¹ in the evening, for the morning meal in the morning; now, after cramming their bellies to the uttermost, they take away the remainder. Monks, today dogs seek food for the evening meal in the evening, for the morning meal in the morning. This, monks, is the fifth ancient brāhman thing now seen in dogs, not in brāhmans.

Verily, monks, these are the five ancient brāhman things. . . .’

§ ii (192). *Brāhman Doṇa.*

Now brāhman Doṇa² visited the Exalted One and greeted him; and after exchanging the customary words of greetings, sat down at one side. So seated, brāhman Doṇa said to the Exalted One:

‘I have heard it said, Master Gotama, that Master Gotama does not salute aged, venerable brāhmans, well stricken in years, long on life’s road, grown old—nor rise up for them, nor offer them a seat. Master Gotama, it is just so; Master Gotama does none of these things . . . to aged, venerable brāhmans. . . . This is not right, Master Gotama.’³

‘Do you not⁴ profess to be a brāhman, Doṇa?’

‘If of anyone, Master Gotama, in speaking rightly it should be said: “The brāhman is well born on both sides, pure in descent as far back as seven generations, both of mother and father, unchallenged and without reproach in point of birth;”⁵ studious, carrying the mantras in mind, a past master in the three Vedas with the indices and ritual, in phonology too,

¹ *Sāya-m-āsa*, a *Jātaka* compound.

² This brāhman is presumably the same as at *A.* ii, 37. *Bu.* offers no help; there is also the Doṇa who received the B.’s bowl, *D.* ii, 166: for the Tibetan story known as *Droṇasama*, cf. Rockhill’s *Life*, and *Chuang*, ii, 43, possibly there a nickname.

³ This para. recurs at *A.* iv, 173.

⁴ ‘*Tvaṃ pi no paṭijānāsi?*’ *Vv.* ll. of *no* are *ne* and *kho*.

⁵ Cf. above, § 134.

and fifthly in the legends; an expert in verse and grammar, skilled in reading the marks of a great man, in speculation on the universe"¹—to be sure of me, Master Gotama, in speaking rightly that thing should be said; for I, Master Gotama, am so born . . . so skilled. . . .'

'Doṇa, those brāhman-sages of old, mantra-makers, mantra-sayers, whose ancient collection of mantra verses, hymns and sayings, brāhmans now ever hymn, ever say, ever word the word, ever have the sayings said—to wit: Aṭṭhaka, Vāmaka, Vāmedeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa and Bhagu²—they these five brāhmans have declared: the Brahma-like,³ the deva-like, the bounded, the breaker of bounds and, fifthly, the brāhman-outcast. Which of them, Doṇa, are you?'

'We know not of these five brāhmans, Master Gotama; yet we know that we *are* brāhmans. It were well for me if Master Gotama would teach me Dhamma so that I may know of these five.'

'Then listen, brāhman, give heed and I will speak!'

'Yes, sir,' replied he; and the Exalted One said:

'And how, Doṇa, becomes a brāhman Brahma-like?'

Take the case, Doṇa, of a brāhman who is well born on both sides, pure in descent as far back as seven generations, both of mother and father, unchallenged and without reproach in point of birth—he for eight and forty years⁴ leads the Brahma-life of virginity,⁵ applying himself to the mantras;⁶ then, completing that course, he seeks the teacher's fee for teaching according to Dhamma, not non-Dhamma. And what there is Dhamma, Doṇa? Never as ploughman⁷ nor

¹ Cf. G.S. i, 146; D. i, 120; M. ii, 147; Sn. p. 105; Mil. 10. At A. i, 163 this section follows the verses given in our § 179.

² This is also stock; see Vin. i, 245, D. i, 104, M. ii, 170; cf. A. iv, 61. Our Comy. repeats D.A. i, 273.

³ Brahma-sama.

⁴ Cf. Āpastamba, ii, 12 f. (S.B.E. ii, 7, also Manu referred to there); A. iv, 37; Sn. 289; SnA. 316 ff. refers to our text.

⁵ Komāra-brahmacariyāy.

⁶ Comy. the Vedas.

⁷ This list recurs at M. i, 85; A. iv, 281.

trader nor cowherd nor bowman nor rajah's man nor by any craft (to get his living), but solely by going about for alms, despising not the beggar's bowl.¹ And he hands over the teacher's fee for teaching, has his hair-beard shaved off, dons the yellow robe and goes forth from the home to the homeless life.

And thus gone forth, he abides² in mind pervading with amity one world quarter, so a second, a third, a fourth; then above, below, athwart, everywhere, the whole wide world he pervades with thoughts of amity, far-reaching, expansive, measureless, without hatred or ill-will. He abides in mind pervading with pity . . . sympathy . . . poise, one world quarter, so a second, a third, a fourth; then above, below, athwart, everywhere, the whole wide world he pervades with thoughts of pity, sympathy and poise, far-reaching, expansive, measureless, without hatred or ill-will. And having made these four Brahma-abidings³ become, on the breaking up of the body after death, he arises in the well-faring Brahma-world. Thus, Doṇa, a brāhman becomes Brahma-like.⁴

And how, Doṇa, becomes a brāhman deva-like?'

Take the case, Doṇa, of a brāhman of similar birth and conduct. . . .⁵ He does not get a living by ploughing and so forth, but by going about for alms. . . . He hands over the teacher's fee for teaching and seeks a wife according to Dhamma, not non-Dhamma. And what there is Dhamma? Not with one bought or sold, but only with a brāhmaṇi on whom water has been poured.⁶ And he goes only to a brāhmaṇi, not to the daughter of a noble, low-caste man or serf, nor to the daughter of an outcast, hunter, bamboo-

¹ Comy. the beggar's portion.

² Cf. D. iii, 223; M. ii, 76; S. v, 115; A. iv, 390.

³ Brahma-vihāre.

⁴ Brahma-sama; see Expos. i, 262; Sn. 508.

⁵ The text repeats nearly all in full throughout the sutta.

⁶ Udaḥ' ūpassaṭṭha. Comy. glosses: pariccattay, and explains: after pouring water on her hands they give her to him. Upa√srj can mean: to cause to flow (water) in Skt.; cf. the ceremony at A. iv, 210; it is now used in Ceylon.

worker, cart-maker, or aboriginal;¹ nor goes to a woman with child, nor to one giving suck, nor to one not in her season. And wherefore, Doṇa, goes not a brāhman to one with child? If he go, the boy or girl will surely be foully born;² therefore he goes not. And wherefore goes he not to one giving suck? If he go, the boy or girl will surely be an unclean suckling;³ therefore he goes not. And wherefore goes he not to one not in her season? If, Doṇa, a brāhman go to one in her season,⁴ never for him does the brāhmanī become a means for lust, for sport, for pleasure; the brāhmanī is for the brāhman just a means to beget offspring. And when in wedlock⁵ he has begotten (a child), he has his hair-beard shaved off . . . and goes forth . . . And being thus gone forth, aloof from sensuous appetites . . . he enters and abides in the first (to the) fourth musing. And having made these four musings become, on the breaking up of the body after death, he arises in the well-faring heaven⁶ world. Thus, Doṇa, a brāhman becomes deva-like.

And how, Doṇa, becomes a brāhman bounded?

Take the case, Doṇa, of a brāhman of similar birth and conduct . . . who weds in like manner . . .⁸ And when in wedlock he has begotten a child, the fondness for children obsesses him and he settles on the family estate⁹ and does not go forth from the home to the homeless life. In the bounds of the brāhmans of old he stays nor transgresses them; and it is said: "Within bounds he keeps and transgresses not." And therefore the brāhman is called bounded. Thus, Doṇa, the brāhman becomes bounded.

¹ Cf. *M.* ii, 183.

² *Atimūhajo. Comy. atimūhe mahāgūḥarāsimhi jāto; Tr. Dict.* suggests *adhi-* for *ati-*.

³ *A-suci-paṭipīto, S.e. so; P.E.D. prefers v.l. piṭita, but √pā connects with pāyamāna of the text.*

⁴ With *S.e.* we should read *utunīy* for *an-* of the text.

⁵ Text *methunay*, with *v.l. mithunay; Comy. and S.e. so; P.E.D. does not notice this form, but see Childers and Skt. Dict. s.v. Comy. observes: Dhikaray vā puttay vā uppādetvā. . . .*

⁶ *Saggaṇ lokay.* ⁷ *Mariyāda, SnA. 318 ff.*

⁸ The text repeats nearly all in full throughout the sutta.

⁹ We should read *kuṭumbay* with *Comy. and S.e.*

And how, Doṇa, becomes a brāhman a breaker of bounds?

Take the case, Doṇa, of a brāhman of similar birth and conduct . . . He hands over the teacher's fee and seeks a wife either according to Dhamma or non-Dhamma: one bought or sold or a brāhmanī on whom the water-pouring ceremony has been performed. He goes to a brāhmanī or to the daughter of a noble or a low-caste man or a serf; to the daughter of an outcast or a hunter or a bamboo-worker or a cart-maker or an aboriginal; he goes to a woman with child, to one giving suck, to one in her season, to one not in her season; and for him the brāhmanī becomes just a means for lust, for sport and for pleasure or to beget offspring. And he keeps not within the ancient brāhman bounds, but transgresses them; and it is said: "He keeps not within bounds but transgresses," and therefore he is called a breaker of bounds. Thus, Doṇa, the brāhman becomes a breaker of bounds.

And how, Doṇa, becomes a brāhman a brāhman-outcast?

Take the case, Doṇa, of a brāhman of similar birth . . .; he for eight and forty years leads the Brahma-life of virginity, applying himself to the mantras; then, completing that course, he seeks the teaching fee for teaching; (he gets his living) according to Dhamma or non-Dhamma: as ploughman, trader, cowherd, bowman, rajah's man or by some craft or, despising not the beggar's bowl, just by going about for alms. On handing back the teacher's fee, he seeks a wife according to Dhamma or non-Dhamma: one bought or sold, or a brāhmanī on whom water has been poured. He goes to a brāhmanī or any other woman . . .; one with child, giving suck and so forth . . .; and she is for him a means for lust . . . or to beget offspring. He leads a life doing all these things. Then the brāhmans say thus of him: "How is it that an honourable brāhman leads this sort of life?" and to this he replies: "Just² as fire burns clean things or unclean,

¹ *Samāhinna-mariyāda.*

² I cannot trace this simile elsewhere, but for the sentiment cf. *Sn.* 547, 812; *J.* v, 485.

but not by that is the fire defiled; even so, good sirs, if a brāhman lead a life doing all these things, not by that is a brāhman defiled." And it is said: "He leads a life doing all these things," and therefore he is called a brāhman-outcast. Thus, Doṇa, a brāhman becomes a brāhman-outcast.

Verily, Doṇa, those brāhman-sages of old, mantra-makers, mantra-sayers, whose ancient collection of mantra verses, hymns and sayings, brāhmans now still hymn, say, word each word, and have the sayings said—to wit: Atthaka and the rest . . .—these five brāhmans declared: the Brahma-like, the deva-like, the bounded, the breaker of bounds and, fifthly, the brāhman-outcast. Which of them, Doṇa, are you?

'If such there are,¹ Master Gotama, we at least do not fulfil (the ways of) the brāhman-outcast!

But it is marvellous what you say, Master Gotama, . . . let Master Gotama take me as a lay-disciple, gone to his refuge, henceforth as long as life lasts.'

§ iii (193). *Brāhman Sangārava*.²

Now brāhman Sangārava³ visited the Exalted One and greeted him; and after exchanging the customary words of greetings, sat down at one side. So seated, brāhman Sangārava said to the Exalted One:

'What is the cause, Master Gotama, what is the reason, why sometimes⁴ even mantras long studied are not clear,⁵ not to speak of those not studied; and what is the cause, what the reason, why sometimes even mantras not long studied are clear, not to speak of those studied?'

'When, brāhman, one dwells with heart possessed by lust and passion, overwhelmed by lust and passion, and knows

¹ *Evay sante*.

² The whole sutta recurs at *S. v*, 121 ff. (*K.S. v*, 102), 'At Sāvattihī.'

³ Discourses with this brāhman occur at *S. i*, 183; *A. i*, 168; *v*, 232, 252; cf. also *M. ii*, 210 (there termed *māṇavo*, young; see *K.S. i*, 231 n.).

⁴ *Ekadā*; *P.E.D.* does not give this meaning but see *Skt. Dict.* (Macdonell's).

⁵ *Na ppaṭibhanti*. *K.S. trsl.* 'do not recur,' from *√bhā*, to shine.

not the escape¹ from the surge thereof, as it really is; then he knows not, sees not the self-goal, as it really is; knows not, sees not another's goal, as it really is; knows not, sees not the goal of both, as it really is; then even the mantras long studied are not clear, not to speak of those not studied.

Suppose, brāhman, a pot of water, mixed with lac, tumeric, blue or yellow dye,² and a man with eyes to see were to look there for his own face-reflection—he would not know it, he would not see it, as it really was; even so, brāhman, when one dwells with heart possessed by lust and passion, overwhelmed thereby, and knows not the escape from the surge thereof, as it really is; then he knows not, sees not the self-goal, another's goal, the goal of both, as it really is; then even the mantras long studied are not clear, not to speak of those not studied.

Again, brāhman, when one dwells with heart possessed by ill-will, overwhelmed by ill-will, and knows not the escape from the surge thereof, as it really is; then he knows not, sees not the self-goal, another's goal, the goal of both, as it really is; then even the mantras long studied are not clear, not to speak of those not studied.

Suppose, brāhman, a pot of water, heated on the fire, boiling up and bubbling over, and a man with eyes to see were to look there for his own face-reflection—he would not know it, he would not see it, as it really was; even so, brāhman, when one dwells with heart possessed by ill-will . . .; then even the mantras long studied are not clear. . . .

Again, brāhman, when one dwells with heart possessed by sloth and torpor . . . then even the mantras long studied are not clear. . . .

¹ *Nissaraṇa*. *Comy.* observes that in respect of lust the escape is by elimination, suitable resort and cutting off by means of 'asubha' musing, insight and the way of arahantship, respectively; of ill-will the first and third, substituting 'mettā' for 'asubha' and the way of the Non-returner; of sloth and torpor the same but by means of 'ālokaṣāñṇā' and arahantship; of flurry and worry the same but substituting calm for 'ālokaṣāñṇā'; the escape from doubt is by elimination, by Dhamma-determining (*-vavatthāna*).

² For this list see *M. i*, 127; *S. ii*, 101.

Suppose, brāhman, a pot of water, covered over with slimy moss and water-plants,¹ and a man were to look there for his own face-reflection—. . . he would not see it . . . ; even so, brāhman, when one dwells with heart possessed by sloth and torpor . . . the mantras long studied are not clear. . . .

Again, brāhman, when one dwells with heart possessed by flurry and worry . . . then even the mantras long studied are not clear. . . .

Suppose, brāhman, a pot of water were shaken² with the wind, so that the water trembled, eddied and rippled, and a man were to look there for his own face-reflection—he would not see it . . . ; even so, brāhman, when one dwells with heart possessed by flurry and worry . . . the mantras long studied are not clear. . . .

Again, brāhman, when one dwells with heart possessed by doubt, overwhelmed by doubt, and knows not the escape from the surge thereof, as it really is; then he knows not, sees not the self-goal, another's goal, the goal of both, as it really is; then even the mantras long studied are not clear, not to speak of those not studied.

Suppose, brāhman, a pot of water, stirred³ up, turbid, made muddy, set in a darkened room,³ and a man with eyes to see were to look there for his own face-reflection—he would not know it, he would not see it, as it really was; even so, brāhman, when one dwells with heart possessed by doubt, overwhelmed by doubt, and knows not the escape from the surge thereof, as it really is; then he knows not, sees not the self-goal, another's goal, the goal of both, as it really is; then even the mantras long studied are not clear, not to speak of those not studied.

But, brāhman, when one dwells with heart neither possessed nor overwhelmed by lust and passion, ill-will, sloth and torpor, flurry and worry and doubt . . . and knows the escape from the surge thereof, as it really is; then he knows, he sees the

¹ Cf. above, § 162; here *Comy. Tilabijakādi-bhedena sevālena vā nila-maṇḍaka-piṭṭhi-maṇḍana vā udaka-piṭṭhiy chādetvā nibbatta-panaka-pariyonaddho.*

² Cf. *Mūl.* 35, 259-60.

³ *Comy. Anāloka-ṭṭhāne ṭṭhapilo.*

self-goal, as it really is; knows and sees another's goal, as it really is; knows and sees the goal of both, as it really is; then even the mantras not long studied are clear, not to speak of those studied.

Suppose, brāhman, a pot of water, uncontaminated by dyes¹ . . . unheated, not bubbling over . . . free of moss and water-plants . . . without eddy or ripple . . . clear, limpid, pellucid, set in the open, and a man with eyes to see were to look there for his own face-reflection—he would know it, he would see it, as it really was; even so, brāhman, when one dwells with heart neither possessed nor overwhelmed by lust and passion, ill-will, sloth and torpor, flurry and worry and doubt . . . ,¹ and knows the escape from the surge thereof, as it really is; then he knows, he sees the self-goal, another's goal, the goal of both, as it really is; then even the mantras not long studied are clear, not to speak of those studied.

This verily, brāhman, is the cause, the reason, why sometimes even mantras long studied are not clear, not to speak of those not studied; and this is the cause, the reason, why sometimes even mantras not long studied are clear, not to speak of those studied.'

'This is marvellous, Master Gotama, . . . let Master Gotama take me as a lay-disciple, gone to his refuge, henceforth as long as life lasts.'

§ iv (194). *Brāhman Kāraṇapālin.*

The Exalted One was once dwelling near Vesālī, at the Gahled Hall, in Mahāvana. Now at that time brāhman Kāraṇapālin² built a building for the Licchavis. And brāhman

¹ The text repeats mostly in full in the same sequence as before.

² I cannot find mention of this brāhman elsewhere; *Comy.* observes that he built buildings for rajahs' families; getting up early, he was having the unfinished walls of a gateway built; he (also) looked after the feeding of the aged. The text reads '*Licchavīnaṃ kammanṭay kārēti*'; according to Childers (quoting Senart's *Kaccāyanappakaraṇaṃ*) *kārēti* with *acc.* and *gen.* means: he causes someone (*gen.*) to do something (*acc.*); see his *Dict. s.v.*

Kāraṇapālin saw brāhman Piṅgiyānin¹ some way off, coming along; and on seeing him (approach), he said:

'Pray² now, whence comes his honour Piṅgiyānin so early in the day?'

'I am come here, sir, from the presence of the recluse Gotama.'

'Well, what thinks his honour Piṅgiyānin of the recluse Gotama's clarity in wisdom;³ does he think him a wise man?'

'But who am I [to him], sir; and who am I to judge of his clarity? Is it not one who is like him that can alone judge the recluse Gotama's clarity in wisdom?'

'Lofty indeed is the praise with which his honour Piṅgiyānin praises the recluse Gotama.'

'But who am I [to him], sir; and who am I to praise the recluse Gotama? Verily, praised by the praised⁵ is his honour Gotama, chief among devas and men.'

'But what good thing does his honour Piṅgiyānin see to have so great faith in the recluse Gotama?'

'Just,⁶ sir, as a man, well satisfied with some choice savour, longs not for other savours that are mean; even so, sir, whenever one hears his honour Gotama's Dhamma, whether in the sayings, the psalms, the catechisms or the marvels—none longs for the talks of others: the many-folk, recluses or brāhmanas.

¹ Nor can I trace this brāhman elsewhere except in the next sutta; Comy. observes that he was established in the fruit of a Non-returner.

² All this to the similes recurs at *M.* i, 175; ii, 208 of others. The br. K. addresses br. P. by *bhavaṇ* and after conversion by *bho*, speaking of the B. as *samaṇa* firstly, latterly as *bhavaṇ* (so *S.e.* but *v.l.* *bhagavantay*); br. P. addresses br. K. by *bho*, speaking of the B. as *samaṇa* and *bhavaṇ*.

³ *Paññāveyyattiya*.

⁴ Our text, *S.e.* and *M.* ii *maññe-ti*, but *M.* i and our Comy. *maññati*, explaining: '*bhavaṇ P. samaṇaṇ Gotamaṇ paññito ti maññati, udāhu no?*'

⁵ *Pasatha-pasattho*. Lord Chalmers: 'praise upon praise is his,' but our Comy. instances, among others, Pasenadi, Bimbisāra, Canki, Visākhā, Sakka, Brahmā, observing: *pasatthehi va pasattho-ti pi, pasatthapasattho*.

⁶ Cf. *Psalm* ovii, 9 for a similar sentiment.

Just,¹ sir, as a man, overcome by hunger and weakness, may come upon a honey cake and, whenever he taste, enjoy the sweet, delicious savour; even so, sir, whenever one hears his honour Gotama's Dhamma, whether in the sayings, psalms, catechisms or marvels—he wins elation,² wins serenity of mind.

Just, sir, as a man may come upon a stick of sandalwood, yellow or red, and, wherever he smell, at the root, in the middle, at the top—may come upon an exceeding fair, delicious smell: even so, sir, whenever one hears his honour Gotama's Dhamma, whether in the sayings, psalms, catechisms or marvels—he finds joy, finds happiness.

Just,³ sir, as a clever physician might in a trice take away the sickness of one sick and ailing, grievously ill; even so, sir, whenever one hears his honour Gotama's Dhamma, whether in the sayings, psalms, catechisms or marvels—grief, lamentation, suffering, sorrow and despair vanish away.

Just,³ sir, as a man, tortured by heat, by heat forspent, wearied, craving and thirsty, might come to a pool, clear, sweet, cool, limpid, a lovely resting-place, and might plunge therein, bathe and drink, and allay all woe, fatigue and fret; even so, sir, whenever one hears his honour Gotama's Dhamma, whether in the sayings, psalms, catechisms or marvels—all woe, fatigue and fret is wholly allayed.'

And when he had thus spoken, brāhman Kāraṇapālin arose from his seat, arranged his upper robe on his shoulder, set his right knee on the ground, and, bending forth his outstretched hands towards the Exalted One, three times uttered this utterance:⁴

'Honour to him, the Exalted One, arahant, fully enlightened.
Honour to him, the Exalted One, arahant, fully enlightened.
Honour to him, the Exalted One, arahant, fully enlightened.'
(Then said he:) 'Wonderful is it, Master Piṅgiyānin,

¹ This recurs at *M.* i, 114; cf. *Psalm* xxxiv, 8; our text should read *sādu-rasaṇ* or *sāduṇ* with *M.*

² *Attamanatā*, with Bu., but see *P.E.D.*

³ Cf. above, § 162.

⁴ Cf. *M.* ii, 209; *D.* ii, 288.

wonderful is it, Master Piṅgiyānin! 'Tis just as if one had set upright a thing toppled over, opened out a covered thing, showed a blind man along the road, brought an oil lamp into the dark, so that those that had eyes could see objects—it is just thus that Dhamma has been blazed¹ abroad by his honour Piṅgiyānin in manifold ways.

'I, too,² Master Piṅgiyānin, go to that exalted Gotama for refuge, to Dhamma and to the monk-Order; let his honour Piṅgiyānin look upon me as a lay-disciple, to that refuge gone, henceforth as long as life lasts!'

§ v (195). *Brāhman Piṅgiyānin.*

Once, while the Exalted One was dwelling near Vesālī, at the Gabled Hall in Mahāvana, some five hundred³ Licchavis had gathered round to honour him. And⁴ some were dark, dark-skinned, in dark clothes clad, darkly adorned; and some were fair, fair-skinned, in fair clothes clad, fairly adorned; and some were ruddy, red-skinned, in russet clad, in red adorned; and some were white, pale-skinned, in white clothes clad, in white adorned; but of a truth the Exalted One, in grace and glory, outshone them all.

Now brāhman Piṅgiyānin rose from his seat, girt his upper robe about his shoulder, bent forth his outstretched hands to the Exalted One and said:

'It⁴ has been revealed to me, O Blessed One; it has been revealed to me, O Well-gone!'

'Speak thou that thing, Piṅgiyānin,' said the Exalted One.

Then brāhman Piṅgiyānin extolled the Exalted One before his face in this same verse:⁵

Sweet tho' at dawn red lotus-lilies blow,

'Tis sweeter in full bloom their blossoms grow:

¹ *Pakāsilo.*

² *Es' ahaṇ.*

³ This is a stock passage; see *D.* ii, 96; cf. *A.* iv, 263, of fairies.

⁴ *Sn.* p. 79; *S.* i, 189.

⁵ This verse recurs at *S.* i, 81 (*K.S.* i, 107); *J.* i, 116; *Vism.* 388. *Vism. trsl.* misses the point of comparison, but see the story there.

Lo! see Angīrasa,¹ illuminant,
Like as the midday sun, all radiant.²

Then those Licchavis presented brāhman Piṅgiyānin with five hundred upper robes and brāhman Piṅgiyānin presented them to the Exalted One.

Then said the Exalted One to those Licchavis:

'Five,³ O Licchavis, are the treasures rarely revealed in the world. What five?

The Tathāgata, arahant, fully enlightened,⁴ is rarely revealed in the world; rare in the world is one able to teach the Tathāgata-declared Dhamma-discipline; rare is one able to recognize the teaching . . .; rare is one who steps his way in Dhamma by Dhamma, recognizing the teaching of the Tathāgata-declared Dhamma-discipline; rare in the world is a person grateful and thankful.

Verily, O Licchavis, these are the five treasures rarely revealed in the world.'

§ vi (196). *Dreams.*

'Monks, to the Tathāgata, arahant, fully awake to the highest⁴—ere his full awakening,⁵ when he was not yet wholly awakened⁶ and but a being awakening⁷—there came five great dreams.⁸ What five?

Monks, the Tathāgata, arahant, fully awake to the highest

¹ That is, the B.; our *Comy. Bhagavato aṅga-m-aṅghi rasmiyo nicchavanti, tasmā angīraso-ti vuccati*; see *Brethr.* 251; *Dial.* iii, 189. Thomas' *Life* observes: 'descendant of Angīras' (p. 22). Rockhill gives the Tibetan version thus: 'and as they (the B.'s miraculously born ancestors) were "born from his loins" (the rishi Gautama's) they were called Angīrasas.' I have taken Bu.'s explanation. Cf. above, § 192.

² Cf. *Thag.* 426. ³ Cf. above, § 143. ⁴ *Sammā-sambuddha.*

⁵ *Samboḍha.* ⁶ *an-abhisambuddha.* ⁷ *Bodhisatta.*

⁸ These five are referred to at *J.* i, 69; see Thomas' *Life*, 70 n. Our *Comy.* observes that there are four dream-causes: (1) body-disturbances, due to bile, producing dreams such as falling from a precipice or flying or being chased by a beast or robber; (2) previous happenings; (3) being deva-possessed, and devas bring thoughts both for one's good and otherwise; (4) premonitions; this last is the Bodhisat's. Cf. *Mūlinda*, *Dilemma* 75 (p. 297).

—ere his full awakening, when he was not yet wholly awakened and but a being awakening—(dreamed that) this mighty world was his bed of state; the mountain-king, Himālaya, his pillow; that his left hand rested¹ on the eastern sea; his right on the western sea; and that both his feet rested on the southern sea. Monks, to the Tathāgata, arahant, fully awake to the highest—ere his full awakening, when he was not yet wholly awakened and but a being awakening—this first great dream came.

Again, . . . he dreamed that there went out from his navel² Tiriya³ grass and it stopped not, until it touched the clouds. Monks, to the Tathāgata . . . ere his full awakening . . . this second dream came.

Again, . . . he dreamed that white worms with black heads crept up over his feet as far as his knees and covered them. Monks, . . . to him this third dream came.

Again, . . . he dreamed that there came four birds of varied hues from the four quarters of the world and they fell at his feet and became all white. Monks, . . . to him this fourth dream came.

Again, . . . he dreamed that he walked to and fro on a great mountain of dung, but was unbesmeared with dung. Monks, . . . to him this fifth dream came.

Monks, when indeed to the Tathāgata, arahant, fully awake to the highest—ere his full awakening, when he was not yet fully awakened and but a being awakening—there came the dream that this great world was his bed of state . . . ; monks, by the Tathāgata, arahant, fully awake to the highest, the unsurpassed, full awakening to the highest⁴ was wholly awakened⁵ (within him). To him, wholly awakening,⁶ this first dream came.⁷

When to him . . . there came the dream that grass went

¹ *Ohūa* (Thomas *loc. cit.*), 'plunged,' but *Comy. na udakasmīy.*

² Thomas, 'hand,' but the Pāli is *nābhi*.

³ *Comy. dabbha*, kusa grass.

⁴ *Abhisambuddha*.

⁵ *Sammā-sambodhi*.

⁶ *Abhisambodha*.

⁷ I give a literal trsl. of the five; the meaning no doubt is that the Bodhisat so interpreted the dreams.

out from his navel; monks, by the Tathāgata . . . the Ariyan eightfold Way was wholly awakened (within him) and well proclaimed as far as devas and men (exist).¹ To him, wholly awakening, this second dream came.

When to him there came the dream that white worms with black heads crept up to his knees; monks, many white-robed householders found lifelong refuge in the Tathāgata. To him, wholly awakening, this third dream came.

When to him there came the dream that the four birds of the four quarters fell white at his feet; monks, these four castes—noble, brāhman, low and serf—went forth from the home to the homeless life into that Dhamma-discipline taught by the Tathāgata and realized unsurpassed liberation. To him, wholly awakening, this fourth dream came.

When he dreamed that he walked on the mountain of dung; monks, the Tathāgata received the requisites:—robe, alms, lodging and medicaments for sickness—and in them the Tathāgata found enjoyment, yet was not tied, trussed nor attached² thereto, seeing the danger, wise as to the escape therefrom. To him, wholly awakening, this fifth dream came.

Monks, to the Tathāgata, arahant, fully awake to the highest—ere his full awakening, when he was not yet fully awakened and but a being awakening—there came these five great dreams.³

§ vii (197). *The rains.*

'Monks, there are these five stays³ to rain, and seers know not the signs thereof, nor can their eyes penetrate there. What five?

Monks, when above in the sky the fiery element rages, the pent up storm clouds part their ways—this, monks, is the first stay to rain, and seers know not the sign thereof, nor can their eyes penetrate there.

Again, when above in the sky the windy element rages,

¹ *Yāra devamanusselā suppakāsito*; see the discussion on this at *Dial.* ii, 236 and *P.E.D.* s.v. *yāra*.

² Cf. *D.* i, 245; *M.* i, 173; *S.* ii, 270.

³ Cf. *Job* xxxviii, 37: 'Who can stay the bottles of heaven?'

the pent up storm clouds part their ways—this, monks, is the second stay to rain. . . .

Again, when Rāhu,¹ the asura king, gathers water with his hand and spills it into the mighty ocean—this, monks, is the third stay to rain. . . .

Again, when the rain-cloud devas are indolent—this, monks, is the fourth stay to rain. . . .

Again, monks, when men are not Dhamma-doers—this is the fifth stay to rain. . . .

Verily, monks, these are the five stays to rain, and seers know not the signs thereof, nor can their eyes penetrate there.’

§ viii (198). *The word.*²

‘Monks, if a word have five marks, it is well spoken, not ill spoken, nor is it blameworthy nor blameable by the wise.

It is spoken in season,³ it is spoken in truth, it is spoken softly,⁴ it is spoken about the goal, it is spoken in amity.

Verily, monks, if a word have these five marks, it is well spoken, not ill spoken, nor is it blameworthy nor blameable by the wise.’

§ ix (199). *The family.*

‘Monks, when virtuous world-forsakers approach a family, men there in five ways beget much merit. In what five?

Monks, when virtuous world-forsakers approach, men, seeing them, make calm their hearts; monks, that leads heavenward and the family then has stepped a step along the way.⁵

Or when they approach, men stand up, salute and offer a seat; monks, that leads to birth in higher rank and the family then has stepped a step along the way.

Or they rid themselves of all stain of meanness; monks, that leads to great power and the family then has stepped a step along the way.

¹ Who at eclipses swallows the moon.

² Cf. above, § 167, also *Sn.* p. 78; *S.* i, 188.

³ Cf. *Proverbs* xv, 23: ‘A word spoken in due season, how good it is!’

⁴ *Job* xli, 3; *Proverbs* xv, 1.

⁵ *Paṭipadaṇ paṭipannaṇ hoti.*

Or they share (their food) as means and power allow; monks, that leads to great wealth and the family then has stepped a step along the way.

Or when virtuous world-forsakers approach, men ask, make question about and listen to Dhamma; monks, that leads to great wisdom and the family then has stepped a step along the way.

Monks, when virtuous world-forsakers approach a family, men there in these five ways beget much merit.’

§ x (200). *The escape.*

‘Monks, there are these five elements of escape. What five?

Monks,¹ take the case of a monk who thinks on lust and whose heart leaps² not up at lustful thoughts, yet becomes not calm, nor firm, nor inclined³ thereunto; but whose heart at the thought of giving up all leaps up, becomes calm,⁴ becomes firm and inclined thereunto—that heart of his is well gone,⁵ well become, well lifted up, well unyoked from lustful thoughts; and he is freed from the cankers that surge—lust-caused, painful and burning—nor feels he that feeling. This is declared to be the escape from lusts.

Again, monks, take the case of a monk who thinks on ill-will . . . on hurt . . . on form . . . but whose heart leaps not up at these thoughts . . .; but (at the thought of the opposites) . . . becomes inclined thereunto—that heart of his is well gone . . . and he is freed from the cankers that surge . . . nor feels he those feelings. Such is declared to be the escape from those thoughts. . . .

Again, monks, take the case of a monk who thinks on his bundle of life⁶ and whose heart leaps not up at that thought; yet becomes not calm, nor firm, nor inclined thereunto;

¹ Cf. the whole sutta with *D.* iii, 239; below VI, § 13.

² This is stock; *M.* i, 186; *S.* iii, 134; *It.* 43, etc.

³ *Na vimuccati. Comy. nādhimuccati.*

⁴ We find this traditional phrase used in *Mil.* p. 325 f.

⁵ *S.e.* and *Comy.* with *v.l. sugataṇ.*

⁶ *Sakkāya*; cf. 1 *Samuel* xxv, 29; from $\sqrt{cā}$, to heap (? the *khandhas*).

but whose heart at the thought of the ending of his bundle of life leaps up, becomes calm, becomes firm, and inclined thereunto—that heart of his is well gone, well become, well lifted up, well unyoked from the thought of his bundle of life; and he is freed from the cankers that surge—caused by the bundle of life, painful and burning—nor feels he that feeling. This is declared to be the escape from one's bundle of life.

Lust-delights obsess¹ him not, delight in thoughts of ill-will . . . hurt . . . form . . . in his bundle of life obsess him not; he is free of all those obsessions . . . and, monks, this monk is said to be obsession-free; he has cut off craving, rolled back the bolts, and, mastering pride completely, has made an end of Ill.²

Verily, monks, these are the five elements of escape.'

CHAPTER XXI.—KIMBILA.

§ i (201). *Kimbila*.

Once,³ when the Exalted One was dwelling near Kimbilā in the Bamboo⁴ Grove, the venerable Kimbila visited him and, after saluting, sat down at one side. So seated, he spoke thus to the Exalted One:

'Lord, what is the cause, what is the reason, whereby, when the Exalted One has passed away completely, Saddhamma does not become long-lasting?'

'Suppose, Kimbila, after the Tathāgata has passed away completely, the monks and the nuns, the lay-disciples both men and women, live without⁵ reverence, without heed,

¹ *Nānuseti*. *Comy.* na nibbattati.

² *Cf. M. i, 122; It. 47; A. iv, 8.*

³ *Cf. A. iv, 84*, where this sutta recurs of 'seven'; also *K.S. ii, 152; v, 151*.

⁴ *Comy.* observes that he was a 'chetty's' (*setthi*, banker) son in that city. *S.e.* and *Comy.* read *Nicela-vane* for our *Veḷu-vane*, explaining: *Mucalinda*; see *UdA. 100. Cf. Vin. T. ii, 309; M. i, 205, etc.*

⁵ *Comy.* says they will go to a shrine with umbrellas up, sandals on, chattering; they will sleep or talk when there is preaching; they will gesticulate in the midst of the Order; they will not fulfil the training; they will fight and quarrel with one another.

for the Teacher; without reverence, without heed for Dhamma . . . for the Order. . . for the training; without reverence, without heed for one another—this is the cause, this is the reason, whereby, when the Tathāgata has passed away completely, Saddhamma does not become long-lasting.'

'And what, lord, is the cause, the reason, whereby, after the Tathāgata has passed away, Saddhamma becomes long-lasting?'

'Suppose, Kimbila, monks, nuns and lay-disciples revere and give heed to the Teacher, Dhamma, the Order, the training; revere and give heed to one another—this is the cause, the reason, whereby, when the Tathāgata has passed away, Saddhamma becomes long-lasting.'

§ ii (202). *On hearing Dhamma*.

'Monks, there are these five advantages from hearing Dhamma. What five?'

He hears things not heard; purges things heard; dispels doubt; makes straight¹ his view; and his heart becomes calm.

Verily, monks, these are the five advantages from hearing Dhamma.'

§ iii (203). *The thoroughbred*.²

'Monks, if a rajah's fine thoroughbred have five points, it is of worth to the rajah, valuable to the rajah, and is reckoned a rajah's asset. What five?'

Straightness,³ swiftness, gentleness,⁴ patience and restraint.

Verily, monks, if a rajah's thoroughbred have these five points, it is reckoned a rajah's asset. . . .

Even so, monks, if a monk have five things,⁵ he is worthy of offerings, worthy of gifts, worthy of oblations, meet to be reverently saluted, the world's peerless field for merit. What five?'

¹ *Ujju karoti*.

² *Ajāniyo*. This is a common simile; see *J.P.T.S.*, 1906, p. 64.

³ *Ajjavena*. *Comy.* uju-bhāvena, avāṇka-gamanena. *Cf. DhS. trsl. 348 n.*

⁴ *Maddarena*. *Comy.* sarīra-mudutāya (? 'tender hide').

⁵ *Cf. Sn. 292; J. iii, 274; D. iii, 213.*

Straightness,¹ swiftmess,² gentleness, patience and restraint.
Verily, monks, if a monk have these five things, he is worthy
of offerings . . . the world's peerless field for merit.'

§ iv (204). *The powers.*³

'Monks, there are these five powers. What five?
The power of faith, conscientiousness, fear of blame, energy
and insight.
Verily, monks, these are the five powers.'

§ v (205) *Mental barrenness.*⁴

'Monks, there are these five forms of mental barrenness.
What five?
Monks, suppose a monk has doubts and is perplexed⁵ about
the Teacher, is not certain nor sure in him; monks, whoso
thus doubts . . . his heart inclines not to ardour, devotion,
perseverance, exertion. Where the heart does not so incline,
it is the first form of mental barrenness.

Again, suppose a monk has doubts and is perplexed about
Dhamma . . . the Order . . . the training . . .; becomes
angry with his fellows in the godly life, displeased with them,
upset about them, becomes as a barren waste for them; monks,
whoso becomes thus . . . his heart inclines not to ardour,
devotion, perseverance, exertion. Where the heart does not
so incline, it is the fifth form of mental barrenness.

Verily, monks, these are the five forms of mental barrenness.'

§ vi (206). *Mental bondage.*⁶

'Monks, there are these five forms of mental bondage.
What five?

¹ Comy. *Ñāpassa ujuka-gamanay*.

² Comy. *Sūrasa hutvā, nāpassa vahana-bhāvo*.

³ Above, § i.

⁴ Cf. *D.* iii, 237; *M.* i, 101; *A.* iv, 460; Comy. observes that it is a
stubbornness of heart; dust (in the eyes), *kacavara-bhāva*; a stumbling,
khāṇuka-bhāva.

⁵ *Vicikicchati*. Comy. *vicinanto kicchati, dukkhaṃ āpajjati, vinicchitay
na sakkoti*.

⁶ The references for § 205 apply here.

Monks, suppose a monk is not wholly free of passion as
regards the lusts, nor free of desire, nor free of fondness, nor
free of thirst, nor free of fever, nor free of craving; monks,
whoso is not wholly free . . . his heart inclines not to ardour,
devotion, perseverance, exertion. Where the heart does not
so incline, it is the first form of mental bondage.

Again, suppose he is not wholly free of passion and so forth
as regards the body . . . form¹ . . .; or, after eating as much
as his belly will hold, gives himself over to the ease of bed,
of lying on his back, of slumber . . .; or, he lives the godly
life set on gaining some deva-body, thinking: "By this virtue,
practice, austerity, or godly living I shall become a deva or
one of a deva's retinue"; monks, whoso is not wholly free
from all such . . . his heart inclines not to ardour, devotion,
perseverance, exertion. Where the heart does not so incline,
it is the fifth form of mental bondage.

Verily, monks, these are the five forms of mental bondage.'

§ vii (207). *Gruel.*

'Monks, there are these five advantages from gruel. What
five?

It checks hunger, keeps off thirst, regulates wind, cleanses
the bladder² and digests raw remnants of food.

Verily, monks, these are the five advantages of gruel.'

§ viii (208). *The tooth-stick.*³

'Monks, there are these five disadvantages from not chewing
a tooth-stick. What five?

The eyes become affected;⁴ the mouth becomes bad-smelling;
the channels of taste⁵ are not purified; phlegm and mucus⁶
get on food; and one does not enjoy food.

¹ Comy. his own body, but outside forms.

² *Vatthi*. Comy. *dhamaṇiyo*.

³ See *Vin* ii, 137 (*S.B.E.* xx, 147), where this recurs.

⁴ *Acakkhussay*. Comy. *na cakkhūṇay hitay; cakkhuy visuddhay na
karoti*. Cf. Rhys Davids' note at *S.B.E.* loc. cit.

⁵ *Rasa-haraṇiyo*.

⁶ *Pittay semhaya*.

Verily, monks, these are the five disadvantages from not chewing a tooth-stick.¹

(The opposite are the advantages from the use of a tooth-stick.)

§ ix (209). *The plain-song.*¹

'Monks, there are these five disadvantages to one preaching Dhamma in a long-drawn,² plain-song voice. What five?

He is either carried away himself³ by the sound; or others are carried away thereby; or householders are offended and say: "Just as we sing, for sure, these recluse Sakya sons sing!"; or as he strives after purity of sound, there is a break in concentration; and folk coming after fall into the way of (wrong) views.⁴

Verily, monks, these are the five disadvantages to one preaching Dhamma in a long-drawn, plain-song voice.'

§ x (210). *Forgetful in mindfulness.*

'Monks, there are these five disadvantages to one who, forgetful in mindfulness, not self-possessed, falls asleep. What five?

Badly⁵ he sleeps, badly he wakes, he sees evil visions, devas guard him not, and impurity⁶ is emitted.

Verily, monks, these are the five disadvantages to one falling asleep, forgetful in mindfulness, not self-possessed.'

(But⁷ the opposite are the advantages to one falling asleep set in mindfulness.)

CHAPTER XXII.—THE ABUSER.

§ i (211). *Abuse.*

'Monks, that monk who abuses and reviles men that lead the godly life; who rails at Ariyans⁸—five disadvantages may be expected for him. What five?

¹ This recurs at Vin. ii, 108 (S.B.E. xx, 72): *gītā*.

² *Āyatakēna*. Comy. *dighena* . . . ³ *Attaṇā pi sārājāti*, v.l. *attā*.

⁴ Cf. above, § 79; below V, § 218.

⁵ Cf. A. iv, 150: v, 342; J. ii, 61; Mil. 198; Vism. 311.

⁶ *Asuci*; Childers, quoting *Abhidhāna-ppadīpikā*, 'semen virile.'

⁷ The text repeats in full. ⁸ Cf. A. v, 169.

Either he merits expulsion, a definite hindrance;¹ or he commits a foul offence;² or he is stricken by a grievous³ disease or illness; or he dies muddled (in thought);⁴ and on the breaking up of the body after death he arises in the wayward way, the ill way, the abyss, hell.

Monks, that monk who abuses and reviles men that lead the godly life; who rails at Ariyans—these five disadvantages may be expected for him.'

§ ii (212). *Strife.*

'Monks, that monk who is a maker of strife, a maker of quarrels, a maker of contention, a maker of brawls, a maker of disputes⁵—five disadvantages may be expected for him. What five?

He⁶ reaches not the unreached (state); he falls away from the reached; an evil rumour of his worth spreads abroad; he dies muddled (in thought); and after death he arises . . . in hell.

Monks, that monk who is a maker of strife . . . a maker of disputes—these five disadvantages may be expected for him.'

§ iii (213). *Morals.*

'Monks,⁷ there are these five disadvantages to one wanting morals, failing in morals. What five?

Consider,⁸ monks, the man without morals, failing in morals—he comes to suffer much loss in wealth through neglect. This, monks, is the first disadvantage to one wanting morals, failing in morals.⁹

¹ *Chinna-paripantho*, a 'cut,' precise hindrance; cf. *paricchindati*. Comy. *lok'uttara-paripanthassa chinattā*. The compound is unusual; *chinna*—generally means 'without.'

² Cf. S. ii, 271; A. v, 169.

³ Our text with S.e. reads *baḥha*; A. ii, 174 and v, 169 *gāḥha*; but cf. D. i, 72.

⁴ *Nyānatiloka* has a restless death, which is hardly accurate.

⁵ Cf. Vin. i, 328; ii, 1.

⁶ Cf. A. v, 169, 317.

⁷ This sutta recurs at D. ii, 85-6; iii, 236; Vin. i, 227-8; Ud. 86; it is noticed at Vism. 54.

⁸ *Idha*.

⁹ *Sila*-, elsewhere generally trsd. 'virtue.'

Or an evil rumour spreads about him. This is the second disadvantage. . . .

Or whatever group he approach, whether nobles or brāhmins, householders or recluses, he does so without confidence and confused. This is the third . . .

Or he dies muddled (in thought).¹ This is the fourth . . .

Or on the breaking up of the body after death he arises in the wayward way, the ill way, the abyss, hell. This is the fifth . . .

Verily, monks, these are the five disadvantages to one wanting morals, failing in morals.

Monks, there are these five advantages to the moral, perfect in morals. What five ?

(Just the converse of the foregoing.)

§ iv (214). *A man full of talk.*

'Monks, there are these five disadvantages to a person full of talk. What five ?

He talks falsely, he talks maliciously, talks roughly, talks as a vain babbler² and arises, after death, . . . in hell.

Monks, these are the five disadvantages to a person full of talk.

Monks, there are these five advantages to a person discreet³ in talk. What five ?

(The opposite.)

§ v (215). *Impatience (a).*

'Monks, there are these five disadvantages from being impatient. What five ?

Not to many folk is he dear or pleasing; he is hated much; is avoided by many; dies muddled in thought and rises in . . . hell.

Sammūlha, as before, but here *Comy.* observes: lying on his death-bed he sees his wicked deeds revolve before him.

² *Samphappalāpa*; cf. 2 *Timothy* ii, 16: 'Shun profane and vain babblings, for they will increase unto more ungodliness.'

³ *S.e.* with text *manta*, *Comy.* observing: *mantā vuccati paññā, tāya paricchinditvā bhayante*; cf. *SnA.* 204. Our *Comy.* notes: *matta-bhāṇimim-ti mattā vuccati paññā; iti kesuci.*

Monks, these are the five disadvantages from being impatient.'

(The opposite are the five advantages from being patient.)

§ vi (216). *The same (b).*

(Substitute 'harsh'¹ and 'remorseful' for the second and third clauses.)

§ vii (217). *The troubled mind (a).*

'Monks, there are these five disadvantages to one of troubled mind. What five ?

The self upbraids the self; from knowledge² the wise dispraise him; an evil rumour of his worth goes abroad; he dies muddled in thought. . . .

Monks, these are the five disadvantages to one of troubled mind.'

(But the opposite are the advantages of an untroubled mind.)

§ viii (218). *The same (b).*

'There are these (other) five . . .

Wild³ (thoughts) are not calmed; and some of those that are calmed become otherwise; the Teacher's behest is left undone; folk coming after fall into the ways of wrong views; and one's heart wins not to peace.

Verily, monks, these are the five . . .

Monks, there are these (other) five advantages to one of untroubled mind. What five ?

Wild thoughts are calmed; and those that are, become much more so; the teacher's behest is done; after-folk get right views; and one's heart wins to peace.

Verily, monks, these are the five advantages of the untroubled mind.'

§ ix (219). *Fire.*

'Monks, there are these five disadvantages from fire. What five ?

¹ The text reads *luddho*, v.l. *kuddho*, but *S.e.* and *Comy.* *luddo*, the latter glossing: *dāruṇo, kakkhoḷo*.

² *Anuvicca*.

³ *Appasannā na ppasidan'ti*.

It is bad for the eyes;¹ causes ugliness;² causes weakness; (folk-)gatherings grow; and tales of animals are told because of it.

Verily, monks, these are the five disadvantages from fire.'

§ x (220). *In Madhurā*.³

'Monks, there are these five disadvantages in Madhura. What five ?

(The ground) is uneven; there is much dust; there are fierce dogs; bestial yakkhas; and alms are got with difficulty.

Monks, these are the five disadvantages in Madhurā.'

CHAPTER XXIII.—WANDERING AFIELD.

§ i (221). *Wandering afield (a.)*

'Monks, there are these five disadvantages to one who spends his days wandering afield, wandering aimlessly. What five ?

One⁴ does not hear the not-heard; one does not purge things heard; one is not reassured by what one hears; one is stricken by some grievous disease or illness; and one is friendless.⁵

Monks, these are the five disadvantages to one who spends his days wandering afield, wandering aimlessly.'

(Monks, the opposite five are the advantages of wandering with an aim.)

¹ *Acakkhusso*; see above, § 208.

² *Dubbāṇṇakaraṇo*.

³ This no doubt is Madhurā or Mathurā on the Jumna; see Rhys Davids, *Buddh. India*, 36. *Comy.* tells of how the B. met a yakkhini there who put out her tongue at him. M. is not mentioned in D., only in one sutta in M., never in S., and thrice in A. Later than the Buddha it became a Jain centre, 300 B.C., see *C.H.I.* i, 167. However, when the Chinese pilgrims Fa Hsien and Yuan Chwang visited it, Buddhism flourished there (Watters, p. 301). Quoting the *Māla-sarvāstivāda-nikāya-vinaya*, he gives the following five 'defects': 'the ground was uneven, it was covered with stones and brickbats, it abounded in prickly shrubs, the people took solitary meals, and there were too many women' (p. 312, vol. i).

⁴ Cf. above, § 202. Here text reads *gāḥṇay*, and so *S.e.*

⁵ *Na mitṭhā*, not noticed by *P.E.D.*, but see *Childers*.

§ ii (222). *The same (b.)*

(For the first three substitute 'reaches not the unreached; falls from the reached; is not reassured by the (state) reached,' and the converse.)

§ iii (223). *Staying too long¹ (a.)*

'Monks, there are these five disadvantages from staying too long in a place. What five ?

Many belongings and their massing; much medicine and its massing; many duties² and things to be done and their concern;³ one lives with householders and wanderers, mixing with them, not averse from laymen's company; when one leaves that place, one leaves it with regret.

Monks, these are the five disadvantages. . . .

Monks, there are these five advantages from staying for equal periods at places. What five ?

(The opposite.)

§ iv (224). *The same (b.)*

'Monks, there are these five disadvantages from staying too long in a place. What five ?

One⁴ grudges (sharing) one's lodging, or the families (who provide alms), or one's possessions, or fame;⁵ one grudges (sharing) Dhamma.

Monks, these are the five . . .'

(The opposite are advantages to one who stays equal periods at places.)

§ v (225). *The visitor of families (a.)*

'Monks, there are these five disadvantages to the visitor of families. What five ?

¹ *Ati-nivāsa* and *sama-vatṭha-vāsa*.

² Cf. § 90.

³ Text reads *a-vyatto* (inept); *v.I.*, *S.e.* and *Comy.* *vyatto-ti vyāsatto*.

⁴ See *DhS. trsl.* 299; *Expos.* 480; *D.* iii, 234; *A.* iv, 459.

⁵ *Vaṇṇa*. *Comy.* *guṇa*, grace.

In going uninvited he offends;¹ by sitting in solitude he offends; in using an obscure seat he offends; in teaching Dhamma to women in more than five or six words he offends; he lives engrossed in thoughts of lust.

Monks, these are the five disadvantages. . . .'

§ vi (226) *The same (b).*

'Monks, there are these five disadvantages to a monk, who visits families and lives in their company too much. What five ?

He² often sees women-folk; from seeing them, companionship comes; from companionship, intimacy; from intimacy, amorousness; when the heart is inflamed, this may be expected: either joyless he will live the godly life or he will commit some foul offence or he will give up the training and return to the lower life.

Verily, monks, these are the five disadvantages. . . .'

§ vii (227). *Riches.*

'Monks,³ there are these five disadvantages in riches. What five ?

Riches are in danger of fire, in danger of floods, in danger of rajahs, in danger of robbers, in danger of unloved heirs.⁴

Verily, monks, these are the five . . .

Monks, there are these five advantages in riches. What five ?

With the help of riches, one makes oneself happy, glad, and keeps that great happiness; one makes one's parents . . .

¹ *Anāmantacāra*. Comy. observes that on being invited to a meal, from not asking a good monk, he calls on families either before the meal or after—so in respect of the training, it is said he commits a fault. At *Vim.* i, 255 this word recurs with the fault *a-samādāna-cāra*, going for alms without taking all one's robes; possibly Bu. has made an ecclesiastical offence of it, when it really means the family visited is offended, as must be in the second and third clauses.

² Cf. above, § 55.

³ Cf. above, § 41.

⁴ *A-ppiyehi dāyadehi*.

wife, children, slaves, work-folk, men . . . friends and companions happy, glad, and keeps them so; for recluse and brāhman one institutes offerings of lofty aim, connected with a happy hereafter, ripening to happiness, leading heavenward.

Verily, monks, these are the five . . .'

§ viii (228). *The meal.*

'Monks, there are these five disadvantages in a family who eat when the sun is right up.¹ What five ?

Their honoured visitors they honour not in time; the devas who receive oblations they honour not in time; recluses and brāhmans who have but one meal a day abstain from eating at night, eating at wrong times, they honour not in time; their slaves, work-folk and men work as men averse² from work; moreover as long as food is eaten unseasonably it lacks strengthening³ qualities.

Monks, these are the five . . .'

(*The opposite are the advantages in a family who eat in season.*)

§ ix (229). *The snake (a).*

'Monks, there are these five disadvantages in a black snake.⁴ What five ?

It is unclean, evil-smelling, timid,⁵ fearful and betrays friends.

These, monks, are the five . . .

Even so, monks, there are these five disadvantages in a woman. What five ?

She is unclean, evil-smelling, timid, fearful and betrays friends.

Verily, monks, these are the five . . .'

¹ *Ussūra*. Comy. *atidivā*.

² *Vimukha*. Comy. observes: they give up and sit down.

³ *Anojavanta*. Comy. *ojay pharituṇṇa sakkoti*.

⁴ Cf. *Vism. tral.* 797, where a water snake simile is given and is called *kaṇṇha-sappa* at 812.

⁵ *Sabbhīra*. Comy. '*saniddo mahānidday niddāyati*.' It is not clear how such an explanation arose.

§ x (230). *The same (b).*

'There are these five disadvantages in a black snake.

It is full of anger, ill-will, it is deadly poisonous,¹ forked tongued and betrays friends.²

These, monks, are the five . . . And even so, monks, these same five . . . are in a woman.

Now the deadly poison of a woman is this: she is almost always very passionate. The forked tongue is this: she is almost always slanderous in speech. And the betrayal of friends is this; she almost always commits adultery.

Verily, monks, these are the five disadvantages in a woman.'

CHAPTER XXIV.—IN RESIDENCE.

§ i (231). *In residence.*

'Monks, if a monk in residence follow the course of five things, he becomes not what he ought to become.³ What five ?

He becomes accomplished neither in manner nor in service;⁴ becomes neither one who has heard much nor one who bears much in mind; nor a marker of his ways⁵ nor fond of solitude; his words are not lovely nor lovely is their making; he becomes a dullard and witless.

Verily, monks, if a monk in residence follow the course of these five things, he becomes not what he ought to become.'

(But following the course of the opposite five, he becomes what he ought to become.)

§ ii (232). *The pious.⁶*

'Monks, if a monk in residence follow the course of five things, he becomes among his fellows in the godly life pious

¹ *Ghora-visatā*. P.E.D. omits this derivative of *visa*.

² At J. v, 447 these five are given in *Comy.* in explanation of '*kaṇha-sappasirūpama*'; and the sub-comment on the three last terms is the same as given here; for this simile cf. above, § 76.

³ *A-lhāvaṇiyo hoti*. *Comy.* on the positive: *vaḍḍhaniyo hoti*.

⁴ *Ākappa-* and *vatta-*.

⁵ *Paṭisaḷlekhitā*; cf. above, § 181; P.E.D. omits.

⁶ *Piye*.

and pleasing, respected and what he ought to become. What five ?

He becomes virtuous¹ . . . ; becomes one who has heard much . . . ; his words are lovely . . . ; he attains to the four states of musing . . . ; and he enters and abides in mind-emancipation, insight-emancipation. . . .

Verily, monks, . . . he becomes what he ought to become.'

§ iii (233). *Grace.²*

'Monks, if a monk in residence follow the course of five things, he graces his residence. What five ?

He becomes virtuous³ . . . ; he is able to teach, incite, rouse and satisfy with Dhamma talk those who visit him; and he attains to the four states of musing. . . .

Verily, monks, . . . he graces his residence.'

§ iv (234). *Of great service.*

'Monks, if a monk in residence follow the course of five things, he becomes of great service to his residence. What five ?

He becomes virtuous⁴ . . . ; he repairs things broken and dilapidated; and when many monks of the Order have come, monks from various parts of the country, he speaks to the householders who approach, saying: "See, good sirs, many monks from various parts of the country have arrived; do good; now's the time to make merit!" and he attains to the four states of musing. . . .

Verily, monks, . . . he becomes of great service to his residence.'

§ v (235). *Taking pity.*

'Monks, if a monk in residence follow the course of five things, he takes pity on householders. What five ?

He incites them to greater virtue;⁴ he makes them live in the mirror of Dhamma;⁵ when visiting the sick, he stirs up mindfulness, saying: "Let the venerable ones set up mind-

¹ See above, § 87, for full details.

² *Sobhanā*.

³ Repeat the first three of § 232.

⁴ *Ādhisīla*. *Comy.* *pañca-sīla*.

⁵ See above, § 179, n. 3.

fulness, that thing most worth while!";¹ when many monks of the Order have come, he urges the householders to do good . . .; and when they give him food, whether mean or choice, he enjoys it by himself, nor frustrates (the effect of that) gift of faith.²

Verily, monks, . . . he takes pity on householders.'

§ vi (236). *The reward of dispraise.*

'Monks, if a monk in residence follow the course of five things, as his reward he is surely cast into hell. What five?'

(Repeat § 116 above, with changes.)

§ vii (237). *Stinginess (a).*

'Monks, if a monk in residence follow the course of five things, as his reward he will surely be cast into hell. What five?'

Without testing or plumbing the matter, he speaks in praise of the unpraiseworthy; speaks in dispraise of the praiseworthy; is stingy over (sharing) his lodging, greedy³ as to it; stingy as to the family (who provides), greedy as to it; and he frustrates the gift of faith.

Monks, . . . his reward is being cast into hell.'

(But the course of the five opposite things brings him to heaven.)

§ viii (238). *The same (b).*

(Repeat the foregoing, omitting greediness and changing the last clause to: he is stingy as to gains.)

§ ix (239). *The same (c).*

(Omit the first two clauses, add: he is stingy as to praise and he frustrates the gift of faith.)

§ x (240). *The same (d).*

(Repeat § 239, changing the last clause to: he is stingy of Dhamma.)⁴

¹ *Araha-ggata. Comy. sabba-sakkārāṇaṃ arahe rotana-ttay' eva gataṃ.*

² Cf. above, § 116, also Vin. i, 298.

³ *Avāsa-paligedhī. Comy. avāsaṃ balava-giddhī-vasena gilitvā viya (hilo (giijha, Skt. grdhra, is a vulture).*

⁴ The text repeats all in full.

CHAPTER XXV.—WALKING IN EVIL.

§ i (241). *One who has walked in evil.*

'Monks, there are five disadvantages to one who has walked in evil. What five?'

The self upbraids the self;¹ with knowledge the wise dispraise him; an evil rumour of his worth goes about; he dies a lunatic; and on the breaking up of the body after death, he arises in the wayward way, the ill way, the abyss, hell.

Verily, monks, these are the five disadvantages to one who has walked in evil.'

(But the opposite five are the advantages to one who has walked in good.)²

§§ ii-iv (242-244). *The same.*

'Monks, there are these five disadvantages to one who in deed . . . in word . . . and in thought has walked in evil.'

(Repeat § 241 and the converse.)³

§§ v-viii (245-248). *The same.*

(Repeat the foregoing, changing the last two clauses to: he turns from Saddhamma;⁴ he is not set in Saddhamma.)⁵

§ ix (249). *The cemetery.*

'Monks, there are these five disadvantages in a cemetery. What five?'

It is unclean, evil-smelling, fearful, the haunt of bestial non-humans,⁶ and is the cause of many folk wailing.⁶

Verily, monks, these are the five disadvantages.

Even so, monks, there are these five disadvantages in a cemetery-like person. What five?'

Consider, monks, some person who follows the course of unclean action in deed, word and thought—I declare this to be his uncleanness. Monks, just as that cemetery is unclean, thus-like I declare this person to be.

¹ Cf. above, § 217.

² The text repeats.

³ The text does not repeat in full.

⁴ Cf. above, § 88.

⁵ As at § 77 above, see note.

⁶ *Ārodana*, causative of *√rud*.

Whoso follows such a course, an evil rumour of his worth goes about—I declare this to be his evil smell. Monks, just as that cemetery is evil-smelling, thus-like I declare this person to be.

At once his course is such, his pious¹ fellows in the godly life turn themselves from him and keep far away—I declare this to be his fearfulness. Monks, just as that cemetery is fearful, thus-like I declare this person to be.

As he follows that unclean course, he lives with others, sharing their ways—I declare this to be his bestial haunting.² Monks, just as that cemetery is the haunt of bestial non-humans, thus-like I declare this person to be.

Seeing him thus following this course of unclean action in deed, word and thought, his pious fellows in the godly life become vexed and say: “Alas! this is an ill thing for us, who have to live with such a person!”—I declare this to be his making others wail. Monks, just as that cemetery is the cause of many folk wailing, thus-like I declare this person to be.

Verily, monks, there are these five disadvantages in a cemetery-like person.’

§ x (250). *Devotion³ to one person.*

‘Monks, there are these five disadvantages of devotion to one person. What five?’

Monks, when a person becomes very devoted to a person and that person falls into an error such that the Order suspend him, then he will think: “The Order has suspended him who is dear and lovely to me!” And he will be no more full of devotion for the monks, and from being without that devotion he will not follow other monks, and from not following other monks he will not hear Saddhamma, and from not hearing Saddhamma he will fall away from Saddhamma. This, monks, is the first disadvantage of devotion to one person.

Or that person falls into an error such that the Order make him sit on the outskirts (of a gathering). . . .

¹ *Pesala*, following the traditional explanation: *piya-sīla*.

² *Vāḍivasatha*.

³ *Pasāda*, more lit. satisfaction, or faith.

Or when a person becomes very devoted to a person and that person is gone to a distant place . . . or wanders¹ (in mind) . . . or is dead, then he will think: “He is dead, he who was dear and lovely to me!” And he will not follow other monks, and from not following other monks he will not hear Saddhamma, and from not hearing Saddhamma he will fall away from Saddhamma. This, monks, is the fifth disadvantage of devotion to one person.

‘Verily, monks, these are the five disadvantages of devotion to one person.’

CHAPTER XXVI.—ACCEPTANCE.

§ 251. *Acceptance.*

‘Monks, acceptance² ought to be granted by a monk endowed with these five things. What five?’

Herein, monks, the monk is endowed with the whole body of virtue . . . the whole body of concentration . . . the whole body of insight . . . the whole body of emancipation . . . is endowed with the whole body of knowledge and vision of emancipation with no need to train.³

Monks, acceptance ought to be granted by a monk so endowed.’

§§ 252-253. *Protection and service.*

‘Monks, protection ought to be given by a monk endowed with these five things. A novice ought to serve a monk endowed with these five things. What five?’ (*Repeat as before.*)

§ 254. *Stinginess.*

‘Monks, there are these five forms of stinginess.⁴ What five?’

Stinginess as to one’s lodging, family, gains, fame and Dhamma.

¹ *Vibbrento*.

² *Upasampādetabba*; this is the second stage of monkhood; there is first the *pabbajjā*, the going forth, then the *upasampadā*, the acceptance or ‘full orders’ (both by and of the monk).

³ Cf. *Vin.* i, 62 ff.; above, § 108.

⁴ Cf. above, § 237.

Verily, monks, there are these five; now the meanest of these five, monks, is this: stinginess as to Dhamma.¹

§ 255. *The godly life.*

'Monks, one lives the godly life by abandoning, cutting off these five forms of stinginess. What five?' (*Repeat as before.*)

§ 256. *Musing.*

'Monks, if one abandon not these five things, one cannot enter and abide in the first musing.¹ What five?' (*Repeat as before. The converse also obtains.*)

§§ 257-263.

'Monks, unless one abandon these five things, one cannot enter and abide in the second musing . . . the third . . . the fourth . . . one cannot realize the fruit of Streamwinning . . . of Once-returning . . . of Non-returning . . . of arahantship. What five?' (*Repeat as before, with the opposite.*)

§§ 264-271.

(*Repeat the foregoing, changing the fifth clause to 'ingratitude and benefits forgot.'*)

§ 272. *The food-steward.*

'Monks, if a monk follow the course of five things, he ought not to be selected as a food-steward. What five?

He² goes astray from wish, from hatred, from confusion, from fear, and knows not a ration from what is not.

Monks, if a monk follow the course of these five things . . .'
(*But let him be selected if he follow the opposite course.*)

§§ 273-277. *The same.*

'(Similarly) if selected, he ought not to be sent . . .; he ought to be known as a fool . . .; as one who goes about to hurt and injure himself . . .; as one whose reward will be hell. . . .'
(*But in each case the opposite obtains.*)

¹ *Jhāna.*

² See *S.B.E.* xx, 25 (*Vin. Texts.* iii); *Vin.* ii, 176; *D.* iii, 228; *A.* iv, 370.

§§ 278-342. *Of others.*

'(Similarly)¹ of him who allots quarters . . . and knows not an allotment from what is not . . .; the quarters-receiver² . . .; the stores-keeper . . . who knows not what is guarded from what is not . . .; the robe-receiver . . . who knows not what is taken from what is not . . .; of him who metes out robes . . .; gruel . . .; fruit . . .; food . . .; small things³ . . .; the receiver of undergarments . . .; bowls . . .; of him who looks after the park-keepers . . .; the novices . . .'
(*and in each case the opposite.*)

§ 343. *The fivefold.*

'Monks, if a monk follow the course of five things, he will be cast into hell. What five?

He takes life, takes what is not given. . . .'⁴ (*But the converse holds.*)

§§ 344-350. *The same.*

'So, too, of a nun . . . those in training . . . novices, male and female . . . lay-disciples, man and woman.'⁵ (*And the converse holds.*)

§ 351-360. *The same.*

'So,⁶ too, of the ascetic⁷ . . . the Jain⁸ . . . the shaveling⁹ . . . him with braided hair¹⁰ . . . the wanderer¹¹ . . . the

¹ The text is much abbreviated; suttas 272-277 are applied here in each instance, except that the last item of the 'five things' varies with the monk's job.

² *S.e.* includes this with *v.l.* of text.

³ That is, needles, scissors, sandles, girdles, braces, etc.; see *S.B.E.* xx, 222.

⁴ Above, § 145.

⁵ *S.e.* with *v.l.* so.

⁶ See *Dial.* i, 200 ff.; Thomas' *Life*, 137; Mrs. Rhys Davids' *Gotama*, 193.

⁷ *Comy. nagga-pabbajito.*

⁸ *Comy. purima-lhāga-pāṭicchanno.*

⁹ *S.e.* and *Comy. buddha-* for text *munda-*; *Comy.* explains: *nigūṭṭha-sāvako.*

¹⁰ *Comy. tāpaso.*

¹¹ *Comy. channa-paribbājako.*

follower of Magaṇḍa¹ . . . the follower of the sect of the triple staff . . . the follower of the unobstructed . . . the follower of the sect of Gotama . . . the follower of deva rites.² . . .'

§ 361. *Passion.*

'Monks, for the full understanding of passion five things ought to be made to become. What five ?

The thought of the unattractive, of death, of perils, of the cloying of food, of there being no real joy in the whole world.

Verily, monks, for the full understanding of passion these five things ought to be made to become.'

§§ 362-363. *The same.*

'The thought of impermanence, of no-self, of death. . . .

Of impermanence, of ill in impermanence, of there being no-self in ill, of renunciation, of dispassion. . . .'

§§ 364-365. *The same.*

' . . . These five ought to be made to become. What five ?

The governance³ by faith, energy, mindfulness, concentration and insight. . . .

The power of faith, energy, mindfulness, concentration and insight.

Verily, monks, for the full understanding of passion these five things ought to be made to become.'

§§ 366-400. *Of passion.*

'Monks, for the comprehension . . . the exhaustion . . . the abandoning . . . the destruction . . . the decay of . . . the freedom from passion for . . . the ending . . . the quit-tance . . . the renunciation of passion these (*five sets of five things*, §§ 361-365) ought to be made to become. . . .'

¹ Of the others *Comy.* remarks: *tittthiyā eva*. Our text reads *magandiko*, but *S.e.* and *Comy.* *magandiko*; *maganda* in *Skt.* means a usurer.

² *Deva-dhammiko*, or it may mean fatalist, a believer in luck (?).

³ *Indriya*:—*saddhindriya*, etc.

§§ 401-1,200. *Of other conditions.*

'Of hatred . . . illusion . . . anger . . . enmity . . . hypocrisy . . . malice . . . envy . . . avarice . . . deceit . . . craftiness . . . obstinacy . . . impetuosity . . . pride . . . arrogance . . . intoxication . . . indolence . . .'¹

The table of contents.

A learner's powers, the powers and then the fivefold,
And Sumanā with rajah Munḍa, fifth,
The hindrances, thoughts, with the warrior, eighth,
The elder, Kakudha, th' abodes of comfort,
And Andhakavinda, the chapter twelve,
The sick, the rajah, Three-thorn grove, Saddhamma,
Malice, the lay-disciple and the forest,
The brāhman, Kimbila, the twenty-first,
The abuser then, then wandering afield,
In residence, the chapter twenty-four,
Walking in evil, and acceptance last.

THE BOOK OF THE FIVES IS ENDED.

¹ This formula recurs at *A.* i, 100, 299; ii, 257; iii, 278, 452; iv, 148, 349, 456; v, 310, 361, in respect of 'two' *dhammā*: things, conditions or qualities and so forth to 'eleven.' Sometimes the editors of the *roman* texts show the formula as though one sutta were intended—e.g., *A.* i, 100—and sometimes as above with the abbreviation mark. I venture to suggest that there are 4,250 suttas intended with this formula, thus: $(17 \times 10) \times 1, 1, 3, 5, 3, 3, 3, 2, 3$, and 1 respectively, and that the statement at the end of *A.* v, p. 361, that the *Anguttara Nikāya* contains 9,557—and this is confirmed in the *Comys.* *AA.* i, 3 and *DA.* i, 23, also *Exp.* i, 32—is not far short of the mark, *pace* Hardy, *A.* v, p. vi.