

views arise in the world, namely, from not knowing the five aggregates. Each sutta deals with a separate aggregate, treated by way of the four-truth pattern; hence five suttas. The remaining fifty suttas are created by taking ten synonyms for not knowing—e.g., not seeing, etc.—and relating them individually to the five aggregates in exactly the same way.

#### 34. *Jhānasamyutta*

This *samyutta* is concerned with the types of skills required for success in attaining concentration (*samādhi*). Despite the title, it does not deal explicitly with the *jhānas* as states of meditation but with the process of meditation. A proper *Jhānasamyutta*, concerned with the *jhānas*, is found in Part V. Perhaps at one point this chapter was called the *Jhāyanasamyutta*, which seems more appropriate. The *samyutta* explores, in pairwise combinations, ten meditative skills. Each pair is related to four types of meditators: one who possesses one skill but not the other, one who has neither, and one who has both. In each case the last in the tetrad is extolled as the best. In this way fifty-five suttas are generated covering all possible permutations.

#### [1] PART III: The Book of the Aggregates (*Khandhavagga*)

*Homage to the Blessed One,  
the Arahant, the Perfectly Enlightened One*

#### Chapter I

### 22 *Khandhasamyutta*

## Connected Discourses on the Aggregates

Division I  
THE ROOT FIFTY

I. NAKULAPITĀ

#### 1 (1) *Nakulapitā*

Thus have I heard. On one occasion the Blessed One was dwelling among the Bhaggas at Sumsumāragira in the Bhesakaḷā Grove, the Deer Park. Then the householder Nakulapitā approached the Blessed One, paid homage to him, sat down to one side, and said to him:<sup>1</sup>

"I am old, venerable sir, aged, burdened with years, advanced in life, come to the last stage, afflicted in body, often ill. I rarely get to see the Blessed One and the bhikkhus worthy of esteem.<sup>2</sup> Let the Blessed One exhort me, venerable sir, let him instruct me, since that would lead to my welfare and happiness for a long time."

"So it is, householder, so it is! This body of yours is afflicted, weighed down, encumbered.<sup>3</sup> If anyone carrying around this body were to claim to be healthy even for a moment, what is that due to other than foolishness? Therefore, householder, you

should train yourself thus: 'Even though I am afflicted in body, my mind will be unafflicted.' Thus should you train yourself."

Then the householder Nakulapitā, having delighted and rejoiced in the Blessed One's statement, [2] rose from his seat and, having paid homage to the Blessed One, keeping him on his right, he approached the Venerable Sāriputta. Having paid homage to the Venerable Sāriputta, he sat down to one side, and the Venerable Sāriputta then said to him:

"Householder, your faculties are serene, your facial complexion is pure and bright. Did you get to hear a Dhamma talk today in the presence of the Blessed One?"

"Why not, venerable sir? Just now I was anointed by the Blessed One with the ambrosia of a Dhamma talk."

"With what kind of ambrosia of a Dhamma talk did the Blessed One anoint you, householder?"

"Here, venerable sir, I approached the Blessed One....

*(The householder Nakulapitā repeats his entire conversation with the Buddha.)*

"It was with the ambrosia of such a Dhamma talk, venerable sir, that the Blessed One anointed me."

"Didn't it occur to you, householder, to question the Blessed One further as to how one is afflicted in body and afflicted in mind, and how one is afflicted in body but not afflicted in mind?" [3]

"We would come from far away, venerable sir, to learn the meaning of this statement from the Venerable Sāriputta. It would be good indeed if the Venerable Sāriputta would clear up the meaning of this statement."

"Then listen and attend closely, householder, I will speak."

"Yes, venerable sir," the householder Nakulapitā replied. The Venerable Sāriputta said this:

"How, householder, is one afflicted in body and afflicted in mind? Here, householder, the uninstructed worldling,<sup>4</sup> who is not a seer of the noble ones and is unskilled and undisciplined in their Dhamma, who is not a seer of superior persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self as possessing form, or form as in self, or self as in form. He lives obsessed by the notions: 'I am form, form is mine.'<sup>5</sup> As he lives obsessed by these notions, that form of his changes and alters. With the change and alteration of form, there arise in him sorrow, lamentation, pain, displeasure, and despair.

"He regards feeling as self, or self as possessing feeling, or feeling as in self, or self as in feeling. He lives obsessed by the notions: 'I am feeling, feeling is mine.' As he lives obsessed by these notions, that feeling of his changes and alters. With the change and alteration of feeling, there arise in him sorrow, lamentation, pain, displeasure, and despair.

"He regards perception as self, or self as possessing perception, or perception as in self, or self as in perception. He lives obsessed by the notions: 'I am perception, perception is mine.' As he lives obsessed by these notions, that perception of his changes and alters. With the change and alteration of perception, there arise in him sorrow, lamentation, pain, displeasure, and despair.

"He regards volitional formations as self, or self as possessing volitional formations, or volitional formations as in self, or self as in volitional formations. He lives obsessed by the notions: 'I am volitional formations, volitional formations are mine.' As he lives obsessed by these notions, those volitional formations of his change and alter. [4] With the change and alteration of volitional formations, there arise in him sorrow, lamentation, pain, displeasure, and despair.

"He regards consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. He lives obsessed by the notions: 'I am consciousness, consciousness is mine.' As he lives obsessed by these notions, that consciousness of his changes and alters. With the change and alteration of consciousness, there arise in him sorrow, lamentation, pain, displeasure, and despair.

"It is in such a way, householder, that one is afflicted in body and afflicted in mind.<sup>6</sup>

"And how, householder, is one afflicted in body but not afflicted in mind? Here, householder, the instructed noble disciple, who is a seer of the noble ones and is skilled and disciplined in their Dhamma, who is a seer of superior persons and is skilled and disciplined in their Dhamma, does not regard form as self, or self as possessing form, or form as in self, or self as in form.<sup>7</sup> He does not live obsessed by the notions: 'I am form, form is mine.' As he lives unobsessed by these notions, that form of his changes and alters. With the change and alteration of form, there do not arise in him sorrow, lamentation, pain, displeasure, and despair.

"He does not regard feeling as self, or self as possessing feeling,

or feeling as in self, or self as in feeling. He does not live obsessed by the notions: 'I am feeling, feeling is mine.' As he lives unobsessed by these notions, that feeling of his changes and alters. With the change and alteration of feeling, there do not arise in him sorrow, lamentation, pain, displeasure, and despair.

"He does not regard perception as self, or self as possessing perception, or perception as in self, or self as in perception. He does not live obsessed by the notions: 'I am perception, perception is mine.' As he lives unobsessed by these notions, that perception of his changes and alters. With the change and alteration of perception, there do not arise in him sorrow, lamentation, pain, displeasure, and despair. [5]

"He does not regard volitional formations as self, or self as possessing volitional formations, or volitional formations as in self, or self as in volitional formations. He does not live obsessed by the notions: 'I am volitional formations, volitional formations are mine.' As he lives unobsessed by these notions, those volitional formations of his change and alter. With the change and alteration of volitional formations, there do not arise in him sorrow, lamentation, pain, displeasure, and despair.

"He does not regard consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. He does not live obsessed by the notions: 'I am consciousness, consciousness is mine.' As he lives unobsessed by these notions, that consciousness of his changes and alters. With the change and alteration of consciousness, there do not arise in him sorrow, lamentation, pain, displeasure, and despair.

"It is in such a way, householder, that one is afflicted in body but not afflicted in mind."<sup>8</sup>

This is what the Venerable Sāriputta said. Elated, the householder Nakulapitā delighted in the Venerable Sāriputta's statement.

## 2 (2) *At Devadaha*

Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyans where there was a town of the Sakyans named Devadaha. Then a number of westward-bound bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, we wish to go to the western province in order to take up residence there."<sup>9</sup>

"Have you taken leave of Sāriputta, bhikkhus?"

"No, venerable sir."

"Then take leave of Sāriputta, bhikkhus. Sāriputta is wise, he is one who helps his brothers in the holy life."<sup>10</sup> [6]

"Yes, venerable sir," those bhikkhus replied. Now on that occasion the Venerable Sāriputta was sitting not far from the Blessed One in a cassia bush.<sup>11</sup> Then those bhikkhus, having delighted and rejoiced in the Blessed One's statement, rose from their seats and paid homage to the Blessed One. Then, keeping him on their right, they approached the Venerable Sāriputta. They exchanged greetings with the Venerable Sāriputta and, when they had concluded their greetings and cordial talk, they sat down to one side and said to him:

"Friend Sāriputta, we wish to go to the western province in order to take up residence there. We have taken leave of the Teacher."

"Friends, there are wise khattiyas, wise brahmins, wise householders, and wise ascetics who question a bhikkhu when he has gone abroad<sup>12</sup>—for wise people, friends, are inquisitive: 'What does your teacher say, what does he teach?' I hope that you venerable ones have learned the teachings well, grasped them well, attended to them well, reflected on them well, and penetrated them well with wisdom, so that when you answer you will state what has been said by the Blessed One and will not misrepresent him with what is contrary to fact; so that you will explain in accordance with the Dhamma, and no reasonable consequence of your assertion would give ground for criticism."<sup>13</sup>

"We would come from far away, friend, to learn the meaning of this statement from the Venerable Sāriputta. It would be good indeed if the Venerable Sāriputta would clear up the meaning of this statement."

"Then listen and attend closely, friends, I will speak."

"Yes, friend," those bhikkhus replied. The Venerable Sāriputta said this: [7]

"There are, friends, wise khattiyas, wise brahmins, wise householders, and wise ascetics who question a bhikkhu when he has gone abroad—for wise people, friends, are inquisitive: 'What does your teacher say, what does he teach?' Being asked thus,

friends, you should answer: 'Our teacher, friends, teaches the removal of desire and lust.'

"When you have answered thus, friends, there may be wise *khattiyas* ... wise ascetics who will question you further—for wise people, friends, are inquisitive: 'In regard to what does your teacher teach the removal of desire and lust?' Being asked thus, friends, you should answer: 'Our teacher, friends, teaches the removal of desire and lust for form, the removal of desire and lust for feeling ... perception ... volitional formations ... consciousness.'

"When you have answered thus, friends, there may be wise *khattiyas* ... wise ascetics who will question you further—for wise people, friends, are inquisitive: 'Having seen what danger does your teacher teach the removal of desire and lust for form, the removal of desire and lust for feeling ... perception ... volitional formations ... consciousness?' Being asked thus, friends, you should answer thus: 'If, friends, one is not devoid of lust, desire, affection, thirst, passion, and craving in regard to form,<sup>14</sup> then with the change and alteration of form there arise in one sorrow, lamentation, pain, displeasure, and despair. If, friends, one is not devoid of lust, desire, affection, thirst, passion, and craving in regard to feeling ... perception ... volitional formations ... consciousness, then with the change and alteration of consciousness there arise in one sorrow, lamentation, pain, displeasure, and despair. Having seen this danger, our teacher teaches the removal of desire and lust for form, the removal of desire and lust for feeling ... perception ... volitional formations ... consciousness.' [8]

"When you have answered thus, friends, there may be wise *khattiyas* ... wise ascetics who will question you further—for wise people, friends, are inquisitive: 'Having seen what benefit does your teacher teach the removal of desire and lust for form, the removal of desire and lust for feeling ... perception ... volitional formations ... consciousness?' Being asked thus, friends, you should answer thus: 'If, friends, one is devoid of lust, desire, affection, thirst, passion, and craving in regard to form, then with the change and alteration of form sorrow, lamentation, pain, displeasure, and despair do not arise in one. If one is devoid of lust, desire, affection, thirst, passion, and craving in regard to feeling ... perception ... volitional formations ... consciousness, then

with the change and alteration of consciousness sorrow, lamentation, pain, displeasure, and despair do not arise in one. Having seen this benefit, our teacher teaches the removal of desire and lust for form, the removal of desire and lust for feeling ... perception ... volitional formations ... consciousness.'

"If, friends,<sup>15</sup> one who enters and dwells amidst unwholesome states could dwell happily in this very life, without vexation, despair, and fever, and if, with the breakup of the body, after death, he could expect a good destination, then the Blessed One would not praise the abandoning of unwholesome states. But because one who enters and dwells amidst unwholesome states dwells in suffering in this very life, with vexation, despair, and fever, and because he can expect a bad destination with the breakup of the body, after death, the Blessed One praises the abandoning of unwholesome states.

"If, friends, one who enters and dwells amidst wholesome states would dwell in suffering in this very life, with vexation, [9] despair, and fever, and if, with the breakup of the body, after death, he could expect a bad destination, then the Blessed One would not praise the acquisition of wholesome states. But because one who enters and dwells amidst wholesome states dwells happily in this very life, without vexation, despair, and fever, and because he can expect a good destination with the breakup of the body, after death, the Blessed One praises the acquisition of wholesome states."

This is what the Venerable *Sāriputta* said. Elated, those *bhikkhus* delighted in the Venerable *Sāriputta*'s statement.

### 3 (3) *Hālidakāni* (1)

Thus have I heard. On one occasion the Venerable *Mahākaccāna* was dwelling among the people of *Avantī* on Mount *Papāta* at *Kuraraghara*.<sup>16</sup> Then the householder *Hālidakāni* approached the Venerable *Mahākaccāna*, paid homage to him, sat down to one side, and said to him:

"Venerable sir, this was said by the Blessed One in 'The Questions of *Māgandiya*' of the *Aṭṭhakavagga*:<sup>17</sup>

'Having left home to roam without abode,  
In the village the sage is intimate with none;



Rid of sensual pleasures, without expectations,  
He would not engage people in dispute.'

How, venerable sir, should the meaning of this, stated by the Blessed One in brief, be understood in detail?"

"The form element, householder, is the home of consciousness; one whose consciousness is shackled by lust for the form element is called one who roams about in a home.<sup>18</sup> The feeling element is the home of consciousness ... [10] The perception element is the home of consciousness ... The volitional formations element is the home of consciousness; one whose consciousness is shackled by lust for the volitional formations element is called one who roams about in a home. It is in such a way that one roams about in a home.<sup>19</sup>

"And how, householder, does one roam about homeless? The desire, lust, delight, and craving, the engagement and clinging, the mental standpoints, adherences, and underlying tendencies regarding the form element: these have been abandoned by the Tathāgata, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising.<sup>20</sup> Therefore the Tathāgata is called one who roams about homeless. The desire, lust, delight, and craving, the engagement and clinging, the mental standpoints, adherences, and underlying tendencies regarding the feeling element ... the perception element ... the volitional formations element ... the consciousness element:<sup>21</sup> these have been abandoned by the Tathāgata, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising. Therefore the Tathāgata is called one who roams about homeless. It is in such a way that one roams about homeless.

"And how, householder, does one roam about in an abode? By diffusion and confinement in the abode [consisting in] the sign of forms, one is called one who roams about in an abode.<sup>22</sup> By diffusion and confinement in the abode [consisting in] the sign of sounds ... the sign of odours ... the sign of tastes ... the sign of tactile objects ... the sign of mental phenomena, one is called one who roams about in an abode.

"And how, householder, does one roam about without abode? Diffusion and confinement in the abode [consisting in] the sign of forms: these have been abandoned by the Tathāgata, cut off at

the root, made like a palm stump, obliterated so that they are no more subject to future arising. Therefore the Tathāgata is called one who roams about without abode. Diffusion and confinement in the abode [consisting in] the sign of sounds ... the sign of odours ... the sign of tastes ... the sign of tactile objects ... the sign of mental phenomena: these have been abandoned by the Tathāgata, cut off at the root, made like a palm stump, [11] obliterated so that they are no more subject to future arising. Therefore the Tathāgata is called one who roams about without abode. It is in such a way that one roams about without abode.<sup>23</sup>

"And how, householder, is one intimate in the village? Here, householder, someone lives in association with laypeople: he rejoices with them and sorrows with them, he is happy when they are happy and sad when they are sad, and he involves himself in their affairs and duties.<sup>24</sup> It is in such a way that one is intimate in the village.

"And how, householder, is one intimate with none in the village? Here, householder, a *bhikkhu* does not live in association with laypeople. He does not rejoice with them or sorrow with them, he is not happy when they are happy and sad when they are sad, and he does not involve himself in their affairs and duties. It is in such a way that one is intimate with none in the village.

"And how, householder, is one not rid of sensual pleasures? Here, householder, someone is not devoid of lust, desire, affection, thirst, passion, and craving in regard to sensual pleasures. It is in such a way that one is not rid of sensual pleasures.

"And how, householder, is one rid of sensual pleasures? Here, householder, someone is devoid of lust, desire, affection, thirst, passion, and craving in regard to sensual pleasures. It is in such a way that one is rid of sensual pleasures.

"And how, householder, does one entertain expectations?<sup>25</sup> Here, householder, someone thinks: 'May I have such form in the future! May I have such feeling in the future! May I have such perception in the future! May I have such volitional formations in the future! May I have such consciousness in the future!' It is in such a way that one entertains expectations.

"And how, householder, is one without expectations? Here, householder, someone does not think: 'May I have such form in the future!... [12] May I have such consciousness in the future!' It is in such a way that one is without expectations.

"And how, householder, does one engage people in dispute? Here, householder, someone engages in such talk as this:<sup>26</sup> 'You don't understand this Dhamma and Discipline. I understand this Dhamma and Discipline. What, you understand this Dhamma and Discipline! You're practising wrongly, I'm practising rightly. What should have been said before you said after; what should have been said after you said before. I'm consistent, you're inconsistent. What you took so long to think out has been overturned. Your thesis has been refuted. Go off to rescue your thesis, for you're defeated, or disentangle yourself if you can.' It is in such a way that one engages people in dispute.

"And how, householder, does one not engage people in dispute? Here, householder, someone does not engage in such talk as this: 'You don't understand this Dhamma and Discipline....' It is in such a way that one does not engage people in dispute.

"Thus, householder, when it was said by the Blessed One in 'The Questions of Māgandiya' of the *Aṭṭhakavagga*:

Having left home to roam without abode,  
In the village the sage is intimate with none;  
Rid of sensual pleasures, without expectations,  
He would not engage people in dispute'—

it is in such a way that the meaning of this, stated in brief by the Blessed One, should be understood in detail."

#### 4 (4) *Hālidakāni* (2)

Thus have I heard. On one occasion the Venerable Mahākaccāna was dwelling among the people of Avanti on Mount Papāta at Kuraraghara. [13] Then the householder Hālidakāni approached the Venerable Mahākaccāna, paid homage to him, sat down to one side, and said to him:

"Venerable sir, this was said by the Blessed One in 'The Questions of Sakka':<sup>27</sup> 'Those ascetics and brahmins who are liberated in the extinction of craving are those who have reached the ultimate end, the ultimate security from bondage, the ultimate holy life, the ultimate goal, and are best among devas and humans.'<sup>28</sup> How, venerable sir, should the meaning of this, stated in brief by the Blessed One, be understood in detail?"

"Householder, through the destruction, fading away, cessation, giving up, and relinquishment of desire, lust, delight, craving, engagement and clinging, mental standpoints, adherences, and underlying tendencies towards the form element, the mind is said to be well liberated.

"Through the destruction, fading away, cessation, giving up, and relinquishment of desire, lust, delight, craving, engagement and clinging, mental standpoints, adherences, and underlying tendencies towards the feeling element ... the perception element ... the volitional formations element ... the consciousness element, the mind is said to be well liberated.

"Thus, householder, when it was said by the Blessed One in 'The Questions of Sakka': 'Those ascetics and brahmins who are liberated in the extinction of craving are those who have reached the ultimate end, the ultimate security from bondage, the ultimate holy life, the ultimate goal, and are best among devas and humans'—it is in such a way that the meaning of this, stated in brief by the Blessed One, should be understood in detail."

#### 5 (5) *Concentration*

Thus have I heard. At Sāvatti.... There the Blessed One said this:

"Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are.

"And what does he understand as it really is? The origin and passing away of form; the origin and passing away of feeling; [14] the origin and passing away of perception; the origin and passing away of volitional formations; the origin and passing away of consciousness.<sup>29</sup>

"And what, bhikkhus, is the origin of form? What is the origin of feeling? What is the origin of perception? What is the origin of volitional formations? What is the origin of consciousness?

"Here, bhikkhus, one seeks delight, one welcomes, one remains holding. And what is it that one seeks delight in, what does one welcome, to what does one remain holding? One seeks delight in form, welcomes it, and remains holding to it. As a consequence of this, delight arises. Delight in form is clinging. With one's clinging as condition, existence [comes to be]; with existence as condition, birth; with birth as condition, aging-and-death,

sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

"One seeks delight in feeling ... in perception ... in volitional formations ... in consciousness, welcomes it, and remains holding to it. As a consequence of this, delight arises.... Such is the origin of this whole mass of suffering.

"This, bhikkhus, is the origin of form; this is the origin of feeling; this is the origin of perception; this is the origin of volitional formations; this is the origin of consciousness.<sup>30</sup>

"And what, bhikkhus, is the passing away of form? What is the passing away of feeling? What is the passing away of perception? What is the passing away of volitional formations? What is the passing away of consciousness?

"Here, bhikkhus, one does not seek delight, one does not welcome, one does not remain holding. And what is it that one does not seek delight in? What doesn't one welcome? To what doesn't one remain holding? One does not seek delight in form, does not welcome it, does not remain holding to it. As a consequence of this, delight in form ceases. With the cessation of delight comes cessation of clinging; with cessation of clinging, cessation of existence.... Such is the cessation of this whole mass of suffering.

"One does not seek delight in feeling ... [15] ... in perception ... in volitional formations ... in consciousness, does not welcome it, does not remain holding to it. As a consequence of this, delight in consciousness ceases.... Such is the cessation of this whole mass of suffering.

"This, bhikkhus, is the passing away of form; this is the passing away of feeling; this is the passing away of perception; this is the passing away of volitional formations; this is the passing away of consciousness."

#### 6 (6) *Seclusion*

At Sāvattī. "Bhikkhus, make an exertion in seclusion.<sup>31</sup> A bhikkhu who is secluded understands things as they really are.

"And what does he understand as it really is? The origin and passing away of form; the origin and passing away of feeling; the origin and passing away of perception; the origin and passing away of volitional formations; the origin and passing away of consciousness.

"And what, bhikkhus, is the origin of form?..."

(*The rest of this sutta is identical with the preceding one.*)

#### 7 (7) *Agitation through Clinging (1)*

At Sāvattī. "Bhikkhus, I will teach you agitation through clinging and nonagitation through nonclinging.<sup>32</sup> Listen to that and attend closely, I will speak." [16]

"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"And how, bhikkhus, is there agitation through clinging? Here, bhikkhus, the uninstructed worldling, who is not a seer of the noble ones and is unskilled and undisciplined in their Dhamma, who is not a seer of superior persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self as possessing form, or form as in self, or self as in form. That form of his changes and alters. With the change and alteration of form, his consciousness becomes preoccupied with the change of form. Agitation and a constellation of mental states born of preoccupation with the change of form remain obsessing his mind.<sup>33</sup> Because his mind is obsessed, he is frightened, distressed, and anxious, and through clinging he becomes agitated.

"He regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That consciousness of his changes and alters. [17] With the change and alteration of consciousness, his consciousness becomes preoccupied with the change of consciousness. Agitation and a constellation of mental states born of preoccupation with the change of consciousness remain obsessing his mind. Because his mind is obsessed, he is frightened, distressed, and anxious, and through clinging he becomes agitated.

"It is in such a way, bhikkhus, that there is agitation through clinging.

"And how, bhikkhus, is there nonagitation through nonclinging? Here, bhikkhus, the instructed noble disciple, who is a seer of the noble ones and is skilled and disciplined in their Dhamma, who is a seer of superior persons and is skilled and disciplined in their Dhamma, does not regard form as self, or self as possessing form, or form as in self, or self as in form. That form of his

changes and alters. Despite the change and alteration of form, his consciousness does not become preoccupied with the change of form. No agitation and constellation of mental states born of preoccupation with the change of form remain obsessing his mind. Because his mind is not obsessed, he is not frightened, distressed, or anxious, and through nonclinging he does not become agitated.

"He does not regard feeling as self ... perception as self ... volitional formations as self ... [18] ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That consciousness of his changes and alters. Despite the change and alteration of consciousness, his consciousness does not become preoccupied with the change of consciousness. No agitation and constellation of mental states born of preoccupation with the change of consciousness remain obsessing his mind. Because his mind is not obsessed, he is not frightened, distressed, or anxious, and through nonclinging he does not become agitated.

"It is in such a way, bhikkhus, that there is nonagitation through nonclinging."

#### 8 (8) *Agitation through Clinging (2)*

At Sāvattṭhi. "Bhikkhus, I will teach you agitation through clinging and nonagitation through nonclinging. Listen to that and attend closely....

"And how, bhikkhus, is there agitation through clinging? Here, bhikkhus, the uninstructed worldling regards form thus: 'This is mine, this I am, this is my self.'<sup>34</sup> That form of his changes and alters. With the change and alteration of form, there arise in him sorrow, lamentation, pain, displeasure, and despair.

"He regards feeling thus ... perception thus ... volitional formations thus ... consciousness thus: 'This is mine, this I am, this is my self.' That consciousness of his changes and alters. With the change and alteration of consciousness, there arise in him sorrow, lamentation, pain, displeasure, and despair.

"It is in such a way, bhikkhus, that there is agitation through clinging.

"And how, bhikkhus, is there nonagitation through nonclinging? [19] Here, bhikkhus, the instructed noble disciple does not regard form thus: 'This is mine, this I am, this is my self.' That

form of his changes and alters. With the change and alteration of form, there do not arise in him sorrow, lamentation, pain, displeasure, and despair.

"He does not regard feeling thus ... perception thus ... volitional formations thus ... consciousness thus: 'This is mine, this I am, this is my self.' That consciousness of his changes and alters. With the change and alteration of consciousness, there do not arise in him sorrow, lamentation, pain, displeasure, and despair.

"It is in such a way, bhikkhus, that there is nonagitation through nonclinging."

#### 9 (9) *Impermanent in the Three Times*

At Sāvattṭhi. "Bhikkhus, form is impermanent, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards form of the past; he does not seek delight in form of the future; and he is practising for revulsion towards form of the present, for its fading away and cessation.

"Feeling is impermanent ... Perception is impermanent ... Volitional formations are impermanent ... Consciousness is impermanent, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards consciousness of the past; he does not seek delight in consciousness of the future; and he is practising for revulsion towards consciousness of the present, for its fading away and cessation."

#### 10 (10) *Suffering in the Three Times*

At Sāvattṭhi. "Bhikkhus, form is suffering, both of the past and the future, not to speak of the present. [20] Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards form of the past; he does not seek delight in form of the future; and he is practising for revulsion towards form of the present, for its fading away and cessation.

"Feeling is suffering ... Perception is suffering ... Volitional formations are suffering ... Consciousness is suffering, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards

consciousness of the past; he does not seek delight in consciousness of the future; and he is practising for revulsion towards consciousness of the present, for its fading away and cessation."

#### 11 (11) *Nonself in the Three Times*

At Sāvattṭhi. "Bhikkhus, form is nonself, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards form of the past; he does not seek delight in form of the future; and he is practising for revulsion towards form of the present, for its fading away and cessation.

"Feeling is nonself ... Perception is nonself ... Volitional formations are nonself ... Consciousness is nonself, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards consciousness of the past; he does not seek delight in consciousness of the future; and he is practising for revulsion towards consciousness of the present, for its fading away and cessation."

[21]

#### II. IMPERMANENT

#### 12 (1) *Impermanent*

Thus have I heard. At Sāvattṭhi.... There the Blessed One said this:

"Bhikkhus, form is impermanent, feeling is impermanent, perception is impermanent, volitional formations are impermanent, consciousness is impermanent. Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

#### 13 (2) *Suffering*

At Sāvattṭhi. "Bhikkhus, form is suffering, feeling is suffering,

perception is suffering, volitional formations are suffering, consciousness is suffering. Seeing thus ... He understands: '... there is no more for this state of being.'"

#### 14 (3) *Nonself*

At Sāvattṭhi. "Bhikkhus, form is nonself, feeling is nonself, perception is nonself, volitional formations are nonself, consciousness is nonself. Seeing thus ... He understands: '... there is no more for this state of being.'"

#### 15 (4) *What is Impermanent*

At Sāvattṭhi. "Bhikkhus, form is impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Feeling is impermanent.... Perception is impermanent.... Volitional formations are impermanent.... Consciousness is impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus ... He understands: '... there is no more for this state of being.'"

#### 16 (5) *What is Suffering*

At Sāvattṭhi. "Bhikkhus, form is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Feeling is suffering.... Perception is suffering.... Volitional formations are suffering.... Consciousness is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus ... He understands: '... there is no more for this state of being.'"

17 (6) *What is Nonself*

At Sāvattṭhi. "Bhikkhus, form is nonself. What is nonself [23] should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Feeling is nonself.... Perception is nonself.... Volitional formations are nonself.... Consciousness is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus ... He understands: '... there is no more for this state of being.'"

18 (7) *Impermanent with Cause*

At Sāvattṭhi. "Bhikkhus, form is impermanent. The cause and condition for the arising of form is also impermanent. As form has originated from what is impermanent, how could it be permanent?

"Feeling is impermanent.... Perception is impermanent.... Volitional formations are impermanent.... Consciousness is impermanent. The cause and condition for the arising of consciousness is also impermanent. As consciousness has originated from what is impermanent, how could it be permanent?

"Seeing thus ... He understands: '... there is no more for this state of being.'"

19 (8) *Suffering with Cause*

At Sāvattṭhi. "Bhikkhus, form is suffering. The cause and condition for the arising of form is also suffering. As form has originated from what is suffering, how could it be happiness?

"Feeling is suffering.... Perception is suffering.... Volitional formations are suffering.... [24] Consciousness is suffering. The cause and condition for the arising of consciousness is also suffering. As consciousness has originated from what is suffering, how could it be happiness?

"Seeing thus ... He understands: '... there is no more for this state of being.'"

20 (9) *Nonself with Cause*

At Sāvattṭhi. "Bhikkhus, form is nonself. The cause and condition for the arising of form is also nonself. As form has originated from what is nonself, how could it be self?

"Feeling is nonself.... Perception is nonself.... Volitional formations are nonself.... Consciousness is nonself. The cause and condition for the arising of consciousness is also nonself. As consciousness has originated from what is nonself, how could it be self?

"Seeing thus ... He understands: '... there is no more for this state of being.'"

21 (10) *Ānanda*

At Sāvattṭhi. Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, it is said, 'cessation, cessation.' Through the cessation of what things is cessation spoken of?"

"Form, Ānanda, is impermanent, conditioned, dependently arisen, subject to destruction, to vanishing, to fading away, to cessation. Through its cessation, cessation is spoken of.

"Feeling is impermanent ... Perception is impermanent ... Volitional formations are impermanent ... [25] ... Consciousness is impermanent, conditioned, dependently arisen, subject to destruction, to vanishing, to fading away, to cessation. Through its cessation, cessation is spoken of.

"It is through the cessation of these things, Ānanda, that cessation is spoken of."

## III. THE BURDEN

22 (1) *The Burden*

At Sāvattṭhi.... There the Blessed One said this:

"Bhikkhus, I will teach you the burden, the carrier of the burden,<sup>35</sup> the taking up of the burden, and the laying down of the burden. Listen to that....

"And what, bhikkhus, is the burden? It should be said: the five aggregates subject to clinging. What five? The form aggregate subject to clinging, the feeling aggregate subject to clinging, the



perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging. This is called the burden.<sup>36</sup>

"And what, bhikkhus, is the carrier of the burden? It should be said: the person, this venerable one of such a name and clan. This is called the carrier of the burden.<sup>37</sup> [26]

"And what, bhikkhus, is the taking up of the burden? It is this craving that leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination. This is called the taking up of the burden.<sup>38</sup>

"And what, bhikkhus, is the laying down of the burden? It is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non-reliance on it. This is called the laying down of the burden."<sup>39</sup>

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"The five aggregates are truly burdens,  
The burden-carrier is the person.  
Taking up the burden is suffering in the world,  
Laying the burden down is blissful.

Having laid the heavy burden down  
Without taking up another burden,  
Having drawn out craving with its root,  
One is free from hunger, fully quenched."<sup>40</sup>

### 23 (2) *Full Understanding*

At Sāvattī. [27] "Bhikkhus, I will teach you things that should be fully understood and also full understanding. Listen to that....

"And what, bhikkhus, are the things that should be fully understood? Form, bhikkhus, is something that should be fully understood; feeling ... perception ... volitional formations ... consciousness is something that should be fully understood. These are called the things that should be fully understood.

"And what, bhikkhus, is full understanding? The destruction of lust, the destruction of hatred, the destruction of delusion. This is called full understanding."<sup>41</sup>

### 24 (3) *Directly Knowing*

At Sāvattī. "Bhikkhus, without directly knowing and fully understanding form, without becoming dispassionate towards it and abandoning it, one is incapable of destroying suffering. Without directly knowing and fully understanding feeling ... perception ... volitional formations ... consciousness, without becoming dispassionate towards it and abandoning it, one is incapable of destroying suffering.

"Bhikkhus, by directly knowing and fully understanding form, by becoming dispassionate towards it and abandoning it, one is capable of destroying suffering. By directly knowing and fully understanding feeling ... perception ... volitional formations ... consciousness, by becoming dispassionate towards it and abandoning it, one is capable of destroying suffering."<sup>42</sup>

### 25 (4) *Desire and Lust*

At Sāvattī. "Bhikkhus, abandon desire and lust for form. Thus that form will be abandoned, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising.

"Abandon desire and lust for feeling ... for perception ... for volitional formations ... for consciousness. Thus that consciousness will be abandoned, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising."

### 26 (5) *Gratification (1)*

At Sāvattī. "Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, it occurred to me: 'What is the gratification, what is the danger, what is the escape in the case of form? What is the gratification, what is the danger, what is the escape in the case of feeling ... perception ... volitional formations ... consciousness?'<sup>43</sup> [28]

"Then, bhikkhus, it occurred to me: 'The pleasure and joy that arise in dependence on form: this is the gratification in form. That form is impermanent, suffering, and subject to change: this is the danger in form. The removal and abandonment of desire and lust for form: this is the escape from form.

"The pleasure and joy that arise in dependence on feeling ...

in dependence on perception ... in dependence on volitional formations ... in dependence on consciousness: this is the gratification in consciousness. That consciousness is impermanent, suffering, and subject to change: this is the danger in consciousness. The removal and abandonment of desire and lust for consciousness: this is the escape from consciousness.'

"So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these five aggregates subject to clinging, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans.

"The knowledge and vision arose in me: 'Unshakable is my liberation of mind; this is my last birth; now there is no more renewed existence.'" [29]

#### 27 (6) *Gratification* (2)

At Sāvattthi. "Bhikkhus, I set out seeking the gratification in form. Whatever gratification there is in form—that I discovered. I have clearly seen with wisdom just how far the gratification in form extends.

"Bhikkhus, I set out seeking the danger in form. Whatever danger there is in form—that I discovered. I have clearly seen with wisdom just how far the danger in form extends.

"Bhikkhus, I set out seeking the escape from form. Whatever escape there is from form—that I discovered. I have clearly seen with wisdom just how far the escape from form extends.

"Bhikkhus, I set out seeking the gratification in ... the danger in ... the escape from feeling ... from perception ... from volitional formations ... from consciousness. Whatever escape there is from consciousness—that I discovered. I have clearly seen with wisdom just how far the escape from consciousness extends.

"So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these five aggregates subject to clinging, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world

with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans.

"The knowledge and vision arose in me: 'Unshakable is my liberation of mind; this is my last birth; now there is no more renewed existence.'"

#### 28 (7) *Gratification* (3)

At Sāvattthi. "Bhikkhus, if there were no gratification in form, [30] beings would not become enamoured with it; but because there is gratification in form, beings become enamoured with it. If there were no danger in form, beings would not experience revulsion towards it; but because there is danger in form, beings experience revulsion towards it. If there were no escape from form, beings would not escape from it; but because there is an escape from form, beings escape from it.

"Bhikkhus, if there were no gratification in feeling ... in perception ... in volitional formations ... in consciousness, beings would not become enamoured with it ... but because there is an escape from consciousness, beings escape from it.

"So long, bhikkhus, as beings have not directly known as they really are the gratification as gratification, the danger as danger, and the escape as escape in the case of these five aggregates subject to clinging, they have not escaped from this world with its devas, Māra, [31] and Brahmā, from this generation with its ascetics and brahmins, its devas and humans; they have not become detached from it, released from it, nor do they dwell with a mind rid of barriers. But when beings have directly known all this as it really is, then they have escaped from this world with ... its devas and humans; they have become detached from it, released from it, and they dwell with a mind rid of barriers."

#### 29 (8) *Delight*

At Sāvattthi. "Bhikkhus, one who seeks delight in form seeks delight in suffering. One who seeks delight in suffering, I say, is

not freed from suffering. One who seeks delight in feeling ... in perception ... in volitional formations ... in consciousness seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering.

"One who does not seek delight in form ... in consciousness does not seek delight in suffering. One who does not seek delight in suffering, I say, is freed from suffering."

### 30 (9) *Arising*

At Sāvattṭhi. "Bhikkhus, the arising, continuation, production, [32] and manifestation of form is the arising of suffering, the continuation of disease, the manifestation of aging-and-death. The arising of feeling ... of perception ... of volitional formations ... of consciousness is the arising of suffering, the continuation of disease, the manifestation of aging and death.

"The cessation, subsiding, and passing away of form ... of consciousness is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

### 31 (10) *The Root of Misery*

At Sāvattṭhi. "Bhikkhus, I will teach you misery<sup>44</sup> and the root of misery. Listen to that....

"And what, bhikkhus, is misery? Form is misery; feeling is misery; perception is misery; volitional formations are misery; consciousness is misery. This is called misery.

"And what, bhikkhus, is the root of misery? It is this craving that leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination. This is called the root of misery."

### 32 (11) *The Fragile*

At Sāvattṭhi. "Bhikkhus, I will teach you the fragile<sup>45</sup> and the unfragile. Listen to that....

"And what, bhikkhus, is the fragile, and what the unfragile? [33] Form is the fragile; its cessation, subsiding, passing away is the unfragile. Feeling is the fragile ... Perception is the fragile ...

Volitional formations are the fragile ... Consciousness is the fragile; its cessation, subsiding, passing away is the unfragile."

## IV. NOT YOURS

### 33 (1) *Not Yours (1)*

At Sāvattṭhi. "Bhikkhus, whatever is not yours, abandon it. When you have abandoned it, that will lead to your welfare and happiness.<sup>46</sup> And what is it, bhikkhus, that is not yours? Form is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. Feeling is not yours ... Perception is not yours ... [34] Volitional formations are not yours ... Consciousness is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.

"Suppose, bhikkhus, people were to carry off the grass, sticks, branches, and foliage in this Jeta's Grove, or to burn them, or to do with them as they wish. Would you think: 'People are carrying us off, or burning us, or doing with us as they wish'?"

"No, venerable sir. For what reason? Because, venerable sir, that is neither our self nor what belongs to our self."

"So too, bhikkhus, form is not yours ... consciousness is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness."

### 34 (2) *Not Yours (2)*

(*This sutta is identical with the preceding one except that it omits the simile.*)

### 35 (3) *A Certain Bhikkhu (1)*

At Sāvattṭhi. [35] Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"Bhikkhu, if one has an underlying tendency towards something, then one is reckoned in terms of it.<sup>47</sup> If one does not have

an underlying tendency towards something, then one is not reckoned in terms of it."

"Understood, Blessed One! Understood, Fortunate One!"

"In what way, bhikkhu, do you understand in detail the meaning of what was stated by me in brief?"

"If, venerable sir, one has an underlying tendency towards form, then one is reckoned in terms of it. If one has an underlying tendency towards feeling, then one is reckoned in terms of it. If one has an underlying tendency towards perception, then one is reckoned in terms of it. If one has an underlying tendency towards volitional formations, then one is reckoned in terms of them. If one has an underlying tendency towards consciousness, then one is reckoned in terms of it.

"If, venerable sir, one does not have an underlying tendency towards form, then one is not reckoned in terms of it. If one does not have an underlying tendency towards feeling ... towards perception ... towards volitional formations ... towards consciousness, then one is not reckoned in terms of it.

"It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief."

"Good, good, bhikkhu! It is good that you understand in detail the meaning of what was stated by me in brief. If, bhikkhu, one has an underlying tendency towards form ... (*as above in full*) ... then one is not reckoned in terms of it. It is in such a way that the meaning of what was stated by me in brief should be understood in detail."

Then that bhikkhu, having delighted and rejoiced in the Blessed One's statement, [36] rose from his seat, and, after paying homage to the Blessed One, keeping him on his right, he departed.

Then, dwelling alone, withdrawn, diligent, ardent, and resolute, that bhikkhu, by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being." And that bhikkhu became one of the arahants.<sup>48</sup>

### 36 (4) *A Certain Bhikkhu* (2)

At Sāvattī. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"Bhikkhu, if one has an underlying tendency towards something, then one is measured in accordance with it;<sup>49</sup> if one is measured in accordance with something, then one is reckoned in terms of it. If one does not have an underlying tendency towards something, then one is not measured in accordance with it; if one is not measured in accordance with something, then one is not reckoned in terms of it."

"Understood, Blessed One! Understood, Fortunate One!"

"In what way, bhikkhu, do you understand in detail the meaning of what was stated by me in brief?"

"If, venerable sir, one has an underlying tendency towards form, then one is measured in accordance with it; if one is measured in accordance with it, then one is reckoned in terms of it. If one has an underlying tendency towards feeling ... towards perception ... towards volitional formations ... towards consciousness, then one is measured in accordance with it; if one is measured in accordance with it, then one is reckoned in terms of it.

"If, venerable sir, one does not have an underlying tendency towards form, then one is not measured in accordance with it, [37] if one is not measured in accordance with it, then one is not reckoned in terms of it. If one does not have an underlying tendency towards feeling ... towards perception ... towards volitional formations ... towards consciousness, then one is not measured in accordance with it; if one is not measured in accordance with it, then one is not reckoned in terms of it.

"It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief."

"Good, good, bhikkhu! It is good that you understand in detail the meaning of what was stated by me in brief. If, bhikkhu, one has an underlying tendency towards form ... (*as above in full*) ... then one is not reckoned in terms of it. It is in such a way that the

meaning of what was stated by me in brief should be understood in detail."

Then that bhikkhu, having delighted and rejoiced in the Blessed One's words, rose from his seat ... And that bhikkhu became one of the arahants.

### 37 (5) *Ānanda* (1)

At Sāvattthi. Then the Venerable *Ānanda* approached the Blessed One.... The Blessed One then said to the Venerable *Ānanda* as he was sitting to one side:

"If, *Ānanda*, they were to ask you: 'Friend *Ānanda*, what are the things of which an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned?'—being asked thus, how would you answer?"<sup>50</sup> [38]

"Venerable sir, if they were to ask me this, I would answer thus: 'Friends, with form an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. With feeling ... perception ... volitional formations ... consciousness an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. These, friends, are the things of which an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned.' Being asked thus, venerable sir, I would answer in such a way."

"Good, good, *Ānanda*! With form, *Ānanda*, an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. With feeling ... perception ... volitional formations ... consciousness an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. These, *Ānanda*, are the things of which an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. Being asked thus, *Ānanda*, you should answer in such a way."

### 38 (6) *Ānanda* (2)

At Sāvattthi.... The Blessed One then said to the Venerable *Ānanda* as he was sitting to one side:

"If, *Ānanda*, they were to ask you: 'Friend *Ānanda*, what are the things of which an arising was discerned, a vanishing was discerned, an alteration of that which stands was discerned?

What are the things of which an arising will be discerned, a vanishing will be discerned, an alteration of that which stands will be discerned? What are the things of which an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned?'—being asked thus, *Ānanda*, how would you answer?"

"Venerable sir, if they were to ask me this, [39] I would answer thus: 'Friends, with form that has passed, ceased, changed, an arising was discerned, a vanishing was discerned, an alteration of that which stands was discerned. With feeling ... perception ... volitional formations ... consciousness that has passed, ceased, changed, an arising was discerned, a vanishing was discerned, an alteration of that which stands was discerned. It is of these things, friends, that an arising was discerned, that a vanishing was discerned, that an alteration of that which stands was discerned.'

"Friends, with form that has not been born, not become manifest, an arising will be discerned, a vanishing will be discerned, an alteration of that which stands will be discerned. With feeling ... perception ... volitional formations ... consciousness that has not been born, not become manifest, an arising will be discerned, a vanishing will be discerned, an alteration of that which stands will be discerned. It is of these things, friends, that an arising will be discerned, that a vanishing will be discerned, that an alteration of that which stands will be discerned.'

"Friends, with form that has been born, that has become manifest, an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. With feeling ... perception ... volitional formations ... consciousness that has been born, that has become manifest, an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. It is of these things, friends, that an arising is discerned, that a vanishing is discerned, that an alteration of that which stands is discerned.'

"Being asked thus, venerable sir, I would answer in such a way."

"Good, good, *Ānanda*!"

(*The Buddha here repeats the entire answer of the Venerable Ānanda, concluding:*) [40]

"Being asked thus, *Ānanda*, you should answer in such a way."

39 (7) *In Accordance with the Dhamma (1)*

At Sāvattṭhi. "Bhikkhus, when a bhikkhu is practising in accordance with the Dhamma,<sup>51</sup> this is what accords with the Dhamma: he should dwell engrossed in revulsion towards form, feeling, perception, volitional formations, and consciousness.<sup>52</sup> One who dwells engrossed in revulsion towards form ... and consciousness, fully understands form, feeling, perception, volitional formations, and consciousness. One who fully understands form ... and consciousness is freed from form, [41] feeling, perception, volitional formations, and consciousness. He is freed from birth, aging, and death; freed from sorrow, lamentation, pain, displeasure, and despair; freed from suffering, I say."

40 (8) *In Accordance with the Dhamma (2)*

At Sāvattṭhi. "Bhikkhus, when a bhikkhu is practising in accordance with the Dhamma, this is what accords with the Dhamma: he should dwell contemplating impermanence in form ... (as above) ... he is freed from suffering, I say."

41 (9) *In Accordance with the Dhamma (3)*

... "he should dwell contemplating suffering in form ... (as above) ... he is freed from suffering, I say."

42 (10) *In Accordance with the Dhamma (4)*

... "he should dwell contemplating nonself in form ... (as above) ... he is freed from suffering, I say."

## [42] V. WITH YOURSELVES AS AN ISLAND

43 (1) *With Yourselves as an Island*

At Sāvattṭhi. "Bhikkhus, dwell with yourselves as an island, with yourselves as a refuge, with no other refuge; with the Dhamma as an island, with the Dhamma as a refuge, with no other refuge.<sup>53</sup> When you dwell with yourselves as an island, with yourselves as a refuge, with no other refuge; with the Dhamma

as an island, with the Dhamma as a refuge, with no other refuge, the basis itself should be investigated thus:<sup>54</sup> 'From what are sorrow, lamentation, pain, displeasure, and despair born? How are they produced?'

"And, bhikkhus, from what are sorrow, lamentation, pain, displeasure, and despair born? How are they produced? Here, bhikkhus, the uninstructed worldling, who is not a seer of the noble ones and is unskilled and undisciplined in their Dhamma, who is not a seer of superior persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self as possessing form, or form as in self, or self as in form. That form of his changes and alters. With the change and alteration of form, there arise in him sorrow, lamentation, pain, displeasure, and despair.

"He regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. [13] That consciousness of his changes and alters. With the change and alteration of consciousness, there arise in him sorrow, lamentation, pain, displeasure, and despair.

"But, bhikkhus, when one has understood the impermanence of form, its change, fading away, and cessation, and when one sees as it really is with correct wisdom thus: 'In the past and also now all form is impermanent, suffering, and subject to change,' then sorrow, lamentation, pain, displeasure, and despair are abandoned. With their abandonment, one does not become agitated.<sup>55</sup> Being unagitated, one dwells happily. A bhikkhu who dwells happily is said to be quenched in that respect.<sup>56</sup>

"When one has understood the impermanence of feeling ... of perception ... of volitional formations ... of consciousness, its change, fading away, and cessation, and when one sees as it really is with correct wisdom thus: 'In the past and also now all consciousness is impermanent, suffering, and subject to change,' then sorrow, lamentation, pain, displeasure, and despair are abandoned. With their abandonment, one does not become agitated. Being unagitated, one dwells happily. A bhikkhu who dwells happily is said to be quenched in that respect."

44 (2) *The Way*

At Sāvattṭhi. [44] "Bhikkhus, I will teach you the way leading to



the origination of identity and the way leading to the cessation of identity. Listen to that....

"And what, bhikkhus, is the way leading to the origination of identity? Here, bhikkhus, the uninstructed worldling ... regards form as self ... feeling as self ... perception as self ... volitional formations as self ... consciousness as self ... or self as in consciousness. This, bhikkhus, is called the way leading to the origination of identity. When it is said, 'The way leading to the origination of identity,' the meaning here is this: a way of regarding things that leads to the origination of suffering.<sup>57</sup>

"And what, bhikkhus, is the way leading to the cessation of identity? Here, bhikkhus, the instructed noble disciple ... does not regard form as self ... nor feeling as self ... nor perception as self ... nor volitional formations as self ... nor consciousness as self ... nor self as in consciousness. This, bhikkhus, is called the way leading to the cessation of identity. When it is said, 'The way leading to the cessation of identity,' the meaning here is this: a way of regarding things that leads to the cessation of suffering."

#### 45 (3) *Impermanent (1)*

At Sāvattī. "Bhikkhus, form is impermanent. What is impermanent is suffering. [45] What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees this thus as it really is with correct wisdom, the mind becomes dispassionate and is liberated from the taints by nonclinging.<sup>58</sup>

"Feeling is impermanent.... Perception is impermanent.... Volitional formations are impermanent.... Consciousness is impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees this thus as it really is with correct wisdom, the mind becomes dispassionate and is liberated from the taints by nonclinging.

"If, bhikkhus, a bhikkhu's mind has become dispassionate towards the form element, it is liberated from the taints by nonclinging. If his mind has become dispassionate towards the feeling element ... towards the perception element ... towards the

volitional formations element ... towards the consciousness element, it is liberated from the taints by nonclinging.

"By being liberated, it is steady; by being steady, it is content; by being content, he is not agitated. Being unagitated, he personally attains Nibbāna. He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"<sup>59</sup>

#### 46 (4) *Impermanent (2)*

At Sāvattī. "Bhikkhus, form is impermanent.... Feeling is impermanent.... Perception is impermanent.... Volitional formations are impermanent.... Consciousness is impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"When one sees this thus as it really is with correct wisdom, one holds no more views concerning the past. When one holds no more views concerning the past, [46] one holds no more views concerning the future. When one holds no more views concerning the future, one has no more obstinate grasping.<sup>60</sup> When one has no more obstinate grasping, the mind becomes dispassionate towards form, feeling, perception, volitional formations, and consciousness, and is liberated from the taints by nonclinging.

"By being liberated, it is steady; by being steady, it is content; by being content, one is not agitated. Being unagitated, one personally attains Nibbāna. One understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

#### 47 (5) *Ways of Regarding Things*

At Sāvattī. "Bhikkhus, those ascetics and brahmins who regard [anything as] self in various ways all regard [as self] the five aggregates subject to clinging, or a certain one among them. What five?

"Here, bhikkhus, the uninstructed worldling, who is not a seer of the noble ones and is unskilled and undisciplined in their Dhamma, who is not a seer of superior persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self

as possessing form, or form as in self, or self as in form. He regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness.

"Thus this way of regarding things and [the notion] 'I am' have not vanished in him.<sup>61</sup> As 'I am' has not vanished, there takes place a descent of the five faculties—of the eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty.<sup>62</sup> There is, bhikkhus, the mind, there are mental phenomena, there is the element of ignorance. When the uninstructed worldling is contacted by a feeling born of ignorance-contact, 'I am' occurs to him; 'I am this' occurs to him; 'I will be' and 'I will not be,' and 'I will consist of form' and 'I will be formless,' and 'I will be percipient' and 'I will be nonpercipient' and 'I will be neither percipient nor nonpercipient'—these occur to him.<sup>63</sup> [47]

"The five faculties remain right there, bhikkhus, but in regard to them the instructed noble disciple abandons ignorance and arouses true knowledge. With the fading away of ignorance and the arising of true knowledge, 'I am' does not occur to him; 'I am this' does not occur to him; 'I will be' and 'I will not be,' and 'I will consist of form' and 'I will be formless,' and 'I will be percipient' and 'I will be nonpercipient' and 'I will be neither percipient nor nonpercipient'—these do not occur to him."

#### 48 (6) *Aggregates*

At Savatthi. "Bhikkhus, I will teach you the five aggregates and the five aggregates subject to clinging. Listen to that....

"And what, bhikkhus, are the five aggregates? Whatever kind of form there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the form aggregate.<sup>64</sup> Whatever kind of feeling there is ... this is called the feeling aggregate. Whatever kind of perception there is ... this is called the perception aggregate. Whatever kind of volitional formations there are ... these are called the volitional formations aggregate. Whatever kind of consciousness there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the consciousness aggregate. These, bhikkhus, are called the five aggregates.

"And what, bhikkhus, are the five aggregates subject to clinging? Whatever kind of form there is, whether past, future, or present ... far or near, that is tainted, that can be clung to: this is called the form aggregate subject to clinging. Whatever kind of feeling there is ... that is tainted, that can be clung to: this is called the feeling aggregate subject to clinging. Whatever kind of perception there is ... that is tainted, that can be clung to: this is called the perception aggregate subject to clinging. Whatever kind of volitional formations there are ... that are tainted, that can be clung to: these are called the volitional formations aggregate subject to clinging. [48] Whatever kind of consciousness there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, that is tainted, that can be clung to: this is called the consciousness aggregate subject to clinging. These, bhikkhus, are called the five aggregates subject to clinging."<sup>65</sup>

#### 49 (7) *Soṇa (1)*

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then Soṇa the householder's son approached the Blessed One.... The Blessed One then said to Soṇa the householder's son:

"Soṇa, when any ascetics and brahmins, on the basis of form—which is impermanent, suffering, and subject to change—regard themselves thus: 'I am superior,' or 'I am equal,' or 'I am inferior,' what is that due to apart from not seeing things as they really are?<sup>66</sup>

"When any ascetics and brahmins, on the basis of feeling ... on the basis of perception ... on the basis of volitional formations ... on the basis of consciousness—which is impermanent, suffering, and subject to change—regard themselves thus: 'I am superior,' or 'I am equal,' or 'I am inferior,' what is that due to apart from not seeing things as they really are?

"Soṇa, when any ascetics and brahmins do not, on the basis of form—which is impermanent, suffering, and subject to change—regard themselves thus: 'I am superior,' or 'I am equal,' [49] or 'I am inferior,' what is that due to apart from seeing things as they really are?

"When any ascetics and brahmins do not, on the basis of feeling ... on the basis of perception ... on the basis of volitional formations ... on the basis of consciousness—which is impermanent, suffering, and subject to change—regard themselves thus: 'I am superior,' or 'I am equal,' or 'I am inferior,' what is that due to apart from seeing things as they really are?

"What do you think, Soṇa, is form permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Is feeling permanent or impermanent?... Is perception permanent or impermanent?... Are volitional formations permanent or impermanent?... Is consciousness permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Therefore, Soṇa, any kind of form whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all form should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, [50] internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus, Soṇa, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

50 (8) *Soṇa* (2)

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then Soṇa the householder's son approached the Blessed One.... The Blessed One then said to Soṇa the householder's son:

"Soṇa, those ascetics or brahmins who do not understand form, its origin, its cessation, and the way leading to its cessation; who do not understand feeling ... perception ... volitional formations ... consciousness, its origin, its cessation, and the way leading to its cessation: these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.<sup>67</sup>

"But, Soṇa, those ascetics and brahmins who understand form, [51] its origin, its cessation, and the way leading to its cessation; who understand feeling ... perception ... volitional formations ... consciousness, its origin, its cessation, and the way leading to its cessation: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood."

51 (9) *Destruction of Delight* (1)

At Sāvattī. "Bhikkhus, a bhikkhu sees as impermanent form which is actually impermanent: that is his right view. Seeing rightly, he experiences revulsion. With the destruction of delight comes the destruction of lust; with the destruction of lust comes the destruction of delight. With the destruction of delight and lust the mind is liberated and is said to be well liberated.<sup>68</sup>

"A bhikkhu sees as impermanent feeling which is actually impermanent ... perception which is actually impermanent ... volitional formations which are actually impermanent ... consciousness which is actually impermanent: that is his right view.... With the destruction of delight and lust the mind is liberated and is said to be well liberated."

52 (10) *Destruction of Delight* (2)

At Sāvatti. [52] “Bhikkhus, attend carefully to form. Recognize the impermanence of form as it really is. When a bhikkhu attends carefully to form and recognizes the impermanence of form as it really is, he experiences revulsion towards form. With the destruction of delight comes the destruction of lust; with the destruction of lust comes the destruction of delight. With the destruction of delight and lust the mind is liberated and is said to be well liberated.

“Bhikkhus, attend carefully to feeling ... to perception ... to volitional formations ... to consciousness.... With the destruction of delight and lust the mind is liberated and is said to be well liberated.”

[53]

Division II  
THE MIDDLE FIFTY

## I. ENGAGEMENT

53 (1) *Engagement*

At Sāvatti. “Bhikkhus, one who is engaged is unliberated;<sup>69</sup> one who is disengaged is liberated. Consciousness, bhikkhus, while standing, might stand engaged with form; based upon form, established upon form, with a sprinkling of delight, it might come to growth, increase, and expansion. Or consciousness, while standing, might stand [engaged with feeling ... engaged with perception ...] engaged with volitional formations; based upon volitional formations, established upon volitional formations, with a sprinkling of delight, it might come to growth, increase, and expansion.<sup>70</sup>

“Bhikkhus, though someone might say: ‘Apart from form, apart from feeling, apart from perception, apart from volitional formations, I will make known the coming and going of consciousness, its passing away and rebirth, its growth, increase, and expansion’—that is impossible.

“Bhikkhus, if a bhikkhu has abandoned lust for the form element, with the abandoning of lust the basis is cut off: there is no support for the establishing of consciousness.<sup>71</sup> If he has aban-

doned lust for the feeling element ... for the perception element ... for the volitional formations element ... for the consciousness element, with the abandoning of lust the basis is cut off: there is no support for the establishing of consciousness.

“When that consciousness is unestablished, not coming to growth, nongenerative, [54] it is liberated.<sup>72</sup> By being liberated, it is steady; by being steady, it is content; by being content, he is not agitated. Being unagitated, he personally attains Nibbāna. He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’”

54 (2) *Seeds*

At Sāvatti. “Bhikkhus, there are these five kinds of seeds. What five? Root-seeds, stem-seeds, joint-seeds, cutting-seeds, and germ-seeds as the fifth.<sup>73</sup> If these five kinds of seeds are unbroken, unspoilt, undamaged by wind and sun, fertile, securely planted, but there is no earth or water, would these five kinds of seeds come to growth, increase, and expansion?”

“No, venerable sir.”

“If these five kinds of seeds are broken, spoilt, damaged by wind and sun, unfertile, not securely planted, but there is earth and water, would these five kinds of seeds come to growth, increase, and expansion?”

“No, venerable sir.”

“If these five kinds of seeds are unbroken, unspoilt, undamaged by wind and sun, fertile, securely planted, and there is earth and water, would these five kinds of seeds come to growth, increase, and expansion?”

“Yes, venerable sir.”

“Bhikkhus, the four stations of consciousness should be seen as like the earth element. Delight and lust should be seen as like the water element. Consciousness together with its nutriment should be seen as like the five kinds of seeds.<sup>74</sup>

“Consciousness, bhikkhus, while standing, might stand engaged with form; [55] based upon form, established upon form, with a sprinkling of delight, it might come to growth, increase, and expansion. Or consciousness, while standing, might stand engaged with feeling ... engaged with perception ... engaged

with volitional formations; based upon volitional formations, established upon volitional formations, with a sprinkling of delight, it might come to growth, increase, and expansion.

"Bhikkhus, though someone might say: 'Apart from form, apart from feeling, apart from perception, apart from volitional formations, I will make known the coming and going of consciousness, its passing away and rebirth, its growth, increase, and expansion'—that is impossible.

"Bhikkhus, if a bhikkhu has abandoned lust for the form element, with the abandoning of lust the basis is cut off: there is no support for the establishing of consciousness. If he has abandoned lust for the feeling element ... for the perception element ... for the volitional formations element ... for the consciousness element, with the abandoning of lust the basis is cut off: there is no support for the establishing of consciousness.

"When that consciousness is unestablished, not coming to growth, nongenerative, it is liberated. By being liberated, it is steady; by being steady, it is content; by being content, he is not agitated. Being unagitated, he personally attains Nibbāna. He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

### 55 (3) *Inspired Utterance*

At Sāvattthi. There the Blessed One uttered this inspired utterance: "'It might not be, and it might not be for me; it will not be, [and] it will not be for me': [56] resolving thus, a bhikkhu can cut off the lower fetters."<sup>75</sup>

When this was said, a certain bhikkhu said to the Blessed One: "But how, venerable sir, can a bhikkhu, resolving thus: 'It might not be, and it might not be for me; it will not be, [and] it will not be for me,' cut off the lower fetters?"

"Here, bhikkhu, the uninstructed worldling, who is not a seer of the noble ones ... regards form as self ... or self as in consciousness.

"He does not understand as it really is impermanent form as 'impermanent form' ... impermanent feeling as 'impermanent feeling' ... impermanent perception as 'impermanent perception' ... impermanent volitional formations as 'impermanent volitional formations' ... impermanent consciousness as 'impermanent consciousness.'

"He does not understand as it really is painful form as 'painful form' ... painful feeling as 'painful feeling' ... painful perception as 'painful perception' ... painful volitional formations as 'painful volitional formations' ... painful consciousness as 'painful consciousness.'

"He does not understand as it really is selfless form as 'selfless form' ... selfless feeling as 'selfless feeling' ... selfless perception as 'selfless perception' ... selfless volitional formations as 'selfless volitional formations' ... selfless consciousness as 'selfless consciousness.'

"He does not understand as it really is conditioned form as 'conditioned form' ... conditioned feeling as 'conditioned feeling' ... conditioned perception as 'conditioned perception' ... conditioned volitional formations as 'conditioned volitional formations' ... conditioned consciousness as 'conditioned consciousness.'

"He does not understand as it really is: 'Form will be exterminated' ... 'Feeling will be exterminated' ... 'Perception will be exterminated' ... 'Volitional formations will be exterminated' ... 'Consciousness will be exterminated.'<sup>76</sup> [57]

"The instructed noble disciple, bhikkhu, who is a seer of the noble ones ... does not regard form as self ... or self as in consciousness.

"He understands as it really is impermanent form as 'impermanent form' ... impermanent consciousness as 'impermanent consciousness.'

"He understands as it really is painful form as 'painful form' ... painful consciousness as 'painful consciousness.'

"He understands as it really is selfless form as 'selfless form' ... selfless consciousness as 'selfless consciousness.'

"He understands as it really is conditioned form as 'conditioned form' ... conditioned consciousness as 'conditioned consciousness.'

"He understands as it really is: 'Form will be exterminated' ... 'Feeling will be exterminated' ... 'Perception will be exterminated' ... 'Volitional formations will be exterminated' ... 'Consciousness will be exterminated.'

"With the extermination of form, feeling, perception, volitional formations, and consciousness, that bhikkhu, resolving thus: 'It might not be, and it might not be for me; it will not be, [and] it will not be for me,' can cut off the lower fetters."<sup>77</sup>

"Resolving thus, venerable sir, a bhikkhu can cut off the lower fetters. But how should one know, how should one see, for the immediate destruction of the taints to occur?"<sup>78</sup>

"Here, bhikkhu, the uninstructed worldling becomes frightened over an unfrightening matter. For this is frightening to the uninstructed worldling: 'It might not be, and it might not be for me; it will not be, [and] it will not be for me.' But the instructed noble disciple does not become frightened over an unfrightening matter. For this is not frightening to the noble disciple: 'It might not be, and it might not be for me; it will not be, [and] it will not be for me.'<sup>79</sup> [58]

"Consciousness, bhikkhu, while standing, might stand engaged with form ... engaged with feeling ... engaged with perception ... engaged with volitional formations; based upon volitional formations, established upon volitional formations, with a sprinkling of delight, it might come to growth, increase, and expansion.

"Bhikkhu, though someone might say: 'Apart from form, apart from feeling, apart from perception, apart from volitional formations, I will make known the coming and going of consciousness, its passing away and rebirth, its growth, increase, and expansion'—that is impossible.

"Bhikkhu, if a bhikkhu has abandoned lust for the form element, with the abandoning of lust the basis is cut off: there is no support for the establishing of consciousness. If he has abandoned lust for the feeling element ... for the perception element ... for the volitional formations element ... for the consciousness element, with the abandoning of lust the basis is cut off: there is no support for the establishing of consciousness.

"When that consciousness is unestablished, not coming to growth, nongenerative, it is liberated. By being liberated, it is steady; by being steady, it is content; by being content, he is not agitated. Being unagitated, he personally attains Nibbāna. He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'

"It is, bhikkhu, for one who knows thus, for one who sees thus, that the immediate destruction of the taints occurs."

#### 56 (4) *Phases of the Clinging Aggregates*

At Sāvattthi. "Bhikkhus, there are these five aggregates subject to clinging. What five? The form aggregate subject to clinging, [59] the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging.

"So long as I did not directly know as they really are the five aggregates subject to clinging in four phases,<sup>80</sup> I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans.

"And how, bhikkhus, are there four phases? I directly knew form, its origin, its cessation, and the way leading to its cessation. I directly knew feeling ... perception ... volitional formations ... consciousness, its origin, its cessation, and the way leading to its cessation.

"And what, bhikkhus, is form? The four great elements and the form derived from the four great elements: this is called form. With the arising of nutriment there is the arising of form. With the cessation of nutriment there is the cessation of form. This Noble Eightfold Path is the way leading to the cessation of form; that is, right view ... right concentration.<sup>81</sup>

"Whatever ascetics and brahmins, having thus directly known form, its origin, its cessation, and the way leading to its cessation, are practising for the purpose of revulsion towards form, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.<sup>82</sup>

"And whatever ascetics and brahmins, having thus directly known form, its origin, its cessation, and the way leading to its cessation, through revulsion towards form, through its fading away and cessation, are liberated by nonclinging, they are well liberated. Those who are well liberated are consummate ones. As to those consummate ones, there is no round for describing them.<sup>83</sup>

"And what, bhikkhus, is feeling? [60] There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-



contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. This is called feeling. With the arising of contact there is the arising of feeling.<sup>84</sup> With the cessation of contact there is the cessation of feeling. This Noble Eightfold Path is the way leading to the cessation of feeling; that is, right view ... right concentration.

"Whatever ascetics and brahmins, having thus directly known feeling, its origin, its cessation, and the way leading to its cessation, are practising for the purpose of revulsion towards feeling, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.

"And whatever ascetics and brahmins, having thus directly known feeling ... and the way leading to its cessation ... As to those consummate ones, there is no round for describing them.

"And what, bhikkhus, is perception? There are these six classes of perception: perception of forms, perception of sounds, perception of odours, perception of tastes, perception of tactile objects, perception of mental phenomena. This is called perception. With the arising of contact there is the arising of perception. With the cessation of contact there is the cessation of perception. This Noble Eightfold Path is the way leading to the cessation of perception; that is, right view ... right concentration.

"Whatever ascetics and brahmins ... As to those consummate ones, there is no round for describing them.

"And what, bhikkhus, are volitional formations? There are these six classes of volition:<sup>85</sup> volition regarding forms, volition regarding sounds, volition regarding odours, volition regarding tastes, volition regarding tactile objects, volition regarding mental phenomena. These are called volitional formations. With the arising of contact there is the arising of volitional formations. With the cessation of contact there is the cessation of volitional formations. This Noble Eightfold Path is the way leading to the cessation of volitional formations; that is, right view ... right concentration.

"Whatever ascetics and brahmins ... [61] ... As to those consummate ones, there is no round for describing them.

"And what, bhikkhus, is consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness,

mind-consciousness. This is called consciousness. With the arising of name-and-form there is the arising of consciousness. With the cessation of name-and-form there is the cessation of consciousness. This Noble Eightfold Path is the way leading to the cessation of consciousness; that is, right view ... right concentration.<sup>86</sup>

"Whatever ascetics and brahmins, having thus directly known consciousness, its origin, its cessation, and the way leading to its cessation, are practising for the purpose of revulsion towards consciousness, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.

"And whatever ascetics and brahmins, having thus directly known consciousness, its origin, its cessation, and the way leading to its cessation, through revulsion towards consciousness, through its fading away and cessation, are liberated by non-clinging, they are well liberated. Those who are well liberated are consummate ones. As to those consummate ones, there is no round for describing them."

#### 57 (5) *The Seven Cases*

At Sāvattthi. "Bhikkhus, a bhikkhu who is skilled in seven cases and a triple investigator is called, in this Dhamma and Discipline, a consummate one, one who has fully lived the holy life, the highest kind of person.<sup>87</sup>

"And how, bhikkhus, is a bhikkhu skilled in seven cases? [62] Here, bhikkhus, a bhikkhu understands form, its origin, its cessation, and the way leading to its cessation; he understands the gratification, the danger, and the escape in the case of form.

"He understands feeling ... perception ... volitional formations ... consciousness, its origin, its cessation, and the way leading to its cessation; he understands the gratification, the danger, and the escape in the case of consciousness.

"And what, bhikkhus, is form? The four great elements and the form derived from the four great elements: this is called form. With the arising of nutriment there is the arising of form. With the cessation of nutriment there is the cessation of form. This Noble Eightfold Path is the way leading to the cessation of form; that is, right view ... right concentration.

"The pleasure and joy that arise in dependence on form: this is the gratification in form. That form is impermanent, suffering, and subject to change: this is the danger in form. The removal and abandonment of desire and lust for form: this is the escape from form.

"Whatever ascetics and brahmins, having thus directly known form, its origin, its cessation, and the way leading to its cessation, having thus directly known the gratification, the danger, and [63] the escape in the case of form, are practising for the purpose of revulsion towards form, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.

"And whatever ascetics and brahmins, having thus directly known form, its origin, its cessation, and the way leading to its cessation, having thus directly known the gratification, the danger, and the escape in the case of form, through revulsion towards form, through its fading away and cessation, are liberated by nonclinging, they are well liberated. Those who are well liberated are consummate ones. As to those consummate ones, there is no round for describing them.

"And what, bhikkhus, is feeling? There are these six classes of feeling: feeling born of eye-contact ... (*as in preceding sutta*) ... feeling born of mind-contact. This is called feeling. With the arising of contact there is the arising of feeling. With the cessation of contact there is the cessation of feeling. This Noble Eightfold Path is the way leading to the cessation of feeling; that is, right view ... right concentration.

"The pleasure and joy that arise in dependence on feeling: this is the gratification in feeling. That feeling is impermanent, suffering, and subject to change: this is the danger in feeling. The removal and abandonment of desire and lust for feeling: this is the escape from feeling.

"Whatever ascetics and brahmins, having thus directly known feeling, its origin, its cessation, and the way leading to its cessation, having thus directly known the gratification, the danger, and the escape in the case of feeling, are practising for the purpose of revulsion towards feeling, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.

"And whatever ascetics and brahmins, having thus directly

known feeling ... and the escape in the case of feeling ... As to those consummate ones, there is no round for describing them.

"And what, bhikkhus, is perception? There are these six classes of perception: perception of forms ... perception of mental phenomena. This is called perception. With the arising of contact there is the arising of perception. With the cessation of contact there is the cessation of perception. This Noble Eightfold Path is the way leading to the cessation of perception; that is, right view ... right concentration.

"The pleasure and joy that arise in dependence on perception: this is the gratification in perception. That perception is impermanent, suffering, and subject to change: this is the danger in perception. The removal and abandonment of desire and lust for perception: this is the escape from perception.

"Whatever ascetics and brahmins ... As to those consummate ones, there is no round for describing them.

"And what, bhikkhus, are volitional formations? There are these six classes of volition: volition regarding forms ... volition regarding mental phenomena. This is called volitional formations. With the arising of contact there is the arising of volitional formations. With the cessation of contact there is the cessation of volitional formations. [64] This Noble Eightfold Path is the way leading to the cessation of volitional formations; that is, right view ... right concentration.

"The pleasure and joy that arise in dependence on volitional formations: this is the gratification in volitional formations. That volitional formations are impermanent, suffering, and subject to change: this is the danger in volitional formations. The removal and abandonment of desire and lust for volitional formations: this is the escape from volitional formations.

"Whatever ascetics and brahmins ... As to those consummate ones, there is no round for describing them.

"And what, bhikkhus, is consciousness? There are these six classes of consciousness: eye-consciousness ... mind-consciousness. This is called consciousness. With the arising of name-and-form there is the arising of consciousness. With the cessation of name-and-form there is the cessation of consciousness. This Noble Eightfold Path is the way leading to the cessation of consciousness; that is, right view ... right concentration.

"The pleasure and joy that arise in dependence on consciousness:

this is the gratification in consciousness. That consciousness is impermanent, suffering, and subject to change: this is the danger in consciousness. The removal and abandonment of desire and lust for consciousness: this is the escape from consciousness.

"Whatever ascetics and brahmins, having thus directly known consciousness, its origin, its cessation, and the way leading to its cessation, having thus directly known the gratification, the danger, and the escape in the case of consciousness, are practising for the purpose of revulsion towards consciousness, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline. [65]

"And whatever ascetics and brahmins, having thus directly known consciousness, its origin, its cessation, and the way leading to its cessation, having thus directly known the gratification, the danger, and the escape in the case of consciousness, through revulsion towards consciousness, through its fading away and cessation, are liberated by nonclinging, they are well liberated. Those who are well liberated are consummate ones. As to those consummate ones, there is no round for describing them.

"It is in such a way, bhikkhus, that a bhikkhu is skilled in seven cases.

"And how, bhikkhus, is a bhikkhu a triple investigator? Here, bhikkhus, a bhikkhu investigates by way of the elements, by way of the sense bases, and by way of dependent origination. It is in such a way that a bhikkhu is a triple investigator.<sup>88</sup>

"Bhikkhus, a bhikkhu who is skilled in these seven cases and a triple investigator is called, in this Dhamma and Discipline, a consummate one, one who has fully lived the holy life, the highest kind of person."

#### 58 (6) *The Perfectly Enlightened One*

At Sāvattī. "Bhikkhus, the Tathāgata, the Arahant, the Perfectly Enlightened One, liberated by nonclinging through revulsion towards form, through its fading away and cessation, is called a Perfectly Enlightened One. A bhikkhu liberated by wisdom, liberated by nonclinging through revulsion towards form, through its fading away and cessation, is called one liberated by wisdom.<sup>89</sup>

"The Tathāgata, the Arahant, the Perfectly Enlightened One,

liberated by nonclinging through revulsion towards feeling ... perception ... volitional formations ... consciousness, through its fading away [66] and cessation, is called a Perfectly Enlightened One. A bhikkhu liberated by wisdom, liberated by nonclinging through revulsion towards feeling ... perception ... volitional formations ... consciousness, through its fading away and cessation, is called one liberated by wisdom.

"Therein, bhikkhus, what is the distinction, what is the disparity, what is the difference between the Tathāgata, the Arahant, the Perfectly Enlightened One, and a bhikkhu liberated by wisdom?"

"Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it."

"Then listen and attend closely, bhikkhus, I will speak."

"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

"The Tathāgata, bhikkhus, the Arahant, the Perfectly Enlightened One, is the originator of the path unarisen before, the producer of the path unproduced before, the declarer of the path undeclared before. He is the knower of the path, the discoverer of the path, the one skilled in the path. And his disciples now dwell following that path and become possessed of it afterwards.

"This, bhikkhus, is the distinction, the disparity, the difference between the Tathāgata, the Arahant, the Perfectly Enlightened One, and a bhikkhu liberated by wisdom."

#### 59 (7) *The Characteristic of Nonself*

Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana.<sup>90</sup> There the Blessed One addressed the bhikkhus of the group of five thus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, form is nonself. For if, bhikkhus, form were self, this form would not lead to affliction, and it would be possible to have it of form: 'Let my form be thus; let my form not be thus.'

But because form is nonself, form leads to affliction, and it is not possible to have it of form: 'Let my form be thus; let my form not be thus.'<sup>91</sup>

"Feeling is nonself.... [67] ... Perception is nonself.... Volitional formations are nonself.... Consciousness is nonself. For if, bhikkhus, consciousness were self, this consciousness would not lead to affliction, and it would be possible to have it of consciousness: 'Let my consciousness be thus; let my consciousness not be thus.' But because consciousness is nonself, consciousness leads to affliction, and it is not possible to have it of consciousness: 'Let my consciousness be thus; let my consciousness not be thus.'

"What do you think, bhikkhus, is form permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Is feeling permanent or impermanent?... Is perception permanent or impermanent?... Are volitional formations permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – [68] "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Therefore, bhikkhus, any kind of form whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all form should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion

towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

That is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One's statement. And while this discourse was being spoken, the minds of the bhikkhus of the group of five were liberated from the taints by nonclinging.

#### 60 (8) *Mahāli*

Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. Then Mahāli the Licchavi approached the Blessed One [69] ... and said to him:

"Venerable sir, Pūraṇa Kassapa speaks thus: 'There is no cause or condition for the defilement of beings; beings are defiled without cause or condition. There is no cause or condition for the purification of beings; beings are purified without cause or condition.' What does the Blessed One say about this?"<sup>92</sup>

"There is, Mahāli, a cause and condition for the defilement of beings; beings are defiled with cause and condition. There is a cause and condition for the purification of beings; beings are purified with cause and condition."

"But, venerable sir, what is the cause and condition for the defilement of beings? How is it that beings are defiled with cause and condition?"

"If, Mahāli, this form were exclusively suffering, immersed in suffering, steeped in suffering, and if it were not [also] steeped in pleasure, beings would not become enamoured with it. But because form is pleasurable, immersed in pleasure, steeped in pleasure, and is not steeped [only] in suffering, beings become enamoured with it.<sup>93</sup> By being enamoured with it, they are captivated by it, and by being captivated by it they are defiled. This, Mahāli, is a cause and condition for the defilement of beings; it is thus that beings are defiled with cause and condition.

"If, Mahāli, this feeling were exclusively suffering ... If this

perception ... these volitional formations ... [70] ... this consciousness were exclusively suffering ... beings would not become enamoured with it. But because consciousness is pleasurable ... beings become enamoured with it. By being enamoured with it, they are captivated by it, and by being captivated by it they are defiled. This too, Mahāli, is a cause and condition for the defilement of beings; it is thus that beings are defiled with cause and condition."

"But, venerable sir, what is the cause and condition for the purification of beings? How is it that beings are purified with cause and condition?"

"If, Mahāli, this form were exclusively pleasurable, immersed in pleasure, steeped in pleasure, and if it were not [also] steeped in suffering, beings would not experience revulsion towards it. But because form is suffering, immersed in suffering, steeped in suffering, and is not steeped [only] in pleasure, beings experience revulsion towards it. Experiencing revulsion, they become dispassionate, and through dispassion they are purified. This, Mahāli, is a cause and condition for the purification of beings; it is thus that beings are purified with cause and condition."

"If, Mahāli, this feeling were exclusively pleasurable ... If this perception ... these volitional formations ... this consciousness were exclusively pleasurable ... beings would not experience revulsion towards it. But because consciousness is suffering ... beings experience revulsion towards it. Experiencing revulsion, they become dispassionate, and through dispassion they are purified. [71] This too, Mahāli, is a cause and condition for the purification of beings; it is thus that beings are purified with cause and condition."

#### 61 (9) *Burning*

At Sāvattṭhi. "Bhikkhus, form is burning, feeling is burning, perception is burning, volitional formations are burning, consciousness is burning.<sup>94</sup> Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowl-

edge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

#### 62 (10) *Pathways of Language*

At Sāvattṭhi. "Bhikkhus, there are these three pathways of language, pathways of designation, pathways of description,<sup>95</sup> that are unmixed, that were never mixed, that are not being mixed, that will not be mixed, that are not rejected by wise ascetics and brahmins. What three?

"Whatever form, bhikkhus, has passed, ceased, changed: the term, label, and description 'was' applies to it, not the term 'is' or the term 'will be.'

"Whatever feeling ... Whatever perception ... Whatever volitional formations ... [72] Whatever consciousness has passed, ceased, changed: the term, label, and description 'was' applies to it, not the term 'is' or the term 'will be.'

"Whatever form, bhikkhus, has not been born, has not become manifest: the term, label, and description 'will be' applies to it, not the term 'is' or the term 'was.'

"Whatever feeling ... Whatever perception ... Whatever volitional formations ... Whatever consciousness has not been born, has not become manifest: the term, label, and description 'will be' applies to it, not the term 'is' or the term 'was.'

"Whatever form, bhikkhus, has been born, has become manifest: the term, label, and description 'is' applies to it, not the term 'was' or the term 'will be.'

"Whatever feeling ... Whatever perception ... Whatever volitional formations ... Whatever consciousness has been born, has become manifest: the term, label, and description 'is' applies to it, not the term 'was' or the term 'will be.'

"These, bhikkhus, are the three pathways of language, pathways of designation, pathways of description, that are unmixed, that were never mixed, that are not being mixed, [73] that will not be mixed, that are not rejected by wise ascetics and brahmins.

"Bhikkhus, even Vassa and Bañña of Ukkalā, proponents of noncausality, of the inefficacy of action, and of nihilism, did not think that these three pathways of language, pathways of designation, pathways of description should be criticized or scorned.



For what reason? Because they fear blame, attack, and condemnation."<sup>96</sup>

## II. ARAHANTS

### 63 (1) *In Clinging*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattṭhi, in Jeta's Grove, Anāthapiṇḍika's Park. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"Bhikkhu, in clinging one is bound by Māra; by not clinging one is freed from the Evil One."<sup>97</sup> [74]

"Understood, Blessed One! Understood, Fortunate One!"

"In what way, bhikkhu, do you understand in detail the meaning of what was stated by me in brief?"

"In clinging to form, venerable sir, one is bound by Māra; by not clinging to it one is freed from the Evil One. In clinging to feeling ... to perception ... to volitional formations ... to consciousness one is bound by Māra; by not clinging to it one is freed from the Evil One."

"It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief."

"Good, good, bhikkhu! It is good that you understand in detail the meaning of what was stated by me in brief. In clinging to form, bhikkhu, one is bound by Māra ... (*as above in full*) ... by not clinging to it one is freed from the Evil One. It is in such a way that the meaning of what was stated by me in brief should be understood in detail."

Then that bhikkhu, having delighted and rejoiced in the Blessed One's words, rose from his seat, and, after paying homage to the Blessed One, keeping him on his right, he departed.

Then, dwelling alone, withdrawn, diligent, ardent, and resolute, that bhikkhu, by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth

from the household life into homelessness. He directly knew: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being." And that bhikkhu became one of the arahants.

### 64 (2) *In Conceiving*

At Sāvattṭhi. Then a certain bhikkhu approached the Blessed One ... and said to him: [75]

"Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief...."

"Bhikkhu, in conceiving one is bound by Māra; by not conceiving one is freed from the Evil One."

"Understood, Blessed One! Understood, Fortunate One!"

"In what way, bhikkhu, do you understand in detail the meaning of what was stated by me in brief?"

"In conceiving form, venerable sir, one is bound by Māra; by not conceiving it one is freed from the Evil One. In conceiving feeling ... perception ... volitional formations ... consciousness one is bound by Māra; by not conceiving it one is freed from the Evil One."

"It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief."

"Good, good, bhikkhu! It is good that you understand in detail the meaning of what was stated by me in brief. In conceiving form, bhikkhu, one is bound by Māra ... (*as above in full*) ... by not conceiving it one is freed from the Evil One. It is in such a way that the meaning of what was stated by me in brief should be understood in detail."

... And that bhikkhu became one of the arahants.

### 65 (3) *In Seeking Delight*

At Sāvattṭhi. Then a certain bhikkhu approached the Blessed One ... and said to him:

"Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief...."

"Bhikkhu, in seeking delight one is bound by Māra; by not seeking delight one is freed from the Evil One."

"Understood, Blessed One! Understood, Fortunate One!"



"In what way, bhikkhu, do you understand in detail the meaning of what was stated by me in brief?"

"In seeking delight in form, venerable sir, one is bound by Māra; by not seeking delight in it one is freed from the Evil One. In seeking delight in feeling ... in perception ... in volitional formations ... in consciousness one is bound by Māra; by not seeking delight in it one is freed from the Evil One. [76]

"It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief."

"Good, good, bhikkhu! It is good that you understand in detail the meaning of what was stated by me in brief. In seeking delight in form, bhikkhu, one is bound by Mara ... (as above in full) ... by not seeking delight in it one is freed from the Evil One. It is in such a way that the meaning of what was stated by me in brief should be understood in detail."

... And that bhikkhu became one of the arahants.

#### 66 (4) Impermanent

At Sāvattī. Then a certain bhikkhu approached the Blessed One ... and said to him:

"Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief...."

"Bhikkhu, you should abandon desire for whatever is impermanent."

"Understood, Blessed One! Understood, Fortunate One!"

"In what way, bhikkhu, do you understand in detail the meaning of what was stated by me in brief?"

"Form, venerable sir, is impermanent; I should abandon desire for it. Feeling is impermanent ... Perception is impermanent ... Volitional formations are impermanent ... Consciousness is impermanent; I should abandon desire for it."

"It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief."

"Good, good, bhikkhu! It is good that you understand in detail the meaning of what was stated by me in brief. Form is impermanent ... Consciousness is impermanent; you should abandon desire for it. It is in such a way that the meaning of what was stated by me in brief should be understood in detail." [77]

... And that bhikkhu became one of the arahants.

#### 67 (5) Suffering

(Opening as in preceding sutta:)

... "Bhikkhu, you should abandon desire for whatever is suffering." ...

#### 68 (6) Nonself

... "Bhikkhu, you should abandon desire for whatever is non-self." ... [78]

#### 69 (7) What Does Not Belong to Self

... "Bhikkhu, you should abandon desire for whatever does not belong to self." ... [79]

#### 70 (8) Whatever Appears Tantalizing

... "Bhikkhu, you should abandon desire for whatever appears tantalizing." ...

#### 71 (9) Rādha

At Sāvattī. Then the Venerable Rādha approached the Blessed One, [80] paid homage to him, sat down to one side, and said to him:<sup>98</sup>

"Venerable sir, how should one know, how should one see so that, in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within?"

"Any kind of form whatsoever, Rādha, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—one sees all form as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'"

"Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—one sees all consciousness as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'"

"When one knows and sees thus, Rādha, then in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within."

Then the Venerable Rādha ... became one of the arahants.

#### 72 (10) *Surādha*

At Sāvattṭhi. Then the Venerable Surādha approached the Blessed One ... and said to him:

"Venerable sir, how should one know, how should one see so that, in regard to this body with consciousness and in regard to all external signs, the mind is rid of I-making, mine-making, and conceit, has transcended discrimination, and is peaceful and well liberated?"

"Any kind of form whatsoever, Surādha, whether past, future, or present ... far or near—having seen all form as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self,' one is liberated by nonclinging.

"Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... [81] Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—having seen all consciousness as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self,' one is liberated by nonclinging.

"When one knows and sees thus, Surādha, then in regard to this body with consciousness and in regard to all external signs, the mind is rid of I-making, mine-making, and conceit, has transcended discrimination, and is peaceful and well liberated."

Then the Venerable Surādha ... became one of the arahants.

### III. BEING DEVoured

#### 73 (1) *Gratification*

At Sāvattṭhi. "Bhikkhus, the uninstructed worldling does not understand as it really is the gratification, the danger, and the escape in the case of form, feeling, perception, volitional formations, and consciousness.

"But, bhikkhus, the instructed noble disciple [82] understands as it really is the gratification, the danger, and the escape in the case of form, feeling, perception, volitional formations, and consciousness."

#### 74 (2) *Origin (1)*

At Sāvattṭhi. "Bhikkhus, the uninstructed worldling does not understand as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of form, feeling, perception, volitional formations, and consciousness.

"But, bhikkhus, the instructed noble disciple understands as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of form, feeling, perception, volitional formations, and consciousness."

#### 75 (3) *Origin (2)*

At Sāvattṭhi. "Bhikkhus, the instructed noble disciple understands as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of form, feeling, perception, volitional formations, and consciousness."

#### 76 (4) *Arahants (1)*

At Sāvattṭhi. "Bhikkhus, form is impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself [83] should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Feeling is impermanent.... Perception is impermanent.... Volitional formations are impermanent.... Consciousness is impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated.

When it is liberated there comes the knowledge: 'It's liberated.'  
He understands: 'Destroyed is birth, the holy life has been lived,  
what had to be done has been done, there is no more for this state  
of being.'

"To whatever extent, bhikkhus, there are abodes of beings,  
even up to the pinnacle of existence,<sup>99</sup> these are the foremost in  
the world, these are the best, that is, the arahants."

This is what the Blessed One said. Having said this, the  
Fortunate One, the Teacher, further said this:

"Happy indeed are the arahants!  
No craving can be found in them.  
Cut off is the conceit 'I am,'  
Burst asunder is delusion's net.

"They have reached the unstirred state,<sup>100</sup>  
Limpid are their minds;  
They are unsullied in the world—  
The holy ones, without taints.

"Having fully understood the five aggregates,  
Ranging in the seven good qualities,<sup>101</sup>  
Those praiseworthy superior men  
Are the Buddha's bosom sons.

"Endowed with the seven gems,  
Trained in the threefold training,<sup>102</sup>  
Those great heroes wander about  
With fear and trembling abandoned.

"Endowed with the ten factors,  
Those great nāgas, concentrated,  
Are the best beings in the world:  
No craving can be found in them.<sup>103</sup>

"The adepts' knowledge has arisen in them:  
'This body is the last I bear.'  
In regard to the core of the holy life  
They no longer depend on others. [84]

"They do not waver in discrimination,<sup>104</sup>  
They are released from renewed existence.  
Having reached the stage of the tamed,  
They are the victors in the world.

"Above, across, and below,  
Delight is no more found in them.  
They boldly sound their lion's roar:  
'The enlightened are supreme in the world.'"

#### 77 (5) *Arahants* (2)

(*This sutta is identical with the preceding one except that the verses are omitted.*)

#### 78 (6) *The Lion*

At Sāvatti. "Bhikkhus, in the evening the lion, the king of beasts,  
comes out from his lair. Having come out, he stretches himself,  
surveys the four quarters all around, and roars his lion's roar  
three times. Then he sets out in search of game. [85]

"When the lion, the king of beasts, roars, whatever animals  
hear the sound are for the most part filled with fear, a sense of  
urgency, and terror. Those who live in holes enter their holes;  
those who live in the water enter the water; those who live in the  
woods enter the woods; and the birds fly up into the air. Even  
those royal bull elephants, bound by strong thongs in the vil-  
lages, towns, and capital cities, burst and break their bonds asun-  
der; frightened, they urinate and defecate and flee here and  
there. So powerful, bhikkhus, is the lion, the king of beasts,  
among the animals, so majestic and mighty.

"So too, bhikkhus,<sup>105</sup> when the Tathāgata arises in the world,  
an arahant, perfectly enlightened, accomplished in true knowl-  
edge and conduct, fortunate, knower of the world, unsurpassed  
leader of persons to be tamed, teacher of devas and humans, the  
Enlightened One, the Blessed One, he teaches the Dhamma thus:  
'Such is form, such its origin, such its passing away; such is feel-  
ing ... such is perception ... such are volitional formations ...  
such is consciousness, such its origin, such its passing away.'<sup>106</sup>

"Then, bhikkhus, when those devas who are long-lived, beau-

tiful, abounding in happiness, dwelling for a long time in lofty palaces, hear the Tathāgata's teaching of the Dhamma, they are for the most part filled with fear, a sense of urgency, and terror, [saying]: 'It seems, sir, that we are impermanent, though we thought ourselves permanent; it seems, sir, that we are unstable, though we thought ourselves stable; it seems, sir, that we are noneternal, though we thought ourselves eternal. It seems, sir, that we are impermanent, unstable, noneternal, included within identity.'<sup>107</sup> So powerful, bhikkhus, is the Tathāgata over this world together with its devas, so majestic and mighty."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this: [86]

"When the Buddha, through direct knowledge,  
Sets in motion the Wheel of Dhamma,  
The peerless Teacher in this world  
With its devas [makes this known]:

"The cessation of identity  
And the origin of identity,  
Also the Noble Eightfold Path  
That leads to suffering's appeasement.

"Then those devas with long life spans,  
Beautiful, ablaze with glory,  
Are struck with fear, filled with terror,  
Like beasts who hear the lion's roar.

"We've not transcended identity;  
It seems, sir, we're impermanent,  
[So they say] having heard the utterance  
Of the Arahant, the released Stable One."

#### 79 (7) *Being Devoured*

At Sāvatti. "Bhikkhus, those ascetics and brahmins who recollect their manifold past abodes all recollect the five aggregates subject to clinging or a certain one among them.<sup>108</sup> What five?

"When recollecting thus, bhikkhus: 'I had such form in the past,' it is just form that one recollects. When recollecting: 'I had

such a feeling in the past,' it is just feeling that one recollects. When recollecting: 'I had such a perception in the past,' it is just perception that one recollects. When recollecting: 'I had such volitional formations in the past,' it is just volitional formations that one recollects. When recollecting: 'I had such consciousness in the past,' it is just consciousness that one recollects.

"And why, bhikkhus, do you call it form?<sup>109</sup> 'It is deformed,' bhikkhus, therefore it is called form.<sup>110</sup> Deformed by what? Deformed by cold, deformed by heat, deformed by hunger, deformed by thirst, deformed by contact with flies, mosquitoes, wind, sun, and serpents. 'It is deformed,' bhikkhus, therefore it is called form.

"And why, bhikkhus, do you call it feeling? 'It feels,' bhikkhus, therefore it is called feeling.<sup>111</sup> And what does it feel? It feels pleasure, it feels pain, [87] it feels neither-pain-nor-pleasure. 'It feels,' bhikkhus, therefore it is called feeling.

"And why, bhikkhus, do you call it perception? 'It perceives,' bhikkhus, therefore it is called perception. And what does it perceive? It perceives blue, it perceives yellow, it perceives red, it perceives white. 'It perceives,' bhikkhus, therefore it is called perception.

"And why, bhikkhus, do you call them volitional formations? 'They construct the conditioned,' bhikkhus, therefore they are called volitional formations.<sup>112</sup> And what is the conditioned that they construct? They construct conditioned form as form;<sup>113</sup> they construct conditioned feeling as feeling; they construct conditioned perception as perception; they construct conditioned volitional formations as volitional formations; they construct conditioned consciousness as consciousness. 'They construct the conditioned,' bhikkhus, therefore they are called volitional formations.

"And why, bhikkhus, do you call it consciousness? 'It cognizes,' bhikkhus, therefore it is called consciousness. And what does it cognize? It cognizes sour, it cognizes bitter, it cognizes pungent, it cognizes sweet, it cognizes sharp, it cognizes mild, it cognizes salty, it cognizes bland. 'It cognizes,' bhikkhus, therefore it is called consciousness.<sup>114</sup>

"Therein, bhikkhus, the instructed noble disciple reflects thus: 'I am now being devoured by form.'<sup>115</sup> In the past too I was devoured by form in the very same way that I am now being

devoured by present form. If I were to seek delight in future form, then in the future too I shall be devoured by form in the very same way that I am now being devoured by present form.' Having reflected thus, he becomes indifferent towards past form, he does not seek delight in future form, and he is practising for revulsion towards present form, for its fading away and cessation.

"[He reflects thus:] 'I am now being devoured by feeling.' ... [88] ... 'I am now being devoured by perception.' ... 'I am now being devoured by volitional formations.' ... 'I am now being devoured by consciousness. In the past too I was devoured by consciousness in the very same way that I am now being devoured by present consciousness. If I were to seek delight in future consciousness, then in the future too I shall be devoured by consciousness in the very same way that I am now being devoured by present consciousness.' Having reflected thus, he becomes indifferent towards past consciousness, he does not seek delight in future consciousness, and he is practising for revulsion towards present consciousness, for its fading away and cessation.

"What do you think, bhikkhus, is form permanent or impermanent?... Is feeling ... perception ... volitional formations ... [89] consciousness permanent or impermanent?"<sup>116</sup> – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Therefore, bhikkhus, any kind of form whatsoever ... Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"This is called, bhikkhus, a noble disciple who dismantles and does not build up; who abandons and does not cling; who scatters and does not amass; who extinguishes and does not kindle."<sup>117</sup>

"And what is it that he dismantles and does not build up? He dismantles form and does not build it up. He dismantles feeling

... perception ... volitional formations ... consciousness and does not build it up.

"And what is it that he abandons and does not cling to? He abandons form and does not cling to it. He abandons feeling ... perception ... volitional formations ... consciousness and does not cling to it.

"And what is it that he scatters and does not amass? He scatters form and does not amass it. He scatters feeling ... perception ... volitional formations ... consciousness and does not amass it. [90]

"And what is it that he extinguishes and does not kindle? He extinguishes form and does not kindle it. He extinguishes feeling ... perception ... volitional formations ... consciousness and does not kindle it.

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'

"This is called, bhikkhus, a noble disciple who neither builds up nor dismantles, but who abides having dismantled; who neither abandons nor clings, but who abides having abandoned; who neither scatters nor amasses, but who abides having scattered; who neither extinguishes nor kindles, but who abides having extinguished."<sup>118</sup>

"And what is it, bhikkhus, that he neither builds up nor dismantles, but abides having dismantled? He neither builds up nor dismantles form, but abides having dismantled it. He neither builds up nor dismantles feeling ... perception ... volitional formations ... consciousness, but abides having dismantled it.

"And what is it that he neither abandons nor clings to, but abides having abandoned? He neither abandons nor clings to form, but abides having abandoned it. He neither abandons nor clings to feeling ... perception ... volitional formations ... consciousness, but abides having abandoned it.

"And what is it that he neither scatters nor amasses, but abides having scattered? He neither scatters nor amasses form, but

abides having scattered it. He neither scatters nor amasses feeling ... perception ... volitional formations ... consciousness, but abides having scattered it.

"And what is it that he neither extinguishes nor kindles, but abides having extinguished? He neither extinguishes nor kindles form, but abides having extinguished it. He neither extinguishes nor kindles feeling ... perception ... volitional formations ... consciousness, but abides having extinguished it.

"When, bhikkhus, a bhikkhu is thus liberated in mind, the devas together with Indra, Brahmā, and Pajāpati pay homage to him from afar: [91]

"Homage to you, O thoroughbred man!  
Homage to you, O highest among men!  
We ourselves do not directly know  
Dependent upon what you meditate."<sup>119</sup>

#### 80 (8) *Alms-Gatherer*

On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in Nigrodha's Park.

Then the Blessed One, having dismissed the bhikkhus for a particular reason,<sup>120</sup> dressed in the morning and, taking bowl and robe, entered Kapilavatthu for alms. When he had walked for alms in Kapilavatthu and had returned from the alms round, after his meal he went to the Great Wood for the day's abiding. Having plunged into the Great Wood, he sat down at the foot of a *beluva* sapling for the day's abiding.

Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thus:<sup>121</sup> "The Saṅgha of bhikkhus has been dismissed by me. There are bhikkhus here who are newly ordained, not long gone forth, recently come to this Dhamma and Discipline. If they do not see me there may take place in them some alteration or change. Just as when a young calf does not see its mother there may take place in it some alteration or change, so too there are bhikkhus here who are newly ordained, not long gone forth, recently come to this Dhamma and Discipline. If they do not see me there may take place in them some alteration or change. Just as when young seedlings do not get water there may take place in them some alteration or change, so too there are

bhikkhus here who are newly ordained, not long gone forth, recently come to this Dhamma and Discipline. If they do not see me there may take place in them some alteration or change. Let me assist the Saṅgha of bhikkhus now just as I have assisted it in the past."

Then Brahmā Sahampati, having known with his own mind the reflection in the Blessed One's mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, disappeared from the brahmā world and reappeared before the Blessed One. [92] He arranged his upper robe over one shoulder, raised his joined hands in reverential salutation towards the Blessed One, and said to him: "So it is, Blessed One! So it is, Fortunate One! The Saṅgha of bhikkhus has been dismissed by the Blessed One. There are bhikkhus here who are newly ordained ... (as above, including the similes) ... If they do not see the Blessed One there may take place in them some alteration or change. Venerable sir, let the Blessed One take delight in the Saṅgha of bhikkhus! Let the Blessed One welcome the Saṅgha of bhikkhus! Let the Blessed One assist the Saṅgha of bhikkhus now just as he has assisted it in the past."

The Blessed One consented by silence. Then Brahmā Sahampati, having understood the Blessed One's consent, paid homage to the Blessed One and, keeping him on his right, he disappeared right there.

Then in the evening the Blessed One emerged from seclusion and went to Nigrodha's Park. He sat down in the appointed seat and performed such a feat of spiritual power that the bhikkhus would come to him, alone and in pairs, in a timid manner.<sup>122</sup> Then those bhikkhus approached the Blessed One, alone and in pairs, in a timid manner. [93] Having approached, they paid homage to the Blessed One and sat down to one side. The Blessed One then said to them:

"Bhikkhus, this is the lowest form of livelihood, that is, gathering alms. In the world this is a term of abuse:<sup>123</sup> 'You alms-gatherer; you roam about with a begging bowl in your hand!' And yet, bhikkhus, clansmen intent on the good take up that way of life for a valid reason. It is not because they have been driven to it by kings that they do so, nor because they have been driven to it by thieves, nor owing to debt, nor from fear, nor to earn a livelihood. But they do so with the thought: 'I am immersed in



birth, aging, and death; in sorrow, lamentation, pain, displeasure, and despair. I am immersed in suffering, oppressed by suffering. Perhaps an ending of this entire mass of suffering might be discerned!

"It is in such a way, bhikkhus, that this clansman has gone forth. Yet he is covetous, inflamed by lust for sensual pleasures, with a mind full of ill will, with intentions corrupted by hate, muddle-minded, lacking clear comprehension, unconcentrated, scatter-brained, loose in his sense faculties. Just as a brand from a funeral pyre, burning at both ends and smeared with excrement in the middle, cannot be used as timber either in the village or in the forest, in just such a way do I speak about this person: he has missed out on the enjoyments of a householder, yet he does not fulfil the goal of asceticism.

"There are, bhikkhus, these three kinds of unwholesome thoughts: sensual thought, thought of ill will, thought of harming.<sup>124</sup> And where, bhikkhus, do these three unwholesome thoughts cease without remainder? For one who dwells with a mind well established in the four establishments of mindfulness, or for one who develops the signless concentration. This is reason enough, bhikkhus, to develop the signless concentration. When the signless concentration is developed and cultivated, bhikkhus, it is of great fruit and benefit.

"There are, bhikkhus, these two views: the view of existence and the view of extermination.<sup>125</sup> [94] Therein, bhikkhus, the instructed noble disciple reflects thus: 'Is there anything in the world that I could cling to without being blameworthy?' He understands thus: 'There is nothing in the world that I could cling to without being blameworthy. For if I should cling, it is only form that I would be clinging to, only feeling ... only perception ... only volitional formations ... only consciousness that I would be clinging to. With that clinging of mine as condition, there would be existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair would come to be. Such would be the origin of this whole mass of suffering.'<sup>126</sup>

"What do you think, bhikkhus, is form permanent or impermanent?... Is feeling ... perception ... volitional formations ... consciousness permanent or impermanent?" "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?"

– "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" – "No, venerable sir."

"Seeing thus ... He understands: '... there is no more for this state of being.'<sup>127</sup>

### 81 (9) *Pāṇiyya*

On one occasion the Blessed One was dwelling at Kosambi in Ghosita's Park.

Then, in the morning, the Blessed One dressed and, taking bowl and robe, entered Kosambi for alms. When he had walked for alms in Kosambi and had returned from the alms round, after his meal [95] he set his lodging in order himself, took his bowl and robe, and without informing his personal attendants, without taking leave of the Bhikkhu Saṅgha, he set out on tour alone, without a companion.<sup>128</sup>

Then, not long after the Blessed One had departed, a certain bhikkhu approached the Venerable Ānanda and told him: "Friend Ānanda, the Blessed One has set his lodging in order himself, taken his bowl and robe, and without informing his personal attendants, without taking leave of the Bhikkhu Saṅgha, he has set out on tour alone, without a companion."

"Friend, whenever the Blessed One sets out like that he wishes to dwell alone. On such an occasion the Blessed One should not be followed by anyone."

Then the Blessed One, wandering by stages, arrived at Pāṇiyyaka. There at Pāṇiyyaka the Blessed One dwelt at the foot of an auspicious sal tree.<sup>129</sup>

Then a number of bhikkhus approached the Venerable Ānanda and exchanged greetings with him.<sup>130</sup> When they had concluded their greetings and cordial talk, they sat down to one side and said to the Venerable Ānanda: "Friend Ānanda, it has been a long time since we heard a Dhamma talk in the presence of the Blessed One. We should like to hear such a talk, friend Ānanda."

Then the Venerable Ānanda together with those bhikkhus approached the Blessed One at Pāṇiyyaka, at the foot of the auspicious sal tree. Having approached, they paid homage to the Blessed One and sat down to one side. The Blessed One then instructed, exhorted, inspired, and gladdened those bhikkhus

with a Dhamma talk. [96] Now on that occasion a reflection arose in the mind of a certain bhikkhu thus: "How should one know, how should one see, for the immediate destruction of the taints to occur?"<sup>131</sup>

The Blessed One, having known with his own mind the reflection in that bhikkhu's mind, addressed the bhikkhus thus:

"Bhikkhus, this Dhamma has been taught by me discriminately.<sup>132</sup> The four establishments of mindfulness have been taught by me discriminately. The four right strivings ... The four bases for spiritual power ... The five spiritual faculties ... The five powers ... The seven factors of enlightenment ... The Noble Eightfold Path has been taught by me discriminately. Bhikkhus, in regard to the Dhamma that has been thus taught by me discriminately, a reflection arose in the mind of a certain bhikkhu thus: 'How should one know, how should one see, for the immediate destruction of the taints to occur?'

"And how, bhikkhus, should one know, how should one see, for the immediate destruction of the taints to occur? Here, bhikkhus, the uninstructed worldling, who is not a seer of the noble ones and is unskilled and undisciplined in their Dhamma, who is not a seer of superior persons and is unskilled and undisciplined in their Dhamma, regards form as self. That regarding, bhikkhus, is a formation.<sup>133</sup> That formation—what is its source, what is its origin, from what is it born and produced? When the uninstructed worldling is contacted by a feeling born of ignorance-contact, craving arises: thence that formation is born.

"Thus, bhikkhus, that formation is impermanent, conditioned, dependently arisen; that craving is impermanent, conditioned, dependently arisen; that feeling is impermanent, conditioned, dependently arisen; that contact is impermanent, conditioned, dependently arisen; that ignorance is impermanent, conditioned, dependently arisen. [97] When one knows and sees thus, bhikkhus, the immediate destruction of the taints occurs.

"He may not regard form as self, but he regards self as possessing form. That regarding is a formation ... (*all as above*) ... When one knows and sees thus, bhikkhus, the immediate destruction of the taints occurs.

"He may not regard form as self or self as possessing form, but he regards form as in self. That regarding is a formation....

"He may not regard form as self or self as possessing form or

form as in self, but he regards self as in form. That regarding is a formation.... [98]

"He may not regard form as self ... or self as in form, but he regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self ... self as in consciousness. That regarding is a formation.... When one knows and sees thus, bhikkhus, the immediate destruction of the taints occurs.

"He may not regard form as self ... [99] ... or self as in consciousness, but he holds such a view as this: 'That which is the self is the world; having passed away, that I shall be—permanent, stable, eternal, not subject to change.'<sup>134</sup> That eternalist view is a formation.... When one knows and sees thus, bhikkhus, the immediate destruction of the taints occurs.

"He may not regard form as self ... or hold such an [eternalist] view, but he holds such a view as this: 'I might not be, and it might not be for me; I will not be, [and] it will not be for me.'<sup>135</sup> That annihilationist view is a formation....

"He may not regard form as self ... or hold such an [annihilationist] view, but he is perplexed, doubtful, indecisive in regard to the true Dhamma. That perplexity, doubtfulness, indecisiveness in regard to the true Dhamma is a formation. That formation—what is its source, what is its origin, from what is it born and produced? When the uninstructed worldling is contacted by a feeling born of ignorance-contact, craving arises: thence that formation is born.<sup>136</sup>

"So that formation, bhikkhus, is impermanent, conditioned, dependently arisen; that craving is impermanent, conditioned, dependently arisen; that feeling is impermanent, conditioned, dependently arisen; that contact is impermanent, conditioned, dependently arisen; that ignorance is impermanent, conditioned, dependently arisen. When one knows and sees thus, bhikkhus, the immediate destruction of the taints occurs."<sup>137</sup> [100]

## 82 (10) *The Full-Moon Night*

On one occasion the Blessed One was dwelling at Sāvattthi in the Eastern Park, in the Mansion of Migāra's Mother, together with a great Saṅgha of bhikkhus.<sup>138</sup> Now on that occasion—the Uposatha day of the fifteenth, a full-moon night—the Blessed One was sitting out in the open surrounded by the Saṅgha of bhikkhus.

Then a certain bhikkhu rose from his seat, arranged his upper robe over one shoulder, raised his joined hands in reverential salutation towards the Blessed One, and said to him: "Venerable sir, I would ask the Blessed One about a certain point, if the Blessed One would grant me the favour of answering my question."

"Well then, bhikkhu, sit down in your own seat and ask whatever you wish."

"Yes, venerable sir," that bhikkhu replied. Then he sat down in his own seat and said to the Blessed One:

"Aren't these the five aggregates subject to clinging, venerable sir: that is, the form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging?"

"Those are the five aggregates subject to clinging, bhikkhu: that is, the form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging."

Saying, "Good, venerable sir," that bhikkhu delighted and rejoiced in the Blessed One's statement. Then he asked the Blessed One a further question:

"But, venerable sir, in what are these five aggregates subject to clinging rooted?"

"These five aggregates subject to clinging, bhikkhu, are rooted in desire."<sup>139</sup>

"Venerable sir, is that clinging the same as these five aggregates subject to clinging, or is the clinging something apart from the five aggregates subject to clinging?"

"Bhikkhus, that clinging is neither the same as the five aggregates subject to clinging, [101] nor is the clinging something apart from the five aggregates subject to clinging. But rather, the desire and lust for them, that is the clinging there."<sup>140</sup>

Saying, "Good, venerable sir," that bhikkhu ... asked the Blessed One a further question:

"But, venerable sir, can there be diversity in the desire and lust for the five aggregates subject to clinging?"

"There can be, bhikkhu," the Blessed One said. "Here, bhikkhu, it occurs to someone: 'May I have such form in the future! May I have such feeling in the future! May I have such

perception in the future! May I have such volitional formations in the future! May I have such consciousness in the future!' Thus, bhikkhu, there can be diversity in the desire and lust for the five aggregates subject to clinging."

Saying, "Good, venerable sir," that bhikkhu ... asked the Blessed One a further question:

"In what way, venerable sir, does the designation 'aggregates' apply to the aggregates?"

"Whatever kind of form there is, bhikkhu, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the form aggregate. Whatever kind of feeling there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the feeling aggregate. Whatever kind of perception there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the perception aggregate. Whatever kind of volitional formations there are, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the volitional formations aggregate. Whatever kind of consciousness there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the consciousness aggregate. It is in this way, bhikkhu, that the designation 'aggregates' applies to the aggregates."

Saying, "Good, venerable sir," that bhikkhu ... asked the Blessed One a further question:

"What is the cause and condition, venerable sir, for the manifestation of the form aggregate?<sup>141</sup> What is the cause and condition for the manifestation of the feeling aggregate?... for the manifestation of the perception aggregate?... for the manifestation of the volitional formations aggregate?... for the manifestation of the consciousness aggregate?"

"The four great elements, bhikkhu, are the cause and condition for the manifestation of the form aggregate. Contact is the cause and condition for the manifestation of the feeling aggregate. Contact is the cause and condition for the manifestation of the perception aggregate. [102] Contact is the cause and condition for the manifestation of the volitional formations aggregate. Name-and-form is the cause and condition for the manifestation of the consciousness aggregate."

"Venerable sir, how does identity view come to be?"

"Here, bhikkhu, the uninstructed worldling, who is not a seer of the noble ones and is unskilled and undisciplined in their Dhamma, who is not a seer of superior persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self as possessing form, or form as in self, or self as in form. He regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That is how identity view comes to be."

"But, venerable sir, how does identity view not come to be?"

"Here, bhikkhu, the instructed noble disciple, who is a seer of the noble ones and is skilled and disciplined in their Dhamma, who is a seer of superior persons and is skilled and disciplined in their Dhamma, does not regard form as self, or self as possessing form, or form as in self, or self as in form. He does not regard feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That is how identity view does not come to be."

"What, venerable sir, is the gratification, the danger, and the escape in the case of form? What is the gratification, the danger, and the escape in the case of feeling?... in the case of perception?... in the case of volitional formations?... in the case of consciousness?"

"The pleasure and joy, bhikkhu, that arise in dependence on form: this is the gratification in form. That form is impermanent, suffering, and subject to change: this is the danger in form. The removal and abandonment of desire and lust for form: this is the escape from form. The pleasure and joy that arise in dependence on feeling ... [103] in dependence on perception ... in dependence on volitional formations ... in dependence on consciousness: this is the gratification in consciousness. That consciousness is impermanent, suffering, and subject to change: this is the danger in consciousness. The removal and abandonment of desire and lust for consciousness: this is the escape from consciousness."

Saying, "Good, venerable sir," that bhikkhu delighted and rejoiced in the Blessed One's statement. Then he asked the Blessed One a further question:

"Venerable sir, how should one know, how should one see so

that, in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within?"

"Any kind of form whatsoever, bhikkhu, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—one sees all form as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—one sees all consciousness as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"When one knows and sees thus, bhikkhu, then in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within."

Now on that occasion the following reflection arose in the mind of a certain bhikkhu: "So it seems that form is nonself, feeling is nonself, perception is nonself, volitional formations are nonself, consciousness is nonself. What self, then, will deeds done by what is nonself affect?"<sup>142</sup>

Then the Blessed One, knowing with his own mind the reflection in the mind of that bhikkhu, addressed the bhikkhus thus: "It is possible, bhikkhus, that some senseless man here, obtuse and ignorant, with his mind dominated by craving, might think that he can outstrip the Teacher's Teaching thus: 'So it seems that form is nonself ... consciousness is nonself. [104] What self, then, will deeds done by what is nonself affect?' Now, bhikkhus, you have been trained by me through interrogation here and there in regard to diverse teachings."<sup>143</sup>

"What do you think, bhikkhu, is form permanent or impermanent?" – "Impermanent, venerable sir." ... – "Is feeling permanent or impermanent?... Is perception permanent or impermanent?... Are volitional formations permanent or impermanent?... Is consciousness permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Therefore ... Seeing thus ... He understands: '... there is no more for this state of being.'"144

These are the ten questions  
The bhikkhu came to ask:  
Two about the aggregates,  
Whether the same, can there be,  
Designation and the cause,  
Two about identity,  
[One each on] gratification  
And [this body] with consciousness.

[105]

## IV. THE ELDERS

83 (1) *Ānanda*

At Sāvattthi. There the Venerable Ānanda addressed the bhikkhus thus: "Friends, bhikkhus!"

"Friend!" those bhikkhus replied. The Venerable Ānanda said this:

"Friends, the Venerable Puṇṇa Mantāniputta was very helpful to us when we were newly ordained.<sup>145</sup> He exhorted us with the following exhortation:

"It is by clinging, Ānanda, that [the notion] 'I am' occurs, not without clinging. And by clinging to what does 'I am' occur, not without clinging?<sup>146</sup> It is by clinging to form that 'I am' occurs, not without clinging. It is by clinging to feeling ... to perception ... to volitional formations ... to consciousness that 'I am' occurs, not without clinging.

"Suppose, friend Ānanda, a young woman—or a man—youthful and fond of ornaments, would examine her own facial image in a mirror or in a bowl filled with pure, clear, clean water: she would look at it with clinging, not without clinging. So too, it is by clinging to form that 'I am' occurs, not without clinging. It is by clinging to feeling ... to perception ... to volitional formations ... to consciousness that 'I am' occurs, not without clinging.

"What do you think, friend Ānanda, is form permanent

or impermanent?"... (*as in preceding sutta*) ... "Seeing thus ... He understands: '... there is no more for this state of being.'"

"Friends, the Venerable Puṇṇa Mantāniputta [106] was very helpful to us when we were newly ordained. He exhorted us with that exhortation. And when I heard his Dhamma teaching I made the breakthrough to the Dhamma."<sup>147</sup>

84 (2) *Tissa*

At Sāvattthi. Now on that occasion the Venerable Tissa, the Blessed One's paternal cousin,<sup>148</sup> informed a number of bhikkhus: "Friends, my body seems as if it has been drugged, I have become disoriented, the teachings are no longer clear to me.<sup>149</sup> Sloth and torpor persist obsessing my mind. I am leading the holy life dissatisfied, and I have doubt about the teachings."

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and reported this matter to him. The Blessed One then addressed a certain bhikkhu thus: "Come, bhikkhu, tell the bhikkhu Tissa in my name that the Teacher calls him."

"Yes, venerable sir," that bhikkhu replied, and he went to the Venerable Tissa and told him: "The Teacher calls you, friend Tissa."

"Yes, friend," the Venerable Tissa replied, and he approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: "Is it true, Tissa, [107] that you informed a number of bhikkhus thus: 'Friends, my body seems as if it were drugged ... and I have doubt about the teachings?'"

"Yes, venerable sir."

"What do you think, Tissa, if one is not devoid of lust for form, not devoid of desire, affection, thirst, passion, and craving for it, then with the change and alteration of that form, do sorrow, lamentation, pain, displeasure, and despair arise within?"

"Yes, venerable sir."

"Good, good, Tissa! So it is, Tissa, with one who is not devoid of lust for form. If one is not devoid of lust for feeling ... for perception ... for volitional formations ... for consciousness, not devoid of desire, [108] affection, thirst, passion, and craving for

it, then with the change and alteration of that consciousness, do sorrow, lamentation, pain, displeasure, and despair arise within?"

"Yes, venerable sir."

"Good, good, Tissa! So it is, Tissa, with one who is not devoid of lust for consciousness. If one is devoid of lust for form, devoid of desire, affection, thirst, passion, and craving for it, then with the change and alteration of that form, do sorrow, lamentation, pain, displeasure, and despair arise within?"

"No, venerable sir."

"Good, good, Tissa! So it is, Tissa, with one who is devoid of lust for form. If one is devoid of lust for feeling ... for perception ... for volitional formations ... for consciousness, devoid of desire, affection, thirst, passion, and craving for it, then with the change and alteration of that consciousness, do sorrow, lamentation, pain, displeasure, and despair arise within?"

"No, venerable sir."

"Good, good, Tissa! So it is, Tissa, with one who is devoid of lust for consciousness. What do you think, Tissa, is form permanent or impermanent?" – "Impermanent, venerable sir." ... – "Therefore ... Seeing thus ... He understands: '... there is no more for this state of being.'"

"Suppose, Tissa, there were two men: one unskilled in the path, the other skilled in the path. The man unskilled in the path would ask the skilled man a question about the path, and the latter would say: 'Come, good man, this is the path. Go along it a little way and you will see a fork in the road. Avoid the left-hand branch and take the right-hand branch. Go a little further and you will see a dense thicket. Go a little further and you will see a vast marshy swamp. Go a little further and you will see a steep precipice. Go a little further and you will see a delightful expanse of level ground.'

"I have made up this simile, Tissa, in order to convey a meaning. This here is the meaning: 'The man unskilled in the path': this is a designation for the worldling. 'The man skilled in the path': this is a designation for the Tathāgata, the Arahant, the Perfectly Enlightened One. 'The forked road': this is a designation for doubt. [109] 'The left-hand branch': this is a designation for the wrong eightfold path; that is, wrong view ... wrong concentration. 'The right-hand branch': this is a designation for the Noble Eightfold Path; that is, right view ... right concentration.

'The dense thicket': this is a designation for ignorance. 'The vast marshy swamp': this is a designation for sensual pleasures. 'The steep precipice': this is a designation for despair due to anger. 'The delightful expanse of level ground': this is a designation for Nibbāna.

"Rejoice, Tissa! Rejoice, Tissa! I am here to exhort, I am here to assist, I am here to instruct!"

This is what the Blessed One said. Elated, the Venerable Tissa delighted in the Blessed One's statement.<sup>150</sup>

### 85 (3) *Yamaka*

On one occasion the Venerable Sāriputta was dwelling at Sāvattī in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion the following pernicious view had arisen in a bhikkhu named Yamaka: "As I understand the Dhamma taught by the Blessed One, a bhikkhu whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death."<sup>151</sup>

A number of bhikkhus heard that such a pernicious view had arisen in the bhikkhu Yamaka. Then they approached the Venerable Yamaka and exchanged greetings with him, after which they sat down to one side and said to him: "Is it true, friend Yamaka, that such a pernicious view as this has arisen in you: [110] 'As I understand the Dhamma taught by the Blessed One, a bhikkhu whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death'?"

"Exactly so, friends. As I understand the Dhamma taught by the Blessed One, a bhikkhu whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death."

"Friend Yamaka, do not speak thus. Do not misrepresent the Blessed One. It is not good to misrepresent the Blessed One. The Blessed One would not speak thus: 'A bhikkhu whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death.'"

Yet, although he was admonished by the bhikkhus in this way, the Venerable Yamaka still obstinately grasped that pernicious view, adhered to it, and declared: "As I understand the Dhamma



taught by the Blessed One, a bhikkhu whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death."

Since those bhikkhus were unable to detach the Venerable Yamaka from that pernicious view, they rose from their seats, approached the Venerable Sāriputta, and told him all that had occurred, adding: "It would be good if the Venerable Sāriputta would approach the bhikkhu Yamaka out of compassion for him." The Venerable Sāriputta consented by silence.

Then, in the evening, the Venerable Sāriputta emerged from seclusion. He approached the Venerable Yamaka and exchanged greetings with him, after which he sat down to one side and said to him: "Is it true, friend Yamaka, that such a pernicious view as this has arisen in you: 'As I understand the Dhamma taught by the Blessed One, [111] a bhikkhu whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death?'"

"Exactly so, friend."

"What do you think, friend Yamaka, is form permanent or impermanent?" – "Impermanent, friend." ... – "Therefore ... Seeing thus ... He understands: '... there is no more for this state of being.'<sup>152</sup>

"What do you think, friend Yamaka, do you regard form as the Tathāgata?" – "No, friend." – "Do you regard feeling ... perception ... volitional formations ... consciousness as the Tathāgata?" – "No, friend."

"What do you think, friend Yamaka, do you regard the Tathāgata as in form?" – "No, friend." – "Do you regard the Tathāgata as apart from form?" – "No, friend." – "Do you regard the Tathāgata as in feeling? As apart from feeling? As in perception? As apart from perception? As in volitional formations? As apart from volitional formations? As in consciousness? As apart from consciousness?" – "No, friend."

"What do you think, friend Yamaka, do you regard form, feeling, perception, volitional formations, and consciousness [taken together] as the Tathāgata?" – "No, friend." [112]

"What do you think, friend Yamaka, do you regard the Tathāgata as one who is without form, without feeling, without perception, without volitional formations, without consciousness?" – "No, friend."<sup>153</sup>

"But, friend, when the Tathāgata is not apprehended by you as real and actual here in this very life,<sup>154</sup> is it fitting for you to declare: 'As I understand the Dhamma taught by the Blessed One, a bhikkhu whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death?'"

"Formerly, friend Sāriputta, when I was ignorant, I did hold that pernicious view, but now that I have heard this Dhamma teaching of the Venerable Sāriputta I have abandoned that pernicious view and have made the breakthrough to the Dhamma."<sup>155</sup>

"If, friend Yamaka, they were to ask you: 'Friend Yamaka, when a bhikkhu is an arahant, one whose taints are destroyed, what happens to him with the breakup of the body, after death?'—being asked thus, what would you answer?"

"If they were to ask me this, friend, I would answer thus: 'Friends, form is impermanent; what is impermanent is suffering; what is suffering has ceased and passed away. Feeling ... Perception ... Volitional formations ... Consciousness is impermanent; what is impermanent is suffering; what is suffering has ceased and passed away.' Being asked thus, friend, I would answer in such a way."<sup>156</sup>

"Good, good, friend Yamaka! Now, friend Yamaka, I will make up a simile for you in order to convey this same meaning even more clearly. Suppose, friend Yamaka, there was a householder or a householder's son, a rich man, with much wealth and property, protected by a bodyguard. Then some man would appear who wanted to ruin him, to harm him, to endanger him, to take his life. [113] It would occur to that man: 'This householder or householder's son is a rich man, with much wealth and property, protected by a bodyguard. It won't be easy to take his life by force. Let me get close to him and then take his life.'

"Then he would approach that householder or householder's son and say to him: 'I would serve you, sir.' Then the householder or householder's son would appoint him as a servant. The man would serve him, rising up before him, retiring after him, doing whatever he wants, agreeable in his conduct, endearing in his speech. The householder or householder's son would consider him a friend,<sup>157</sup> a bosom friend, and he would place trust in him. But when the man becomes aware that the householder or householder's son has placed trust in him, then, finding him alone, he would take his life with a sharp knife.

"What do you think, friend Yamaka, when that man had approached that householder or householder's son and said to him: 'I would serve you, sir,' wasn't he a murderer even then, though the other did not recognize him as 'my murderer'? And when the man was serving him, rising up before him, retiring after him, doing whatever he wants, agreeable in his conduct, endearing in his speech, wasn't he a murderer then too, though the other did not recognize him as 'my murderer'? And when the man came upon him while he was alone and took his life with a sharp knife, wasn't he a murderer then too, though the other did not recognize him as 'my murderer'?"

"Yes, friend."

"So too, friend Yamaka,<sup>158</sup> the uninstructed worldling, who is not a seer of the noble ones and is unskilled and undisciplined in their Dhamma, who is not a seer of superior persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self as possessing form, or form as in self, or self as in form.

"He regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self, [114] or self as possessing consciousness, or consciousness as in self, or self as in consciousness.

"He does not understand as it really is impermanent form as 'impermanent form'<sup>159</sup> ... impermanent feeling as 'impermanent feeling' ... impermanent perception as 'impermanent perception' ... impermanent volitional formations as 'impermanent volitional formations' ... impermanent consciousness as 'impermanent consciousness.'

"He does not understand as it really is painful form as 'painful form' ... painful feeling as 'painful feeling' ... painful perception as 'painful perception' ... painful volitional formations as 'painful volitional formations' ... painful consciousness as 'painful consciousness.'

"He does not understand as it really is selfless form as 'selfless form' ... selfless feeling as 'selfless feeling' ... selfless perception as 'selfless perception' ... selfless volitional formations as 'selfless volitional formations' ... selfless consciousness as 'selfless consciousness.'

"He does not understand as it really is conditioned form as 'conditioned form' ... conditioned feeling as 'conditioned feeling'

... conditioned perception as 'conditioned perception' ... conditioned volitional formations as 'conditioned volitional formations' ... conditioned consciousness as 'conditioned consciousness.'

"He does not understand as it really is murderous form as 'murderous form' ... murderous feeling as 'murderous feeling' ... murderous perception as 'murderous perception' ... murderous volitional formations as 'murderous volitional formations' ... murderous consciousness as 'murderous consciousness.'

"He becomes engaged with form, clings to it, and takes a stand upon it as 'my self.'<sup>160</sup> He becomes engaged with feeling ... with perception ... with volitional formations ... with consciousness, clings to it, and takes a stand upon it as 'my self.' These same five aggregates of clinging, to which he becomes engaged and to which he clings, lead to his harm and suffering for a long time.

"But, friend, the instructed noble disciple, who is a seer of the noble ones ... does not regard form as self, or self as possessing form, or form as in self, or self as in form.

"He does not regard feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. [115]

"He understands as it really is impermanent form as 'impermanent form' ... impermanent consciousness as 'impermanent consciousness.'

"He understands as it really is painful form as 'painful form' ... painful consciousness as 'painful consciousness.'

"He understands as it really is selfless form as 'selfless form' ... selfless consciousness as 'selfless consciousness.'

"He understands as it really is conditioned form as 'conditioned form' ... conditioned consciousness as 'conditioned consciousness.'

"He understands as it really is murderous form as 'murderous form' ... murderous consciousness as 'murderous consciousness.'

"He does not become engaged with form, cling to it, and take a stand upon it as 'my self.' He does not become engaged with feeling ... with perception ... with volitional formations ... with consciousness, cling to it, and take a stand upon it as 'my self.' These same five aggregates of clinging, to which he does not become engaged and to which he does not cling, lead to his welfare and happiness for a long time."

"So it is, friend Sāriputta, for those venerable ones who have such compassionate and benevolent brothers in the holy life to admonish and instruct them. And now that I have heard this Dhamma teaching of the Venerable Sāriputta, my mind is liberated from the taints by nonclinging."<sup>161</sup> [116]

This is what the Venerable Sāriputta said. Elated, the Venerable Yamaka delighted in the Venerable Sāriputta's statement.

#### 86 (4) *Anurādha*

On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof.<sup>162</sup> Now on that occasion the Venerable Anurādha was dwelling in a forest hut not far from the Blessed One. Then a number of wanderers of other sects approached the Venerable Anurādha and exchanged greetings with him. When they had concluded their greetings and cordial talk, they sat down to one side and said to him:

"Friend Anuradha, when a Tathāgata is describing a Tathāgata—the highest type of person, the supreme person, the attainer of the supreme attainment<sup>163</sup>—he describes him in terms of these four cases: 'The Tathāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata both exists and does not exist after death,' or 'The Tathāgata neither exists nor does not exist after death.'"

When this was said, the Venerable Anurādha said to those wanderers: 'Friends, when a Tathāgata is describing a Tathāgata—the highest type of person, the supreme person, the attainer of the supreme attainment—he describes him apart from these four cases: 'The Tathāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata both exists and does not exist after death,' or 'The Tathāgata neither exists nor does not exist after death.'"<sup>164</sup>

When this was said, those wanderers said to the Venerable Anurādha: "This bhikkhu must be newly ordained, not long gone forth; or, if he is an elder, he must be an incompetent fool."

Then those wanderers of other sects, having denigrated the Venerable Anurādha with the terms "newly ordained" and "fool," rose from their seats and departed. [117]

Then, not long after those wanderers had left, it occurred to the Venerable Anurādha: "If those wanderers of other sects should

question me further, how should I answer if I am to state what has been said by the Blessed One and not misrepresent him with what is contrary to fact? And how should I explain in accordance with the Dhamma, so that no reasonable consequence of my assertion would give ground for criticism?"

Then the Venerable Anurādha approached the Blessed One, paid homage to him, sat down to one side, and reported to the Blessed One everything that had happened, [118] asking: "If those wanderers of other sects should question me further, how should I answer ... so that no reasonable consequence of my assertion would give ground for criticism?"

"What do you think, Anurādha, is form permanent or impermanent?" – "Impermanent, venerable sir." ... – "Therefore ... Seeing thus ... He understands: '... there is no more for this state of being.'"

"What do you think, Anurādha, do you regard form as the Tathāgata?" – "No, venerable sir." – "Do you regard feeling ... perception ... volitional formations ... consciousness as the Tathāgata?" – "No, venerable sir."

"What do you think, Anurādha, do you regard the Tathāgata as in form?" – "No, venerable sir." – "Do you regard the Tathāgata as apart from form?" – "No, venerable sir." – "Do you regard the Tathāgata as in feeling? As apart from feeling? As in perception? As apart from perception? As in volitional formations? As apart from volitional formations? As in consciousness? As apart from consciousness?" – "No, venerable sir."

"What do you think, Anurādha, do you regard form, feeling, perception, volitional formations, and consciousness [taken together] as the Tathāgata?" – "No, venerable sir."

"What do you think, Anurādha, do you regard the Tathāgata as one who is without form, without feeling, without perception, without volitional formations, without consciousness?" – "No, venerable sir."

"But, Anurādha, when the Tathāgata is not apprehended by you as real and actual here in this very life, is it fitting for you to declare: 'Friends, when a Tathāgata is describing a Tathāgata—the highest type of person, the supreme person, the attainer of the supreme attainment—he describes him apart from these four cases: [119] 'The Tathāgata exists after death,' or ... 'The Tathāgata neither exists nor does not exist after death?'"

"No, venerable sir."

"Good, good, Anurādha! Formerly, Anurādha, and also now, I make known just suffering and the cessation of suffering."<sup>165</sup>

### 87 (5) *Vakkali*

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Venerable Vakkali was dwelling in a potter's shed, sick, afflicted, gravely ill.<sup>166</sup> Then the Venerable Vakkali addressed his attendants:

"Come, friends, approach the Blessed One, pay homage to him in my name with your head at his feet, and say: 'Venerable sir, the bhikkhu Vakkali is sick, afflicted, gravely ill; he pays homage to the Blessed One with his head at his feet.' Then say: 'It would be good, venerable sir, if the Blessed One would approach the bhikkhu Vakkali out of compassion.'"

"Yes, friend," those bhikkhus replied, and they approached the Blessed One, paid homage to him, sat down to one side, and delivered their message. The Blessed One consented by silence.

Then the Blessed One dressed and, taking bowl and robe, approached the Venerable Vakkali. [120] The Venerable Vakkali saw the Blessed One coming in the distance and stirred on his bed.<sup>167</sup> The Blessed One said to him: "Enough, Vakkali, do not stir on your bed. There are these seats ready, I will sit down there."

The Blessed One then sat down on the appointed seat and said to the Venerable Vakkali: "I hope you are bearing up, Vakkali, I hope you are getting better. I hope that your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be discerned."

"Venerable sir, I am not bearing up, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned."

"I hope then, Vakkali, that you are not troubled by remorse and regret."

"Indeed, venerable sir, I have quite a lot of remorse and regret."

"I hope, Vakkali, that you have nothing for which to reproach yourself in regard to virtue."

"I have nothing, venerable sir, for which to reproach myself in regard to virtue."

"Then, Vakkali, if you have nothing for which to reproach yourself in regard to virtue, why are you troubled by remorse and regret?"

"For a long time, venerable sir, I have wanted to come to see the Blessed One, but I haven't been fit enough to do so."

"Enough, Vakkali! Why do you want to see this foul body? One who sees the Dhamma sees me; one who sees me sees the Dhamma.<sup>168</sup> For in seeing the Dhamma, Vakkali, one sees me; and in seeing me, one sees the Dhamma."

"What do you think, Vakkali, is form permanent or impermanent?" – [121] "Impermanent, venerable sir."... – "Therefore ... Seeing thus ... He understands: '... there is no more for this state of being.'"

Then the Blessed One, having given this exhortation to the Venerable Vakkali, rose from his seat and departed for Mount Vulture Peak.

Then, not long after the Blessed One had left, the Venerable Vakkali addressed his attendants thus: "Come, friends, lift me up on this bed and carry me to the Black Rock on the Isigili Slope.<sup>169</sup> How can one like me think of dying among the houses?"

"Yes, friend," those bhikkhus replied and, having lifted up the Venerable Vakkali on the bed, they carried him to the Black Rock on the Isigili Slope.

The Blessed One spent the rest of that day and night on Mount Vulture Peak. Then, when the night was well advanced, two devatās of stunning beauty approached the Blessed One, illuminating the whole of Mount Vulture Peak.... Standing to one side, one devatā said to the Blessed One: "Venerable sir, the bhikkhu Vakkali is intent on deliverance."<sup>170</sup> The other devatā said: "Surely, venerable sir, he will be liberated as one well liberated."<sup>171</sup> This is what those devatās said. Having said this, they paid homage to the Blessed One and, keeping him on their right, they disappeared right there.

Then, when the night had passed, the Blessed One addressed the bhikkhus thus: "Come, bhikkhus, approach the bhikkhu Vakkali and say to him: 'Friend Vakkali, listen to the word of the Blessed One [122] and two devatās. Last night, friend, when the night was well advanced, two devatās of stunning beauty approached the Blessed One. One devatā said to the Blessed One: 'Venerable sir, the bhikkhu Vakkali is intent on deliverance.' The other devatā said: 'Surely, venerable sir, he will be liberated

as one well liberated." And the Blessed One says to you, friend Vakkali: "Do not be afraid, Vakkali, do not be afraid! Your death will not be a bad one. Your demise will not be a bad one.""

"Yes, venerable sir," those bhikkhus replied, and they approached the Venerable Vakkali and said to him: "Friend Vakkali, listen to the word of the Blessed One and two deities."

Then the Venerable Vakkali addressed his attendants: "Come, friends, lower me from the bed. How can one like me think of listening to the Blessed One's teaching while seated on a high seat."

"Yes, friend," those bhikkhus replied, and they lowered the Venerable Vakkali from the bed.

"Last night, friend, two deities of stunning beauty approached the Blessed One. One devatā said to the Blessed One: 'Venerable sir, the bhikkhu Vakkali is intent on deliverance.' The other devatā said: 'Surely, venerable sir, he will be liberated as one well liberated.' And the Blessed One says to you, friend Vakkali: 'Do not be afraid, Vakkali, do not be afraid! Your death will not be a bad one. Your demise will not be a bad one.'"

"Well then, friends, pay homage to the Blessed One in my name with your head at his feet and say: 'Venerable sir, the bhikkhu Vakkali is sick, afflicted, gravely ill; he pays homage to the Blessed One with his head at his feet.' Then say: 'Form is impermanent: I have no perplexity about this, venerable sir, I do not doubt that whatever is impermanent is suffering. I do not doubt that in regard to what is impermanent, suffering, and subject to change, I have no more desire, lust, or affection. [123] Feeling is impermanent ... Perception is impermanent ... Volitional formations are impermanent ... Consciousness is impermanent: I have no perplexity about this, venerable sir, I do not doubt that whatever is impermanent is suffering. I do not doubt that in regard to what is impermanent, suffering, and subject to change, I have no more desire, lust, or affection.'"

"Yes, friend," those bhikkhus replied, and then they departed. Then, not long after those bhikkhus had left, the Venerable Vakkali used the knife.<sup>172</sup>

Then those bhikkhus approached the Blessed One ... and delivered their message. The Blessed One then addressed the bhikkhus thus: "Come, bhikkhus, let us go to the Black Rock on the Isigili Slope, where the clansman Vakkali has used the knife."

"Yes, venerable sir," those bhikkhus replied. Then the Blessed

One, together with a number of bhikkhus, went to the Black Rock on the Isigili Slope. The Blessed One saw in the distance the Venerable Vakkali lying on the bed with his shoulder turned. [124]

Now on that occasion a cloud of smoke, a swirl of darkness, was moving to the east, then to the west, to the north, to the south, upwards, downwards, and to the intermediate quarters. The Blessed One then addressed the bhikkhus thus: "Do you see, bhikkhus, that cloud of smoke, that swirl of darkness, moving to the east, then to the west, to the north, to the south, upwards, downwards, and to the intermediate quarters?"

"Yes, venerable sir."

"That, bhikkhus, is Māra the Evil One searching for the consciousness of the clansman Vakkali, wondering: 'Where now has the consciousness of the clansman Vakkali been established?' However, bhikkhus, with consciousness unestablished, the clansman Vakkali has attained final Nibbāna."

#### 88 (6) *Assaji*

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Venerable Assaji was dwelling at Kassapaka's Park, sick, afflicted, gravely ill.

(*As in preceding sutta, down to:*) [125]

"Then if you have nothing for which to reproach yourself in regard to virtue, Assaji, why are you troubled by remorse and regret?"

"Formerly, venerable sir, when I was ill I kept on tranquillizing the bodily formations, but [now] I do not obtain concentration.<sup>173</sup> As I do not obtain concentration, it occurs to me: 'Let me not fall away!'"

"Those ascetics and brahmins, Assaji, who regard concentration as the essence and identify concentration with asceticism,<sup>174</sup> failing to obtain concentration, might think, 'Let us not fall away!'"

"What do you think, Assaji, is form permanent or impermanent?" – "Impermanent, venerable sir." ... [126] – "Therefore ... Seeing thus ... He understands: '... there is no more for this state of being.'<sup>175</sup>

"If he feels a pleasant feeling, he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.' If he feels a painful feeling, he understands: 'It is



impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.' If he feels a neither-painful-nor-pleasant feeling, he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.'

"If he feels a pleasant feeling, he feels it detached; if he feels a painful feeling, he feels it detached; if he feels a neither-painful-nor-pleasant feeling, he feels it detached.

"When he feels a feeling terminating with the body, he understands: 'I feel a feeling terminating with the body.' When he feels a feeling terminating with life, he understands: 'I feel a feeling terminating with life.' He understands: 'With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.'

"Just as, Assaji, an oil lamp burns in dependence on the oil and the wick, and with the exhaustion of the oil and the wick it is extinguished through lack of fuel, so too, Assaji, when a bhikkhu feels a feeling terminating with the body ... terminating with life ... He understands: 'With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.'"

#### 89 (7) *Khemaka*

On one occasion a number of elder bhikkhus were dwelling at Kosambi in Ghosita's Park. Now on that occasion the Venerable Khemaka was living at Jujube Tree Park, sick, afflicted, gravely ill. [127]

Then, in the evening, those elder bhikkhus emerged from seclusion and addressed the Venerable Dāsaka thus: "Come, friend Dāsaka, approach the bhikkhu Khemaka and say to him: 'The elders say to you, friend Khemaka: We hope that you are bearing up, friend, we hope that you are getting better. We hope that your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be discerned.'"

"Yes, friends," the Venerable Dāsaka replied, and he approached the Venerable Khemaka and delivered his message.

[The Venerable Khemaka answered:] "I am not bearing up, friend, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned."

Then the Venerable Dāsaka approached the elder bhikkhus and reported what the Venerable Khemaka had said. They told him: "Come, friend Dāsaka, approach the bhikkhu Khemaka and say to him: 'The elders say to you, friend Khemaka: These five aggregates subject to clinging, friend, have been spoken of by the Blessed One; that is, the form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging. Does the Venerable Khemaka regard anything as self or as belonging to self among these five aggregates subject to clinging?'"

"Yes, friends," the Venerable Dāsaka replied, and he approached the Venerable Khemaka and delivered his message.

[The Venerable Khemaka replied:] [128] "These five aggregates subject to clinging have been spoken of by the Blessed One; that is, the form aggregate subject to clinging ... the consciousness aggregate subject to clinging. Among these five aggregates subject to clinging, I do not regard anything as self or as belonging to self."

Then the Venerable Dāsaka approached the elder bhikkhus and reported what the Venerable Khemaka had said. They replied: "Come, friend Dāsaka, approach the bhikkhu Khemaka and say to him: 'The elders say to you, friend Khemaka: These five aggregates subject to clinging, friend, have been spoken of by the Blessed One; that is, the form aggregate subject to clinging ... the consciousness aggregate subject to clinging. If the Venerable Khemaka does not regard anything among these five aggregates subject to clinging as self or as belonging to self, then he is an arahant, one whose taints are destroyed.'"

"Yes, friends," the Venerable Dāsaka replied, and he approached the Venerable Khemaka and delivered his message.

[The Venerable Khemaka replied:] "These five aggregates subject to clinging have been spoken of by the Blessed One; that is, the form aggregate subject to clinging ... the consciousness aggregate subject to clinging. I do not regard anything among these five aggregates subject to clinging as self or as belonging to self, yet I am not an arahant, one whose taints are destroyed. Friends, [the notion] 'I am' has not yet vanished in me in relation to these five aggregates subject to clinging, but I do not regard [anything among them] as 'This I am.'"<sup>176</sup> [129]



Then the Venerable Dāsaka approached the elder bhikkhus and reported what the Venerable Khemaka had said. They replied: "Come, friend Dāsaka, approach the bhikkhu Khemaka and say to him: 'The elders say to you, friend Khemaka: Friend Khemaka, when you speak of this "I am"—what is it that you speak of as "I am"? Do you speak of form as "I am," or do you speak of "I am" apart from form? Do you speak of feeling ... of perception ... of volitional formations ... of consciousness as "I am," or do you speak of "I am" apart from consciousness? When you speak of this "I am," friend Khemaka, what is it that you speak of as "I am"?"'

"Yes, friends," the Venerable Dāsaka replied, and he approached the Venerable Khemaka and delivered his message.

"Enough, friend Dāsaka! Why keep running back and forth? Bring me my staff, friend. I'll go to the elder bhikkhus myself."

Then the Venerable Khemaka, leaning on his staff, approached the elder bhikkhus, exchanged greetings with them, and sat down to one side. [130] The elder bhikkhus then said to him: "Friend Khemaka, when you speak of this 'I am' ... what is it that you speak of as 'I am'?"

"Friends, I do not speak of form as 'I am,' nor do I speak of 'I am' apart from form. I do not speak of feeling as 'I am' ... nor of perception as 'I am' ... nor of volitional formations as 'I am' ... nor of consciousness as 'I am,' nor do I speak of 'I am' apart from consciousness. Friends, although [the notion] 'I am' has not yet vanished in me in relation to these five aggregates subject to clinging, still I do not regard [anything among them] as 'This I am.'

"Suppose, friends, there is the scent of a blue, red, or white lotus. Would one be speaking rightly if one would say, 'The scent belongs to the petals,' or 'The scent belongs to the stalk,'<sup>177</sup> or 'The scent belongs to the pistils'?"

"No, friend."

"And how, friends, should one answer if one is to answer rightly?"

"Answering rightly, friend, one should answer: 'The scent belongs to the flower.'"

"So too, friends, I do not speak of form as 'I am,' nor do I speak of 'I am' apart from form. I do not speak of feeling as 'I am' ... nor of perception as 'I am' ... nor of volitional formations as 'I am' ... nor of consciousness as 'I am,' nor do I speak of 'I am' apart from consciousness. Friends, although [the notion] 'I am'

has not yet vanished in me in relation to these five aggregates subject to clinging, still I do not regard [anything among them] as 'This I am.'

"Friends, even though a noble disciple has abandoned the five lower fetters, still, in relation to the five aggregates subject to clinging, there lingers in him a residual conceit 'I am,' a desire 'I am,' an underlying tendency 'I am' that has not yet been uprooted. Sometime later he dwells contemplating rise and fall in the five aggregates subject to clinging: 'Such is form, such its origin, [131] such its passing away; such is feeling ... such is perception ... such are volitional formations ... such is consciousness, such its origin, such its passing away.' As he dwells thus contemplating rise and fall in the five aggregates subject to clinging, the residual conceit 'I am,' the desire 'I am,' the underlying tendency 'I am' that had not yet been uprooted—this comes to be uprooted.

"Suppose, friends, a cloth has become soiled and stained, and its owners give it to a laundryman. The laundryman would scour it evenly with cleaning salt, lye, or cowdung, and rinse it in clean water. Even though that cloth would become pure and clean, it would still retain a residual smell of cleaning salt, lye, or cowdung that had not yet vanished. The laundryman would then give it back to the owners. The owners would put it in a sweet-scented casket, and the residual smell of cleaning salt, lye, or cowdung that had not yet vanished would vanish.<sup>178</sup>

"So too, friends, even though a noble disciple has abandoned the five lower fetters, still, in relation to the five aggregates subject to clinging, there lingers in him a residual conceit 'I am,' a desire 'I am,' an underlying tendency 'I am' that has not yet been uprooted.... As he dwells thus contemplating rise and fall in the five aggregates subject to clinging, the residual conceit 'I am,' the desire 'I am,' the underlying tendency 'I am' that had not yet been uprooted—this comes to be uprooted."

When this was said, the elder bhikkhus said to the Venerable Khemaka: "We did not ask our questions in order to trouble the Venerable Khemaka, [132] but we thought that the Venerable Khemaka would be capable of explaining, teaching, proclaiming, establishing, disclosing, analysing, and elucidating the Blessed One's teaching in detail. And the Venerable Khemaka has explained, taught, proclaimed, established, disclosed, analysed, and elucidated the Blessed One's teaching in detail."

This is what the Venerable Khemaka said. Elated, the elder bhikkhus delighted in the Venerable Khemaka's statement. And while this discourse was being spoken, the minds of sixty elder bhikkhus and of the Venerable Khemaka were liberated from the taints by nonclinging.

#### 90 (8) Channa

On one occasion a number of bhikkhus were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then, in the evening, the Venerable Channa emerged from seclusion and, taking his key, went from dwelling to dwelling saying to the elder bhikkhus: "Let the elder venerable ones exhort me, let them instruct me, let them give me a Dhamma talk in such a way that I might see the Dhamma."<sup>179</sup>

When this was said, the elder bhikkhus said to the Venerable Channa: "Form, friend Channa, is impermanent, feeling is impermanent, perception is impermanent, volitional formations are impermanent, consciousness is impermanent. Form is nonself, [133] feeling is nonself, perception is nonself, volitional formations are nonself, consciousness is nonself. All formations are impermanent; all phenomena are nonself."<sup>180</sup>

Then it occurred to the Venerable Channa: "I too think in this way: 'Form is impermanent ... consciousness is impermanent. Form is nonself ... consciousness is nonself. All formations are impermanent; all phenomena are nonself.' But my mind does not launch out upon the stilling of all formations, the relinquishing of all acquisitions, the destruction of craving, dispassion, cessation, Nibbāna; nor does it acquire confidence, settle down, and resolve on it. Instead, agitation and clinging arise and the mind turns back, thinking: 'But who is my self?'"<sup>181</sup> But such does not happen to one who sees the Dhamma. So who can teach me the Dhamma in such a way that I might see the Dhamma?"

Then it occurred to the Venerable Channa: "This Venerable Ānanda is dwelling at Kosambi in Ghosita's Park, and he has been praised by the Teacher and is esteemed by his wise brothers in the holy life. The Venerable Ānanda is capable of teaching me the Dhamma in such a way that I might see the Dhamma. Since I have so much trust in the Venerable Ānanda, let me approach him."

Then the Venerable Channa set his lodging in order, took his bowl and robe, and went to Ghosita's Park in Kosambi, where he approached the Venerable Ānanda and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and told the Venerable Ānanda everything that had happened, adding: [134] "Let the Venerable Ānanda exhort me, let him instruct me, let him give me a Dhamma talk in such a way that I might see the Dhamma."

"Even by this much am I pleased with the Venerable Channa. Perhaps the Venerable Channa has opened himself up and broken through his barrenness.<sup>182</sup> Lend your ear, friend Channa, you are capable of understanding the Dhamma."

Then at once a lofty rapture and gladness arose in the Venerable Channa as he thought: "It seems that I am capable of understanding the Dhamma."

[The Venerable Ānanda then said:] "In the presence of the Blessed One I have heard this, friend Channa, in his presence I have received the exhortation he spoke to the bhikkhu Kaccānagotta:<sup>183</sup>

"This world, Kaccana, for the most part relies upon a duality ... [135] (*the entire sutta 12:15 is cited here*) ... Such is the cessation of this whole mass of suffering."

"So it is, friend Ānanda, for those venerable ones who have such compassionate and benevolent brothers in the holy life to admonish and instruct them. And now that I have heard this Dhamma teaching of the Venerable Ānanda, I have made the breakthrough to the Dhamma."

#### 91 (9) Rāhula (1)

At Sāvattthi.<sup>184</sup> Then the Venerable Rāhula approached the Blessed One, paid homage to him, sat down to one side, [136] and said to him:

"Venerable sir, how should one know, how should one see so that, in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within?"

"Any kind of form whatsoever, Rāhula, whether past, future,

or present, internal or external, gross or subtle, inferior or superior, far or near—one sees all form as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—one sees all consciousness as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“When one knows and sees thus, Rāhula, then in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within.”

#### 92 (10) *Rāhula* (2)

At Sāvattṭhi. Then the Venerable Rāhula ... said to the Blessed One:

“Venerable sir, how should one know, how should one see so that, in regard to this body with consciousness and in regard to all external signs, the mind is rid of I-making, mine-making, and conceit, has transcended discrimination, and is peaceful and well liberated?”

“Any kind of form whatsoever, Rāhula, whether past, future, or present ... far or near—having seen all form as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self,’ one is liberated by nonclinging.

“Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—[137] having seen all consciousness as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self,’ one is liberated by nonclinging.

“When one knows and sees thus, Rāhula, then in regard to this body with consciousness and in regard to all external signs, the mind is rid of I-making, mine-making, and conceit, has transcended discrimination, and is peaceful and well liberated.”

#### V. FLOWERS

#### 93 (1) *The River*

At Sāvattṭhi. “Bhikkhus, suppose there was a mountain river sweeping downwards, flowing into the distance with a swift current. If on either bank of the river *kāsa* grass or *kusa* grass were to grow, it would overhang it; if rushes, reeds, or trees were to grow, they would overhang it. If a man being carried along by the current should grasp the *kāsa* grass, it would break off and he would thereby meet with calamity and disaster; if he should grasp the *kusa* grass, it would break off and he would thereby meet with calamity and disaster; if he should grasp the rushes, reeds, or trees, [138] they would break off and he would thereby meet with calamity and disaster.

“So too, bhikkhus, the uninstructed worldling ... regards form as self, or self as possessing form, or form as in self, or self as in form. That form of his disintegrates and he thereby meets with calamity and disaster. He regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That consciousness of his disintegrates and he thereby meets with calamity and disaster.

“What do you think, bhikkhus, is form permanent or impermanent?” – “Impermanent, venerable sir.” ... – “Therefore ... Seeing thus ... He understands: ‘... there is no more for this state of being.’”

#### 94 (2) *Flowers*

At Sāvattṭhi. “Bhikkhus, I do not dispute with the world; rather, it is the world that disputes with me. A proponent of the Dhamma does not dispute with anyone in the world. Of that which the wise in the world agree upon as not existing, I too say that it does not exist. And of that which the wise in the world agree upon as existing, I too say that it exists.<sup>185</sup>

“And what is it, bhikkhus, that the wise in the world agree upon as not existing, of which I too say that it does not exist? [139] Form that is permanent, stable, eternal, not subject to change: this the wise in the world agree upon as not existing, and I too say that it does not exist. Feeling ... Perception ... Volitional

formations ... Consciousness that is permanent, stable, eternal, not subject to change: this the wise in the world agree upon as not existing, and I too say that it does not exist.

"That, bhikkhus, is what the wise in the world agree upon as not existing, of which I too say that it does not exist.

"And what is it, bhikkhus, that the wise in the world agree upon as existing, of which I too say that it exists? Form that is impermanent, suffering, and subject to change: this the wise in the world agree upon as existing, and I too say that it exists. Feeling ... Perception ... Volitional formations ... Consciousness that is impermanent, suffering, and subject to change: this the wise in the world agree upon as existing, and I too say that it exists.

"That, bhikkhus, is what the wise in the world agree upon as existing, of which I too say that it exists.

"There is, bhikkhus, a world-phenomenon<sup>186</sup> in the world to which the Tathagata has awakened and broken through. Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it.

"And what is that world-phenomenon in the world to which the Tathagata has awakened and broken through? Form, bhikkhus, is a world-phenomenon in the world to which the Tathagata has awakened and broken through. Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it. When it is being thus explained ... [140] ... elucidated by the Tathagata, if anyone does not know and see, how can I do anything with that foolish worldling, blind and sightless, who does not know and does not see?

"Feeling ... Perception ... Volitional formations ... Consciousness is a world-phenomenon in the world to which the Tathagata has awakened and broken through. Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it. When it is being thus explained ... and elucidated by the Tathagata, if anyone does not know and see, how can I do anything with that foolish worldling, blind and sightless, who does not know and does not see?

"Bhikkhus, just as a blue, red, or white lotus is born in the water and grows up in the water, but having risen up above the water, it stands unsullied by the water, so too the Tathagata was born in the world and grew up in the world, but having overcome the world, he dwells unsullied by the world."<sup>187</sup>

### 95 (3) *A Lump of Foam*

On one occasion the Blessed One was dwelling at Ayodhā on the bank of the river Ganges. There the Blessed One addressed the bhikkhus thus:<sup>188</sup>

"Bhikkhus, suppose that this river Ganges was carrying along a great lump of foam. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a lump of foam? So too, bhikkhus, whatever kind of form there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: [141] a bhikkhu inspects it, ponders it, and carefully investigates it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in form?<sup>189</sup>

"Suppose, bhikkhus, that in the autumn, when it is raining and big rain drops are falling, a water bubble arises and bursts on the surface of the water. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a water bubble? So too, bhikkhus, whatever kind of feeling there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: a bhikkhu inspects it, ponders it, and carefully investigates it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in feeling?<sup>190</sup>

"Suppose, bhikkhus, that in the last month of the hot season, at high noon, a shimmering mirage appears. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a mirage? So too, bhikkhus, whatever kind of perception there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: a bhikkhu inspects it, ponders it, and carefully investigates it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in perception?<sup>191</sup>

"Suppose, bhikkhus, that a man needing heartwood, seeking heartwood, wandering in search of heartwood, would take a sharp axe and enter a forest. There he would see the trunk of a large plantain tree, straight, fresh, without a fruit-bud core.<sup>192</sup> He

would cut it down at the root, cut off the crown, and unroll the coil. As he unrolls the coil, he would not find even softwood, let alone heartwood. A man with good sight would inspect it, ponder it, and carefully investigate it, [142] and it would appear to him to be void, hollow, insubstantial. For what substance could there be in the trunk of a plantain tree? So too, bhikkhus, whatever kind of volitional formations there are, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: a bhikkhu inspects them, ponders them, and carefully investigates them. As he investigates them, they appear to him to be void, hollow, insubstantial. For what substance could there be in volitional formations?<sup>193</sup>

"Suppose, bhikkhus, that a magician or a magician's apprentice would display a magical illusion at a crossroads. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a magical illusion? So too, bhikkhus, whatever kind of consciousness there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: a bhikkhu inspects it, ponders it, and carefully investigates it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in consciousness?<sup>194</sup>

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"Form is like a lump of foam,  
Feeling like a water bubble;  
Perception is like a mirage,  
Volitions like a plantain trunk,

And consciousness like an illusion,  
So explained the Kinsman of the Sun.

"However one may ponder it  
And carefully investigate it,  
It appears but hollow and void  
When one views it carefully. [143]

"With reference to this body  
The One of Broad Wisdom has taught  
That with the abandoning of three things  
One sees this form discarded.

"When vitality, heat, and consciousness  
Depart from this physical body,  
Then it lies there cast away:  
Food for others, without volition.<sup>195</sup>

"Such is this continuum,  
This illusion, beguiler of fools.  
It is taught to be a murderer;  
Here no substance can be found.<sup>196</sup>

"A bhikkhu with energy aroused  
Should look upon the aggregates thus,  
Whether by day or at night,<sup>197</sup>  
Comprehending, ever mindful.

"He should discard all the fetters  
And make a refuge for himself;  
Let him fare as with head ablaze,  
Yearning for the imperishable state."

96 (4) *A Lump of Cowdung*

At Sāvattī. Then a certain bhikkhu ... Sitting to one side, that bhikkhu said to the Blessed One:

"Venerable sir, is there any form that is permanent, stable, eternal, not subject to change, and that will remain the same just like

eternity itself? Is there, venerable sir, any feeling ... any perception ... any volitional formations ... any consciousness [144] that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself?"

"Bhikkhu, there is no form that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself. There is no feeling ... no perception ... no volitional formations ... no consciousness that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself."

Then the Blessed One took up a little lump of cowdung in his hand and said to that bhikkhu: "Bhikkhu, there is not even this much individual existence that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself. If there was this much individual existence that was permanent, stable, eternal, not subject to change, this living of the holy life for the complete destruction of suffering could not be discerned.<sup>198</sup> But because there is not even this much individual existence that is permanent, stable, eternal, not subject to change, this living of the holy life for the complete destruction of suffering is discerned.

"In the past, bhikkhu, I was a head-anointed khattiya king.<sup>199</sup> I had 84,000 cities, the chief of which was the capital Kusāvati. I had 84,000 palaces, the chief of which was the palace [named] Dhamma. I had 84,000 halls with peaked roofs, the chief of which was the hall [named] the Great Array. I had 84,000 couches made of ivory, of heartwood, of gold and silver, decked with long-haired coverlets, embroidered with flowers, with choice spreads made of antelope hides, [145] with red awnings overhead and red cushions at both ends.

"I had 84,000 bull elephants with golden ornaments and golden banners, covered with nets of golden thread, the chief of which was the royal bull elephant [named] Uposatha.<sup>200</sup> I had 84,000 steeds with golden ornaments and golden banners, covered with nets of golden thread, the chief of which was the royal steed [named] Valāhaka. I had 84,000 chariots with golden ornaments and golden banners, covered with nets of golden thread, the chief of which was the chariot [named] Vejayanta.

"I had 84,000 jewels, the chief of which was the jewel-gem. I had 84,000 women, the chief of whom was Queen Subhaddā. I

had 84,000 vassals of the khattiya caste, the chief of whom was the commander-gem. I had 84,000 cows with tethers of fine jute and milk pails of bronze. I had 84,000 *koṭis* of garments made of fine linen, of fine silk, of fine wool, of fine cotton. I had 84,000 plates on which my meals were served both in the morning and in the evening.

"Of those 84,000 cities,<sup>201</sup> bhikkhu, there was only one city in which I resided at that time: the capital Kusāvati. Of those 84,000 palaces, [146] there was only one palace in which I resided at that time: the palace [named] Dhamma. Of those 84,000 halls with peaked roof, there was only one hall with peaked roof in which I resided at that time: the hall [named] the Great Array. Of those 84,000 couches, there was only one couch that I used at that time, one made either of ivory or of heartwood or of gold or of silver.

"Of those 84,000 elephants, there was only one elephant that I rode at that time, the royal bull elephant [named] Uposatha. Of those 84,000 steeds, there was only one steed that I rode at that time, the royal steed [named] Valāhaka. Of those 84,000 chariots, there was only one chariot that I rode in at that time, the chariot [named] Vejayanta.

"Of those 84,000 women, there was only one woman who waited on me at that time, either a khattiya maiden or a *velāmika* maiden.<sup>202</sup> Of those 84,000 *koṭis* of garments, there was only one pair of garments that I wore at that time, one made either of fine linen or of fine silk or of fine wool or of fine cotton. Of those 84,000 plates, there was only one plate from which I ate at most a measure of rice with a suitable curry.

"Thus, bhikkhu, all those formations have passed, ceased, changed. So impermanent are formations, bhikkhu, so unstable, so unreliable. [147] It is enough, bhikkhu, to feel revulsion towards all formations, enough to become dispassionate towards them, enough to be liberated from them."

#### 97 (5) *The Fingernail*

At Sāvattthi. Sitting to one side, that bhikkhu said to the Blessed One: "Is there, venerable sir, any form that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself? Is there any feeling ... any perception ... any volitional formations ... any consciousness that is permanent,



stable, eternal, not subject to change, and that will remain the same just like eternity itself?"

"Bhikkhu, there is no form ... no feeling ... no perception ... no volitional formations ... no consciousness that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself."

Then the Blessed One took up a little bit of soil in his fingernail and said to that bhikkhu: "Bhikkhu, there is not even this much form that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself. If there was this much form that was permanent, stable, eternal, not subject to change, this living of the holy life for the complete destruction of suffering could not be discerned. But because there is not even this much form that is permanent, stable, eternal, not subject to change, this living of the holy life for the complete destruction of suffering is discerned. [148]

"There is not even this much feeling ... perception ... volitional formations ... consciousness that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself. If there was this much consciousness ... But because there is not even this much consciousness that is permanent, stable, eternal, not subject to change, this living of the holy life for the complete destruction of suffering is discerned."

"What do you think, bhikkhu, is form permanent or impermanent?" – "Impermanent, venerable sir." ... [149] ... – "Therefore ... Seeing thus ... He understands: '... there is no more for this state of being.'"

#### 98 (6) *Simple Version*

At Sāvatti. Sitting to one side, that bhikkhu said to the Blessed One: "Is there, venerable sir, any form, any feeling, any perception, any volitional formations, any consciousness that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself?"

"Bhikkhu, there is no form, no feeling, no perception, no volitional formations, no consciousness that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself."

#### 99 (7) *The Leash (1)*

At Sāvatti. "Bhikkhus, this *samsāra* is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving.<sup>203</sup>

"There comes a time, bhikkhus, when the great ocean dries up and evaporates and no longer exists,<sup>204</sup> but still, I say, there is no making an end of suffering for those beings roaming and wandering on hindered by ignorance and fettered by craving."

"There comes a time, bhikkhus, when Sineru, the king of mountains, burns up and perishes and no longer exists, but still, I say, [150] there is no making an end of suffering for those beings roaming and wandering on hindered by ignorance and fettered by craving."

"There comes a time, bhikkhus, when the great earth burns up and perishes and no longer exists, but still, I say, there is no making an end of suffering for those beings roaming and wandering on hindered by ignorance and fettered by craving."

"Suppose, bhikkhus, a dog tied up on a leash was bound to a strong post or pillar: it would just keep on running and revolving around that same post or pillar. So too, the uninstructed worldling ... regards form as self ... feeling as self ... perception as self ... volitional formations as self ... consciousness as self.... He just keeps running and revolving around form, around feeling, around perception, around volitional formations, around consciousness.<sup>205</sup> As he keeps on running and revolving around them, he is not freed from form, not freed from feeling, not freed from perception, not freed from volitional formations, not freed from consciousness. He is not freed from birth, aging, and death; not freed from sorrow, lamentation, pain, displeasure, and despair; not freed from suffering, I say."

"But the instructed noble disciple ... does not regard form as self ... nor feeling as self ... nor perception as self ... nor volitional formations as self ... nor consciousness as self.... He no longer keeps running and revolving around form, around feeling, around perception, around volitional formations, around consciousness. As he no longer keeps running and revolving around them, he is freed from form, freed from feeling, freed from perception, freed from volitional formations, freed from consciousness. He is freed from birth, aging, and death; freed

from sorrow, lamentation, pain, displeasure, and despair; freed from suffering, I say." [151]

#### 100 (8) *The Leash* (2)

"Bhikkhus, this *samsāra* is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving....

"Suppose, bhikkhus, a dog tied up on a leash was bound to a strong post or pillar. If it walks, it walks close to that post or pillar. If it stands, it stands close to that post or pillar. If it sits down, it sits down close to that post or pillar. If it lies down, it lies down close to that post or pillar.

"So too, bhikkhus, the uninstructed worldling regards form thus: 'This is mine, this I am, this is my self.' He regards feeling ... perception ... volitional formations ... consciousness thus: 'This is mine, this I am, this is my self.' If he walks, he walks close to those five aggregates subject to clinging. If he stands, he stands close to those five aggregates subject to clinging. If he sits down, he sits down close to those five aggregates subject to clinging. If he lies down, he lies down close to those five aggregates subject to clinging.

"Therefore, bhikkhus, one should often reflect upon one's own mind thus: 'For a long time this mind has been defiled by lust, hatred, and delusion.' Through the defilements of the mind beings are defiled; with the cleansing of the mind beings are purified.

"Bhikkhus, have you seen the picture called 'Faring On'?"<sup>206</sup>  
 "Yes, venerable sir."

"Even that picture called 'Faring On' has been designed in its diversity by the mind, yet the mind is even more diverse than that picture called 'Faring On.'<sup>207</sup>

"Therefore, bhikkhus, one should often reflect upon one's own mind thus: 'For a long time this mind has been defiled by lust, hatred, and delusion.' Through the defilements of the mind beings are defiled; with the cleansing of the mind beings are purified. [152]

"Bhikkhus, I do not see any other order of living beings so diversified as those in the animal realm. Even those beings in the animal realm have been diversified by the mind,<sup>208</sup> yet the mind is even more diverse than those beings in the animal realm.

"Therefore, bhikkhus, one should often reflect upon one's own mind thus: 'For a long time this mind has been defiled by lust, hatred, and delusion.' Through the defilements of the mind beings are defiled; with the cleansing of the mind beings are purified.

"Suppose, bhikkhus, an artist or a painter, using dye or lac or turmeric or indigo or crimson, would create the figure of a man or a woman complete in all its features on a well-polished plank or wall or canvas.<sup>209</sup> So too, when the uninstructed worldling produces anything, it is only form that he produces; only feeling that he produces; only perception that he produces; only volitional formations that he produces; only consciousness that he produces.

"What do you think, bhikkhus, is form permanent or impermanent?" – "Impermanent, venerable sir."... "Therefore ... Seeing thus ... He understands: '... there is no more for this state of being.'"

#### 101 (9) *The Adze Handle (or The Ship)*

At Sāvattṭhi. "Bhikkhus, I say that the destruction of the taints is for one who knows and sees, not for one who does not know and does not see. For one who knows what, who sees what, does the destruction of the taints come about? 'Such is form, such its origin, such its passing away; such is feeling ... such is perception ... such are volitional formations ... such is consciousness, such its origin, [153] such its passing away': it is for one who knows thus, for one who sees thus, that the destruction of the taints comes about.<sup>210</sup>

"Bhikkhus, when a bhikkhu does not dwell devoted to development, even though such a wish as this might arise in him: 'Oh, that my mind might be liberated from the taints by nonclinging!' yet his mind is not liberated from the taints by nonclinging. For what reason? It should be said: because of nondevelopment. Because of not developing what? Because of not developing the four establishments of mindfulness ... the four right strivings ... the four bases for spiritual power ... the five spiritual faculties ... the five powers ... the seven factors of enlightenment ... the Noble Eightfold Path.<sup>211</sup>

"Suppose, bhikkhus there was a hen with eight, ten, or twelve eggs that she had not covered, incubated, and nurtured properly.

Even though such a wish as this might arise in her: 'Oh, that my chicks might pierce their shells with the points of their claws and beaks and hatch safely!' yet the chicks are incapable of piercing their shells with the points of their claws and beaks and hatching safely. For what reason? Because that hen with eight, ten, or twelve eggs had not covered, incubated, and nurtured them properly.

"So too, bhikkhus, when a bhikkhu does not dwell devoted to development, even though such a wish as this might arise in him: 'Oh, that my mind might be liberated from the taints by nonclinging!' yet his mind is not liberated from the taints by nonclinging. For what reason? It should be said: because of nondevelopment. Because of not developing what? Because of not developing ... the Noble Eightfold Path.

"Bhikkhus, when a bhikkhu dwells devoted to development, [154] even though no such wish as this might arise in him: 'Oh, that my mind might be liberated from the taints by nonclinging!' yet his mind is liberated from the taints by nonclinging. For what reason? It should be said: because of development. Because of developing what? Because of developing the four establishments of mindfulness ... the four right strivings ... the four bases for spiritual power ... the five spiritual faculties ... the five powers ... the seven factors of enlightenment ... the Noble Eightfold Path.

"Suppose, bhikkhus there was a hen with eight, ten, or twelve eggs that she had covered, incubated, and nurtured properly. Even though no such wish as this might arise in her: 'Oh, that my chicks might pierce their shells with the points of their claws and beaks and hatch safely!' yet the chicks are capable of piercing their shells with the points of their claws and beaks and of hatching safely. For what reason? Because that hen with eight, ten, or twelve eggs had covered, incubated, and nurtured them properly.

"So too, bhikkhus,<sup>212</sup> when a bhikkhu dwells devoted to development, even though no such wish as this might arise in him: 'Oh, that my mind might be liberated from the taints by nonclinging!' yet his mind is liberated from the taints by nonclinging. For what reason? It should be said: because of development. Because of developing what? Because of developing ... the Noble Eightfold Path.

"When, bhikkhus, a carpenter<sup>213</sup> or a carpenter's apprentice looks at the handle of his adze, he sees the impressions of his fin-

gers and his thumb, but he does not know: 'So much of the adze handle has been worn away today, so much yesterday, so much earlier.' But when it has worn away, the knowledge occurs to him that it has worn away.

"So too, bhikkhus, when a bhikkhu dwells devoted to development, [155] even though no such knowledge occurs to him: 'So much of my taints has been worn away today, so much yesterday, so much earlier,' yet when they are worn away, the knowledge occurs to him that they have been worn away.

"Suppose, bhikkhus, there was a seafaring ship bound with rigging that had been worn away in the water for six months.<sup>214</sup> It would be hauled up on dry land during the cold season and its rigging would be further attacked by wind and sun. Inundated by rain from a rain cloud, the rigging would easily collapse and rot away. So too, bhikkhus, when a bhikkhu dwells devoted to development, his fetters easily collapse and rot away."

#### 102 (10) *Perception of Impermanence*

At Sāvattī. "Bhikkhus, when the perception of impermanence is developed and cultivated, it eliminates all sensual lust, it eliminates all lust for existence, it eliminates all ignorance, it uproots all conceit 'I am.'<sup>215</sup>

"Just as, bhikkhus, in the autumn a ploughman ploughing with a great ploughshare cuts through all the rootlets as he ploughs, so too, when the perception of impermanence is developed and cultivated, it eliminates all sensual lust ... it uproots all conceit 'I am.'

"Just as, bhikkhus, a rush-cutter would cut down a rush, grab it by the top, and shake it down and shake it out and thump it about, so too, when the perception of impermanence is developed and cultivated, it eliminates all sensual lust ... it uproots all conceit 'I am.'

"Just as, bhikkhus, when the stalk of a bunch of mangoes has been cut, [156] all the mangoes attached to the stalk follow along with it, so too, when the perception of impermanence is developed ... it uproots all conceit 'I am.'

"Just as, bhikkhus, all the rafters of a house with a peaked roof lead to the roof peak, slope towards the roof peak, and converge upon the roof peak, and the roof peak is declared to be their chief,

so too, when the perception of impermanence is developed ... it uproots all conceit 'I am.'<sup>216</sup>

"Just as, bhikkhus, among fragrant roots, black orris is declared to be their chief, so too, when the perception of impermanence is developed ... it uproots all conceit 'I am.'

"Just as, bhikkhus, among fragrant heartwoods, red sandalwood is declared to be their chief, so too, when the perception of impermanence is developed ... it uproots all conceit 'I am.'

"Just as, bhikkhus, among fragrant flowers, jasmine is declared to be their chief, so too, when the perception of impermanence is developed ... it uproots all conceit 'I am.'

"Just as, bhikkhus, all petty princes are the vassals of a wheel-turning monarch, and the wheel-turning monarch is declared to be their chief, so too, when the perception of impermanence is developed ... it uproots all conceit 'I am.'

"Just as, bhikkhus, the radiance of all the stars does not amount to a sixteenth part of the radiance of the moon, and the radiance of the moon is declared to be their chief, so too, when the perception of impermanence is developed ... it uproots all conceit 'I am.'

"Just as, bhikkhus, in the autumn, when the sky is clear and cloudless, the sun, ascending in the sky, dispels all darkness from space as it shines and beams and radiates, so too, when the perception of impermanence is developed and cultivated, it eliminates all sensual lust, it eliminates all lust for existence, it eliminates all ignorance, it uproots all conceit 'I am.'

"And how, bhikkhus, is the perception of impermanence developed [157] and cultivated so that it eliminates all sensual lust, eliminates all lust for existence, eliminates all ignorance, and uproots all conceit 'I am'? 'Such is form, such its origin, such its passing away; such is feeling ... such is perception ... such are volitional formations ... such is consciousness, such its origin, such its passing away': that is how the perception of impermanence is developed and cultivated so that it eliminates all sensual lust, eliminates all lust for existence, eliminates all ignorance, and uproots all conceit 'I am.'"

### Division III THE FINAL FIFTY

#### I. PORTIONS

##### 103 (1) Portions

At Sāvattthi. "Bhikkhus, there are these four portions.<sup>217</sup> What four? [158] The portion of identity, the portion of the origin of identity, the portion of the cessation of identity, the portion of the way leading to the cessation of identity.

"And what, bhikkhus, is the portion of identity? It should be said: the five aggregates subject to clinging. What five? The form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging. This is called the portion of identity.

"And what, bhikkhus, is the portion of the origin of identity? It is this craving that leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination. This is called the portion of the origin of identity.

"And what, bhikkhus, is the portion of the cessation of identity? It is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non-reliance on it. This is called the portion of the cessation of identity.

"And what, bhikkhus, is the portion of the way leading to the cessation of identity? It is this Noble Eightfold Path; that is, right view ... right concentration. This is called the portion of the way leading to the cessation of identity.

"These, bhikkhus, are the four portions."

##### 104 (2) Suffering

At Sāvattthi. "Bhikkhus, I will teach you suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering.

"And what, bhikkhus, is suffering? It should be said: the five aggregates subject to clinging. What five?... (*as above*) ... This is called suffering.

"And what, bhikkhus, is the origin of suffering? It is this craving that leads to renewed existence.... This is called the origin of suffering.

"And what, bhikkhus, is the cessation of suffering? It is the remainderless fading away and cessation of that same craving.... This is called the cessation of suffering. [159]

"And what, bhikkhus, is the way leading to the cessation of suffering? It is this Noble Eightfold Path; that is, right view ... right concentration. This is called the way leading to the cessation of suffering."

### 105 (3) Identity

At Sāvattṭhi. "Bhikkhus, I will teach you identity, the origin of identity, the cessation of identity, and the way leading to the cessation of identity."

*(The remainder of this sutta is identical with the preceding one, with appropriate substitutions.)*

### 106 (4) To Be Fully Understood

At Sāvattṭhi. "Bhikkhus, I will teach you things that should be fully understood, full understanding, and the person who has fully understood.<sup>218</sup> Listen to that....

"And what, bhikkhus, are the things that should be fully understood? Form, bhikkhus, is something that should be fully understood. Feeling ... Perception ... Volitional formations ... Consciousness is something that should be fully understood. These are called the things that should be fully understood. [160]

"And what, bhikkhus, is full understanding? The destruction of lust, the destruction of hatred, the destruction of delusion: this is called full understanding.<sup>219</sup>

"And who, bhikkhus, is the person that has fully understood? It should be said: the arahant, the venerable one of such a name and clan. This is called the person that has fully understood."

### 107 (5) Ascetics (1)

At Sāvattṭhi. "Bhikkhus, there are these five aggregates subject to clinging. What five? The form aggregate subject to clinging ... the

consciousness aggregate subject to clinging.

"Bhikkhus, those ascetics and brahmins who do not understand as they really are the gratification, the danger, and the escape in the case of these five aggregates subject to clinging: these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.

"But, bhikkhus, those ascetics and brahmins who understand these things as they really are: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood."

### 108 (6) Ascetics (2)

At Sāvattṭhi.<sup>220</sup> "Bhikkhus, there are these five aggregates subject to clinging. What five? The form aggregate subject to clinging ... the consciousness aggregate subject to clinging.

"Bhikkhus, those ascetics and brahmins who do not understand as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of these five aggregates subject to clinging: these I do not consider to be ascetics among ascetics or brahmins among brahmins....

"But, bhikkhus, those ascetics and brahmins who understand these things as they really are ... in this very life enter and dwell in the goal of asceticism and the goal of brahminhood."

### 109 (7) Stream-Enterer

At Sāvattṭhi. "Bhikkhus, there are these five aggregates subject to clinging. What five? The form aggregate subject to clinging ... the consciousness aggregate subject to clinging.

"When, bhikkhus, a noble disciple understands as they really are the origin and the passing away, [161] the gratification, the danger, and the escape in the case of these five aggregates subject to clinging, then he is called a noble disciple who is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination."

110 (8) *Arahant*

... "When, bhikkhus, having understood as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of these five aggregates subject to clinging, a bhikkhu is liberated by nonclinging,<sup>221</sup> then he is called a bhikkhu who is an arahant, one whose taints are destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached his own goal, utterly destroyed the fetters of existence, one completely liberated through final knowledge."

111 (9) *Abandoning Desire (1)*

At Sāvattṭhi. "Bhikkhus, whatever desire there is for form, whatever lust, delight, craving—abandon it. Thus that form will be abandoned, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising. So too in the case of feeling, perception, volitional formations, and consciousness."

112 (10) *Abandoning Desire (2)*

At Sāvattṭhi. "Bhikkhus, whatever desire there is for form, whatever lust, delight, craving, whatever engagement and clinging, mental standpoints, adherences, and underlying tendencies—[162] abandon them. Thus that form will be abandoned, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising. So too in the case of feeling, perception, volitional formations, and consciousness."

## II. A SPEAKER ON THE DHAMMA

113 (1) *Ignorance*

At Sāvattṭhi. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, it is said, 'ignorance, ignorance.' What now, venerable sir, is ignorance, and in what way is one immersed in ignorance?"

"Here, bhikkhu, the uninstructed worldling does not understand form, its origin, its cessation, and the way leading to its cessation.

He does not understand feeling ... perception ... volitional formations ... consciousness, its origin, its cessation, and the way leading to its cessation. [163] This is called ignorance, and in this way one is immersed in ignorance."

114 (2) *True Knowledge*

At Sāvattṭhi.... Sitting to one side, that bhikkhu said to the Blessed One:

"Venerable sir, it is said, 'true knowledge, true knowledge.' What now, venerable sir, is true knowledge, and in what way has one arrived at true knowledge?"

"Here, bhikkhu, the instructed noble disciple understands form, its origin, its cessation, and the way leading to its cessation. He understands feeling ... perception ... volitional formations ... consciousness, its origin, its cessation, and the way leading to its cessation. This is called true knowledge, and in this way one has arrived at true knowledge."

115 (3) *A Speaker on the Dhamma (1)*

At Sāvattṭhi.... Sitting to one side, that bhikkhu said to the Blessed One:

"Venerable, sir, it is said, 'a speaker on the Dhamma, a speaker on the Dhamma.' In what way, venerable sir, is one a speaker on the Dhamma?"<sup>222</sup>

"Bhikkhu, if one teaches the Dhamma for the purpose of revulsion towards form, for its fading away and cessation, one can be called a bhikkhu who is a speaker on the Dhamma. If one is practising for the purpose of revulsion towards form, for its fading away and cessation, one can be called a bhikkhu who is practising in accordance with the Dhamma. If, through revulsion towards form, through its fading away and cessation, one is liberated by nonclinging, one can be called a bhikkhu who has attained Nibbāna in this very life.

"Bhikkhu, if one teaches the Dhamma for the purpose of revulsion towards feeling ... perception ... volitional formations ... consciousness, for its fading away and cessation, one can be called a bhikkhu who is a speaker on the Dhamma. If one is practising for the purpose of revulsion towards consciousness, for its



fading away and cessation, one can be called a bhikkhu who is practising in accordance with the Dhamma. If, through revulsion towards consciousness, [164] through its fading away and cessation, one is liberated by nonclinging, one can be called a bhikkhu who has attained Nibbāna in this very life."

#### 116 (4) *A Speaker on the Dhamma* (2)

At Sāvattli.... Sitting to one side, that bhikkhu said to the Blessed One:

"Venerable, sir, it is said, 'a speaker on the Dhamma, a speaker on the Dhamma.' In what way, venerable sir, is one a speaker on the Dhamma? In what way is one practising in accordance with the Dhamma? In what way has one attained Nibbāna in this very life?"

*(The rest of this sutta is identical with the preceding one.)*

#### 117 (5) *Bondage*

At Sāvattli. "Here, bhikkhus, the uninstructed worldling ... regards form as self, or self as possessing form, or form as in self, or self as in form. This is called, bhikkhus, an uninstructed worldling who is bound by bondage to form, who is bound by inner and outer bondage, who does not see the near shore and the far shore, who grows old in bondage,<sup>223</sup> who dies in bondage, who in bondage goes from this world to the other world. [165]

"He regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. This is called, bhikkhus, an uninstructed worldling who is bound by bondage to consciousness ... who in bondage goes from this world to the other world.

"But, bhikkhus, the instructed noble disciple ... does not regard form as self, or self as possessing form, or form as in self, or self as in form. This is called, bhikkhus, an instructed noble disciple who is not bound by bondage to form, who is not bound by inner and outer bondage, who sees the near shore and the far shore. He is freed from suffering, I say.

"He does not regard feeling as self ... perception as self ... volitional formations as self ... consciousness as self ... or self as in

consciousness. This is called, bhikkhus, an instructed noble disciple who is not bound by bondage to consciousness.... He is freed from suffering, I say."

#### 118 (6) *Interrogation* (1)<sup>224</sup>

At Sāvattli. "Bhikkhus, what do you think, do you regard form thus: 'This is mine, this I am, this is my self'?"

"No, venerable sir."

"Good, bhikkhus! Form should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Do you regard feeling ... perception ... volitional formations ... [166] consciousness thus: 'This is mine, this I am, this is my self'?"

"No, venerable sir."

"Good, bhikkhus! Consciousness should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus ... He understands: '... there is no more for this state of being.'"

#### 119 (7) *Interrogation* (2)

At Sāvattli. "Bhikkhus, what do you think, do you regard form thus: 'This is not mine, this I am not, this is not my self'?"

"Yes, venerable sir."

"Good, bhikkhus! Form should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Do you regard feeling ... perception ... volitional formations ... consciousness thus: 'This is not mine, this I am not, this is not my self'?"

"Yes, venerable sir."

"Good, bhikkhus! Consciousness should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus ... He understands: '... there is no more for this state of being.'"

120 (8) *Things That Fetter*

At Sāvattṭhi. "Bhikkhus, I will teach you the things that fetter and the fetter. Listen to that....

"And what, bhikkhus, are the things that fetter, and what is the fetter? Form, bhikkhus, is a thing that fetters; the desire and lust for it is the fetter there. Feeling ... Perception ... Volitional formations ... [167] Consciousness is a thing that fetters; the desire and lust for it is the fetter there. These are called the things that fetter, and this the fetter."

121 (9) *Things That Can Be Clung To*

"Bhikkhus, I will teach you the things that can be clung to and the clinging. Listen to that....

"And what, bhikkhus, are the things that can be clung to, and what is the clinging? Form, bhikkhus, is a thing that can be clung to; the desire and lust for it is the clinging there. Feeling ... Perception ... Volitional formations ... Consciousness is a thing that can be clung to; the desire and lust for it is the clinging there. These are called the things that can be clung to, and this the clinging."

122 (10) *Virtuous*

On one occasion the Venerable Sāriputta and the Venerable Mahākotṭhita were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then, in the evening, the Venerable Mahākotṭhita emerged from seclusion, approached the Venerable Sāriputta, exchanged greetings, and said to him: "Friend Sāriputta, what are the things that a virtuous bhikkhu should carefully attend to?"

"Friend Koṭṭhita, a virtuous bhikkhu should carefully attend to the five aggregates subject to clinging as impermanent, as suffering, as a disease, as a tumour, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as nonself.<sup>225</sup> What five? The form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging. A virtuous bhikkhu should carefully attend to these five aggregates subject to clinging as imper-

manent ... as nonself. [168] When, friend, a virtuous bhikkhu carefully attends thus to these five aggregates subject to clinging, it is possible that he may realize the fruit of stream-entry."

"But, friend Sāriputta, what are the things that a bhikkhu who is a stream-enterer should carefully attend to?"

"Friend Koṭṭhita, a bhikkhu who is a stream-enterer should carefully attend to these five aggregates subject to clinging as impermanent ... as nonself. When, friend, a bhikkhu who is a stream-enterer carefully attends thus to these five aggregates subject to clinging, it is possible that he may realize the fruit of once-returning."

"But, friend Sāriputta, what are the things that a bhikkhu who is a once-returner should carefully attend to?"

"Friend Koṭṭhita, a bhikkhu who is a once-returner should carefully attend to these five aggregates subject to clinging as impermanent ... as nonself. When, friend, a bhikkhu who is a once-returner carefully attends thus to these five aggregates subject to clinging, it is possible that he may realize the fruit of non-returning."

"But, friend Sāriputta, what are the things that a bhikkhu who is a nonreturner should carefully attend to?"

"Friend Koṭṭhita, a bhikkhu who is a nonreturner should carefully attend to these five aggregates subject to clinging as impermanent ... as nonself. When, friend, a bhikkhu who is a nonreturner carefully attends thus to these five aggregates subject to clinging, it is possible that he may realize the fruit of arahantship."

"But, friend Sāriputta, what are the things that a bhikkhu who is an arahant should carefully attend to?"

"Friend Koṭṭhita, a bhikkhu who is an arahant should carefully attend to these five aggregates subject to clinging as impermanent, as suffering, as a disease, as a tumour, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as nonself. For the arahant, friend, there is nothing further that has to be done and no repetition of what he has already done.<sup>226</sup> [169] However, when these things are developed and cultivated, they lead to a pleasant dwelling in this very life and to mindfulness and clear comprehension."

123 (11) *Instructed*

(This sutta is identical with the preceding one except that the opening question and reply are phrased in terms of "an instructed bhikkhu.")

124 (12) *Kappa (1)*

At Sāvattṭhi. Then the Venerable Kappa approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, how should one know, how should one see so that, in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within?"

(Remainder identical with §71, but addressed to Kappa.) [170]

125 (13) *Kappa (2)*

At Sāvattṭhi. Then the Venerable Kappa approached the Blessed One ... and said to him:

"Venerable sir, how should one know, how should one see so that, in regard to this body with consciousness and in regard to all external signs, the mind is rid of I-making, mine-making, and conceit, has transcended discrimination, and is peaceful and well liberated?"

(Remainder identical with §72, but addressed to Kappa.)

## III. IGNORANCE

126 (1) *Subject to Arising (1)*

At Sāvattṭhi. [171] Then a certain bhikkhu approached the Blessed One ... and said to him: "Venerable sir, it is said, 'ignorance, ignorance.' What now, venerable sir, is ignorance, and in what way is one immersed in ignorance?"

"Here, bhikkhu, the uninstructed worldling does not understand form subject to arising as it really is thus: 'Form is subject to arising.' He does not understand form subject to vanishing as it really is thus: 'Form is subject to vanishing.' He does not understand form subject to arising and vanishing as it really is thus: 'Form is subject to arising and vanishing.' He does not

understand feeling ... perception ... volitional formations ... consciousness subject to arising ... subject to vanishing ... subject to arising and vanishing as it really is thus: 'Consciousness is subject to arising and vanishing.'

"This is called ignorance, bhikkhu, and in this way one is immersed in ignorance."

When this was said, that bhikkhu said to the Blessed One:

"Venerable sir, it is said, 'true knowledge, true knowledge.' What now, venerable sir, is true knowledge, and in what way has one arrived at true knowledge?"

"Here, bhikkhu, the instructed noble disciple understands form subject to arising as it really is thus: 'Form is subject to arising.' He understands form subject to vanishing as it really is thus: 'Form is subject to vanishing.' [172] He understands form subject to arising and vanishing as it really is thus: 'Form is subject to arising and vanishing.' He understands feeling ... perception ... volitional formations ... consciousness subject to arising ... subject to vanishing ... subject to arising and vanishing as it really is thus: 'Consciousness is subject to arising and vanishing.'

"This is called true knowledge, bhikkhu, and in this way one has arrived at true knowledge."

127 (2) *Subject to Arising (2)*

On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Baraṇasi in the Deer Park at Isipatana. Then, in the evening, the Venerable Mahākoṭṭhita emerged from seclusion, approached the Venerable Sāriputta, ... and said to him: "Friend Sāriputta, it is said, 'ignorance, ignorance.' What now, friend, is ignorance, and in what way is one immersed in ignorance?"

(The rest of this sutta is identical with the exchange on ignorance in the preceding sutta.) [173]

128 (3) *Subject to Arising (3)*

At Bārāṇasī in the Deer Park at Isipatana. Sitting to one side, the Venerable Mahākoṭṭhita said to the Venerable Sāriputta: "Friend Sāriputta, it is said, 'true knowledge, true knowledge.' What

now, friend, is true knowledge, and in what way has one arrived at true knowledge?"

(The rest of this *sutta* is identical with the exchange on true knowledge in §126.)

#### 129 (4) *Gratification* (1)

At Bārāṇasī in the Deer Park at Isipatana. Sitting to one side, the Venerable Mahākoṭṭhita said to the Venerable Sāriputta: "Friend Sāriputta, it is said, 'ignorance, ignorance.' What now, friend, is ignorance, and in what way is one immersed in ignorance?"

"Here, friend, the uninstructed worldling does not understand as it really is the gratification, the danger, and the escape in the case of form, feeling, perception, volitional formations, and consciousness. This, friend, is called ignorance, and in this way one is immersed in ignorance."

#### 130 (5) *Gratification* (2)

At Bārāṇasī in the Deer Park at Isipatana.... [174] "Friend Sāriputta, it is said, 'true knowledge, true knowledge.' What now, friend, is true knowledge, and in what way has one arrived at true knowledge?"

"Here, friend, the instructed noble disciple understands as it really is the gratification, the danger, and the escape in the case of form, feeling, perception, volitional formations, and consciousness. This, friend, is called true knowledge, and in this way one has arrived at true knowledge."

#### 131 (6) *Origin* (1)

At Bārāṇasī in the Deer Park at Isipatana.... "Friend Sāriputta, it is said, 'ignorance, ignorance.' What now, friend, is ignorance, and in what way is one immersed in ignorance?"

"Here, friend, the uninstructed worldling does not understand as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of form, feeling, perception, volitional formations, and consciousness. This, friend, is called ignorance, and in this way one is immersed in ignorance."

#### 132 (7) *Origin* (2)

At Bārāṇasī in the Deer Park at Isipatana.... "Friend Sāriputta, it is said, 'true knowledge, true knowledge.' What now, friend, is true knowledge, and in what way has one arrived at true knowledge?"

"Here, friend, the instructed noble disciple understands as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of form, feeling, perception, volitional formations, and consciousness. This, friend, is called true knowledge, and in this way one has arrived at true knowledge." [175]

#### 133 (8) *Koṭṭhita* (1)

(Identical with §129 and §130 combined, except here Sāriputta asks the questions and Mahākoṭṭhita replies.)

#### 134 (9) *Koṭṭhita* (2)

(Identical with §131 and §132 combined, except here Sāriputta asks the questions and Mahākoṭṭhita replies.) [176]

#### 135 (10) *Koṭṭhita* (3)

The same setting. Sitting to one side, the Venerable Sāriputta said to the Venerable Mahākoṭṭhita: "Friend Koṭṭhita, it is said, 'ignorance, ignorance.' What now, friend, is ignorance, and in what way is one immersed in ignorance?"

"Here, friend, the uninstructed worldling does not understand form, its origin, its cessation, and the way leading to its cessation. He does not understand feeling ... perception ... volitional formations ... consciousness, its origin, its cessation, and the way leading to its cessation. This, friend, is called ignorance, and in this way one is immersed in ignorance."

When this was said, the Venerable Sāriputta said to the Venerable Mahākoṭṭhita: "Friend Koṭṭhita, it is said, 'true knowledge, true knowledge.' What now, friend, is true knowledge, and in what way has one arrived at true knowledge?"

"Here, friend, the instructed noble disciple understands form,

[177] its origin, its cessation, and the way leading to its cessation. He understands feeling ... perception ... volitional formations ... consciousness, its origin, its cessation, and the way leading to its cessation. This, friend, is called true knowledge, and in this way one has arrived at true knowledge."

## IV. HOT EMBERS

136 (1) *Hot Embers*

At Sāvattthi. "Bhikkhus, form is hot embers,<sup>227</sup> feeling is hot embers, perception is hot embers, volitional formations are hot embers, consciousness is hot embers. Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form ... revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate.... He understands: '... there is no more for this state of being.'"

137 (2) *Impermanent (1)*

At Sāvattthi. "Bhikkhus, you should abandon desire for whatever is impermanent. And what is impermanent? [178] Form is impermanent; you should abandon desire for it. Feeling ... Perception ... Volitional formations ... Consciousness is impermanent; you should abandon desire for it. Bhikkhus, you should abandon desire for whatever is impermanent."

138 (3) *Impermanent (2)*

... "Bhikkhus, you should abandon lust for whatever is impermanent."...

(Complete as in the preceding sutta, with "lust" instead of "desire.")

139 (4) *Impermanent (3)*

... "Bhikkhus, you should abandon desire and lust for whatever is impermanent."...

(Complete as in §137, with "desire and lust" instead of "desire.")

140 (5) *Suffering (1)*

... "Bhikkhus, you should abandon desire for whatever is suffering."...

141 (6) *Suffering (2)*

... "Bhikkhus, you should abandon lust for whatever is suffering."...

142 (7) *Suffering (3)*

... "Bhikkhus, you should abandon desire and lust for whatever is suffering."...

143 (8) *Nonself (1)*

... "Bhikkhus, you should abandon desire for whatever is non-self."... [179]

144 (9) *Nonself (2)*

... "Bhikkhus, you should abandon lust for whatever is non-self."...

145 (10) *Nonself (3)*

... "Bhikkhus, you should abandon desire and lust for whatever is nonself."...

146 (11) *Engrossed in Revulsion*

At Sāvattthi. "Bhikkhus, for a clansman who has gone forth out of faith, this is what accords with the Dhamma: he should dwell engrossed in revulsion towards form, feeling, perception, volitional formations, and consciousness.<sup>228</sup> One who dwells engrossed in revulsion towards form ... towards consciousness, fully understands form, feeling, perception, volitional formations, and consciousness. One who fully understands form ... consciousness is freed from form, feeling, perception, volitional

formations, and consciousness. He is freed from birth, aging, and death; freed from sorrow, lamentation, pain, displeasure, and despair; freed from suffering, I say."

#### 147 (12) *Contemplating Impermanence*

At Sāvattthi.<sup>229</sup> "Bhikkhus, for a clansman who has gone forth out of faith, this is what accords with the Dhamma: he should dwell contemplating impermanence in form ... (*as above*) ... [180] he is freed from suffering, I say."

#### 148 (13) *Contemplating Suffering*

... "he should dwell contemplating suffering in form ... he is freed from suffering, I say."

#### 149 (14) *Contemplating Nonself*

... "he should dwell contemplating nonself in form ... he is freed from suffering, I say."

### V. VIEWS

#### 150 (1) *Internally*

At Sāvattthi. "Bhikkhus, when what exists, by clinging to what, do pleasure and pain arise internally?"<sup>230</sup> [181]

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, pleasure and pain arise internally. When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, pleasure and pain arise internally."

"What do you think, bhikkhus, is form permanent or impermanent?"

"Impermanent, venerable sir."

"Is what is impermanent suffering or happiness?"

"Suffering, venerable sir."

"But without clinging to what is impermanent, suffering, and subject to change, could pleasure and pain arise internally?"

"No, venerable sir."

"Is feeling ... perception ... volitional formations ... consciousness permanent or impermanent?... But without clinging to what is impermanent, suffering, and subject to change, could pleasure and pain arise internally?"

"No, venerable sir."

"Seeing thus ... He understands: '... there is no more for this state of being.'"

#### 151 (2) *This Is Mine*

At Sāvattthi. "Bhikkhus, when what exists, by clinging to what, by adhering to what,<sup>231</sup> does one regard things thus: 'This is mine, this I am, this is my self'?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, [182] one regards things thus: 'This is mine, this I am, this is my self.' When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, one regards things thus: 'This is mine, this I am, this is my self.'"

"What do you think, bhikkhus, is form ... consciousness permanent or impermanent?"

"Impermanent, venerable sir." ...

"But without clinging to what is impermanent, suffering, and subject to change, could one regard anything thus: 'This is mine, this I am, this is my self'?"

"No, venerable sir."

"Seeing thus ... He understands: '... there is no more for this state of being.'"

#### 152 (3) *The Self*

At Sāvattthi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'That which is the self is the world; having passed away, that I shall be—permanent, stable, eternal, not subject to change'?"<sup>232</sup>

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'That which is the self is the world; having passed away, that I shall be—permanent, stable,



eternal, not subject to change.' When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this [183] arises: 'That which is the self is the world ... not subject to change.'

"What do you think, bhikkhus, is form ... consciousness permanent or impermanent?"

"Impermanent, venerable sir."...

"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"

"No, venerable sir."

"Seeing thus ... He understands: '... there is no more for this state of being.'"

#### 153 (4) *It Might Not Be For Me*

At Sāvattṭhi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'I might not be, and it might not be for me; I will not be, [and] it will not be for me'?"<sup>233</sup>

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'I might not be, and it might not be for me; I will not be, [and] it will not be for me.' When there is feeling ... perception ... volitional formations ... [184] consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'I might not be ... and it will not be for me.'

"What do you think, bhikkhus, is form ... consciousness permanent or impermanent?"

"Impermanent, venerable sir."...

"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"

"No, venerable sir."

"Seeing thus ... He understands: '... there is no more for this state of being.'"

#### 154 (5) *Wrong View*

At Sāvattṭhi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does wrong view arise?"<sup>234</sup>

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, wrong view arises. When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, wrong view arises.

"What do you think, bhikkhus, is form ... consciousness permanent or impermanent?" [185]

"Impermanent, venerable sir."...

"But without clinging to what is impermanent, suffering, and subject to change, could wrong view arise?"

"No, venerable sir."

"Seeing thus ... He understands: '... there is no more for this state of being.'"

#### 155 (6) *Identity View*

At Sāvattṭhi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does identity view arise?"<sup>235</sup>

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, identity view arises. When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, identity view arises."...

"Seeing thus ... He understands: '... there is no more for this state of being.'"

#### 156 (7) *View of Self*

At Sāvattṭhi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does view of self arise?"<sup>236</sup>

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, view of self arises. [186] When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, view of self arises."...

"Seeing thus ... He understands: '... there is no more for this state of being.'"

157 (8) *Adherence (1)*

At Sāvatti. "Bhikkhus, when what exists, by clinging to what, by adhering to what, do the fetters, adherences, and shackles arise?"<sup>237</sup>

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, the fetters, adherences, and shackles arise. When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, the fetters, adherences, and shackles arise."...

"Seeing thus ... He understands: '... there is no more for this state of being.'" [187]

158 (9) *Adherence (2)*

At Sāvatti. "Bhikkhus, when what exists, by clinging to what, by adhering to what, do the fetters, adherences, shackles, and holding arise?"

"Venerable sir, our teachings are rooted in the Blessed One...."  
(Complete as above.)

159 (10) *Ānanda*

At Sāvatti. Then the Venerable Ānanda approached the Blessed One ... and said to him: "Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."<sup>238</sup>

"What do you think, Ānanda, is form permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" – "No, venerable sir."

"Is feeling permanent or impermanent?... Is perception permanent or impermanent?... Are volitional formations permanent or impermanent?... Is consciousness permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is

what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" – "No, venerable sir."

"Therefore, Ānanda, any kind of form whatsoever, whether past, future, or present.... [188]

"Seeing thus ... He understands: '... there is no more for this state of being.'"

## Chapter II

23 *Rādhasaṃyutta*

## Connected Discourses with Rādha

## I. THE FIRST MĀRA SUBCHAPTER

1 (1) *Māra*

At Sāvattṭhi. Then the Venerable Rādha approached the Blessed One,<sup>239</sup> [189] paid homage to him, sat down to one side, and said to him: "Venerable sir, it is said, 'Māra, Māra.' In what way, venerable sir, might Māra be?"<sup>240</sup>

"When there is form, Rādha, there might be Māra, or the killer, or the one who is killed.<sup>241</sup> Therefore, Rādha, see form as Māra, see it as the killer, see it as the one who is killed. See it as a disease, as a tumour, as a dart, as misery, as real misery. Those who see it thus see rightly.

"When there is feeling ... When there is perception ... When there are volitional formations ... When there is consciousness, Rādha, there might be Māra, or the killer, or the one who is killed. Therefore, Rādha, see consciousness as Māra, see it as the killer, see it as the one who is killed. See it as a disease, as a tumour, as a dart, as misery, as real misery. Those who see it thus see rightly."

"What, venerable sir, is the purpose of seeing rightly?"

"The purpose of seeing rightly, Rādha, is revulsion."

"And what, venerable sir, is the purpose of revulsion?"

"The purpose of revulsion is dispassion."

"And what, venerable sir, is the purpose of dispassion?"

"The purpose of dispassion is liberation."

"And what, venerable sir, is the purpose of liberation?"

"The purpose of liberation is Nibbāna."<sup>242</sup>

"And what, venerable sir, is the purpose of Nibbāna?"

"You have gone beyond the range of questioning, Rādha."<sup>243</sup>

You weren't able to grasp the limit to questioning. For, Rādha, the holy life is lived with Nibbāna as its ground, Nibbāna as its destination, Nibbāna as its final goal."<sup>244</sup>

2 (2) *A Being*

At Sāvattṭhi. Sitting to one side, the Venerable Rādha said to the Blessed One: [190] "Venerable sir, it is said, 'a being, a being.' In what way, venerable sir, is one called a being?"

"One is stuck, Rādha, tightly stuck, in desire, lust, delight, and craving for form; therefore one is called a being.<sup>244</sup> One is stuck, tightly stuck, in desire, lust, delight, and craving for feeling ... for perception ... for volitional formations ... for consciousness; therefore one is called a being.

"Suppose, Rādha, some little boys or girls are playing with sand castles. So long as they are not devoid of lust, desire, affection, thirst, passion, and craving for those sand castles, they cherish them, play with them, treasure them,<sup>245</sup> and treat them possessively. But when those little boys or girls lose their lust, desire, affection, thirst, passion, and craving for those sand castles, then they scatter them with their hands and feet, demolish them, shatter them, and put them out of play.

"So too, Rādha, scatter form, demolish it, shatter it, put it out of play; practise for the destruction of craving. Scatter feeling ... Scatter perception ... Scatter volitional formations ... Scatter consciousness, demolish it, shatter it, put it out of play; practise for the destruction of craving. For the destruction of craving, Rādha, is Nibbāna."

3 (3) *The Conduit to Existence*

At Sāvattṭhi. Sitting to one side, the Venerable Rādha said to the Blessed One: "Venerable sir, it is said, 'the conduit to existence, the conduit to existence.'<sup>246</sup> What, venerable sir, is the conduit to existence, and what is the cessation of the conduit to existence?" [191]

"Rādha, the desire, lust, delight, craving, engagement and clinging, mental standpoints, adherences, and underlying tendencies regarding form;<sup>247</sup> this is called the conduit to existence. Their cessation is the cessation of the conduit to existence.

"The desire, lust, delight, craving, engagement and clinging, mental standpoints, adherences, and underlying tendencies regarding feeling ... perception ... volitional formations ... consciousness: this is called the conduit to existence. Their cessation is the cessation of the conduit to existence."

#### 4 (4)–10 (10) *To Be Fully Understood, Etc.*

(These seven suttas are identical with 22:106–12, but addressed to Rādhā.) [192–94]

### [195] II. THE SECOND MĀRA SUBCHAPTER

#### 11 (1) *Māra*

At Sāvathī. Sitting to one side, the Venerable Rādhā said to the Blessed One: "Venerable sir, it is said, 'Māra, Māra.' What now, venerable sir, is Māra?"

"Form, Rādhā, is Māra. Feeling ... Perception ... Volitional formations ... Consciousness is Māra. Seeing thus ... He understands: '... there is no more for this state of being.'"

#### 12 (2) *Subject to Māra*

At Sāvathī. Sitting to one side, the Venerable Rādhā said to the Blessed One: "Venerable sir, it is said, 'subject to Māra, subject to Māra.'<sup>248</sup> What now, venerable sir, is subject to Māra?"

"Form, Rādhā, is subject to Māra. Feeling ... Perception ... Volitional formations ... Consciousness is subject to Māra. Seeing thus ... He understands: '... there is no more for this state of being.'"

#### 13 (3) *Impermanent*

At Sāvathī. Sitting to one side, the Venerable Rādhā said to the Blessed One: "Venerable sir, it is said, 'impermanent, impermanent.' What now, venerable sir, is impermanent?"

"Form, Rādhā, is impermanent. Feeling ... Perception ... Volitional formations ... Consciousness is impermanent. Seeing thus ... He understands: '... there is no more for this state of being.'"

#### 14 (4) *Of Impermanent Nature*

At Sāvathī. Sitting to one side, the Venerable Rādhā said to the Blessed One: "Venerable sir, it is said, 'of an impermanent nature, of an impermanent nature.' What now, venerable sir, is of an impermanent nature?"

"Form, Rādhā, is of an impermanent nature. Feeling ... [196] Perception ... Volitional formations ... Consciousness is of an impermanent nature. Seeing thus ... He understands: '... there is no more for this state of being.'"

#### 15 (5) *Suffering*

At Sāvathī. Sitting to one side, the Venerable Rādhā said to the Blessed One: "Venerable sir, it is said, 'suffering, suffering.' What now, venerable sir, is suffering?"

"Form, Rādhā, is suffering, feeling is suffering, perception is suffering, volitional formations are suffering, consciousness is suffering. Seeing thus ... He understands: '... there is no more for this state of being.'"

#### 16 (6) *Of Painful Nature*

At Sāvathī. Sitting to one side, the Venerable Rādhā said to the Blessed One: "Venerable sir, it is said, 'of a painful nature, of a painful nature.' What now, venerable sir, is of a painful nature?"

"Form, Rādhā, is of a painful nature. Feeling ... Perception ... Volitional formations ... Consciousness is of a painful nature. Seeing thus ... He understands: '... there is no more for this state of being.'"

#### 17 (7) *Nonself*

At Sāvathī. Sitting to one side, the Venerable Rādhā said to the Blessed One: "Venerable sir, it is said, 'nonself, nonself.' What now, venerable sir, is nonself?"

"Form, Rādhā, is nonself, feeling is nonself, perception is nonself, volitional formations are nonself, consciousness is nonself. Seeing thus ... He understands: '... there is no more for this state of being.'"

18 (8) *Of Selfless Nature*

At Sāvattṭhi. Sitting to one side, the Venerable Rādhā said to the Blessed One: "Venerable sir, it is said, 'of a selfless nature, of a selfless nature.' What now, venerable sir, is of a selfless nature?"

"Form, Rādhā, is of a selfless nature. Feeling ... [197] Perception ... Volitional formations ... Consciousness is of a selfless nature. Seeing thus ... He understands: '... there is no more for this state of being.'"

19 (9) *Subject to Destruction*

At Sāvattṭhi. Sitting to one side, the Venerable Rādhā said to the Blessed One: "Venerable sir, it is said, 'subject to destruction, subject to destruction.' What now, venerable sir, is subject to destruction?"

"Form, Rādhā, is subject to destruction. Feeling ... Perception ... Volitional formations ... Consciousness is subject to destruction. Seeing thus ... He understands: '... there is no more for this state of being.'"

20 (10) *Subject to Vanishing*

At Sāvattṭhi. Sitting to one side, the Venerable Rādhā said to the Blessed One: "Venerable sir, it is said, 'subject to vanishing, subject to vanishing.' What now, venerable sir, is subject to vanishing?"

"Form, Rādhā, is subject to vanishing. Feeling ... Perception ... Volitional formations ... Consciousness is subject to vanishing. Seeing thus ... He understands: '... there is no more for this state of being.'"

21 (11) *Subject to Arising*

At Sāvattṭhi. Sitting to one side, the Venerable Rādhā said to the Blessed One: "Venerable sir, it is said, 'subject to arising, subject to arising.' What now, venerable sir, is subject to arising?"

"Form, Rādhā, is subject to arising. Feeling ... Perception ... Volitional formations ... Consciousness is subject to arising. Seeing thus ... He understands: '... there is no more for this state of being.'"

22 (12) *Subject to Cessation*

At Sāvattṭhi. Sitting to one side, the Venerable Rādhā said to the Blessed One: "Venerable sir, it is said, 'subject to cessation, [198] subject to cessation.' What now, venerable sir, is subject to cessation?"

"Form, Rādhā, is subject to cessation. Feeling ... Perception ... Volitional formations ... Consciousness is subject to cessation. Seeing thus ... He understands: '... there is no more for this state of being.'"

## III. REQUEST

23 (1) *Māra*

At Sāvattṭhi. Sitting to one side, the Venerable Rādhā said to the Blessed One: "Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"Rādhā, you should abandon desire, you should abandon lust, you should abandon desire and lust, for whatever is Māra. And what, Rādhā, is Māra? Form is Māra. Feeling ... Perception ... Volitional formations ... Consciousness is Māra. Seeing thus ... He understands: '... there is no more for this state of being.'"

24 (2)–34 (12) *Subject to Māra, Etc.*

... "Rādhā, you should abandon desire, you should abandon lust, you should abandon desire and lust, for whatever is subject to Māra ... [199] ... for whatever is impermanent ... for whatever is of an impermanent nature ... for whatever is suffering ... for whatever is of a painful nature ... for whatever is nonself ... for whatever is of a selfless nature ... for whatever is subject to destruction ... for whatever is subject to vanishing ... for whatever is subject to arising ... for whatever is subject to cessation. And what, Rādhā, is subject to cessation? Form is subject to cessation. Feeling ... Perception ... Volitional formations ... Consciousness is subject to cessation. Seeing thus ... He understands: '... there is no more for this state of being.'"

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IV. SITTING NEARBY

35 (1) *Māra*

At Sāvattṭhi. The Blessed One said to the Venerable Rādhā as he was sitting to one side: "Rādhā, you should abandon desire, you should abandon lust, you should abandon desire and lust, for whatever is Māra. And what, Rādhā, is Māra?" ... (*Complete as in §23.*)

36 (2)–46 (12) *Subject to Māra, Etc.*

(*Identical with §§24–34, but opening as in the preceding sutta.*) [201]

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Chapter III

24 *Ditṭhisamyutta*

Connected Discourses on Views

I. STREAM-ENTRY

1 (1) *Winds*

At Sāvattṭhi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The winds do not blow, the rivers do not flow, pregnant women do not give birth, the moon and sun do not rise and set but stand as steady as a pillar'?"<sup>249</sup>

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'The winds do not blow ... but stand as steady as a pillar.' When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'The winds do not blow ... but stand as steady as a pillar.'"

"What do you think, bhikkhus, is form permanent or impermanent?... [203] ... Is consciousness permanent or impermanent?"

"Impermanent, venerable sir."...

"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"

"No, venerable sir."

"That which is seen, heard, sensed, cognized, attained, sought after, and ranged over by the mind:<sup>250</sup> is that permanent or impermanent?"

"Impermanent, venerable sir."

"Is what is impermanent suffering or happiness?"

"Suffering, venerable sir."



"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"

"No, venerable sir."

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases,<sup>251</sup> and when, further, he has abandoned perplexity about suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering, he is then called a noble disciple who is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination."

## 2 (2) *This Is Mine*

At Sāvattṭhi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'This is mine, this I am, this is my self?'"

"Venerable sir, our teachings are rooted in the Blessed One...." [204]

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'This is mine, this I am, this is my self.' When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'This is mine, this I am, this is my self.' ...

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases ... he is then called a noble disciple who is a stream-enterer ... with enlightenment as his destination."

## 3 (3) *The Self*

At Sāvattṭhi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'That which is the self is the world; having passed away, that I shall be—permanent, stable, eternal, not subject to change?'"<sup>252</sup> [205]

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'That which is the self is the world; having passed away, that I shall be—permanent, stable, eternal, not subject to change.' When there is feeling ... perception ... volitional formations ... consciousness, by clinging to

consciousness, by adhering to consciousness, such a view as this arises: 'That which is the self is the world ... not subject to change.' ...

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases ... he is then called a noble disciple who is a stream-enterer ... with enlightenment as his destination."

## 4 (4) *It Might Not Be For Me*

At Sāvattṭhi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'I might not be, and it might not be for me; I will not be, [and] it will not be for me?'"<sup>253</sup>

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, [206] such a view as this arises: 'I might not be, and it might not be for me; I will not be, [and] it will not be for me.' When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'I might not be ... it will not be for me.' ...

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases ... he is then called a noble disciple who is a stream-enterer ... with enlightenment as his destination."

## 5 (5) *There Is Not*

At Sāvattṭhi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise:<sup>254</sup> 'There is nothing given, nothing offered, nothing presented in charity; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no ascetics and brahmins faring and practising rightly in the world who, having realized this world and the other world for themselves by direct knowledge, make them known to others. This person consists of the four great elements. [207] When one dies, earth returns to and merges with the earth-body; water returns to and merges with the water-body; fire returns to and merges with the fire-body; air returns to and merges with the air-body; the faculties are transferred to space. [Four] men with the

bier as fifth carry away the corpse. The funeral orations last as far as the charnel ground; the bones whiten; burnt offerings end with ashes. Giving is a doctrine of fools. When anyone asserts the doctrine that there is [giving and the like], it is empty, false prattle. Fools and the wise are alike cut off and perish with the breakup of the body; after death they do not exist?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, when there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'There is nothing given ... [208] ... after death they do not exist.' ...

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases ... he is then called a noble disciple who is a stream-enterer ... with enlightenment as his destination."

#### 6 (6) *Acting*

At Sāvatthi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise:<sup>255</sup> 'When one acts or makes others act, when one mutilates or makes others mutilate, when one tortures or makes others inflict torture, when one inflicts sorrow or makes others inflict sorrow, when one oppresses or makes others inflict oppression, when one intimidates or makes others inflict intimidation, when one destroys life, takes what is not given, breaks into houses, plunders wealth, commits burglary, ambushes highways, seduces another's wife, utters falsehood—no evil is done by the doer. If, with a razor-rimmed wheel, one were to make the living beings of this earth into one mass of flesh, into one heap of flesh, because of this there would be no evil and no outcome of evil. If one were to go along the south bank of the Ganges [209] killing and slaughtering, mutilating and making others mutilate, torturing and making others inflict torture, because of this there would be no evil and no outcome of evil. If one were to go along the north bank of the Ganges giving gifts and making others give gifts, making offerings and making others make offerings, because of this there would be no merit and no outcome of merit. By giving, by taming oneself, by self-control, by speaking truth, there is no merit and no outcome of merit?'"

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, when there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'When one acts or makes others act ... there is no merit and no outcome of merit.' ...

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases ... he is then called a noble disciple who is a stream-enterer ... with enlightenment as his destination." [210]

#### 7 (7) *Cause*

At Sāvatthi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise:<sup>256</sup> 'There is no cause or condition for the defilement of beings; beings are defiled without cause or condition. There is no cause or condition for the purification of beings; beings are purified without cause or condition. [There is no action by self, no action by others, no manly action.] There is no power, no energy, no manly strength, no manly endurance. All beings, all living beings, all creatures, all souls are without mastery, power, and energy; moulded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes?'"<sup>257</sup>

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, when there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'There is no cause or condition for the defilement of beings ... they experience pleasure and pain in the six classes.' ...

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases ... [211] ... he is then called a noble disciple who is a stream-enterer ... with enlightenment as his destination."

#### 8 (8) *The Great View*

At Sāvatthi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise:<sup>258</sup> 'There are these seven bodies that are unmade, not brought forth, uncreated, without a creator, barren, steady as mountain peaks, steady as pillars. They do not move or change or obstruct each other.

None is able to cause pleasure or pain or pleasure-and-pain to others. What are the seven? They are: the earth-body, the water-body, the fire-body, the air-body, pleasure, pain, and the soul as the seventh. These seven bodies are unmade.... [Herein, there is no killer, no slaughterer, no hearer, no speaker, no knower, no intimer.]<sup>259</sup> Even one who cuts off another's head with a sharp sword does not deprive anyone of life; the sword merely passes through the space between the seven bodies. There are fourteen hundred thousand principal modes of generation,<sup>260</sup> and six thousand, and six hundred; there are five hundred kinds of kamma, and five kinds of kamma, and three kinds of kamma, and full kamma, and half-kamma; there are sixty-two pathways, sixty-two sub-acons, six classes, eight stages in the life of man, forty-nine hundred kinds of *Ājivakas*,<sup>261</sup> forty-nine hundred kinds of wanderers, forty-nine hundred abodes of *nāgas*, twenty hundred faculties, thirty hundred hells, thirty-six realms of dust, seven spheres of percipient beings, seven spheres of nonpercipient beings, seven spheres of knotless ones, seven [212] kinds of devas, seven kinds of human beings, seven kinds of demons, seven great lakes, seven kinds of knots, seven hundred [other] kinds of knots, seven precipices, seven hundred [other] precipices, seven kinds of dreams, seven hundred [other] kinds of dreams, eighty-four hundred thousand great acons through which the foolish and the wise roam and wander, after which they will alike make an end to suffering. There is none of this: "By this virtue or vow or austerity or holy life I will make unripened kamma ripen or eradicate ripened kamma by repeatedly experiencing it"—not so! Pleasure and pain are meted out; *samsāra*'s limits are fixed; there is no shortening it or extending it, no advancing forward or falling back. Just as, when a ball of string is thrown, it runs away unwinding, so too the foolish and the wise, by unwinding, flee from pleasure and pain."<sup>262</sup>

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, when there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'There are these seven bodies that are unmade ... the foolish and the wise, by unwinding, flee from pleasure and pain.' ... [213] ...

"When, bhikkhus, a noble disciple has abandoned perplexity

in these six cases ... he is then called a noble disciple who is a stream-enterer ... with enlightenment as his destination."

#### 9 (9) *The World Is Eternal*

At Sāvattṭhi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The world is eternal?'"<sup>263</sup>

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, when there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'The world is eternal.' ... [214] ...

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases ... he is then called a noble disciple who is a stream-enterer ... with enlightenment as his destination."

#### 10 (10) *The World Is Not Eternal*

At Sāvattṭhi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The world is not eternal?'"

"Venerable sir, our teachings are rooted in the Blessed One...."

"When, bhikkhus, a noble disciple ... with enlightenment as his destination."

#### 11 (11) *The World is Finite*

At Sāvattṭhi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The world is finite?'"

"Venerable sir, our teachings are rooted in the Blessed One...."

"When, bhikkhus, a noble disciple ... with enlightenment as his destination." [215]

#### 12 (12) *The World Is Infinite*

At Sāvattṭhi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The world is infinite?'"

"Venerable sir, our teachings are rooted in the Blessed One...."

"When, bhikkhus, a noble disciple ... with enlightenment as his destination."

### 13 (13) *Soul and Body Are the Same*

At Sāvattṭhi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The soul and the body are the same'?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"When, bhikkhus, a noble disciple ... with enlightenment as his destination."

### 14 (14) *Soul and Body Are Different*

At Sāvattṭhi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The soul is one thing, the body another'?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"When, bhikkhus, a noble disciple ... with enlightenment as his destination."

### 15 (15) *The Tathāgata Exists*

At Sāvattṭhi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The Tathāgata exists after death'?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"When, bhikkhus, a noble disciple ... with enlightenment as his destination."

### 16 (16) *The Tathāgata Does Not Exist*

At Sāvattṭhi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The Tathāgata does not exist after death'?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"When, bhikkhus, a noble disciple ... with enlightenment as his destination."

### 17 (17) *The Tathāgata Both Exists and Does Not Exist*

At Sāvattṭhi. "Bhikkhus, when what exists, [216] by clinging to what, by adhering to what, does such a view as this arise: 'The Tathāgata both exists and does not exist after death'?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"When, bhikkhus, a noble disciple ... with enlightenment as his destination."

### 18 (18) *The Tathāgata Neither Exists Nor Does Not Exist*

At Sāvattṭhi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The Tathāgata neither exists nor does not exist after death'?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'The Tathāgata neither exists nor does not exist after death.' When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'The Tathāgata neither exists nor does not exist after death.'"

"What do you think, bhikkhus, is form ... consciousness permanent or impermanent?"

"Impermanent, venerable sir...."

"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"

"No, venerable sir."

"That which is seen, heard, sensed, cognized, attained, sought after, and ranged over by the mind: is that permanent or impermanent?"

"Impermanent, venerable sir."

"Is what is impermanent suffering or happiness?"

"Suffering, venerable sir."

"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"

"No, venerable sir."

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases, and when, further, he has abandoned perplexity about suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering, he is then called

a noble disciple who is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination." [217]

## II. THE SECOND TRIP<sup>264</sup>

### 19 (1) *Winds*

At Sāvatthi. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The winds do not blow, the rivers do not flow, pregnant women do not give birth, the moon and sun do not rise and set but stand as steady as a pillar?'"

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'The winds do not blow ... but stand as steady as a pillar.' When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'The winds do not blow ... but stand as steady as a pillar.'"

"What do you think, bhikkhus, is form ... [218] ... consciousness permanent or impermanent?"

"Impermanent, venerable sir."...

"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"

"No, venerable sir."

"Thus, bhikkhus, when there is suffering, it is by clinging to suffering, by adhering to suffering,<sup>265</sup> that such a view as this arises: 'The winds do not blow ... but stand as steady as a pillar.'"

### 20 (2)–36 (18) *This Is Mine, Etc.*

(These suttas repeat the views of 24:2–18, but modelled on the above paradigm.)

### 37 (19) *A Self Consisting of Form*

At Sāvatthi. "Bhikkhus, when what is present ... [219] ... does such a view as this arise: 'The self consists of form and is unimpaired after death?'" ...<sup>266</sup>

### 38 (20) *A Formless Self*

At Sāvatthi. "Bhikkhus, when what is present ... does such a view as this arise: 'The self is formless and is unimpaired after death?'"...

### 39 (21) *A Self Both Consisting of Form and Formless*

At Sāvatthi. "Bhikkhus, when what is present ... does such a view as this arise: 'The self both consists of form and is formless, and is unimpaired after death?'"...

### 40 (22) *A Self Neither Consisting of Form nor Formless*

At Sāvatthi. "Bhikkhus, when what is present ... does such a view as this arise: 'The self neither consists of form nor is formless, and is unimpaired after death?'"...

### 41 (23) *Exclusively Happy*

At Sāvatthi. "Bhikkhus, when what is present ... does such a view as this arise: 'The self is exclusively happy and is unimpaired after death?'" ... [220]

### 42 (24) *Exclusively Miserable*

At Sāvatthi. "Bhikkhus, when what is present ... does such a view as this arise: 'The self is exclusively miserable and is unimpaired after death?'"...

### 43 (25) *Both Happy and Miserable*

At Sāvatthi. "Bhikkhus, when what is present ... does such a view as this arise: 'The self is both happy and miserable and is unimpaired after death?'"...

### 44 (26) *Neither Happy nor Miserable*

At Sāvatthi. "Bhikkhus, when what is present ... does such a view as this arise: 'The self is neither happy nor miserable and is unimpaired after death?'"...

## III. THE THIRD TRIP

45 (1) *Winds*

[221] At Sāvatti. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The winds do not blow, the rivers do not flow, pregnant women do not give birth, the moon and sun do not rise and set but stand as steady as a pillar?'"

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'The winds do not blow ... but stand as steady as a pillar.' When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'The winds do not blow ... but stand as steady as a pillar.'"

"What do you think, bhikkhus, is form ... consciousness permanent or impermanent?"

"Impermanent, venerable sir."...

"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"

"No, venerable sir."

"Thus, bhikkhus, whatever is impermanent is suffering. When that is present, it is by clinging to that, that such a view as this arises;<sup>267</sup> 'The winds do not blow ... but stand as steady as a pillar.'"

46 (2)–70 (26) *This Is Mine, Etc.*

(These suttas repeat the views of *The Second Trip*, but are modelled on the above paradigm.) [222]

## IV. THE FOURTH TRIP

71 (1) *Winds*

At Sāvatti. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The winds do not blow, the rivers do not [223] flow, pregnant women do not give birth, the moon and sun do not rise and set but stand as steady as a pillar?'"

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'The winds do not blow ... but stand as steady as a pillar.' When there is feeling ... perception ... volitional formations ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'The winds do not blow ... but stand as steady as a pillar.'"

"What do you think, bhikkhus, is form ... feeling ... perception ... volitional formations ... consciousness permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" – "No, venerable sir."

"Therefore, bhikkhus, any kind of form whatsoever ... Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—all consciousness should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'"

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

72 (2)–96 (26) *This Is Mine, Etc.*

(These suttas repeat the views of *The Second Trip*, but are modelled on the above paradigm.) [224]



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## Chapter IV

25 *Okkantisaṃyutta*

## Connected Discourses on Entering

1 *The Eye*

At Sāvattṭhi. "Bhikkhus, the eye is impermanent, changing, becoming otherwise. The ear ... The nose ... The tongue ... The body ... The mind is impermanent, changing, becoming otherwise. One who places faith in these teachings and resolves on them thus is called a faith-follower, one who has entered the fixed course of rightness, entered the plane of superior persons, transcended the plane of the worldlings. He is incapable of doing any deed by reason of which he might be reborn in hell, in the animal realm, or in the domain of ghosts; he is incapable of passing away without having realized the fruit of stream-entry.<sup>268</sup>

"One for whom these teachings are accepted thus after being pondered to a sufficient degree with wisdom is called a Dhamma-follower,<sup>269</sup> one who has entered the fixed course of rightness, entered the plane of superior persons, transcended the plane of the worldlings. He is incapable of doing any deed by reason of which he might be reborn in hell, in the animal realm, or in the domain of ghosts; he is incapable of passing away without having realized the fruit of stream-entry.

"One who knows and sees these teachings thus is called a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination."<sup>270</sup>

2 *Forms*

At Sāvattṭhi. "Bhikkhus, forms are impermanent, changing, becoming otherwise. Sounds ... Odours ... Tastes ... Tactile objects ... Mental phenomena are impermanent, changing,

becoming otherwise. [226] One who places faith in these teachings and resolves on them thus is called a faith-follower, one who has entered the fixed course of rightness...; he is incapable of passing away without having realized the fruit of stream-entry.

"One for whom these teachings are accepted thus after being pondered to a sufficient degree with wisdom is called a Dhamma-follower, one who has entered the fixed course of rightness...; he is incapable of passing away without having realized the fruit of stream-entry.

"One who knows and sees these teachings thus is called a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination."

3 *Consciousness*

At Sāvattṭhi. "Bhikkhus, eye-consciousness is impermanent, changing, becoming otherwise. Ear-consciousness ... Nose-consciousness ... Tongue-consciousness ... Body-consciousness ... Mind-consciousness is impermanent, changing, becoming otherwise. One who ... with enlightenment as his destination."

4 *Contact*

At Sāvattṭhi. "Bhikkhus, eye-contact is impermanent, changing, becoming otherwise. Ear-contact ... Nose-contact ... Tongue-contact ... Body-contact ... Mind-contact is impermanent, changing, becoming otherwise. One who ... with enlightenment as his destination."

5 *Feeling*

At Sāvattṭhi. "Bhikkhus, feeling born of eye-contact is impermanent, changing, becoming otherwise. Feeling born of ear-contact ... Feeling born of nose-contact ... Feeling born of tongue-contact ... Feeling born of body-contact ... Feeling born of mind-contact is impermanent, changing, becoming otherwise. One who ... with enlightenment as his destination." [227]

6 *Perception*

At Sāvatti. "Bhikkhus, perception of forms is impermanent, changing, becoming otherwise. Perception of sounds ... Perception of odours ... Perception of tastes ... Perception of tactile objects ... Perception of mental phenomena is impermanent, changing, becoming otherwise. One who ... with enlightenment as his destination."

7 *Volition*

At Sāvatti. "Bhikkhus, volition regarding forms is impermanent, changing, becoming otherwise. Volition regarding sounds ... Volition regarding odours ... Volition regarding tastes ... Volition regarding tactile objects ... Volition regarding mental phenomena is impermanent, changing, becoming otherwise. One who ... with enlightenment as his destination."

8 *Craving*

At Sāvatti. "Bhikkhus, craving for forms is impermanent, changing, becoming otherwise. Craving for sounds ... Craving for odours ... Craving for tastes ... Craving for tactile objects ... Craving for mental phenomena is impermanent, changing, becoming otherwise. One who ... with enlightenment as his destination."

9 *Elements*

At Sāvatti. "Bhikkhus, the earth element is impermanent, changing, becoming otherwise. The water element ... The heat element ... The air element ... The space element ... The consciousness element is impermanent, changing, becoming otherwise.<sup>271</sup> One who ... with enlightenment as his destination."

10 *Aggregates*

At Sāvatti. "Bhikkhus, form is impermanent, changing, becoming otherwise. Feeling ... Perception ... Volitional formations ... Consciousness is impermanent, changing, becoming otherwise.

One who places faith in these teachings and resolves on them thus is called a faith-follower, one who has entered the fixed course of rightness, [228] entered the plane of superior persons, transcended the plane of the worldlings. He is incapable of doing any deed by reason of which he might be reborn in hell, in the animal realm, or in the domain of ghosts; he is incapable of passing away without having realized the fruit of stream-entry.

"One for whom these teachings are accepted thus after being pondered to a sufficient degree with wisdom is called a Dhamma-follower, one who has entered the fixed course of rightness, entered the plane of superior persons, transcended the plane of the worldlings. He is incapable of doing any deed by reason of which he might be reborn in hell, in the animal realm, or in the domain of ghosts; he is incapable of passing away without having realized the fruit of stream-entry.

"One who knows and sees these teachings thus is called a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination."

## Chapter V

## 26 Uppādasamyutta

## Connected Discourses on Arising

## 1 The Eye

At Sāvatti. "Bhikkhus, the arising, continuation, production, and manifestation of the eye is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.<sup>272</sup> The arising, continuation, production, and manifestation of the ear ... of the nose ... of the tongue ... of the body ... of the mind [229] is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of the eye ... the mind is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

## 2 Forms

At Sāvatti. "Bhikkhus, the arising, continuation, production, and manifestation of forms ... of sounds ... of odours ... of tastes ... of tactile objects ... of mental phenomena is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of forms ... of mental phenomena is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

## 3 Consciousness

At Sāvatti. "Bhikkhus, the arising, continuation, production, and manifestation of eye-consciousness ... of mind-consciousness

is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of eye-consciousness ... of mind-consciousness is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death." [230]

## 4 Contact

At Sāvatti. "Bhikkhus, the arising, continuation, production, and manifestation of eye-contact ... of mind-contact is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of eye-contact ... of mind-contact is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

## 5 Feeling

At Sāvatti. "Bhikkhus, the arising, continuation, production, and manifestation of feeling born of eye-contact ... of feeling born of mind-contact is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of feeling born of eye-contact ... of feeling born of mind-contact is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

## 6 Perception

At Sāvatti. "Bhikkhus, the arising, continuation, production, and manifestation of perception of forms ... of perception of mental phenomena is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of perception of forms ... of perception of mental phenomena is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

## 7 Volition

At Sāvatthi. "Bhikkhus, the arising, continuation, production, and manifestation of volition regarding forms ... of volition regarding mental phenomena is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of volition regarding forms ... of volition regarding mental phenomena is the cessation of suffering, the subsiding of disease, the passing away of aging-and death."

## 8 Craving

At Sāvatthi. "Bhikkhus, the arising, continuation, production, and manifestation of craving for forms ... of craving for mental phenomena is the arising of suffering, the continuation of disease, the manifestation of aging-and-death. [231]

"The cessation, subsiding, and passing away of craving for forms ... of craving for mental phenomena is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

## 9 Elements

At Sāvatthi. "Bhikkhus, the arising, continuation, production, and manifestation of the earth element ... of the water element ... of the heat element ... of the air element ... of the space element ... of the consciousness element is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of the earth element ... of the consciousness element is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

## 10 Aggregates

At Sāvatthi. "Bhikkhus, the arising, continuation, production, and manifestation of form ... of feeling ... of perception ... of volitional formations ... of consciousness is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of form ... of consciousness is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

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## Chapter VI

## 27 Kilesasaṃyutta

## Connected Discourses on Defilements

## 1 The Eye

At Sāvatthi. "Bhikkhus, desire and lust for the eye is a corruption of the mind.<sup>273</sup> Desire and lust for the ear ... for the nose ... for the tongue ... for the body ... for the mind is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these six cases, his mind inclines to renunciation. A mind fortified by renunciation becomes wieldy in regard to those things that are to be realized by direct knowledge."<sup>274</sup>

## 2 Forms

At Sāvatthi. "Bhikkhus, desire and lust for forms is a corruption of the mind. Desire and lust for sounds ... for odours ... for tastes ... for tactile objects ... for mental phenomena is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these six cases, his mind inclines to renunciation. A mind fortified by renunciation becomes wieldy in regard to those things that are to be realized by direct knowledge."

## 3 Consciousness

"Bhikkhus, desire and lust for eye-consciousness ... for mind-consciousness is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these six cases ... [233] ... [his mind] becomes wieldy in regard to those things that are to be realized by direct knowledge."

## 4 Contact

"Bhikkhus, desire and lust for eye-contact ... for mind-contact is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these six cases ... [his mind] becomes wieldy in regard to those things that are to be realized by direct knowledge."

## 5 Feeling

"Bhikkhus, desire and lust for feeling born of eye-contact ... for feeling born of mind-contact is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these six cases ... [his mind] becomes wieldy in regard to those things that are to be realized by direct knowledge."

## 6 Perception

"Bhikkhus, desire and lust for perception of forms ... for perception of mental phenomena is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these six cases ... [his mind] becomes wieldy in regard to those things that are to be realized by direct knowledge."

## 7 Volition

"Bhikkhus, desire and lust for volition regarding forms ... [234] ... for volition regarding mental phenomena is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these six cases ... [his mind] becomes wieldy in regard to those things that are to be realized by direct knowledge."

## 8 Craving

"Bhikkhus, desire and lust for craving for forms ... for craving for mental phenomena is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these six cases ... [his mind] becomes wieldy in regard to those things that are to be realized by direct knowledge."

9 *Elementis*

"Bhikkhus, desire and lust for the earth element ... for the water element ... for the heat element ... for the air element ... for the space element ... for the consciousness element is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these six cases ... [his mind] becomes wieldy in regard to those things that are to be realized by direct knowledge."

10 *Aggregates*

"Bhikkhus, desire and lust for form ... for feeling ... for perception ... for volitional formations ... for consciousness is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these five cases, his mind inclines to renunciation. A mind fortified by renunciation becomes wieldy in regard to those things that are to be realized by direct knowledge."

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## Chapter VII

28 *Sāriputtasamyutta*

## Connected Discourses with Sāriputta

1 *Born of Seclusion*

On one occasion the Venerable Sāriputta was dwelling at Sāvattī in Jeta's Grove, Anāthapiṇḍika's Park.

Then, in the morning, the Venerable Sāriputta dressed and, taking bowl and robe, entered Sāvattī for alms. Then, when he had walked for alms in Sāvattī and had returned from the alms round, after his meal he went to the Blind Men's Grove for the day's abiding. Having plunged into the Blind Men's Grove, he sat down at the foot of a tree for the day's abiding.

Then, in the evening, the Venerable Sāriputta emerged from seclusion and went to Jeta's Grove, Anāthapiṇḍika's Park. The Venerable Ānanda saw the Venerable Sāriputta coming in the distance and said to him: "Friend Sāriputta, your faculties are serene, your facial complexion is pure and bright. In what dwelling has the Venerable Sāriputta spent the day?"<sup>275</sup>

"Here, friend, secluded from sensual pleasures, secluded from unwholesome states, I entered and dwelt in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. Yet, friend, it did not occur to me, 'I am attaining the first jhāna,' or 'I have attained the first jhāna,' or 'I have emerged from the first jhāna.'" [236]

"It must be because I-making, mine-making, and the underlying tendency to conceit have been thoroughly uprooted in the Venerable Sāriputta for a long time that such thoughts did not occur to him."<sup>276</sup>



2 *Without Thought*

At Sāvatti.... (as above) ... The Venerable Ānanda saw the Venerable Sāriputta coming in the distance and said to him: "Friend Sāriputta, your faculties are serene, your complexion is pure and bright. In what dwelling has the Venerable Sāriputta spent the day?"

"Here, friend, with the subsiding of thought and examination, I entered and dwelt in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. Yet, friend, it did not occur to me, 'I am attaining the second jhāna,' or 'I have attained the second jhāna,' or 'I have emerged from the second jhāna.'"

"It must be because I-making, mine-making, and the underlying tendency to conceit have been thoroughly uprooted in the Venerable Sāriputta for a long time that such thoughts did not occur to him."

3 *Rapture*

At Sāvatti.... The Venerable Ānanda saw the Venerable Sāriputta coming in the distance....

"Here, friend, with the fading away as well of rapture, I dwelt equanimous and, mindful and clearly comprehending, I experienced happiness with the body; I entered and dwelt in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' [237] Yet, friend, it did not occur to me, 'I am attaining the third jhāna....'" (Complete as in preceding sutta.)

4 *Equanimity*

At Sāvatti.... The Venerable Ānanda saw the Venerable Sāriputta coming in the distance....

"Here, friend, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, I entered and dwelt in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. Yet, friend, it did not occur to me, 'I am attaining the fourth jhāna....'"

5 *The Base of the Infinity of Space*

At Sāvatti.... The Venerable Ānanda saw the Venerable Sāriputta coming in the distance....

"Here, friend, with the complete transcendence of perceptions of forms, with the passing away of perceptions of sensory impingement, with nonattention to perceptions of diversity, aware that 'space is infinite,' I entered and dwelt in the base of the infinity of space. Yet, friend, it did not occur to me, 'I am attaining the base of the infinity of space....'"

6 *The Base of the Infinity of Consciousness*

At Sāvatti.... The Venerable Ānanda saw the Venerable Sāriputta coming in the distance....

"Here, friend, by completely transcending the base of the infinity of space, aware that 'consciousness is infinite,' I entered and dwelt in the base of the infinity of consciousness. Yet, friend, it did not occur to me, 'I am attaining the base of the infinity of consciousness....'"

7 *The Base of Nothingness*

At Sāvatti.... The Venerable Ānanda saw the Venerable Sāriputta coming in the distance....

"Here, friend, by completely transcending the base of the infinity of consciousness, aware that 'there is nothing,' I entered and dwelt in the base of nothingness. Yet, friend, it did not occur to me, 'I am attaining the base of nothingness....'" [238]

8 *The Base of Neither-Perception-Nor-Nonperception*

At Sāvatti.... The Venerable Ānanda saw the Venerable Sāriputta coming in the distance....

"Here, friend, by completely transcending the base of nothingness, I entered and dwelt in the base of neither-perception-nor-nonperception. Yet, friend, it did not occur to me, 'I am attaining the base of neither-perception-nor-nonperception....'"

9 *The Attainment of Cessation*

At Sāvatti.... The Venerable Ānanda saw the Venerable Sāriputta coming in the distance....

"Here, friend, by completely transcending the base of neither-perception-nor-nonperception, I entered and dwelt in the cessation of perception and feeling. Yet, friend, it did not occur to me, 'I am attaining the cessation of perception and feeling,' or 'I have attained the cessation of perception and feeling,' or 'I have emerged from the cessation of perception and feeling.'"

"It must be because I-making, mine-making, and the underlying tendency to conceit have been thoroughly uprooted in the Venerable Sāriputta for a long time that such thoughts did not occur to him."

10 *Sucimukhi*

On one occasion the Venerable Sāriputta was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then, in the morning, the Venerable Sāriputta dressed and, taking bowl and robe, entered Rājagaha for alms. Then, when he had walked for alms on continuous alms round in Rājagaha,<sup>277</sup> he ate that almsfood leaning against a certain wall.

Then the female wanderer Sucimukhi approached the Venerable Sāriputta and said to him: "Ascetic, do you eat facing downwards?"<sup>278</sup>

"I don't eat facing downwards, sister."

"Then, ascetic, do you eat facing upwards?"

"I don't eat facing upwards, sister." [239]

"Then, ascetic, do you eat facing the [four] quarters?"<sup>279</sup>

"I don't eat facing the [four] quarters, sister."

"Then, ascetic, do you eat facing the intermediate directions?"

"I don't eat facing the intermediate directions, sister."

"When you are asked, 'Ascetic, do you eat facing downwards?'... 'Do you eat facing the intermediate directions?' you reply, 'I don't eat thus, sister.' How then do you eat, ascetic?"

"Sister, those ascetics and brahmins who earn their living by the debased art of geomancy<sup>280</sup>—a wrong means of livelihood—these are called ascetics and brahmins who eat facing downwards. Those ascetics and brahmins who earn their living by the

debased art of astrology<sup>281</sup>—a wrong means of livelihood—these are called ascetics and brahmins who eat facing upwards. Those ascetics and brahmins who earn their living by undertaking to go on errands and run messages<sup>282</sup>—a wrong means of livelihood—these are called ascetics and brahmins who eat facing the [four] quarters. Those ascetics and brahmins who earn their living by the debased art of palmistry<sup>283</sup>—a wrong means of livelihood—these are called ascetics and brahmins who eat facing the intermediate directions.

"Sister, I do not earn my living by such wrong means of livelihood as the debased art of geomancy, or the debased art of astrology, or by undertaking to go on errands and run messages, or by the debased art of palmistry. I seek almsfood righteously and, having sought it, I eat my almsfood righteously." [240]

Then the female wanderer Sucimukhi went from street to street and from square to square in Rājagaha announcing: "The ascetics following the Sakyan son eat righteous food; they eat blameless food. Give almsfood to the ascetics following the Sakyan son."

## Chapter VIII

### 29 *Nāgasamyutta*

#### Connected Discourses on Nāgas

##### 1 Simple Version

At Sāvattṭhi. “Bhikkhus, there are these four modes of generation of nāgas.<sup>284</sup> What four? Nāgas born from eggs, nāgas born from the womb, nāgas born from moisture, nāgas of spontaneous birth. These are the four modes of generation of nāgas.”

##### 2 Superior

At Sāvattṭhi. “Bhikkhus, there are these four modes of generation of nāgas.... [241]

“Therein, bhikkhus, nāgas born from the womb, from moisture, and born spontaneously are superior to nāgas born from eggs. Nāgas born from moisture and born spontaneously are superior to nāgas born from eggs and from the womb. Nāgas born spontaneously are superior to nāgas born from eggs, from the womb, and from moisture.

“These, bhikkhus, are the four modes of generation of nāgas.”

##### 3 The Uposatha (1)

At Sāvattṭhi. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: “Venerable sir, what is the cause and reason why some egg-born nāgas here observe the Uposatha and relinquish [concern for] their bodies?”<sup>285</sup>

“Here, bhikkhus, some egg-born nāgas think thus: ‘In the past we acted ambivalently in body, speech, and mind.<sup>286</sup> Having done so, with the breakup of the body, after death, we were

reborn in the company of egg-born nāgas. If today we practise good conduct of body, speech, and mind, then with the breakup of the body, after death, we shall be reborn in a happy destination, in a heavenly world. Come now, let us practise good conduct of body, speech, and mind.’

“This, bhikkhu, is the cause and reason why some egg-born nāgas here observe the Uposatha and relinquish [concern for] their bodies.” [242]

##### 4–6 The Uposatha (2–4)

(The same is repeated for the other three types of nāgas.) [243]

##### 7 He Has Heard (1)

At Sāvattṭhi.... Sitting to one side, that bhikkhu said to the Blessed One: “Venerable sir, what is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of egg-born nāgas?”

“Here, bhikkhu, someone acts ambivalently in body, speech, and mind. He has heard: ‘Egg-born nāgas are long-lived, beautiful, and abound in happiness.’ He thinks: ‘Oh, with the breakup of the body, after death, may I be reborn in the company of egg-born nāgas!’ Then, with the breakup of the body, after death, he is reborn in the company of egg-born nāgas.

“This, bhikkhus, is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of egg-born nāgas.”

##### 8–10 He Has Heard (2–4)

(These three suttas repeat the same for the other three types of nāgas.) [244]

##### 11–20 With the Support of Giving (1)

Sitting to one side, that bhikkhu said to the Blessed One: “Venerable sir, what is the cause and reason why [245] someone here, with the breakup of the body, after death, is reborn in the company of egg-born nāgas?”

"Here, bhikkhu, someone acts ambivalently in body, speech, and mind. He has heard: 'Egg-born nāgas are long-lived, beautiful, and abound in happiness.' He thinks: 'Oh, with the breakup of the body, after death, may I be reborn in the company of egg-born nāgas!' He gives food.... He gives drink.... He gives clothing.... He gives a vehicle.... He gives a garland.... He gives a fragrance.... He gives an unguent.... He gives a bed.... He gives a dwelling.... He gives a lamp.<sup>287</sup> Then, with the breakup of the body, after death, he is reborn in the company of egg-born nāgas.

"This, bhikkhus, is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of egg-born nāgas."

#### 21–50 With the Support of Giving (2–4)

(These three decads each repeat the preceding decad for the other three types of nāgas.) [246]

## Chapter IX

### 30 *Supaṇṇasamyutta*

#### Connected Discourses on Supaṇṇas

##### 1 Simple Version

At Sāvatthi. "Bhikkhus, there are these four modes of generation of supaṇṇas. What four? Supaṇṇas born from eggs, supaṇṇas born from the womb, supaṇṇas born from moisture, supaṇṇas of spontaneous birth. These are the four modes of generation of supaṇṇas." [247]

##### 2 They Carry Off

At Sāvatthi. "Bhikkhus, there are these four modes of generation of supaṇṇas....

"Therein, bhikkhus, egg-born supaṇṇas carry off only nāgas that are egg-born, not those that are womb-born, moisture-born, or spontaneously born.<sup>288</sup> Womb-born supaṇṇas carry off nāgas that are egg-born and womb-born, but not those that are moisture-born or spontaneously born. Moisture-born supaṇṇas carry off nāgas that are egg-born, womb-born, and moisture-born, but not those that are spontaneously born. Spontaneously born supaṇṇas carry off nāgas that are egg-born, womb-born, moisture-born, and spontaneously born.

"These, bhikkhus, are the four modes of generation of supaṇṇas."

##### 3 Ambivalent (1)

At Sāvatthi.... Sitting to one side, that bhikkhu said to the Blessed One: "Venerable sir, what is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of egg-born supaṇṇas?"

"Here, bhikkhu, someone acts ambivalently in body, speech, and mind. He has heard: 'Egg-born supaṇṇas are long-lived, beautiful, and abound in happiness.' He thinks: 'Oh, with the breakup of the body, after death, may I be reborn in the company of egg-born supaṇṇas!' Then, with the breakup of the body, after death, he is reborn in the company of egg-born supaṇṇas."

"This, bhikkhus, is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of egg-born supaṇṇas."

#### 4-6 Ambivalent (2-4)

(The same is repeated for the other three types of supaṇṇas.) [248]

#### 7-16 With the Support of Giving (1)

Sitting to one side, that bhikkhu said to the Blessed One: "Venerable sir, what is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of egg-born supaṇṇas?"

"Here, bhikkhu, someone acts ambivalently in body, speech, and mind. He has heard: 'Egg-born supaṇṇas are long-lived, beautiful, and abound in happiness.' He thinks: 'Oh, with the breakup of the body, after death, may I be reborn in the company of egg-born supaṇṇas!' He gives food.... He gives drink.... He gives clothing.... He gives a vehicle.... He gives a garland.... He gives a fragrance.... He gives an unguent.... He gives a bed.... He gives a dwelling.... He gives a lamp. Then, with the breakup of the body, after death, he is reborn in the company of egg-born supaṇṇas."

"This, bhikkhus, is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of egg-born supaṇṇas."

#### 17-46 With the Support of Giving (2-4)

(These three decads each repeat the preceding decad for the other three types of supaṇṇas.) [249]

## Chapter X

### 31 Gandhabbasamyutta

#### Connected Discourses on Gandhabbas

##### 1 Simple Version

At Sāvatti. [250] "Bhikkhus, I will teach you about the devas of the gandhabba order. Listen to that....

"And what, bhikkhus, are the devas of the gandhabba order? There are, bhikkhus, devas dwelling in fragrant roots,<sup>289</sup> devas dwelling in fragrant heartwood, devas dwelling in fragrant softwood, devas dwelling in fragrant bark, devas dwelling in fragrant shoots, devas dwelling in fragrant leaves, devas dwelling in fragrant flowers, devas dwelling in fragrant fruits, devas dwelling in fragrant sap, and devas dwelling in fragrant scents."

"These, bhikkhus, are called the devas of the gandhabba order."

##### 2 Good Conduct

At Sāvatti.... Sitting to one side, that bhikkhu said to the Blessed One: "Venerable sir, what is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of the devas of the gandhabba order?"

"Here, bhikkhu, someone practises good conduct of body, speech, and mind.<sup>290</sup> He has heard: 'The devas of the gandhabba order are long-lived, beautiful, and abound in happiness.' He thinks: 'Oh, with the breakup of the body, after death, may I be reborn in the company of the devas of the gandhabba order!' Then, with the breakup of the body, after death, he is reborn in the company of the devas of the gandhabba order."

"This, bhikkhus, is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of the devas of the gandhabba order."

## 3 Giver (1)

At Sāvatti.... Sitting to one side, that bhikkhu [251] said to the Blessed One: "Venerable sir, what is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of the devas who dwell in fragrant roots?"

"Here, bhikkhu, someone practises good conduct of body, speech, and mind. He has heard: 'The devas who dwell in fragrant roots are long-lived, beautiful, and abound in happiness.' He thinks: 'Oh, with the breakup of the body, after death, may I be reborn in the company of the devas who dwell in fragrant roots!' He becomes a giver of fragrant roots. Then, with the breakup of the body, after death, he is reborn in the company of the devas who dwell in fragrant roots."

"This, bhikkhus, is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of the devas who dwell in fragrant roots."

## 4–12 Giver (2–10)

(The same paradigm is repeated for each of the other groups of *gandhabbas*—those who dwell in fragrant heartwood, etc.—as enumerated in §1, each the giver of the corresponding type of gift.) [252]

## 13–22 With the Support of Giving (1)

At Sāvatti.... Sitting to one side, that bhikkhu said to the Blessed One: "Venerable sir, what is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of the devas who dwell in fragrant roots?"

"Here, bhikkhu, someone practises good conduct of body, speech, and mind. He has heard: 'The devas who dwell in fragrant roots are long-lived, beautiful, and abound in happiness.'"

"He thinks: 'Oh, with the breakup of the body, after death, may I be reborn in the company of the devas who dwell in fragrant roots!' He gives food.... He gives drink.... He gives clothing.... He gives a vehicle.... He gives a garland.... He gives a fragrance.... He gives an unguent.... He gives a bed.... He gives a dwelling.... He gives a lamp. Then, with the breakup of the body, after death, he is reborn in the company of the devas who dwell in fragrant roots."

"This, bhikkhus, is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of the devas who dwell in fragrant roots." [253]

## 23–112 With the Support of Giving (2)

(Repeat the paradigm of §§13–22 for each of the other types of *gandhabbas*, those who dwell in fragrant heartwood, etc.)



[254]

## Chapter XI

32 *Valāhakaṣaṃyutta*

## Connected Discourses on Cloud Devas

## 1 Simple Version

At Savatthi. "Bhikkhus, I will teach you about the devas of the cloud-dwelling order. Listen to that....

"And what, bhikkhus, are the devas of the cloud-dwelling order?<sup>291</sup> There are, bhikkhus, cool-cloud devas, warm-cloud devas, storm-cloud devas, wind-cloud devas, and rain-cloud devas.

"These, bhikkhus, are called the devas of the cloud-dwelling order."

## 2 Good Conduct

(Identical with 31:2, but concerning rebirth in the company of the devas of the cloud-dwelling order.)

## 3–12 With the Support of Giving (1)

(These suttas are modelled on 31:13–22, but concerning rebirth in the company of the cool-cloud devas.)<sup>292</sup> [255]

## 13–52 With the Support of Giving (2)

(These suttas repeat the paradigm in regard to rebirth among the other types of cloud-dwelling devas.) [256]

## 53 Cool-Cloud Devas

At Sāvattthi.... Sitting to one side, that bhikkhu said to the Blessed

One: "Venerable sir, what is the cause and reason why it sometimes becomes cool?"

"There are, bhikkhu, what are called cool-cloud devas. When it occurs to them, 'Let us revel in our own kind of delight,'<sup>293</sup> then, in accordance with their wish, it becomes cool. This, bhikkhu, is the cause and reason why it sometimes becomes cool."

## 54 Warm-Cloud Devas

... "Venerable sir, what is the cause and reason why it sometimes becomes warm?"

"There are, bhikkhu, what are called warm-cloud devas. When it occurs to them, 'Let us revel in our own kind of delight,' then, in accordance with their wish, it becomes warm. This, bhikkhu, is the cause and reason why it sometimes becomes warm."

## 55 Storm-Cloud Devas

... "Venerable sir, what is the cause and reason why it sometimes becomes stormy?"

"There are, bhikkhu, what are called storm-cloud devas. When it occurs to them, 'Let us revel in our own kind of delight,' then, in accordance with their wish, it becomes stormy. This, bhikkhu, is the cause and reason why it sometimes becomes stormy."

## 56 Wind-Cloud Devas

... "Venerable sir, what is the cause and reason why it sometimes becomes windy?"

"There are, bhikkhu, what are called wind-cloud devas. [257] When it occurs to them, 'Let us revel in our own kind of delight,' then, in accordance with their wish, it becomes windy. This, bhikkhu, is the cause and reason why it sometimes becomes windy."

## 57 Rain-Cloud Devas

... "Venerable sir, what is the cause and reason why it sometimes rains?"

"There are, bhikkhu, what are called rain-cloud devas. When it

occurs to them, 'Let us revel in our own kind of delight,' then, in accordance with their wish, it rains. This, bhikkhu, is the cause and reason why it sometimes rains."

## Chapter XII

### 33 *Vacchagottasamyutta*

#### Connected Discourses with Vacchagotta

##### 1 *Because of Not Knowing (1)*

At Sāvatti. Then the wanderer Vacchagotta approached the Blessed One and exchanged greetings with him.<sup>294</sup> When they had concluded their greetings and cordial talk, he sat down to one side and said to him: [258]

"Master Gotama, what is the cause and reason why these various speculative views arise in the world: 'The world is eternal' or 'The world is not eternal'; or 'The world is finite' or 'The world is infinite'; or 'The soul and the body are the same' or 'The soul is one thing, the body is another'; or 'The Tathāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata both exists and does not exist after death,' or 'The Tathagata neither exists nor does not exist after death'?"

"It is, Vaccha, because of not knowing form, its origin, its cessation, and the way leading to its cessation that those various speculative views arise in the world: 'The world is eternal' ... or 'The Tathāgata neither exists nor does not exist after death.' This, Vaccha, is the cause and reason why those various speculative views arise in the world."<sup>295</sup>

##### 2 *Because of Not Knowing (2)*

At Sāvatti....

"It is, Vaccha, because of not knowing feeling, its origin, its cessation, and the way leading to its cessation that those various speculative views arise in the world: 'The world is eternal' ... or 'The Tathāgata neither exists nor does not exist after death.' This,

Vaccha, is the cause and reason why those various speculative views arise in the world."

3 *Because of Not Knowing* (3)

[259] ... "It is, Vaccha, because of not knowing perception, its origin, its cessation, and the way leading to its cessation that those various speculative views arise in the world...."

4 *Because of Not Knowing* (4)

... "It is, Vaccha, because of not knowing volitional formations, their origin, their cessation, and the way leading to their cessation that those various speculative views arise in the world...."

5 *Because of Not Knowing* (5)

[260] ... "It is, Vaccha, because of not knowing consciousness, its origin, its cessation, and the way leading to its cessation that those various speculative views arise in the world...."

6–10 *Because of Not Seeing*

... "It is, Vaccha, because of not seeing form ... feeling ... perception ... volitional formations ... consciousness, its origin, its cessation, and the way leading to its cessation that those various speculative views arise in the world...."<sup>296</sup>

11–15 *Because of Not Breaking Through*

... "It is, Vaccha, because of not breaking through to form ... feeling ... perception ... volitional formations ... consciousness, its origin, its cessation, and the way leading to its cessation that those various speculative views arise in the world...." [261]

16–20 *Because of Not Comprehending*

(*The same, but read "not comprehending form," etc.*)

21–25 *Because of Not Penetrating*

26–30 *Because of Not Discerning*

31–35 *Because of Not Discriminating*

36–40 *Because of Not Differentiating*

41–45 *Because of Not Examining*

[262]

46–50 *Because of Not Closely Examining*

51–55 *Because of Not Directly Cognizing*

... "It is, Vaccha, because of not directly cognizing form ... feeling ... perception ... volitional formations ... consciousness, its origin, its cessation, and the way leading to its cessation that those various speculative views arise in the world: [263] 'The world is eternal' ... or 'The Tathāgata neither exists nor does not exist after death.' This, Vaccha, is the cause and reason why those various speculative views arise in the world: 'The world is eternal' or 'The world is not eternal'; or 'The world is finite' or 'The world is infinite'; or 'The soul and the body are the same' or 'The soul is one thing, the body is another'; or 'The Tathāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata both exists and does not exist after death,' or 'The Tathāgata neither exists nor does not exist after death.'"

## Chapter XIII

34 *Jhānasamyutta*<sup>297</sup>

## Connected Discourses on Meditation

*1 Attainment in relation to Concentration*

At Sāvatthi. "Bhikkhus, there are these four kinds of meditators. What four? [264]

"Here, bhikkhus, a meditator is skilled in concentration regarding concentration but not skilled in attainment regarding concentration.<sup>298</sup>

"Here a meditator is skilled in attainment regarding concentration but not skilled in concentration regarding concentration.

"Here a meditator is skilled neither in concentration regarding concentration nor in attainment regarding concentration.

"Here a meditator is skilled both in concentration regarding concentration and in attainment regarding concentration.

"Therein, bhikkhus, the meditator who is skilled both in concentration regarding concentration and in attainment regarding concentration is the chief, the best, the foremost, the highest, the most excellent of these four kinds of meditators.

"Just as, bhikkhus, from a cow comes milk, from milk comes cream, from cream comes butter, from butter comes ghee, and from ghee comes cream-of-ghee,<sup>299</sup> which is reckoned the best of all these, so too the meditator who is skilled both in concentration regarding concentration and in attainment regarding concentration is the chief, the best, the foremost, the highest, the most excellent of these four kinds of meditators."

*2 Maintenance in relation to Concentration*

At Sāvatthi. "Bhikkhus, there are these four kinds of meditators. What four?

"Here, bhikkhus, a meditator is skilled in concentration regarding concentration but not skilled in maintenance regarding concentration.<sup>300</sup>

"Here a meditator is skilled in maintenance regarding concentration but not skilled in concentration regarding concentration.

"Here a meditator is skilled neither in concentration nor in maintenance regarding concentration.

"Here a meditator is skilled both in concentration and in maintenance regarding concentration.

"Therein, bhikkhus, the meditator who is skilled both in concentration and in maintenance regarding concentration [265] is the chief, the best, the foremost, the supreme, the most excellent of these four kinds of meditators.

"Just as, bhikkhus, from a cow comes milk ... and from ghee comes cream-of-ghee, which is reckoned the best of all these, so too the meditator who is skilled both in concentration and in maintenance regarding concentration ... is the most excellent of these four kinds of meditators."

*3 Emergence in relation to Concentration*

(The same, but for "skilled in maintenance" read "skilled in emergence.")<sup>301</sup>

*4 Pliancy in relation to Concentration*

(The same, but read "skilled in pliancy.")<sup>302</sup> [266]

*5 The Object in relation to Concentration*

(The same, but read "skilled in the object.")<sup>303</sup>

*6 The Range in relation to Concentration*

(The same, but read "skilled in the range.")<sup>304</sup> [267]

*7 Resolution in relation to Concentration*

(The same, but read "skilled in resolution.")<sup>305</sup>

## 8 Thoroughness in relation to Concentration

(The same, but read "a thorough worker regarding concentration.")<sup>306</sup> [268]

## 9 Persistence in relation to Concentration

(The same, but read "a persistent worker regarding concentration.")<sup>307</sup>

## 10 Suitability in relation to Concentration

(The same, but read "one who does what is suitable regarding concentration.")<sup>308</sup> [269]

## 11 Maintenance in relation to Attainment

At Sāvatti. "Bhikkhus, there are these four kinds of meditators. What four?

"Here, bhikkhus, a meditator is skilled in attainment regarding concentration but not skilled in maintenance regarding concentration.

"Here a meditator is skilled in maintenance regarding concentration but not skilled in attainment regarding concentration.

"Here a meditator is skilled neither in attainment nor in maintenance regarding concentration.

"Here a meditator is skilled both in attainment and in maintenance regarding concentration.

"Therein, bhikkhus, the meditator who is skilled both in attainment and in maintenance regarding concentration is the chief, the best, the foremost, the highest, the most excellent of these four kinds of meditators.

"Just as, bhikkhus, from a cow comes milk ... and from ghee comes cream-of-ghee, which is reckoned the best of all these, so too the meditator who is skilled both in attainment and in maintenance regarding concentration ... is the most excellent of these four kinds of meditators."

## 12 Emergence in relation to Attainment

(The same, but for "skilled in maintenance regarding concentration" read "skilled in emergence regarding concentration.") [270]

## 13 Pliancy in relation to Attainment

(The same, but read "skilled in pliancy.")

## 14 The Object in relation to Attainment

(The same, but read "skilled in the object.")

## 15 The Range in relation to Attainment

(The same, but read "skilled in the range.") [271]

## 16 Resolution in relation to Attainment

(The same, but read "skilled in resolution.")

## 17 Thoroughness in relation to Attainment

(The same, but read "a thorough worker regarding concentration.")

## 18 Persistence in relation to Attainment

(The same, but read "a persistent worker regarding concentration.")

## 19 Suitability in relation to Attainment

(The same, but read "one who does what is suitable regarding concentration.") [272]

## 20 Emergence in relation to Maintenance

At Sāvatti. "Bhikkhus, there are these four kinds of meditators. What four?

"Here, bhikkhus, a meditator is skilled in maintenance regarding concentration but not skilled in emergence regarding concentration.

"Here a meditator is skilled in emergence regarding concentration but not skilled in maintenance regarding concentration.

"Here a meditator is skilled neither in maintenance nor in emergence regarding concentration.

"Here a meditator is skilled both in maintenance and in emergence regarding concentration.

"Therein, bhikkhus, the meditator who is skilled both in maintenance and in emergence regarding concentration is the chief ... the most excellent of these four kinds of meditators." [273]

*21–27 Pliancy in relation to Maintenance, Etc.*

(These seven suttas are modelled on the preceding one, but "emergence" is replaced by the seven terms from "pliancy" through "one who does what is suitable," as in §§13–19.)

*28 Pliancy in relation to Emergence*

At Sāvatthi. "Bhikkhus, there are these four kinds of meditators. What four?

"Here, bhikkhus, a meditator is skilled in emergence but not in pliancy ... [274] ... skilled in pliancy but not in emergence ... skilled neither in emergence nor in pliancy ... skilled both in emergence and in pliancy regarding concentration.

"Therein, bhikkhus, the meditator who is skilled both in emergence and in pliancy regarding concentration is the chief ... the most excellent of these four kinds of meditators."

*29–34 The Object in relation to Emergence, Etc.*

(These six suttas are modelled on the preceding one, but "pliancy" is replaced by the six terms from "the object" through "one who does what is suitable.") [275]

*35 The Object in relation to Pliancy*

At Sāvatthi. "Bhikkhus, there are these four kinds of meditators. What four?

"Here, bhikkhus, a meditator is skilled in pliancy but not in the object ... skilled in the object but not in pliancy ... skilled neither in pliancy nor in the object ... skilled both in pliancy and in the object regarding concentration.

"Therein, bhikkhus, the meditator who is skilled both in pliancy

and in the object regarding concentration is the chief ... the most excellent of these four kinds of meditators."

*36–40 The Range in relation to Pliancy, Etc.*

(These five suttas are modelled on the preceding one, but "the object" is replaced by the five terms from "the range" through "one who does what is suitable.")

*41 The Range in relation to the Object*

At Sāvatthi. "Bhikkhus, there are these four kinds of meditators. What four?

"Here, bhikkhus, a meditator is skilled in the object but not in the range ... skilled in the range but not in the object ... skilled neither in the object nor in the range ... skilled both in the object and in the range regarding concentration.

"Therein, bhikkhus, the meditator who is skilled both in the object and in the range regarding concentration is the chief ... the most excellent of these four kinds of meditators." [276]

*42–45 Resolution in relation to the Object, Etc.*

(These four suttas are modelled on the preceding one, but "the range" is replaced by the four terms from "resolution" through "one who does what is suitable.")

*46 Resolution in relation to the Range*

At Sāvatthi. "Bhikkhus, there are these four kinds of meditators. What four?

"Here, bhikkhus, a meditator is skilled in the range but not in resolution ... skilled in resolution but not in the range ... skilled neither in the range nor in resolution ... skilled both in the range and in resolution regarding concentration.

"Therein, bhikkhus, the meditator who is skilled both in the range and in resolution regarding concentration is the chief ... the most excellent of these four kinds of meditators."



47–49 *Thoroughness in relation to the Range, Etc.*

(These three suttas are modelled on the preceding one, but “resolution” is replaced by the three terms: “a thorough worker,” “a persistent worker,” and “one who does what is suitable.”)

50 *Thoroughness in relation to Resolution*

At Sāvatthi. “Bhikkhus, there are these four kinds of meditators. What four?”

“Here, bhikkhus, a meditator is skilled in resolution [277] but not a thorough worker ... a thorough worker but not skilled in resolution ... neither skilled in resolution nor a thorough worker ... both skilled in resolution and a thorough worker regarding concentration.

“Therein, bhikkhus, the meditator who is both skilled in resolution and a thorough worker regarding concentration is the chief ... the most excellent of these four kinds of meditators.”

51–52 *Thoroughness in relation to the Range, Etc.*

(These two suttas are modelled on the preceding one, but “a thorough worker” is replaced by the two terms: “a persistent worker” and “one who does what is suitable.”)

53 *Persistence in relation to Thoroughness*

At Sāvatthi. “Bhikkhus, there are these four kinds of meditators. What four?”

“Here, bhikkhus, a meditator is a thorough worker but not a persistent worker ... a persistent worker but not a thorough worker ... neither a thorough worker nor a persistent worker ... both a thorough worker and a persistent worker regarding concentration.

“Therein, bhikkhus, the meditator who is both a thorough worker and a persistent worker regarding concentration is the chief ... the most excellent of these four kinds of meditators.”

54 *Suitability in relation to Thoroughness*

At Sāvatthi. “Bhikkhus, there are these four kinds of meditators. What four?”

“Here, bhikkhus, a meditator is a thorough worker but not one who does what is suitable regarding concentration....”

55 *Suitability in relation to Persistence*

At Sāvatthi. “Bhikkhus, there are these four kinds of meditators. What four?”

“Here, bhikkhus, a meditator is a persistent worker but not one who does what is suitable ... one who does what is suitable but not a persistent worker ... neither a persistent worker nor one who does what is suitable ... [278] both a persistent worker and one who does what is suitable regarding concentration.

“Therein, bhikkhus, the meditator who is both a persistent worker and one who does what is suitable regarding concentration is the chief, the best, the foremost, the highest, the most excellent of these four kinds of meditators.

“Just as, bhikkhus, from a cow comes milk, from milk comes cream, from cream comes butter, from butter comes ghee, and from ghee comes cream-of-ghee, which is reckoned the best of all these, so too the meditator who is both a persistent worker and one who does what is suitable regarding concentration is the chief, the best, the foremost, the highest, the most excellent of these four kinds of meditators.”

The Book of the Aggregates is finished.