

THE BOOK OF THE SIXES

(CHAKKA-NIPĀTA)

CHAPTER I.—THE WORTHY.

§ i (1). *Worthy of offerings (a).*

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

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

'Monks, a monk who follows six things is worthy of offerings, worthy of gifts, worthy of oblations, meet to be reverently saluted, the world's peerless field for merit. What six ?

Monks,¹ herein a monk on seeing a form with the eye is neither elated nor depressed, but abides in poise,² mindful and self-possessed; on hearing a sound with the ear . . . ; on smelling a smell with the nose . . . ; on tasting a taste with the tongue . . . ; on touching a touchable with the body . . . ; on becoming aware of an idea with the mind he is neither elated nor depressed, but abides in poise, mindful and self-possessed.

Verily, monks, a monk who follows these six things is worthy of offerings, worthy of gifts, worthy of oblations, meet to be reverently saluted, the world's peerless field for merit.'

Thus spake the Exalted One; and with their hearts lifted up those monks rejoiced exceedingly in the word of the Exalted One.

§ ii (2). *The same (b).*

'Monks, a monk who follows these six things is also worthy . . . What six ?

Monks, herein a monk experiences psychic power in manifold

¹ Cf. *D.* iii, 281; *M.* iii, 240; *A.* v, 30; ii, 198

² *Comy.* observes that this state is not from want of noticing the object nor from not knowing about it, but from composure.

modes . . . ; with the deva-ear hears sounds . . . ; by mind compassing mind¹ knows others' thoughts . . . ; remembers previous lives² . . . ; with the deva-eye sees beings faring on according to their deeds . . . ; by destroying the cankers enters and abides in the canker-free mind-emancipation, insight-emancipation, realizing this here and now entirely by his own knowledge.³

Monks, a monk who follows these six things is worthy. . . '

§ iii (3). *Faculties.*

' . . . These six also. . . .

The faculties⁴ of faith, energy, mindfulness, concentration, and insight; destroying the cankers, he enters and abides in the canker-free mind-emancipation, insight-emancipation. . . .

. . . These are the six . . . '

§ iv (4). *Powers.*

' . . . These six also. . . .

The power of faith, energy, mindfulness, concentration, insight; destroying the cankers. . . .'

§ v (5). *The thoroughbred (a).*

'Monks,⁵ a rajah's goodly thoroughbred endowed with six points is fit for a rajah, is a rajah's asset, is reckoned a rajah's portion. What six ?

Herein, monks, the goodly thoroughbred endures forms, sounds, smells, tastes, touches, and has beauty.

Monks, a rajah's thoroughbred with these six points is fit for a rajah. . . . Even so, monks, a monk with six qualities is worthy of offerings . . . the world's peerless field for merit. What six ?

¹ *Cetasā ceto paricca.*

² Literally previous dwellings ('Life' in Pali has no plural).

³ The text abbreviates to some extent; see above V, § 23.

⁴ *Indriya*, or 'governance,' p. 200; see *D.* iii, 239 for the five.

⁵ Cf. above V, § 139.

Herein, monks, a monk endures¹ forms, sounds, smells, tastes, touches and things of the mind.

Verily, monks, a monk with these six qualities is worthy of offerings. . . .'

§§ vi-vii (6-7). *The same (b-c).*

(Repeat § 5, changing 'beauty' to 'strength' and 'speed'.)²

§ viii (8). *Above all.*

'Monks, these six are above all.³ What six?

The sight above all; the sound above all; the gain above all; the training above all; the service above all; the ever minding above all.

Verily, monks, these six are above all.'

§ ix (9). *Ever minding.*⁴

'Monks, there are these six states of ever minding. What six?

The ever minding of the Buddha; the ever minding of Dhamma; the ever minding of the Order; the ever minding of virtue; the ever minding of liberality; the ever minding of the devas.

Monks, these are the six states of ever minding.'

§ x (10). *Mahānāma.*

Once, while the Exalted One was dwelling near Kapilavattu in Banyan Tree Park, there came to him Mahānāma,⁵ the Sakya, who saluted and sat down at one side. So seated, Mahānāma, the Sakya, said this to the Exalted One:

¹ Cf. above V, § 85.

² The text repeats almost in full.

³ *Anuttariyāni*, no higher states; see below, § 30, for details; *D.* iii, 250, 281; below, § 121; cf. *M.* i, 235; *D.* iii, 219.

⁴ *Anu-ssati*, *Vism.* ch. vii, 'Recollections'; below, § 25; *D.* iii, 250; *A.* i, 207 (*G.S.* i, 187 ff.); *A.* v, 329 ff.

⁵ *Comy.* the B.'s first cousin; see *Vin. Texts* iii, 224 (*S.B.E.* xx).

'Lord,¹ the Ariyan disciple who has won the fruit,² grasped the message, what life lives he in abundance?'

'Mahānāma,³ the Ariyan disciple who has won the fruit, grasped the message, lives this life in abundance:

The Ariyan disciple, Mahānāma, is ever minding the Tathāgata: "He is the Exalted One, arahant, fully enlightened, perfected in knowledge and way of life, one well-gone, a knower of the worlds, none higher, a tamer of tamable men, a teacher, the awake among devas and men, the Exalted One!" Mahānāma, what time the Ariyan disciple minds the Tathāgata, his heart is never overwhelmed⁴ by passion, never overwhelmed by hatred, never overwhelmed by infatuation; then, verily, is the way of his heart made straight because of the Tathāgata. And with his heart's ways straightened, Mahānāma, the Ariyan disciple becomes zealous⁵ of the goal, zealous of Dhamma, wins the joy that is linked to Dhamma; and of his joy zest is born; when his mind is rapt in zest, his whole⁶ being becomes calm; calm in being, he experiences ease; and of him that dwelleth at ease the heart is composed.

Mahānāma, of this Ariyan disciple it is said: Among uneven folk he lives evenly;⁷ among troubled folk he lives untroubled;

¹ See the references to this sutta at *Vism. trsl.* 257 ff. The items in the discourse closely follow those in the talk with Visākhā, *G.S.* i, pp. 185-195, the three sorts of feast-day keeping there replaced here by the six *Anussatis* only.

² *Āgata-phalo viññatā-sāsano*. I cannot trace these compounds elsewhere in the four *Nikāyas*. Our *Comy.* observes: *Ariya-phalaṃ assa āgatan-ti* and *Sikkhā-ttaya-sāsanay etena viññātan-ti*. They recur, however, at *Mhvs.* xiv, 27 (*trsl.* p. 93), and the *ṭīkā* thereon (*Colombo ed.*, 1895, p. 233) observes: *Ettha tatiya-phale ṭhitattā ariya-maggena āgata-anāgāmi-phalo-ti*, and *Ariya-maggen'eva suṭṭhu vijānita-sambuddha-sāsano*.

³ According to our *Comy.* and *Vism.* M. was a Streamwinner.

⁴ *Pariyuṭṭhita*.

⁵ *Attha-veday, dhamma-veday*. *Comy.* says *veda* is the *pīti-pāmojjan* that arises in respect of *aṭṭha-kathā* and *Pāṭi*. See *Vism. trsl.* 261. We see this late scholastic interpretation in Nyanatiloka's rendering: 'understanding of exposition and of law.'

⁶ *Kāya*. *Comy.* *nāma- ca karaṇa- ca*.

⁷ With *Comy.*, *S.e.* and *v.l.* we should read *sama-ppatto*; the former explains: *samay upasamay patto hutvā*.

with the ear for Dhamma won, he makes become the ever minding of the Buddha.

Again, Mahānāma, the Ariyan disciple is ever minding Dhamma: "Well declared by the Exalted One is Dhamma, a view for this life, nor for this only,¹ bidding come and see, a guide, to be known by the wise each for himself." Mahānāma, what time the Ariyan disciple minds Dhamma, his heart is never overwhelmed by passion, hatred, infatuation; then, verily, is the way of his heart made straight because of Dhamma. And with his heart's ways straightened, he becomes zealous of the goal . . . experiences ease . . . and at ease the heart is composed.

Of him it is said: Among uneven folk he lives evenly . . . and makes become the ever minding of Dhamma.

Again, Mahānāma, the Ariyan disciple is ever minding the Order: "The Exalted One's Order of disciples has rightly stepped the way, has straightly stepped the way, has fitly stepped the way, has wholly stepped the way, that is: the four pairs among men, the eight persons among mankind; and this Order of disciples of the Exalted One is worthy of offerings, worthy of gifts, worthy of oblations, meet to be reverently saluted, the world's peerless field for merit." Mahānāma, what time the Ariyan disciple minds the Order . . . he becomes zealous of the goal . . . and is composed.

Of him it is said: Among uneven folk he lives evenly . . . and makes become the ever minding of the Order.

Again, Mahānāma, the Ariyan disciple is ever minding the virtues in the self: "They are unbroken, without a flaw, spotless, without blemish; they bring freedom and are praised by wise men; they are incorruptible and lead to concentration."² Mahānāma, what time the Ariyan disciple minds virtue in the self . . . he becomes zealous of the goal . . . and is composed.

¹ *Sanḍipphiko akāliko*, etc.; cf. 'Everyman, I will go with thee,' etc. Cf. below, § 47. *Akāliko*, lit. 'not-time-ish,' means for life in other worlds reckoned by *kalpa*, not *kāla*. Cf. *Sakya*, p. 413.

² *S.e.* reads *samādhi-saṇṇattanikāni-ti*.

Of him it is said: Among uneven folk he lives evenly . . . and makes become the ever minding of virtue.

Again, Mahānāma, the Ariyan disciple is ever minding liberality in the self: "It is indeed a gain for me, indeed I have greatly gained, I who among folk, overwhelmed by the taint of stinginess, live the home-life heart-free of the stingy taint, giving freely, open-handed, loving bounty, within reach of all, finding joy in alms-distribution." Mahānāma, what time the Ariyan disciple minds liberality in the self . . . he becomes zealous of the goal . . . and is composed.

Of him it is said: Among uneven folk he lives evenly . . . and makes become the ever minding of liberality.

Then, Mahānāma, the Ariyan disciple makes become the ever minding of the devas: "There are the Four Royal devas, there are the devas of the Thirty, the Yāma devas, the Tusita devas, the devas who delight in creating, the devas who have power over others' creations, the Brahma-world devas,¹ and there are the devas beyond that; because their faith was such, those devas fared hence and arose there, I also have such faith; because their virtue . . . learning . . . liberality . . . and wisdom was such, they fared hence and arose there, all these qualities are mine also." Mahānāma, what time the Ariyan disciple minds both in himself and in those devas faith, virtue, learning, liberality and wisdom, his heart is never overwhelmed by passion, never overwhelmed by hatred, never overwhelmed by infatuation; then, verily, is the way of his heart made straight because of the devas. And with his heart's ways straightened, the Ariyan disciple becomes zealous of the goal, zealous of Dhamma, wins the joy that is linked to Dhamma; and of his joy zest is born; when his mind is rapt in zest, his whole being becomes calm; calm in being, he experiences ease; and of him that dwelleth at ease the heart is composed.

Mahānāma, of this Ariyan disciple it is said: Among uneven folk he lives evenly; among troubled folk he lives untroubled;

¹ *Devā Brahma-kāyikā*.

with the ear for Dhamma won, he makes become the ever minding of the devas.

Mahānāma, the Ariyan disciple who has won the fruit, grasped the message, lives this life in abundance.'

CHAPTER II.—BE CONSIDERATE.

§ i (11). *On being considerate (a).*

'Monks, there are six ways of being considerate.¹ What six?

Herein, monks, a monk's part is amity in deed towards his fellows in the godly life,² openly and in private; verily, this is a way of being considerate.

Again, his part is amity in word, . . . amity in thought towards his fellows in the godly life, openly and in private; this also is a way of being considerate.

Then, those proper gains, gotten according to rule—be they but bowl-scrap—he loves to share them impartially,³ to have them in common with his virtuous fellows in the godly life; this also is a way of being considerate.

And those virtues that are unbroken, without flaw, spotless, without blemish, bringing freedom, praised by wise men, incorruptible, leading to concentration—he dwells one in virtue with them among his fellows in the godly life, openly and in private; this also is a way of being considerate.

And that Ariyan view, saving, leading him who acts accordantly to the utter destruction of Ill—he dwells one in view with that among his fellows in the godly life, openly and in private; this also is a way of being considerate.

Verily, monks, these are the six ways of being considerate.'

§ ii (12). *The same (b).*

'Monks, there are these six ways of being considerate, which endear, bring honour, lead to concord, banish contention, lead to unity, lead to singleness of heart. What six?' (*Repeat as before.*)

¹ *Sārāṇiyā*, lit. 'that ought to be remembered.' *Comy.* *sāritabbā-guttakā*, as at *J.* iv, 99; see *D.* ii, 80; iii, 245; *M.* i, 322.

² *Brahma-cārisu*.

³ *Appaṭivibhatta-bhogī*. *Comy.* *āmisā-, puggala-paṭivibhattaṇ ca*.

§ iii (13). *Amity.*

'Monks, there are these six factors whereby should be escape.¹ What six?

Monks, suppose a monk were to say this: "Of a truth, I have made mind-emancipation become by amity, made an increase of it, made a vehicle of it, made a home of it, dwelt with it, gathered it together, set it well going: yet ill-will invades my heart and stays!" Speak to him and say: "Go to now, speak not so, reverend sir, distort not the word of the Exalted One! Ill it is to distort his word thus.² Verily, the Exalted One would never speak so; it is not possible, sir, nor could it happen, that when mind-emancipation is made become by amity, made an increase of, made a vehicle of, made a home of, dwelt with, gathered together and set well going, ill-will can invade one's heart and stay. It is not possible. Indeed, sir,³ this is just the escape from ill-will, I mean, mind-emancipation by amity."

Or suppose a monk were to say this: "Of a truth, I have made mind-emancipation become by pity . . .; yet fell thoughts invade my heart and stay!" Speak to him in like manner . . . for this is just the escape from fell thoughts, I mean, mind-emancipation by pity.

Or suppose he were to say: "I have made mind-emancipation become by (kindly) joy . . .; yet enmity invades my heart and stays!" Speak to him in like manner . . . for this is just the escape from enmity, I mean, mind-emancipation by (kindly) joy.

Or suppose he say: "I have made mind-emancipation become by poise . . .; yet passion invades my heart and stays!" Speak to him likewise . . . for this is just the escape from passion, I mean, mind-emancipation by poise.

Or suppose he say: "I have made mind-emancipation become by the signless⁴ . . .; yet my thoughts run after

¹ Cf. *D.* iii, 247 for all this; *Expos.* 259.

² This passage is stock; cf. *M.* i, 130; iii, 207.

³ *Āvuso*; so the monk is still addressing his fellow-monk, though -ti is omitted. However, *D.* iii reads *āvuso* throughout for our *bhikkhave*.

⁴ *A-nimitta*. *Comy.* it is so called because the passion, form and permanence signs become not; see *K.S.* i, 239 n.; *Cpd.* 211, n.

signs!'¹ Speak to him likewise² . . . for this is just the escape from all signs, I mean, mind-emancipation by the signless.

Or suppose, monks, a monk were to say this: "I am free³ of the thought 'I am,' nor do I perceive within me the thought 'This I am,' yet the dart⁴ of doubt and questioning 'How, how?' invades my heart and stays!" Speak to him and say: "Go to now, speak not so, reverend sir, distort not the word of the Exalted One! Ill it is to distort his word thus. Verily, the Exalted One would never speak so; it is not possible, sir, nor could it happen, that when one is free of the thought 'I am' and sees not within one the thought 'This I am,' the dart of doubt and questioning 'How, how?' can invade the heart and stay. It is not possible. Indeed, sir, this is just the escape from the dart of doubt and questioning, I mean, the complete rooting out of the conceit 'I am.'"

Verily, monks, these are the six factors whereby should he escape.'

§ iv (14). *The lucky fate.*

Now the venerable Sāriputta addressed the monks, saying: 'Monks, reverend sirs! and they replied: 'Reverend sir.'

Then said the venerable Sāriputta: 'The more, reverend sirs, a monk thus fashions his life, the more he fashions it to a luckless death,⁵ a luckless fate.⁶ And how, reverend sirs, does a monk fashion his life to a luckless death, a luckless fate?

Consider, reverend sirs, the monk who,⁷ finding delight in worldly activity,⁸ is delighted with worldly activity, gets engrossed in the delight of worldly activity; so too of talk, sleep, company, companionship and vain fancies⁹—finding delight

¹ *Me nimiddānusāri viññāṇaṃ hoti.*

² The text repeats all in full.

³ *S.e.* and *Comy.* read with the text *vigatāṃ*; *D.* iii, *vighātāṃ*.

⁴ *Dial.* iii, 233 accepts the variant *sallāpaṃ*, debating; but all our readings are *sallaṃ*; cf. also *D.* ii, 283.

⁵ *Na bhaddakāṃ. Comy. na laddhakāṃ.*

⁶ *Kāla-kiriya*; cf. *A.* i, 261 (*G.S.* i, 240).

⁷ Cf. above V, § 89; *A.* iv, 331.

⁸ *Kamma.*

⁹ *Papañca*, or obsessions, or diffuseness. See *Brethr.* 343 n.

in each, he is delighted with each and gets engrossed in the delight of each; and thus, reverend sirs, the more he so fashions his life, the more he fashions it to a luckless death, a luckless fate; and of this monk it is said: With his bundle of life¹ he is greatly delighted; he has not got rid of his bundle for the utter ending of Ill.

But the more, reverend sirs, a monk fashions his life in this manner, the more he fashions it to a lucky death, a lucky fate. And how does he so fashion it . . . ?

Consider the monk who, finding no delight in worldly activity, is not delighted therewith, gets not engrossed in the delight thereof; nor in talk, sleep, company, companionship, or vain fancies; and thus the more he so fashions his life, the more he fashions it to a lucky² death, a lucky fate; and of him it is said: With Nibbāna he is greatly delighted; he has got rid of his bundle of life for the utter ending of Ill.

Fancy³-ensnarled, fawn-like⁴ too fancy-fond,
Ne'er wins he blest Nibbāna's boundless peace:⁵
But fancy-rid, intent on freedom's way,
He wins to blest Nibbāna's boundless peace.'

§ v (15). *Without remorse.*

And the venerable Sāriputta said also:

'The more, reverend sirs, a monk thus fashions his life, the more he fashions it to a remorseful fate. And how does he so fashion it . . . ?' (*Repeat § 14.*)⁶

§ vi (16). *Nakula's parents.*

Once, while the Exalted One was dwelling among the Bhaggis on Crocodile Hill in the Deer Park at Bhesakaḷā

¹ *sa-kkāyābhīrato*; *kāya* is from $\sqrt{cā}$, a heap or collection; *Comy.* says *te-bhūmaka-vallāṇa*. (Cf. the Biblical use of 'the bundle of life' at 1 Samuel xxv, 29.) The *sa-* stresses the *kāya* of things material.

² *Bhaddaka*.

³ These verses recur at *Thag.* 989-90 (*Brethr.* 343) as part of Sāriputta's *aññā* declaration.

⁴ *Mago*.

⁵ *Yoga-kkheṇa*, rest from labour; cf. *kṣheṇa-yoga*.

⁶ The text repeats much in full.

Grove, the goodman of the house, Nakula's father,¹ lay sick and ailing, grievously ill.

Now his dame, Nakula's mother,² spoke thus to him:

'I prithee, goodman, die not fretfully;³ ill is the fate of the fretful; decried by the Exalted One is the fate of the fretful.

Maybe, goodman, you think: "Alas, when I am gone, the goodwife, Nakula's mother, will not be able⁴ to support the children, nor keep the household together!"⁵ But think not so, goodman; for I am deft at spinning cotton, at carding⁶ the matted wool; and I can support the children, keep the household, after you have gone. Wherefore, goodman, die not fretfully; ill is the fate of the fretful; decried by the Exalted One is the fate of the fretful.

Or maybe you think: "The goodwife, when I am gone, will go to another man!"⁷ But think not so, goodman; for you and I know how for sixteen years we have lived, as housefolk, the godly life.⁸ Wherefore, goodman, die not fretfully. . . .

Or maybe you think: "The goodwife, after I am gone, will have no desire to see the Exalted One, no desire to see the monks of the Order!" But think not so, goodman; for, verily, when you are gone, greater shall be my desire to see the Exalted One, greater shall be my desire to see the Order.⁹ Wherefore, goodman, die not fretfully. . . .

Or maybe you think: "The goodwife, after I am gone, will not keep the virtues in full!" But think not so, goodman;

¹ Cf. *K.S.* iii, 1; *G.S.* i, 24; *A.A.* i, 400.

² *G.S.* i, 25; *A.A.* i, 457; *A.* iv, 268.

³ *Sāpekha*. *Comy.* sa-tanha.

⁴ *Comy.* reads sakkhatī, *S.e.* -issati.

⁵ *Santharitūy*, to spread; but here the *Comy.* *nicchidday kātūy*, *santharētūy*, *paratēten-ti attho*. *P.E.D.* omits *nicchidday*.

⁶ *Veniy obikkitūy*. *Comy.* claka-tonāni kappetvā, vijatetvā, veniy kātūy.

⁷ The text reads *gharūy*, but we should read, with *v.L.*, *S.e.* and *Comy.*, *virūy*.

⁸ *Brahma-cariya*. Cf. above, p. 159, n. 2.

⁹ *Comy.* observes that with these three items 'she reared her lion-ronr'; but as to the last three she called the B. to witness.

for so long as the Exalted One shall have white-robed women lay-disciples, folk with homes, who keep the virtues in full, I shall be one of them; and if any shall doubt or deny it, let him go and ask the Exalted One, that Exalted One, arahant, fully enlightened, who dwells here among the Bhaggis on Crocodile Hill in the Deer Park at Bhesakaḷā Grove. Wherefore, goodman, die not fretfully. . . .

Or maybe you think: "The goodwife will not gain the calm of heart within herself!" But think not so, goodman; for so long as the Exalted One shall have white-robed women lay-disciples . . . , who gain that state, I shall be one of them; and if any shall doubt or deny it, let him go and ask the Exalted One. . . . Wherefore, goodman, die not fretfully. . . .

Maybe, goodman, you think: "The goodwife, Nakula's mother, will not, in this Dhamma and discipline, win to the firm ground,¹ win a firm foothold,² win comfort, dissolve doubt, be freed of uncertainty, win confidence, become self-reliant,³ live in the Teacher's word!" But think not so, goodman; for so long as the Exalted One shall have white-robed women lay-disciples, folk with homes, who, in this Dhamma and discipline, win to the firm ground, win a firm foothold, win comfort, dissolve doubt, become freed of uncertainty, win confidence, become self-reliant and live in the Teacher's word, I shall be one of them; and if any shall doubt or deny it, let him go and ask the Exalted One, that Exalted One, arahant, fully enlightened, who dwells here among the Bhaggis on Crocodile Hill in the Deer Park at Bhesakaḷā Grove. Wherefore, goodman, die not fretfully; ill is the fate of the fretful; decried by the Exalted One is the fate of the fretful.'

Now while the goodman was being counselled with this counsel by Nakula's mother, even as he lay there,⁴ his sickness subsided; and Nakula's father arose from that sickness. And thus that sickness was laid aside by the goodman of the house.

¹ *Ogāḍha-ppattā*. *Comy.* ogāḍhay anupavesay puttā; cf. *Ud.A.* 345.

² *Paṭigāḍha*. *Comy.* . . . patīḍhay puttā.

³ This is stock; *D.* i, 110; *Vin.* i, 12; *Ud.* 49.

⁴ *Thānaso*.

Now, not long after he had got up, Nakula's father, leaning on a stick, visited the Exalted One, saluted him, and sat down at one side. And to him, thus seated, the Exalted One said this:

'It has been to your gain, goodman, you have greatly gained, goodman, in having had the goodwife, Nakula's mother, full of compassion, and desiring (your) weal, as a counsellor, as a teacher.

Verily, so long as I have white-robed women lay-disciples, folk with homes, who keep the virtues in full, the goodwife, Nakula's mother, will be one of them; so long as I have lay-disciples . . . who gain the calm of heart within the self, she will be one of them; so long as I have lay-disciples . . . who, in this Dhamma and discipline, win to the firm ground . . . and live in the Teacher's word, the goodwife will be one of them.

It has been to your gain, goodman, you have greatly gained, goodman, in having had the goodwife, Nakula's mother, full of compassion and desire for (your) weal, as a counsellor, as a teacher.'

§ vii (17). *Right things.*¹

On one occasion, while he dwelt near Sāvattthī at Jeta Grove in Anāthapiṇḍika's Park, the Exalted One, rising from solitude at eventide, approached the service hall;² and, on arriving, sat down on the seat ready there.

Then, too, the venerable Sāriputta, rising from solitude at eventide, went to the service hall, saluted the Exalted One, and sat down at one side. So, likewise, came the venerable Mahā Moggallāna, the venerable Mahā Kassapa, the venerable Mahā Kaccāna, the venerable Mahā Kottthita, the venerable Mahā Cunda, the venerable Mahā Kappina, the venerable Anuruddha, the venerable Revata, and the venerable Ānanda³ . . . and sat down at one side.

¹ The text of the *uddāna* for both §§ 16 and 17 reads *Nakula maccha* . . . ; *S.e. Nakula-kusalā macchay* . . .

² *Upatthāna-sālā*, lit. attendance-hall.

³ For all these, except Mahā Cunda, see *G.S.* i, 16 and ref. there; for Mahā Cunda see below, § 46.

Now, after passing much of the night thus seated, the Exalted One rose and entered the dwelling.

And soon after he had gone, the venerable monks also rose and went, each to his dwelling; but the novices, not long gone forth, newly come to this Dhamma-discipline, went on snoring¹ and sleeping there, even till sunrise.

And the Exalted One, seeing with the deva eye, surpassing the purity of man's, those monks snoring and sleeping till sunrise, went to the service hall and sat down; and being seated, addressed them, saying:

'Monks, where is Sāriputta; where is Mahā Moggallāna; where is Mahā Kassapa, Mahā Kaccāna, Mahā Kottthita, Mahā Cunda, Mahā Kappina, Anuruddha, Revata, Ānanda? Where have these elder-disciples gone, monks?'

'Lord, they, too, soon after the Exalted One's departure, rose and went, each to his dwelling.'

'Monks, then are you now elders, yet novice-like you sleep and snore till sunrise!

'What think you, monks, have you either seen or heard of a warrior rajah, crowned and anointed, living a life of indulgence, given over to the pleasures bed, indolence and sloth to his heart's content; and ruling all his life, the darling and favourite of the country-folk?'

'No, indeed, lord.'

'Well, monks, neither have I . . .

And have you seen or heard of a farmer,² a land-owner's son, a general, a village headman,³ a guildmaster, each living a life of indulgence . . . ; and each managing his affairs all his life, the darling and favourite of his underlings?'

'No, indeed, lord.'

'Well, monks, neither have I . . .

Then have you seen or heard of a recluse or godly man⁴ indulging himself to his heart's content in the pleasures of

¹ *Kāka-chamānā*. *Comy. kāka-sadday karontā, dante khadantā* (gnashing teeth, as a sleeping infant often does).

² *Cf. above V, § 58. Comy. here: yo raṭṭhaṇ bhuñjati.*

³ *Gāma-gāmiko*. *Comy. gāma-bhojako*, landlord.

⁴ *Brāhmaṇa*.

bed, indolence and sloth, with sense-doors unguarded, knowing no moderation in eating, not practising vigilance, no seer of right things, nor practising the practice—day in day out—of making become things that wing to his awakening;¹ yet, having destroyed the cankers and being canker-free, entering and abiding in mind-emancipation, in insight-emancipation and realizing it, here now, by his own knowledge?

‘No, indeed, lord.’

‘Well, monks, neither have I . . .

Wherefore, monks, train yourselves thus:

We will become guarded as to the sense-doors, know moderation in eating, be practised in vigilance, seers of right things, and dwell—day in day out—practising the practice of making become things that wing to our awakening.²

Verily, monks, train yourselves thus.’

§ viii (18). *The fish.*³

Once, when the Exalted One with a great company of monks walked a walk among the Kosalese, he saw, as he went along the highway, a fisherman, who had caught a haul of fish and was selling them as a fishmonger; and the Exalted One at the sight stepped off the road and sat down at the foot of a tree on a seat made ready for him. And, sitting there, he said to the monks:

‘Monks, see you that fisherman selling fish as a fishmonger . . .?’

‘Yes, lord.’

‘Then what think you, monks, have you either seen or heard of a fisherman fishmonger slaughtering and selling fish; and as a result of such deeds, of that way of living, going about on an elephant⁴ or on horseback or in a chariot or carriage

¹ Cf. above V, § 56.

² *Comy.* the thirty-seven; see *Buddhist Suttas*, p. 62, *Vism. trsl.* 832, and elsewhere. Originally, most likely thirty. Cf. *K.S.* v, Contents and Introduction.

³ This and the following suttas are omitted in Nyāpatiloka’s translation.

⁴ *Haṭṭhi-yāyī.* *Comy.* *haṭṭhinā yānī.* The higher estate is in each case presumably that of an after-life.

or feasting at feasts¹ or living in the abundance of great wealth?’

‘No, indeed, lord.’

‘Well, monks, neither have I . . . And why is that? Verily, monks, evilly minded he gloats on fish beings slaughtered, being brought to the slaughter; and because of that he goes not about on an elephant nor on horseback nor in a chariot nor carriage nor feasts at feasts nor lives in the abundance of great wealth.

What think you, monks, have you either seen or heard of a butcher slaughtering and selling cattle . . . rams . . . pigs . . . or beasts of the forest² . . . and living in the abundance of great wealth?’

‘No, indeed, lord.’

‘Well, monks, neither have I . . . And why is that? Verily, monks, it is because he gloats evilly on their being slaughtered, being brought to the slaughter. . . . Indeed, monks, he who gloats evilly on creatures being slaughtered, being brought to the slaughter, shall not go about on elephants nor on horseback nor in chariots nor in carriages nor feast at feasts nor live in the abundance of great wealth.

But what shall be said of him who gloats evilly on human beings being slaughtered, being brought to the slaughter? Verily, monks, it shall be to his harm and hurt for many a day; for, on the breaking up of the body after death, he shall arise in the wayward way, the ill way, the abyss, hell.’

§ ix (19). *Mindfulness of death*³ (a).

Once, when the Exalted One was staying in the Brick Hall at Nāḍika,⁴ he addressed the monks, saying: ‘Monks.’

‘Lord,’ they replied; and the Exalted One said:

‘Monks, mindfulness of death, when made become, made

¹ *Bhogabhogī.*

² For this set see *M.* i, 342; *A.* ii, 207; *J.* v, 270; below, § 57.

³ Cf. *A.* iv, 316.

⁴ So our text, *S.e.* and *Comy.*; see *K.S.* ii, 51 for variants; Watters’ *Chwang*, ii, 86, ‘*Nataka*’ on the Ganges between Vesālī and Patna; possibly, therefore, the name is connected with *nadī*.

to increase, is very fruitful, great in weal, merging in the deathless, having the deathless as consummation.¹ Monks, make mindfulness of death become more!

And when he had spoken thus, a monk said to him: 'I, lord, make mindfulness of death become.'

'How so, monk?'

'Herein, lord, such is my thought: Were I day and night to abide mindful of the Exalted One's word, much would be done by me—thus, lord, I make mindfulness of death become.'

And another said: 'I too, lord, make mindfulness become.'

'How so, monk?'

'Herein, lord, such is my thought: Were I day-long to abide mindful of the Exalted One's word, much would be done by me. . . .'

And another said: 'Such is my thought: Were I to abide mindful just so long as I eat an alms-meal . . .'. And another: 'As I munch and swallow four or five morsels . . .'. And another: 'As I munch and swallow only one morsel . . .'.

And another said: 'I too, lord, make mindfulness of death become.'

'How so, monk?'

'Lord, such is my thought: Were I to abide just so long as I breathe in and out or breathe out and in, mindful of the Exalted One's word, much would be done by me—thus, lord, I make mindfulness of death become.'

And when he had thus spoken, the Exalted One said to the monks:

'Monks, the monk who makes mindfulness of death become thus: "Were I day and night to abide mindful . . ."' or he who thinks thus: "Were I day-long to abide so . . ."' or thinks: "As I eat an alms-meal . . ." or "Munch and swallow four or five morsels . . ., mindful of the Exalted One's word, much would be done by me"—those monks are said to live indolently; slackly they make mindfulness of death become for the destruction of the cankers.

¹ *Pariyosānā*.

But the monk who makes mindfulness of death become thus: "Were I to abide mindful as I munch and swallow one morsel . . ."; and he who thinks thus: "Were I to abide mindful of the Exalted One's word as I breathe in and out or out and in, much would be done by me"—those monks are said to live earnestly; keenly they make mindfulness of death become for the destruction of the cankers.

Wherefore, monks, train yourselves thus:

We will live earnestly;¹ keenly will we make mindfulness of death become for the destruction of the cankers.

Train yourselves thus, monks.'

§ x (20). *The same*² (b).

Once, at Nāḍika in the Brick Hall, the Exalted One addressed the monks, saying:

'Monks, mindfulness of death, when made become, increased, is very fruitful, great in weal, merging in the deathless, having the deathless as consummation. How so, monks . . .?'

Consider the monk who, when day declines and night sets in, reflects thus: "The chances of death for me are many. Snake, scorpion, or centipede may bite me and bring death and hinder³ me; I may stumble and fall, the food I have eaten may make me ill, bile may convulse me, phlegm choke me, cutting winds within rack me and bring death and hinder me."⁴ Monks, let that monk reflect thus: "Have I given up every evil and wicked thing which, were I to die to-night, would hinder me?" Monks, if, on reflection, he know that he has not, let an urge in great measure be made by that monk, an effort, an endeavour, an exertion, a struggle, let him get mindfulness and self-possession.

Monks, just as were his cloth and hair on fire he would make an urge in great measure, an effort, an endeavour, an

¹ Cf. the dying instruction: 'Earnestly achieve.' See above, p. 92.

² Cf. *A.* iv, 320.

³ *Comy.* death is a hindrance to life, to a recluse's duties, to the ordinary man working for heaven or to one on the Way.

⁴ Cf. above V, § 77.

exertion, a struggle, would get mindfulness and self-possession, to put out the fire thereof; even so let an urge in great measure be made by him, an effort, an endeavour, an exertion, a struggle, let him get mindfulness and self-possession, to give up every evil and wicked thing.

But if, monks, on reflection he knows there is no evil or wickedness that has not been given up by him, which, were he to die that night, would hinder him, let him live with zest and delight, training himself day and night in the ways of right.

And let him act likewise, monks, when night is spent and day breaks. . . .

Monks, mindfulness of death, when made thus become, made to increase, is very fruitful, great in profit, merging in the deathless, having the deathless as consummation.'

CHAPTER III.—ABOVE ALL.

§ i (21) *At Sāmagāma*.¹

The Exalted One once dwelt among the Sakkas at Sāmagāma² near the lotus-pond.

Now, when the night was far spent, a deva of exceeding loveliness, lighting up the whole lotus-pond, approached him, saluted and stood at one side. Thus standing, the deva said to the Exalted One:

'Lord, these three things lead to a monk's failure. What three? Delight³ in worldly activity,⁴ delight in talk, delight in sleep. Lord, these three things lead to the falling away of a monk.' Thus spake that deva and the Master approved. Then thought the deva: 'The Master is one in thought with me,' and, saluting the Exalted One, keeping him on his right, vanished thence.

And when that night was over, the Exalted One addressed

¹ In the *Uddāna: Sāmakko*. S.e. *Samako*.

² *Sāmagāmake*. Comy. *Sāmakānaṃ ussannattā evaṃ laddha-nāme gāmake*; the name recurs at *M.* ii, 243 as *Sāmagāma*; *MA.* (*Aluviḥāra* ed., p. 829) merely repeats our comment.

³ Cf. above VI, § 14; *It.* 71; below, §§ 31 and 69

⁴ *Kamma*.

the monks and told them all that had occurred¹ . . . and said:

'Monks, it is to the discredit of each one of you, it is to the loss of each one of you,² that even devas know the things that lead to your failing in righteousness.

Monks, other three things that lead to failure I will also teach you; listen, pay heed and I will speak.'

'Yes, lord,' rejoined those monks; and the Exalted One said:

'And what, monks, are the three? Delight in company, evil speaking and friendship with bad men. Verily, monks, these are the three things that lead to failure.

Monks, all those who in the long road of the past have failed in righteousness, have failed in righteousness just because of these six things; all those who in the long road of the future shall fail in righteousness, shall do so because of these six things; yea, monks, all who now fail in righteousness, fail therein just because of these six things.'

§ ii (22). *The unfailing*.

'Monks, six are these things that fail not I will teach you; listen, pay heed. . . .

And what, monks, are these six?

Delighting not in worldly activity,³ in talk, in sleep, in company; fair speech and friendship with good men.

Verily, monks, these are the six . . .

Monks, all those who in the long road of the past . . . the long road of the future . . . yea, all those who now fail not in righteousness, fail not therein just because of these six things.'

§ iii (23). *Fear*.⁴

'Monks, "fear" is a name for sense-desires; "pain" is a name for sense-desires; "disease" is a name for sense-desires; "blain" is a name for sense-desires; "bondage" is a name for sense-desires; "bog" is a name for sense-desires.

¹ The text repeats.

² S.e. reads *tesaṃ vo dulladdhā*.

³ *Kamma*.

⁴ Cf. *A.* iv, 289 for eight; also *Sn.* 51; *SnA.* 100.

And wherefore, monks, is fear a name for sense-desires? Monks, impassioned by sensuous passions, bound by passionate desire, neither in this world is one free from fear, nor in the next world is one free from fear. Therefore "fear" is a name for sense-desires.

So too, monks, of "pain," "disease," "blain," "bondage," "bog," impassioned by sensuous passions, bound by passionate desire, neither in this world nor in the next is one free from any of these things. Therefore, monks, they are names for sense-desires.

Fear,¹ pain, disease, blain, bondage, bog are names
For sense-desires to which the worldlings cling.
They who see fear in grasping²—source of birth
And death—grasp not and, ending both, are freed;
Won is the peace, blissful in perfect cool³
They dwell here now, all fear and hate long gone,
All Ill surpassed.⁴

§ iv (24). *Himālaya*.

'Monks, with six things endowed, a monk may cleave the mountain-king, Himālaya, but who shall say it of rude ignorance? What six?

Herein,⁴ monks, a monk is skilled in the attainment of concentration, skilled in maintaining concentration, skilled in emerging from concentration, skilled in the weal⁵ of concentration, skilled in the range of concentration, skilled in the resolve for concentration.

Verily, monks, with these six things endowed, a monk may cleave the mountain-king Himālaya, but who shall say it of rude⁶ ignorance?

¹ For the first two lines of the text cf. *A. iv*, 290; for the second *pāda* of the second line see *J.P.T.S.*, 1909, 342; the last four lines (text) recur at *M. iii*, 187; *A. i*, 142; with the last *pāda* cf. *It. 4*.

² *Upādane*. Comy. the fourfold—i.e., *kāma*, *dīṭṭhi*, *sīlabata*, *attavāda*.

³ *Abhinibbutā*.

⁴ Cf. *A. iv*, 34; *S. iii*, 263 ff.

⁶ *Chava*. Comy. *lāmika*.

⁵ *Kallita*.

§ v (25). *Ever minding*.

'Monks, there are these six states of ever minding.¹ What six?

Herein, monks, the Ariyan disciple ever minds the Tathāgata: "He is the Exalted One. . . ." Monks, what time the Ariyan disciple minds the Tathāgata, his heart is not lust-obsessed, nor hate-obsessed, nor obsessed by infatuation; upright in heart is he at that time, moved, freed, raised from greed; and this greed, monks, is a name for the fivefold sensuous pleasures. Verily, monks, by making this thought their object,² some men thereby are purged.³

Again, the Ariyan disciple ever minds Dhamma: "Well declared by the Exalted One is Dhamma . . ." . . . some men thereby are purged.

. . . ever minds the Order: "The Exalted One's Order of disciples has rightly stepped the way. . . ."

. . . ever minds the virtues in himself: "They are unbroken, without flaw, spotless. . . ."

. . . ever minds liberality in himself: "'Tis indeed a gain to me, indeed I have greatly gained, I who live heart-free of the stingy taint. . . ."

Or the Ariyan disciple ever minds the devas: "There are the Four Royal Devas, the Thirty and so forth; who because of their faith, virtue, learning, liberality, wisdom, have become so; mine also are these qualities." Monks, what time the Ariyan disciple minds the faith, virtue, learning, liberality, wisdom, both in himself and in those devas, his heart is not lust-obsessed, nor hate-obsessed, nor obsessed by infatuation; upright in heart is he at that time, moved, freed, raised from greed; and this greed, monks, is a name for the fivefold sensuous pleasures. Verily, monks, by making this thought their object, some men thereby are purged.

Monks, these are the six states of ever minding.⁴

¹ Cf. above VI, §§ 9 and 10; the text is mostly in full; *Vism.* 226.

² *Ārammaṇaṇ karitvā*. Comy. *idaṇ Buddhānussati-kammaṭṭhānaṇ*.

³ Comy. they attain Nibbāna.

one would teach me Dhamma to the end that I may destroy the cankers." Then the monk will teach him Dhamma to destroy the cankers. This, monk, is the sixth time to go and see a monk who has made a study of mind.'

§ viii (28). *The same (b).*

Once, when many elders dwelt at the Deer Park in Isipatana, near Benares, there arose by chance this talk among them, as they sat assembled in the round hall,¹ after breakfast, on their return from alms-collecting: 'What's the proper time, reverend sirs, to go and see a monk who is a student of mind?'

Now having stated this, a certain monk said to the elders: 'When, reverend sirs, a monk, a student of mind, has returned from alms-collecting, breakfasted, washed his feet, seated himself, crossed his legs, straightened his body and made mindfulness stand up, as it were, before him; then is the time to go and see that monk.'

And after he had thus spoken, another said: 'Nay, reverend sirs, that is not the time . . .; for when he has returned, breakfasted and so forth . . ., he is languid from his walk and is not then completely at ease; or he is languid after his meal and is not then completely at ease. Wherefore that is not the time to go and see that monk. But when, sirs, in the evening he has risen from seclusion and is seated in the shade of his lodging, cross-legged, with body erect, with mindfulness set before him; then is the time to go and see that monk.'

Then said another: 'Nay, verily, that is not the time . . .; for when, reverend sirs, in the evening he has risen from seclusion and is seated in the shade . . ., whatsoever concentration-image he has by day concentrated on, just that will then beset him. Wherefore that is not the time to go and see that monk. But when, sirs, night recedes and day dawns and he is seated cross-legged with body erect with mindfulness set before him; then is the time to go and see that monk.'

But another monk said: 'Indeed, neither is that the time . . .; for when day dawns and the monk is seated cross-legged

¹ *Maṇḍala-māḷe. Comy. bhojana-sālāya.*

. . . with mindfulness before him, then is his body endued with strength¹ and he finds comfort in pondering on the teaching of the Buddhas. Wherefore that is not the time to go and see that monk.'

And when he had thus spoken, the venerable Mahā Kaccāna said this to the elders:

'From the mouth of the Exalted One, reverend sirs, have I heard this; from his own mouth have I received this: There are these six times for a monk to go and see a monk who is a student of mind. What six?' (*Mahā Kaccāna repeats § 27.*)²

'From the mouth of the Exalted One have I heard this; from his very mouth have I received this.'

§ ix (29). *Udāyin.*³

And the Exalted One addressed the venerable Udāyin, saying: 'How many states are there, Udāyin, of ever minding?' Now when he had thus spoken, the venerable Udāyin was silent. And a second and a third time the Exalted One spoke in like manner, but the venerable Udāyin remained silent.

Then said the venerable Ānanda to the venerable Udāyin: 'Udāyin, reverend sir, the Master addresses you.'

'I am listening to the Exalted One, Ānanda, reverend sir! Lord, a monk remembers⁴ many previous existences, that is to say: one birth, two births and so on; he remembers many previous existences in all their modes, in all their detail. This, lord, is a state of ever minding.'⁴

Then said the Exalted One: 'I knew, Ānanda, this foolish fellow, Udāyin, did not live intent on higher thought.⁵ How many states of ever minding are there, Ānanda?'

'Lord, there are five states. What five?'

Herein, lord, a monk, aloof from sensuous desires, . . . enters and abides in the first musing . . . the second . . . in

¹ *Oja-tthāyi. Comy. ojāya tthito, patitthito.*

² The text abbreviates.

³ *Comy. Lā! 'Udāyin, foolish Udāyin; see Vin. i, 115; Dial iii, 109.*

⁴ *Anussarati and anussati, both from √smṛ.*

⁵ *Adhicitta. Comy. samādhi-vipassanā-citta.*

the third musing.¹ This state of ever minding, lord, thus made become, thus made to increase, leads to dwelling at ease here now.

Again, lord, he concentrates on the thought of light,² fixes his mind on the thought of day—as by day, so by night; as by night, so by day—thus with mind neither hampered nor hindered, he makes his thought become radiant.³ This state of ever minding, lord, thus made become, thus made to increase, leads to the gain of knowledge and insight.

Again, lord, he considers this body, upwards from the soles of his feet, downwards from the hair of his head, as skin-bound, as full of diverse impurities: There is in this body the hair of the head, the hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, belly, dung, bile, phlegm, pus, blood, sweat, fat, tears, lymph, spittle, snot, synovia, urine.⁴ This state of ever minding, lord, thus made become, thus made to increase, leads to the riddance of passionate lust.

Again, lord, suppose he see a body cast away in a cemetery, one day dead, two days dead or three days dead, bloated, blue-black, a mass of pus;⁵ he compares his own body thus: This body too is subject thus; thus it will come to be; this is not passed.⁶ Or suppose he see such a body being eaten by crows,⁷ ravens, vultures, dogs, jackals, vermin; he compares

¹ The fourth is not included, being beyond 'sukha.'

² D. iii, 223; A. ii, 45; iv, 86; S. v, 279.

³ Comy. *Diḍḍa-cakkhu-ñāṇ' alhāya sah' obhāsakaṇ cittaṇ brūhetti, vaḍḍhetti.*

⁴ This list recurs at D. ii, 293; M. i, 57; A. v, 109; S. v, 278 (*trsl.* gives thirty-two parts in error, though at Kh. 2 there are thirty-two); see *Vism.* 285-303, to which our Comy. refers.

⁵ M. and D. *loc. cit.*; M. iii, 91. Comy. observes: swollen like a goat-skin blown up; puffy, loathsome in repulsiveness; mottled, purplish; red where the flesh runs, white where the pus collects, but mostly blue (as if clad in blue robes!); and pus trickles from the broken places and from the nine orifices.

⁶ With Comy., S.e. and other passages reading *etap.*

⁷ Comy. perched on the belly, tearing at the belly-flesh, the cheeks, the eyes.

his own body in like manner. So too, a body that is a chain of bones, with flesh and blood, sinew-bound; or fleshless but blood-bespattered, sinew-bound; or without flesh or blood, sinew-bound; or but bones scattered here and there: here a hand-bone,¹ there a foot-bone, there a leg-bone, here a thigh-bone, here a hip-bone, there a back-bone, here a skull. . . . Should he see a body, cast away in a cemetery, the bones of which are white as a sea-shell, a heap of bones, a rotting, powdering mass, years old; he compares his own body thus: This body too is subject thus; thus it will come to be; this is not passed. This state of ever minding, lord, thus made become, thus made to increase, leads to the rooting out of the conceit "I am."

Then, lord, putting by ease, . . . a monk enters and abides in the fourth musing. This state of ever minding, lord, thus made become, thus made to increase, leads to the complete penetration of the countless elements.²

Lord, there are these five states of ever minding.'

'Well done, well done, Ānanda; and hold, too, this sixth to be a state of ever minding: Herein, Ānanda, a monk goes out mindful, comes in mindful, stands mindful, sits mindful, lies down mindful and is mindful in performing action.³ This state of ever minding, Ānanda, thus made become, thus made to increase, leads to mindfulness and self-possession.'

§ x (30). Above all.

'Monks, these six are above all.⁴ What six?

The sight above all; the sound above all; the gain above all; the training above all; the service above all; the ever minding above all.

And what, monks, is the sight above all?

Herein, monks, some go to see the treasures:⁵ the elephant, the horse, the gem; to see divers things; to see some recluse

¹ Comy. the bones of the hand consist of sixty-four pieces.

² *Dhātu.*

³ *Kammaṇ adhiṭṭhāti.* S.e. so, but v.l. *caṅkamaṇ*, which is probably correct; cf. S. ii, 282; UdA. 231; Nidd. i, 26.

⁴ See above VI, § 8.

⁵ *Dial.* ii, 204 ff.

or godly man, wrong in view, treading the wrong path. And is that the sight, monks? No, I say it is not; it is indeed a mean sight, common, vulgar, un-Ariyan, not well-found, leading not to world-weariness, dispassion, ending, calm, knowledge, awakening, Nibbāna.¹ But some, endued with faith and piety, sure in trust,² go to see the Tathāgata or the Tathāgata's disciple. That, monks, is the sight above all sights for purging man, overcoming grief and woe, clearing away ill and pain, winning truth, and realizing Nibbāna; I mean, going to see the Tathāgata or his disciple, endued with faith and piety, sure in trust. This, monks, is called the sight above all. Herein is the sight above all.

And what, monks, is the sound above all?

Herein, monks, some go to hear the sound of the drum, the lute, the sound of song; to hear divers things; to hear the Dhamma of some recluse or godly man, wrong in view, treading the wrong path. And is that the sound, monks? No, I say it is not; it is indeed a mean sound. . . . But some, endued with faith and piety, sure in trust, go to hear the Tathāgata's Dhamma or his disciple's. That, monks, is the sound above all sounds for purging man . . . ; I mean, going to hear the Tathāgata's Dhamma. . . . This, monks, is called the sound above all. Herein is the sight and sound above all.

And what, monks, is the gain above all?

Herein, monks, some gain the gain of a son or a wife or wealth; gain divers things; gain faith in some recluse or godly man, wrong in view, treading the wrong path. And is that the gain, monks? No, I say it is not; it is indeed a mean gain. . . . But some, endued with faith and piety, sure in trust, gain faith in the Tathāgata or his disciple. That, monks, is the gain above all gains for purging man . . . ; I mean, gaining faith in the Tathāgata. . . . This, monks, is called the gain above all. Herein is the sight, sound and gain above all.

¹ Clause borrowed from the First Utterance.

² *Nivīṭṭha-saddho, nivīṭṭha-pemo* (from *√ pri*), *ekantagato abhippasanno*.

And what, monks, is the training above all?

Herein, monks, some train in elephant-lore, in horsemanship, in the use of the chariot, the bow, the sword;¹ train in divers ways; train after the way of some recluse or godly man, wrong in view, treading the wrong path. And is that the training, monks? No, I say it is not; it is indeed a mean training. . . . But some, endued with faith and piety, sure in trust, train in the onward course of virtue, thought and insight² according to the Dhamma-discipline declared by the Tathāgata. That, monks, is the training above all training for purging man . . . ; I mean, training in the onward course. . . . This, monks, is called the training above all. Herein is the sight, sound, gain and training above all.

And what, monks, is the service above all?

Herein, monks, some serve a warrior, a brāhman, a householder; serve divers folk; serve some recluse or godly man, wrong in view, treading the wrong path. And is that the service, monks? No, I say it is not; it is indeed a mean service. . . . But some, endued with faith and piety, sure in trust, serve the Tathāgata or his disciple. That, monks, is the service above all services for purging man . . . ; I mean, serving the Tathāgata or his disciple. . . . This, monks, is called the service above all. Herein is the sight, sound, gain, training and service above all.

And what, monks, is the ever minding above all?

Herein, monks, some ever mind the gain of a son or a wife or wealth; ever mind divers gains; ever mind some recluse or godly man, wrong in view, treading the wrong path. And is that the ever minding, monks? No, I say it is not; it is indeed a mean ever minding, common, vulgar, un-Ariyan, not well-found, leading not to world-weariness, dispassion, ending, calm, knowledge, awakening, Nibbāna. But some, endued with faith and piety, sure in trust, ever mind the Tathāgata or the Tathāgata's disciple. That, monks, is the ever minding above all ever minding for purging man, over-

¹ Cf. *Vin. ii, 10; Ml. 66.*

² *Adhīśīla, adhīcīla, adhipaññā.*

coming grief and woe, clearing away ill and pain, winning truth, and realizing Nibbāna; I mean, ever minding the Tathāgata or his disciple, endued with faith and piety, sure in trust. This, monks, is called the ever minding above all.

Verily, monks, these are the six above all.

They who have found the noblest sight, the sound
Above all sounds, the gain of gains; have found
Joy in the training, are on service set,
Who make the ever minding more-become:
They who have found, linked to right loneliness,
The deathless way to peace¹—joyous in zeal,
Restrained by virtue, wise, they verily
Shall in due time know where all Ill doth end.²

CHAPTER IV.—THE DEVAS.

§ i (31). *In training.*

‘Monks, these six things lead to failure for a monk in training. What six?’

Delight² in worldly activity,³ in talk, in sleep, in company, being unguarded as to the doors of the senses and immoderate in eating.

Monks, these are the six . . .’ (*The opposite lead not so.*)

§ ii (32). *They fail not (a).*

Now, when night was far spent, a deva of exceeding loveliness, lighting up the whole of Jeta Grove, approached the Exalted One, saluted and stood at one side. Thus standing, the deva said: ‘Lord, these six things lead not to a monk’s failure. What six? Reverence for the Master, for Dhamma, for the Order, the training, earnestness and for good-will.⁴

¹ *Viveka-piṭṭhāyuttarā khemam amata-gāmināy*; for the first compound see *Thag.* 589; the second half of the line recurs at *M.* i, 508 (see *Tr.’s n.* at 571); there the reading is *-gāmināy*, with our *v.l.* and *S.e.* Our *Comy.* is silent.

² *Cf.* above VI, § 22.

³ *Kamma.*

⁴ Above VI, § 21; below, § 79; *A.* iv, 28, where the *gāthā* is almost the same.

Verily, lord, these six things lead not to a monk’s failure.’ Thus spoke the deva and the Master approved; and seeing this, he saluted the Exalted One and passed out on the right.

And when the night was over, the Exalted One addressed the monks and told them all that had taken place. . . .¹

‘Deep reverence for the Master, Dhamma, Order,
Reverence for earnestness and for good-will:
Not thuswise fails a monk; he’s nigh Nibbāna.’

§ iii (33). *The same (b).*

‘Monks, this night a deva . . . came and said to me: “These six things lead not to a monk’s failure. What six? Reverence for the Master, Dhamma, Order, training, modesty and fear of blame. . . .” And when he had said this, he passed out on the right.

Deep reverence for the Master, Dhamma, Order,
Esteem for modesty and fear of blame:
Not thuswise fails a monk; he’s nigh Nibbāna.’

§ iv (34). *Mahā Moggallāna.*

Once, when the Exalted One dwelt near Sāvattthī, at Jeta Grove in Anāthapiṇḍika’s Park, this thought came to the venerable Mahā Moggallāna, gone apart for solitude: ‘To how many devas is there this knowledge: We have won to the Stream; are no more for the abyss; in sureness we make for the awakening beyond?’²

Now³ at that time a monk named Tissa had just died and was reborn in one of the Brahmā worlds, and they knew him even there as Tissa the mighty, Tissa the powerful. Then the venerable Mahā Moggallāna—as a strong man might stretch out his bent arm, might bend his stretched arm—vanished from Jeta Grove and appeared in that Brahma-world. And deva Tissa saw the venerable one from afar, coming along, and on

¹ The text repeats in full.

² *Sambodhi-pārāyanā.*

³ *Cf.* *A.* iv, 74, where all this recurs at Rājagaha of *upādiseso* and *an°.* *Comy.* observes that Tissa was a pupil of M.’s.

seeing him said: 'Come, worthy¹ Moggallāna; welcome, worthy Moggallāna! 'Tis long since you made this round,² I mean, came here. Pray be seated, good sir, here is the seat ready.' And the venerable Mahā Moggallāna sat down; and deva Tissa, after saluting, sat down also, at one side.

Then said the venerable Mahā Moggallāna to deva Tissa, so seated: 'To how many devas, Tissa, is there this knowledge: We have won to the Stream; are no more for the abyss; in sureness we make for the awakening beyond?'

'The Four Royal Devas, worthy sir, have this knowledge.'

'What, have they all this knowledge . . . ?'

'No, worthy sir, not all. . . . Those Four Royal Devas who possess not perfect³ faith in the Buddha, Dhamma and Order, possess not perfect faith in the virtues, beloved by Ariyans, they know not that . . . ; but those who possess such faith . . . they know: We have won to the Stream, are no more for the abyss; in sureness we make for the awakening beyond.'

'And is it just the Four Royal Devas who have this knowledge, or do the devas of the Thirty . . . ; Yāma's devas . . . ; the devas of Tusita . . . ; the devas who delight in creating . . . and the devas who have power over others' creations also have this knowledge?'

'They also, worthy sir, have this knowledge. . . .'

'What, all of them . . . ?'

'No, not those who possess not perfect faith in the Buddha, Dhamma, the Order and the virtues . . . ; but those who have such faith, they know it. . . .'

And the venerable Mahā Moggallāna approved and commended Brahmā Tissa's words; and, as a strong man might stretch and bend his arm, he vanished from the Brahmā world and appeared at Jeta Grove.

¹ *Mārisa*. *Comy.* in that world it is the common form of friendly greeting; but folk here say: 'Whence come you, sir? (*bhavaṃ*). 'Tis long since you came! How did you know the way here? What, did you go astray?'—and the like.

² *Pariyāyāṇ*. *Comy.* *vāruṇ*, choice, or turn; see *Dial* i, 245 n.; *K.S.* i, 180.

³ *Cf.* *S.* v, 394; *D.* ii, 93 (as *Dhammāḍās*); *M.* ii, 51; *A.* ii, 56.

§ v (35). *Parts of wisdom.*

'Monks, these six things are parts of wisdom. What six?'

The¹ idea of impermanence, the idea of the ill in impermanence, the idea of not-self in ill, the idea of renunciation, of dispassion, of ending.

Monks, these six things are parts of wisdom.'

§ vi (36). *The roots of contention.*

'Monks, these six are the roots of contention.² What six?'

Monks, suppose a monk be angry, scornful. An he be so, he lives without reverence, respect for the Master, Dhamma or the Order; he fulfils not the training. And he who lives thus, causes contention in the Order, and that is to the hurt and sorrow of many folk, to the harm of many folk, to the hurt and ill of devas³ and men. Monks, if you see this root of contention among you or among others, strive to rid yourselves of this evil thing; and if you see it not, step the way to stop its future cankering.⁴ Thus is this evil root of contention rid; and thus shall there be no future cankering.

Again, monks, suppose a monk be a hypocrite, malicious . . . ; envious, mean . . . ; deceitful, crafty . . . ; evil-minded, wrong in view . . . ; view-bound, tenacious, stubborn.⁵ An he be any of these things, he lives without reverence, respect for the Master, Dhamma, Order, nor fulfils the training. And he who lives thus, causes contention in the Order . . . to the hurt and ill of devas and men. Monks, if you see these roots of contention, strive to be rid of these evil things; and if

¹ *Cf.* *D.* iii, 283; *A.* iv, 24; on *vijjā-lhāgiyā* see *DhS. trsl.* 338 n.

² This recurs at *D.* iii, 246; *M.* ii, 245; *Vin.* ii, 89. *Cf.* *Proverbs* xxii, 10: 'Cast out the scorner, and contention shall go out.'

³ *Comy.* refers us to *Vin.* i, 252 as to how quarrelling among monks affects devas.

⁴ *An-arassavāya paṭipajjeyyātha*, $\sqrt{srū}$ and $\sqrt{pād}$.

⁵ *Sandīṭṭhi-parāmāsī ādhāna-gāhī duppaṭinissaggi*; *cf.* *M.* i, 42; *D.* iii, 46; *A.* v, 150. All read *ādhāna*-, with *S.e.* and *Comy.*, but *A.* has *v.l.* *ādāna*. *Ādhāna-gāhī* is 'grasping-seizing' (*cf.* *ādāna-paṭinissagga* at *Dhp.* 89; *S.* i, 236; *v.* 24: 'grasping-foregoing'), and our *Comy.* glosses: *dalha-gāhī*.

you see them not, step the way to stop their future cankering. Thus are these evil roots rid; and thus there shall be no future cankering.

Verily, monks, these six are the roots of contention.¹

§ vii (37). *Alms.*

Once, when the Exalted One dwelt near Sāvattṥi, at Jeta Grove in Anāthapiṇḍika's Park, Nanda's mother, the Velukaṇḍaka¹ lay-disciple, founded an offering, sixfold-endowed, for the Order of monks with Sāriputta and Mahā Moggallāna at the head.

Now the Exalted One, with the deva-eye, surpassing in clarity the eye of man, saw this thing . . . , and addressed the monks thus:

'Monks, this lay-disciple of Velukaṇḍaka, Nanda's mother, has founded an offering, sixfold-endowed, for the Order . . . And how, monks, is the offering² sixfold-endowed?

Monks, the giver's part is threefold and the receivers' part is threefold.

And what is the giver's threefold part?

Herein, monks, before the gift³ he is glad at heart;⁴ in giving the heart⁴ is satisfied; and uplifted is the heart when he has given. This is the giver's threefold part.

And what is the receivers' threefold part?

Herein, monks, they are lust-freed or stepping to cast lust out; are hate-freed or stepping to cast hate out; are delusion-freed or stepping to become so. This is the receivers' threefold part.

Thus the giver's part is threefold and the receivers' part is threefold; thus verily, monks, the offering is sixfold-endowed.

Monks, not easy is it to grasp the measure of merit of such a sixfold-endowed offering, and to say: "Thus much is the yield in merit, the yield in goodliness, making for a lucky hereafter, ripening to happiness, leading heavenward, leading

¹ See *U.S.* i, 24; *Brethr.* 41; *A.* iv, 63; *K.S.* ii, 100 (there -*kaṇḍaki*).

² *Dakkhiṇā*.

³ *Dāna*.

⁴ *Mano*, then *cittaṇ*.

to weal and happiness, longed for, loved and lovely." Verily, the great mass of merit is reckoned just unreckonable, immeasurable.

Monks, just¹ as it is not easy to grasp the measure of water in the great ocean, and to say: "There are so many pailfuls, so many hundreds of pailfuls, so many thousands of pailfuls, so many hundreds of thousands of pailfuls"—for that great mass of water is reckoned unreckonable, immeasurable; even so, monks, it is not easy to grasp the measure of merit in a sixfold-endowed offering. . . . Verily, the great mass of merit is reckoned unreckonable, immeasurable.

Gladsome before the gift, giving satisfied,
Uplifted having given—that's bounty's² fulness.³
Lust-freed, hate-freed, delusion-freed, stainless,
Controlled Brahma-wayfarers⁴—that's the best field for bounty.

If one but cleanse⁵ himself and give by hand,
For self hereafter, 'too, great is the fruit.
So giving—faithful, wise, heart-free, discreet—
In the sorrowless, happy world he'll rise.'⁷

§ viii (38). *Self-acting.*

Now a certain brāhman visited the Exalted One, greeted him and, after exchanging the usual polite talk, sat down at one side. So seated, he said to the Exalted One: 'This, Master Gotama, is my avowal, this my view: There is no self-agency; no other-agency.'⁶

¹ See above, p. 43, n. 2.

² *Yañña*.

³ *Sampadā*. *Comy.* *paripunnatā*, fulfilment.

⁴ *Saññatā brahmacārayo*, restrained god-way-ers.

⁵ The *Comy.* takes this literally: washing his feet and hands, rinsing his mouth.

⁶ *Parato ca*. *Comy.* is silent.

⁷ The last line of the text recurs at *It.* 16 and 52.

⁸ This is Makkhali Gosala's heresy; see *Dial.* i, 71; *K.S.* iii, 169; *P.E.D.* s.v. *atta* and *para* seems to interpret *atta-kāra*, *para-* wrongly; see *DA.* i, 160. *Crit. Pāli Dict.* has 'own act'; so Nyānatiloka.

'Never, brāhman, have I seen or heard of such an avowal, such a view. Pray, how can one¹ step onwards, how can one step back, yet say: There is no self-agency; there is no other-agency?

What think you, brāhman, is there such a thing as initiative?²

'Yes, sir.'

'That being so, are men known to initiate?'

'Yes, sir.'

'Well, brāhman, since there is initiative and men are known to initiate, this is among men the self-agency, this is the other-agency.

What think you, brāhman, is there such a thing as stepping¹ away . . . stepping forth . . . halting³ . . . standing . . . and stepping towards anything?

'Yes, sir.'

'That being so, are men known to do all these things?'

'Yes, sir.'

'Well, brāhman, since there are such things as stepping away, stepping forth and the rest, and men are known to do these things, this is among men the self-agency, this is the other-agency. Never, brāhman, have I seen or heard of such an avowal, such a view as yours. Pray, how can one step onwards,⁴ step back and say: There is no self-agency, there is no other-agency?'

'This, indeed, is wonderful,⁴ Master Gotama . . .! And henceforth, till life ends, I will go to Master Gotama for help.'

¹ *√kram*, to walk, with the prefixes *abhi*, *pati*, *nis*, *parā* and *upa*.

² *Ārabhadhātu*: *ārabbha*, gerund of *ārādheti*, to set on foot; *dhātu*, element, property, condition. *Comy. sabhāva*, 'essence.'

³ *Thāma* and *thiti*, both from *√sthā*; the former is, I suppose, a causative formation.

⁴ *Abhikkamanto* and *abhikkantaṃ*, respectively. Were the latter not 'stock,' we might see a pun here in *abhikkantaṃ*, which means equally 'going forward' (*kram*) and 'very charming' (*kānta*).

§ ix (39). *The means*.¹

'Monks, there are these three means to heap up² deeds. What three?

Greed is a means to heap up deeds; hate is a means to heap up deeds; delusion is a means to heap up deeds.

Monks, not from greed does not-greed heap up, but from greed surely greed heaps up; not³ from hate does not-hate heap up, but from hate surely hate heaps up; not from delusion does non-delusion heap up, but from delusion surely delusion heaps up.

Monks, not of deeds, greed-born, hate-born, delusion-born, are devas, are men, nor they who fare along the happy way; monks, of deeds born of greed, hate, delusion, hell is, brute-birth is, the ghost-realm is, and they who fare along the evil way.

Verily, monks, these are the three means to heap up deeds.

Monks, there are these three means to heap up deeds. What three?

Not-greed is a means to heap up deeds; not-hate is a means to heap up deeds; non-delusion is a means to heap up deeds.

Monks, not from not-greed does greed heap up, but from not-greed surely not-greed heaps up; not from not-hate does hate heap up, but from not-hate surely not-hate heaps up; not from non-delusion does delusion heap up, but from non-delusion surely non-delusion heaps up.

Monks, not of deeds, born of not-greed, not-hate, non-delusion, is hell, brute-birth, the ghost-realm, nor they who fare along the evil way; monks, of deeds, born of not-greed, not-hate, non-delusion, devas are, men are, and they who fare along the happy way.

Verily, monks, these are the three means to heap up deeds.'

§ x (40). *The venerable Kimbila*.

Thus have I said: Once, when the Exalted One dwelt at Kimbilā in Bamboo Grove,⁴ the venerable Kimbila visited

¹ *Nidāne*, binding on to, *√dā*, cause.

² *Samudaya*. *Comy. pinda-karaṇ'* *athāya* (snow)-ball-like. Cf. *Ecclesiastes* ii, 26.

³ *Dhp.* 5 of *vera*. ⁴ So text; *Comy.* and *S.e. Nicula*; cf. *S.* v, 322.

him and, after saluting, sat down at one side. So seated, the venerable Kimbila¹ said to the Exalted One:

'Lord, what reason is there, what cause, whereby, when the Tathāgata has passed away, Saddhamma shall not endure?'

'Consider, Kimbila, monk, nun and lay-disciple, man and woman, how, when the Tathāgata has passed away, they may dwell without reverence, without respect for the Master; without reverence, without respect for Dhamma; without reverence, without respect for the Order; without reverence, without respect for the training; without reverence, without respect for zeal; without reverence, without respect for good-will. This, Kimbila, is a reason, this a cause, whereby, when the Tathāgata has passed away, Saddhamma shall not endure.'

'But what reason is there, lord, what cause, whereby, when the Tathāgata has passed away, Saddhamma shall endure?'

'Kimbila, let monk and nun, lay-disciple, man and woman, live with reverence and respect for the Master, Dhamma, Order, training, zeal and good-will; and it shall be a reason, a cause, whereby, when the Tathāgata has passed away, Saddhamma shall endure.'

§ xi (41). *The log of wood.*

Thus have I heard: Once, when the venerable Sāriputta dwelt on Mount Vulture Peak near Rājagaha, he robed early and, taking bowl and cloak, descended the hill with many monks in company.

Now at a certain spot the venerable Sāriputta saw a large log of wood; and there he addressed the monks and said:

'See you, reverend sirs, that large log of wood?'

'Yes, sir,' they replied.

'An adept² monk, reverend sirs, won to mind-control, can, if he wish, view³ it as earth. Wherefore? There is, sirs,

¹ A Sakyan who joined the Order with Ānanda (*Vin.* ii, 182); he was presumably much exercised over this matter, for cf. V, § 201 (*A.* iii, 247) and *A.* iv, 84. Cf. also *K.S.* ii, 152; v, 151.

² *Idhima*.

³ *Adhimucceyya*. *Comy. sallakkheyya*, ? trace therein.

in that log of wood the earth element; hence an adept can view it as earth.

He can, if he wish, view it as water . . . as fire . . . as air . . . as beautiful . . . as ugly. Wherefore? There are, reverend sirs, the elements of all these things in that log of wood, whence an adept, won to mind-control, can view that log in such ways.'

§ xii (42). *The venerable Nāgita.*

Thus have I said: Once¹ the Exalted One walked a walk with a great company of monks among the Kosalese and came to a Kosalan brāhman village called Icchānangala. And there in the Icchānangala grove the Exalted One dwelt.

Now the brāhman householders of that place heard: 'The recluse, Master Gotama, the Sakya, gone forth from the Sakya clan, has arrived at Icchānangala and stays in the grove hard by; and of that same Master Gotama this fair report is noised abroad: "He is the Exalted One, arahant, fully enlightened, perfected in knowledge and way . . . awake, exalted. . . ." 'Tis good indeed to see such arahants!'

Then at dawn those brāhman householders went to the grove, taking with them much hard and soft food; and they stood at the gateway making a great tumult.

Now at that time the venerable Nāgita served the Exalted One.

Then said the Exalted One to the venerable Nāgita: 'What is this great tumult, Nāgita? 'Tis as though fisher-folk had caught a great haul!'

'These, lord, are the Icchānangala brāhman householders, who have brought much hard and soft food for the Exalted One and the monks; and they now stand without.'

'I have naught to do with homage, Nāgita, nor need I homage. Whosoever cannot obtain at will, freely, readily, the ease of renunciation, the ease of seclusion, the ease of calm, the ease of enlightenment, as I can, let him wallow²

¹ This sutta with two more items and some variation recurs at *A.* iv, 340; see above, *Fives*, § 30.

² *Sādiyeyya*, no doubt from \sqrt{svad} , but possibly from \sqrt{sad} .

in that dung-like¹ ease, that clog² of ease, that ease gotten of gains, favours and flattery.'

'Lord, let the Exalted One accept their offering now; let the Well-gone accept! Lord, now is the time to accept; for whithersoever the Exalted One shall henceforth go, the brāhman householders of town and countryside shall be so inclined. Lord, just as when the rain-deva rains abundantly, the waters flow with the incline; even so, lord, whithersoever the Exalted One shall go the brāhman householders shall be so inclined. And why? So great, lord, is the Exalted One's virtue and wisdom.'

'I have naught to do with homage, Nāgita, nor need I homage; but whosoever cannot obtain at will, freely, readily, the ease of renunciation, seclusion, calm, enlightenment, as I can, let him wallow in that dung-like ease, that clog of ease, that ease gotten of gains, favours and flattery.'

Suppose, Nāgita, I see a monk seated, rapt, on the outskirts of some village; then I think: "Presently a park-man or a novice will disturb the reverend sir and will oust him from that concentration." So, Nāgita, I am not pleased with that monk's abode.

Or I see one forest-gone, seated nodding in the forest; then I think: "Presently he will dispel sleep and fatigue, attend to the forest-sense³ and solitude." So, Nāgita, I am pleased with his forest-abiding.

Or I see one forest-gone, seated, rapt; then I think: "Presently he will compose the uncomposed mind or will continue to ward the freed mind." So, Nāgita, I am pleased with his forest-abiding.

Or I see one living on a village outskirts, getting the requisites: robe, alms, bed and medicaments; and, delighting in those gains, favours and flattery, he neglects to go apart, neglects the forest, the woodland ways, the lonely lodgings; he gets his living by visiting village, town and capital. So, Nāgita, I am not pleased with his abiding.

Or I see a monk, forest-gone, getting the requisites, but staving off gains, favours and flattery, neglecting not to go

¹ *Mūḍha*. ² *Middha*. ³ *Arañña-saññāṇa*. Cf. *Th. I*, ver. 110.

apart, neglecting not the woodland ways, the lonely lodgings. So, Nāgita, I am pleased with that monk's forest-abiding.

But when walking along the highway, Nāgita, I see nothing whatever in front nor behind, it suits¹ me, even over the calls of nature.'

CHAPTER V.—DHAMMIKA.

§ i (43). *The elephant*.²

Once, when the Exalted One dwelt near Sāvattthī at Jeta Grove in Anāthapiṇḍika's Park, he robed early and, with cloak and bowl, entered Sāvattthī for alms. And having gone his round in Sāvattthī, on his return, after his meal, he said to the venerable Ānanda:

'Let us go, Ānanda, to Migāra's mother's terraced house in East Park, where, when we are come, we will spend the noon-tide.'

'Yes, lord,' replied the venerable Ānanda; and the Exalted One went there with him.

Then in the evening the Exalted One, risen from solitude, said to him: 'Come, Ānanda, we will go to the bathing-place³ and bathe our limbs.'

'Yes, lord,' he replied; and they went there together. And when he had bathed and come out, the Exalted One stood in a single garment, drying himself.⁴

Now at that time Seta, an elephant of rajah Pasenadi of Kosala, came out of the bathing-place to the sound of many drums and all kinds of music; and folk about, marvelling⁵ at the sight, said:

'What a beauty, sirs, is the rajah's elephant; what a picture; what a treat for the eye; what a body he has! The elephant, sirs, is indeed an elephant!'⁶

¹ *Phāsu me*; one wonders what he would have thought modern highways suitable for!

² *Nāgo*, elephant, serpent and fairy-demon; a phenomenon, prodigy.

³ *Pabbakoṭṭhaka*; see *n.* at *K.S.* v, 195; but it can hardly refer to a gateway here, but simply an enclosure (*precinct*).

⁴ All this recurs at *M. i*, 161; cf. also *S. i*, 8; below, § 62.

⁵ *Api'ssu*.

⁶ *Nāgo vata bho nāgo*.

And when this had been said, the venerable Udāyin¹ spoke thus to the Exalted One: 'Lord, do folk say: The elephant is indeed an elephant, only on seeing the huge, gross bulk of an elephant, or do they say it on seeing other gross, bulky things?'

'Folk say it, Udāyin, when they see the huge, gross bulk of an elephant; they say it, too, when they see a huge horse or a bull or a snake or a tree; they say: "The nāga indeed is a nāga!" even when they see a huge man with a gross, fat body. But I declare, Udāyin, that in the deva-world with its Māras and Brahmās, and on earth with its recluses, godly men, devas and men—he who commits no enormity² in deed, word or thought, he is a nāga.'

'It is marvellous and amazing, lord—I mean these noble words of the Exalted One: "I declare that in the deva-world or on earth he who commits no enormity in deed, word or thought, he is a nāga." And now, lord, I will give thanks in verse for the Exalted One's noble words:

A man and very³ Buddha he, self-tamed,
Composed, who treads the deathless path, serene
In joy, transcending all; whom men adore,
Whom devas laud—thus have I heard of him,
The Arahant.⁴ All fetters he hath left,
From jungle to Nibbāna⁵ come, his joy
Lives in renouncing worldly lusts; as gold
From quarried quartz, that nāga outshines all;
As Himalay⁶ o'er other crags—whose name
Is Truth o'ertops all nāgas so yclept.

¹ *Comy.* Kāl' Udāyin; see *Brethr.* 287 (the verses recur there, *Thag.* 689-704); *G.S.* i, 20. *Comy.* explains that 500 monks accompanied the Buddha.

² *Āguy na karotī, tay nāgo.* The poet is less crude in *Th.* 693; *na hi āguy karotī so.* Cf. *Sn.* ver. 522.

³ *Sam-buddha.* ⁴ *Arahato.* *Brethr.* 'I, an arahant.'

⁵ *S.e.* and *Thag.* *vanā nibbanay āgatay.*

⁶ Text *himavā 'āñe*, *S.e.* *maññe*, *Comy.* so, with *v.l.* 'v' *aññe* with *Thag.*, which is no doubt correct; in Sinhalese script *v*, *c* and *m* are somewhat similar.

Lo! I will limn this nāga-elephant,
Who no enormity commits: Mildness
And harmlessness his forefeet are, his hinder
Austerity and godly life; be-trunked
With faith, white-tusked with equanimity,
His neck is mindfulness, his head is insight;
Each Dhamma-thought's a test;¹ and Dhamma's garner²
His belly is, his tail is solitude.
Rapt muser, calm, well self-composed, whose breath
Is zest³—that nāga walks composed, composed
He stands, composed he lies, composed he sits,
A nāga e'er controlled—for he is perfect.
Blameless he feeds, nor feeds on foolishness;
Ration and robe he gets and shuns the hoard;
He snappeth every tie, bonds fine and coarse;
He goes where'er he will, he goes care-free.
See how the lovely lotus, water-born,
Sweet-scented, ne'er by water is defiled:⁴
The Buddha, born as very⁵ man, puts by
The world and by the world is undefiled,
As lily by the water of the lake.
As blazing fire goes out thro' want of fuel,
And men, of ashes,⁶ say: "The fire's gone out!"—
This is a parable of rare presage,⁷

¹ *Vimaṇsā dhamma-cintanā.* *Comy.* likens this to the elephant feeling with his trunk; *vimaṇsā*, investigation, is one of the four *Iddhipādas*; see *V*, § 67.

² Text reads *saṁātapo*, *v.l.* *saṁācāpo*; but *Comy.* and *S.e.* *saṁāvāpo*, explaining: *kucchi yeva saṁāvāpo, saṁāvāpo nāma saṁāvāpana-tthānāy.* *P.E.D.* omits, but the compound seems to occur in *Skt.*; see Macdonell's *Dict. s.v. √rap.* At *M.* i, 451 we have *saṁāvāpaka*, a store-room; *Thag.* reads *saṁāvāso*.

³ *Assāsa-rato.* *Comy.* refers this to the *assāsa-passāsa* exercises; see *K.S.* v, 257 ff.

⁴ Cf. *Sn.* 547; *A.* ii, 39; *Chān. Up.* *S.B.E.* i, 67; *Bhag. Gītā*, 5, 10.

⁵ *Su-jāto*; see *P.E.D.* *s.v.* *su* as to its use as *saṁ-*.

⁶ Text and *S.e.* *saṅkhāresūpasantesu*, but *Thag.* with our *v.l.* *angāresu ca santesu*, which I follow.

⁷ The text reads *atth' assāyay viññāpani* for *atthassāyay*; cf. *D.* i, 114; *M.* ii, 260.

Taught by wise men—great nāgas by a nāga
 Are recognized when by a nāga¹ taught—
 Lust-freed, hate-freed, delusion-freed, stainless,²
 This nāga, body-freed, shall “go out”³ freed.’

§ ii (44). *Migasālā*.⁴

One morning the venerable Ānanda, robing early, took bowl and cloak and went to the house of the lay-disciple, Migasālā, and there sat down on seat made ready. And Migasālā came and saluted him and sat down at one side.

So seated, she said to the venerable Ānanda:

‘Pray, reverend sir, how ought one to understand this Dhamma taught by the Exalted One: that both he who lives the godly life and he who does not shall become like-way-farers in the world to come?’

My father, sir, Purāṇa,⁵ lived the godly life, dwelling apart, abstaining from common, carnal things; and when he died, the Exalted One explained: He’s a Once-returner, dwelling in Tusita.

My uncle,⁶ sir, Isidatta, did not live the godly life but rejoiced with a wife; and of him also, when dead, the Exalted One said: He’s a Once-returner, dwelling in Tusita.

Reverend Ānanda, how ought one to understand this Dhamma . . . ?’

‘Even, sister, as the Exalted One has said.’⁷ And when the venerable Ānanda had received alms in Migasālā’s house, he rose from his seat and departed.

Now on his return from alms-gathering, after his meal, the venerable Ānanda visited the Exalted One, saluted him

¹ Text misprints *nāyena* for *nāgena*.

² Cf. above VI, § 37.

³ *Comy.*, *S.e.* and *Thag. parinibbissati*. The *thera* is here no doubt prophesying, so above I take *attha* as presage.

⁴ Cf. the whole sutta with *A. v.*, 137 ff.

⁵ These two brothers were the rajah Pasenadi’s chamberlains or chariot makers; see *K.S. v.*, 303 ff.

⁶ Text *petteyyo piyo* with *S.e.*, see Childers; but at *A. v.*, *pettāpiyo* with *Tr. P.M.* 62, 16.

⁷ *Comy.* observes that Ānanda did not know the answer.

and sat down at one side; and so seated, he told the Exalted One all that had occurred . . .¹ adding: ‘I told her, lord, to understand the matter even as the Exalted One had explained.’

‘But, Ānanda, who is the lay-disciple, Migasālā—a foolish, frail, motherly body with but mother-wit—to understand the diversity in the person of man?’²

These six persons, Ānanda, are found in the world. What six?

Consider, Ānanda, one well restrained, a comely person, in whose company his fellows in the godly life take pleasure; yet in whom hearing (Dhamma) is of none effect, much learning is of none effect,³ in whom there is no view-penetration, who wins not temporary release⁴—he, on the breaking up of the body after death, sets out to fall, not to excel; fares to a fall, fares not to excellence.

Consider another well restrained likewise . . .; but in whom hearing (Dhamma) has effect, much learning has effect, in whom there is view-penetration, who wins temporary release—he, after death, sets out to excel, not to fall; fares to excellence, not to a fall.

And the measurers measure them, saying: ‘His stature⁵ is just this, the other’s just that; in what way is⁶ one wanting, one exalted?’ And that measuring, Ānanda, is to the measurers’ harm and hurt for many a day.

Now the one . . . in whom listening has effect . . . who wins temporary release—that person, Ānanda, has marched further forward, is more exalted than the former. And why

¹ The text repeats in fall.

² The construction is peculiar (*cf. A. iii*, 237): *Kā ca Migasālā . . . ambakā, ambakapaññā* (*Comy.*, *S.e.* and *A. v.*, so for *saññā*) *ke ca purisa-puggala-paropariyāṇaṇe*. (*Cf. K.S. v.*, 270, § 10.) *Purisa-puggala* is possibly a transition from the more honourable *purisa* to the *puggala*, male, adopted by the Sangha when ‘the man’ concept was worsening.

³ *Comy. ettha bahusaccay vuccati viriyay viriyena kattabba-guttakay akatay hoti*. (*Cf. Locke’s* definition of ‘effect’: the substance produced into any subject by the exerting of power.—*Webster’s Eng. Dict.*)

⁴ Cf. above, p. 131, n. 1.

⁵ *Dhammā*.

⁶ *Kasmā*.

is that? The stream of Dhamma carries him forward,¹ Ānanda. But who save the Tathāgata can judge that difference?² Wherefore, Ānanda, be no measurer of persons; measure not the measure of persons; verily, Ānanda, he digs³ a pit for himself who measures the measure of persons. I alone, Ānanda, can measure their measure—or one like me.

Consider, Ānanda, a person in whom wrath and pride are conquered, but in whom greed from time to time surges; in whom hearing (Dhamma) is of none effect . . . : and another . . . in whom hearing has effect . . . —he, after death, sets out to excel, not to fall; fares to excellence, not to a fall. . . . That person has marched further forward, is more exalted than the former. . . . I alone, Ānanda, can measure their measure. . . .

Consider one in whom wrath and pride are conquered, but in whom the whirl⁴ of words from time to time surges; in whom hearing (Dhamma) and learning are of none effect, in whom there is no view-penetration, who wins not temporary release—he, after death, sets out to fall, not to excel; fares to a fall, fares not to excellence; and another, likewise, but in whom hearing (Dhamma) and learning have effect, in whom there is view-penetration, who wins temporary release—he, after death, sets out to excel, not to fall; fares to excellence, not to a fall.

And the measurers measure them likewise, and it is to their harm and hurt for many a day.

And in whom hearing (Dhamma) and learning have effect . . . that one has marched further forward, is more exalted than the former. And why? The Dhamma-stream carries him forward. But who save the Tathāgata can judge this difference? Wherefore, Ānanda, be no measurer of persons; measure not the measure of persons. Verily, Ānanda, he digs a pit for himself who measures the measure of persons.

¹ *Dhamma-soto nibbati. Comy. Sūraṃ hūtvā pavattamānaṃ vipassanānāṃ nibbati, ariya-bhūmiṃ sampāpeti. Nibbati is either from √bāh, to increase, or √vāh, to carry, with nis, 'out,' 'to completion.'*

² Reading *tadantāraṃ*, with *S.e.* and *Comy. tuṃ antaraṃ, tuṃ kāraṇaṃ.*

³ *Khaññati. Comy. guṇa-khaṇanaṃ pāpuṇāti.*

⁴ *Vaci-sankhārā*, speech activities; see *Vism.* 531, *trsl.* 633.

I alone, Ānanda, can measure their measure—or one like me.

And who is the lay-disciple, Migasālā—a foolish, frail, motherly body with but mother-wit—to understand the diversity in the person of man? Verily, Ānanda, these six persons are found in the world.

Ānanda, with such virtue as Purāṇa was endowed, Isidatta may become endowed; herein Purāṇa fares not Isidatta's way but another's: with such insight as Isidatta was endowed, Purāṇa may become endowed; herein Isidatta fares not Purāṇa's way but another's.

Thus verily, Ānanda, both these men are wanting in one thing.'

§ iii (45). *The debt.*

'Monks, is poverty a woeful thing for a worldly wanton?'

'Surely, lord.'

'And when a man is poor, needy, in straits,¹ he gets into debt; and is that woeful too?'

'Surely, lord.'

'And when he gets into debt, he borrows;² and is that woeful too?'

'Surely, lord.'

'And when the bill falls due,³ he pays not and they press⁴ him; is that woeful too?'

'Surely, lord.'

'And when pressed, he pays not and they beset⁵ him; is that woeful too?'

'Surely, lord.'

'And when beset, he pays not and they bind him; is that woeful too?'

'Surely, lord.'

¹ *S.e.* with text *anāṭiko, Comy. anāṭhiyo*; see *P.E.D. s.v.*

² *Vaḍḍhiṃ paṭisurāti.*

³ *Kālabhataṃ vaḍḍhiṃ. P.E.D. omits.*

⁴ *Codenti, √cud, to urge; cf. Sn. 120.*

⁵ *Anucaranti pi naṃ. Comy. they dog his footsteps and vex him, throwing mud at him in public or in a crowd, and do like things that cause pain (ātapa-#hapana-).*

'Thus, monks, poverty, debt, borrowing, being pressed, beset and bound are all woes for the worldly wanton.

Monks, it is just the same for anyone who has no faith in right things, is not conscientious about right things, has no fear of blame about right things, no energy for right things, no insight into right things; he is said to be poor, needy, in straits, in the Ariyan discipline.

Now that very man—poor, needy, in straits, wanting in faith, conscientiousness, fear of blame, energy and insight concerning right things—works evilly in deed, word and thought. I call that his getting into debt. And to cloak¹ his evil deeds, he lays hold upon false hope:² "Let none know³ this of me" he hopes; "Let none know this of me" he resolves; "Let none know this of me" he says; "Let none know this of me" he strives in act. So likewise to cloak his evil words . . . his evil thoughts. I call that his borrowing. Then his pious fellows in the godly life say thus: "This venerable, sir acts in this sort, carries on in this way." I call that his being pressed. Then, gone to forest, tree-root or lonely place, evil, unrighteous thoughts and attendant remorse pursue him. I call that his being beset.

And that man, monks—poor, needy, in straits—having worked evilly in deed, word and thought, on the breaking up of the body after death, is bound in hell's bonds or the bonds of some beast's womb; and I see no other single bondage, monks,⁴ so harsh, so bitter, such a bar to winning the unsurpassed peace from effort—I mean, hell's bonds or the bonds of a beast's womb.

Woeful i' the world is poverty and debt

'Tis said. See⁵ how the poor wanton, plunged in debt,

Suffers, is then beset, e'en bound with bonds—

A woe indeed for one who pleasure craves!

So in the Ariyan discipline, who lives

Sans faith, sans shame, sans fear of blame, fashions⁶

¹ *Paṭicchādana-hetu*.

² *Pāpikāṃ icchay paṇidāhati*; cf. *Hebrews* vi, 18.

³ With *Comy.* and *S.e. jāṇā*; see *Sn. loc. cit.*

⁴ Cf. *Proverbs* xxi, 25-26.

⁵ *Vinicchayo. Comy. vadḍhako.*

⁶ Cf. *S. ii, 223 ff.*

Ill deeds and, working evilly in deed,
In word and thought, hopes none shall know of it.
Wavering¹ in deed, in word, in thought, he breeds²
A brood of evil deeds, here, there, again—
Fool, evil-doer, who knows his own misdeeds,
He suffers as the wanton, plunged in debt!
Longings and evil thoughts in forest, town,
Beset him then, with black remorse's horde³—
Fool, evil-doer, who knows his own misdeeds,
For him a beast's womb waits or bonds in hell;
Those woeful bonds from which the sage is freed.

Who, gladdening, gives from plenty, justly won,
Casting a win both ways⁴—believing man,
Seeker of homely joys—for him here's weal,
Hereafter, bliss. Such is the goodman's standard,
For merit grows by generosity.⁵
So in the Ariyan discipline, who's set
In faith, wise, modest and by virtue ruled,
Is called "blythe dweller" in that discipline.
Erstwhile unsullied bliss he wins, then poise
Preserves;⁶ the five bars⁷ passed, with ardent zeal,
The musings enters, watchful, apt, intent;
Breaks all the bonds and knows reality;
And grasping naught, wholly his heart's released.
If in that high release, where life's⁸ bonds break,
This gnosis comes: "Immutable's release!"
Then is that gnosis final, unsurpassed
That bliss, a griefless state of passionless peace—
That (for the saint) is debtlessness supreme.'

¹ *Saṃsappati. Comy. paripphandati*; cf. *A. v, 289*; *James i, 6*.

² *Pāpakammaṃ pavaddhento*.

³ *Yassa vipphaṇṣāra-jā. Comy. ye assu vipphaṇṣārato jāṇā*.

⁴ *Ubbhayattha kaṣa-ggāha*; cf. *Thag. 462*; *S. iv, 352*; *J. iv, 322*: referring to throwing dice.

⁵ The two lines of the text recur at *A. iv, 285*; cf. also *J.P.T.S.*, 1909, 336.

⁶ *Comy.* observes that these two refer to the third and fourth musings.

⁷ Viz. lust, ill-will, torpor, worry and doubt. ⁸ *Bhava*, becoming.

§ iv (46). *Mahā Cunda.*

Thus have I heard: Once the venerable Mahā Cunda¹ lived among the Cetis² at Sahajāti;³ and there he spoke to the monks, saying:

‘Monks, reverend sirs!’

‘Reverend sir,’ they rejoined; and the venerable Mahā Cunda said:

‘There are some monks, Dhamma-zealots,⁴ who blame musers, saying: “These fellows say: ‘We are musers, we are musers!’ They muse and are bemused!⁵ And what do they muse about; what good’s their musing; how muse they?” Thereat neither the Dhamma-zealots nor the musers are pleased; nor have they fared onwards for the weal of many folk, for their happiness, their good, nor for the weal and happiness of devas and men.

And there are some monks, musers, who blame Dhamma-zealots, saying: “These fellows say: ‘We are Dhamma-zealots, we are Dhamma-zealots!’ They are puffed up, proud, excitable fellows, mouthy speechifiers, forgetful of mindfulness, lacking self-possession and composure, with their thoughts a-wander and their sense-governance rude.⁶ And what is their Dhamma zeal; what good’s their Dhamma zeal; how are they zealous in Dhamma?” There, too, neither the musers nor the Dhamma-zealots are pleased; nor have they fared onwards for the weal of many folk. . . .

And there are some Dhamma-zealots who just praise Dhamma-zealots; who praise not musers. There, too, neither Dhamma-zealots nor musers are pleased. . . .

And so . . . neither are pleased; nor have they fared

¹ Sāriputta’s younger brother; see *Brethr.* 119; above IV, § 17.

² *Buddh. India*, 26. Pronounced Ché-ti (Chay-tee).

³ *Comy.* simply *nigame*; it was on the Ganges and was where Revata met the elders concerning the ten Vajjian heresies, *Vin* ii, 300 (*Vin. Texts*, iii, 396); *Mvayssa trsl.* 22; *C.H.I.* i, 214. Cf. *A.* v, 41 for another talk by Mahā Cunda there.

⁴ *Dhamma-yogā bhikkhū.*

⁵ *Jhāyanti pajjhāyanti.* *Comy.* *Upasagga-vasena vaddhīti.*

⁶ *Pākaḥ indriyā.*

onwards for the weal of many folk, for their happiness, their good, nor for the weal and happiness of devas and men.

Wherefore, sirs, you should train yourselves thus: Being Dhamma-zealots, we will praise musers. Thus should you train yourselves, reverend sirs. And why? Verily, sirs, these wondrous persons are hardly found in the world—they who live with their whole being in tune with the deathless.¹

And you should train yourselves thus, reverend sirs: Being musers, we will praise Dhamma-zealots. Thus should you train yourselves, reverend sirs. And why? Verily, sirs, these wondrous persons are hardly found in the world—they who with insight penetrate and see the deep way of the goal.²

§ v (47). *For this life (a).*

Now Sivaka of the Top-knot,³ a wanderer, visited the Exalted One, greeted him and, after exchanging the usual compliments, sat down at one side. So seated, he said to the Exalted One:

‘They say, sir,⁴ “Dhamma’s for this life,⁵ Dhamma’s for this life!” But how, sir, is Dhamma for this life, for other worlds,⁶ bidding “Come see,” leading onwards, knowable to the wise by its relation to self?’⁷

‘Come, Sivaka, I will just question you in turn about this; answer as you please.

Now what think you, Sivaka, suppose there’s greed here in the self,⁸ would you know: “There’s greed here in myself”—or suppose there’s no greed, would you know there was none?’

‘Surely, sir.’

‘Well, when you know there’s either greed or none, thus is

¹ *Ye amataṃ dhātun kāyena phusitvā viharanti.* Lit. ‘live having touched with the body (or by act) the deathless conditions.’

² *Ye gambhīraṃ attha-padaṃ paññāya ativijjha passanti.* Cf. *A.* iv, 362. *Comy.* of course explains: *Gūḥyaṃ paṭicchannay khandha-dhātū-āyatandāi-atthay.*

³ *Moliya-sivaka*; cf. *S.* iv, 230.

⁴ *Bhante.*

⁵ *Say-* (su- or sayan ?) *dīṭṭhi-ka.* Cf. above VI, § 10.

⁶ *Ākālika*, not of earthly time-measure.

⁷ *Pacc-atthay.*

⁸ *Ajjh-atthay.* *Comy.* *Niyakajjhatte.*

Dhamma for this life, for other worlds, bidding "Come see," leading onwards, knowable to the wise by its relation to self.

Then again, suppose there's hatred, infatuation . . . or otherwise . . . ; suppose these three have some hold¹ . . . or otherwise . . . would you know in each case that that was so ?

'Surely, sir.'

'Well, when you know it, thus is Dhamma for this life, for other worlds, bidding "Come see," leading onwards, knowable to the wise by its relation to self.'

'This is indeed wonderful, sir! . . . Henceforth, till life ends, I will go to the Exalted One for help.'

§ vi (48). *The same (b).*

Then a brāhman approached the Exalted One, greeted him in like manner, sat down and² . . . asked how Dhamma was for this life. . . .

'Answer my questions as you think fit, brāhman. How is it with you: do you know when you are passionate or not ?'

'Surely, Master Gotama.'

'Well, when you know it, thus Dhamma is for this life. . . .

Again, do you know when you hate, are infatuated . . . or otherwise . . . ; or when there is self-defilement³ in deed, word and thought . . . or otherwise ?'

'Surely, sir.'

'Well, when you know it, thus is Dhamma for this life, for other worlds, bidding "Come see," leading onwards, knowable to the wise by its relation to self.'

'This is indeed wonderful, Master Gotama! . . . Henceforth, till life ends, I will go to Master Gotama for help.'

§ vii (49). *Khema.*

Once, when the Exalted One was dwelling near Sāvattthī, at Jeta Grove in Anāthapiṇḍika's Park, the venerable Khema⁴

¹ -dhammaṇ.

² The text repeats.

³ Kāya-saṇ-dosaṇ.

⁴ Khema does not seem to be mentioned elsewhere and the *Comy.* is silent; two Sumanas are mentioned in *Thag.* Cf. *K.S.* iii, 107, 'Khemaka.'

and the venerable Sumana dwelt in Andha¹ Grove, near Sāvattthī. And they went and visited the Exalted One, saluted him, and sat down at one side. So seated, the venerable Khema said to him:

'Lord, whatsoever monk is arahant, has destroyed the cankers, lived the life, done what ought to be done, set down the burden, found the highest goal,² destroyed becoming's bonds, and is in high gnosis released, to him there comes no thought: "There is one better than I,"³ nor "There is one equal," nor "There is one worse."'

Thus spoke the venerable Khema and the Master approved; and seeing that, the venerable Khema got up, saluted the Exalted One and took his departure, passing him by on the right.

Now, not long after he had gone, the venerable Sumana said this to the Exalted One: 'Lord, whatsoever monk is arahant, has destroyed the cankers, lived the life, done what ought to be done, set down the burden, found the highest gain, destroyed becoming's bonds and is in high gnosis released, to him there comes no thought: "There is none better than I," nor "There is none equal," nor "There is none worse."'

Thus spoke the venerable Sumana and the Master approved; and seeing that, the venerable Sumana got up, saluted, and took his departure, passing by on the right.

And shortly after they had gone, the Exalted One addressed the monks, saying: 'Thus, monks, do clansmen declare gnosis; the goal is told, but self is not mentioned. Yet there are some foolish fellows here who declare gnosis braggingly, it seems. Afterwards they suffer remorse.'⁴

¹ *K.S. trsl.* 'Dark Wood,' see note at i, 160 and more particularly Watters' *Chuang*, i, 397-398; Beal's 'Records,' ii, 13.

² *Anu-ppatta-sa-d-attho.* Cf. *D.* iii, 83; *M.* i, 4; *S.* i, 71.

³ *Atthi me seyyo;* cf. *Brethr.* 366; *Dhs.* § 1116. *Comy.* calls these *mānā*, conceits.

⁴ This para. recurs at *Vin.* i, 185; cf. *A.* i, 218; *G.S.* i, 198 n. There is a play on the words in the text, *attho* and *attā*. Cf. also Mrs. Rhys Davids' *Buddhism*, 216; cf. *Milinda*, 396.

None greater, less, the same!¹—these sway them not:
Lived is the godly life, ended the being born,²
And from all bonds released, they journey on.’

§ viii (50). *The senses.*

‘Monks,³ when sense-control is not, virtue perforce⁴ is destroyed in him who has fallen⁵ away from sense-control; when virtue is not, right concentration is perforce destroyed in him . . . ; when concentration is not, true knowledge and insight are perforce destroyed in him; when true knowledge and insight are not, aversion and dispassion are perforce destroyed in him; when aversion and dispassion are not, emancipated knowledge and insight are perforce destroyed in him who has fallen away from aversion and dispassion.

Monks, imagine a tree with branches and leaves fallen away: its buds come not to maturity, nor its bark, sapwood or heart; even so, monks, when the sense-control is not, virtue is perforce destroyed. . . .

Monks, when sense-control exists, virtue perforce thrives⁶ in him, thriving in sense-control; when there is virtue, concentration perforce thrives . . . ; when concentration—true knowledge and insight; when true knowledge and insight—aversion and dispassion; when aversion and dispassion, emancipated knowledge and insight perforce thrive. . . .

Monks, imagine a tree with thriving branches and leaves: its buds, bark, sapwood and heart come to maturity; even so, monks, when sense-control exists, virtue perforce thrives. . . .’

§ ix (51). *Ānanda.*

Now the venerable Ānanda visited the venerable Sāriputta, greeted him and, after exchanging the usual polite talk, sat down at one side. So seated, the venerable Ānanda said this to the venerable Sāriputta:

¹ Cf. *Sn.* 954.

² See above V, § 24 and references there.

³ *Haṭṭh upanissay.* *Comy.* *upanissayaṇ.* On *A. iv*, 99: *chinna-paccayo*.

⁴ *Vi-panna*, from *√pad*, to fall.

⁵ *Sañ-jāti*.

⁶ *Sampanna*.

‘How, reverend Sāriputta, may a monk learn new¹ doctrine and doctrines learnt remain unconfused, and old doctrines, to which erstwhile he was mentally attuned,² remain in use and he get to know something not known?’

‘The venerable Ānanda is very learned;³ let the venerable one illuminate⁴ this.’

‘Well then, reverend Sāriputta, listen, pay good heed and I will speak.’

‘Yes, sir,’ he rejoined; and the venerable Ānanda said:

‘Consider, reverend Sāriputta, a monk who masters Dhamma:⁵ the sayings, psalms, catechisms, songs, solemnities, speeches, birth stories, marvels and runes—as learnt, as mastered, he teaches others Dhamma in detail; as learnt, as mastered, he makes others say it in detail; as learnt, as mastered, he makes others repeat it in detail; as learnt, as mastered, he ever reflects, ever ponders over it in his heart, mindfully he pores on it. Wheresoever abide elders, learned⁶ in traditional lore, Dhamma-minders, discipline-minders, epitomists, there he spends Was;⁷ and visiting them from time to time, questions and inquires of them: “This talk, sir, what, verily, is its aim?”⁸—and their reverences disclose the undisclosed, make, as it were, a causeway⁹ where there is none, drive away doubt concerning many perplexing things.

In this way, reverend Sāriputta, a monk may learn new doctrine, and doctrines learnt remain unconfused, old doctrines, to which erstwhile he was mentally attuned, remain in use and he gets to know something not known.’

¹ *A-suta*, not heard.

² *Cetasā samphutṭha-pubbā.* *Comy.* *cittena phusita-pubbā.*

³ Lit. ‘has heard much.’

⁴ Cf. above V, § 170.

⁵ Cf. V, § 73.

⁶ *Āgātāgamā dhamma-dharā vinaya-dharā mātikā-dharā*; cf. *A. i*, 117. On the last *Comy.* observes: *dve pātinikkha-dharā*.

⁷ *Vassam upeti*, that is the rainy season, Lent; this lasts four months, June to October, and monks then may not travel; thus it is a Retreat, but I borrow the short Sinhalese word.

⁸ Or ‘meaning.’

⁹ *An-uttāni-katay uttāni-karonti*, from *√tan* and *√kr*.

'Excellent, amazing, reverend sir, is all this that has been so well said by the venerable Ānanda; and we will mind that the venerable one is endowed with these six things:

The venerable Ānanda masters Dhamma: the sayings, psalms and the rest; the venerable Ānanda teaches others Dhamma in detail, as learnt, as mastered; the venerable Ānanda makes others say it; the venerable Ānanda makes others repeat it; the venerable Ānanda reflects, ponders, pores on it; wheresoever learned elders abide, there the venerable Ānanda spends Was, and he questions them: "This talk, sir, what is its aim?"¹—and they disclose the undisclosed, make a causeway where there is none, drive away doubt concerning many perplexing things.'

§ x (52). *The noble.*

Now brāhman Jānussoṇi² approached the Exalted One, greeted him and, after exchanging the usual polite talk, sat down at one side. So seated, he said: 'Master Gotama, what's a noble's aim,³ what's his quest, what's his resolve, what's his want, what's his ideal?'

'Brāhman, wealth's a noble's aim, wisdom's his quest, power's his resolve, the earth's his want, dominion's his ideal.'

'And a brāhman's, Master Gotama, what's his aim, quest and the rest . . .?'

'Wealth's his aim, wisdom's his quest, mantras are his resolve, sacrifices his want, Brahma-world is his ideal.'

'And a householder's, Master Gotama . . .?'

'Wealth's his aim, wisdom's his quest, craft's his resolve, work's his want, work's end is his ideal.'

'And a woman's, Master Gotama . . .?'

'Man's her aim, adornment's her quest, a son's her resolve, to be without⁴ a rival is her want, dominion's her ideal.'

¹ Or 'meaning.'

² He lived at Manasākaṭṭha in Kosala; see *D. i*, 235; *M. i*, 16; *A. i*, 56; *S. ii*, 76, etc.

³ *Adhippāya*, *upavicāra*, *adhiṭṭhāna*, *abhinivesa* (*Comy.* and *v.l.* also *vinivesa*), *pariyosāna*.

⁴ *A-sapati*. *Comy.* with *v.l.* -*sapatti*-. but *S.e.* -*sapati*-. *Comy.* observes: she thinks *Asapatti*ṃ *hulvā ekikā* 'va *ghare vaseyyan*-*ti*.

'And a thief's, Master Gotama . . .?'

'Booty's his aim, capture's his quest, a caravan's his resolve, darkness is his want, not to be seen is his ideal.'

'And a recluse's, Master Gotama . . .?'

'Patience and forbearance are his aim, wisdom's his quest, virtue's his resolve, nothing's¹ his want, Nibbāna's his ideal.'

'Wonderful, wonderful, Master Gotama! Verily, Master Gotama knows the aim, quest, resolve, want and ideal of nobles . . . brāhman, householders, women, thieves and recluses! This is indeed wonderful, Master Gotama . . . and from henceforth, till life ends, I will go to Master Gotama for help.'

§ xi (53). *Earnestness.*²

Then another brāhman visited the Exalted One, greeted him, exchanged compliments and sat down at one side. So seated, he said:

'Master Gotama, is there one thing which, when made become, made to increase, embraces and establishes two weals: weal here and weal hereafter?'

'There is, brāhman. . . .'

'What is it, Master Gotama . . .?'

'Verily, earnestness, brāhman, is the one thing which, when made become, made to increase, embraces and establishes two weals: weal here and weal hereafter.'

Brāhman, as the footmarks³ of all prowling⁴ creatures are admitted in an elephant's and the elephant's foot⁵ is counted chief; so earnestness is the one thing which, when made become, made to increase, embraces and establishes two weals: weal here and weal hereafter.

¹ We should read *ākiñcañña* with *Comy.* and *S.e.* for *a-* in text.

² *Appamāda* ('*Appamādena sampādetha*'—*ayaṃ Tathāgataṃ paccimā vācā*); see *K.S. i*, 111 n. on this word; as *eko dhammo*, the one thing, cf. *D. iii*, 272 and ref. there; *It. 16*. There are six similes, hence this sutta's inclusion.

³ *Paḍa-jātāni*, either 'characteristics' or 'footprints'; cf. *K.S.* and *F. Dial. i*, 133, also *A. v*, 21.

⁴ *Jāṅgama*; see *K.S. v*, 34 n., from \sqrt{gam} , with intensive *ja*; cf. *jagat*.

⁵ *S.e.* with our text omits 'in size,' other texts include.

As¹ all rafters in a peaked house reach to the peak, slope to the peak, unite in the peak, and the peak is counted chief; so earnestness . . .

As a grass-cutter, on cutting grass,² grasps it at the top and shakes it to and fro and beats³ it about; so earnestness . . .

As⁴ in cutting mango fruit by the stalk, all the mangoes clustering thereon come away with the stalk; so earnestness . . .

As⁵ every petty rajah becomes a follower of the Wheel-turning rajah and the Wheel-turner is counted chief; so earnestness . . .

As⁶ the light of the stars is not worth a sixteenth part the light of the moon and the light of the moon is counted chief; so earnestness, brāhman, is the one thing which, when made become, made to increase, embraces and establishes two weals: weal here and weal hereafter.⁷

§ xii (54). *Dhammika*.⁷

Once, while the Exalted One was dwelling on Mount Vulture Peak near Rājagaha, the venerable Dhammika was a lodger in his native district.⁸ And there were there altogether seven settlements.⁹

Now the venerable Dhammika went about insulting the monks who visited, reviling them, annoying them, nudging them, vexing them with talk; and they, so treated . . ., departed, nor settled there, but quitted the lodging.

And the local⁹ lay-disciples thought to themselves: 'We're

¹ Cf. V, § 12; S. iii, 156; v, 43; A. v, 21.

² *Babbaja, baltaja: eleusine indica* (*Mccl.'s Skt. Dict.*), K.S. iii, 132.

³ *S.e.* and *Comy. nichedeti*; the latter gives the variant *nipphoṭeti*, observing: he beats it on his arm or on a tree.

⁴ D. i, 46; S. iii, 156; cf. *Vism.* 356; *DA.* i, 128.

⁵ S. v, 44; A. v, 22; cf. *M.* iii, 173.

⁶ *It.* 19; cf. A. iv, 151; J. v, 63.

⁷ He is no doubt the Dhammika of *Thag.* 303-306; *Brethr.* 185. Dhammapāla seems to have known our story but forgotten the details; he uses '*gamakāvāsa*' for our '*jāti-bhūmi*.' He refers to the '*rukkhadhamma-jātaka*.' See below. *Vism.* 442 refers to a lay-disciple called Dhammika.

⁸ *Jāti-bhūmi* and *-bhūmika*; cf. *M.* i, 145. *Comy.* is silent here, but on *M.* '*jāta-ṭṭhāna*,' observing that Kapilavatthu was the B.'s '*jāti-bhūmi*.'

⁹ Precursors of the monastery.

ready enough with the requisites—robe, alms, lodging, medicals—for the Order; yet visiting monks depart, nor settle here, but quit the lodging. What's the cause and reason for this? And they thought: 'It's the venerable Dhammika! He insults the monks, reviles them . . . and vexes them with talk. Suppose we send him forth.' So they went to the venerable Dhammika and said to him: 'Sir, let the venerable Dhammika depart, long enough has he lodged here!' And the venerable Dhammika left that lodging for another.

There, too, he insulted visitors . . . and the laymen bade him go forth, saying: 'Depart, sir, you have lodged here long enough!' And he went to yet another lodging.

There, too, he insulted visitors . . . and there the laymen bade him go forth, saying: 'Sir, let the venerable Dhammika leave all seven local lodgings!'

Then thought the venerable Dhammika: 'I am sent forth by the local lay-disciples from all seven lodgings of my birth-place; where shall I go now?' And he thought: 'What if I visit the Exalted One?' So the venerable Dhammika, with robe and bowl, departed for Rājagaha, and in due time came to Mount Vulture Peak near Rājagaha; and approaching the Exalted One, saluted and sat down at one side.

And the Exalted One said to him, so seated: 'Well, brāhman Dhammika, whence come you?'

'Lord, I have been sent forth by the local lay-folk from the seven lodgings of my native district.'

'Come now, brāhman Dhammika, what's that to you? No matter where they have sent you forth¹ from, you have gone forth¹ thence to come to me!

In² times past, brāhman Dhammika, when seafaring

¹ *Pabbājenti* and *pabbājito*; there is a word-play; the latter means, also, gone forth into the Order, made a monk, ordained.

² This recurs at D. i, 222; cf. J. iii, 126, 267. *Comy.* says the bird was a 'quarter' crow. In the (possibly allied) story of Noah sending out birds from the ark, the raven did not return though it sighted no land. *A-tira-dassin* was used of the untaught manyfolk, 'one who has not sighted the beyond': K.S. iii, 140 (S. iii, 164). (J. iii, 267 at *DA.* ii, 657 is called *Dhammika-vāyasa-jātaka*.)

merchants put to sea in ships, they took with them a bird to sight land. When the ship was out of sight of land, they freed the bird; and it flew eastward and westward, northward and southward, upward and around. And if the bird sighted land near by,¹ it was gone for good;² but if the bird saw no land, it returned to the ship.

Even so, brāhman Dhammika, no matter where they have sent you forth from, you have gone forth thence to come to me.

Long ago, brāhman Dhammika, rajah Koravya³ had a king-banyan tree called Steadfast,⁴ and the shade of its wide-spread⁵ branches was cool and lovely. Its shelter broadened to twelve leagues, its roots spread to five and the great fruit thereof was in keeping—as big as pipkins⁶ was the sweet fruit, clear and as sweet as the honey of bees.⁷ And the rajah and his concubines enjoyed one portion of Steadfast, the army another; the town and country folk enjoyed one portion, recluses and godly men one portion, and one portion the beasts and birds enjoyed. None guarded its fruit and none hurt another for its fruit.

Now there came a man who ate his fill of fruit, broke a branch and went his way.

Thought the deva dwelling in Steadfast: "How amazing, how astonishing it is, that a man should be so evil as to break a branch off Steadfast, after eating his fill! Suppose Steadfast were to bear no more fruit!"

And Steadfast bore no more fruit.

Then, brāhman Dhammika, rajah Koravya visited Sakka, king of devas, and said: "Pray, your grace, know you that Steadfast, the king-banyan tree, bears no fruit?"

¹ Text *samantā*, but *Comy.* as well *sāmantā*.

² *Tathāgatako*.

³ This may be the half-mythical Pañchāla king, Kraivya, *C.H.I.* i, 121.

⁴ *Suppatittha*, *S.e.* so. *Supatittha* was a shrine near Rājagaha, *Vin.* i, 38.

⁵ *Pañcu-sākhā*; see *Mod. Skt. Dict.* s.v. $\sqrt{\text{pañc}}$.

⁶ *Ālhaka-thēlikā*. *Comy.* *tanḍulāḥakassa bhattapacanathālikā*.

⁷ *Khudday madhuy*. *Comy.* *khudda-makkhikāhi katan dandaka-madhuy*.

And Sakka, the deva-king, worked a work of mystic power so that there came a mighty wind and rain which smote Steadfast and overturned him. And the deva dwelling there was full of grief and despair and stood beside Steadfast, weeping and lamenting.

Then brāhman Dhammika, the deva-king, Sakka, approached the deva of the banyan tree and said: "What ails thee, deva . . . ?"

"Your grace, a mighty squall has come and overturned my home."¹

"Came that squall, deva, whilst thou² keptest tree-Dhamma?"

"But how, your grace, keeps a tree tree-Dhamma?"

"Just thus, deva: The grubber takes the roots, the stripper the bark, the plucker the leaves, the picker the fruit, nor therefore is there any cause for the deva to mope and pine—thus keeps a tree tree-Dhamma."

"Your grace, I was not keeping tree-Dhamma, when the squall came and smote and overturned my home."

"Yet, deva, shouldst thou keep tree-Dhamma, thy home would be as of yore."

"Then I will keep tree-Dhamma, your grace; let my home be as of yore!"

And, brāhman Dhammika, the deva-king, Sakka, worked a work of mystic power and there came a mighty wind and rain which set up Steadfast, the king-banyan tree, and healed³ his roots.

Did you, even so, brāhman Dhammika, keep recluse-Dhamma, when the local lay-folk sent you forth from each of the seven lodgings of your birthplace?"

"But how, lord, keeps a recluse recluse-Dhamma?"

"Thuswise, brāhman Dhammika: A recluse returns not

¹ *Bhavanay*, haunt.

² *Api nu tvaṇ . . . thūyā*; so also *S.e.* *Comy.* explains: *api nu tava*, and we should perhaps read *tavaṇ*.

³ *Sacchavini*. *Comy.* *samāna-cchavini*; the Burmese v.l. *sañchavini*; cf. *M.* ii, 216, 259.

the insult of the insulter, the anger of the angry, the abuse of the abuser¹—thus keeps a recluse recluse-Dhamma.’

‘Too true, lord, I kept not recluse-Dhamma when the local lay-folk sent me forth from the seven lodgings.’

‘Long² ago, brāhman Dhammika, there was a teacher named Bright-Eyes,³ a course-setter, freed of lust’s passions. There were also Maimed-Mute⁴ and Spoke-Rim⁵ and Tiller⁶ and Mahout⁷ and Light-Ward,⁸ all course-setters,⁹ freed of lust’s passions. And to each of these teachers there were many hundreds of disciples; and they taught their disciples Dhamma to win fellowship in Brahmā’s world. Now those whose hearts gladdened not at the teaching, on the breaking up of the body after death, came to the wayward way, the ill way, the abyss, hell; but those whose hearts gladdened at the teaching, after death, came to the happy heaven-world.

Now what think you, brāhman Dhammika, would a man beget great demerit, were he, with ill wit, to insult, revile these six teachers, course-setters, freed of lust’s passions, or the many hundreds of the disciples of their orders?’

‘Surely, lord.’

‘Indeed, brāhman Dhammika, he would . . .; but he would beget greater demerit were he, with ill wit, to insult, revile a person with vision.¹⁰ And why? I declare, brāhman, that in the reviling of outsiders there is not so great a pit¹¹

¹ Cf. A. ii, 215. Comy. and S.e. read, rightly, *rosentay*.

² All this recurs at A. iv, 135; cf. also 103. The Dhamma taught is that of the Bodhisat, the *Amity-Dhamma*; see J. ii, 60; iv, 490; this is *Brahmavihāra* doctrine, *Exp.* 257 ff. Probably the six sages are rebirths of the Bodhisat. Comy. is silent.

³ *Sundatta*, so Comy.; J. i, 35, 39.

⁴ *Mūgapakkha*, J. i, 46; iv, 1; *Cariyāpū.*, p. 96.

⁵ *Aranemi*; refs. are lacking.

⁶ *Kuddālaka*, J. i, 46.

⁷ *Haṭṭhipāla*, J. i, 45; iv, 473 ff.

⁸ *Jotipāla*, D. ii, 230 ff.; J. i, 43; iii, 463.

⁹ *Tiṭṭha-kara*.

¹⁰ *Diṭṭhi-sampanna*. Comy. *solāpanna*.

¹¹ *Evarupin khantiy*. Comy. *attano guṇa-khananay*; possibly the reading is incorrect, but S.e. and our texts so. That Comy. gives the right meaning is confirmed by *akkhato*; *guṇa-khananena* (Comy.) in the last line of the *gāthā*.

dug for oneself as in the reviling of one’s fellows in the godly life.

Wherefore, brāhman Dhammika, train thus: We will think no ill of our fellows in the godly life. Verily, brāhman Dhammika, you should train yourself thus.

Brāhmans were Bright-Eyes, Maimed-Mute and Spoke-Rim,
A teacher Tiller and a prince Mahout,
And Light-Ward, lord of bulls,² the seven’s house-priest:
Six past-famed teachers who in harmlessness,
Not fetidness,³ by pity freed,⁴ lust’s bonds
O’ercame, lust’s passions purged, Brahmā’s world won.
So too their many hundred followers
Unfetid and by pity freed, lust’s bonds
O’ercame, lust’s passions purged, Brahmā’s world won.
Who with ill-fashioned wit revileth them,
Sages of other sects, lust-freed, composed—
That man shall great demerit thus beget:
But who with ill-fashioned wit revileth him,
The view-won monk-disciple of th’ Awake—
That man by that demerit greater makes.

¹ *Māṇavo*; the *Jātakas* call him *Kumāra*.

² *Govinda*, *Dial.* ii, 266: ‘Steward’; he was the chaplain, *purohita*, to rajah Reṇu and his six friends with whom he (Reṇu) shared his kingdom; our Comy. refers to this story.

³ *Nir-āma-gandha*. Comy. *koḍhāma-gandha*. However, even Light-Ward in the *Digha* story did not understand this word when used by Brahmā, the Eternal Youth! I quote the Rhys Davids translation:

‘What mean’st thou by “foul odours among men,”
O Brahmā? Here I understand thee not.
Tell what these signify, who knowest all. . . .’

‘Anger and lies, deceit and treachery,
Selfishness, self-conceit and jealousy,
Greed, doubt, and lifting hands ’gainst fellow-men,
Lusting and hate, dulness and pride of life,—
When yoked with these man is of odour foul,
Hell-doomed, and shut out from the heav’n of Brāhm.’

⁴ *Karuṇa vimuttā*. Comy. *karuṇa-jjhāna vimuttā*; this is the second *brahma-vihāra*, godly state.

Vex¹ not the righteous, rid of groundless views,²
 "Best man o' th' Ariyan Order" him they call;
 Nor where lust's passions are but wholly stilled;³
 Nor where the senses' edge is blunt;⁴ nor where
 Faith, mindfulness, zest, calm and insight sway:
 Who vexes such, firstly is hurt himself;
 Who hurts himself, thereafter harms another:
 But who wards self, his outward⁵ too is warded.
 Hence ward thyself, digging no pit,⁶ e'er wise.'

CHAPTER VI.—THE GREAT CHAPTER.

§ i (55). *Sona*.

Thus have I heard: Once, when the Exalted One was dwelling near Rājagaha, on Mount Vulture Peak, the venerable Sona⁷ dwelt in Cool Wood⁸ near Rājagaha.

Now the venerable Sona, in solitude apart, communed thus in his heart: 'The Exalted One's disciples live in active energy and I am one of them; yet my heart is not detached and free of the cankers. My family is rich and I can enjoy riches and do good; what if I were to forsake the training and turn to low things, enjoy riches and do good!'

And the Exalted One, knowing in his own heart the venerable Sona's thoughts—as a strong man might stretch his bent arm or bend his stretched arm—left Mount Vulture Peak and appeared in Cool Wood before the venerable Sona. And when

¹ *Na sādhu-rūpaṃ āside*. P.E.D. suggests *na* should be omitted, but see *s.v.* *āsajja*; the meaning of *āside* here is the same as at *A.* iii, 69.

² *Ditthi-jhāna* (Comy. says 'the 62,' *D.* i, 1 ff.). The arahant is referred to.

³ The Non-returner is referred to.

⁴ Cf. *A.* ii, 151; the Once-returner is referred to.

⁵ *Tassa bahiro*.

⁶ *Akkhato*. Comy. *guṇa-kharanena*.

⁷ This is Sona-Koḷivisa; see *Brehr.* 275 ff.; the whole sutta recurs at *Vin.* i, 179-185, where a fuller version is given; *Vin.A.* offers no comment on our part. Our Comy. explains that these thoughts arose owing to his having walked up and down (till his feet bled), without avail.

⁸ *Sitavana*. Comy. says it was a cemetery.

his seat was ready, the Exalted One sat down; and the venerable Sona, after saluting, also sat down—at one side.

And the Exalted One said to him, so seated:

'Sona, did you not thus commune in your heart: "The Exalted One's disciples live in active energy and I am one of them; yet my heart is not detached and free of the cankers . . . what if I were to forsake the training and turn to low things . . . ?"'

'Yes, lord.'

'Bethink you, Sona, were you not, in the old days at home, clever at the lute's stringed music?'¹

'Yes, lord.'

'And bethink you, Sona, when your lute's strings were overstrung, was your lute then tuneful and playable?'

'No, indeed, lord.'

'And bethink you, Sona, when your lute's strings were over-lax, was your lute then tuneful and playable?'

'No, indeed, lord.'

'But when, Sona, your lute's strings were neither overstrung nor over-lax, but keyed to the middle pitch,² was your lute then tuneful and playable?'

'Surely, lord.'

'Even so, Sona, energy, when overstrung, ends in flurry, when over-lax, in idleness. Wherefore, Sona, stand fast in the mean³ of energy; pierce the mean (in the use) of the faculties; and therein grasp the real worth.'⁴

¹ Comy. quotes the following:

*Satta sarā, tayo gāmā, mucchanā ekavīsati,
 Thānā ekūnapaññāsaṃ, icc' ele sara-maṇḍalaṃ.
 (Seven notes, three scales and one and twenty tones,
 Forty-nine stops,—such is the scope of music.)*

P.E.D. generally omits these terms, but see *Childers s.v. sara*, quoting *Abhidhāna-ppadīpikā*.

² *Same gūṇe patūḥhiā*.

³ *Vin.* and *S.e.* read *virīya-samattaṃ* with text, but Comy. *-samattaṃ*, explaining so; but see *Vism.* 129 (*trsl.* 150), *indriya-samatta-*; our Comy. refers to this passage. See note, *Brehr.* 277.

⁴ *Nimittaṃ*, the salient feature in anything. This has nothing to do with the term in later Jhāna technique.

'Yes, lord.'

And the Exalted One, after charging the venerable Sona with this counsel—as a strong man might bend his arm to and fro—left Cool Wood and appeared on Mount Vulture Peak.

And presently¹ the venerable Sona stood fast in the mean of energy; pierced the mean in the faculties; and grasped therein the mark: and living alone, secluded, earnest, ardent, resolute, entered and abode, not long after, here amid things seen, by his own power, in the realization of that end above all of the godly life, for the sake of which clansmen rightly go forth from the home to the homeless life; and he knew: 'Birth is ended, the godly life lived, done is what was to be done, there is no more of this.'

And the venerable Sona was numbered among the arahants.

Then, having won to arahantship, the venerable Sona thought: 'Suppose I visit the Exalted One and declare gnosis² near him!' And he went to the Exalted One, saluted him, and sat down at one side; and so seated, he said:

'Lord, the arahant monk who has destroyed the cankers, lived the life, done what was to be done, set down the burden, won self-weal, shattered life's fetter and is freed by perfect gnosis,³ has applied himself to six things: to dispassion, detachment, harmlessness, destroying craving, destroying grasping and to non-delusion.

Perhaps, lord, some venerable person may think: "Could it be that this venerable man has applied himself to dispassion relying on mere faith alone?" Let him not think so. Lord, the canker-freed monk, who has lived the life, done what was to be done, who sees naught in himself to be done, naught to be added to what has been done,⁴—by the fact of being passionless, has applied himself to dispassion by destroying passion; by the fact of being without hatred, has applied himself to dispassion by destroying hatred; by the fact of

being without delusion, has applied himself to dispassion by destroying delusion.

Or he may think: "Could it be that this venerable man has applied himself to detachment while hankering after gains, favours and flattery . . .; to harmlessness while backsliding from the true, holding rule and rite (as sufficient) . . .; to destroying craving . . .; to destroying grasping . . .; to non-delusion, holding rule and rite as sufficient?" Let him not think so. Lord, the canker-freed monk . . ., by the fact of being without passion, hatred, delusion, has applied himself to detachment, harmlessness, destroying craving, destroying grasping, non-delusion, by destroying passion, hatred and delusion.

Lord,¹ if objects cognizable by the eye come very strongly into the range of vision of a monk, wholly freed in mind, they obsess not his mind and his mind is untroubled, firm, having won to composure; and he marks their set. So, too, sounds cognizable by the ear . . . smells by the nose . . . tastes by the tongue . . . contacts by the touch . . . and ideas by the mind . . ., he marks their set.

Imagine, lord, a mountain crag, cleftless, chasmless, massive; and a squall to come very strongly from the east: it would not shake, nor rock, nor stir that crag. Or were a squall to come from the west . . . from the north . . . from the south, it would not shake, nor rock, nor stir it. Even so, lord, if objects cognizable by the eye come very strongly into the range of a monk's vision—one wholly freed in mind—they obsess not his mind and his mind is untroubled, firm, having won to composure; and he marks their set: so, too, of sounds, smells, tastes, touches and ideas. . . .

Dispassion, mind's detachment, harmlessness,
Grasping's and craving's end, mind undeluded:
Who hath applied himself to these, hath seen
Sensations' rise²—his mind is wholly freed;

¹ *Aparena samayena*

² *Aññā*, but cf. *Thag.* 632 ff.

³ Read *sammadaññā-vimutto*.

⁴ Cf. *Vin.* ii, 74; iii, 158; *S.* iii, 168; *A.* iv, 355.

¹ Cf. *A.* iv, 404, with a different simile.

² *Āyatan' uppādaṇ*. Comy. *āyatanānaṇ uppādaṇ ca vayaṇ ca*, the rise and set.

And in that monk, calmed, wholly freed, naught need
 Be added to what's done, naught due is found.
 As massive crag by wind is never moved,¹
 So sights, tastes, sounds, smells, touches, yea, the things
 Longed for and loathed, stir² not a man like that;
 His mind stands firm, released; he marks their set.'

§ ii (56). *Phagguna*.³

Now⁴ at that time the venerable Phagguna was sick, ailing, very ill; and the venerable Ānanda went to the Exalted One, saluted, and sat down at one side. So seated, he said to the Exalted One:

'Lord, the venerable Phagguna is sick, ailing, very ill. Good were it, lord, if the Exalted One were to go and see the venerable Phagguna out of compassion.'

And the Exalted One consented by silence.

Then in the evening, after he had come from solitude, the Exalted One visited the venerable Phagguna. And the venerable Phagguna saw him coming: when he was some way off, and stirred⁵ on his bed; but the Exalted One spoke to him and said: 'Enough, Phagguna! Stir not on your bed. Are there not these seats here prepared already? I will sit here.' And he sat down on the seat prepared. So seated, the Exalted One said:

'I hope, Phagguna, you're bearing up, keeping going; that your aches and pains grow less, not more; that there are signs of their growing less,⁶ not more?'

'Lord, I can neither bear up nor keep going; my aches and pains grow grievously more, not less; and there are signs of their growing more, not less.'

Lord,⁷ the violent ache that racks my head is just as though some lusty fellow chopped at it with a sharp-edged sword;

¹ Cf. *Dhp.* 81; *Th.* i, 643 f.; *Mil.* 386 (quoting).

² *ppavedhenti*, in the simile above, *sampavedheyya*.

³ *S.* iv, 52. ⁴ *S.* iii, 119; iv, 46; *M.* ii, 192.

⁵ We should read *samañcopi*. *Comy.* *uthānākarāṇaṃ dassesi*.

⁶ *Paṭikkamosānaṇ*, finality of receding, viz. health; see *K.S.* iii, 102 n.

⁷ These similes recur at *M.* ii, 193; *S.* iv, 56; cf. also *M.* i, 243 ff.

lord, I can neither bear up nor keep going; my pains grow more, not less; and there are signs of their growing more, not less.

Lord, the violent pain in my head is just as though some lusty fellow clapped a stout leather strap about it; lord, I cannot bear it. . . .

Lord, the violent stab that shoots through my stomach is just as though a skilful butcher or his apprentice gutted it with a carving knife; lord, I cannot bear it. . . .

Lord, the fever of my body is just as though a couple of lusty fellows had seized a weakling by his limbs and toasted him and roasted him over a fire-pit; lord, I cannot bear it . . . and there are signs of the pains growing worse.'

So the Exalted One instructed him, roused him, gladdened him and comforted him with Dhamma-talk, then rose from his seat and departed.

Now not long after the Exalted One's departure, the venerable Phagguna died; and at the time of his death his faculties were completely purified.

Then went the venerable Ānanda to the Exalted One, saluted him, and sat down at one side. So seated, he said: 'Lord, not long after the Exalted One left, the venerable Phagguna died; and at that time his faculties were completely purified.'

'But why, Ānanda, should not the faculties of the monk, Phagguna, have been completely purified? The monk's mind, Ānanda, had¹ not been wholly freed from the five lower fetters; but, when he heard that Dhamma teaching, his mind was wholly freed.'

There are these six advantages, Ānanda, in hearing Dhamma in time, in testing its goodness in time. What six?

Consider, Ānanda, the monk whose mind is not wholly freed from the five lower fetters, but, when dying, is able to see the Tathāgata: the Tathāgata teaches him Dhamma, lovely in the beginning, lovely in the middle, lovely in the end, its goodness, its significance; and makes known the godly life,

¹ *Cittaṃ avimuttayā ahoṣi*, pluperfect.

wholly fulfilled, perfectly pure. When he has heard that Dhamma teaching, his mind is wholly freed from the five lower fetters. This, Ānanda, is the first advantage in hearing Dhamma in time.

Or . . . though not just able to see the Tathāgata, sees his disciple, who teaches him Dhamma . . . and makes known the godly life. . . . Then is his mind wholly freed. . . . This, Ānanda, is the second advantage . . .

Or . . . though not able to see the Tathāgata or his disciple, continues to reflect in mind on Dhamma, as heard, as learnt, ponders on it, pores over it. Then is his mind wholly freed. . . . This, Ānanda, is the third advantage in testing its goodness in time.

Consider, Ānanda, the monk whose mind is wholly freed from the five lower fetters, whose mind is not wholly freed¹ in respect of the complete destruction of the root (of becoming); who, when dying, is able to see the Tathāgata: the Tathāgata teaches him Dhamma . . . makes known the godly life. . . . When he has heard that Dhamma teaching, his mind is wholly freed in respect of the complete destruction of the root of becoming. This, Ānanda, is the fourth advantage in hearing Dhamma in time.

Or . . . he sees the Tathāgata's disciple, who teaches him Dhamma. . . . Then is his mind wholly freed. . . . This, Ānanda, is the fifth advantage . . .

Or . . . though not able to see the Tathāgata or his disciple, ever reflects in mind on Dhamma, as heard, as learnt, ponders on it, pores over it. And as he does so, his mind is wholly freed as to the complete destruction of the root of becoming. This, Ānanda, is the sixth advantage in testing its goodness in time.

Verily, Ānanda, these are the six advantages in hearing Dhamma in time, in testing its goodness in time.'

¹ *Cittāṇ avimuttāṇ hoti*. See so, but *Comy.* with *v.l. adhi-*, observing: *arahatta-phalena adhimuttāṇ hoti*. At *Sn.* 1149 we have *adhimutta-cittāṇ*; at *A.* iv, 239, *cittāṇ hīne 'dhammāṇ*; but I think the comment makes better sense if we read *avimuttāṇ*.

§ iii (57). *The six breeds.*¹

Once, when the Exalted One was dwelling on Mount Vulture Peak near Rājagaha, the venerable Ānanda approached him, saluted, and sat down at one side. So seated, he said to the Exalted One:

'Lord, six breeds have been declared by Pūraṇa Kassapa:² the black, the blue, the red, the yellow, the white and the purest white.

Lord, here is the black breed declared by him: mutton-butchers, pork-butchers, fowlers, hunters, thugs,³ fishermen, robbers, cut-throats, jailers, and all others who follow a bloody trade.

Here is the blue: monks who live as though with a thorn⁴ in the side, and all others who profess the deed and doing [theory].⁵

Here is the red: Jains⁶ and loin-cloth folk.

Here is the yellow: white-robed householders and followers of naked ascetics.

Here is the white: fakirs and their disciples.

And here, lord, is the breed of the purest white declared by Pūraṇa Kassapa: Nanda Vaccha, Kisa Saṅkicca and Makkhali Gosāla.⁷

Lord, these are the six breeds declared by him.'

'But⁸ what, Ānanda, does the whole world agree with Pūraṇa Kassapa in this declaration of his?'

'Certainly not, lord.'

'Well, Ānanda, just as men might thrust a piece of meat on

¹ *Chalābhijātiyo*; see *DA.* i, 162; *Dial.* i, 72 n.; *K.S.* iii, 170; *D.* iii, 250.

² See *Dial.* i, 69; *DA.* i, 142.

³ *Luddā*. *Comy.* *dārunā*, violent men. It is noteworthy that none were so 'black' as to kill cattle. This list recurs at *M.* i, 343; *Pug.* 56.

⁴ *Kaṇṭhaka-vuttikā*. *Comy.* *samaṇā nām' etc.* *DA.* *eke pabbajitā*; also *te kira catuṣa paccayesu kaṇṭhake pakkhipitvā khādanti*, which I suppose means that they 'hedge their ways with thorns'; cf. *Hosea* ii, 6.

⁵ *Kumma-*, *kiriya-vādā*. See *G.S.* i, 265 n.; cf. above VI, § 38.

⁶ *Nigaṇṭhā*.

⁷ See *F. Dial.* i, 170, 371; they were naked ascetics. *Comy.* is silent; *MA.* ii, 285 gives no real information about them. See *Dial.* i, 73; *K.S.* iii, 61, on Makkhali. ⁸ Cf. *M.* ii, 178, also i, 450.

some poor, needy, unwilling wretch, saying: "Here, sirrah, eat this meat—and pay for it too!"; even so is Pūraṇa Kassapa's declaration to these recluses and brāhmanas, made without their consent as though by a foolish, witless numskull, lacking common-sense.¹

I, verily, Ānanda, will declare the six breeds; hear, give heed, I will speak!

'Yes, lord,' rejoined the venerable Ānanda; and the Exalted One said:

'And what, Ānanda, are the six breeds?

There² are some of black breed, Ānanda, who breed black Dhamma; some who breed white Dhamma; some who breed Nibbāna, neither black nor white: there are some of white breed who breed white Dhamma; some who breed black Dhamma; and some who breed Nibbāna, neither black nor white.

And how, Ānanda, breeds the black breed black Dhamma?

Consider,³ Ānanda, one reborn in a low-caste clan—pariah, hunter, weaver, wheelwright, sweeper—in a poor family, where food and drink are scarce, life is hard, keep and clothing hardly come by; and he is ugly, ill-featured, misshapen and much afflicted, being blind, deformed in hand, lame or crippled; and is no recipient of food, drink, clothes, carriages, flowers, scents, ointments, bed, lodging or lighting: and suppose he wayfare in the wrong way in deed, word and thought—on the breaking up of the body after death, he arises in the wayward way, the ill way, the abyss, hell. Thus, Ānanda, some of the black breed breed black Dhamma.

And how, Ānanda, breeds the black breed white Dhamma?

Consider, again, one born in a low-caste clan . . . , who wayfares in the right way in deed, word and thought—on the breaking up of the body after death, he arises in the good way, the heaven-world. Thus, Ānanda, some of the black breed breed white Dhamma.

¹ *A-khetta 'ānānā*, no field-sense; at *A. iv*, 418, used of a cow.

² *Kaṇḍābhijātiyo samāno kaṇḍaṃ dhammaṃ abhijāyati*. *Comy.* and *D. iii* read *-ābhijātiko*, but *S.e.* as our text.

³ This is all stock; see *A. i*, 107; *ii*, 85; *S. i*, 93.

And how, Ānanda, breeds the black breed Nibbāna, neither black nor white?

Consider, again, one born in a low-caste clan . . . , ugly, ill-featured, misshapen, who has his hair and beard shaved, dons the yellow robe and goes forth from the home to the homeless life—thus gone forth, he rids himself of the five hindrances, weakens the mental defilements by insight, becomes firmly fixed in the four arisings of mindfulness, makes become the seven factors of awakening, as they can become,¹ and breeds Nibbāna, neither black nor white. Thus, Ānanda, some of the black breed breed Nibbāna, neither black nor white.

And how, Ānanda, breeds the white breed black Dhamma?

Consider one born in a high-caste clan: noble, brāhman or householder, owning stately homes, riches, wealth, domains, with gold and silver in plenty, means and service in plenty, corn and grain in plenty; and is well-formed, sightly, pleasing, blessed with a lily-like loveliness; is a recipient of food, drink, clothes, carriages, flowers, scents, ointments, bed, lodging and lighting; and suppose he wayfare in the wrong way in deed, word and thought—on the breaking up of the body after death, he arises . . . in hell. Thus, Ānanda, some of the white breed breed black Dhamma.

And how, Ānanda, breeds the white breed white Dhamma?

Consider, again, one so born . . . , who wayfares in the right way . . . after death, he arises in heaven. Thus, Ānanda, some of the white breed breed white Dhamma.

And how, Ānanda, breeds the white breed Nibbāna, neither black nor white?

Consider one so born . . . who goes forth and rids himself of the five hindrances and so forth . . . ; he breeds Nibbāna, neither black nor white. Thus, Ānanda, some of the white breed breed Nibbāna, neither black nor white.

Verily, Ānanda, these are the six breeds.'

¹ *Yathā bhūtaṃ*.

§ iv (58). *The cankers*.¹

'Monks, a monk endowed with six qualities is worthy of gifts, worthy of offerings, worthy of oblations, meet to be reverently saluted, the world's peerless field for merit. What six?

Herein, monks, the cankers to be got rid of by control by a monk are got rid of by control; to be got rid of by use, endurance, avoidance, ejection, growth, are got rid of by [these qualities respectively].

And what, monks, are the cankers to be got rid of by control, which are got rid of by control?

Monks, consider the monk who with conscious purpose² lives controlled by controlling the eye-faculties. Whereas, were he to live uncontrolled, the cankers, vexatious, tormenting, would arise; since he lives controlled by controlling the eye-faculties, the cankers are not. So, too, as to the faculties of the ear, nose, tongue, body, mind. . . . Whereas, were he to live uncontrolled in control, the cankers, vexatious, tormenting, would arise; since he lives controlled in control, the cankers are not. These, monks, are called the cankers to be got rid of by control, which are got rid of by control.

And what, monks, are the cankers to be got rid of by use, which are got rid of by use?

Consider, monks, the monk who with conscious purpose uses a robe just to ward off cold, heat, the bite of gadfly, gnat, wind, sun, snake, or just for a covering or loin-cloth; who with conscious purpose uses alms not for sport, enjoyment, adorning or beautifying himself, but just to maintain and keep the body

¹ Cf. the whole sutta with *M.* i, 9 ff. (*F. Dial.* i, 4; *S.B.E.* xi, 296); our *Comy.* is much the same as *M.A.* i, 75 ff.; but vision, the first of seven ways of riddance, is in our sutta omitted, leaving six ('scrutiny' in the *M.* trans. does not well coincide with *dassana*). According to *M.* the four cankers—*kāma*, *bhava*, *dīṭṭhi*, *avijjā*—are to be multiplied by the number of 'sense-doors'—in the first instance—making twenty-four cankers to be got rid of by control. Here 'cankers' are left unspecified: any baneful tendency in the religious life. See *DhS. trsl.* 292; *Expos.* 476.

² *Paṭisankhā yoniso*; cf. for a similar expression *Acts* xi, 23.

in trim, to abate (hunger's) pangs, to enter the godly life, thinking: "I'll crush out old feelings and not allow new ones to rise, and so blamelessness and comfort shall be mine!"; who with conscious purpose uses a lodging just to ward off cold, heat, the bite of gadfly, gnat and so forth, to dispel the dangers of the seasons' changes, to enjoy solitude; who with conscious purpose uses medicaments for the sick to ward off attacks of disease's pains, or on the score of healing. Whereas, were not the usage such, the cankers, vexatious, tormenting, would arise; since the usage is such, the cankers are not. These, monks, are called the cankers to be got rid of by use, which are got rid of by use.

And what, monks, are the cankers to be got rid of by endurance, which are got rid of by endurance?

Consider the monk who with conscious purpose bears cold, heat, hunger, thirst, the bite of gadfly, gnat, wind, sun and snake, the ways of speech, irksome, abusive; endures the aches and pains that surge through the body, sharp, rough, piercing, bitter, galling, deadly. Whereas, were not the endurance such, the cankers, vexatious, tormenting, would arise; since the endurance is such, the cankers are not. These, monks, are called the cankers to be got rid of by endurance, which are got rid of by endurance.

And what, monks, are the cankers to be got rid of by avoidance, which are got rid of by avoidance?

Consider the monk who with conscious purpose avoids a savage elephant, horse, bull or hound, a snake, tree-stumps, thorny brakes, ravines, cliffs, cesspools, middens; who with conscious purpose avoids the forbidden seat, haunt and evil friends—such that were he to sit there, wander in those haunts, associate with those evil friends, his fellows in the godly life might suspect him of misconduct. Whereas, were not the avoidance such, the cankers, vexatious, tormenting, would arise; since the avoidance is such, the cankers are not. These, monks, are called the cankers to be got rid of by avoidance, which are got rid of by avoidance.

And what, monks, are the cankers to be got rid of by ejection, which are got rid of by ejection?

Consider the monk who with conscious purpose allows no halt for the surge of lustful thoughts, rids himself of them, ejects them, makes an end of them, sends them to their ceasing; so likewise the surge of fell thoughts . . . of cruel thoughts . . . allows no halt for the unceasing surge of evil and wrong conditions, rids himself of them, ejects them, makes an end of them, sends them to their ceasing. Whereas, were not the ejection such, the cankers, vexatious, tormenting, would arise; since the ejection is such, the cankers are not. These, monks, are called the cankers to be got rid of by ejection, which are got rid of by ejection.

And what, monks, are the cankers to be got rid of by growth, which are got rid of by growth?

Consider, monks, the monk who with conscious purpose grows the limb of awakening that is mindfulness, through solitude, dispassion, ending, to the fulness of release;¹ the limb of awakening that is Dhamma-testing, the limb of awakening that is energy, the limb of awakening that is zest, the limb of awakening that is tranquillity, the limb of awakening that is concentration; grows the limb of awakening that is equanimity, through solitude, dispassion, ending, to the fulness of release. Whereas, were not the growth such, the cankers, vexatious, tormenting, would arise; since the growth is such, the cankers are not. These, monks, are called the cankers to be got rid of by growth, which are got rid of by growth.

Verily, monks, endowed with these six qualities a monk is worthy of gifts, worthy of offerings, worthy of oblations, meet to be reverently saluted, the world's peerless field for merit.'

§ v (59). *The wood-seller.*²

Thus have I heard: Once, when the Exalted One was staying in the Brick Hall at Nāḍika, a householder, a wood-seller, visited him, saluted and sat down at one side. So seated, the Exalted One said to him:

'Maybe, householder, alms are given by your family?'

¹ *Vossagga-pariṇāmiṇ*; see *K.S.* i, 113 n., *ava + √ṣṭj*.

² *Dāru-kammika*.

'O yes, lord, and in this way too: such monks as are forest-gone, almsmen, rag-wearers—arahants or men won to the arahant's Way—to them, lord, alms are given by my family.'

'But surely, householder, it's a hard thing for you—a layman, engrossed in pleasures, encumbered with children, odorous with Kāśī's sandalwood, decked with flowers and scented oils, merry with silver and gold¹—to tell which are arahants and which have won to the arahants' Way! If a forest-gone monk, householder, be puffed² up, proud, excitable, a mouthy speechifier, forgetful of mindfulness, not self-possessed nor composed, a scatter-brain, rude in sense-governance—he on that count is blameworthy; if he be not puffed up . . . , but upright in mindfulness, self-possessed, composed, one-pointed, controlled in faculties—he on that count is praiseworthy. So, too, of the monk dwelling on the village outskirts . . . , the almsman . . . , the guest . . . , the rag-wearer . . . , the wearer of the householder's robe,³ if they be puffed up . . . rude in sense-governance—on that count they are blameworthy; but if the contrary, then they are praiseworthy. Nevertheless, householder, give alms to the Order. An you do so, your heart will become tranquil; and tranquil in heart, you will, on the breaking up of the body after death, arise in the good way, the heaven-world.'

'I, too, lord, henceforth from today will give alms to the Order.'

§ vi (60). *Citta Hatthisāriputta.*⁴

Thus have I heard: Once, when the Exalted One dwelt near Benares in the Deer Park at Isipatana, a number of elders,

¹ Cf. *A.* iv, 281; *Ud.* 65.

² See above V, § 167; VI, § 46.

³ *Gahapati-civara-dhara*, the robe given by a householder, not from the rag heap. *F. Dial.* i, 21, 'clad in lay attire,' and so also *P.E.D.* Bu. in both places is silent.

⁴ See *D.* i, 190 ff.; *Dial.* i, 256 n. *DA.* ii, 378 says he was the son of an elephant-driver, quick at learning, and refers to the incident in our sutta, adding that the conversation was between Moggallāna and Kōṭṭhita.

who had returned from alms-gathering, and fed, sat together in the round hall and talked a talk on Abhidhamma.

Now from time to time the venerable Citta Hatthisāriputta broke in on their talk. And the venerable Mahā Koṭṭhita said to him:

'Let not the venerable Citta Hatthisāriputta constantly interrupt the elders' Abhidhamma talk; the venerable Citta should wait until the talk is over!'

And when he had thus spoken, Citta's friends said: 'The venerable Mahā Koṭṭhita should not censure the venerable Citta Hatthisāriputta. A wise man is the venerable Citta and able to talk to the elders on Abhidhamma.'

'Tis a hard thing,¹ sirs, for those who know not another person's ways of thought. Consider, sirs, a person who, so long as he lives near the Master or a fellow-teacher in the godly life, is the most humble² of the humble, the meekest of the meek, the quietest of the quiet; and who, when he leaves the Master or his fellow-teachers, keeps company with monks, nuns, lay-disciples, men and women, rajahs, their ministers, course-setters³ or their disciples. Living in company, untrammelled, rude, given over to gossip, passion corrupts his heart; and with his heart corrupted by passion, he disavows the training and returns to the lower life. Suppose, sirs, an ox, a meadow-browser, were kept tied by a rope or closed in a byre—would he say rightly, who should say: "Never now will that meadow-browser venture again to a meadow"?'⁴

'No, indeed, sir, such a thing does not happen, since that ox, used to browsing in meadows, would, on snapping its rope or breaking out of the byre, venture down to the meadow again.'

'It is even so, sirs, where a person—so long as he is near the Master or a fellow-teacher—is the most humble of the humble, meekest of the meek, quietest of the quiet; but who, on leaving the Master or his fellow-teachers, keeps company

¹ *Dujjanaṇ*, a hard knowing.

² *Soratasorato, nivātanivāto, upasanti' upasanto.*

³ See above VI, § 54.

⁴ *Kiṭṭha*, a stubble-field; cf. *S.* iv, 196 for simile.

with monks, nuns, lay-folk—passion corrupts his heart . . . and he returns to the lower life.

Consider again a person who, aloof from sensuous appetites . . . enters and abides in the first musing. Thinking: "I've won to the first musing," he keeps company . . . and returns to the lower life. Suppose, sirs, the rain-deva rains heavy rains at the four cross-roads, lays the dust and makes mud—would he say rightly, who should say: "Never now will dust again appear at these four cross-roads"?'

'No, indeed, sir, since along those four cross-roads men, oxen and cows might pass or the wind and heat might dry up the moisture; and then the dust would appear again.'

'It is even so, sirs, where a person enters and abides in the first musing . . . and keeps company; . . . he returns to the lower life.

Then consider a person who, suppressing applied and sustained thought . . . enters and abides in the second musing. Thinking: "I've won to the second musing," he keeps company . . . and returns to the lower life. Suppose, sirs,¹ a great lake near some village or town and the rain-deva were to rain great rains and cover the mussels and shells and sand and pebbles—would he say rightly, who should say: "Never now in this great lake shall the mussels, shells, sand and pebbles appear again"?'

'No, indeed, sir, since men, oxen and cows might come and drink from the great lake or wind and heat dry up the moisture; and then the mussels, shells, sand and pebbles would appear again.'

'It is even so, sirs, where a person enters and abides in the second musing . . . and keeps company; . . . he returns to the lower life.

Consider then the person who, free from the fervour of zest, . . . enters and abides in the third musing. Thinking: "I've won to the third musing," he keeps company . . . and returns to the lower life. Suppose, sirs, last² night's food please

¹ Cf. *D.* i, 89; *M.* i, 279; *A.* i, 9.

² Cf. *M.* ii, 255; our text reads *abhiḍosikaṇ*, *S.e. ābhi-, Comy. ābhi-dosiyaṇ*.

not a man filled with good food—would he say rightly, who should say: “Never now shall food please this man again”?

‘No, indeed, sir, that is not the case; so long as the strength of the good food remain in his body, other food shall not please that man; but when that strength has gone, then shall food please him.’

‘It is even so, sirs, where a person enters and abides in the third musing . . . and keeps company; . . . he returns to the lower life.

Consider the person who, putting away ease and ill, . . . enters and abides in the fourth musing. Thinking: “I’ve won to the fourth musing,” he keeps company . . . and returns to the lower life. Imagine,¹ sirs, a mere in a mountain glen, windless, waveless—would he say rightly, who should say: “Never now on this mere shall waves appear again”?

‘No, indeed, sir, since were a squall to come very strongly from the east, it would bring waves to the mere; so likewise were a squall to come from the west . . . the north . . . or the south. . . .’

‘It is even so, sirs, where a person enters and abides in the fourth musing . . . and keeps company; . . . he returns to the lower life.

And consider the person who, paying no attention to the signs in things, enters and abides in the signless mental concentration. Thinking: “I have won to the signless mental concentration,” he keeps company with monks, nuns, lay-disciples, men and women, rajahs, their ministers, course-setters and their disciples. Living in company, untrammelled, rude, given over to gossip, passion corrupts his heart; and with his heart corrupted by passion, he disavows the training and returns to the lower life. Suppose, sirs, a rajah or his minister with the four hosts of the army were to come up the high road and pitch their camp for one night in the forest and the sound of the cricket be drowned by the sound of elephant, horse, chariot and foot-soldier, by the sound of tabor, drum

¹ Cf. *D. i*, 84; *M. ii*, 22.

and conch—would he say rightly, who should say: “Never now in this forest shall the cricket be heard again”?

‘No, indeed, sir, that is not the case, for when the rajah and his minister have left the forest, the cricket shall be heard again.’

‘It is even so, sirs, where a person, unattentive to the signs in things, enters and abides in the signless mental concentration, and, thinking: “I’ve won to that,”—keeps company with monks, nuns, lay-folk. . . . Living in company, untrammelled, rude, given to gossip, passion corrupts his heart . . . and he returns to the lower life.’

And presently the venerable Citta Hatthisāriputta disavowed the training and returned to the lower life.

Then Citta’s friends went to the venerable Mahā Koṭṭhita and said:

‘Did the venerable Mahā Koṭṭhita discover Citta Hatthisāriputta by mind compassing mind¹ concerning the thought: “This and that state of attainment has Citta won to, but he will give up the training and return to the lower life”—or did devas tell him this thing: “Citta Hatthisāriputta, sir, has won this and that, but he’ll return to the lower life”?’

‘Reverend sirs, I discovered it by mind compassing mind . . . but devas also told me. . . .’²

Then the venerable Citta’s friends approached the Exalted One, saluted him and sat down at one side; and so seated, they said to him:

‘Lord, Citta Hatthisāriputta has won to this and that state of attainment, yet he has disavowed the training and returned to the lower life.’

‘Citta, monks, will ere long bethink him of renouncing [the worldly life].’

And³ not long after, Citta Hatthisāriputta had his hair

¹ *Cetasā ceto paricca*.

² This is admitted several times by the Founder or recorded of him (see No. 62), pointing to a tradition preceding the omniscience-cult of him, but has so far not been found recorded of a disciple.

³ All this recurs at *D. i*, 202 ff. *Comy.* observes: this elder went forth seven times. And why? Because in the time of Kassapa Buddha he praised the householder’s life to a monk.

and beard shaved off, donned the yellow robe and went forth from the home to the homeless life.

And the venerable Citta Hatthisāriputta, living alone, secluded, earnest, ardent, resolved, not long after, entered and abode in that aim above all of the godly life—realizing it here and now by his own knowledge—for the sake of which clansmen rightly go forth from the home to the homeless life; and he knew: 'Birth is destroyed, the godly life is lived, done is what was to be done, there is no more of this.'

And the venerable Citta Hatthisāriputta was numbered among the arahants.

§ vii (61). *The Way to the Beyond.*¹

Thus have I heard: Once, when the Exalted One dwelt near Benares in the Deer Park at Isipatana, a number of elders, who had returned from alms-gathering, and fed, sat together in the round hall; and this talk by chance arose:

'This, sirs, was said by the Exalted One in "The Way to the Beyond," in the questions of Metteyya:²

"Who knows both ends—not midst³ that sage is soiled:

Him call I 'great man'; he here hath passed the seamstress."

And what, pray, is the first end, what's the second, what's in the middle and who's the seamstress?"

Now after this had been said, one of the monks answered the elders and said: 'Contact, sirs, is the first end, its arising is the second, its ceasing is in the middle, and craving is the seamstress; for craving sews one just to this ever-becoming birth.⁴ Indeed, sirs, to this extent a monk knows the know-

¹ *Pārāyana*.

² See *Sn.* 1042; *S.e.* with *Sn.* and our *Comy.* read *lippiati*.

³ 'Him first, him last, him midst and without end' (*Milton, Paradise Lost*, v, 165).

⁴ *Tassa tass' eva bhavassa abhinibbattiya*. The seamstress, *sibbani*, recurs at *DhS.* § 1059; craving as *jālini* occurs in *S.* (*K.S.* i, 134); *G.S.* ii, 225; *Dhp.* 180; *Th.* i, 162, 908.

able, comprehends the comprehensible; and knowing the knowable, comprehending the comprehensible, he makes an end of Ill, here now.'

And when he had thus spoken, another said: 'The past is the first end, the future is the second, the present is in the middle, and craving is the seamstress; . . . and knowing the knowable, . . . he makes an end of Ill.'

And another said: 'Pleasure¹ is the first end, pain is the second, indifference is in the middle, and craving is the seamstress. . . .'

And another said: 'Name is the first end, form is the second, consciousness is in the middle, and craving is the seamstress. . . .'

And another said: 'One's six sense-organs are the first end, the six outer objects are the second, consciousness is in the middle, and craving is the seamstress. . . .'

And another said: 'Life's bundle² is the first end, its arising is the second, its ceasing is in the middle, and craving is the seamstress; for craving sews one just to this ever-becoming birth. Indeed, sirs, to this extent a monk knows the knowable, comprehends the comprehensible; and knowing the knowable, comprehending the comprehensible, he makes an end of Ill, here now.'

And when he had finished speaking, another monk addressed the elders and said: 'We have all, reverend sirs, replied as the matter appeared to each one of us. Let us go and visit the Exalted One and tell him. As the Exalted One declares, so will we bear in mind.'

'Very well,' rejoined the elders; and they approached the Exalted One, saluted and sat down at one side. And so seated, they told him all the words and talk that had passed between them, adding: 'Lord, who spoke best?'

'Each one of you, monks, in his own way spoke well; but as to what I spoke of in "The Way to the Beyond," in Metteyya's questions:

¹ See *D.* iii, 216 and ref. there.

² *Sakkāya*; see above VI, § 14.

"Who knows both ends—not midst that sage is soiled:
Him call I 'great man'; he here hath passed the seamstress,"

listen, pay good heed, I will speak!

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

'Verily, contact, monks, is the first end, its arising is the second, its ceasing is in the middle, and craving is the seamstress; for craving sews a man just to this ever-becoming birth. Verily, monks, it is to this extent that a monk knows the knowable, comprehends the comprehensible; and knowing the knowable, comprehending the comprehensible, he makes an end of Ill, here now.'

§ viii (62). *The solemn utterance.*¹

Thus have I heard: Once, while the Exalted One walked a walk among the Kosalese with a great company of the Order's monks, he came to a Kosalan town called Daṇḍakappaka.² And the Exalted One stepped down from the road and sat on a seat made ready at the foot of a tree; but the monks entered Daṇḍakappaka to seek a lodging.

Now the venerable Ānanda, with a number of monks, went to the river Aciravati³ to bathe his limbs; and after he had bathed and had come out, he stood in one garment drying his limbs.⁴

Then a monk approached the venerable Ānanda and said:

'Ānanda, reverend sir, was it after concentrating his whole mind⁵ that Devadatta was declared by the Exalted One: "Gone⁶ wayward, hell-bound for a kalpa, unpardonable is Devadatta"—or was it from some deva-source (he learnt it)?'

¹ The text reads *udakay* with *S.c.*, but one MS. *udānāy*.

² *Comy.* is silent; I find no mention of this town elsewhere. Daṇḍaka forest (*M.* i, 378; *Mil.* 130) was in the Dekkan, see *Chuang*, ii, 199.

³ *Sāvathī* was close to this river (? *Gandak*); see *M.* ii, 113; *Chuang*, i, 398.

⁴ Cf. above VI, § 43.

⁵ *Sabba-cetaso samannāharitvā*.

⁶ Cf. *Vin.* ii, 202; *A.* iv, 160; *It.* 85.

'It was even as the Exalted One has declared.'¹

Now the venerable Ānanda approached the Exalted One, saluted and sat down at one side; and so seated, he told the Exalted One all that had occurred. . . .²

(Then said the Exalted One:) 'Either, Ānanda, that monk must be new, not long gone forth, or if an elder, a witless one. How, when I have definitely declared it, can there be an alternative? I know not another person of whom this was declared by me, after full mental concentration, save of Devadatta. And so long, Ānanda, as I saw a bright spot³ in Devadatta, even the prick-end of a horse-hair⁴ in size, I declared not: "Devadatta is wayward gone, hell-bound for a kalpa, unpardonable"—but it was when I saw none, that I declared thus. . . .

'Imagine,⁵ Ānanda, a cesspool, of a man's depth, brimful of dung and a man fallen in, head and all—though a man appear, ready to help, to do the friendly, to set him in safety, to lift him out; yet were he to go all round that cesspool, he would not see even the prick-end of a horse-hair of that man unsmeared with dung by which to grasp and lift him out. And it is even so with Devadatta, Ānanda, when I saw not a bright spot in him—not even the prick-end of a horse-hair in size—then I declared: "Gone wayward, hell-bound for a kalpa, unpardonable is Devadatta!"'

Wouldst thou hear, Ānanda, the Tathāgata analyzing the feelings and thoughts of man?

'This is the time, O Blessed One; this is the time, O Well-gone, for the Exalted One to analyze men's feelings and thoughts! The monks having heard will bear it in mind.'

'Well, hearken, Ānanda, pay good heed, I will speak.'

'Yes, lord,' rejoined the venerable Ānanda; and the Exalted One said:

'Suppose, Ānanda, by mind compassing mind, I know this

¹ See above VI, § 44. and *Comy.*'s remark there, n. 7.

² The text repeats in full. ³ *Sukkaṃ dhammay*.

⁴ See *Dial.* ii, 151 n.; *G.S.* i, 60 n.

⁵ Cf. *M.* i, 74; *D.* ii, 324; *Vin.* iii, 106.

of some person: "There is both good and evil in him." Then presently, by the same means, I know: "The good has disappeared, the evil is uppermost; but the root of goodness is not cut off and from that good will proceed. Thus in future he is bound not to fall."

If,¹ Ānanda, seed, neither split, rotten, nor spoilt by wind and heat, but vital,² well-seasoned, be thrown on well-tilled ground in a goodly field; can you say for certain: "It will yield its growth, increase and abundance"?

'Yes, surely, lord.'

'Even so, Ānanda, by mind compassing mind, I know of some person: "There is good and evil in him"—and then: "The good has disappeared, the evil is uppermost; but the root of goodness is not cut off and from that good will proceed. Thus he is bound not to fall in future." Verily, Ānanda, thus, by mind compassing mind, the person of man is known to the Tathāgata; thus, by mind compassing mind, the feelings and thoughts of man are known to the Tathāgata; thus, by mind compassing mind, the future rise of things³ is known to the Tathāgata.

Or suppose, by mind compassing mind, I know the converse . . . of some person. In future he is bound to fall. If seed, neither split, rotten and so forth . . . be thrown on stony ground, can you say for certain; "It'll not yield its growth, increase or abundance"?

'Yes, surely, lord.'

'Even so, Ānanda, I know of some person . . . : "He is bound to fall." Verily, Ānanda, thus, by mind compassing mind, the person of man . . . , his thoughts and feelings . . . , and the future rise of things are known to the Tathāgata.

'Then suppose I know . . . of some person: "There's not a bright spot the size of a hair's prick-end in him"; and being

¹ Cf. D. ii, 354; S. iii, 54; v, 380; A. i, 135. We may compare the Parable of the Sower (Mark iv, 1, etc.).

² *Sārādāni*. Comy. *sārādāni guhita-sārāni, sarade māse vā nibbattāni*. See K.S. iii, 46 n.

³ *Dhammasamuppādo*. In K.S. v, 323 rendered '(question of) doctrine arising,' which scarcely fits the present context.

utterly black in his evil, he will, on the breaking up of the body after death, arise in the wayward way, the ill way, the abyss, hell. Ānanda, if seed, split, rotten, spoilt by wind and heat, be thrown on well-tilled ground in a goodly field; can you say for certain: "It'll not yield growth, increase or abundance"?

'Yes, surely, lord.'

'Even so, Ānanda, I know of some person . . . : "He will rise in hell." Thus, by mind compassing mind, the person of man, his feelings and thoughts and the future rise of things are known to the Tathāgata.'

Now, when he had thus spoken, the venerable Ānanda said to the Exalted One: 'Lord, is it possible to declare other three counterparts of these three persons?'

'It is, Ānanda,' and the Exalted One said:

'Suppose, Ānanda, by mind compassing mind, I know this of some person: "There is both good and evil in him." Then presently, by the same means, I know: "The good has disappeared, the evil is uppermost; but the root of goodness is not cut off, yet he goes about to uproot it altogether. Thus he is bound to fall in future."

If, Ānanda, burning, blazing, fiery coals are thrown on stony ground; can you say for certain: "They'll not grow, increase or spread"?

'Yes, surely, lord.'

'Or when in the evening the sun sets, can you say for certain: "Light will go, darkness will come"?'

'Yes, surely, lord.'

'Or¹ later on, when night is part-spent and men eat; can you say for certain: "Light has gone, darkness is come"?'

'Yes, surely, lord.'

'Even so, Ānanda, I know of some person . . . : "He is bound to fall." Thus, by mind compassing mind, the person

¹ *Abhidose aḍḍha-rattaṃ bhatta-kāla-samaye*. Comy. reads *abhiḍo*, observing: *abhi-aḍḍha-rattaṃ, aḍḍha-ratte abhimukhe bhūte*. S.e. is as our text. *Abhidose* I take to mean later on than evening, and *aḍḍha-rattaṃ* between 9 and 11 o'clock, which is when many Easterners take their meal. Comy. remarks rajahs and clansmen eat at the time referred to.

of man, his feelings and thoughts and the future rise of things are known to the Tathāgata.

Or suppose I know of some person . . . : "The evil in him has disappeared, the good is uppermost, and though he has not cut off the root of evil he goes about to uproot it all together. Thus he is bound not to fall in future."

If, Ānanda, burning, blazing, fiery coals are thrown on a heap of dry grass or sticks; can you say for certain: "They'll grow, increase and spread"?"

'Yes, surely, lord.'

'Or when dawn faces night and the sun mounts up, can you say for certain: "Darkness will go, light will come"?"

'Yes, surely, lord.'

'Or¹ later on, at midday, at meal time, can you say for certain: "Darkness has gone, light is come"?"

'Yes, surely, lord.'

'Even so, Ānanda, I know of some person . . . : "He is bound not to fall." Thus, by mind compassing mind, he . . . is known to the Tathāgata.

Or suppose I know of some person: "There is good and evil in him." Then presently I know: "There is not in him evil amounting to a hair's prick-end, and being exceedingly pure in faultlessness, he will, here now, become completely cool."²

If, Ānanda, coals, cold and extinct,³ be thrown on a heap of dry grass or sticks; can you say for certain: "These coals will not grow, increase or spread"?"

'Yes, surely, lord.'

'Even so, Ānanda, by mind compassing mind, I know of some person: "There is good and evil in him"—then presently: "There is not even a hair's prick-end of evil in him; and being exceedingly pure in faultlessness, he will, here now, become completely cool." Thus, Ānanda, by mind compassing mind, the person of man is known to the Tathāgata; by mind compassing mind, the feelings and thoughts of man are known to the Tathāgata; by mind compassing mind, the future rise of things is known to the Tathāgata.

¹ *Abhidose majjhantike.* ² *Parinibbāyissati.* ³ *Sitāni nibbutāni.*

There, Ānanda, of those first three persons, one is bound not to fall, one is bound to fall and one goes the wayward way, hell-bound; and of the last three persons, one is bound not to fall, one is bound to fall and one is bound for Nibbāna.¹

§ ix (63). *A penetrative discourse.*²

'Monks, I will teach you a penetrative discourse, a Dhamma-discourse. Listen, pay heed, I will speak!'

'Yes, lord,' rejoined those monks; and the Exalted One said:

'And what, monks, is this penetrative discourse, this Dhamma-discourse?

Monks, sense-desires must be discerned, their tie-source,³ variety,⁴ fruit, ending, and the steps leading thereto. Monks, feelings, perceptions, cankers, action and ill must be discerned; their tie-source, variety, fruit, ending and the steps leading thereto must be discerned.

Monks, it is said: "Sense-desires and so forth . . . must be discerned"—and wherefore is this said?

Monks, the strands⁵ of sense-desires are five: Forms cognizable by the eye, luring, longed for, loved, enticing, lustful, impassioning; sounds cognizable by the ear, smells by the nose, tastes by the tongue, touches by the body, luring, longed for, loved, enticing, lustful, impassioning. Though these are not sense-desires, monks, in the Ariyan discipline they are called the strands of the sense-desires.

In passionate purpose lies man's sense-desire⁶—

The world's gay glitters are not sense-desires,

In passionate purpose lies man's sense-desire.

The world's gay glitters as they are abide,

But wise men hold desire therefor in check.⁷

¹ *Parinibbāna-dhammo.*

² *DhS. trsl. 292; Expos. 476.*

³ *Nidāna-sambhavo. Comy. Kāme nideti; P.E.D. omits.* ⁴ *Vemattatā.*

⁵ *Kāma-guṇā, Comy. Bandhanatthena guṇā, antugūṇan-ti viya.*

⁶ Noteworthy here is the word *puriso* not ejected by *puggalo*, and *kāmo* in the singular; cf. the Upanishadic use; *Bṛh. Up. iv, 4, 5*: 'so it is said, man is wholly formed of *kāmo*.'

⁷ *S. i, 22; see K.S. i, 32 and Pts. of Contr. 216.* 'Desire,' last line = *chanda*.

And what is the tie-source of sense-desires? Contact, monks.

And what is sense-desires' variety? One sense-desire is for forms, another for sounds, another for smells, another for tastes, another for touch. This, monks, is called sense-desires' variety.

And what is sense-desires' fruit? When desiring aught, one engenders just that proper state of being to partake of merit or demerit. This, monks, is called sense-desires' fruit.

And what is sense-desires' ending? Contact's ending is sense-desires' ending, monks. And just in this Ariyan eightfold Way are the steps leading thereto, to wit: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. And when the Ariyan disciple thus knows sense-desires, their tie-source, variety, fruit, ending and the steps leading thereto; he knows this penetrative godly life as sense-desires' ending.

Monks, it is said: "Sense-desires and so forth must be discerned . . ."—and because of this it is said.

Monks, it is said: "Feelings must be discerned . . ."—and wherefore?

Monks, feelings are these three: feeling of ease, feeling of ill, and feeling of neither ill nor ease.

And what is feelings' tie-source? Contact, monks.

And what is feelings' variety? There are feelings of ease that are carnal,¹ there are feelings of ease that are not; so, too, of feelings of ill and of neither ill nor ease. This, monks, is called feelings' variety.

And what is feelings' fruit? When feeling aught, one engenders just that proper state of being to partake of merit or demerit. This, monks, is called feelings' fruit.

And what is feelings' ending? Contact's ending, monks. And just in this Ariyan eightfold Way are the steps leading to feelings' ending: right view and so forth. And when the Ariyan disciple thus knows feelings . . .; he knows this penetrative godly life as feelings' ending.

¹ *Sāmisā* and *nir*; cf. *D. ii*, 298.

Monks, it is said: "Feelings must be discerned . . ."—and because of this it is said.

Monks, it is said: "Perceptions must be discerned . . ."—and wherefore?

Monks, perceptions are these six: perceptions of forms, sounds, smells, tastes, touches and ideas.

And what is perceptions' tie-source? Contact, monks.

And what is perceptions' variety? There is one perception as to forms, another as to sounds and so forth. . . . This, monks, is called perceptions' variety.

And what is perceptions' fruit? I say, monks, perceptions are the result of habit.¹ As one comes to know a thing, so one expresses oneself: "Thus I perceived." This, monks, is called perceptions' fruit.

And what is perceptions' ending? Contact's ending, monks. And just in this Ariyan eightfold Way are the steps leading to perceptions' ending: right view and so forth. And when the Ariyan disciple thus knows perceptions . . .; he knows this penetrative godly life as perceptions' ending.

Monks, it is said: "Perceptions must be discerned . . ."—and because of this it is said.

Monks, it is said: "Cankers must be discerned . . ."—and wherefore?

Monks, cankers are these three: canker of lust, of becoming and of ignorance.²

And what is cankers' tie-source? Ignorance, monks.

And what is cankers' variety? There are cankers that lead to hell, to a beast's womb, to the realm of the departed, to the world of man and to the deva-world. This, monks, is called cankers' variety.

And what is cankers' fruit? When ignorant, one engenders just that proper state of being to partake of merit and demerit. This, monks, is called cankers' fruit.

And what is cankers' ending? Ending of ignorance, monks. And just in this Ariyan eightfold Way are the steps leading to

¹ *Vohāra-vepakka*; cf. *Vism.* 602; *trsl.* 726.

² Note that we have here retained the three (not the four) cankers. So *Dial.* iii, p. 209.

cankers' ending: right view and so forth. And when the Ariyan disciple thus knows cankers . . .; he knows this penetrative godly life as cankers' ending.

Monks, it is said: "Cankers must be discerned . . ."—and because of this it is said.

Monks, it is said: "Action must be discerned¹ . . ."—and wherefore?

Monks, I say that determinate thought is action.² When one determines, one acts by deed, word or thought.

And what is actions' tie-source? Contact, monks.

And what is actions' variety? There is action that is experienced in hell, in a beast's womb . . . in the deva-world. This, monks, is called actions' variety.

And what is actions' fruit? I say that it is threefold: It may either rise here now or at another time or on the way.³ This, monks, is called actions' fruit.

And what is action's ending? Contact's ending, monks. And just in this Ariyan eightfold Way are the steps leading to action's ending: right view and so forth. And when the Ariyan disciple thus knows action . . .; he knows the penetrative godly life as action's ending.

Monks, it is said: "Action must be discerned . . ."—and because of this it is said.

Monks, it is said: "Ill must be discerned, its tie-source, variety, fruit, ending and the steps leading thereto"—and wherefore is this said?

Birth is ill, old age is ill, disease is ill, death is ill; grief, sorrow, misery, distress, tribulation are ill, not to get what one wants is ill—in short, (life's) fivefold bunch of clinging⁴ is ill.

¹ *Kamma* or *karma*, considered both objectively and subjectively; see *P.E.D.* s.v. and elsewhere.

² *Cetanāhaṃ kammapadāmi*; see Mrs. Rhys Davids' *Buddh. Psych.* 93; *Pts. of Contr.* 225.

³ *Ti-vāhāṃ kammanāy vipākāy vadāmi: Diṭṭh' eva dhamme upapajje vā apare vā pariyaṃ.* S.e. for *eva* reads *vā*. But if *āvidha*, we must read *pariyaṃ vā* (?). Cf. the fourfold effect in time at *Cpd.* 144; *Vism.* 724; but I am not certain whether this is referred to.

⁴ *Pānc' upādāna-kkhandhā.* Cf. *Vin. Texts* (S.B.E.), i, 95, etc.

And what is ill's tie-source? Craving, monks.

And what is ill's variety? Ill that is above measure; ill that is trifling; ill that is quick to change; and ill that is slow to change. This, monks, is called ill's variety.

And what is ill's fruit? Consider one overcome by ill, in mind forspent—he grieves, mourns, laments, beats his breast and becomes bewildered; or roams¹ abroad in search of one who knows a spell or two to end his ill. Ill yields bewilderment and search, I say. This, monks, is called ill's fruit.

And what is ill's ending? Craving's ending, monks. And just in this Ariyan eightfold Way are the steps leading to ill's ending, to wit: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. And when the Ariyan disciple thus knows ill, its tie-source, its variety, its fruit, its ending and the steps leading thereto; then he knows this penetrative godly life as ill's ending.

Monks, it is said: "Ill must be discerned . . ."—and because of this it is said.

Verily, monks, such is this penetrative discourse, this Dhamma-discourse.'

§ x (64). The lion-roar.

'Monks, these are the six² Tathāgata-powers of a Tathāgata, possessed of which the Tathāgata claims the place of the bull, roars the lion-roar in assemblies and sets a-roll the Brahmā Wheel. What six?

Herein, monks, the Tathāgata knows as fact³ base from base, non-base from non-base.⁴ In that the Tathāgata knows this, it is the Tathāgata's Tathāgata-power whereby the Tathāgata claims the place of the bull, roars the lion-roar in assemblies and sets a-roll the Brahmā Wheel.

Again, the Tathāgata knows as fact the result, with its base and cause, of action's moulding⁵ in respect of the past, present

¹ Cf. *D.* i, 222.

² See *Pts. of Contr.* 140; *M.* i, 67; *A.* v, 33. ³ *Yathābhūtaṃ.*

⁴ *Thāna* and *atthāna.* *Comy. kārūṇa.*

⁵ *Kamma-samādāna.*

and future. In that he knows this . . . he sets a-roll the Brahmā Wheel.

He knows the stain, purity and emergence¹ in musing, deliverance and concentration attainments. . . .

He remembers many a previous dwelling, one birth, two and so forth . . . ; he remembers each in all its modes and detail. . . .

With the purified deva-eye, surpassing the human eye, he knows the faring on of men, each according to his actions. . . .

Destroying the cankers, the Tathāgata enters and abides in mind-emancipation, in insight-emancipation, canker-free. . . . In that the Tathāgata so abides, it is the Tathāgata's Tathāgata-power whereby the Tathāgata claims the place of the bull, roars the lion-roar in assemblies and sets a-roll the Brahmā Wheel.

Monks, these are the six . . .

And if, monks, others come and question the Tathāgata because of his knowledge, as fact, of base and non-base; according as the Tathāgata's knowledge, as fact, of base and non-base prevails, so the Tathāgata explains to them by knowledge as fact, when questioned.

Or if others come and question him because of his knowledge, as fact, of the result of action's moulding . . . ; the stain, purity and emergence in musing . . . ; previous dwelling . . . ; the faring on of men . . . or because of canker-destruction . . . ; according as his knowledge prevails, so he explains to them, when questioned.

Now, this knowledge, as fact, of base from base, non-base from non-base, I declare it to be the possession of the concentrated, not of the unconcentrated; so, too, the knowledge, as fact, of the other five . . . , I declare them to be the possession of the concentrated, not of the unconcentrated.

Thus, verily, monks, concentration is the Way, non-concentration the no-whither way.²

¹ See *Compendium*, 67 ff.

² *Samādhi maggo, asamādhi kammaggo.*

CHAPTER VII.—THE DEVAS.

§ i (65). *The Non-returner.*

'Monks, save one give up six things, one cannot realize the fruit of the Non-returner. What six ?

Disbelief, shamelessness, recklessness, indolence, forgetfulness in mindfulness and foolishness.

Verily, monks, save one give up these six things, one cannot realize the fruit of the Non-returner.'

But if one give up these six things, one can . . .

§ ii (66). *The arahant.*

'Monks, save one give up six things, one cannot realize arahantship. What six ?

Sloth, torpor, flurry, worry, disbelief and heedlessness.

Verily, monks, save one give up these six, one cannot realize arahantship.'

But if one give up these six, one can . . .

§ iii (67). *Friends.*

'Verily, monks, that a monk who is an evil friend, an evil comrade, an evil companion, serving, attending, honouring evil friends, emulating their ways of thought, shall fulfil the Dhamma-fore-course¹—that cannot be; and that without fulfilling the course, he shall fulfil the Dhamma-training—that cannot be; and that without fulfilling the training, he shall fulfil the virtues—that cannot be; and that without fulfilling the virtues, he shall give up lustful passion, passion for the material or for the immaterial—that cannot be.

But that a monk who is good friend, comrade, companion, serving, attending, honouring good friends, emulating their ways of thought, shall fulfil the Dhamma-fore-course—that surely shall be; and that on the fulfilment of the fore-course, he shall fulfil the training—that surely shall be; and that on the fulfilment of the training, he shall fulfil the virtues²—

¹ *Abhi-sam-ācār-ika dhamma*; see above V, § 21.

² It seems a jumble here, that *silāni* should not have come first, since they must be presupposed in the foregoing. Unless the four *brahma-vihāras* are meant by *silāni*. Possibly a corrupt recension.

that surely shall be; and that on the fulfilment of the virtues, he shall give up lustful passion, passion for form and for the formless—that surely shall be.’

§ iv (68). *Company*.¹

‘Verily, monks, that a monk delighting in company, delighted by company, absorbed in the delights of company, delighting in gatherings,² delighted by gatherings, absorbed in the delights of gatherings, shall find delight alone, in seclusion—that cannot be; and that without finding delight in seclusion, he shall grasp the salient fact of mind—that cannot be; and that without so grasping, he shall become perfect in right view—that cannot be; and that without becoming perfect in right view, he shall become perfect in right concentration—that cannot be; and that without becoming perfect in right concentration, he shall abandon the fetters—that cannot be; and that without abandoning the fetters, he shall realize Nibbāna—that cannot be.’

But the converse shall surely be. . . .

§ v (69). *The deva*.

Now³ when the night was well advanced, a deva, shedding rays of far-reaching loveliness over Jeta Grove, visited the Exalted One, saluted and stood at one side; and, so standing, he spoke thus to the Exalted One: ‘Lord, there are these six things that lead not to a monk’s falling away. What six? Reverence for Teacher, Dhamma and Order, reverence for the training, grace in speech⁴ and good friendship. Lord, these six things lead not to a monk’s falling away.’ Thus spoke that deva and the Teacher approved. And the deva, perceiving that the Master agreed, saluted and disappeared thence, keeping the Exalted One on his right.

Now, at the end of that night, the Exalted One addressed the monks and told them all that had passed. . . .

¹ Both our text and *S.e.* in the *Uddāna* omit mention of this.

² *Comy.* says of *Suttanta*-repeaters or fellows of his own sort.

³ Cf. *A.* iv, 29 ff.; above VI. § 21.

⁴ *Souvacassatā*, from *su-vācā*; cf. the *Epistle to the Colossians* iv, 6

And when he had spoken, the venerable Sāriputta saluted the Exalted One and said:

‘Lord, the meaning of the Exalted One’s brief words I thus understand in full: Suppose, lord, a monk himself reveres the Teacher and praises such reverence; he will instil such reverence in others who lack it; and of those who possess it he will speak in praise, justly, truly and timely. So, too, of reverence for Dhamma, the Order, the training, grace in speech and good friendship. It is thus I understand in full the Exalted One’s brief words.’

‘Well said, well said, Sāriputta, it is just as you say . . . ; and, Sāriputta, thus the full meaning of my brief words ought to be understood.’

§ vi (70). *Psychic power*.¹

‘Verily, monks, that a monk, without the peace of concentration in high degree, without attaining to calm, without winning one-pointedness, shall have part in the many psychic powers: being one, he becomes many, being many, one, . . . reaches in body even as far as Brahmā’s world—that cannot be; shall hear, with the purified deva-ear, surpassing man’s, sounds of devas and men, far and near—that cannot be; shall know, by mind compassing mind, the thoughts of other folk, other persons: the passionate as such . . . the unemancipated as such—that cannot be; shall call to mind many a previous dwelling, one birth, two births and so forth . . . —that cannot be; shall see with the deva-eye . . . the faring on of men—that cannot be; shall enter and abide in mind-emancipation, insight emancipation, canker-free . . . —that cannot be.’

*But the converse shall surely be. . . .*²

§ vii (71). *The eyewitness*.

‘Monks, if a monk be possessed of six things, he cannot become this and that, so as to be bound personally to attain, given the opportunity.³ What six?’

¹ The *Uddāna* omits.

² The text repeats in full.

³ We have here the terms hard to render of *bhabbo* and *bhabbatā*, is to, or should, become, and the abstract noun of the same. Cf. hereon Mrs. Rhys Davids’ *Manual*, p. 128; *Sukya*, p. 324; *Khp.* vi, 11.

Suppose, monks, a monk know not as a fact: "These¹ things partake of failure," or, "These partake of stability," or, "These of distinction," or, "These of penetration," nor is he zealous nor helpful.

Monks, if a monk be possessed of these six, he cannot become this and that, so as to be bound personally to attain, given the opportunity.'

But if he be possessed of the converse six, he can . . .²

§ viii (72). *Strength.*

'Monks, if a monk be possessed of six things, he cannot win strength in concentration. What six?

Suppose, monks, a monk be not skilled in attaining concentration, nor skilled in maintaining concentration, nor skilled in emerging therefrom, nor is he zealous, nor persevering nor helpful.

Monks, if a monk be possessed of these six, he cannot win strength in concentration.'

But if he be possessed of the converse six, he can . . .²

§ ix (73). *Musing.*

'Monks, save one give up six things, one cannot enter and abide in the first musing. What six?

Sense-desires, ill-will, sloth and torpor, flurry and worry, doubt; and lust's perils are not seen clearly as such by right insight.

Monks, save one give up these six, one cannot enter and abide in the first musing.'

But if one give up these six, one can . . .

§ x (74). *The same.*

'Monks, save one give up six things, one cannot enter and abide in the first musing. What six?

¹ The *Comy.* refers to *Vism.*; see *trsl.* ii, 103; cf. *D.* iii, 277; *A.* ii, 167.

² The text repeats in full.

Brooding on sense-desire, ill-will and cruelty; conjuring up thoughts of lust, ill-will and cruelty.

Monks, save one give up these six, one cannot enter and abide in the first musing.'

But if one give up these six, one can . . .

CHAPTER VIII.—ARAHANTSHIP.

§ i (75). *Ill at ease.*

'Monks, if a monk follow six things, he will live ill at ease here now, vexed with himself,¹ troubled, fretful; and, on the breaking up of the body after death, an ill-faring is to be expected. What six?

Brooding on sense-desires, ill-will, cruelty; and conjuring up like thoughts.

Monks, if a monk follow these six, he will live ill at ease. . . .

Monks, if a monk follow six things, he will live happily here now, neither vexed, troubled, nor fretful; and, on the breaking up of the body after death, a well-faring may be expected. What six?²

Reflecting on renunciation, on freedom from ill-will and cruelty; and conjuring up like thoughts.

Verily, monks, if a monk follow these six, he will live happily. . . .'

§ ii (76). *Arahantship.*

'Monks, save one give up six things, one cannot realize arahantship. What six?

Conceit,³ underrating, overrating, complacency, stubbornness and instability.⁴

¹ *Sa-vighāṭay.*

² Text and *S.e.* omit.

³ *Mānaṇ*, o-, atī-, adhi-, from \sqrt{man} , to think (man-like). *Māna*, pride, conveys the old English idea of 'vain conceits.' See above, p. 255.

⁴ *Atinipātay.* *P.E.D.* omits, but see *Crit. Pāli Dict.*, where the *Comy.* is quoted as 'to the base I am base.' To us it suggests the opposite error to *thambha*, since the *Comy.* meaning is a replica of *omāna*. Cf. *vv.11.* in P.T.S. ed. of text. *Atinipāta* is 'excessive falling over.'

Monks, save one give up these six, one cannot realize arahantship.'

But if one give up these six, one can . . .

§ iii (77). *Beyond.*

'Monks, save one give up six things, one cannot realize the excellence of true Ariyan knowledge and insight, beyond man's state. What six ?

Forgetfulness in mindfulness, lack of self-possession, unguardedness as to the sense-doors, lack of moderation in eating, deceit and mealy-mouthedness.

Monks, save one give up these six, one cannot realize the excellence of true Ariyan knowledge and insight, beyond man's state.'

But if one give up these six, one can . . .

§ iv (78). *Happiness.*

'Monks, if a monk follow six things, he will live here now in great happiness and contentment, and for him the mould has begun to form¹ for destroying the cankers. What six ?

Herein a monk delights in Dhamma, in growth, in renunciation, in solitude, in being free of ill-will and in non-diffuseness.²

Monks, if a monk follow these six, he will live in great happiness. . . .'

§ v (79). *Attainment.*³

'Monks, if a monk possess six things, he cannot attain unattained skill in Dhamma, nor increase his skill attained therein. What six ?

Herein a monk is unskilled in entering, in leaving, in approach, has no wish to attain unattained skill in Dhamma, preserves not his skill attained, nor stirs to persevere.

Verily, monks, if a monk possess these six, he cannot attain

¹ *Yoni e' assa āradhā hoti.*

² *Nippapañcāramo. Cony. Nippapañca-saṅkhāte Nibbāne ramati.*
Cf. above for *papañca* (always a difficult rendering), p. 210.

³ *Adhigama.*

unattained skill in Dhamma, nor increase his skill attained therein.'

But if he possess the converse six he can . . .

§ vi (80). *Greatness.*

'Monks, endowed with six things a monk shall in no long time win to greatness and growth in right things. What six ?

Herein, monks, a monk has clear sight in much, application in much, zest in much, dissatisfaction in much, shirks not the burden of right things, and drives across to the beyond.¹

Verily, monks, endowed with these six, a monk shall win to greatness and growth in right things in no long time.'

§ vii (81). *Hell.*

'Monks, following six things, one is duly cast in hell. What six ?

One takes life, takes what is not given, lives carnally, lies, has evil desires and wrong views.

Verily, monks, following these six, one is duly cast in hell.'

(But one goes to heaven if one abstain from the first four, have few desires and right views.)

§ viii (82). *The same.*

'These six too. . . .

One lies, is slanderous, harsh, a babler, greedy, reckless.'

(Apply the opposite as before.)

§ ix (83). *The chief thing.*

'Monks, if a monk be possessed of six things, he cannot become² one to realize the chief thing, arahantship. What six ?

Herein a monk is without faith, modesty or fear of blame, is indolent, lacks insight and hankers after action³ and life.

Monks, if a monk be possessed of these six, he cannot become one to realize the chief thing, arahantship.'

But if he be possessed of the opposite six, he can . . .

¹ *Uttariy palāreti*, a striking and unique (?) phrase.

² *Abhabbo.* See above, p. 299, n. 3.

³ Or 'body' (*kāye*).

§ x (84). *Day and night.*

'Monks, if a monk follow six things, come day come night, just a falling away in right things may be expected, not a growth. What six ?

Herein, monks, a monk desires much, is fretful, discontented with this and that requisite: robe, alms, lodging, medicaments—is without faith or virtue, is indolent, forgetful in mindfulness and lacks insight.

Monks, if a monk follow these six, come day come night, just a falling away in right things may be expected, not a growth.'

But the converse holds. . . .

CHAPTER IX.—THE COOL.

§ i (85). *The cool.*

'Monks, if a monk follow six things, he cannot become¹ one who realizes the cool above all. What six ?

Herein,² monks, a monk checks not the mind when it ought to be checked; exerts not the mind when it ought to be exerted; gladdens not the mind when it ought to be gladdened; gives no heed to the mind when it ought to be given heed to; is bent on low things and finds delight in life's bundle.³

Verily, monks, if a monk follow these six, he cannot become one who realizes the cool above all.'

But if he follow the opposite of the first four and be bent on excellence and find delight in Nibbāna, he can . . .

§ ii (86). *The stops.*⁴

'Monks, cumbered by six conditions, though one listen to Saddhamma, he cannot become one to enter the right way of right things.⁵ What six ?

He⁶ is cumbered by the stop of action, the stop of vice,

¹ *Abhabbo.*

² See *Vism. trsl.* 284.

³ *Sakkāya.* Above VI, § 14.

⁴ *Āvaraṇatā.*

⁵ *Niyāma, Pts. of Contr.* 383 ff.

⁶ *Vism. trsl.* 203. Cf. *Vibh.* 342; *Pug.* 13; *Mūl.* 154. *Comy.* explains these three thus: (1) *Pañcaki ānantariya-kammehi* (see *DhS. trsl.* 267 and next sutta); (2) *niyata-micchādīṭṭhiyā*; (3) *akusala-vipāka-paṭisandhiyā vā kusala-vipākehi ahetuka-paṭisandhiyā vā.*

the stop of (action's) ripening, he is an unbeliever, lacks urge and lacks insight.

Monks, cumbered by these six conditions, though one listen to Saddhamma, he cannot become one to enter the right way of right things.'

But if one be endowed with the opposite of these six, one can . . .

§ iii (87). *The stop of action.*¹

'Monks, cumbered by these six conditions, he cannot become one to enter the right way. . . . What six ?

(By him) his² mother's life has been taken, his father's, an arahant's, the Tathagata's blood has been drawn intentionally, the Order embroiled, and he is weak in insight, a witless dullard.

Monks, cumbered by these six . . .

But the converse holds. . . .

§ iv (88). *No desire to listen.*

'Monks, cumbered by these six conditions, he cannot become one to enter the right way . . .

He has no desire to listen, incline the ear, apply a heart of understanding, when the Dhamma-discipline declared by the Tathāgata is taught; he grasps the profitless, rejects the profitable and possesses not himself in harmony and patience.

Monks, cumbered by these six . . .

But the converse holds. . . .

§ v (89). *To be given up.*

'Monks, save one give up six things, he becomes one who cannot realize the achievement of right view.³ What six ?

The wrong view of life's bundle, doubt, belief in the adequacy of rule and rite, passion, hate, infatuation, that lead to the ill way.

¹ The *Uddāna* omits to mention this sutta.

² Cf. above V, § 129.

³ *Dīṭṭhisampadā*; see *Pts. of Contr.* 269.

Verily, monks, save one give up these six, he becomes one who cannot realize the achievement of right view.¹

But by giving up these, one can . . .

§ vi (90). *They are given up.*

'Monks, these six things are given up by a person who has achieved right view. What six?' (*As in § 89.*)

§ vii (91). *Cannot¹ be framed.*

'Monks, a person who has achieved right view cannot become one to frame six things. What six?' (*As in § 89.*)

§ viii (92). *The teacher.*

'Monks, there are these six occasions which cannot become. What six?

One who has achieved right view cannot become one who will live without respect, without regard, for the Teacher, Dhamma, the Order, the training; he cannot become one who will fall back on the view: "Nothing matters,"² cannot become one who will beget the eighth state of becoming.³

Verily, monks, these are the six.'

§ ix (93). *Any phenomenon.*

'These six also. . . .

He cannot become one who will accept any phenomenon as permanent, accept any phenomenon as happiness, accept any thing as self, do an unpardonable act, fall back on curious ceremonies⁴ for purification, seek outside (the Order) for a gift-worthy.'

§ x (94). *His mother.*

'These six also. . . .

He cannot become one who will take his mother's life, his father's, an arahant's, with evil mind to draw the blood of the Tathāgata, embroil the Order, point to another teacher.'

¹ The *Uddāna* reads *me* for *na*, I think; *S.e.* also *me*.

² *Anāgamanīyaṃ vatthun paṇḍāgantun.* *Comy.* guilty dread and (the sixty-two) heretical views; see above V, § 147; *A. i.*, 27.

³ *Aṭṭhamāy bhavaṃ.* *Comy.* *kāmaṇācāre aṭṭhamāy paṭisaṇḍhiy.*

⁴ Above V, § 175.

§ xi (95). *Self-wrought.*

'These six also. . . .

He who has achieved right view cannot become one who will fall back on the view that weal and woe are self-wrought,¹ are wrought by another, are wrought both by oneself and another, arise by chance² without act of the self, or of another, or of both the self and another. And what is the cause of that?

Truly, monks, to one who has achieved right view cause and the causal origin of things are rightly discerned.

Verily, monks, these are the six.'

CHAPTER X.—ADVANTAGES.

§ i (96). *The manifesting.*

'Monks, the manifesting of six is hard to come by in the world. What six?

The³ manifesting of the Tathāgata, arahant, fully enlightened, is hard to come by in the world; it is hard to come by a teacher of the Tathāgata-declared Dhamma-discipline; it is hard to come by rebirth in the Ariyan region;⁴ entire sense-governance; freedom from stupidity, folly and blindness; the desire to do right is hard to come by in the world.

Verily, monks, the manifesting of these six is hard to come by.'

§ ii (97). *Advantages.*

'Monks, these are the six advantages in realizing the fruit of Stream-winning. What six?

There is certainty in Saddhamma, no liableness to fall away, none of the ill of the restricted,⁵ there is the knowledge which cannot be imparted, cause is rightly discerned by one and the causal origin of things.

Verily, monks, these are the six. . . .'

¹ *Sayaykatāṇ and asayaṇkāraṇ; cf. kammaṣṣika at V, § 57, and attakāra VI, § 38.*

² *Cf. D. iii, 138; S. ii, 19 (K.S. ii, 15); Ud. 69; see J.R.A.S., July, 1931, p. 566 ff.*

³ *Cf. above V, § 143.*

⁴ *Ariyāyatane. Comy. majjhima-dese.*

⁵ *Parigaṇṭa-katass dukkhaṇ na hoti.*

§ iii (98). *Impermanence.*

'Verily, monks, that a monk who perceives permanence in any phenomenon shall live in harmony and patience—that cannot be; that without harmony and patience, he shall enter the right way—that cannot be; that without doing so, he shall realize the fruit of Streamwinning, the fruit of Once-returning, the fruit of Non-returning or arahantship—that cannot be.'

*But the converse shall surely be. . . .*¹

§ iv (99). *Ill.*

'Verily, monks, that a monk who perceives happiness in any phenomenon shall live in harmony and patience—that cannot be. . . .'

§ v (100). *Not-self.*

' . . . who perceives any thing as the self. . . .'

§ vi (101). *Nibbāna.*

' . . . who perceives Ill in Nibbāna shall live in harmony and patience—that cannot be. . . .'

But the converse in each case shall surely be. . . .

§ vii (102). *Without reserve*³ (a).

'Monks, if a monk perceive six advantages, it is enough to establish, without reserve, the thought of impermanence anent all phenomena. What six ?

"Then⁴ all phenomena shall appear to me as lacking fixity; my mind shall find no delight in any world; my mind shall rise above every world; my thoughts shall be inclined towards Nibbāna; the fetters in me shall go towards their ceasing; and I shall follow the course of highest recluseship."

¹ The text repeats.

² *Kaṇhi dhammap attato*. This is not as yet exceeding the Second Utterance, which warned men that body and mind were not the self.

³ The *Uddāna*, with *S.e., tayo anodhi sayvutta*. *P.E.D.* does not notice *sayvutta*.

⁴ *Ca*.

Verily, monks, if a monk perceive these six advantages, it is enough to establish, without reserve, the thought of impermanence anent all phenomena.'

§ viii (103). *The same* (b).

'Monks, if a monk perceive six advantages, it is enough to establish, without reserve, the thought of Ill anent all phenomena. What six ?

"Amid all phenomena, the thought of Nibbāna shall be present with me, as a slayer with drawn sword;¹ my mind shall rise above every world; I shall become a seer at peace in Nibbāna; by me lurking tendencies shall be rooted out; I shall become a doer of what ought to be done; and I shall minister to the Teacher with loving service."

Verily, monks, these are the six. . . .'

§ ix (104). *The same* (c).

'Monks, if a monk perceive six advantages, it is enough to establish, without reserve, the idea of not-self anent all things. What six ?

Then in any world I shall become no part of it;² all that makes for the "I" in me shall be checked; all that makes for the "mine" shall be checked; mine shall be the knowledge that cannot be imparted; and by me cause shall be rightly discerned and the causal origin of things.³

Verily, monks, if a monk perceive these six, it is enough to establish, without reserve, the thought of not-self anent all things.'

§ x (105). *Becoming*.⁴

'Monks, these three spheres of becoming must be given up; and there must be training in three trainings. What three spheres must be given up ?

¹ Cf. *A. iv*, 52.

² *Sabbaloke ca atammayo* (not made of that) *bhavissāmi*; see *G.S. i*, 133 n.

³ *Buddh. Psych.* 99.

⁴ See *D. iii*, 216 and 219 for refs.

The sphere of sense-desire, the form-sphere¹ and the formless spheres of becoming.

These three spheres must be given up. And in what three must there be training?

In further² virtue, in further thought and in further insight.

In these three trainings there must be training.

Verily, monks, when by a monk these three spheres of becoming have been given up and in these three trainings he in training has been trained, the monk is said³ to have cut off craving, rolled back the bolts, and mastering pride completely, has made an end of Ill.'

§ xi (106). *Craving.*

'Monks, these three cravings must be given up and these three forms of pride. What three cravings?

The craving for lust, for becoming and for ceasing.⁴

These three cravings must be given up. And what three forms of pride must be given up?

Thinking⁵ of self, thinking lowly of self and thinking muchly of self.

These three forms must be given up.

Verily, monks, when a monk has so done, he is said to have cut off craving, rolled back the bolts, and mastering pride completely, has made an end of Ill.'

CHAPTER XI.—THE THREES.

§ i (107). *Passion.*

'Monks, there are these three conditions. What three? Passion, hatred and delusion.

Verily, monks, these are the three. And to get rid of these three, cultivate three. What three?

To get rid of passion, cultivate the foul in it; to get rid of

¹ *Rūpa-bhavo* = the Brahma-world.

² Cf. above V, § 200.

⁴ *Vi-bhava*, ? more becoming.

³ *Adhi*.

⁵ Cf. above VI, § 76.

hatred, cultivate amity; to get rid of delusion, cultivate insight.

Verily, monks, to get rid of these three conditions, cultivate these three.'

§ ii (108). *Doing ill.*

'Monks, there are these three conditions. What three?

Doing ill in deed, word and thought.

Verily, monks, these are the three. And to get rid of these three, cultivate three. What three?

To get rid of doing ill in deed, cultivate doing well in deed; to get rid of doing ill in word, cultivate doing well in word; to get rid of doing ill in thought, cultivate doing well in thought.

Verily, monks, to get rid of these three conditions, cultivate these three.'

§ iii (109). *Thinking.*¹

'Monks, there are these three conditions. What three?

Sense-desire-thinking, ill-will-thinking and harm-thinking.

Verily, monks, these are the three. And to get rid of these three, cultivate three. What three?

To get rid of sense-desire-thinking, cultivate renunciation-thinking; and to get rid of the other two . . ., cultivate such thinking as is their opposites.

Verily, monks, to get rid of these three conditions, cultivate these three.'

§ iv (110). *Thoughts.*²

Apply the foregoing suttas, with changes.

§ v (111). *Principles.*³

The same with changes.

§ vi (112). *Complacence.*

'Monks, there are these three conditions. What three?

The complacent view, the self-view, the wrong view.

Verily, monks, these are the three. And to get rid of these three, cultivate three. What three?

¹ *Vitakka*, cogitation.

² *Saññā*.

³ *Dhātu*.

To get rid of the complacent view, cultivate the thought of impermanence; to get rid of the self-view, cultivate the thought of not-self; to get rid of the wrong view, cultivate right view.

Verily, monks, to get rid of these three, cultivate these three.'

§ vii (113). *Discontent*.¹

'Monks, there are these three conditions. What three?

Discontent, harming others and wayfaring without Dhamma.²

Verily, monks, these are the three. And to get rid of these three, cultivate three. What three?

To get rid of discontent, cultivate gladness³ of heart; and to get rid of the other two . . . , cultivate the opposite qualities.

Verily, monks, to get rid of these three, cultivate these three.'

§ viii (114). *Being satisfied*.

'Monks, there are these three things. What three?

Being dissatisfied, lacking self-possession and wanting much.

Verily, monks, these are the three. And to get rid of these three, cultivate three. What three?' *The opposite*. . . .

§ ix (115). *Unruliness*.

'These three also. . . .

Unruliness, evil friendship and being tossed about in mind.

. . . . And to get rid of these three, cultivate

Rule, good friendship and mindfulness in breathing in and out.'

§ x (116). *Flurry*.

'These three also. . . .

Flurry, lack of restraint and indolence.

. . . . And to get rid of these three, cultivate

Calm, restraint and earnestness.'

¹ *Arati*. ² Or 'immoral conduct.' ³ *Mudita* from *√ mud*.

CHAPTER XII.—THE RECITAL.

§ 117. *Contemplation*.

'Monks, save one give up six things, he cannot become one who abides in contemplation of the body as body. What six?

Delight in activity, gossip, sleep, company, being without a guard on the sense-doors and immoderate in eating.

Verily, monks, save one give up these six, he cannot become one who abides in contemplation of the body as body.'

But one surely can if one give up these six. . . .

§§ 118-130. *The same*.¹

'Monks, save one give up six things, one cannot become one who abides in contemplation of the body as body in relation to self . . . to outside . . . to both self and outside; one cannot become one who abides in contemplation of the feelings, mind and thoughts, each as such, each in its relation to self,² to outside, to both self and outside. . . . What six?' (*As before*.)

But one surely can if one give up these six. . . .

§ 131. *He sees the deathless*.

'Monks, by having followed six things, the goodman Tapussa, because of the Tathāgata,³ has gone to the end,⁴ seen the deathless and has his being⁵ in the realization of the deathless. What six?

Unwavering faith in the Buddha, in Dhamma and in the Order, Ariyan virtue, Ariyan knowledge and Ariyan release.

Verily, monks, by having followed these six, the goodman

¹ The text numbers these as one sutta.

² *Ajjhatta*.

³ *Tathāgata*. Is Tapussa he of *Vin.*, *Mhv.* i, 4 and *A.* iv, 438?

⁴ *Niṭṭhaṃ gato*; a monkish gloss, quoted by *P.E.D.*, observes: *pal-bajitānaṃ arahattaṃ patta*; but here all are home-folk who are said to have won to Nibbāna, the deathless. For some not otherwise noted here see *G.S.* i, 22 ff.

⁵ *Iriyati*.

Tapussa, because of the Tathāgata, has gone to the end, seen the deathless and has his being in the realization of the deathless.'

§ 132-151. *The same.*¹

'These also. . . . The goodman Bhallika, Sudatta Anāthapiṇḍika, Citta Macchikāsaṇḍika, Hatthaka Ālavaka, Mahānāma Sakka, Ugga Vesālaka, Uggata, Sūra Ambaṭṭha, Jivaka Komārabhacca, Nakulapitā, Tavakappa, Pūraṇa, Isidatta, Sandhāna, Vijaya, Vajjiyamahita, and Meṇḍaka; the lay-disciple Vāsetṭha, Ariṭṭha and Sāragga. . . .'

§ 152. *Of passion.*²

'Monks, for the full understanding of passion six things ought to be made to become. What six ?

The³ sight above all, the sound above all, the gain above all, the training above all, the service above all, and the ever minding above all.

Monks, for the full understanding of passion these six things ought to be made to become.'

§ 153. *The same.*

'Monks, these six also. . . .

The⁴ ever minding of the Buddha, of Dhamma, of the Order, of virtue, of liberality, and of the devas. . . .'

§ 154. *The same.*

'Monks, these six also. . . .

The thought of impermanence, of the ill therein, of there being no self in ill, of renunciation, of dispassion and of ending. . . .'

¹ I number differently from the text. For Pūraṇa and Isidatta, see above VI, § 41; Meṇḍaka at V, § 33; Ariṭṭha at *K.S.* v, 278, is a monk; for Vāsetṭha see *D.* iii, 80; *M.* ii, 169; but these must be different; for Sandhāna see *DA.* i, 45; for Bhallika see p. 313, n. 3. Our *Comy.* mentions Tavakappa only, observing '*evan nāma ko gahapati*,' which we already knew from the text! Is he connected with Tikappa of *G.S.* i, 145 ?

² Cf. above V, §§ 361 ff. and note.

³ Above VI, § 8.

⁴ Above VI, § 9.

§ 155-181. *The same.*

'Monks, for the comprehension . . . exhaustion . . . abandoning . . . destruction . . . decay of . . . freedom from passion for . . . ending . . . quittance . . . renunciation of passion these (*three sets of six things*, §§ 152-154) ought to be made to become. . . .'

§§ 182-661. *Of other conditions.*

'Of hatred . . . illusion . . . anger . . . enmity . . . hypocrisy . . . malice . . . envy . . . avarice . . . deceit . . . craftiness . . . obstinacy . . . impetuosity . . . pride . . . arrogance . . . intoxication . . . indolence. . . .'

Thus spake the Exalted One; and full of joy, those monks rejoiced exceedingly in the word of the Exalted One.

THE BOOK OF THE SIXES IS ENDED.