

Suttanta Piṭaka

DĪGHA NIKĀYA

Long Discourses of the Buddha

A TRANSLATION OF

SĪLAKKHANDAVAGGA PĀLI

Division Concerning Morality

Translated by

U HTIN FATT



Edited by

The Editorial Committee

Department for the Promotion and

Propagation of the Sāsana

YANGON, MYANMAR

Sāsana 2545

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Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One, the
Homage-Worthy, the Perfectly
Self-Enlightened

The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and Brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Noble Truths, and who is endowed with the six great qualities of glory, namely, *Issariya* (supremacy), *Dhamma* (knowledge of the Path to Nibbāna), *Yasa* (fame and following), *Siri* (noble splendour of appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).

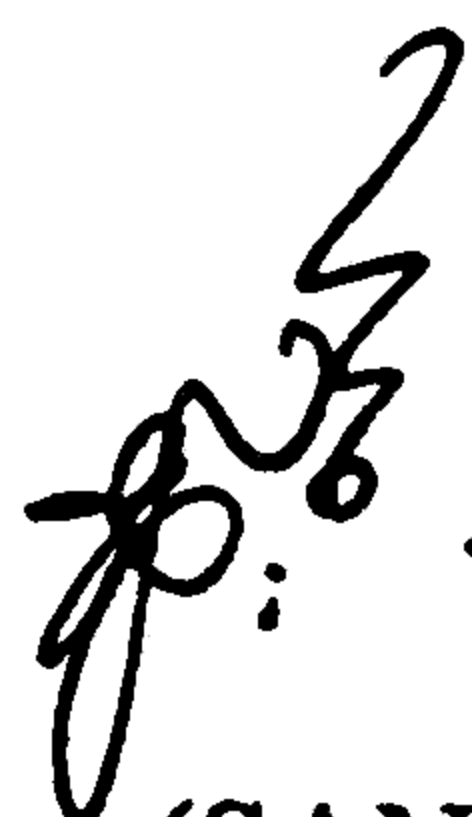
FOREWORD

It is with great pleasure that we are now able to publish the complete book of Sīlakkhandha Vagga from Dīgha Nikāya.

When the Myanmar Piṭaka Association started publishing books from the five Nikāyas, most of the books were translations of selected suttas and not complete books. This is because the Myanmar Piṭaka Association wished to present to the public Piṭaka translations covering a wide range of the dhamma within a short time. The first book, the “Ten Suttas from Dīgha Nikāya” published in 1984, comprised three suttas each from Sīlakkhandha Vagga and Mahā Vagga and four from Pāthika Vagga. It is the same with later publications from other Nikāyas. Thus, there are gaps to be filled in all these books.

The present book fills up gaps in Sīlakkhandha Vagga, the first book in Dīgha Nikkāya. It will be the first complete book from Dīgha Nikāya and will be followed by the other two books from Dīgha Nikāya, viz. Mahā Vagga and Pāthika Vagga.

We hope that this book will receive a warm welcome from our readers.



(SANN LWIN)

Director-General

Department for the Promotion
and Propagation of the Sāsana

Kaba-Aye, Yangon.

Dated 30th December, 2001.

I N T R O D U C T I O N

Translation of Piṭaka Texts from Pāli into English

The Myanmar Piṭaka Association was founded on the 20th of August, 1980, with the primary aim to promote an understanding of the Piṭaka texts as interpreted and accepted in Theravāda Buddhism, through translations of the Piṭaka texts from Pāli into English. After the translation of the original sources is completed, it was originally intended further to translate the Commentaries and Sub-commentaries of the Theravāda school of Buddhism.

The Implementation of Translation Project

Soon after the Myanmar Pitaka Association was founded there was an intensive search in the whole country for qualified translators. The whole of the year 1981 was taken up with this task and with the assigning of particular books to those translators who were accepted after some testing. Altogether, about twenty translators worked on the translations.

From the time the translation work started early in 1981 four Dhamma Consultants were always on hand at the headquarters of the Association, and were available for consultation by the translator. The major part of the translation was completed within a period of some few months. Nevertheless, much editing work remained to be done on the translation manuscripts.

The Editorial Committee

The Editorial Committee was formed towards the end of 1983. This committee decided to work on the Dīgha Nikāya first, it also decided that instead of publishing three separate complete books from Dīgha Nikāya, it would be better to publish selected suttas from the three books as that would take up a shorter time to finish and at the same time cover a wider field of subject matter. Thus, the Committee had chosen three suttas from Sīlakkhandha Vagga, three suttas from Mahā Vagga

and four suttas from Pāthika Vagga in collected form as a book and published under the name of “Ten Suttas from Dīgha Nikāya”. The editing of the book was completed in November 1983; the book came out in 1984.

In the same way, in dealing with Majjhima Nikāya, twenty-five suttas each were chosen from Mūlapaṇṇāsa, from Majjhimapāṇṇāsa, from Uparipaṇṇāsa and published as separate books. From Aṅguttara Nikāya, Khuddaka Nikāya and Saṃyutta Nikāya also selections were published. Thus, there are a number of gaps in all the five Nikāyas. Nevertheless, during this time, we have been able to bring out a fair number of translations from various Nikāyas. After publication of these books, the Editorial Committee feels it is time for us to fill up the gaps and present complete books to our readers. Here again, we start filling up the gaps with Dīgha Nikāya. Our first book is Sīlakkhandha Vagga; this is followed by Mahā Vagga and Pāthika Vagga.

Sīlakkhandha Vagga

This is the first book from Dīgha Nikāya, the Collection of long discourses of the Buddha. It is the division of discourses on morality. There are altogether thirteen suttas in this vagga. They are Brahmajāla Sutta, Sāmaññaphala Sutta, Ambaṭṭha Sutta, Soṇadanda Sutta, Kūṭadanta Sutta, Mahāli Sutta, Jāliya Sutta, Mahāsihanāda Sutta, Poṭṭhapāda Sutta, Subha Sutta, Kevaṭṭa Sutta, Lohicca Sutta, and Tevijja Sutta. Of these, Brahmajāla Sutta, Sāmaññaphala Sutta and Poṭṭhapāda Sutta were included in the “Ten Suttas from Dīgha Nikāya”, the first book published by Myanmar Piṭaka Association in 1984.

(1) Brahmajāla Sutta: (The Net of Perfect Wisdom)

This is the first Sutta in Sīlakkhandha Vagga and is the most well-known. Once the Bhagavā was travelling from Rājagaha to Nālanda with a following of five hundred bhikkhus. The wandering ascetic Suppiya and his pupil Brahmadata were also travelling the same journey. This discourse was given to the

bhikkhus in connection with them. Suppiya was all the time maligning the Buddha, the Dhamma and the Saṃgha, while his pupil Brahmadaṭṭa praised the Buddha, the Dhamma and the Saṃgha. When the bhikkhus reported this matter to the Bhagavā, he said: “Bhikkhus! If others should malign the Buddha, the Dhamma and the Saṃgha, you must not feel resentment, nor displeasure nor anger on that account.” He also told them not to feel pleased, or delighted, or elated, should others praise the Buddha, the Dhamma and the Saṃgha.

Minor Morality, Middle Morality, Higher Morality

The Buddha also pointed out that a worldling (Puthujjana) when he praises the Tathāgata might do so only in respect of trifling and inferior matters, a mere morality. This means morality (Sīla) as such is trifling and inferior when compared with concentration (Samādhi), and wisdom (Paññā). The Buddha further explained to the bhikkhus the three kinds of morality, viz. Minor morality (Cūḷa Sīla), Middle morality (Majjhima Sīla) and Major morality (Mahā Sīla). Minor morality is basic morality, most of which is applicable to all; the other two are more comprehensive, mostly applicable to samaṇas and brahmaṇas.

The Profound, Tranquil and Noble Dhamma

The Buddha then continued thus: “Bhikkhus! Besides morality there are other dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the paṇḍitas, ariyas who have attained one of the four maggas. The Tathāgata has set them forth after realization of these dhammas by himself through Sabbaññuta Ñāṇa (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas...” This, in fact, is the dhamma which surpasses the sixty-two wrong views of the ascetics.

numbering one thousand two hundred and fifty". Continuing, Jīvaka suggested, "Let your Majesty attend on the Bhagavā, and if you should attend on him, your mind might become clear and calm."

King Ajātasattu accepted Jīvaka's suggestion. Then, with his full retinue of ministers, attendants, etc., the king set forth from Rājagaha to the mango grove of Jīvaka. There, the king saw the Bhagavā, who was sitting against the middle pillar of the pavilion facing east. He approached the Bhagavā, paid homage to him and stood in a suitable place. He looked again and again at the huge assemblage of bhikkhus who were seated in perfect silence and calm as the waters of a clear lake. He was, indeed, very much impressed by the peaceful assembly of bhikkhus.

Questions on the Fruits of the life of a Samana

King Ajātasattu then asked the Bhagavā. "Can you, Venerable Sir, reveal to me the advantages to be gained, in this very life, from being a samaṇa?" The Bhagavā gave his answer to the above question with the example of a servant and of a farmer. It occurred to them (independently) thus: The state of one's existence is conditioned by meritorious deeds and the resultant effect of such deeds, etc. "Had I done meritorious deeds I could have been like the king of Magadha who enjoys to the full the five pleasures of the senses as if he were a deva. Now it were better for me to shave off my hair and beard, don the bark-dyed robe, renounce hearth and home and become a recluse leading the homeless life." Thus reflecting, both the servant and the farmer become recluses. Having become recluses they exercised self-control in bodily, verbal and mental actions, were content with what they could get for food and clothing and took delight in solitude.

Now that they are recluses, it would not be proper for the master and the landholder to call them back and let them be a servant or a farmer. Instead, the master and the landholder should pay respect to them, welcome them and invite them to be

seated, make offerings of the four requisites and provide security and protection for them according to law. This is the advantage of being a samaṇa, personally experienced, in this very life.

Higher and Better Advantages of a Samaṇa's life

King Ajātasattu next asked the Tathāgata whether there are other advantages higher and better than those previously mentioned. The answer was in the affirmative. The Tathāgata then told him about a householder, or his son or anyone else who might have heard the dhamma taught by the Tathāgata. After listening to the dhamma that person developed faith and conviction in the Tathāgata, felt like leaving the household life for the homeless life of a recluse. He gave up his wealth, left his relatives, shaved off his hair and beard, donned the bark-dyed robe, renounced hearth and home, and became a recluse leading the homeless life.

On becoming a samaṇa he practises self-restraint in accordance with the fundamental precepts (Pātimokkhasamvara Sīla) and observes the moral precepts (Cūḷa Sīla, Majjhima Sīla and Mahā Sīla) well. He has his sense-faculties guarded; he attains mindfulness and clear comprehension; he is contented. He dissociates himself from the five hindrances (nīvaraṇa) and from all demeritorious factors (viz. covetousness, ill will, sloth and torpor, restlessness and worry and doubt). Eventually he attains the first, second, third and fourth jhānas, one after the other. The attainment of each one of the jhānas is an advantage of being a samaṇa, personally experienced, which is higher and better than the advantages previously mentioned.

When he has reached this stage he directs and inclines his mind to the development of Insight-knowledge (Vipassanā Ñāṇa) by which he can create a mentally generated form complete with all organs. Next, he directs and inclines his mind to the development of psychic power (Iddhivida Ñāṇa), with which he wields the various kinds of supernormal powers. He also directs and inclines his mind to the gaining of the hearing power like the Divine Power of Hearing (Dibbasota Ñāṇa);

directs and inclines his mind to (discriminating) knowledge of the minds of others (Cetopariya Ñāṇa); directs and inclines his mind to the knowledge of past existences (Pubbenivāsa Ñāṇa); directs and inclines his mind to the Divine Power of Sight, which is extremely clear, surpassing the sight of men (Dibbacakkhu Ñāṇa); and finally he directs and inclines his mind to the knowledge of extinction of moral intoxicants (Āsavakkhaya Ñāṇa). The attainment of each one of these eight knowledges (vijjās) is an advantage of being a samaṇa, personally experienced, which is higher and better than the advantages previously mentioned.

The Highest and Best Advantage

On attaining the Āsavekkhaya Ñāṇa, the bhikkhu truly understands dukkha, the cause of dukkha, the cessation of dukkha and the practice (lit.path) leading to the cessation of dukkha. He also truly understands the āsavas, the cause of the āsavas, the cessation (extinction) of the āsavas and the practice leading to the cessation (extinction) of the āsavas. The mind of the bhikkhu who thus knows and thus sees is liberated from the āsavas; viz the craving for pleasures of the senses (kā mā sava), the hankering after (better) existences (bhavā sava), clinging to wrong views (diṭṭhā sava) and ignorance of the four Ariya Truths (avijjā sava). This knowledge of extinction of āsavas (Āsavakkhaya Ñāṇa) is the highest and the best advantage of the life of a samaṇa.

The Tathāgata himself has said thus. “Great King, there is no other advantage of being a samaṇa, personally experienced, more pleasing and higher than this which one can see for oneself.”

King Ajātasattu becomes a Lay Disciple

At the end of the discourse King Ajātasattu of Magadha took refuge in The Three Gems, the Buddha, the Dhamma and the Saṃgha. He pleaded with the Bhagavā to take him as a lay disciple from that instant to the end of his life. The king also asked the Bhagavā to accept the admission of his guilt (i.e.,

killing his father for the sake of gaining sovereign power) so that he would restrain himself in the future.

The Bhagavā replied. “Now, as you have realized your guilt and admitted to make amends, we accept your admission...”

Then, King Ajātasattu of Magadha paid obeisance to the Bhagavā and departed with his retinue. Soon after the king had left, the Bhagavā said to the bhikkhus: “Bhikkhus! This king has destroyed himself. Bhikkhus! Had not this king put his father to death who ruled with righteousness and kingly virtue, there would have arisen in him, here and now, the clear and undefiled eye of the dhamma (Sotāpatti magga).”

NOTE: Although King Ajātasattu failed to attain Sotāpatti Magga, immediately after listening to the above discourse given by the Tathāgata, he did gain some other benefits. For example, he could now sleep well at nights, and having developed much faith in and devotion to the Buddha, the Dhamma and the Saṅgha he did his utmost in promoting the welfare, progress and promotion of the Buddha's Teaching (Sāsanā). For these acts of merit done out of faith and devotion to the Three Gems, instead of suffering in the Avīci Niraya he had to suffer only in Lohakumbhī Niraya, a lesser Niraya. After the completion of his term in that niraya, and after performing and fulfilling various acts of perfection (pāramī) he would become a Paccekabuddha and finally realize Parinibbāna. (Commentary)

(3) Ambaṭṭha Sutta

This discourse is named after the Youth Ambaṭṭha, a pupil of the Brahmaṇa Pokkharasāti. Once, the Bhagavā was making a tour of the country of the Kosalans, with a company of bhikkhus numbering five hundred and stopped at Icchānaṅgala forest-grove, near a brāhamaṇa village. There was much talk among the people about the Bhagavā's arrival and about the supreme attributes of the Bhagavā. The Brahmaṇa Pokkharasāti wished to verify the news, wanted to make sure whether he is

really an arahat who is perfectly Self-Enlightened. He thought that it would, indeed, be good to pay respect to such a person worthy of veneration.

So he called his pupil Ambaṭṭha and told him to find out whether the Bhagavā was a truly Great Man, one who possesses all the thirty-two bodily marks mentioned in the Vedas. For a Great Man possessing these marks there are only two alternative destinies: one leading a household life would surely become a Universal Monarch; who has come to the throne by virtue of righteous conduct, ruling over the four island-continent, four oceans, etc. or one leading a homeless life of a recluse would be a Buddha worthy of special veneration. Perfectly Self-enlightened, etc. So young Ambaṭṭha took leave of his teacher Pokkharasāti and set forth with a company of young brahmanas to the Icchānaṅgala forest-grove where the Bhagavā was staying.

On his meeting with the Bhagavā, young Ambaṭṭha was disrespectful, rude and insolent in his behaviour towards the Bhagavā: saying a few words here and there, walking about or standing while the Bhagavā was seated. The Bhagavā then reminded him about the purpose of his visit to the Bhagavā and to keep his mind well on it. He also said that Ambaṭṭha was indeed ill-taught and ill-trained. This made Ambaṭṭha very angry and he retaliated by disparaging the Sakyans, saying that they were of low birth, etc. Thus, he degraded the Sakyans three times, and quite severely too. So the Bhagavā thought it was the proper time for him to talk to young Ambaṭṭha and asked him about his lineage. On getting his reply that he was a Kaṇhāyana by lineage, the Bhagavā pointed out to him that whereas the Sakyans were the descendents of a master-race, he, Ambaṭṭha, was a descendent of a slave-girl belonging to one of the Sakyans.

But Ambaṭṭha was reluctant to accept or to reveal this fact. When the Bhagavā again asked him about his ancestry he remained silent. When the question was repeated also he was silent. But, when Sakka, king of the devas taking the guise of

the Bhagavā and Ambaṭṭha, Ambaṭṭha got frightened and admitted that he was, indeed, a descendent of a slave-girl.

Knowledge and Practice of Morality (Vijjācaraṇa)

After that, there was some more talk about the lineage of Ambaṭṭha, and about brahmaṇas and the khattiyas. Towards the end of the talk, the Bhagavā said to Ambaṭṭha:

“Eminent are the khattiyas among people
who put reliance on their lineage.
But among devas and men,
He who is endowed with knowledge
And practice of morality,
Stands out as pre-eminent.”

The Bhagavā then added: “Ambaṭṭha! Those who are not bound by notions of birth, lineage or pride will realize for themselves perfection in incomparable knowledge and practice of morality.

Young Ambaṭṭha then asked the Bhagavā about the incomparable knowledge and the perfect practice of morality. The Bhagavā gave a detailed reply to this question. Thus in this text, there is a long description of the three kinds of morality (Cūḷa Sīla, Majjhima Sīla and Mahā Sīla); description of mindfulness and comprehension, dissociation from sensual desire, ill-will, sloth and torpor, restlessness and worry and doubt; and description of the attainment of the four jhānas. This part deals with practice or conduct (caraṇa).

After this, there is a detailed account of the attainment of the eight kinds of knowledge (vijjās) viz. Insight knowledge (Vipassanā Ñāṇa), Power of creation by Mind, Supernormal Power; the Divine Power of hearing, knowledge of Minds of Others, knowledge of Former Existences, Divine Power of Sight and knowledge of the Extinction of Āsavas. This section on knowledge and conduct is a very important part of this sutta for it is definitely mentioned here that it is not one of high birth nor

lineage but one endowed with the Incomparable knowledge and Perfect Practice of morality who is the most eminent and most noble among devas, brahmās and men.

Revealing the Two Bodily Marks

Then, the Bhagavā went to the covered walk outside the monastery. Ambaṭṭha followed the Bhagavā and examined the thirty-two bodily marks of a Great Man. He noticed almost all the thirty-two marks except the two: the private part encased in a sheath and the long extensive tongue. The Bhagavā, knowing that Ambaṭṭha was perplexed and very much in doubt, by exercise of his supernormal psychic power, revealed those two bodily marks to Ambaṭṭha. Ambaṭṭha was satisfied and convinced that the Samaṇa Gotama was fully endowed with the thirty-two marks of a Great Man.

Ambaṭṭha returned to his teacher, Brahmaṇa Pokkharasāti: and reported to him that Samaṇa Gotama was fully endowed with the thirty-two marks of a Great Man, and not partially. At that very instant, a strong desire arose in Brahmaṇa Pokkharasāti to go and see Samaṇa Gotama himself.

Brahmaṇa Pokkharasāti approached the Bhagavā

On meeting with the Bhagavā, Brahmaṇa Pokkharasāti told the Bhagavā that Ambaṭṭha was being foolish and asked the Bhagavā to forgive him. Brahmaṇa Pokkharasāti next examined the bodily marks of a Great Man on the body of the Bhagavā. To him also, the Buddha revealed those two bodily marks with the exercise of his supernormal psychic power. Brahmaṇa Pokkharasāti was quite satisfied with what he saw. Then he made offerings of almsfood to the Bhagavā. Brahmaṇa Pokkharasāti personally attended on the Bhagavā, offering choice hard and soft food, with his own hands till the Bhagavā caused him to stop signifying he had had enough.

Delivery of Discourses to Brahmaṇa Pokkharasāti

After finishing the almsmeal the Bhagavā delivered a series of discourses to Brahmaṇa Pokkharasāti. He started with the discourse on charity, then he went on to morality, celestial realms, faults of sensual desire, vileness of sensual desire, defiling effects of sensual desire and advantages of freedom from sensual desire. Then, finding that the mind of Brahmaṇa Pokkharasāti was in a fit condition to take in the dhamma the Bhagavā also expounded to him the four Ariya Truths.

Brahmaṇa Pokkharasāti Becomes a Lay Disciple

Just as a clean, unsoiled piece of cloth readily takes in the dye, so also, Brahmaṇa Pokkharasāti took in the truth and gained the Eye of Wisdom, i.e., he attained Sotāpatti Magga Ñāṇa and then and there realized that whatever has the nature of arising has the nature of cessation.

Thus, Brahmaṇa Pokkharasāti readily took in the dhamma. Then, he addressed the Bhagavā extolling the dhamma and requested the Bhagavā to take him and his family as lay disciples.

(4) Soṇadaṇḍa Sutta

This is the discourse given by the Bhagavā to the Brahmaṇa Soṇadaṇḍa. It is an exposition of knowledge and morality.

Once, the Bhagavā was making a tour of the country of Aṅga with a company of five hundred bhikkhus. He stopped at the town of Campa and stayed by the bank of Lake Gaggara nearby. The Brahmaṇa Soṇadaṇḍa, from the town of Campa came to see the Bhagavā, after exchange of greetings and some conversation, the Brahmaṇa Soṇadaṇḍa requested the Bhagavā to elucidate to him the meaning of the terms 'morality' and 'knowledge'. Thus, the Bhagavā gave a discourse on morality and knowledge on the same lines as he did in Samaññaphala Sutta. First he dealt with Minor morality, Middle morality and Higher

morality, then going on to the four jhānas, and the eight categories of knowledge (vijjās), beginning with Insight knowledge (Vipassanā Ñāṇa) and culminating in Āsavakkhaya Ñāṇa).

In this discourse, a distinction is made between accomplishment in morality and accomplishment in knowledge. The three kinds of morality, and the attainment of the four jhānas constitute morality, the eight categories of knowledge constitute knowledge. Morality and knowledge, however, are interdependent. This fact is pointed out in the text, both by the Bhagavā and the Brahmin Soṇadaṇḍa. It is said: "... knowledge is washed clean by morality and so is morality washed clean by knowledge just as one hand washes the other or one foot washes the other. ... One who is accomplished in morality is also accomplished in knowledge. In this world, morality and knowledge are deemed to be the most supreme." Thus, both morality and knowledge are very important in our lives.

At the end of the discourse, the Brahmin Soṇadaṇḍa requested the Bhagavā to take him as a lay disciple, who takes refuge in the Buddha, the Dhamma and the Saṃgha.

(5) Kūṭadanta Sutta

This discourse was given by the Bhagavā to the Brahmaṇa Kūṭadanta. Once, the Bhagavā was touring the country of Magadha with a company of five hundred bhikkhus and stopped at Ambalatthika garden, near the brahmaṇa village of Khāṇumata. Brahmaṇa Kūṭadanta of Khaṇumata village was preparing a great sacrificial feast involving the sacrifice of a large number of bulls, heifers, sheep, goats, etc. This Brahmaṇa together with his friends, came to see the Bhagavā and requested the Bhagavā to tell him about the three mental attitudes towards sacrifice together with their sixteen supporting factors.

Sacrificial Feast of King Mahāvijita

To him, the Bhagavā related about the sacrificial feast of King Mahāvijita, a very rich king of the times long past. This king wanted to hold a grand sacrificial feast as he wished to

have prosperity and happiness for long. He consulted his minister, Purohita. Purohita did not advise the king to hold grand, expensive feasts due to existing unsettled condition, the country being rankled and hurt by thievery and plundering in towns and villages followed by highway robbery.

When peace and prosperity returned, the king again asked his minister about holding the grand feast. His minister then advised the king to consult and get the consent of the Khattiya vassals, ministers and officials, wealthy brahmanas and rich householders. They gave their consent saying, "Do make the offering; it is the suitable time Your Majesty." Thus, these four concenting parties constitute factors supporting the sacrifice. The remaining twelve supporting factors include such qualifications as having good and pure lineage, good appearance, wealth, intelligence, generosity, ability to assess past, present and future events; and for brahmana purohita, to be a past master of the vedas, and to be able to recite mantras, etc.

The correct mental attitude toward sacrificial feast is to have no regrets saying, "Alas! My immense wealth has become depleted" (i) as one is preparing to hold the feast, (ii) or while one is holding the feast, (iii) or after one has held the feast. Instead of harbouring regrets, one should give away freely and feel glad about it with a clarity of mind. Thus should one hold a sacrificial feast or offering.

Sacrifices entailing less trouble and exertion but more fruitful than the above

The Brahmana Kūṭadanta then asked the Bhagavā whether there were other forms of sacrifice which entail less trouble but more fruitful than the above. To this question the Bhagavā replied in the affirmative and gave a list of the various forms of sacrifice which are all more fruitful and more rewarding than the sacrificial feast. The list is as follows:

- (i) alms-giving in constant practice, the traditional sacrifice dedicated to bhikkhus established in morality;
- (ii) donation of a monastery;

- (iii) taking refuge in the Buddha, the Dhamma and the Saṃgha;
- (iv) observance of moral precepts;
- (v) sacrifice relating to attainment of jhānas;
- (vi) sacrifice leading to attainment of Āsavakkhaya Ñāna, which is the excellent and the most eminent perfection in sacrifice.

Request for lay-discipleship

The Brahmaṇa Kūṭadanta, next requested the Bhagavā to take him as a lay disciple from that time on to the end of his life. He also set free the bulls, heifers, sheep, goats, etc., that had been brought for sacrifice. The Bhagavā then delivered a series of discourses in their sequence to Brahmaṇa Kūṭadanta, in the same way as he did to Brahmaṇa Pokkharasāti (Ambattha Sutta). Brahmaṇa Kūṭadanta also took in the dhamma readily just like a clean, unsoiled piece of cloth takes in the dye, and he came to be established in Sotāpatti Fruition.

(6) Mahāli¹ Sutta

This discourse was given by the Bhagavā to Mahāli and his followers in a monastery, near Vesālī. Here, the Bhagavā explained to Mahāli why one should not confine oneself to one-sided concentration or to two-sided concentration in practising the dhamma. In fact, the Bhagavā instructed his bhikkhus not to confine themselves to one-sided concentration (e.g. on visible object) or to two-sided concentration (on visible object and sound) nor to be satisfied with just the attainment of jhānas. The bhikkhus were told to take up the Noble Practice (brahmacariya) under the guidance of the Bhagavā with a view to the realization of the Four Noble Fruitions, viz. Sotāpatti Fruition, Sakadāgāmi Fruition, Anāgāmi Fruition and Arahatta Fruition. The attainment of Arahatta Fruition means, becoming an arahat with the

1. Mahāli: is the personal name of Oṭṭhaddha, King of the Licchavīs.

realization, by himself, the emancipation of mind (Cetovimutti) and emancipation by Insight (Arahatta Paññā) through extinction of āsavas.

These dhammas are realized by the Practice of the Path of Eight Constituents viz., Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

(7) Jāliya Sutta

This discourse was given by the Bhagavā to two wandering ascetics, Muṇḍiya and Jāliya at Ghositārāma monastery near Kosambī. They came to the Bhagavā and asked¹ this question; “Is physical body life,” or, “is life physical body?” or, “Is life one thing and physical body another?”

By way of answer, the Bhagavā delivered to them a discourse on the various stages of the Practice of the dhamma, starting from accomplishment in morality, to the attainment of jhānas, of Insight knowledge etc. leading to attainment of the knowledge of Extinction of āsavas. To one who has thus completed the task for the attainment of magga, one who has attained knowledge of Extinction of āsavas, the answer to the above question is quite clear. Even Muṇḍiya and Jāliya realized it and admitted that “It will be improper for one to tell that bhikkhu who knows (the Path) and sees thus: “Physical body is life,” or “life is physical body,” or “Life is one thing and physical body is another.” The Bhagavā also said, I do not say “Physical body is life,” or “life is physical body,” or “Life is one thing and physical body is another.”

The two wandering ascetics approved what the Bhagavā has said.

1. Note: If the Bhagavā had given the answer in the affirmative to the first part of the question, these ascetics would accuse him of holding the Annihilation views (Uccheda diṭṭhi); if he were to give the answer in the affirmative to the second part of the question, they would accuse the Bhagavā of holding the Eternity View (Sassata diṭṭhi).

(8) Mahāsīhanāda Sutta

This discourse by the Bhagavā was given to the ascetic Kassapa at a Deer Park near the town of Uruñña. The naked ascetic Kassapa came to the Bhagavā as he wanted to find out whether it was true that the Bhagavā disparaged all self-mortification and condemned all ascetics who lead an austere life. These ascetic practices of self-mortification are taken by the ascetics to be the tasks of samaṇas and brahmaṇas. Such practices include actions like going naked, taking food at intervals of one or two days or even fifteen days, living on pot-herbs or grains of millet, wearing coarse hempen cloth, etc. Then there was a discussion on how one becomes a Samaṇa or brahmaṇa and when.

To the ascetic Kassapa, the Bhagavā pointed out that one cannot become a (true) samaṇa or brahmaṇa by means of the practice of self-mortification. Such mortification practices of ascetics as mentioned above are futile. One undertaking these practices is far from being a samaṇa or a brahmaṇa; unless he has practised and realized perfection in morality, concentration and knowledge.

A true Samaṇa or a Brahmaṇa

In this practice laid down by the Bhagavā, the bhikkhu cultivates a mind of non-hatred, non-malice and loving kindness and dwells in the realization, by himself, in the present life, of the emancipation of the mind (Cetovimutti) and of emancipation by Insight (Arahattaphala Paññā) due to extinction of āsavas. This bhikkhu is called a samaṇa or a brahmaṇa, this is the true samaṇa or brahmaṇa who is endowed with morality, concentration and knowledge.

Brave utterance of the Bhagavā (The Lion's Roar)

In the above practice, the Buddha stressed the importance of being endowed with perfection in morality, in concentration and in knowledge. In all these three aspects the Bhagavā

declared himself to be the most supreme. This declaration is generally likened to the "Lion's Roar". Some examples: (i) I go the furthest in (the conduct of) the most supreme form of morality (adhisīla); (ii) I go the furthest in (the practice of) the most supreme form of intense self-mortification (adhijegucchā); (iii) I go the furthest in (the acquisition of) the most supreme form of knowledge (adhipaññā); (iv) I go the furthest in (the realization of) the most supreme form of emancipation (adhivimutti) etc.

Thus, is the Bhagavā, the most supreme!

(9) Poṭṭhapāda Sutta

In the Poṭṭhapāda Sutta, the discourse given by the Bhagavā to Poṭṭhapāda and his followers at Ekasālaka Hall, near Sāvutthī, the subject of discussion was the arising of saññā associated with the attainment of jhānas and the cessation of saññā (nirodha samāpatti). Continuing the discussion, the Bhagavā also laid down the dhamma certain to lead to Nibbāna. This dhamma is the dhamma that is conducive to the realization of the four Ariya Truths, viz., the Ariya Truth of Dukkha, the Ariya Truth of the Cause or Origin of Dukkha, the Ariya Truth of the Cessation of Dukkha and the Ariya Truth of the Practice (lit.Path) leading to Cessation of Dukkha.

(10) Subha Sutta

This discourse was given by the Venerable Ānanda to young Subha, son of Todeyya. The subject of the discourse was 'Groups of Dhamma praised by the Bhagavā. The three groups of dhamma here are: group of moral precepts, group of concentration, and group of knowledge.

(11) Kevaṭṭa Sutta

In this discourse given by the Bhagavā to Kevaṭṭa, son of a wealthy householder, at Pāvārika's mango grove in Nālanda, the subject of discussion was 'miracles'. The three kinds of

miracles are those performed by means of supernormal psychic power (*iddhi pātihāriya*; those performed by means of the power of revealing other people's mind (*ādesanā pātihāriya*); and those performed by means of admonition or instruction (*anusāsanī pātihāriya*).

The Bhagavā has, by himself, realized all these three kinds of miracles through *abhiññā* (perfect wisdom, *sabbaññuta ñāna*). But seeing the faults of psychic power and the power of revealing other people's mind, the Bhagavā was very much averse to the exercise of those two powers. The third kind of miracle involves giving instructions for the attainment of *Jhānas*, etc., leading to the attainment of Insight knowledge and the other knowledge (*vijjās*) culminating in the knowledge of extinction of *āsavas* (*Āsavakkhaya Ñāṇa*). Of the three kinds of miracles this last kind is the most superior

(12) Lohicca Sutta

This discourse was given by the Bhagavā to Brahmaṇa Lohicca, lord of Sālavatika village at that same village. In this discourse four types of teachers are mentioned; three of the four deserve criticism but the fourth teacher is one who should not be criticised.

The teachers who should be criticised

(1) The bhikkhu teacher has not yet actually enjoyed the fruits of the life of a bhikkhu. He teaches his pupils what is beneficial for them, what would bring them happiness. His pupils do not obey him nor show any interest in the knowledge imparted to them. This teacher deserves criticism.

(2) The bhikkhu teacher has not yet actually enjoyed the fruits of the life of a bhikkhu. He teaches his pupils what is beneficial to them, what would bring them happiness. His pupils obey him and gain the benefits of the teaching. This teacher also deserves criticism.

(3) The bhikkhu teacher has enjoyed the fruits of the life of a bhikkhu. He teaches his pupils what is beneficial for them,

what would bring them happiness. His pupils do not obey him, nor show any interest in the knowledge imparted to them. This teacher also deserves criticism.

The teacher who should not be criticised

The bhikkhu teacher who is accomplished in morality, who is endowed with concentration and with knowledge teaches his pupils what is beneficial to them and what brings them happiness. Under such a teacher, the pupil also gains the highest perfection in the dhamma. This teacher does not deserve to be criticised; if he be criticised, such criticism is untruthful and unjustified.

(13) Tevijja Sutta

Once, the Bhagavā was staying at the mango grove on the bank of River Aciravaṭī to the north of the Brahmaṇa village of Manasākaṭa. Many distinguished and wealthy brahmaṇas were also staying at Manasākaṭa village. Then, a conversation arose between Vāseṭṭha and Bhāradvāja, the two young brahmaṇas. The subject of their conversation was “The true or the false path that leads to companionship with the Brahmā”. There was much talk between them about the paths as laid down by the brahmaṇas who were well-versed in the Vedas. But none of them could convince the other over these views. Thus they came to the Bhagavā to get his opinion.

At the request of Vāseṭṭha, the Bhagavā gave the discourse on The Way to the Brahma-world. This Path as laid down by the Bhagavā is as follows:

First, the bhikkhu is accomplished in morality. He has dispelled the five hindrances (nīvaraṇas). The bhikkhu dwells in a state of mind filled with loving-kindness, compassion, sympathetic joy and equanimity, pervading all cardinal points and then everywhere, above, below and around. Thus does he dwell diffusing the entire world of sentient beings, identified with himself with the mind filled with loving-kindness, compassion, sympathetic joy and equanimity, extensive, lofty, measureless,

free from hatred, free from ill-will. These states of mind constitute the Path leading one to be together with the Brāhmā. By this time, the bhikkhu's mind is without enmity, is therefore healthy and undefiled; he has gained mastery over his mind. This mastery over his mind is good reason for him to be together with the Brahmā on the dissolution of his body after death. This indeed, is the way to the Brahmā world.!

Thus has the Bhagavā taught us the dhamma in various ways!

May the Buddha's Teaching
shine forth like the radiant sun.

The Editorial Committee
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End of the Sīlakkhandha Vagga.

Namo tassa bhagavato arahato sammāsambuddhassa

I. BRAHMAJĀLA SUTTA

I. BRAHMAJĀLA SUTTA

(Discourse on the Net of Perfect Wisdom)

Paribbājaka kathā

About the (two) Wandering Ascetics

1. Thus have I heard:

Once the Bhagavā¹ (the Exalted One) made a long journey from Rājagaha to Nālandā with a large company of bhikkhus² numbering five hundred. Suppiya, a wandering ascetic, was also making a long journey from Rājagaha to Nālandā together with his pupil, the youth Brahmadata.

In the course of the journey Suppiya, the wandering ascetic, maligned the Buddha, the Dhamma and the Saṅgha in many ways. The youth Brahmadata, the pupil of Suppiya, however, praised the Buddha, the Dhamma and the Saṅgha in many ways. Thus the teacher and the pupil, each saying things directly contradictory to the other, followed behind the Bhagavā and the company of bhikkhus.

2. Then the Bhagavā went up to the King's Rest House at the Ambalaṭṭhikā garden to put up there with his company of bhikkhus for one night. The wandering ascetic, Suppiya, approached the same Rest House with his pupil, the youth Brahmadata, to put up there for one night. At the garden also, the wandering ascetic, Suppiya, maligned the Buddha, the Dhamma and the Saṅgha in many ways, whereas his pupil, the youth Brahmadata, praised the Buddha, the Dhamma and the Saṅgha in many ways. And in this manner the teacher and the pupil were each saying things directly contradictory to the other.

3. Then, as the night ended and the day dawned, the bhikkhus congregated in the pavilion when the following conversation arose: "Friend! How wonderful! And, indeed, how

1. **Bhagavā**: This is the most frequently used appellation of the Buddha in the Suttanta Piṭaka.

2. **Bhikkhus**: A bhikkhu is a member of the Buddhist Order (the Saṅgha).

marvellous, friends, that what has never happened before has now happened! The Exalted One, the All-knowing the All-seeing, the Homage worthy, the Perfectly Self-Enlightened, understands with clear penetration the varied dispositions of sentient beings. (As an example of how there are varied dispositions of sentient beings, the bhikkhus continued to say:)¹ This wandering ascetic, Suppiya, maligned the Buddha, the Dhamma and the Saṃgha in many ways, whereas his pupil, the youth Brahmadata, praised the Buddha, the Dhamma and the Saṃgha in many ways. The teacher and the pupil, each saying things directly contradictory to the other, followed behind the Bhagavā and the company of bhikkhus.”

4. The Bhagavā knowing the subject of their talk², came to the pavilion, took the seat prepared for him and asked: “Bhikkhus! What were you talking about as you are assembled here? What was the subject of your unfinished conversation before I came?” On thus being questioned, the bhikkhus told the Bhagavā thus:

“Venerable Sir! As the night ended and the day dawned, we congregated in this pavilion and the following conversation arose:

‘Friends! How wonderful! And, indeed, how marvellous, friends, that what has never happened before has now happened! The Exalted One, the All-knowing, the All-seeing, the Homage-Worthy, the Perfectly Self-Enlightened, understands with clear penetration the varied dispositions of sentient beings. This wandering ascetic, Suppiya, maligned the Buddha, the Dhamma and the Saṃgha in many ways, whereas his pupil, the youth Brahmadata, praised the Buddha, the Dhamma and the Saṃgha in many ways. The teacher and the pupil, each saying things directly

1. As explained in the Commentary.

2. The Buddha, through his faculty of knowing other people's minds and through his omniscience, already knew all that had happened and all that had been discussed in his absence. But it was customary for him to ask the bhikkhus or lay disciples what they had been discussing, as an introduction to a discourse he would give on the subject.

contradictory to the other, followed behind the Bhagavā and the company of bhikkhus'. "This, Venerable Sir, was the unfinished conversation before the Bhagavā came in."

5. Bhikkhus! If others should malign the Buddha, the Dhamma and the Saṃgha, you must not feel resentment, nor displeasure, nor anger on that account.

Bhikkhus! If you feel angry or displeased when others malign the Buddha, the Dhamma and the Saṃgha, it will only be harmful to you (because then you will not be able to practise the Dhamma).

Bhikkhus! If you feel angry or displeased when others malign the Buddha, the Dhamma and the Saṃgha, will you be able to discriminate their good speech from bad?

"No, indeed, Venerable Sir!" said the bhikkhus.

If others malign me, or the Dhamma, or the Saṃgha, you should explain (to them) what is false as false, saying 'It is not so. It is not true. It is, indeed, not thus with us. Such fault is not to be found among us.'

6. Bhikkhus! If others should praise the Buddha, the Dhamma and the Saṃgha, you should not feel pleased, or delighted, or elated on that account.

Bhikkhus! If other pleased, or delighted, or elated, when others praise me, or the Dhamma, or the Saṃgha, it will only be harmful to you¹.

Bhikkhus! If others praise me, or the Dhamma, or the Saṃgha, you should admit what is true as true, saying 'It is so. It is true. It is, indeed, thus with us. In fact, it is to be found among us.'

1. Feeling of pleasure or delight due to faith in and devotion to the Buddha is meritorious (Kusala dhamma). But when the feeling of pleasure or delight is tainted with personal attachment to the Buddha, it becomes demeritorious (ākusala dhamma). Thus it will be an obstacle in practising the dhamma, and will be harmful to the striving for jhāna, magga, phala.

Cūḷa Sīla(Minor Morality)¹

7. Bhikkhus! When a worldling² praises the Tathāgata³ he might do so only in respect of matters of a trifling and inferior nature, of mere morality⁴. And what are those matters of a trifling and inferior nature, of mere morality, by which a worldling might praise the Tathāgata?

8. Bhikkhus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of taking life and abstains from destruction of life, setting aside the stick and sword, ashamed to do evil, and he is compassionate and dwells with solicitude for the welfare of all living beings'.

Bhikkhus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of taking what is not given and abstains from taking what is not given. He accepts only what is given, wishing to receive only what is given. He establishes himself in purity by abstaining from committing theft'.

Bhikkhus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of leading a life of unchastity and practices chastity remaining virtuous and abstinent from sexual intercourse, the practice of lay people'.

1. Minor Morality: The terms Minor Morality, Middle Morality and Major Morality are literal translations. These should not be taken as indicating that the latter two are higher than the first. Minor Morality is basic morality most of which is applicable to all. The other two are more comprehensive, mostly applicable to samaṇas and brāhmaṇas.
2. Worldling: Puthujjana, one who has not attained any magga.
3. Tathāgata: Lit. "Thus come or Thus gone?" (following the course and the practice of the former Buddhas). This appellation, meaning he who has won the Four Noble Truths, is used frequently by the Buddha in referring to himself or to former Buddhas. The Commentary gives eight interpretations of this term.
4. Mere Morality: Morality (Sīla) as such is trifling and inferior when compared with concentration (Samādhi) and wisdom (Paññā).

9. Bhikkus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of telling lies and abstains from telling lies, speaking only the truth, combining truth with truth, remaining steadfast (in truth), trustworthy and not deceiving'.

Bhikkhus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of slandering and abstains from slander. Hearing things from those people he does not relate them to those people to sow the seed of discord among them. Hearing things from those people he does not relate them to these people to sow the seed of discord among them. He reconciles those who are at variance. He encourages those who are in accord. He delights in unity, loves it and rejoices in it. He speaks to create harmony.'

Bhikkhus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of speaking harshly and abstains from harsh speech. He speaks only blameless words, pleasing to the ear, affectionate, going to the heart, courteous, pleasing to many and heartening to many.'

Bhikkhus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of talking frivolously and abstains from frivolous talk. His speech is appropriate to the occasion, being truthful, beneficial, consistent with the Doctrine and the Discipline, memorable, timely and opportune, with reasons, confined within limits and conducive to welfare.'

10. In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abstains from destroying all seeds and vegetation.'

'Samaṇa Gotama takes only one meal a day, not taking food at night and fasting after mid-day.'

'Samaṇa Gotama abstains from dancing, singing, music and watching (entertainments) that is a stumbling block to the attainment of morality.'

'Samaṇa Gotama abstains from wearing flowers, using perfumes and anointing with unguents.'

‘Samaṇa Gotama abstains from the use of high and luxurious beds and seats.

‘Samaṇa Gotama abstains from the acceptance of gold and silver.

‘Samaṇa Gotama abstains from the acceptance of uncooked cereals.

‘Samaṇa Gotama abstains from the acceptance of uncooked meat.

‘Samaṇa Gotama abstains from the acceptance of women and maidens.

‘Samaṇa Gotama abstains from the acceptance of male and female slaves.

‘Samaṇa Gotama abstains from the acceptance of goats and sheep.

‘Samaṇa Gotama abstains from the acceptance of chickens and pigs.

‘Samaṇa Gotama abstains from the acceptance of elephants, cattle, horses and mares.

‘Samaṇa Gotama abstains from the acceptance of cultivated or uncultivated land.

‘Samaṇa Gotama abstains from acting as messenger or courier.

‘Samaṇa Gotama abstains from buying and selling.

‘Samaṇa Gotama abstains from using false weights and measure and counterfeits.

‘Samaṇa Gotama abstains from such dishonest practices as bribery, cheating and fraud.

‘Samaṇa Gotama abstains from maiming, murdering, holding persons in captivity, committing highway robbery, plundering villages and engaging in dacoity.’

O Bhikkhus! Such are things that might be said should a worldling praise the Tathāgata.

End of the chapter on Minor Morality

Majjhima Sīla
(Middle Morality)

11. And then there are certain respected samaṇas and brāhmaṇas (recluses in general) who, living on the food offered out of faith (in *kamma* and its results), are given to destroying such things as seeds and vegetation. And what are such things? They are of five kinds, namely, root-germs, stem-germs, node-germs, plumule-germs, and seed-germs. Samaṇa Gotama abstains from destroying such seeds and vegetation. Bhikkhus! A worldling might praise the Tathāgata in this manner.

12. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to storing up and using things offered, such as cooked rice, beverages, clothing, sandals, beds, unguents and eatables. Samaṇa Gotama abstains from storing up and using such things. Bhikkhus! A worldling might praise the Tathāgata in this manner.

13. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to watching (entertainments) that is a stumbling block to the attainment of morality. And what are such entertainments? They are: dancing, singing, music, shows, recitations, hand-clapping, brass-instrument-playing, drum-playing, art exhibitions, playing with an iron ball, bamboo raising games, rituals of washing the bones of the dead, elephant-fights, horse-fights, buffalo-fights, bull-fights, goat-fights, sheep-fights, cock-fights, quail-fights, fighting with quarter-staffs, boxing, wrestling, military tattoos, military reviews, route marches and troop-movements. Samaṇa Gotama abstains from watching (entertainments) which is a stumbling block to the attainment of morality. Bhikkhus! A worldling might praise the Tathāgata in this manner.

14. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to gambling (and taking part

in sports and games) that weakens one's vigilance (in the practice of morality). And what are such sports and games? They are: playing chess on eight-squared or ten-squared board; playing imaginary chess using the sky as a chess-board; playing chess on moon-shaped chess boards; flipping cowries with thumb and finger; throwing dice; playing tipcat; playing with brush and paints; playing marbles; playing at whistling with folded leaves; playing with miniature ploughs; acrobatics; turning palmleaf wheels; measuring with toy-baskets made of leaves; playing with miniature chariots; playing with small bows and arrows; alphabetical riddles; mind-reading and simulating physical defects. Samaṇa Gotama abstains from gambling (and taking part in such 'sports and games) that weakens one's vigilance (in the practice of morality). A worldling, bhikkhus, might praise the Tathāgata in this manner.

15. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to using high and luxurious beds and their furnishings. And what are they? They are: high couches; divans raised on sculptured legs; long-fleeced carpets; woollen coverlets with quaint (geometrical) designs; white woollen coverlets; woollen coverlets with floral designs; mattresses stuffed with cotton; woollen coverlets with pictorial designs; woollen coverlets with fringes on one or both sides; gold-brocaded coverlets; silk coverlets; large carpets (wide enough for sixteen dancing girls to dance on); saddle cloth and trappings for elephants and horses; upholstery for carriages, rugs made of black panther's hide, rugs made of antelope's hide, red canopies and couches with red bolsters at each end. Samaṇa Gotama abstains from using such high and luxurious beds and their furnishings. A worldling, bhikkhus, might praise the Tathāgata in this manner.

16. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to beautifying or adorning themselves. And what are such embellishments and adornments?

They are: using perfumed cosmetics, getting massaged, taking perfumed baths, developing one's physique, using mirrors, painting eye-lashed dark, decorating (oneself) with flowers, applying powder and lotion to the body, beautifying the face with powder and lotion, wearing bangles, tying the hair into a top-knot, carrying walking sticks or ornamented hollow cylinders (containing medicinal herbs) or swords, using multi-coloured umbrellas or footwear (with gorgeous designs), wearing a turban or hair-pin set with rubies, carrying a Yak-tail fan and wearing long white robes with fringes. Samaṇa Gotama abstains from such embellishment and adornment. A worldling, bhikkhus, might praise the Tathāgata in this manner.

17. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to engaging themselves in unprofitable talk (that is contrary to correct practice conducive to the attainment of deva realms and Nibbāna), such as talk about kings, thieves, ministers, armed forces, calamities, battles, food, drinks, clothing, beds, flowers, unguents, relatives, vehicles, villages, market-towns, cities, provinces, womenfolk, heroes, streets, waterfronts, the dead and the departed, trivialities, the universe, the oceans, prosperity, adversity, and so on¹. Samaṇa Gotama abstains from engaging himself in such unprofitable talk. A worldling, bhikkhus, might praise the Tathāgata in this manner.

18. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to mutually disparaging disputes. And what are they? (They are as follows:) “You do not know this Doctrine and Discipline. I know this Doctrine and Discipline. How can you ever know this Doctrine and Discipline? Your practice is wrong. My practice is right. My speech is coherent and sensible. Your speech is not coherent and sensible. What you should say first, you say last; and what you should say last, you say first. What you have long practised to say has been

1. and so on: by this is meant ‘forest, mountains, rivers and islands.’

upset now. I have exposed the faults in your doctrine. You stand rebuked. Try to escape from this censure or explain it if you can." Sāmaṇa Gotama abstains from such mutually disparaging disputes. A worldling, bhikkhus, might praise the Tathāgata in this manner.

19. And then there are certain respected sāmaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to serving as messengers or couriers. And what are such services? They are: going from this place to that place, or coming from that place to this place and taking things from that place to this place, or bringing things from that place to this place, on behalf of kings, ministers brahmins, householders and youths. Sāmaṇa Gotama abstains from serving messenger or courier. A worldling, bhikkhus, might praise the Tathāgata in this manner.

20. And then there are certain respected sāmaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), practise deceitful pretensions (to attainments), flattery (for gain), subtle insinuation by signs and indications (for gain), using pressure (to get offerings) and the seeking of more gain by cunning offer of gifts. Sāmaṇa Gotama abstains from such pretension and flattery. A worldling, bhikkhus, might praise the Tathāgata in this manner.

End of the chapter on Middle Morality.

Mahā Sila

(Major Morality)

21. And then there are certain respected sāmaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are such low arts? They are: fortune telling from a study of physical characteristics, or of signs and omens, or of lightning; interpreting dreams; reading

physiognomy; prognosticating from a study of rat-bites; indicating benefits from fire-oblation with different kinds of firewood, or with different kinds of ladles, with masks, broken rice, whole rice, clarified butter, oil, oral spells, or with blood; reading physiognomy while chanting spells; forecasting good or bad fortune from the signs and marks of a piece of land; being versed in state affairs; reciting spells in the graveyard to eliminate danger; reciting spells to overcome evil spirits; using magical formulae learnt in a mud-house; charming snakes and curing snake-bites; treating poisoning; curing scorpion-stings or rat-bites; interpreting animal and bird sounds and the cawing of crows; foretelling the remaining length of life; diverting the flight of arrows; and identifying the cries of animals. Samaṇa Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathāgata in this manner.

22. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (*in kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: reading the portents of gems, dresses, sticks, daggers, swords, arrows, bows and other weapons: reading the characteristics of woman, men, young men, young women, male slaves, female slaves, elephants, horses, buffaloes, bulls and other cattle, goats, sheep, chickens, quails, iguanas, pointed-eared animals¹, tortoises and game-beasts. Samaṇa Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathāgata in this manner.

23. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (*in kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are:

1. Pointed-eared animals: Kaṇṇikā. The Commentary here says this term means pinnacles of houses or points of ear-ornament.

making predictions about kings going to war; about kings coming back from war; about king advancing in battle from their home country; about kings from foreign countries retreating; about kings from foreign country advancing in battle; about kings retreating to thier home country; about kings from their home country proving victorious; about kings foreign countries losing battles; about kings from foreign countries winning battles; about kings in their home country losing battles; and about probabilities of victories and losses of warring kings. Samaṇa Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathāgata in this manner.

24. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are; making predictions about the eclipse of the moon, or of the sun; about the conjunciton of a group of stars with a planet; about the correct or incorrect course of the moon, the sun and the planets; about meteors, comets, earthquakes and thunder; about the rising and setting of the moon, the sun and the planets; about the phenomena of darkness and brightness following such rising and setting; about the effects of the eclipse of the moon, or of the sun, or of the planets; about the effects of the moon or the sun taking the right course; about the effects of the moon or the sun taking the wrong course; about the effects of the planets taking the right course; about the effects of the planet taking the wrong course; about the effects of meteors, comets, and thunder; about the effects of the rising and setting of the moon, or of the sun, or of the planets; and about the effects of the phenomena of darkness or brightness following such rising and setting. Samaṇa Gotama abstains from making wrongful living by such means. A worldling, bhikkhus, might praise the Tathāgata in this manner.

25. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in

kamma and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: predicting rainfall or drought, abundance or famine, peace or calamity, disease or health; and knowledge of counting on the fingers or of arithmetical or mathematical calculations, of versification, and of treaties of controversial matters (such as the origin of the universe etc.). Samaṇa Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might, praise the Tathāgata in this manner.

26. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: bringing the bride to the bridegroom; leading away the bride from her father's home; arranging betrothal, or divorce; making predictions relating to acquisition or distribution of property; causing gain or loss of fame and prosperity; curing the tendency to abort or miscarry; casting spells to cause immobility of the tongue or the jaws; reciting a spell to stop an attacking hand or to cause inability to speak or to hear; conducting seances with the aid of mirrors, or employing young women or female slaves as mediums; propitiating the sun or the Brahmā; making fire issue from the mouth by means of a spell; and making invocations to the goddess of glory. Samaṇa Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathāgata in this manner.

27. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: propitiating the devas by promises of offerings; making offerings to devas for favours granted; causing possession by spirits or exorcising them; casting spells with magical formulae learnt in a

mud-house; turning a eunuch into a man; turning a man into a eunuch; practising the art of choosing building-sites; propitiating the devas while choosing building-sites; practising the profession of mouth-washing or bathing; fire-worshipping; causing vomiting; giving purgatives; using emetics, or catharses; letting out phlegm etc. from the head; preparing ear-drops or eye-drops; preparing medicinal snuff, or eye ointment to remove cataracts; preparing eye-lotions; curing cataracts; doing surgery; practising paediatrics; preparing basic drugs and dressing sores and removing the dressing. Samaṇa Gotama abstains from making a wrongful living by such means. A worldling, bhikkus might praise the Tathāgata in this manner.

Bhikkhus! These are the matter of a trifling and inferior of mere morality, in respect of which a worldling might speak when praising the Tathāgata.

End of the Chapter on Major Morality

Exposition on Wrong Views

28. Bhikkhus! Besides morality there are other dhammas¹ which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the *paṇḍita*, ariyas who have attained one of the four maggas. The Tathāgata has set them forth after realization of these dhamma by himself through *Sabbaññuta Ñāṇa* (Perfect Wisdom)². Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas. And what are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas?

(The Buddha answered this question by means of a graduated discourse, beginning with eighteen wrong views relating to the past as follows.)

1. dhammas: The Commentary says that here the dhammas referred to are *sabbaññuta ñāṇa*.

2. The Buddha's *sabbaññuta ñāṇa* encompasses Magga Insight.

Eighteen Wrong Views Relating to the Past (Pubbantānudiṭṭhi)

Note: [A Synopsis is inserted here to facilitate understanding of the eighteen wrong views relating to the past.]

Synopsis of Wrong Views

The Brahmajāla Sutta sets forth sixty-two kinds of wrong views which are held by Samaṇas and Brāhmaṇas.

These sixty-two kinds of wrong views are classified into two categories, namely, Pubbantānudiṭṭhi and Aparantānudiṭṭhi.

Pubbantānudiṭṭhi means the group of wrong views which are based on the past existences.

Aparantānudiṭṭhi means the group of wrong views which are thoughts or speculations on the future.

Pubbantānu diṭṭhi is further classified into five sub-categories. They are as follows:

- (1) Sassata diṭṭhi
- (2) Ekacca sassata diṭṭhi
- (3) Antānanta diṭṭhi
- (4) Amarāvikkhepa diṭṭhi
- (5) Adhiccasmuppanna diṭṭhi

The following are brief explanations on the above-mentioned five sub-categories.

- (1) Sassata diṭṭhi is a group of false views of eternity, which says that *atta* as well as *loka* is eternal. There are four different views in this group, namely, the first eternity view, the second eternity view, the third eternity view, and the fourth eternity view.
- (2) Ekacca Sassata diṭṭhi is a group of false views of eternity, which says that *atta* and *loka* are in some cases eternal and in other cases not eternal. There are four different dualistic views in this group, namely, the first dualistic view of eternity, the second dualistic view of eternity, the third dualistic view of eternity, and the fourth dualistic view of eternity.
- (3) Antānanta diṭṭhi is a group of false views on the finiteness or otherwise of the world system (as represented by the mental image of the earth-device used in meditation). There are four different views in this group, namely, the first view which says the world system is finite, the second view which says it is infinite, the third view which says it is finite vertically and infinite horizontally, and the fourth view which says it is neither finite nor infinite.

- (4) *Amarāvikkhepa diṭṭhi* (false views that make one sit on the fence, to be on the safe side). For example, a question is put to a person who does not know the answer. He does not want to admit that he does not know. At the same time, he fears that the wrong answer would cause him distress, which might be harmful to him. Therefore, he answers the question thus; "I don't take it this way; neither do I take it that way; and I don't take it the other way; neither do I take it not this way, nor that way, nor the other way, and also I don't take it that it is otherwise."

There are four causes that make the *samaṇas* and *brāhmaṇas* in this group sit on the fence.

The first sits on the fence because of the fear that the wrong answer would cause him distress, which might be harmful to him.

The second sits on the fence because of the fear that the wrong answer might, cause the arising in him of mental defilements, which would in turn cause distress that might be harmful to him.

The third sits on the fence because of the fear of his being taken to task for the wrong answer.

The fourth sits on the fence because of lack of wisdom.

- (5) *Adhiccasaṃuppanna diṭṭhi* (false views that *atta* as well as *loka* arises without a cause).

There are two groups of persons who hold this view.

(a) The persons belonging to the first group were *asaññasatta brahmās* in their previous existence. These *brahmās* are so called because they are the *brahmās* who have only body and no mind. In order to achieve this kind of rebirth, those who are desirous of having it have to practise the *Sañña virāga bhāvanā*. In simple terms, it means *bhāvanā* for the extermination of mind. Even though it is so called, it does not exterminate mind. It only suspends the arising of mind. When the effects of *Sañña virāga bhāvanā* come to an end, the mental process that has been suspended arises generally as the *paṭisandhi citta* (the first *citta*) of a human being. In simple terms, it can be said thus: When an *asaññasatta brahmā* dies, he is generally reborn as a human being. When he comes of age he may acquire through the practice of meditation a psychic power which would enable one to recall the past. Since, however, he was an *asaññasatta brahmā* in his previous existence, his psychic power cannot take him beyond his *paṭisandhi citta*. Therefore he says that *atta* and *loka* arise by themselves, without anything to cause their appearance.

(b) The persons belonging to the second group base on speculation their view that *atta* and *loka* arise without a cause.

This is the end of the synopsis on Pubbantānu diṭṭhi, which consists of eighteen false views.

29. There are, bhikkhus, certain samaṇas and brāhmaṇas who speculate on the past and who adhere to views relating to it. They assert on eighteen different grounds their various wrong views based on the past. On what authority and on what basis do these respected samaṇas and brāhmaṇas speculate on the past, adhere to views relating to it, and assert on eighteen different ground their various wrong veiws based on the past?

Four Kinds of Eternity View

(Sassatadiṭṭhi)

30. There are, bhikkhus, certain samaṇas and brāhmaṇas who hold the view of eternity. They give four reasons to demonstrate the eternal existence of *atta* as well as *loka*¹. On what authority and on what basis do these repected samaṇas and brāhmaṇas demonstrate on four grounds² that *atta* as well as *loka* is eternal?

The first Category of Eternity View

31. In this world, bhikkhus, a certain samaṇa or brāhmaṇa achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness.

1. The commentary explains *atta* as well as *loka* as one of the five khandhas.

The Sub-Commentary expands this by saying that (i) when the four mental khandhas are taken as *atta* by those who believe in *atta* (soul), the remaining khandha is taken as *loka*; or (ii) when one of the five khandhas is taken as *atta*, the rest of the Khandhas are taken as *loka*; or (iii) when all the five khandhas of oneself are taken as *atta*, the khandhas outside oneself are taken as *loka* by those who believe in *atta*.

2. See Appendix A1.

When his mind has thus gained the highest concentration, he recollectes many past existences¹. And what does he recollect?

He recollects one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, a thousand, a hundred thousand existences, or many hundred, many thousand, many hundred thousand existences in this way: "In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence." In this way he recollects many past existences together with their characteristics and related facts (such as names and clans).

He says thus:

"*Atta* as well as *loka* is eternal, barren², standing like a mountain peak and firm like a gate post. Being transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature. It must be so because I have achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When my mind has thus gained the highest concentration, I can recollect many past existences. And what do I recollect?

I recollect one past existence or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, a thousand, a hundred thousand existences, or many hundred, many thousand, many hundred thousand existences in this way: 'In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-

1. recollects many past existences: See Appendix A 2.

2. Barren: just as a barren women cannot bear any children, *atta* as well as *loka* cannot produce another *atta* or *loka*.

span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence.' In this way I recollect many past existences together with their characteristics and related facts (such as names and clans). And so I say that I know this:

Atta as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature."

Bhikkhus! This is the first line of reasoning and it is based on this, holding on to this, that certain samāṇas and brāhmaṇas demonstrate that *atta* as well as *loka* is eternal.(1)

The Second Category of Eternity View

32. And secondly, on what authority and on what basis do the respected samāṇas and brāhmaṇas who hold the eternity view demonstrate that *atta* as well as *loka* is eternal?

In this world, bhikkhus, a certain samāṇa or brāhmaṇa achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When his mind has thus gained the highest concentration, he recollects many past existences. And what does he recollect?

He recollects one cycle of dissolution and development, or two, or three, or four, or five, or ten cycles in this way: "In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence." In this way he recollects many past

existences together with their characteristics and related facts (such as names and clans).

He says thus:

“*Atta* as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature. It must be so because I have achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When my mind has thus gained the highest concentration, I can recollect many past existences. And what do I recollect?

I recollect one cycle of dissolution and development, or two, or three, or four, or five, or ten cycles in this way: ‘In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence.’ In this way I recollect many past existences together with their characteristics and related facts (such as names and clans). And so I say that I know this:

Atta as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature.”

Bhikkus! This is the second line of reasoning and it is based on this, holding on to this, that certain *samaṇas* and *brāhmaṇas* demonstrate that *atta* as well as *loka* is eternal.(2)

The Third Category of Eternity View

33. And thirdly, on what authority and on what basis do the respected *samaṇas* and *brāhmaṇas* who hold the eternity view demonstrate that *atta* as well as *loka* is eternal?

In this world, bhikkhus, a certain samaṇa or brāhmaṇas achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion mindfulness and right attentiveness. When his mind has thus gained the highest mental concentration, he recollects many past existences. And what does he recollect?

He recollects ten cycles of dissolution and development, or twenty, or thirty, or forty cycles in this way: "In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence. I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence." In this way he recollects many past existences together with their characteristics and related facts (such as names and clans).

He says thus:

"*Atta* as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature. It must be so because I have achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When my mind has thus gained the highest concentration, I can recollect many past existences. And what do I recollect?

I recollect ten, or twenty, or thirty or forty, cycles of dissolution and development in this way: 'In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-

span was such. I died in that existence. Then I was born in this existence.' In this way I recollect many past existences together with their characteristics and related facts (such as names and clans). And so I say that I know this:

Atta as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature."

Bhikkus! This is the third line of reasoning, and it is based on this, holding on to this, that certain samaṇas and brāhmaṇas demonstrate that *atta* as well as *loka* is eternal.(3)

The Fourth Category of Eternity View

34. And fourthly, on what authority and on what basis do the respected samaṇas and brāhmaṇas demonstrate that *atta* as well as *loka* is eternal?

In this world, bhikkhus a certain samaṇa or brāhmaṇa is given to logic and investigation. He uses various methods of reasoning, conducts investigations and gives his views, saying:

Atta as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature."

Bhikkus! This is the fourth line of reasoning, and it is based on this, holding on to this, that certain samaṇas and brāhmaṇas demonstrate that *atta* as well as *loka* is eternal.(4)

35. Bhikkhus! The samaṇas and brāhmaṇas who hold the eternity view demonstrate that *atta* as well as *loka* is eternal in the four ways thus cited above

Bhikkhus! When any samaṇas and brāhmaṇas who hold the eternity view demonstrate that *atta* as well as *loka* is eternal, all of them proffer these four, or one of these four, lines of reasoning and no other besides them.

36. Bhikkhus! The Tathāgata knows the destination, the next existence in which one holding these four views would be reborn, if these views are thus held on to, if these views are thus grasped.

The Tathāgata knows these four views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way¹. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i.e., greed, anger, and ignorance of the Four Ariya Truths.)

Bhikkhus! Since The Tathāgata rightly knows the arising of feeling² (*vedanā*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i.e., he realizes Nibbāna).

37. Thus bhikkhus these are the dhammas³ which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathāgata has set them forth after realization of these dhammas by himself through *Sabbaññuta Ñāṇa* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

End of First Portion for Recitation (*bhāṇa vāra*)⁴

Four Views of Eternity and Non-eternity (*Ekacca Sassata Diṭṭhi*)

38. There are, bhikkhus, some samaṇas and brāhmaṇas who, holding the dualistic view of eternity and non-eternity, put

1. in the wrong way: See Appendix A 3.

2. feeling: See Appendix A 4.

3. dhammas: See footnote 1 of para 28

4. *bhāṇa vāra* means the portion of the text which can be recited at a stretch by an average bhikkhus. If the text is in the *gāthā* form, one *bhāṇa vāra* may roughly have two hundred and fifty stanzas. If it is in the prose form, it may roughly have eight thousand words.

forward four reasons to show that *atta* as well as *loka* is in some cases eternal and in others not eternal. On what authority and on what basis do these respected *samaṇas* and *brāhmaṇas*, holding the dualistic view of eternity and non-eternity, put forward four reasons to show that *atta* as well as *loka* is in some cases eternal and in others not eternal?

The First Category of *Ekacca Sassata Diṭṭhi*

39. There, indeed, is such a time, bhikkhus, as when this world system gets dissolved, as it does at times, after a lapse of many aeons. When the world system becomes thus dissolved, beings are reborn mostly in the *Ābhassara*¹ plane of existence (of radiant *Brahmās*). When they are born there because of *jhāna* mind, they are nurtured by rapture, resplendent with light from their own bodies, sojourning in the heavens and living in splendour. And they remain there for aeons.

40. There, indeed, is such a time, bhikkhus, as when this world system rises again, as it does at times, after a lapse of many aeons. When the world system thus rises again, there appears a palatial *Brahmā* abode (*brahmā-vimāna*, one or all three of *Brahmā* realms of first *Jhāna*), void of all life. At that time, a certain being from the *Ābhassara* plane of existence dies, either at the end of his span of life, or on the exhaustion of the stock of his meritorious deeds, and is reborn in that empty palatial *Brahmā* realm. When he is born there because of *jhāna* mind, he is nurtured by rapture, resplendent with light from his own body, sojourning in the heavens and living in splendour. Thus he remains there for aeons.

41. Living there alone for aeons, there arise in him mental weariness and a longing for company thus: "Would that some other beings come to this place!" And then other beings

1. *Ābhassara*: The *Ābhassara* plane of existence, to which *Brahmās* of flashing radiance belong, is the third of the three Second *Jhāna* *Brahmā* realms in the thirty-one planes of existence. See Appendix A 5 for the thirty-one planes of existence.

from the Ābhassara plane of existence die either at the end of their span of life, or on the exhaustion of the stock of their meritorious deeds, and are reborn in that palatial Brahmā realm. When they are born there because of jhāna mind, they are nurtured by rapture, resplendent with light from their own bodies, sojourning in the heavens and living in splendour. Thus they remain there for aeons.

42. Then, bhikkhus, the being who was the first to be reborn there thinks to himself thus:

“I am the Brahmā, the great Brahmā, the conqueror, the unconquered, the all-seeing, the subjector of all to his wishes, the omnipotent, the maker, the creator, the supreme, the controller, the one confirmed in the practice of jhāna, and father to all that have been and shall be. I have created these other beings. Why can I say so? I can say so because awhile ago I thought to myself: 'Would that some other beings come to this place!' As I wished so, other beings have appeared in this place.”

And then other beings who appeared later think to themselves:

“This honourable personage is the Brahmā, the great Brahmā, the conqueror, the unconquered, the all-seeing, the subjector of all to his wishes, the omnipotent, the maker, the creator, the supreme, the controller, the one confirmed in the practice of jhāna, and father to all that have been and shall be. This honourable Brahmā has created us. Why can we say so? We can say so because, as we see, he appeared in this place first, whereas we appeared only after him.”

43. Among them, bhikkhus, the one who appeared first lives longer, and is more beautiful and more powerful (than the others). Those beings who appeared later have a shorter life, and are less beautiful and less powerful (than the one who first appeared).

44. Then, bhikkhus, there arises this possibility. A being dies in the Brahmā plane of existence and is reborn in this human world; and there he renounces the worldly life for the homeless life of a recluse. And having thus renounced the worldly life and become a homeless recluse, he achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having established his mind in highest concentration, he can recollect that former existence (of a Brahmā); but he cannot recollect beyond that.

He says thus:

“That honourable personage is the Brahmā, the great Brahmā, the conqueror, the unconquered, the all-seeing, the subjector of all to his wishes, the omnipotent, the maker, the creator, the supreme, the controller, the one confirmed in the practice of jhāna, and father to all that have been and shall be. That honourable Brahmā has created us. He is permanent, stable, eternal, immutable and as everlasting as all things eternal. We, who were created by the honourable Brahmā, are impermanent, changeable, short-lived and mortal. Thus have we come into this human world.”

This, bhikkhus, is the first possibility. It is based on this, holding on to this, that some samaṇas and brahmaṇas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal. (4+1=5)

The Second Category of Ekacca Sassata Diṭṭhi

45. In the second category (of ekacca sassata diṭṭhi) on what authority and on what basis do the respected samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal?

Bhikkus! There are devas known as Khiddāpadosikas who, absorbed in merry-making and pleasure-seeking for a long time, forget to take nutriment and through such forgetfulness die in that abode of the devas.

46. Then, bhikkhus, there arises this possibility. A certain being dies in that world of devas and is reborn in this human world; and there he renounces the worldly life for the homeless life of a recluse. And having thus renounced the worldly life and become a homeless recluse, he achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having established his mind in highest concentration, he can recollect that former existence (of a deva); but he cannot recollect beyond that.

He says thus:

“Those honourable devas, who are not *Khiḍḍāpadosikas*, are not absorbed in merry-making and pleasure-seeking for a long time. And as they are not absorbed in merry-making and pleasure-seeking for a long time, they do not forget to take nutriment. And since they are not forgetful they do not die in that abode of the devas. They remain permanent, stable, eternal, immutable and as everlasting as all things eternal. But we *Khiḍḍāpadosikas* were absorbed in merry-making and pleasure-seeking for a long time; and because we were absorbed in merry-making and pleasure-seeking for a long time, we forgot to take nutriment. Through such forgetfulness we died in that world of the devas. We are impermanent, changeable, short-lived and mortal. Thus have we come into this human world.”

This, bhikkhus, is the second possibility. It is based on this that some *samaṇas* and *brāhmaṇas*, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal. (4+2=6)

The Third Category of *Ekacca Sassata Diṭṭhi*

47. In the third category (of *ekacca sassata diṭṭhī*) on what authority and on what basis do the respected *samaṇas* and *brāhmaṇas*, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal?

Bhikkhus! There are devas known as Manopadosikas who stare hard and long at one another (with jealousy). Staring hard and long thus at one another, they develop mutual hatred; becoming exhausted both physically and mentally, they die in that world of devas.

48. Then, bhikkhus, there arises this possibility. A certain being dies in that world of devas and is reborn in this human world; and there he renounces the worldly life for the homeless life of a recluse. And having thus renounced the worldly life and become a homeless recluse, he achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having established his mind in highest concentration, he can recollect that former existence (of a deva); but he cannot recollect beyond that.

He says thus:

“Those honourable devas who are not Manopadosikas do not stare hard and long at one another (with jealousy). They do not, therefore, develop mutual hatred. Not becoming exhausted both physically and mentally they do not die in that world of devas. They remain permanent, stable, eternal, immutable and as everlasting as all things eternal. But we Manopadosikas, who stared hard and long at one another (with jealousy), developed mutual hatred and became exhausted both physically and mentally. And we died in that world of devas. We are impermanent, changeable, short-lived and mortal. Thus have we come into this human world.”

This, bhikkhus, is the third possibility. It is based on this that some samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal. (4+3=7)

The Forth Category of Ekacca Sassata Diṭṭhi

49. In the fourth category (of ekacca sassata diṭṭhi) on what authority and on what basis do the respected samaṇas

and brāhmaṇas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal?

Bhikkhus! In this world a certain samaṇa or brāhmaṇa is given to logic and investigation. He uses various methods of reasoning, conducts investigations and gives his views, saying:

“This which is called eye, ear, nose, tongue and the physical body is the *atta* which is impermanent, unstable, not eternal and mutable. But this which is called mind, thought or consciousness, is the *atta* which is permanent, stable, eternal, immutable and as everlasting as things eternal.”

Bhikkhus! This is the fourth possibility. It is based on this that some samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal. (4+4=8)

50. Bhikkhus! These samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, demonstrate on these four grounds that *atta* as well as *loka* is in some cases eternal and in others not eternal.

Bhikkhus! When any samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, demonstrate that *atta* as well as *loka* is in some cases eternal and in others not eternal, all of them proffer these four, or one of these four, lines of reasoning and not any other line of reasoning.

51. Bhikkhus! The Tathāgata knows the destination, the next existence in which one holding these four views would be reborn, if. These views are thus held on to, if these views are thus grasped.

The Tathāgata knows these four views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i.e., greed, anger, and ignorance of the Four Ariya Truths).

Bhikkhus! Since the Tathāgata rightly knows the arising

of feeling (*vedanā*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i.e., he realizes Nibbāna)¹.

52. Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathāgata has set them forth after realization of these dhammas by himself through *Sabbaññuta Ñāṇa* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

Four views of the world being Finite or Infinite (*Antānanta Diṭṭhi*)

53. There are, bhikkhus, some samaṇas and brāhmaṇas, who hold that the world is finite. There are also samaṇas and brāhmaṇas, who hold that the world is infinite. They put forward four grounds to support their respective views. On what authority and on what basis do these respected samaṇas and brāhmaṇas put forward four grounds to support their respective views?

1. The Buddha achieved four maggas, by means of four Satipaṭṭhānas. In this paragraph, the Buddha was referring to Vedanānupassanā Satipaṭṭhāna, which is one of the four.

Vedanānupassanā Satipaṭṭhāna requires one to be mindful of feeling, whenever it appears, before any train of thought takes place. If he can do so steadfastly, he will perceive the anicca, dukkha, anatta nature of the five khandhas. This perception is conducive to the achievement of maggas.

By means of Vedanānupassanā Satipaṭṭhāna, the Bodhisatta perceived the impermanent, oppressive, soulless nature of vedanā. This perception was conducive to his achievement of freedom from dukkha, where there was absolute extinction of kilesas (defilements).

This paragraph is meant to disillusion those who believe “vedanā (feeling)” to be atta.

The First Antānanta Diṭṭhi

54. In this world, bhikkhus, a certain samaṇa or brāhmaṇa achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having thus established his mind in highest concentration, he abides in the view that the world (as represented by the purified mental image, paṭibhāga nimitta¹, of the earth-device used in meditation) is finite.

He says thus:

“This world is finite. It is circumscribed. Why can it be said so? It can be said so because having achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness, and having established my mind in highest concentration, I abide in the view that the world is finite. Based on this I know that the world is finite and that it is circumscribed.”

This, bhikkhus, is the first possibility. Basing themselves on this authority and on this ground, some samaṇas and brāhmaṇas holding the view that the world is finite, and some samaṇas and brāhmaṇas holding the view that the world is infinite, demonstrate their respective points of view—the finiteness or the infiniteness of the world. (8+1=9)

The Second Antānanta Diṭṭhi

55. In the second category of *antānanta diṭṭhi*, on what authority and on what basis do the respected samaṇas and brāhmaṇas propound either that the world is finite or that the world is infinite?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having thus established his mind in highest concentration, he abides in the view that the world (as represented by the purified mental image of the earth-device used in meditation) is infinite.

1. See Appendix A6 on Paṭibhāga nimitta.

He says thus:

“This world is infinite, with no limit. Those samaṇas and brāhmaṇas who assert that the world is finite and that it is circumscribed are wrong. In fact, this world is infinite, with no limit. Why can it be said so? It can be said so because having achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness, and having established my mind in highest concentration, I abide in the view that the world is infinite. Based on this I know that the world is infinite, with no limit.”

This, bhikkhus, is the second possibility. Basing themselves on this authority and on this ground, some samaṇas and brāhmaṇas holding the view that the world is finite, and some samaṇas and brāhmaṇas holding the view that the world is infinite, demonstrate their respective points of view--the finiteness or the infiniteness of the world. (8+2=10)

The Third Antānanta Diṭṭhi

56. In the third category of *antānanta diṭṭhi*, on what authority and on what basis do the respected samaṇas and brāhmaṇas propound either that the world is finite or that the world is infinite?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having thus established his mind in highest concentration, he abides in the view that the world (as represented by the purified mental image of the earth-device used in meditation) is finite vertically, but infinite horizontally.

He says thus:

“This world is finite, and, at the same time, infinite. Those samaṇas and brāhmaṇas who assert that the world is finite and is circumscribed are wrong. And so are the samaṇas and brāhmaṇas who assert that the world is infinite, with no limit. Why can it be said so? It can be said so because having achieved utmost

mental concentration by dint of ardent, steadfast, persevering exertion; mindfulness and right attentiveness, and having established my mind in highest concentration, I abide in the view that the world is finite vertically, and is infinite horizontally. Based on this I know that the world is finite, and, at the same time, infinite.”

This, bhikkhus, is the third possibility. Basing themselves on this authority and on this ground, some samaṇas and brāhmaṇas holding the view that the world is finite, and some samaṇas and brāhmaṇas holding the view that the world is infinite, demonstrate their respective points of view- the finiteness or the infiniteness of the world. (8+3=11)

The Fourth Antānanta Diṭṭhi

57. In the fourth category of *antānanta diṭṭhi*, on what authority and on what basis do the respected samaṇas and brāhmaṇas propound either that the world is finite or that the world is infinite?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa is given to logic and investigation. He uses various methods of reasoning, conducts investigations and gives his views, saying:

“This world is neither finite nor infinite. Those samaṇas and brāhmaṇas who assert that the world is finite and that it is circumscribed are wrong. And so are those samaṇas and brāhmaṇas who assert that the world is infinite, with no limit. And so also are those samaṇas and brāhmaṇas who assert that the world is finite as well as infinite. This world is neither finite nor infinite.”

This, bhikkhus, is the fourth possibility. Basing themselves on this authority and on this ground, some samaṇas and brāhmaṇas holding the view that the world is finite, and some samaṇas and brāhmaṇas holding the view that the world is infinite, demonstrate their respective points of view--the finiteness or the infiniteness of the world. (8+4=12)

58. Bhikkhus! Those samaṇas and brāhmaṇas

who hold that the world is infinite support their respective views on these four grounds.

Bhikkhus! When any samaṇas and brāhmaṇas who hold that the world is finite or when any samaṇas and brāhmaṇas who hold that it is infinite support their respective views, all of them proffer these four, or any one of the four, lines of reasoning and not any other line of reasoning.

59. Bhikkhus! The Tathāgata knows the destination, the next existence in which one holding these four views would be reborn, if these views are thus held on to, if these views are thus grasped.

The Tathāgata knows these four views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i.e., greed, anger, and ignorance of the Four Ariya Truths).

Bhikkhus! Since the Tathāgata rightly knows the arising of feeling (*vedanā*) and its cause, the cessation of Feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i.e., he realizes Nibbāna).

60. Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathāgata has set them forth after realization of these dhammas by himself through *Sabbaññuta Ñāṇa* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

Four Kinds of Indecisive Evasion (Amarāvikkhepa Diṭṭhi)

61. Bhikkhus, there are certain samaṇas and brāhmaṇas who by means of indecisive speech evade questions put to them on any matter; they evade answering them, (behaving elusively

like amarā fish¹) and speak in ambiguous terms, because of four reasons.

What are the four reasons that cause those respected samaṇas and brāhmaṇas to be elusive, to evade questions put to them on any matter and to speak in ambiguous terms?

The First Amarāvikkhepa Diṭṭhi

62. In this world, bhikkhus, a certain samaṇa or brāhmaṇa does not understand correctly what is merit² or what is demerit³.

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1. amarā fish: a kind of slippery fish which cannot be caught because of its skill in diving into and jumping out of water.
 2. Merit means Dāna (Charity), Sīla (Self-Control to refrain from doing and speaking what is evil, Bhāvanā (samatha and vipassanā). Samatha is the means for attaining rūpa jhānas, and arūpa jhāna rūpa jhānas can cause those who have them to be reborn as corporeal brahmās; arūpa jhānas can cause those who have them to be reborn as incorporeal brahmās. Vipassanā is the means for attaining maggas and phalas that will give one who has them freedom from dukkha.
 3. Demerit is a synonym for akusala kamma-patha.

Ten Akusala Kamma-pathas

Akusala Kamma-patha means the path to evil or demerit. There are ten such paths:

- (a) killing,
- (b) stealing,
- (c) using improper means to satisfy one's sensual desires, e.g., committing adultery, taking intoxicants,
- (d) telling lies,
- (e) setting one against another,
- (f) using rough and abusive words,
- (g) indulging in unbeneficial speech,
- (h) belief in false theories,
- (i) ill will,
- (j) covetousness.

Causes of Akusala Kamma-pathas

There are three causes. They are lobha, dosa, moha (greed, anger, ignorance).

Causes of Kusala Kamma-pathas

There are three causes. They are alobha, adosa, amoha (absence of greed, anger and ignorance).

He thinks thus:

“I do not understand correctly what is merit or what is demerit. If I were to say what is merit, without really understanding it as being merit, or what is demerit, without really understanding it as being demerit, I may be stating a falsehood. This false statement of mine would cause me distress. Such distress might be harmful to me.” (The thought that I have told a lie will cause me distress. Such distress will be a very serious obstacle in my path to higher rebirths and achievement of maggas and phalas.)

He who thus fears and detests making a false statement declines to say what is merit or what is demerit. If he were asked to answer the question (as to what is merit or what is demerit), he would reply: “I don't take it this way; neither do I take it that way; and I don't take it the other way; neither do I take it not this way, not that way, not the other way; and, also, I don't take it that it is otherwise.”

Bhikkhus! This is the first possibility. It is based on this reason that some samaṇas and brāhmaṇas who are elusive evade questions put to them on any matter and speak in ambiguous terms.(12+1=13)

The Second Amarāvikkhepa Diṭṭhi

63. What is the second reason that causes respected samṇas and brāhmaṇas to elusive, to evade questions put to them on any matter and to speak in ambiguous terms?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa does not understand correctly what is merit or what is demerit.

He thinks thus:

“I do not understand correctly what is merit or what is demerit. If I were to say what is merit, without really understanding it as being merit, or what is demerit, without really understanding it as being demerit, my answer might cause satisfaction and pleasure, or dissatisfaction and displeasure, to arise in me. These feelings of satisfaction, pleasure, dissatisfaction or displeasure would cling to me. This clinging would cause me distress. Such distress might be harmful to

me.” (If some learned persons approve of my answer, I shall think highly of myself. This thought will arouse in me either satisfaction or pleasure. If some learned persons disapprove of my answer, I shall think poorly of myself. This thought will arouse in me either dissatisfaction or displeasure with myself. These feelings of satisfaction and pleasure or dissatisfaction and displeasure will cling to me. This clinging will cause me distress. Such distress will be a very serious obstacle in my path to higher rebirths and achievement of maggas and phalas.)

He who thus fears and detests making a wrong statement declines to say what is merit or what is demerit. If he were asked to answer the question (as to what is merit or what is demerit), he would reply: “I don't take it this way; neither do I take it that way; and I don't take it the other way, neither do I take it not this way, not that way, not the other way; and, also, I don't take it that it is otherwise.”

Bhikkhus! This is the second possibility. It is based on this reason that some samaṇas and brāhmaṇas who are elusive evade questions put to them on any matter and speak in ambiguous terms. (12+2=14)

The Third Amarāvikkhepa Diṭṭhi

64. What is the third reason that causes respected samaṇas and brāhmaṇas to be elusive, to evade questions put to them on any matter and to speak in ambiguous terms?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa does not understand correctly what is merit or what is demerit.

He thinks thus:

“I do not understand correctly what is merit or what is demerit. If I were to say what is merit, without really understanding it as being merit, or what is demerit, without really understanding it as being demerit, those samaṇas and brāhmaṇas who are learned, subtle, well-versed in other creeds, skilled in saying things straight to the point (like a skilful archer able to

split the tail hair of an animal) and who are given to smashing all other views by their knowledge, might question (my views), ask reasons for them, and pass strictures on them. If they should thus question me, ask for reasons and pass strictures on my views, I might not be able to give them an adequate reply. In that case it would cause me distress. Such distress might be harmful to me." (Such distress would be a very serious obstacle in my path to higher rebirths and achievement of maggas and phalas.)

He who thus fears and detests such questioning declines to say what is merit or what is demerit. If he were asked to answer the question (as to what is merit, or what is demerit), he would reply. "I don't take it this way; neither do I take it that way; and I don't take it the other way; neither do I take it not this way, not that way, not the other way; and, also, I don't take it that it is otherwise."

Bhikkhus! This is the third possibility. It is based on this reason that some samaṇas and brāhmaṇas who are elusive evade questions put to them on any matter and speak in ambiguous terms.(12+3=15)

The Fourth Amarāvikkhepa Diṭṭhi

Note:

(i) Thirty-One Bhūmis

According to Buddhism, there are thirty-one bhūmis. A bhūmi means an abode, where beings live. Bhūmi is sometimes translated as "plane of existence", or "realm".

(a) Twenty brahmā (Higher Celestial)bhūmis:

Arūpa brahmās (brahmās with mind and no body) live in four arūpa brahmā bhūmis. Rūpa brahmās (with mind and body) live in fifteen rūpa brahmā bhūmis. Asaññasatta brahmās (rūpa brahmās with body and no mind) live in the asaṇñasatta brahmā bhūmi. Brahmās are superior to devas.

(b) Six deva (Celestial) bhūmis:

Devas live in the six deva bhūmis.

(c) One manussa (human) bhūmi:

Human beings live in this manussa bhūmi.

(d) Four apāya (nether) bhūmis:

Niraya (beings in realms of continuous suffering), tiracchāna (animals), peta (miserable and ever hungry beings), asurakāyas (miserable and frightened beings) live in these four bhūmis.

(ii) Four types of Birth

According to Buddhism, there are four types of birth. They are (a) aṇḍaja (oviparous), (b) jalābujja (viviparous), (c) saṁsedaja (moisturesprung), (d) opapātika (fully-fledged birth).

(iii) Opapātika

In the case of brahmās, devas, asurakāyas, petas and nirayas, as soon as paṭisandhi mind (first mind of the new life) takes place, they—unlike humans and animals,—attain full maturity. They appear as fully-fledged beings. This kind of birth is called opapātika birth. Unlike jalābujjas, opapātikas do not leave behind dead bodies when they die. Simultaneously with their death, their bodies disappear.

The birth of beings in these thirty-one bhūmis takes place in accordance with their kammās. Kamma is the abbreviated term for deeds, words and thoughts, which one has done, spoken and conceived.

(iv) Bad Kammas

Killing, stealing, satisfying one's sensual desire by improper means—committing adultery and taking intoxicants are improper means, telling lies, setting one against another, using rough and abusive words, indulging in unbeneficial talk, covetousness, anger, having faith in wrong beliefs—these are bad kammās. They can cause one to have rebirths in the four apāya bhūmis.

(v) Good Kammas

Charity and self-control to refrain from doing and saying what is evil. These are good kammās. They can cause one to have rebirths in deva bhūmis.

(vi) Better Kammas

Four rūpa jhānas (refined mental states of concentration) which one will gain as a result of practising samatha bhāvanā. They are better kammās. They can cause rebirths in rūpa brahmā bhūmis.

(vii) Best Kammas

Four maggas and phalas which one will gain as a result of practising vipassanā bhāvanā. They will enable one to perceive Nibbāna.

endless rebirths. Extinction of rebirths will cause one to gain freedom from dukkha.

65. What is the fourth reason that causes respected samaṇas and brāhmaṇas to be elusive, to evade questions put to them on any matter and to speak in ambiguous terms?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa is lacking in wisdom and is very bewildered. He evades questions put to him on any matter and speaks in ambiguous terms (in the following manner) as he is lacking in wisdom and is very bewildered.

“If I were asked, ‘Is there another world?’ and if I took it that there is, I should answer, ‘There is another world’. But I would not say this way, nor that way, nor the other way; neither would I say not this way, not that way, not the other way; nor would I say otherwise.

If I were asked

whether there is not another world
 whether there is, and also is not, another world
 whether there neither is, nor is not, another world
 whether there is opapātika birth of beings
 whether there is no opapātika birth of beings
 whether there is, and also there is not, opapātika birth of
 beings
 whether it is not that there is, and also there is not,
 opapātika birth of beings
 whether a good or a bad kamma produces results
 whether a good or a bad kamma produces no results.....
 where it is that a good or a bad kamma produces results,
 and also does not produce results
 whether it is not that a good or a bad kamma produces
 results, and also does not produce results
 whether there is life after death¹
 whether there is no life after death
 whether there is life as well as no life after death.....

1. Literally, whether a sentient being exists after death...

whether it is not that there is life as well as no life after death, and if I took it that it is not that there is life as well as no life after death, I should answer: 'It is not that there is life as well as no life after death.' But I would not say this way, nor that way, nor the other way; neither would I say not this way, not that way, not the other way; nor would I say otherwise."

Bhikkhus! This is the fourth possibility. It is based on this reason that some samaṇas and brāhmaṇas who are elusive evade questions put to them on any matter and speak in ambiguous terms. (12+4=16)

66. Bhikkhus! These are the four reasons that cause those samaṇas and brāhmaṇas to be elusive, to evade questions put to them on any matter and to speak ambiguously.

Bhikkhus! When any of the samaṇas and brāhmaṇas who are elusive evade questions put to them on any matter, all of them do so either for these four, or any one of the four, reasons and not for any other reason. The Tathāgata knows... (as in paras 59 and 60)... Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

Two Doctrines of Non-causality

(Adhiccasamuppanna Vāda)

67. There are, bhikkhus, some samaṇas and brāhmaṇas who, holding the doctrine of non-causality, propound in two ways that *atta* as well as *loka* arises without a cause.

On what authority and on what basis do those respected samaṇas and brāhmaṇas propound in two ways that *atta* as well as *loka* arises without a cause?

The First Adhiccasamuppanna Vāda

68. There are, bhikkhus, Brahmās who are known as *asaññasatta*, beings devoid of *sañña*, (lit., Perception; here, the Commentary says, mind and mental concomitants are meant). When these Brahmās pass away from that realm, they are

reborn in a sensual existence with *saññā*. There is a possibility that when a being thus passes away from that realm, he is reborn in this human world. Having been thus reborn, he renounces the worldly life for the homeless life of a recluse. He then achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When he has thus established his mind in highest concentration, he can recollect the arising of *saññā* (birth-linking consciousness) in the present existence, but cannot recollect beyond that.

He says thus:

“*Atta* as well as *loka* arises without a cause. Why can I say so? I can say so because formerly I was not in existence, but now I actually exist although I had not existed before.”

Bhikkhus! This is the first possibility. It is based on this that some *samaṇas* and *brāhmaṇas*, holding the doctrine of non-causality, propound that *atta* as well as *loka* arises without a cause. (16+1=17)

The Second Adhiccāsammuppanna Vāda

69. Secondly, bhikkhus, on what authority and on what basis do the respected *samaṇas* and *brāhmaṇas*, holding the doctrine of non-causality, propound that *atta* as well as *loka* arises without a cause?

In this would, bhikkhus, a certain *samaṇas* and *brāhmaṇas* is given to logic and investigation. He uses various methods of reasoning, conducts investigations and gives his views thus:

“*Atta* as well as *loka* arises without a cause.”

This, bhikkhus, is the second possibility. It is based on this that some *samaṇas* and *brāhmaṇas*, holding the doctrine of non-causality, declare that *atta* as well as *loka* arises without a cause. (16+2=18)

70. Bhikkhus! Those *samaṇas* and *brāhmaṇas* who hold the doctrine of non-causality demonstrate on these two grounds that *atta* as well as *loka* arises without a cause. When any of the *samaṇas* and *brāhmaṇas* who hold the doctrine of non-causality demonstrate that *atta* as well as *loka* arises without a cause, all of them do so on these two, or one of the two,

grounds and on no other ground. The Tathāgata knows... (as in paras 59 & 60)... Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

71. Bhikkhus! Those samaṇas and brāhmaṇas who speculate on the past and who adhere to views relating to it assert in these eighteen ways their many and varied wrong views about the past.

Bhikkhus! When any of those samaṇas and brāhmaṇas who speculate on the past and adhere to views relating to it declare their many and varied wrong views about the past, all of them do so in these eighteen, or one of the eighteen, different ways and in no other way.

72. Bhikkhus! The Tathāgata knows the destination, the next existence in which one holding these eighteen views would be reborn, if these views are thus held on to, if these views are thus grasped.

The Tathāgata knows these eighteen views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i.e., greed, anger, and ignorance of the Four Ariya Truths).

Bhikkhus! Since the Tathāgata rightly knows the arising of feeling (*vedanā*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i.e., he realizes Nibbana).

73. Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathāgatā has set them forth after realization of these dhammas by himself through Sabbaññuta Ñaṇa (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

End of the Second Portion for Recitation.

Forty-four Views Relating to the Future
(Aparantānudiṭṭhi)

74. There are, bhikkhus, certain samaṇas and brāhmaṇas who speculate on the future and adhere to beliefs relating to it. They assert in forty-four ways their many and varied wrong views relating to the future. On what authority and on what basis do these respected samaṇas and brāhmaṇas speculate on the future, adhere to beliefs relating to it, and declare them in forty-four ways?

Sixteen Kinds of Belief in the Existence of
Saññā after Death
(Uddhamāghātanika Saññī Vāda)

75. There are, bhikkhus, certain samaṇas and brāhmaṇas who believe in the existence of *saññā*¹ after death. They declare in sixteen ways their belief in the existence of *atta* with *saññā* after death. On what authority and on what basis do these respected samaṇas and brāhmaṇas, believing in the existence of *atta* with *saññā* after death, demonstrate in sixteen ways the existence of *atta* with *saññā* after death?

76. They declare
that: (1) *atta* is corporeal; it does not decay after death;
and it has *saññā*;
(This view is held by a person who has attained
a *rūpa jhāna* and who takes as *atta* the purified
mental image, *paṭibhāga nimitta*, which is the
object of his *jhāna* concentration. This purified
mental image is taken by him as having the
nature of corporeality because of its similarity to
the original *kasiṇa* object of meditation, or because
it has the nature of changeability, as it is small
before being enlarged mentally and as it becomes

1. *saññā*: lit., Perception in most cases it stands for mind and mental concomitants.

large when expanded mentally. The *jhāna* mind which is concentrated on this purified mental image is taken by this person to be *saññā*, and thus he believes that the *atta* identified with the purified mental image has *saññā*. However, a person who believes in *atta* and who has not attained any *jhāna* just takes it through some sort of reasoning that *atta* is corporeal and has *saññā*. Both these two kinds of persons firmly believe that after death in the present existence *atta* is not subject to decay or disintegration, and therefore is eternal.)

or that: (2) *atta* is incorporeal; it does not decay after death; and it has *saññā*;.....
 (This view is held by one who has attained an *arūpa jhāna* and whose object of *jhāna* concentration is some abstract thing such as *ākāsa* or space; this abstract object of concentration is taken by him as *atta*. Such objects of *jhāna* concentration, being abstract, do not have the nature of corporeality. The *arūpa jhāna* mind concentrating on such an object is taken as *saññā*. Thus, this *atta* has *saññā* and is eternal.)

or that: (3) *atta* is both corporeal and incorporeal;.....
 (This view held by a person who first attains *arūpa jhāna* and believes in the corporeality of *atta*, through concentrating on the purified mental image of a *kasiṇa* object; then, after progressing further in concentration, when he attains an *arūpa jhāna*, he comes to believe also that the *atta* identified with the abstract object of *arūpa jhāna*, concentration is incorporeal.)

or that: (4) *atta* is neither corporeal nor incorporeal;.....
 (This view is held by a person who has not attained any *jhāna*, and who has heard such a

statement from others or who has thought it out on this own.)

or that: (5) *atta* is finite;.....

(This view is held by a person who believes in the finiteness of the world, *loka*, as represented by the purified mental image, *paṭibhāga nimitta*, of the *kasiṇa* object of meditation, as in Para 54. This purified mental image is at first of the same size as the original *kasiṇa* object. When much stronger concentration is gained, the purified mental image can be mentally enlarged and expanded, either before or after *jhāna*, in one of three ways: with finite limits; or endlessly, that is, without finite limits; or with finite limits vertically, and endlessly without finite limits horizontally. Here the person concerned has mentally enlarged the purified mental image, *paṭibhāga nimitta*, within finite limits, and he takes this enlarged and defined image itself as *atta*. Thus he says '*atta* is finite; it does not decay after death; and it has *saññā*.' In Para 54, the person concerned was speculating about the past; here the person concerned is speculating about the future. The same applies to the next three persons.)

or that: (6) *atta* is infinite;.....

(This view is held by a person who has mentally expanded the purified mental image endlessly.)

or that: (7) *atta* is both finite and infinite;.....

(This view is held by a person who has mentally expanded the purified mental image with definite limits vertically and endlessly without definite limits horizontally.)

or that: (8) *atta* is neither finite nor infinite;.....

(This view is held by a person who has not attained any *jhāna*, but who may have come to

this conclusion either through his own reasoning or because he has heard the contradictory views above.)

or that: (9) *atta* has only one kind of *saññā*;.....
 (This view is held by a person who is immersed in *jhāna*; while immersed in *jhāna*, he takes the mind as *atta*, and that *atta* being concentrated on only one object of *jhāna* concentration, he believes that *atta* has only one kind of *saññā*.)

or that: (10) *atta* has various kinds of *saññā*;.....
 (This view is held by a person who, not being immersed in any *jhāna*, is conscious of several kinds of objects of senses; thus he believes *atta* as various kinds of *saññā*.)

or that: (11) *atta* has limited *saññā*;
 (This view is held by a person who has attained *jhāna*, but who has not mentally enlarged the purified mental image of the *kasiṇa* object, which therefore appears to him to be small or limited. His *jhāna saññā* concentrates on this small or limited mental image as its object, and he takes the *jhāna* mind or *saññā* as *atta*, and he concludes that *atta* has a small or limited *saññā*. Other persons believe that *atta* itself is as small as a thumb, or a paddy seed, or an atom, and therefore *atta* has a small or limited *saññā*.)

or that: (12) *atta* has unlimited *saññā*;
 (This view is held by a person whose *jhāna* concentration has as its object the purified mental image which has been mentally enlarged or expanded by him, and who therefore concludes that *atta* has a very large or unlimited *saññā*. Other persons believe that *atta* exists in every animate or inanimate thing and thus it has immeasurably numerous *saññā*.)

or that (13) *atta* indeed has bliss;

(This view is held by a person who has attained the divine power of sight, *dibbacakkhu abhiññā*, and who by this power sees those in the three lowest *rūpa bhūmis* abiding in *jhāna* and experiencing blissful sensation. He therefore concludes that *atta* indeed has and will have bliss.)

or that: (14) *atta* indeed has suffering;

(This view is held by a person who through divine power of sight sees those in the abodes of intense continuous suffering. He therefore concludes that *atta* indeed has and will have suffering.)

or that: (15) *atta* has both happiness and suffering;.....

(This view is held by a person who sees being in the human world experiencing both happiness and suffering.)

or that: (16) *atta* has neither happiness nor suffering; it does

not decay after death; and it has *saññā*. (Here, neither happiness nor suffering means equanimity. This view is held by a person who through the divine power of sight sees the Vehapphala Brahmās who are given to abiding in the *jhāna* of equanimity.) [18+(16)=34]

77. Bhikkhus, these are the sixteen ways in which those *samaṇas* and *brāhmaṇas* who believe in the existence of *saññā* after death declare their believe in the existence of *atta* with *saññā* after death. When any of those *samaṇas* and *brāhmaṇas* who believe in the existence of *saññā* after death demonstrate the existence of *atta* with *saññā* after death, all of them do so in these sixteen, or in one or other of these sixteen ways and in no other way. The Tathāgata knows... (as in Paras 72, 73)... If anyone wishes to praise correctly the true virtues of the Tathāgata, he should do so in terms of these dhammas.

**Eight Kinds of Belief in the
Non-existence of Saññā after Death
(Uddhamāghātanika Asaññī Vāda)**

78. There are, bhikkhus, some samaṇas and brāhmaṇas who believe in the non-existence of *saññā* after death. They declare in eight ways their belief in the existence of *atta* devoid of *saññā* after death.

On what authority and on what basis do those respected samaṇas and brāhmaṇas, believing in the existence of *atta* devoid of *saññā* after death, demonstrate in eight ways their belief in the existence of *atta* devoid of *saññā* after death?

79. They declare
that: (1) *atta* is corporeal; it does not decay after death; and it has no *saññā*;

(This view is held by a person who, like the person in item (1) of Para 76, takes the *patibhāga nimitta* as *atta*, and believes that *atta*, and believes that *atta* is corporeal and eternal. But this person sees those who have reached after death the *asaññāsatta* Brahmā realm, with only body and no mind, and thus he believes that *atta* has no *saññā* after death.)

or that: (2) *atta* is incorporeal; it does not decay after death; and it has no *saññā*;

(This view is held by a person who takes as *atta* the *saññākkhandha*, the aggregate of Perception, from amongst the five Aggregates or Khandhas. As there is no other kind of *saññā* apart from this *saññākkhandha*, this person takes it that there is no *saññā* after death.)

or that: (3) *atta* is both corporeal and incorporeal;.....

(This view is held by a person who takes as *atta* all the aggregates of physical and mental phenomena, including *saññā*, and as this *atta* has no additional *saññā* apart from *saññākkhandha*,

either before or after death, he takes it that there is no *saññā* after death, since he is speculating about future existence.)

or that: (4) *atta* is neither corporeal nor incorporeal;.....
(This view is held by a person who has either heard it from other persons, or thought it out on his own.)

or that: (5) *atta* is finite;
(This view is held by a person who takes as *atta* the purified mental image of which he has not mentally enlarged or expanded. As this purified mental image of the *kasiṇa* object does not have *saññā*, the person takes it that there is no *saññā* after death.)

or that: (6) *atta* is infinite;.....

or that: (7) *atta* is both finite and infinite;.....

or that: (8) *atta* is neither finite nor infinite; it does not decay after death; and it has no *saññā*. (These three views, (6), (7), (8) may be interpreted on the lines of views, (6), (7), (8), of Para 76, except that here *atta* is taken as having no *saññā*.)

[18+(16+8=24)+42]

80. Bhikkhus! Those *samaṇas* and *brāhmaṇas* who believe in the existence of *atta* devoid of *saññā* after death demonstrate in these eight ways their belief in the existence of *atta* devoid of *saññā* after death.

Bhikkhus! When any of the *samaṇas* and *brāhmaṇas* propound their belief in the existence of *atta* devoid of *saññā* after death, all of them do so in these eight, or one of the eight, ways and in no other way. The Tathāgata knows...(as in Paras 72, 73)... Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

**Eight Kinds of Belief in the
Existence of neither Saññā nor Non-Saññā After Death
(Uddhamāghātanika Nevasaññī Vāda)**

81. There are, bhikkhus, some samaṇas and brāhmaṇas who believe in the existence of neither *saññā* nor non-*saññā*¹ after death. They declare in eight ways their belief in the existence of *atta* in a state of neither *saññā* nor non-*saññā* after death.

On what authority and on what basis do those respected samaṇas and brāhmaṇas, believing in the existence of neither *saññā* nor non-*saññā* after death, demonstrate in eight ways their belief in the existence of *atta* in a state of neither *saññā* nor non-*saññā* after death?

82. They declare
that :
- (1) *atta* is corporeal; it does not decay after death; and it has neither *saññā* nor non-*saññā*; (This view is held by a person who maintains that as *saññā* is extremely weak at the moment of death and at the moment of conception in the next existence, *saññā* cannot be said to exist definitely, nor can it be said to not exist since it still exists in a very delicate and refined form. Thus *atta* has neither *saññā* nor *asaññā*, i.e., non-*saññā*.)
- or that : (2) *atta* is incorporeal;
- or that : (3) *atta* is both corporeal and incorporeal;
- or that : (4) *atta* is neither corporeal nor incorporeal;
- or that : (5) *atta* is finite;
- or that : (6) *atta* is infinite;
- or that : (7) *atta* is both finite and infinite;.....
- or that : (8) *atta* is neither finite nor infinite; it does not decay after death; it has neither *saññā* nor non-*saññā*. [18+(24+8=32)=50]

1. *saññā*: lit., Perception. Here it stands for mind and mental concomitants. (See Para 68) Thus *saññā* may be rendered 'Consciousness'

83. Bhikkhus! Those samaṇas and brāhmaṇas who believe in the existence of neither *saññā* nor non-*saññā* after death demonstrate in these eight ways their belief in the existence of *atta* in a state of neither *saññā* nor non-*saññā* after death.

Bhikkhus! When any of the samaṇas and brāhmaṇas who believe in the existence of neither *saññā* nor non-*saññā* after death propound their belief in the existence of *atta* in a state of neither *saññā* nor non-*saññā* after death, all of them do so in these eight, or one of the eight, ways and in no other way. The Tathāgata knows ... (as in Paras 72, 73) ... Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

Seven Kinds of Belief in Annihilation (Uccheda Vāda)

84. There are, bhikkhus, some samaṇas and brāhmaṇas who believe in annihilation. They declare in seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living¹.

On what authority and on what basis do those respected samaṇas and brāhmaṇas declare in seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living?

85. In this world, bhikkhus, a certain samaṇa or brāhmaṇa asserts and holds the (following) view:

“Friend! This *atta* is corporeal; made up of four great primary elements; born of the union of father and mother; annihilated and destroyed on the dissolution of the physical body and it does not exist after death. In this manner, this *atta* becomes entirely extirpated.”

Thus do some declare the belief in the annihilation, destruction and (future) non-existence of beings presently living.

(1) [18+(32+1=33)=51]

1. Satoṣattassa: The Commentary qualifies "sato" with "vijjamaṇessa", meaning "visibly or apparently existing".

86. To him someone else says:

“Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another *atta* of the sensuous world (Kāmāvacara) of the devas, having corporeality, nourished by solid nutriments. You do not know that *atta*; neither can you see it. But I know it; and I see it. Friend, with the dissolution of the physical body, that *atta* becomes annihilated and destroyed. It does not exist after death. In this manner, this *atta* becomes entirely extirpated.”

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living.
(2) [18+(32+2=34)=52]

87. To him, again, someone else says:

“Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another *atta* of the world of Brahmas, having corporeality, caused by the Jhāna mind and endowed completely with (all the minor and major) physical organs, and not deficient in any of the faculties of the senses. You do not know that *atta*; neither can you see it. But I know it; and I see it. Friend, with the dissolution of the physical body, that *atta* becomes annihilated and destroyed. It does not exist after death. In this manner, this *atta* becomes entirely extirpated.”

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living.
(3) [18+(32+3=35)=53]

88. To him, again, someone else says:

“Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another *atta* of one who, by concentrating (through *kaṣiṇa* meditation) on the concept “Space is Infinite”, has reached the (non-corporeal) Realm of Infinity of Space (*ākāśānañcāyatana* plane of the Brahmās) where all forms of *saññā* that turn on corporeality (*rūpa saññā*) have been completely transcended, all forms of *saññā* arising out of contact between

the senses and their objects (*paṭigha saññā*) have vanished, and other forms of *saññā* many and varied, (*nānatta saññā*) are not paid attention to. You do not know that *atta*; neither can you see it. But I know it; and I see it. Friend, with the dissolution of that one's mental aggregates, that *atta* becomes annihilated and destroyed. It does not exist after death. In this manner, this *atta* becomes entirely extirpated.”

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living.
(4) [18+(32+4=36)=54]

89. To him, again, someone else says:

“Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another *atta* of one who has reached the (non-corporeal) Realm of Infinity of Consciousness (*viññāṇañcāyatana* plane of the Brahmās), by concentrating on the concept “Consciousness is Infinite,” having totally gone beyond the *jhāna* of Infinity of Space. You do not know that *atta*; neither can you see it. But I know it; and I see it. Friend, with the dissolution of that one's mental aggregates, that *atta* becomes annihilated and destroyed. It does not exist after death. In this manner this *atta* becomes entirely extirpated.”

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living.
(5) [18+(32+5)=55]

90. To him, again, someone else says:

“Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another *atta* of one who has reached the (non-corporeal) Realm of Nothingness (*ākiñcaññāyatana* plane of the Brahmās), by concentrating on the concept “Nothing is there”, having totally gone beyond the *jhāna* of Infinity of Consciousness. You do not know that *atta*; neither can you see it. But I know it; and I see it. Friend, with the dissolution of that one's mental aggregates, that *atta* becomes annihilated and destroyed. It does not exist after death. In this manner, this *atta* becomes entirely extirpated.”

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living.
(6) [18+(32+6=38)=56]

91. To him, again, someone else says:

“Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another *atta* of one who has reached the (non-corporeal) Realm of neither *saññā* nor non-*saññā* (*Nevasaññānāsaññāyatana* plane of the Brahmās), by concentrating on the mental object “This (Third Arūpa Jhāna Consciousness) is tranquil; this is sublime”, having totally gone beyond the jhāna of Nothingness. You do not know that *atta*; neither can you see it. But I know it; and I see it. Friend, with the dissolution of that one's mental aggregates, that *atta* becomes annihilated and destroyed. It does not exist after death. In this manner, this *atta* becomes entirely extirpated.”

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living.
(7) [18+(32+7=39)=57]

92. Bhikkhus! Those samaṇas and brāhmaṇas declare in these seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living.

Bhikkhus! When any of the samaṇas and brāhmaṇas who believe in annihilation, propound their belief in the annihilation, destruction and (future) non-existence of beings presently living, all of them do so in these seven, or one of the seven, ways and in no other way. The Tathāgata knows...(as in Paras 72, 73)...Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

**Five Kinds of Belief in (Mundane) Nibbāna as
Realizable in this Very Life
(Diṭṭhadhamma Nibbāna Vāda)**

93. There are, bhikkhus, some samaṇas and brāhmaṇas who hold the view that (mundane) Nibbāna¹ is realizable in this

very life by beings presently living. They declare in five ways the nature of the supreme (mundane) immediate Nibbāna of beings presently living.

On what authority and on what basis do those respected samaṇas and brāhmaṇas, holding the view that (mundane) Nibbāna is realizable in this very life by beings presently living, declare in five ways the nature of the supreme (mundane) immediate Nibbāna of beings presently living?

94. In this world, bhikkhus, a certain samaṇa or brāhmaṇa puts forward this view and adheres to it, saying:

“Friend! This *atta* fully and thoroughly enjoys the five kinds of sensual pleasures. Thus, friend, this *atta* has reached the supreme (mundane) immediate Nibbāna.”

In this way some declare the nature of the supreme (mundane) immediate Nibbāna of beings presently living. (1)
[28+(39+1=40)=58]

95. To him someone else says:

“Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* by this means has not yet reached the supreme (mundane) immediate Nibbāna. Why? It is because sensual pleasures are impermanent, painful and subject to change. Out of the nature of their changeableness and instability arise grief, lamentation, pain, distress and despair. Friend! Being detached from sensual pleasures and demeritorious factors, this *atta* achieves and remains in the first jhāna which is accompanied by *vitakka* (initial application of the mind), *vicāra* (sustained application of the mind), *pīti* (delightful satisfaction) and *sukha* (bliss) born of detachment from hindrances (*nīvaraṇa*). It is only in this manner, friend, that this *atta* reaches the supreme (mundane) immediate Nibbāna.”

Thus do some declare the nature of the supreme (mundane) immediate Nibbāna of beings presently living. (2)
[18+(39+2=41)=59]

1. The Nibbāna of the holders of these views is entirely different from the Nibbāna of the Buddha's Teaching.

96. To him someone else says:

“Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* by this means has not yet reached the supreme (mundane) immediate Nibbāna. Why? It is because the first *jhāna* is considered coarse since *vitakka* and *vicāra*, are still extant. Indeed, friend, this *atta*, having clamed *vitakka* and *vicara*, achieves and remains in the second *jhāna*, with internal tranquillity, with enhancement of one-pointedness of Concentration, devoid of *vitakka* and *vicāra*, with *pīti* and *sukha* born of (first *jhāna*) concentration. It is only in this manner, friend, that this *atta* reaches the supreme (mundane) immediate Nibbāna.”

Thus do some declare the nature of the supreme (mundane) immediate Nibbāna of beings presently living. (3)
[18+(39+3=42)=60]

97. To him someone else says:

“Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* by this means has not yet reached the supreme (mundane) immediate Nibbāna. Why? It is because the second *jhāna* is considered coarse since there still is elation of mind which is *pīti*. Indeed, friend, this *atta*, having been 'detached from *pīti*, dwells with mindfulness and clear comprehension in equanimity, and experiences mental and physical well-being. It achieves and remains in the third *jhāna*, that which causes a person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abides in *sukha*. It is only in this manner, that this *atta* reaches the supreme (mundane) immediate Nibbāna.”

Thus do some declare the nature of the supreme (mundane) immediate Nibbāna of beings presently living. (4)
[18+(39+4=43)=61]

98. To him someone else says:

“Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* by this means has not yet reached the supreme (mundane) immediate Nibbāna. Why? It is because the third *jhāna* is considered coarse since in that *jhāna*

there still is *sukha* constantly in mind. Indeed, friend, this *atta*, by dispelling both pain and pleasure, and by the previous disappearance of sadness and gladness, achieves and remains in the fourth *jhāna*, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. It is only in this manner, friend, that it reaches the supreme (mundane) immediate *Nibbāna*.”

Thus do some declare the nature of the supreme (mundane) immediate *Nibbāna* of beings presently living. (5)
[18+(39+5=44)=62]

99. Bhikkhus! Those *samaṇas* and *brāhmaṇas* declare in these five ways their belief in the supreme (mundane) immediate *Nibbāna* of beings presently living. Bhikkhus! When any of the *samaṇas* and *brāhmaṇas* declare the supreme (mundane) immediate *Nibbāna* of beings presently living, all of them do so in these five, or one of five, ways and in no other way. The Tathāgata knows...(as in Paras 72, 73)...Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

100. Bhikkhus! those *samaṇas* and *brāhmaṇas* who speculate on the future and adhere to beliefs relating to it, assert their many and varied wrong views about the future in these forty-four different ways.

Bhikkhus! When any of the *samaṇas* and *brāhmaṇas* propound the many and varied wrong views about the future, all of them do so in these forty-four, or one of the forty-four, different ways and in no other way. The Tathāgata knows ... (as in Paras 72, 73)... Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

101. Bhikkhus! Those *samaṇas* and *brāhmaṇas* who speculate on the past, or the future, or both the past and the future and adhere to beliefs relating to them assert their many and varied wrong views in these sixty-two different ways.

102. Bhikkhus! When any of the *samaṇas* and *brāhmaṇas* who speculate on the past, or the future, or both the past and the future propound their many and varied wrong views, all of

them do so in these sixty-two, or one of the sixty-two, ways and in no other way.

103. Bhikkhus! The Tathāgata knows the destination, the next existence in which one holding these sixty-two views would be reborn, if these views are thus held on to, if these views are thus grasped.

The Tathāgata knows these sixty-two views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i.e., greed, anger, and ignorance of the Four Ariya Truths).

Bhikkhus! Since the Tathāgata rightly knows the arising of feeling (*vedanā*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i.e., he realizes Nibbāna).

104. Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathāgata has set them forth after realization of these dhammas by himself through Sabbaññuta Ñāṇa (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

Agitation Conditioned by Wrong Views and Craving

(Paritassita Vipphandita Vāra)

105. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view of eternity declare on four grounds that *atta* as well as *loka* is eternal, (based on their own personal feeling of satisfaction in their view). That (feeling) being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated thorough longing.¹

1. Longing: Paritassita: by this is meant 'wrong view' and 'craving'.

106. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view that there is eternity as well as non-eternity declare on four grounds that *atta* as well as *loka* is in some cases eternal and in others not eternal, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (The truth) and who are seized by craving, is agitated through longing.

107. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who view the world as finite and those who view the world as infinite declare on four grounds that the world is finite or that it is infinite, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

108. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who are elusive evade questions put to them as remain ambiguous in fourways, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

109. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view of noncausality declare on two grounds that *atta* as well as *loka* arises without a cause, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

110. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the past and adhere to beliefs relating to it declare in eighteen ways their

many and varied wrong views relating to the past, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

111. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in the existence of *saññā* after death declare in sixteen ways that *atta* exists with *saññā* after death, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

112. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in the non-existence of *saññā* after death declare in eight ways that *atta* exists devoid of *saññā* after death, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

113. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view that there is neither *saññā* nor non-*saññā* (*asaññā*) after death declare in eight ways that *atta* exists in a state of neither *saññā* nor non-*saññā* after death, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

114. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the belief in annihilation declare in seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living, (based on their own personal feeling of satisfaction in their

view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

115. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in (mundane) immediate Nibbāna declare in five ways their view of the supreme (mundane) immediate Nibbāna of beings presently living, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

116. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the future and adhere to beliefs relating to it assert in forty-four ways their many and varied wrong views about the future, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

117. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the past, or the future, or both the past and the future and adhere to beliefs relating to them assert in sixty-two ways their many and varied wrong views relating to the past and the future, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

Contact as Cause

(Phassa Paccaya)

118. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the eternity view declare on four grounds that *atta* as well as *loka* is eternal,

(based on their own personal feeling of satisfaction in their view). That (feeling) arises because of contact.

119. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view that there is eternity as well as non-eternity declare on four grounds that *atta* as well as *loka* is in some cases eternal and in others not eternal, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

120. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who view the world as finite and those who view the world as infinite declare on four grounds that the world is finite or that it is infinite, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

121. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who are elusive evade questions put to them and remain ambiguous in four ways, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

122. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view of non-causality declare on two grounds that *atta* as well as *loka* arises without a cause, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

123. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the past and adhere to beliefs relating to it declare in eighteen ways their many and varied wrong views relating to the past, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

124. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in the existence of *saññā* after death declare in sixteen ways that *atta* exists devoid of *saññā* after death, (based on their own personal feeling of

satisfaction in their view). That (feeling), too, arises because of contact.

125. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in the non-existence of *saññā* after death declare in eight ways that *atta* exists devoid of *saññā* after death, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

126. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view that there is neither *saññā* nor non-*saññā* after death declare in eight ways that *atta* exists in a state of neither *saññā* nor non-*saññā* after death, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

127. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the belief in annihilation declare in seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

128. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in (mundane) immediate Nibbāna declare in five ways their eight of the supreme (mundane) immediate Nibbāna of beings presently living, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

129. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the future and adhere to beliefs relating to it assert in forty-four ways their many and varied wrong views about the future, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

130. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the past, or the

future, or both the past and the future and adhere to beliefs relating to them assert in sixty-two ways their many and varied wrong views relating to the past and the future, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

No Possibility of Feeling without Contact

(*Netam̐ Thānam̐ Vijjati Vāra*)

131. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view of eternity declare on four grounds that *atta* as well as *loka* is eternal, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

132. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view that there is eternity as well as non-eternity declare on four grounds that *atta* as well as *loka* is in some cases eternal and in others not eternal, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

133. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who view the world as finite and those who view the world as infinite declare on four grounds that the world is finite or that it is infinite, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

134. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who are elusive evade questions put to them and remain ambiguous in four ways, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

135. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view of non-

causality declare on two grounds that *atta* as well as *loka* arises without a cause, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

136. Bhikkhus, of those (holding the wrong views), those *samaṇas* and *brāhmaṇas* who speculate on the past and adhere to beliefs relating to it declare in eighteen ways their many and varied wrong views relating to the past, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

137. Bhikkhus, of those (holding the wrong views), those *samaṇas* and *brāhmaṇas* who believe in the existence of *saññā* after death declare in sixteen ways that *atta* exists with *saññā* after death, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

138. Bhikkhus, of those (holding the wrong views), those *samaṇas* and *brāhmaṇas* who believe in the non-existence of *saññā* after death declare in eight ways that *atta* exists devoid of *saññā* after death, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

139. Bhikkhus, of those (holding the wrong views), those *samaṇas* and *brāhmaṇas* who hold the view that there is neither *saññā* nor non-*saññā* after death declare in eight ways that *atta* exists in a state of neither *saññā* nor non-*saññā* after death, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

140. Bhikkhus, of those (holding the wrong views), those *samaṇas* and *brāhmaṇas* who hold the belief in annihilation declare in seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living, (based on their own personal feeling of satisfaction in their

view). Indeed, they can in no way experience that (feeling) without contact.

141. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in (mundane) immediate Nibbāna declare in five ways their view of the supreme (mundane) immediate Nibbāna of beings presently living, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

142. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the future and adhere to beliefs relating to it assert in forty-four ways their many and varied wrong views about the future, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

143. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the past, or the future, or both the past and the future assert in sixty-two ways their many and varied wrong views about the past and the future, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

Of the Round of Suffering

Caused by Wrong Views

(Diṭṭhigatikadhiṭṭhāna Vaṭṭa Kathā)

144. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view of eternity declare on four grounds that *atta* as well as *loka* is eternal. Also those samaṇas and brāhmaṇas who hold the view that *atta* as well as *loka* is in some cases eternal and in others not eternal ...p... Also those samaṇas and brāhmaṇas who hold the view of the world as finite or those who hold it as infinite ...p... Also those samaṇas and brāhmaṇas who elusively evade questions ...p... Also those samaṇas and brāhmaṇas who hold the view

of non-causality ...p... Also those samaṇas and brāhmaṇas who speculate on the past and adhere to beliefs relating to it ...p... Also those samaṇas and brāhmaṇas who believe in the existence of *saññā* after death ...p... Also those samaṇas and brāhmaṇas who believe in the non-existence of *saññā* after death ...p... Also those samaṇas and brāhmaṇas who believe that there is neither *saññā* nor non-*saññā* after death ...p... Also those samaṇas and brāhmaṇas who believe in annihilation ...p... Also those samaṇas and brāhmaṇas who believe in (mundane) immediate Nibbāna ...p... Also those samaṇas and brāhmaṇas who speculate on the future ...p... Also those samaṇas and brāhmaṇas who speculate on the past, or the future, or both, and adhere to beliefs relating to them, assert in sixty-two ways their many and varied wrong views relating to the past and the future. They experience feeling as a result of repeated contact through the six sense bases. In them feeling gives rise to craving; craving gives rise to clinging; clinging gives rise to current existence (*upapattibhava*) and the kammic causal process (*kamma bhava*); the kammic causal process gives rise to rebirth; and rebirth gives rise to ageing, death, grief, lamentation, pain, distress and despair.

Discourse on the Cessation of the Round of Rebirths (Vivaṭṭa Kathādi)

145. Bhikkhus! When a bhikkhu knows correctly the origin of the six sense bases of contact, their cessation, their pleasantness, their danger and the way of escape from them, he realizes the dhammas (Morality, *sīla*; Concentration, *samādhi*; Wisdom, *paññā*; Liberation, *vimutti*) that surpass all these (wrong) views.

146. Bhikkhus! When any of the samaṇas and brāhmaṇas who speculate on the past, or the future, or both the past and the future, and adhere to beliefs relating to them, assert the many and varied (wrong) views about the past, or the future, or both, all of them are caught in the net of this discourse with all their sixty-two categories of wrong views, and if they try to rise

(or sink), within the net, for all their views fall within the net of this discourse.

Take this simile, bhikkhus! When a skilful fisherman or his apprentice spreads out a finely meshed net on the waters of a small lake, it may occur to him thus:

‘As all big creatures in the lake have been caught in the finely meshed net, if they rise to the surface (or sink), they do so within the net. As they are all contained in the net, if they rise (or sink), they do so all within the finely meshed net.’

In the same manner, bhikkhus, when all samaṇas and brāhmaṇas, speculating on the past, or the future, or both, and adhering to beliefs relating to them, assert their many and varied (wrong) views they do so in sixty-two ways, which all fall within the net of this discourse. And as this discourse encompasses all those (wrong) views, if any one of the views comes up, it does so within the compass of this discourse.

147. The Tathāgata's physical body stands cut off from the bonds of craving for existence. Men and devas will behold him for so long as his physical body remains. They will not behold him when his physical body dissolves at the end of his life.

Just as, bhikkhus, when the stalk is cut off, all mangoes hanging on it go with it; so, bhikkhus, the physical body of the Tathāgata stands cut off from craving for existence. Men and devas will behold him for so long as his physical body remains. They will not behold him when his physical body dissolves at the end of his life.

Conclusion

148. When the Bhagavā had delivered this discourse, the Venerable Ānanda addressed him thus: “Marvellous indeed. Venerable Sir! Extraordinary indeed, Venerable Sir! What is the name of this exposition of the dhamma?”

“Ānanda!” said the Bhagavā, “Bear in mind that this exposition of the dhamma is called Atthajāla, the Net of Essence, as well as Dhammajāla, the Net of the Dhamma, as well as

Brahmajāla, the Net of Perfect Wisdom, as well as Diṭṭhijāla the Net of Views, as well as Anuttarasaṅgāma Vijaya, the Incomparable Victory in Battle.” Thus said the Bhagavā.

149. Delighted, the bhikkhus rejoiced at the words of the Bhagavā. On the delivery of this discourse ten thousand world systems quaked.

**End of Brahmajāla Sutta,
the first in this Vagga.**

Namo tassa bhagavato arahato sammāsambuddhassa

II. SĀMAÑÑAPHALA SUTTA

II. SĀMAÑÑAPHALA SUTTA

(The Fruits of the Life of a Samaṇa)

Of the King and His Ministers

150. Thus have I heard:

At one time, the Bhagavā was residing in Rājagaha at the mango grove of Jīvaka, the adopted son of the Prince (Abhaya), together with a large company of bhikkhus, numbering twelve hundred and fifty.

At that time King Ajātasattu of Magadha, the son of Queen Vedehī, was resting on the upper terrace of his palace with a retinue of ministers, on the night of the fasting day, the fullmoon day of the month at the end of the four-month rainy season when the white lotus bloomed.

On that day of fasting, King Ajātasattu of Magadha, the son of Queen Vedehī, made a solemn utterance thus:

“Pleasant, indeed, is the moonlit night, friends! Beautiful, indeed, is the moonlit night, friends! Fair to behold, indeed, is the moonlit night, friends! Lovely, indeed, is the moonlit night, friends! Remarkable, indeed, is the moonlit night¹, friends! Which samaṇa or brāhmaṇa shall I attend on today? Which samaṇa or brāhmaṇa can make my (troubled)mind clear and calm when I attend on him?”

151. When King Ajātasattu of Magadha, the son of Queen Vedehī, had made this utterance, a certain minister addressed him thus:

“Your Majesry! There is this Pūraṇa Kassapa, who has a group of dsciples, with his own sect, being the teacher of his sect, reputed and well-known, the founder of a school of thought, acclaimed by many as virtuous, ripe with experience, having spent long years as an

1. Remarkable, by illumining the paths of the heavenly bodies, according to the Commentary.

ascetic, with knowledge of the olden days, and far advanced in age. Let Your Majesty attend on that Pūraṇa Kassapa. If Your Majesty should attend on him, your mind might become clear and calm”

King Ajātasattu of Magadha, the son of Queen Vedehī, remained silent.

152. Another of the ministers addressed King Ajātasattu of Magadha, the son of Queen Vedehī, thus:

“Your Majesty! There is this Makkhali Gosāla, who has a group of disciples, with his own sect, being the teacher of his sect, reputed and well-known, the founder of a school of thought, acclaimed by many as virtuous, ripe with experience, having spent long years as an ascetic, with knowledge of the olden days, and far advanced in age. Let Your Majesty attend on that Makkhali Gasāla. If Your Majesty should attend on him, your mind might become clear and calm.”

King Ajātasattu of Magadha, the son of Queen Vedehī, remained silent.

153. Another of the ministers addressed King Ajātasattu of Magadha, the son of Queen Vedehī, thus:

“Your Majesty! There is this Ajita Kesakambala, who has a group of disciples, with his own sect, being the teacher of his sect, reputed and well-known, the founder of a school of thought, acclaimed by many as virtuous, ripe with experience, having spent many years as an ascetic, with knowledge of the olden days, and far advanced in age. Let Your Majesty attend on that Ajita Kesakambala. If Your Majesty should attend on him, your mind might become clear and calm.”

King Ajātasattu of Magadha, the son of Queen Vedehī, remained silent.

154. Another of the ministers address King Ajātasattu of Magadha, the son of Queen Vedehī, thus:

“Your Majesty! There is this Pakudha Kaccāyana, who has a group of disciples, with his own sect, being the teacher of his sect, reputed and well-known, the founder of a school of thought, acclaimed by many as virtuous, ripe with experience, having spent long years as an ascetic, with knowledge of the olden days, and far advanced in age. Let Your Majesty attend on that Pakudha Kaccāyana. If Your Majesty should attend on him, your mind might become clear and calm.”

King Ajātasattu of Magadha, the son of Queen Vedehī, remained silent.

155. Another of the ministers addressed King Ajātasattu of Magadha, the son of Queen Vedehī, thus:

“Your Majesty! There is this Sañcaya Belaṭṭhaputta, who has a group of disciples, with his own sect, being the teacher of his sect, reputed and well-known, the founder of a school of thought, acclaimed by many as virtuous, ripe with experience, having spent long years as an ascetic, with knowledge of the olden days, and far advanced in age. Let Your Majesty attend on that Sañcaya Belaṭṭhaputta. If Your Majesty should attend on him, your mind might become clear and calm.”

King Ajātasattu of Magadha, the son of Queen Vedehī, remained silent.

156. Another of the ministers addressed King Ajātasattu of Magadha, the son of Queen Vedehī, thus:

“Your Majesty! There is this Nigaṇṭha Nāṭaputta, who has a group of disciples, with his own sect, being the teacher of his sect, reputed and well-known, the founder of a school of thought, acclaimed by many as virtuous, ripe with experience, having spent long years as an ascetic, with knowledge of the olden days, and far advanced in age. Let Your Majesty

attend on that Nigaṇṭha Nāṭaputta. If Your Majesty should attend on him, your mind might become clear and calm.”

King Ajātasattu of Magadha, the son of Queen Vedehī, remained silent.

Concerning Jīvaka, adopted son of a Prince

157. At that time, Jīvaka, the adopted son of the Prince (Abhaya), was seated in silence, not far from King Ajātasattu of Magadha, the son of Queen Vedehī, who then asked: “Friend Jīvaka! Why do you remain silent?”

“Your Majesty! said Jivaka, The Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, is now dwelling in our mango grove with a large company of bhikkhus, numbering twelve hundred and fifty. His fame has spread far and wide in this way:

‘It has been said of the Bhagavā that he is worthy of special veneration (Araham); that he truly comprehends the dhammas by his own intellect and insight (Sammāsambuddha); that he possesses supreme knowledge and the perfect practice of morality (Vijjācaraṇasampanna); that he speaks only what is beneficial and true (Sugata); that he knows all the three lokas¹(Lokavidū); that he is incomparable in taming those who deserve to be tamed (Anuttaropurisasadammaśārathi); that he is the Teacher of devas and men (Satthādevamanussānam); that he is the Enlightened One, Knowing and teaching the Four Noble Truths (Buddha); and that he is the Most Exalted (Bhagavā).”

“Let Your Majesty attend on the Bhagavā, and if you should attend on him, your mind might become clear and calm.”

158. “If that be so, Friend Jīvaka, make the riding elephants ready.”

1. The three lokas are: the animate world(Sattaloka), the inanimate world (Okāsaloka) and the world of the conditioned (Saṅkhāraloka).

Saying "Very well, Your Majesty!" to King Ajātasattu of Magadha, the son of Queen Vedehī, Jīvaka, the adopted son of the Prince (Abhaya), had five hundred cow-elephants together with the King's elephant made ready, and informed him, "Your Majesty! The riding elephants are ready. Your Majesty can proceed at will."¹

159. Then King Ajātasattu of Magadha, the son of Queen Vedehī, had the female attendants mounted on the five hundred cow-elephants, one on each, and himself riding on his state elephants, with dignity befitting royalty, attended by torch-bearers, set forth from Rājagaha to the mango grove of Jīvaka, the adopted son of the Prince (Abhaya).

On getting near the mango grove, King Ajātasattu of Magadha, the son of Queen Vedehī, was seized with fear and alarm which caused the hairs on his body to stand erect. Frightened and agitated, with hairs standing on end, King Ajātasattu of Magadha, the son of Queen Vedehī, said to Jīvaka, the adopted son of the Prince (Abhaya):

"Friend Jīvaka! Are you sure that you are not deceiving me? Friend Jīvaka! Are you sure that you are not playing me tricks? Friend Jīvaka! Are you sure you are not giving me into the hands of enemies? How is it that there is no sound, not even sneeze nor a cough nor a spoken word among so large an assemblage of bhikkhus numbering twelve hundred and fifty?"

"Great King," (said Jīvaka,) "Be not afraid! Great King! Be not afraid! Noble King, I am not deceiving you; Noble King, I am not playing you tricks; Noble King, I am not giving you into the hands of enemies. Proceed, Great King, proceed! The lamps are burning bright in the pavilion."

1. A literal translation would read: "Now you know the time."

Questions on the Fruits of the Life of Samaṇa

160. Then King Ajātasattu of Magadha, the son of Queen Vedehī, having gone on the elephant as far as it should go, dismounted and approached on foot the door of the pavilion and said to Jīvaka, the adopted son of the Prince (Abhaya), “But, Friend Jīvaka, where is the Bhagavā?”

Jīvaka said, “Great King, this is the Bhagavā. The One sitting against the middle pillar and facing east, in front of the bhikkhus, is the Bhagavā.”

161. Then King Ajātasattu of Magadha, the son of Queen Vedehī, approached the Bhagavā, paid him homage and standing in a suitable place, looked again and again at the bhikkhus of the assemblage who were seated in perfect silence and calm as the waters of a clear lake. Then he made this solemn utterance:

“Would that my son, Prince Udayabhadda, be as peaceful as this assembly of the bhikkhus!”

“Indeed, Great King,” said the Bhagavā, “your thoughts have gone where affection leads.”

“Venerable Sir,” said the King, “I love Udayabhadda, the young Prince. Now this assembly of bhikkhus is very peaceful. May the young Prince, Udayabhadda, have the peace that this assembly possesses.”

162. Then King Ajātasattu of Magadha the son of Queen Vedehī, made obeisance to the Bhagavā, paid respect to the assembly of bhikkhus with joined palms raised (to the forehead) and took a suitable seat. And he addressed the Bhagavā thus:

“Venerable Sir! If the Bhagavā would permit me to put a question, I would like to ask something on a certain subject.”

“You may ask, Great King,” said the Bhagavā, “whatever you wish to ask.”

163. “Venerable Sir! There are (men of) various callings. And what are they? They are:

Elephant riders; horse riders; charioteers; archers; standard-bearers; military strategists; commandos; men of royal birth prominent as warriors; members of striking forces; men brave as elephants; men of valour; mail-clad warriors; trusted servants; confectioners; barbers; bath attendants; cooks; garland-makers; washermen; weavers; reed-mat makers; potters; arithemeticians; and accountants. Besides them, there are men of many other callings. All those skilled in them enjoy the fruit of their proficiency in this very life. They make themselves well-fed and happy. And so do they make their mothers and fathers well-fed and happy, their wives and children well-fed and happy, and their friends well-fed and happy. They engage themselves in the practice of making gifts to samaṇas and brāhmaṇas with a view to attaining the higher realms, the abodes of devas, and obtaining happy and beneficial results. Can you, Venerable Sir, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantage accruing from these callings?"

164. "Do you remember, Great King, ever putting the same question to other samaṇas and brāhmaṇas?"

"I do remember, Venerable Sir, putting the same question to other Samaṇas and brāhmaṇas."

"Great King, if it is not burdensome for you to tell me how other samaṇas and brāhmaṇas answered your question, tell me."

"In the presence of the Bhagavā, or a personage like him, it will not be burdensome for me."

"If that be so, speak, Great King!"

The Creed of Pūraṇa Kassapa

165. Once, Venerable Sir, I went to Pūraṇa Kassapa and exchanged glad greetings with him. Having exchanged courteous and memorable greetings, I sat in a suitable place and put to him this question:

"O Kassapa! There are (men of) various callings. And what are they? They are:

Elephant riders; horse riders; charioteers; archers; stand-

ard-bearers; military strategists; commandos; men of royal birth prominent as warriors; members of striking forces; men brave as elephants; men of valour; mail-clad warriors; trusted servants; confectioners; barbers; bath attendants; cooks; garland-makers; washermen; weavers; reed-mat makers; potters; arithemeticians; and accountants. Besides them, there are men of many other callings. All those skilled in them enjoy the fruit of their proficiency in this very life. They make themselves well-fed and happy. And so do they make their mothers and fathers well-fed and happy, their wives and children well-fed and happy, and their friends well-fed and happy. They engage themselves in the practice of making gifts to samaṇas and brāhmaṇas with a view to attaining the higher realms, the abodes of devas, and obtaining happy and beneficial results. Can you, O Kassapa, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantage accruing from these callings?"

166. At this, Venerable Sir, Pūraṇa Kassapa made this reply:

“Great King! One who acts or causes others to act, one who mutilates or causes others to mutilate, one who torments or causes others to torment, one who inflicts sorrow or causes others to inflict sorrow, one who oppresses and causes others to oppress, one who threatens or causes others to threaten, one who kills or causes others to kill, one who steals or causes others to steal, one who breaks into houses or causes others to break into houses, one who raids or causes others to raid villages, one who robs or causes others to rob, one who commits or causes others to commit highway robbery, one who commits or causes others to commit adultery or one who tells lies or causes others to tell lies is not deemed to have done evil even though he has done (these things). Even if one cuts up all beings on this earth into a pile or a heap of flesh with a grinding wheel fitted with razors, evil will not be caused. No evil ensues therefrom. Even if anyone living on the south bank of the Ganges

should kill or cause others to kill, mutilate or cause others to mutilate, or torment or causes others to torment, no evil is done. No evil ensues therefrom. Even if anyone living on the north bank of the Ganges should give alms or cause others to give alms, or make offerings or cause others to make offerings, no meritorious action is done. No merit ensues therefrom. Such actions as giving in charity, controlling the senses, observing morality and speaking the truth will not bring about meritoriousness. No merit ensues therefrom.”

Venerable sir! I asked Pūraṇa Kassapa about the advantages in this very life of being a samaṇa and he replied by expounding the doctrine of *Akiriya*, non-causative action or non-kamma. It is as if, when asked about a mango tree, he explains what a mountain-jack¹ is and when asked about a mountain-jack he explains what a mango tree is. Similarly, Pūraṇa Kassapa, when asked about the advantages in this very life of being a samaṇa, explained to me the doctrine of *Akiriya*, non-kamma. At that, it occurred to me thus, Venerable Sir!

“Why should a king like me think of blaming the samaṇa and brāhmanas living in my realm?”

Venerable Sir! I was not pleased with what Pūraṇa Kassapa told me. But I did not say that I rejected what he said. Although I neither liked it nor rejected it and said nothing about my displeasure, I arose and departed from his presence without accepting what he said or paying any heed to it.

The Creed of Makkhali Gosāla

167. Once, Venerable Sir, I went to Makkhali Gosāla and exchanged glad greetings with him. Having exchanged courteous and memorable greetings, I sat in suitable place and put to him this question.

“O Gosāla! There are (men of) various callings ...p... Can you, O Gosāla, reveal to me the advantages in this very life to be gained from being a samaṇa

1. mountain-jack, labuja: some translate this term as breadfruit tree.

similar to advantages accruing from these callings?”

168. At this, Venerable Sir, Makkhali Gosāla made this reply:

“Great King! There exists no cause or condition for beings to become defiled; they are defiled without cause or condition. There exists no cause or condition for beings to become absolutely pure; they are absolutely pure without cause or condition. There is no such thing as action done by oneself, nor action done by another for the sake of oneself, nor action done by men. There is no power, no energy, no human strength and no human endeavour. All sentient beings, all those that breathe, all those that exist, all those that possess the principle of life are devoid of power, energy, strength and endeavour. They just happen naturally, by chance and according to their own individual character. They experience pleasure and pain in accordance with the various positions they occupy in their hierarchy of six kinds of births. There are one million four hundred and six thousand six hundred main types of beings. There are five hundred kinds of actions (*kamma*), or else five, or else three; and there are complete actions as well as half actions. There are sixty-two methods of religious practices, sixty-two world cycles, six categories of special castes, eight stages of man, four thousand and nine hundred modes of living, four thousand and nine hundred kinds of wandering ascetics, four thousand and nine hundred abodes of nāga serpents, two thousand faculties of the senses, three thousand abodes of suffering (*niraya*), thirty-six repositories of atoms of dust, seven kinds of rebirth with consciousness (*saññā*), seven kinds of rebirth without consciousness, seven kinds of reproduction by budding and grafting, seven kinds of devas, seven kinds of human beings, seven kinds of sprites, seven kinds of lakes, seven kinds of great prominences, seven hundred small prominences, seven great chasms, seven hundred small chasms, seven major dreams and seven hundred minor dreams. And then there are

eighty-four hundred thousand great cycles of time during which the fool and the wise alike, wandering from one existence to another, will at last put an end to the round of suffering. In the meanwhile there will be no end (of it). No one can say: 'By the practice of this morality and conduct, of this austerity, of this chastity, I shall make my immature actions grow into maturity, at the same time destroying mature actions by repeated encounters.' All happiness and misery have been measured in the measuring basket; and the round of rebirths is in this way delimited, with no extension or reduction. When a ball of string is thrown forward, it will go as far as the length of the string allows. In like manner both the fool and the wise would wander from one existence to another as far as they can go, and ultimately make an end of the round of suffering."

169. Venerable Sir! I asked Makkhali Gosāla about the advantages in this very life of being a samaṇa and he replied by expounding the doctrine of *samīsāra suddhi*, purification by means of the round of suffering. It is as if, when asked about a mango tree, he explains what a mountain-jack is and when asked about a mountain-jack, he explains what a mango tree is. Similarly, Makkhali Gosāla, when asked about the advantages in this very life of being a samaṇa, explained to me the doctrine of purification by means of the round of suffering. At that, it occurred to me thus, Venerable Sir!

"Why should a king like me think of blaming the samaṇas and brāhmaṇas living in my realm?"

Venerable Sir! I was not pleased with what Makkhali Gosāla told me. But I did not say that I rejected what he said. Although I neither liked it nor rejected it and said nothing about my displeasure, I arose and departed from his presence without accepting what he said or paying any heed to it.

The Creed of Ajita Kesakambala

170: Once, Venerable Sir, I went to Ajita Kesakambala and exchanged glad greetings with him. Having exchanged courteous and memorable greetings, I sat in a suitable place and

put to him this question.

“O Ajita! There are (men of) various callings ...p... Can you, O Ajita, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantages accruing from these callings?”

171. At this, Venerable Sir, Ajita Kesakambala made this reply:

“Great King! There is no (consequence to) alms-giving, sacrifice or oblation. A good or bad action produces no result. This world does not exist, nor do other worlds. There is no mother, no father, (all good or evil done to them producing no result). There is no rebirth of beings after death. In this world, there are no samaṇas or brāhmaṇas, established in the Noble Path and accomplished in good practice, who through direct knowledge (*i.e.*, *magga* insight) acquired by their own efforts, can expound on this world and other worlds. This being is but a compound of the four great primary elements; after death, the earth-element (or element of extension) returns and goes back to the body of the earth, the water-element (or element of cohesion) returns and goes back to the body of water, the fire-element (or element of thermal energy) returns and goes back to the body of fire, and the air-element (or element of motion) returns and goes back to the body of air, while the mental faculties pass on into space. The four pall-bearers and the bier (constituting the fifth) carry the corpse. The remains of the dead can be seen up to the cemetery where bare bones lie greying like the colour of the pigeons. All alms-giving ends in ashes. Fools prescribe alms-giving; and some assert that there is such a thing as merit in alms-giving; but their words are empty, false and non-sensical. Both the fool and the wise are annihilated and destroyed after death and dissolution of their bodies. Nothing exists after death.”

172. Venerable Sir! I asked Ajita Kesakambala about the advantages in this very life of being a samaṇa, and he replied by expounding the doctrine of annihilation. It is as if, when

asked about a mango tree, he explains what a mountain-jack is and when asked about a mountain-jack, he explains what a mango tree is. Similarly, Ajita Kesakambala, when asked about the advantages in this very life of being a samaṇa, explained to me the doctrine of annihilation. At that, it occurred to me thus, Venerable Sir!

“Why should a king like me think of blaming the samaṇas and brāhmaṇs living in my realm?”

Venerable Sir! I was not pleased with what Ajita Kesakambala told me. But I did not say that I rejected what he said. Although I neither liked it nor rejected it, and said nothing about my displeasure, I arose and departed from his presence without accepting what he said or paying any heed to it.

The Creed of Pakudha Kaccāyana

173. Once, Venerable Sir, I went to Pakudha Kaccāyana and exchanged glad greetings with him. Having exchanged courteous and memorable greetings, I sat in a suitable place and put to him this question.

“O Kaccāyana! There are (men of) various callings ...p... Can you, O Kaccāyana, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantages accruing from these callings?”

174. At this, Venerable Sir, Pakudha Kaccāyana made this reply:

“Great King! There is this group of seven which is neither made nor caused to be made, and neither created nor caused to be created. These seven are sterile, permanent as a mountain peak and firm as a gate post. They are unshakable, immutable, unable to harm one another and incapable of causing pleasure or pain or both pleasure and pain to one another. And what are those seven? They are: the body of earth, of water, of fire, of air; pleasure, pain and the soul¹.

1. The soul: jīva, Another meaning of jīva is "life" or the "life-principle".

“These seven are neither made nor caused to be made, and neither created nor caused to be created. They are sterile, permanent as a mountain peak and firm as a gate post. They are unshakable, immutable, unable to harm one another and incapable of causing pleasure or pain or both pleasure and pain to one another. Among the seven there is neither killer nor one who causes killing, neither nearer nor one who causes hearing, neither knower nor one who causes knowing. When one cuts off another's head with a sharp weapon, it does not mean that one has killed the other, for the weapon only falls through the space in between the seven.”

175. Venerable Sir! I asked Pakudha Kaccāyana about the advantages in this very life of being a samaṇa and he replied by substituting another subject. It is as if, when asked about a mango tree, he explains what a mountain-jack is and when asked about a mountain-jack, he explains what a mango tree is. Similarly, Pakudha Kaccāyana, when asked about the advantages in this very life of being a Samaṇa, substituted another subject. At that, it occurred to me thus, Venerable Sir! “Why should a king like me think of blaming the samaṇas and brāhmaṇas living in my realm?”

Venerable Sir! I was not pleased with what Pakudha Kaccāyana told me. But I did not say that I rejected what he said. Although I neither liked it nor rejected it and said nothing about my displeasure, I arose and departed from his presence without accepting what he said or paying any heed to it.

The Creed of Nigaṇṭha Nāṭaputta

176. Once, Venerable Sir, I went to Nigaṇṭha Nāṭaputta and exchanged glad greetings with him. Having exchanged courteous and memorable greetings, I sat in a suitable place and put to him this question.

1. Aggivessana is the family name of Nigaṇṭha Nāṭaputta.

“O Aggivessana¹! There are (men of) various callings ...p... Can you, O Aggivessana, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantages accruing from these callings?”

177. At this, Venerable Sir, Nigaṇṭha Nāṭaputta made this reply:

“Great King! In this world a Nigaṇṭha is disciplined in four kinds of self-restraint. And what are they? They are as follows. A Nigaṇṭha abstains from taking cold water from all sources. He abstains from all (evil) and by such complete abstinence, throws off all (evil) and achieves² perfect restraint. O King! A Nigaṇṭha who is disciplined in these four kinds of self-restraint is deemed to have become perfected in self-discipline, self-restraint and steadfastness.”

178. Venerable Sir! I asked Nigaṇṭha Nāṭaputta about the advantages in this very life of being a samaṇa, and he replied by expounding the fourfold self-discipline. It is as if, when asked about a mango tree, he explains what a mountain-jack is and when asked about a mountain-jack, he explains what a mango tree is. Nigaṇṭha Nāṭaputta, when asked about the advantages in this very life of being a Samaṇa, expounded the fourfold self-discipline. At that, it occurred to me thus, Venerable Sir!

“Why should a king like me think of blaming the samaṇas and brāhmaṇas living in my realm?”

Venerable Sir! I was not pleased with what Nigaṇṭha Nāṭaputta told me. But I did not say that I rejected what he said. Although I neither liked it nor rejected it and said nothing about my displeasure, I arose and departed from his presence without accepting what he said or paying any heed to it.

1. Aggivessana is the family name of Nigaṇṭha Nāṭaputta.

2. Achieves: ‘lit., comes into contact with.’

The Creed of Sañcaya Belaṭṭhaputta

179. Once, Venerable Sir, I went to Sañcaya Belaṭṭhaputta and exchanged glad greetings with him. Having exchanged courteous and memorable greetings, I sat in a suitable place and put to him this question.

“O Sañcaya! There are (men of) various callings ...p... Can you, O Sañcaya, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantages accruing from these callings?”

180. At this, Venerable Sir, Sañcaya Belaṭṭhaputta made this reply:

“If I were asked, 'Is there another world?' and if I took it that there is, I should answer 'There is another world.' But I would not say this way, nor that way, nor the other way; neither would I say not this way, not that way, not the other way; nor would I say otherwise.

If I were asked:

whether there is not another world...

whether there is, and also is not, another world

.....

whether there neither is, nor is not, another world

.....

whether there is opapātika birth¹ of beings...

whether there is no opapātika birth of beings...

whether there is, and also there is not, opapātika birth of beings...

whether it is not that there is, and also there is not, opapātika birth of beings...

whether a good or a bad kamma produces results...

whether a good or a bad kamma produces no results...

whether it is that a good or a bad kamma produces results and also does not produce results...

1. See para 65, Brahmajāla Sutta.

whether it is not that a good or a bad kamma produces results and also does not produces results...

whether there is life after death¹...

whether there is no life after death...

whether there is life as well as no life after death...

whether it is not that there is life as well as no life after death, and if I took it that it is not that there is life as well as no life after death, I should answer 'It is not that there is life as well as no life after death.' But I would not say this way, nor that way, not the other way: neither would I say not this way, nor that way, not the other way; nor would I say otherwise."

181. Venerable Sir! I asked Sañcaya Belaṭṭhaputta about the advantages in this very life of being a samaṇa, and he replied by expounding the creed of evasion. It is as if, when asked about a mango tree, he explains what a mountain-jack is, and when asked about a mountain-jack, he explains what a mango tree is. Similarly, Sañcaya Belaṭṭhaputta, when asked about the advantages in this very life of being a samaṇa, expounded the creed of evasion. At that, it occurred to me thus, Venerable Sir!

"Of all samaṇas and brāhmaṇas, this man is the most and bewildered. Why did he tell me the creed of evasion when I asked him about the advantages in this very life of being a samaṇa? Why should a king like me think of blaming the samaṇas and brāhmaṇas living in my realm?"

Venerable Sir! I was not pleased with what Sañcaya Belaṭṭhaputta told me. But I did not say that I rejected what he said. Although I neither liked it nor rejected it and said nothing about my displeasure, I arose and departed from his presence without accepting what he said or paying any heed to it.

1. Literally: Whether a sentient being exists after death.....

First Advantage of a Samaṇa's Life Experienced Here and Now

182. Venerable Sir! Let me ask of you also. There are (men of) various callings. And what are they? They are:

“Elephant riders; horse riders; charioteers; archers; standard-bearers' military strategists; commandos; men of royal birth prominent as warriors; members of striking forces; men brave as elephants; men of valour; mail-clad warriors; trusted servants; confectioners; barbers; bath attendants; cooks; garland-makers; washermen; weavers; reed-mat makers; potters; arithemeticians; and accountants. Besides them, there are men of many other callings. All those skilled in them enjoy the fruit of their proficiency in this very life. They make themselves well-fed and happy. And so do they make their mothers and fathers well-fed and happy, their wives and children well-fed and happy, and their friends well-fed and happy. They engage themselves in the practice of making gifts to samaṇas and brāhmaṇas with a view to attaining the higher realms, the abodes of devas, and obtaining happy and beneficial results. Can you, Venerable Sir, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantage accruing from these callings?”

183. I can, Great King! But in order to tell you about this, let me put a counter-question to you. Answer it as you like. Now what do you think of this?

Suppose you had a household servant, whose habit was to get up from bed earlier and retire later than his master, and who was ready to act at his master's bidding, performing duties to give pleasure to his master, affable in speech, and observant of his master's demeanour to know what he wanted. Suppose it occurred to him thus:

'Friend! How wonderful and extraordinary is the state of existence conditioned by meritorious deeds

and the resultant effect of such deeds! Here is King Ajātasattu of Magadha, the son of Queen Vedehī, who is a man; and I also am a man. But King Ajātasattu of Magadha, the son of Queen Vedehī, enjoys to the full the five pleasures of the senses as if he were a deva. I am but a servant, getting up from bed earlier and retiring later than my master, ready to act at his bidding, performing duties to give pleasure to him, affable in speech and observant of his demeanour to know what he wants. Had I done meritorious deeds I could have been a king like him. Now it were better for me to shave off my hair and beard, don the bark-dyed robe, renounce hearth and home, and become a recluse leading the homeless life.'

Suppose that afterwards that man shaved off his hair and beard, donned the bark-dyed robe, renounced hearth and home, and became a recluse leading the homeless life. Having become a recluse he exercised self-control in bodily, verbal and mental actions, content with what he would get for food and clothing and delighting in solitude. Then suppose your attendants, reported to you thus:

“Your Majesty! Please know this. Your Majesty's servant, who used to get up from bed earlier and retire later than you, ready to act at your bidding, performing his duties to give pleasure to you, affable in speech and observant of your demeanour to know what you wanted, has shaved off his hair and beard, donned the bark-dyed robe, renounced hearth and home, and has become a recluse leading the homeless life. Having thus become a recluse he exercised self-control in bodily, verbal and mental actions, content with what he could get for food and clothing, and delighting in solitude.”

If he were thus reported, would it be appropriate for you to say:

“Men! Let that man come back to me! Let him be a servant again, rising up from bed earlier and

retiring later than I, ready to act at my bidding, performing duties to give pleasure to me, affable in speech and observant of my demeanour to know what I want.”?

184. “No, Venerable Sir! Indeed we should pay respect to him, welcome him and beg him to be seated. We should even invite him to accept our offerings of such requisites as robe, food, shelter, and medicine for use in illness. And we should also provide protection and security for him according to law.”

185. If that be so, Great King, what do you think of this? Is there or is there not any personally experienced advantage in being a samaṇa?”

“Venerable Sir, there is certainly a personally experienced advantage in being a samaṇa.”

Great King! This, I say to you, is the first advantage of being a samaṇa, personally experienced in this very life.

Second Advantage of a Samaṇa's Life

Experienced Here and Now

186. “Can you, Venerable Sir, reveal to me any other similar advantage of being a samaṇa personally experienced in this very life?”

I can, Great King! But in order to tell you about this, let me put a counter-question to you. Answer it as you like. Now what do you think of this? Suppose you had in your kingdom a landholder cultivating his own land and paying taxes to increase (the country's) wealth. Suppose it occurred to him thus:

'Friend! How wonderful and extraordinary is the state of existence conditioned by meritorious deeds and the resultant effect of such deeds! Here is King Ajātasattu of Magadha, the son of Queen Vedehī, who is a

man; and I also am a man. But King Ajātasattu of Magadha, the son of Queen Vedehī, enjoys to the full the five pleasures of the senses as if he were a deva. I am but a landholder cultivating my own land and paying taxes to increase (the country's) wealth. Had I done meritorious deeds I could have been a king like him? Now it were better for me to shave off my hair and beard, don the bark-dyed robe, renounce hearth and home, and become a recluse leading the homeless life.'

Suppose that afterwards that man gave up his wealth, great or small, leaving his relatives, be they few or be they many, shaved off his hair and beard, donned the bark-dyed robe, renounced hearth and home and became a recluse leading the homeless life. Having thus become a recluse, he exercised self-control in bodily, verbal and mental actions, content with he could get for food and clothing, delighting in solitude. Suppose, then, your attendants reported to you thus:

'Your Majesty! Please know this. Your Majesty's landholder who used to cultivate his own land and pay taxes to increase (the country's) wealth has shaved off his hair and beard, donned the bark-dyed robe, renounced hearth and home, and has become a recluse leading the homeless life. Having thus become a recluse he exercised self-control in bodily, verbal and mental actions, content with what he could get for food and clothing, and delighting in solitude.'

If he were thus reported, would it be appropriate for you to say:

'Men! Let that man come back to me! Let him be land holder again, cultivating his own land and paying taxes to increase (the country's) wealth.'?

187., "No, Venerable Sir! Indeed we should pay respect to him, welcome him and beg him to be seated. We should even invite him to accept our offerings of such requisites as

robe, food, shelter, and medicine for use in illness. And we should also provide protection and security for him according to law.”

188. If that be so, Great King, what do you think of this? Is there or is there not any personally experienced advantage in being a samaṇa?

“Venerable Sir, there is certainly a personally experienced advantage in being a samaṇa.”

Great King! This, I say to you, is the first advantage of being a samaṇa, personally experienced in this very life.

Higher and Better Advantage of a Samaṇa's Life

189. “Can you, Venerable Sir, reveal to me any other advantage, higher and better, of being a samaṇa, personally experienced in this very life?”

I can, Great King! Listen and pay good attention. I shall speak.

“Very well, Venerable Sir!” said King Ajātasattu of Magadha, the son of Queen Vedehī:

190. Then the Bhagavā spoke thus:

Great King! There arises in this world the Tathāgata who is worthy of special veneration, who truly comprehends all Dhammas by his own intellect and insight, who possesses supreme knowledge and perfect practice of morality, who speaks only what is beneficial and true, who knows all the three *lokas*, who is incomprable in taming those who deserve to be tamed, who is the Teacher of devas and men, who is the Enlightened One, knowing and teaching the Four Noble Truths, and who is the Most Exalted. Through Perfect Wisdom, he personally realizes the nature of the universe with its devas, māras and Brahmās, and also the world of human beings with its samaṇas and brāhmaṇas, kings and men, and knowing it, he expounds on it. He proclaims the dhamma which is excellent at the beginning,

excellent at the middle, and excellent at the end, with richness in meaning and words. He makes clear the completeness and purity of the Noble Practice¹.

191. A householder, or his son, or anyone belonging to any caste, listens to that dhamma. On hearing the dhamma he develops faith in the Tathāgata. When faith is thus developed, he considers thus:

“Confined is the life of a householder; it is a path laden with dust (of defilement). A samaṇa's life is like an open plain. Difficult is for a layman to pursue the Noble Practice in all its fullness, in all its purity, like a polished conch. Now, it were better for me to shave off my hair and beard, don the bark-dyed robe, renounce hearth and home, and become a recluse leading the homeless life.”

192. Afterwards, he gives up his wealth, great or small, leaving his relatives, be they few or be they many, shaves off his hair and beard, dons the bark-dyed robe, renounces hearth and home, and becomes a recluse leading the homeless life.

193. When he has thus become a samaṇa, he practises self-restraint in accordance with the fundamental precepts (*pātimamokkhasamivara sīla*). He is endowed with good practice and resorts only to suitable places². He now sees danger even in the least offences. He observes the precepts well. Being possessed of good deeds and good words, he pursues a pure livelihood. He is endowed with morality. He has his sense-doors guarded. He attains mindfulness and clearness of comprehension. He is contented.

1. Noble Practice: Brahmachariya: The Noble Practice of morality (sīla), concentration (samādhi) and wisdom (paññā) as practised by the Buddha and the ariyas.

2. "Resorts...places": *Gocara*; another interpretation of this term is "a suitable subject for constant meditation."

Cūḷa Sīla

(Minor Morality)

194. Great King! How is a bhikkhu endowed with morality? In this matter, Great King, a Bhikkhu abandons all thoughts of taking life and abstains from destruction of life, setting aside the stick and the sword, ashamed to do evil, and he is compassionate and dwells with solicitude for the welfare of all living beings. This is one of the precepts of his morality.

He abandons all thoughts of taking what is not given and abstains from taking what is not given. He accepts only what is given, wishing to receive only what is given. He establishes himself in purity by abstaining from committing theft. This also is one of the precepts of his morality.

He abandons all thoughts of leading a life of unchastity and practises chastity, remaining virtuous and abstinent from sexual intercourse, the practice of lay people. This also is one of the precepts of his morality.

He abandons all thoughts of telling lies and abstains from telling lies, speaking only the truth, combining truth with truth, and remaining steadfast (in truth), trustworthy and not deceiving. This also is one of the precepts of his morality.

He abandons all thoughts of slandering and abstains from slander. Hearing things from these people he does not relate them to those people to sow the seed of discord among them. Hearing things from those people he does not relate them to these people to sow the seed of discord among them. He reconciles those who are at variance. He encourages those who are in accord. He delights in unity, loves it and rejoices in it. He speaks to create harmony. This also is one of the precepts of his morality.

He abandons all thoughts of speaking harshly and abstains from harsh speech. He speaks only blameless words, pleasing to the ear, affectionate, going to the heart, courteous, pleasing to many and heartening to many. This also is one of the precepts of his morality.

He abandons all thoughts of talking frivolously and abstains from frivolous talk. His speech is appropriate to the occasion, being truthful, beneficial, consistent with the Doctrine and the Discipline, memorable, timely and opportune, with reasons, confined within limits and conducive to welfare. This also is one of the precepts of his morality.

He abstains from destroying all seeds and vegetation
...p...

He takes only one meal a day, not taking food at night and fasting after mid-day.

He abstains from dancing, singing, music and watching (entertainments) that is a stumbling block to the attainment of morality.

He abstains from wearing flowers, using perfumes and anointing with unguents.

He abstains from the use of high and luxurious beds and seats.

He abstains from the acceptance of gold and silver.

He abstains from the acceptance of uncooked cereals.

He abstains from the acceptance of uncooked meat.

He abstains from the acceptance of women and maidens.

He abstains from the acceptance of male and female slaves.

He abstains from the acceptance of goats and sheep.

He abstains from the acceptance of chickens and pigs.

He abstains from the acceptance of elephants, cattle, horses and mares.

He abstains from the acceptance of cultivated or uncultivated land.

He abstains from acting as messenger or courier.

He abstains from buying and selling.

He abstains from using false weights and measures and

He abstains from such dishonest practices as bribery, cheating and fraud.

He abstains from maiming, murdering, holding persons in captivity, committing highway robbery, plundering villages and committing dacoity.

This also is one of the precepts of his morality.

End of the Chapter on Minor Morality

Majjhima Sīla

(Middle Morality)

195. There are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to destroying such things as seeds and vegetation. And what are such things? They are of five kinds, namely, root-germs stem-germs, node-germs, plumule-germs and seed-germs. A bhikkhu abstains from destroying such seeds and vegetation. This is one of the precepts of his morality.

196. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to storing up and using things offered, such as cooked rice, beverages, clothing, sandals, beds, unguents and eatables. A bhikkhus abstains from storing up and using such things. This also is one of the precepts of his morality.

197. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to watching (entertainments) that is a stumbling block to the attainment of morality. And what are such entertainments? They are: dancing, singing, music, show, recitations, hand-clapping, brass-instrument-playing, drum-playing, art exhibitions, playing with an iron ball, bamboo raising games, rituals of washing the bones of the dead, elephant-fights, horse-fights, buffalo-fights, bull-fights, goat-fights, sheep-fights, cock-fights, quail-fights, fighting with quarter-staffs, boxing,

wrestling, military tattoos, military reviews, route-marches and troop-movements. A bhikkhu abstains from watching (entertainments) that is a stumbling block to the attainment of morality. This also is one of the precepts of his morality.

198. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to betting (and taking part in sports and games) that weakens one's vigilance (in the practice of morality). And what are such sports and games? They are: playing chess on eight-squared or ten-squared board; playing imaginary chess using the sky as a chess-board; playing chess on a moon-shaped chess-board; flipping cowries with thumb and finger; throwing dice; playing tipcat; playing with brush and paints; playing marbles; playing whistling games with folded leaves; playing with miniature ploughs; acrobatics; turning palm-leaf wheels; measuring with toy-baskets made of leaves; playing with miniature chariots; playing with small bows and arrows; alphabetical riddles; mind-reading and simulating physical defects. A bhikkhu abstains from betting (and taking part in such sports and games) that weakens one's vigilance (in the practice of morality). This also is one of the precepts of his morality.

199. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to using high and luxurious beds and their furnishings. And what are they? They are: high couches; divans and raised on sculptured legs; long-fleeced carpets; woollen carpets with quaint (geometrical) designs; white woollen coverlets; woollen coverlets with floral designs; mattresses stuffed with cotton; woollen coverlets with pictorial designs; woollen coverlets with fringes on one or both sides; gold-brocaded coverlets; silk coverlets; large carpets (wide enough for sixteen dancing girls to dance on); saddle cloth and trappings for elephants and horses; upholstery for carriages; rugs made of black panther's hide; rugs made of antelope's hide; red canopies and couches with red bolsters at each end. A bhikkhu abstains from using such high and luxurious beds and their furnishings. This also is one of the precepts of his morality.

200. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to beautifying or adorning themselves. And what are such embellishments and adornments? They are: using perfumed cosmetics; getting massaged; taking perfumed baths; developing one's physique; using mirrors; painting eyelashes dark; decorating (onself) with flowers; applying powder and lotion to the body; beautifying the face with powder and lotion; wearing bangles; tying the hair into a top-knot; carrying walking sticks or ornamented hollow cylinders (containing medicinal herbs) or swords; using multi-coloured umbrellas or footwear (with gorgeous designs); wearing a turban, or a hair-pin set with rubies; carrying a Yak-tail fan; and wearing long white robes with fringes. A bhikkhu abstains from such embellishments and adornments. This also is one of the precepts of his morality.

201. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to engaging themselves in unprofitable talk (that is contrary to correct practice conducive to the attainment of deva realms and Nibbāna), such as talk about kings, thieves, ministers, armed forces, calamities, battles, food, drinks, clothing, beds, flowers, unguents, relatives, vehicles, villages, market-towns, cities, provinces, womenfolk, heroes, streets, water-fronts, the dead and the departed, trivialities, the universe, the oceans, prosperity, adversity, and so on. A bhikkhu abstains from engaging himself in such unprofitable talk. This also is one of the precepts of his morality.

202. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to mutually disparaging disputes. And what are they? (They are as follows:) “You do not know this Doctrine and Discipline. I know this Doctrine and Discipline. How can you ever know this Doctrine and Discipline? Your practice is wrong. My practice is right. What I say is coherent and sensible. What you say is not coherent sensible. What you should say first, you say last; and what you should say last, you

say first. What you have long practised to say has been upset now. I have exposed the faults in your doctrine. You stand rebuked. Try to escape from this censure, or explain it if you can." A bhikkhu abstains from such mutually disparaging disputes. This also is one of the precepts of his morality.

203. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to serving as messengers or couriers. And what are such services? They are: going from this place to that place, or coming from that place to this place and taking things from this place to that place, or bringing things from that place to this place, on behalf of kings, ministers, brahmins, house-holders and youths. A bhikkhu abstains from serving as messenger or courier. This also is one of the precepts of his morality.

204. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), practise deceitful pretension (to attainments), flattery (for gain), subtle insinuation by signs or indications (for gain), using pressure (to get offerings) and the seeking of more gain by cunning offer of gifts. A bhikkhu abstains from such pretension and flattery. This also is one of the precepts of his morality.

End of the Chapter on Middle Morality.

Mahā Sīla

(Major Morality)

205. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are such low arts? They are: fortune telling, or a study of physical characteristics, or of signs and omens, or of lightning; interpreting dreams; reading

physiognomy; prognosticating from a study of rat-bites; indicating benefits from fire-oblation with different kinds of firewood, or with different kinds of ladles, or with husks, broken rice, whole rice clarified butter, oil, oral spells, or with blood; reading physiognomy while chanting spells; forecasting good or bad fortune from the signs and marks of a piece of land; being versed in state affairs; reciting spells in the graveyard to eliminate dangers; reciting spells to overcome evil spirits; using magical formulae learnt in a mud-house; charming snakes and curing snake-bites; treating poisoning; curing scorpion-stings or rat-bites; interpreting animal and bird sounds and the cawing of crows; foretelling the remaining length of life; diverting the flight of arrows; and identifying the cries of animals. A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

206. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are; reading the portents of gems, dresses, sticks, daggers, swords, arrows, bows and other weapons; reading the characteristics of women, men, young men, young women, male slaves, female slaves, elephants, horses, buffaloes, bulls and other cattle, goats, sheep, chickens, quails, iguanas, pointed-eared animals¹, tortoises and game-beasts. A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

207. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: making predictions about kings going to war; about kings coming back from war; about kings advancing in battle from their home

1. See footnote to para 22. Brahmajala Sutta.

country; about kings from foreign countries retreating; about kings from foreign countries advancing in battle; about kings retreating to their home country; about kings from their home country winning battles; about kings from foreign countries losing battles; about kings from foreign countries winning battles; about kings in their home country losing battles; and about probabilities of victories and losses of warring kings. A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

208. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results) make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: making predictions about the eclipse of the moon, or of the sun; about the conjunction of a group of stars with a planet; about the correct or incorrect course of the moon, the sun and the planets; about meteors comets, earthquakes and thunder; about the rising and setting of the moon, the sun and the planets; about the phenomena of darkness and brightness following such rising and setting; about the effects of the eclipse of the moon, or of the sun, or of the planets; about the effects of the moon or the sun taking the right course; about the effects of the moon or the sun taking the wrong course; about the effects of the planets taking the right course; about the effects of the planets taking the wrong course; about the effects of the meteors, comets, earthquakes and thunder; about the effects of the rising and setting of the moon, or of the sun, or of the planets; and about the effects of the phenomena of darkness or brightness following such rising and setting. A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

209. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are:

predicting rainfall or drought, abundance or famine, peace or calamity, disease or health; and knowledge of counting on the fingers or of arithmetical or mathematical calculations, of versification, and of treatises on controversial matters (such as the origin of the universe etc.). A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

210. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: bringing the bride to the bridegroom, leading away the bride from her father's home; arranging betrothal, or divorce; making predictions relating to acquisition or distribution of property; causing gain or loss of fame and prosperity; curing the tendency to abort or miscarry; casting spells to cause immobility of the tongue or the jaws; reciting a spell to stop an attacking hand; or to cause inability to speak or to hear; conducting seances with the aid of mirrors, or employing young women or female slaves as mediums; propitiating the sun or the Brahmā; making fire issue from the mouth by means of a spell; and making invocations to the goddess of glory. A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

211. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: propitiating the devas by promises of offerings: making offering to the devas for favours granted; causing possession by spirits or exorcising them; casting spells with magical formulae learnt in a mud-house; turning a eunuch into a man; turning a man into a eunuch; practising the art of choosing building-sites; propitiating the devas while choosing building-sites; practising the profession

of mouth-washing or bathing; fire-worshipping; causing vomiting; giving purgatives; using emetics, or catharses; letting out phlegm etc. from the head; preparing ear-drops or eye-drops; preparing medicinal snuff, or eye ointment to remove cataracts; preparing eye-lotions; curing cataracts; doing surgery; practising paediatrics; preparing basic drugs; and dressing sores and removing the dressing. A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

212. Great King! A bhikkhu thus endowed with morality encounters no danger in any way arising out of his practice of morality. A sovereign, duly anointed and installed as king after having defeated his enemies, can encounter no danger whatsoever from his enemies. In the same way, a bhikkhu thus endowed with morality encounters no danger in any way arising out of his practice of morality. That bhikkhu, possessing this noble group of moral precepts, enjoys within himself happiness that is free from blame. Thus is a bhikkhu endowed with morality.

End of the Chapter on Major Morality

Guarding the Sense-Faculties (Indriya Samvara)

213. How, Great King, does a bhikkhu keep the doors closed at the faculties of the senses (i.e., How does he guard the sense faculties?) In this matter whenever a bhikkhu sees a visible object with the eye, he does not take in its appearance (such as male or female), nor its characteristics (such as movement or behaviour) If the faculty of sight is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his senses. So he sets himself to the task of guarding his faculty of sight, keeps watch on it, and gains control over it.

Whenever he hears a sound with the ear ...p...

Whenever he smells an odour with the nose ...p...

Whenever he tastes a flavour with the tongue ...p...

Whenever he makes contact with the body ...p...

Whenever he cognizes a mind-object with the mind, he does not take in its appearance (such as male or female), nor its characteristics (such as movement or behaviour). If the faculty of mind is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his senses. So he sets himself to the task of guarding his faculty of mind, keeps watch on it, and gains control over it.

And the bhikkhu, endowed with this noble control of the sense faculties, enjoys within himself happiness unalloyed (with defilements of the mind). In this way, Great King, a bhikkhu keeps the doors closed at the faculties of the senses.

Mindfulness and Awareness

(Satisampajañña)

214. Great King! How is a bhikkhu endowed with mindfulness and clear comprehension (of what he does)? In this matter, a bhikkhu keeps himself completely aware, in moving forward or back; keeps himself completely aware, in looking forward or sideways; keeps himself completely aware, in bending or stretching his limbs; keeps himself completely aware, in carrying or wearing the great robe (i.e., double-layered robe), alms-bowl and the other two robes; keeps himself completely aware, in eating, drinking, chewing and savouring (food and beverages); keeps himself completely aware, in urinating and defecating; keeps himself completely aware, in walking, standing, sitting, falling asleep, waking, speaking and observing silence. Thus, Great King, is a bhikkhu endowed with mindfulness and clear comprehension (of what he does).

Contentment**(Santosa)**

215. Great King! How does a bhikkhu become contented? In this matter, Great King, a bhikkhu remains contented with robes just sufficient to protect his body and with food just sufficient to sustain him. Wherever he goes, that bhikkhu carries with him all his requisites. Wherever a winged bird flies, it flies only with its burden of wings. In the same way, Great King, a bhikkhu is content with his robes that protect his body, and his food that sustains him. Wherever he goes, he carries with him all his requisites. Thus, Great King, does a bhikkhu remain contented.

Dissociation from the Five Hindrances**(Nīvaraṇappahāna)**

216. Then that bhikkhu, endowed with this noble group of moral precepts, this noble self-control, this noble mindfulness and clear comprehension, and this noble contentedness, chooses for habitation a lonely spot in the woods or at the foot of a tree or on a hillside, or in a gully, or in a mountain cave, or in a cemetery, or in a thicket, or on an open plain, or on a heap of straw.

Returning from the round of alms and having had his meal, he sits down cross-legged and upright and establishes mindfulness in meditation.

217. Then that bhikkhu dissociates himself from coveting the world (of the five aggregates of clinging) and abides with his mind free from covetousness, thereby cleansing himself of covetousness altogether. He dissociates himself from ill will, abides with his mind free from ill will and develops goodwill towards all living beings, thereby cleansing himself of ill will altogether. He dissociates himself from sloth and torpor, abides with his mind free from sloth and torpor, with clear perception, mindfulness and comprehension, thereby cleansing himself of sloth and torpor altogether. He dissociates himself from restlessness

and worry and abides with his mind in calmness and develops inner peace, thereby cleansing himself of restlessness and worry altogether. He dissociates himself from doubt, abides with his mind free from doubt, and does not waver (in his faith) in meritorious dhammas, thereby cleansing himself of doubt altogether.

218. Great King! Take the example of a man who did business with borrowed money. As his business prospered he paid up his old debts. He also acquired profit with which he could maintain his family. Then it occurred to him thus:

‘Formerly I worked on borrowed money. Now my business has prospered. I have paid up my old debts and acquired profit with which I have been able to maintain my family.’

Thereby that man became pleased and delighted.

219. Great King! Take another example, that of a man afflicted with disease, suffering pain, extremely ill, having no appetite and losing physical strength. Afterwards he recovered from that disease. His appetite returned and he gained physical strength. Then it occurred to him thus:

‘Formerly I was afflicted with disease, suffering pain, extremely ill, losing appetite and physical strength. Now I have recovered from that disease. My appetite has returned and I have regained physical strength.’

Thereby that man became pleased and delighted.

220. Great King! Take another example, that of a man confined in a prison. Later he was released from prison, safe and sound and without losing any property. Then it occurred to him thus:

‘Formerly I was confined in prison. Now I have been released from prison, safe and sound and without losing any property.’

Thereby that man became pleased and delighted.

221. Great King! Take another example, that of a slave who was not his own master but subject to another, unable to go about as he pleased. Later he was freed from slavery,

becoming once again his own master, not subject to another and able to go about as he pleased. Then it occurred to him thus;

‘Formerly I was a slave, not my own master but subject to another, unable to go about as I pleased. Now I have been freed from slavery, becoming once again my own master, not subject to another and able to go about as I pleased.’

Thereby that man was pleased and delighted.

222. Great King! Take another example, that of a man who, carrying all his treasures and wealth, travelled on a long, difficult and dangerous journey where the threat of famine was present. Later he completed that difficult journey and arrived at a village where there was peace and security. Then it occurred to him thus:

‘Formerly I travelled on a long, difficult and dangerous journey where the threat of famine was present. Now I have completed the difficult journey and arrived at the village where there is peace and security.’

Thereby that man was pleased and delighted.

223. Great King! A bhikkhu clearly sees the five hindrances which have not been got rid of from within himself as indebtedness, disease, imprisonment, enslavement, and a difficult and dangerous journey.

224. Great King! A bhikkhu clearly sees the discarding of the five hindrances from within himself as gaining freedom from indebtedness, disease, imprisonment, enslavement and as reaching a place of safety.

225. That bhikkhu who clearly sees that the five hindrances have been got rid of becomes gladdened. This gladness gives rise to *pīti* (delightful satisfaction) and the delighted mind of the bhikkhu generates calm. The bhikkhu who enjoys calmness experiences *sukha* (bliss). Being blissful, his mind gains concentration.

**The First Jhāna as an Advantage
for a Samaṇa**

226. Being detached from sensual pleasures and demeritorious factors, that bhikkhu achieves and remains in the first jhāna which is accompanied by *vitakka* (initial application of the mind), *vicāra* (sustained application of the mind), and which has *pīti* (delightful satisfaction) and *sukha* (bliss), born of detachment from the hindrances (*nīvaraṇa*). He soaks, drenches, permeates and suffuses his body with *pīti* and *sukha*, born of detachment from the hindrances. There is no place in his body not suffused with *pīti* and *sukha*, born of detachment from the hindrances.

227. Great King! Take the example of a skilful bath attendant or his assistant, who strews bath powder in a brass dish, power sprinkles and sprinkles water on it and makes it into a mass. Water, permeating through that mass to form a cake soaked with unguents inside and out, is unable to seep out.

Great King! In the same way, that bhikkhu soaks, drenches, permeates and suffuses his body with *pīti* and *sukha*, born of detachment from the hindrances. There is no place in his body not suffused with *pīti* and *sukha*, born of detachment from the hindrances.

Great King! This is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

**The Second Jhāna as an Advantage
for a Samaṇa**

228. And again, Great King, having got rid of *vitakka* and *vicāra*, the bhikkhu achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of Concentration, devoid of *vitakka* and *vicāra*, but with *pīti* and *sukha* born of Concentration. He soaks, drenches, permeates and suffuses his body with *pīti* and *sukha* born of Concentration.

There is no place in his body not suffused with *pīti* and *sukha* born of Concentration.

229. Great King! Take the example of a deep lake with water welling up from a spring below. There is no inlet from either east or south or west or north. It does not rain heavily or regularly there. And yet cool water which wells up from that spring soaks, drenches, permeates and suffuses the lake and there is no place in that lake not suffused with it.

Great King! In the same way, that bhikkhu soaks, drenches, permeates and suffuses his body with *pīti* and *sukha* born of Concentration. There is no place in his body not suffused with them.

Great King! This also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

The Third Jhāna as an Advantage for a Samaṇa

230. And again, Great King, having been detached from *pīti*, that bhikkhu dwells in equanimity with mindfulness and clear comprehension and experiences *sukha* in mind and body. He achieves and remains in the third jhāna, that which causes a person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abides in *sukha*. He soaks, drenches, permeates and suffuses his body with *sukha* detached from *pīti*. There is no place in his body not suffused with *sukha* detached from *pīti*.

231. Great King! Take the example of uppala, paduma and puṇḍarika lotuses in a pond where they grow in the water and thrive in it. Even when they are submerged, they thrive under water, soaked, drenched, permeated and suffused from root to apex with cool water. There is no spot in the whole plant of an uppala, paduma or puṇḍarika lotus not suffused with it.

Great King! In the same way, that bhikkhu soaks, drenches, permeates and suffuses his body with *sukha* detached from *pīti*; and there is no place in his body which is not suffused with *sukka* detached from *pīti*.

Great King! This also is an advantage of being a *samaṇa*, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

The Fourth Jhāna as an Advantage for a *Samaṇa*

232. And again, Great King, by dispelling both pain and pleasure, and by the previous disappearance of sadness and gladness, that bhikkhu achieves and remains in the fourth jhāna, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. That bhikkhu abides in the purity of mind suffused in his body. There is no place in his body which is not suffused with it.

233. Great King! Take the example of a man sitting wrapped up head to foot in a white cloth leaving no place on his whole body uncovered by it¹.

Great King! In the same way, that bhikkhu abides in the purity of mind suffused in his body and there is no place in his body which is not suffused with it.

Great King! This also is an advantage of being a *samaṇa*, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(i) Insight-Knowledge

Vipassanā Ñāṇa

234. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to

1. The Commentary says that in this comparison, body warmth, generated by the body which is covered from head to foot, is meant.

Insight-Knowledge (*vipassanā ñāṇa*). Then he understands thus:

“This body of mine is corporeal. It is made up of four great primary elements. It is born of the union of mother and father. It is nurtured on rice and bread. It has the nature of impermanence, breaking up and disintegrating. It needs the tender care of rubbing and massaging. My consciousness too depends on it and is attached to it.”

235. Great King! Take the example of a *veḷuriya* gem, brilliant, genuine, eight-faceted, well-cut, crystal-clear, transparent, flawless, and complete with all good characteristics. It is threaded with a dark-blue, or yellow, or red, or white, or light yellow string. A man of good eyesight, placing it on his palm, might reflect thus:

“This gem is brilliant, genuine, eight-faceted, well-cut, crystal-clear, transparent, flawless, and complete with all good characteristics. I see that it is threaded with a dark-blue, or yellow, or red, or white, or light yellow string.”

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that *bhikkhu* directs and inclines his mind to Insight-Knowledge. Then he understands thus:

“This body of mine is corporeal. It is made up of four great primary elements. It is born of the union of mother and father. It is nurtured on rice and bread. It has the nature of impermanence, breaking up and disintegrating. It needs the tender care of rubbing and massaging. My consciousness too depends on it and is attached to it.”

Great King, this also is an advantage of being a *samaṇa*, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(ii) Power of Creation by Mind

Manomayiddhi Ñāṇa¹

236. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to the power of creating a mentally-generated body. That bhikkhu produces another body out of his own and creates a mentally-generated form complete with all organs, major or minor, without any defective faculties.

237. Great King! Take the example of a man pulling out the core of a stalk of muñja grass from its sheath. It might occur to him thus:

“This is the core and this the sheath. The core is one thing and the sheath is another. It is from the sheath that the core has been pulled out.”

Great King, take another example. A man might pull out a sword from its scabbard. It might occur to him thus:

“This is the sword and this the scabbard. The sword is one thing and the scabbard is another. It is from the scabbard that the sword has been pulled out.”

Great King, take yet another example. A man might (mentally) take out a snake from its slough. It might occur to him thus:

“This is the snake and this its slough. The snake is one thing and its slough is another. It is from the slough that the snake has been pulled out.”

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to the power of creating a mentally-generated body. He produces another body out of his own and creates a mentally-generated form complete with all organs, major or minor, without any defective faculties.

1. Ñāṇa: Lit., knowledge; here, it means power arising out of that knowledge.

Great King, this also is an advantage of being a samaṇa personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(iii) Psychic Powers

Iddhivida Ñāṇa

238. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to supernormal psychic powers. He wields the various kinds of supernormal powers: being one, he becomes many; and from being many, he becomes one; he makes himself visible or invisible; he passes unhindered through walls, enclosures, and mountains, as though going through space; he plunges into or out of the earth as though plunging into or out of water; he walks on water as though walking on earth; he travels in space cross-legged as if he were a winged bird; he touches and strokes the moon and the sun which are so mighty and powerful; and he gains mastery over his body (to reach) even up to the world of the Brahmās.

239. Great King! To give an example, it is as if a skilled potter or his apprentice could make out of wellkneaded clay various kinds of pots as desired.

Great King! To give another example, it is as if a skilled ivory carver or his apprentice could make out of duly-prepared elephant tusk various kinds of ivory-carvings as desired.

Great King! To give still another example, it is as if a skilled goldsmith or his apprentice could make out of duly-prepared gold gold-ornaments as desired.

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to supernormal psychic powers. He wields the various kinds of supernormal powers: being one, he become many; and from being many, he becomes one; he makes himself visible or invisible; he passes unhindered through walls, enclosures,

and mountains, as though going through space; he plunges into or out of the earth as though plunging into or out of water; he walks on water as though walking on earth; he travels in space cross-legged as if he were a winged bird; he touches and strokes the moon and the sun which are so mighty and powerful; and he gains mastery over his body (to reach) even up to the world of the Brahmās.

Great King, this also is an advantage of being a samarāṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(iv) Divine Power of Hearing

Dibbasota Ñāṇa

240. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to (the gaining of) the hearingpower like the divine hearing-power. With the divine hearing-power which is extremely clear, surpassing the hearing-power of men, he hears both kinds of sounds, of devas and men, whether far or near.

241. Great King! Take the example of a man travelling on a highway who might hear the sounds of a big drum, a cylindrical drum, a conch, a small drum and a kettledrum. It might occur to him thus:

“This is the sound of the big drum; this is the sound of the cylindrical drum; this is the sound of the conch; this is the sound of the small drum; and this is the sound of the kettledrum.”

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to (the gaining of) the hearing-power like the divine hearing-power. With the divine hearing-power which is extremely clear, surpassing the hearing-power of men, he hears both kinds of sounds, of devas and men, whether far or near.

Great King, this also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(v) Knowledge of the Minds of Others

Cetopariya Ñāṇa

242. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to (discriminating) knowledge of the minds of others (*Cetopariya Ñāṇa*). He discriminatively knows with his own mind the minds of other beings or individuals. He knows the lustful mind as such, and he knows the mind devoid of lust as such; he knows the angry mind as such, and he knows the mind devoid of anger as such; he knows the bewildered mind¹ as such, and he knows the mind devoid of bewilderment as such; he knows the constricted mind as such, and he knows the distracted mind as such; he knows the exalted mind (to be met with beyond the domain of sensual pleasure) as such, and he knows the unexalted mind (of the domain of sensual pleasure) as such; he knows the inferior mind (of the three mundane planes) as such, and he knows the superior mind (of the supra-mundane plane) as such; he knows the concentrated mind as such, and he knows the unconcentrated mind as such; he knows the mind liberated (from defilements) as such, and he knows the unliberated mind as such.

243. Great King! Take the example of a young lass or a young lad, who is wont to beautifying herself or himself, looking at herself or himself in a clear mirror or in a bowl of clear water. Then she or he would at once recognize in her or his face blemishes or, if they are absent, the absence of blemishes.

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled,

1. Bewilderment consists of ignorance; of, or misconception of, the Four Noble Truths.

malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to (discriminating) knowledge of the minds of others: He discriminatively knows with his own mind the minds of other beings or individuals. He knows the lustful mind as such, and he knows the mind devoid of lust as such; he knows the angry mind as such, and he knows the mind devoid of anger as such; he knows the bewildered mind as such, and he knows the mind devoid of bewilderment as such; he knows the constricted mind as such, and he knows the distracted mind as such; he knows the exalted mind (to be met with beyond the domain of sensual pleasure) as such, and he knows the unexalted mind (of the domain of sensual pleasure) as such; he knows the inferior mind (of the three mundane planes) as such, and he knows the superior mind (of the supra-mundane plane) as such; he knows the concentrated mind as such, and he knows the unconcentrated mind as such; he knows the mind liberated (from defilements) as such, and he knows the unliberated mind as such.

Great King, this also is an advantage of being a Samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(vi) Knowledge of Past Existences

Pubbenivāsānussati Ñāṇa

244. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to knowledge of past existences (*Pubbenivāsānussati Ñāṇa*). He recollects many and varied existences of the past. And what does he recollect?

“He recollects one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, a thousand, a hundred thousand existences, or many hundred, many thousand, many hundred thousand existences, or existences in many cycles of dissolution, or in many cycles of develop-

ment, or in many cycles of the rounds of dissolution and development, in this way: 'In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in another existence. In that (new) existence, I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence.' In this way he recollects many and varied past existences, together with their characteristics and related facts (such as names and clans)."

245. Great King! Take the example of a man travelling to another village, then to another village, and then returning home later. Then it might occur to him thus:

"I went out from my village to such and such a village. In that village, I stood thus, I sat thus, I spoke thus, and I remained silent thus. Then I again set out from that village to still another village. In that (second) village, I stood thus, I sat thus, I spoke thus, and I remained silent thus. Then I returned to my own village."

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikhu directs and inclines his mind to knowledge of past existence. He recollects his many and varied existences of the past. And what does he recollect?

He recollects one past existence, or two, or three or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, a thousand, a hundred thousand existences, or many hundred, many thousand, many hundred thousand existences, or existences in many cycles of dissolution, or in many cycles of develop-

ment, or in many cycles of the rounds of dissolution and development, in this way: 'In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in another existence. In that (new) existence, I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence.' In this way he recollects many and varied existences, together with their characteristics and related facts (such as names and clans).

Great King, this also is an advantage of being a samana, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(vii) Divine Power of Sight

Dibbacakkhu Nāṇa

246. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to knowledge of the passing away and arising of beings (*cutūpapāta nāṇa*). With the divine power of sight, which is extremely clear, surpassing the sight of men, he sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations. He knows beings arising according to their own kamma-actions.

“Friends! These beings were full of evil committed bodily, verbally and mentally. They maligned the Ariyas, held wrong views and performed actions according to these wrong views. After death and dissolution of their bodies, they reappeared in wretched destinations (*duggatī*), in miserable existences (*apāya*), states of ruin (*vinipāta*), realms of continuous suffering (*niraya*).

But, friends, there were also beings who were endowed with goodness done bodily, verbally and mentally. They did not malign the Ariyas, held right views and performed actions according to right views. After death and dissolution of their bodies, they reappeared in good destinations, the happy world of the devas.”

Thus, with the divine power of sight which is extremely clear, surpassing the sight of men, the bhikkhu sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations and beings arising according to their own kamma-actions.

247. Great King! Take the example of a man with good eyesight, standing above, in a pinnacled mansion situated at a crossroads, who could see men entering a house, or coming out of a house, strolling about on the street or sitting at the crossroads. It might occur to him thus:

“These men are entering a house. Those are coming out of a house. These men are strolling about on the street. Those are sitting at the crossroads.”

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to knowledge of the passing away and arising of beings. With the divine power of sight, which is extremely clear, surpassing the sight of men, he sees beings in process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations, and beings arising according to their own kamma-actions.

“Friends! These beings were full of evil committed bodily, verbally and mentally. They maligned the Ariyas, held wrong views and performed actions according to these wrong views. After death and dissolution of their bodies, they reappeared in wretched destinations (*duggati*), in miserable existences (*apāya*), states of ruin (*vinipāta*), realms of continuous suffering (*niraya*). But, friends, there were also beings who were endowed with

goodness done bodily, verbally and mentally. They did not malign the Ariyas, held right views and performed actions according to these right views. After death and dissolution of their bodies, they reappeared in good destinations, the happy world of the devas.”

Thus, with the divine power of sight which is extremely clear, surpassing the sight of men, the bhikkhu sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations and beings arising according to their own kamma-actions.

Great King, this also is an advantage of being a samaṇa, personally experience, which is more pleasing and higher than the advantages previously mentioned.

(viii) Knowledge of Extinction of Moral Intoxicants

Āsavakkhaya Ñāṇa

248. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to knowledge of the extinction of moral intoxicants (*āsavakkhaya-ñāṇa*). Then he truly understands dukkha¹ as it really is, the cause of dukkha as it really is, the cessation of dukkha as it really is, and the way leading to the cessation of dukkha as it really is. He also truly understands the āsavas as they really are, the cause of the āsavas as it really is, the cessation of the āsavas as it really is, and the way leading to the cessation of the āsavas as it really is. The mind of the bhikkhu who thus knows and thus sees is liberated from the moral intoxicant of sensual pleasures and sensuous realms (*kāmāsava*), the moral intoxicant of hankering after (better) existence (*bhavāsava*), and the moral intoxicant of ignorance (of the Four Noble Truths) (*avijjāsava*). When thus liberated, the knowledge of liberation arises (in him). He knows that rebirth is no more (for him), that he has lived the

1. dukkha = See Appendix A6

Life of Purity, that what he has to do (for the realization of Magga) has been done, and that he has nothing more to do (for such realization)¹.

249. Great King! Take the example of a man, with good eyesight, standing at the edge of a clear and transparent lake in a mountain glen. He sees oysters, mussels, pebbles, broken pottery, and shoals of fish moving about or just lying still. It might occur to him thus:

“This lake is clear and transparent. In it there are oysters, mussels, pebbles, broken pottery and shoals of fish either moving about or just lying still.”

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to the extinction of moral defilements. Then he truly understands dukkha as it really is, the cause of dukkha as it really is, the cessation of dukkha as it really is, and the way leading to the cessation of dukkha as it really is. He also truly understands the āsavas as they really are, the cause of the āsavas as it really is, the cessation of the āsavas as it really is, and the way leading to the cessation of the āsavas as it really is. The mind of the bhikkhu who thus knows and thus sees is liberated from the moral intoxicant of sensual pleasures and sensuous realms (*kāmāsava*), the moral intoxicant of hankering after (better) existence (*bhavāsava*), and the moral intoxicant of ignorance (of the Four Noble Truths) (*avijjāsava*). The knowledge of liberation arises in him who has become thus liberated. He now knows that rebirth is no more (for him), that he has lived the Life of Purity, that what he has to do (for the realization of Magga) has been done, and that he has nothing more to do for such realization.

Great King, this also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

1. Another interpretation in the Commentary of this last phrase "nāparam itthattāya," is that there will be no further existence.

Great King, there is no other advantage of being a samaṇa, personally experienced, more pleasing and higher than this which one can see for oneself.

Ajātasattu Becomes a Lay Disciple

250. When the Bhagavā had thus spoken, King Ajātasattu of Magadha, the son of Queen Vedehī, addressed him thus:

“Venerable Sir! Excellent (is the dhamma)! Venerable Sir! Excellent (is the dhamma)! Just as, Venerable Sir, one turns up what lies upside down, just as one uncovers what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the dhamma to me in various ways. Venerable Sir, I take refuge in the Buddha; I take refuge in the Dhamma and I take refuge in the Saṅgha. Please take me as a lay disciple from now on till the end of my life. I was overwhelmed by (i.e., I have committed) a misdeed, being foolish, bewildered and unwise. For the sake of gaining sovereign power, I put my father to death, who ruled with righteousness and kingly virtue. Venerable Sir, I request the Bhagavā to accept this admission of my guilt so that I can restrain myself in the future.”

251. Great King! True indeed that you were overwhelmed by a misdeed, being foolish, bewildered and unwise. You have put to death your father who ruled with righteousness and kingly virtue. But now, as you have realized your guilt and admitted it to make amends, we accept your admission. Great King! Realizing one's guilt, making amends and abstaining from such misdeed in the future means enhancement according to the injunctions of the Ariyas.

252. After the Bhagavā had spoken, King Ajātasattu of Magadha, the son of Queen Vedehī, addressed him thus:

“Venerable Sir! Let me take leave of you. We have many things to do.”

“Great King! You may go when you wish.” (Lit., now you know the time.)

Then King Ajātasattu of Magadha, the son of Queen Vedehī, pleased and delighted with what the Bhagavā said, rose from his seat, paid obeisance to him and departed from his presence.

253. Soon after the departure of King Ajātasattu of Magadha, the son of Queen Vedehī, the Bhaggavā said to the bhikkhus:

“Bhikkhus! This king has ruined himself. He has destroyed himself (i.e., destroyed all his potentialities for the Path). Bhikkhus! Had not this king put his father to death, who ruled with righteousness and kingly virtue, there would have arisen in him, here and now, the clear and undefiled eye of the dhamma (Sotāpatti magga).” Thus said the Bhagavā. And the bhikkhus were delighted and they rejoiced in his words.

**End of Sāmaññaphala Sutta,
the second in this Vagga.**

Namo tassa bhagavato arahato sammāsambuddhassa

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III. AMBATṬHA SUTTA

III. AMBATṬHA SUTTA (Discourse to Ambatṭha)

254. Thus have I heard:

At one time, the Bhagavā, while journeying through the country of the Kosalans accompanied by a great company of bhikkhus, came to a Kosalan brahmin village called Icchānaṅgala. He then stayed in the Icchānaṅgala forest-grove nearby.

The Story of Pokkharasāti

255. At that time Brahmaṇa Pokkharasāti was the lord of Okkaṭṭha, a densely populated town, teeming with livestock, abundant in fodder, firewood, water and grain. He had power over the town as if he were king. It was granted him as a royal gift by King Pasenadi of Kosala.

Then Brahmaṇa Pokkharasāti heard the news (of the Buddha) thus:

“Indeed, Friends! Samaṇa Gotama, a Sakyan Prince who had gone forth from the Sakyan clan as a recluse, has been making a tour of the country of the Kosalans with a large company of bhikkhus, numbering five hundred and has arrived at Icchānaṅgala village, and is now staying in the Icchānaṅgala forest-grove nearby.

The good fame and reputation of that Venerable Gotama has spread far and wide thus:

“The Bhagavā is worthy of special veneration(Araham): he truly comprehends all the dhammas by his own intellect and insight (Sammāsambuddha), he possesses Supreme knowledge and perfect course of practice of morality (Vijjācaraṇasampanna): he speaks only what is beneficial and true (Sugata): he knows all the three Lokas (Lokavidū): he is incomparable in taming those who deserve to be tamed (Anuttaro purisa dhammasārathi) he is the Teacher of devas and men (Sathā devamanussānaṃ), he is the Enlightened One, knowing and teaching the Four Ariya Truths (Buddha); and he is the Most Exalted (Bhagavā).

Through Perfect Wisdom, he personally realizes the nature of the universe with its devas, māras, and brahmās and also the world of human beings with its samaṇas and brahmaṇas, kings and men and knowing it by himself through Sabbaññuta-ñāṇa, he expounds on it. He proclaims the dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, with richness in meaning and words. He makes clear the completeness and purity of the Noble Practice. It is indeed good to pay respect to such Arahats.

Ambaṭṭha, the Youth

256. Brahmaṇa Pokkharasāti, then, had a young pupil called Ambaṭṭha who could recite mantras bearing well in mind. He was a past master in three Vedas, together with the texts of Nighaṇḍu (Dictionary), Ketubha, (the art of writing) and Akkharappabeda (Grammar), as well as Itihāsa, the fifth (Legendary lore). He was also master of Pada (composition) and Veyyākaraṇa (Grammar) and was thoroughly conversant with Lokāyata (worldly-wise philosophy) and with Maḥāpurisalakkhaṇā, the bodily marks of a Great man.

He professed knowledge in the three vedas taught by his teacher and the teacher himself had to acknowledge that his pupil knew as much as he knew by saying “you know what I know. I know what you know.”

257. Then Brahmaṇa Pokkharasāti said to Ambaṭṭha thus:

My dear Ambaṭṭha, Samaṇa Gotama, a Sakyan Prince who had gone forth from the Sakyan clan as a recluse, has been making a tour of the country of Kosalans with a large company of bhikkhus, numbering five hundred and has arrived at Icchānaṅgala village and is now staying in the Icchānaṅgala forest-grove nearby. “The fame of that Venerable Gotama has spread far and wide, thus:

“The Bhagavā, is worthy of special veneration (Arahant) he truly comprehends all the dhammas by his own intellect and insight (Sammāsamuddha); he possesses supreme knowledge and

perfect course of practice of morality (Vijjācaraṇasampanna); he speaks only what is beneficial and true (Sugata); he knows all the three lokas (Lokavidū), he is incomparable in taming those who deserve to be tamed, he is the Teacher of devas and men (Sattā devamanussānaṃ); he is the Enlightened One, knowing and teaching the Four Noble Truths, and he is the Most Exalted (Bhagavā). Through perfect Wisdom, he personally realizes the nature of the Universe with its devas, māras, and brahmas and also the world of human beings together with its Samaṇas and brahmaṇas, kings and men, and knowing it, by himself through Sabbaññuta ñāṇa, he expounds on it. He proclaims the dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, with richness in meaning and words. He makes clear the completeness and purity in the Noble Practice.” It is indeed good to pay respect to such Arahats.

Come! My dear Ambaṭṭha. Go to Samaṇa Gotama and make enquiries for our information whether his fame that has been noised far and wide agrees with the facts or not and whether that Revered Gotama is such as they say or not.?

258. But how, Revered Sir, can I make enquires as to whether the fame of that Revered Gotama that has been nosied far and wide agrees with the facts or not and whether **the** Revered Gotama is such as they say or not?

My dear Ambaṭṭha! Our Vedas mention thirty-two **bodily** marks of a Great Man. For a Great Man possessiong **these** marks, there are only two alternative destinies and no other.

If that Great Man is but a householder, he will become, a Universal Monarch, who came to the throne by virtue of righteous conduct, ruling righteously over the four islands (continents) bounded by the four oceans, conquering all advarsaries, establishing peace and stability in his territories, possessing these seven precious treasures namely the Wheel Treasure, the Elephant Treasure, the Horse treasure, the Gem Treasure, the Woma Treasure, the Rich Man Treasure and the Eldest Son Treasure. Besides, he will have more than a thousand sons who are valiant, heroic and of many heroic in appearance, able to conquer hosts of enemies. He would be a conquerer ruling his

realm to the extent of its ocean boundaries with rightcousness (without the use of means of punishment) in the form of sticks or weapons.

“Were he to renounce hearth and home for the homeless life of a bhikkhu, he will be a Buddha worthy of special veneration, perfectly self-enlightened and able to remove the veil of human passions (Kilesā). My dear Ambaṭṭha! Have I not taught you all Vedas? And have you not learnt them all?”

259. , Saying: “Very well, You Reverence,” Ambaṭṭha rose from his seat and, paying respect to Brahmaṇa Pokkharasārti, mounted a chariot drawn by a mare, and went forth with a retinue of young Brahmaṇas to the Icchānaṅgala forest-grove. Riding the distance as far as the chariot could take him, he alighted from it and walked to the monastery.

At that time a great number of bhikkhus were walking up and down in the open space. Then young Ambaṭṭha approached them and enquired thus;

“Revered Sirs! where will the Venerable Gotama be staying now? We have come here to pay our respect to him.”

260. Then the bhikkhus thought:

This young Ambaṭṭha comes of a well-known family, and he is a pupil of the prominent Brahmaṇa Pokkharasāti. It may not be a burden to the Revered One to hold conversations with such a man of good family.

So the bhikkhus said to youg Ambaṭṭha:

Ambaṭṭha! Go quietly to the monastery where you will find the door shut. Then enter the porch slowly, give a cough and tap the door. The Revered One will open the door for you.

261. Then young Ambaṭṭha went quietly to the monastery where there was a closed door, entered the porch slowly, gave a cough and tapped the door, The Bhagavā opened the door for him. Ambaṭṭha entered; and so did the other young men with him exchanging greeting with the Bhagavā, saying memorable words of felicitations. And having done so, they took their seats in a suitable place.

But young Ambaṭṭha said, a little here and a little there, somewhat memorable words of felicitations, to the Bhagavā remaining seated, while he himself paced up and down; and likewise he said, a little here and a little there, somewhat memorable words of felicitations, to the Bhagavā remaining seated while he himself remaining standing.

262. Then the Revered One asked the young Ambaṭṭha: Ambaṭṭha: Is this the way you say, a little here and a little there, somewhat memorable words of felicitations to your old and aged brahmins who are your teachers and teachers of your teachers as you do now walking about or standing up while I remain seated?

First Name-calling as “Ibbha”

263. “No, indeed, O Gotama! It is appropriate for a brahmaṇa to speak walking to a brahmaṇa who is walking, to speak standing to a brahmaṇa who is standing, to speak sitting to a brahmaṇa who is seated, and to speak reclining to a brahmaṇa who is reclining. But O Gotama, with shavelings, contemptible Samaṇas, men of low birth, blacks and those born from the insteps of the Brahma¹ it is but fitting that I should talk to them in the same way that I now talk to you, Gotama.

Ambaṭṭha! You have come here on business. One who has come with a purpose should keep his mind well on it.

Friends! This young Ambaṭṭha thinks himself well-trained and well-taught whereas he is in fact ill-trained and ill-taught. There is no other reason than lack of good training (regarding his rudeness)”

264. When young Ambaṭṭha heard the Bhagavā say of him as ill-trained and ill-taught, he became displeased and angry; and in an effort to imprecate, disparage and condemn the

1. The brahmaṇas held the belief that they were born from the Brahma's mouth whereas those belonging to the ruling class were from his breast, to the mercantile class were from his navel and to the working class were from his Knees.

Bhagavā, he said to himself, “Friends! See how I snub that Gotama!” And he spoke to the Bhagavā thus:

“O Gotama! the Sakyan race is arrogant.

“O Gotama! The Sakyan race is rude.

“O Gotama! The Sakyan race is short-tempered. O Gotama! The Sakyan race is loquacious. The Sakyans are of low birth, they are of low birth, and yet, they do not honour the brahmanas; neither do they esteem them; neither do they venerate them; neither do they revere them; and neither do they worship them! It is not proper and fitting for the Sakyan race, who is of low birth, is of low birth not to honour the Brahmanas; not to esteem them; not to venerate them; not to revere them; and not to worship them.”

In this way, young Ambaṭṭha degraded the Sakyan as men of low birth for the first time.

Second Name-calling as “Ibbha”

265. Ambaṭṭha, How has the Sakyans offended you?

O Gotama! Once I had the occasion to go to Kapilavatthu on a certain business at the behest of Brahmaṇa Pokkharasāti. Then I entered the Assembly hall of the Sakyans. There, many men of the Sakyan race, both kings and princes, were seated on high seats in the hall, tickling one another with their fingers, laughing loudly and playing boisterously. I thought they were, in fact, laughing at me. No one offered me any seat. O Gotama! It is not proper and not fitting that these Sakyans of low birth do not honour esteem, venerate, revere and worship the brahmanas.”

In this way young Ambaṭṭha degraded the Sakyans as men of low birth for the second time.

Third Name-calling as “Ibbha”

266. Ambaṭṭha! Even a female tit can chirp as she pleases in her own nest. Ambaṭṭha! Kappilavatthu is the home ground of the Sakyans. Ambaṭṭha! Young man! You should not get irritated by such a trifling matter.

O Gotama! There are four castes—the ruling class, the brāhmaṇas, the mercantile class and the working class. Of the

four, the ruling class, the mercantile class and working class are, indeed, servants of the brahmanas. O Gotama! It is not proper and not fitting that these Sakyans of low birth do not honour, esteem, venerate, revere and worship the brahmanas.”

In this way, young Ambaṭṭha degraded the Sakyans as men of low birth for the third time.

The Son of a Slave-girl

267. Then it occurred to the Bhagavā thus;

This young Ambaṭṭha degrades the Sakyans severely by calling them as men of low birth. It were better for me to enquire into his lineage.

Then the Bhagavā asked young Ambaṭṭha: Ambaṭṭha! What is your lineage?

O Gotama! I am a Kaṇhāyana by lineage.

Ambaṭṭha! If the name and lineage on both sides of your mother and father are investigated in proper succession, it will be discovered that you are the descendant of a slave-girl belonging to one of the Sakyans whereas the Sakyans are the descendants of a master-race. Ambaṭṭha! The Sakyans regard King Okkāka as their ancestor. Ambaṭṭha! What happened in the past is that King Okkāka banished his elder sons Okkāmuḥha, Karakaṇḍu, Hatthinika and Sinisūra in order that he could instal as King the son of his most beloved queen. The elder sons who were thus exiled went out and lived in a big teak forest near a lake on the slopes of the Himalayas. Being apprehensive of losing purity of their line, they consorted with their own sisters.

At one time, Ambaṭṭha, King Okkāka asked his ministers in attendance: “Ministers! Where can my sons be living now?”

“Your Majesty, (said the Ministers) your sons are residing in a big teak forest near a lake on the slopes of the Himalayas, Being apprehensive of losing the purity of their line, they consort with their own sisters.”

Then, Ambaṭṭha, King Okkāka made this exultant utterance: “Able indeed, O my people, are my sons! Most able indeed, O my people, are my sons! Ambaṭṭha! Henceforth, after his exultant utterance, they became known as Sakyans (able). Okkāka is the foremost ancestor of the Sakyans.

“Ambaṭṭha, King Okkāka had a slave-girl by the name of Disā. She gave birth to a child who was named Kaṇha. Kaṇha, as soon as he was born, spoke:

“Mother! Wash me. Mother! Bathe me. Cleanse me of impurities! I shall be of benefit to you.”

Ambaṭṭha! Just as nowadays people could recognize a demon (pisāca) when they see one, in those days people could recognize a demon when they saw one and called him Kaṇha. “This child” they said, “speaks as soon as it is born. A Kaṇha is born! A pisāca is born! Originating from such words thus spoken, the lineage of the Kaṇhas come to be known as Kaṇhāyana. That Kaṇha is the foremost ancestor of the lineage of the Kaṇhas. Thus, Ambaṭṭha, if the name and lineage on both sides of your mother and father are investigated in proper succession, it will be discovered that the Sakyans are the descendants of a master-race whereas you are the descendant of a slave-girl of a Sakyan.

268. As this had been said, the young man present addressed the Bhagavā thus:

Revered Gotama! Please do not degrade Ambaṭṭha so severely with words (imputing him to be) a slave-girl's son. Gotama! Young Ambaṭṭha is of good birth. He also comes of a good family, he also is knowledgeable, he also speaks pleasantly, and he is also learned. He is able to argue with Revered Gotama on this subject¹.

269. Then the Bhagavā spoke to the young man thus:

If you consider that young Ambaṭṭha is not of good birth, not having come of a good family, unknowledgeable, not of pleasant speech, unlearned and unable to argue with Samaṇa Gotama on this subject, “Let young Ambaṭṭha remain silent and it will be you and I who are to discuss the matter. But if you consider that young Ambaṭṭha is of good birth, having come of a good family, knowledgeable, of pleasant speech, learned and able to argue with Samaṇa Gotama on this subject¹, you remain

1. According to the commentary, this subject here means the vedas.

silent. It will be young Ambaṭṭha and I who are to discuss the matter.

Revered Gotama! Young Ambaṭṭha is of good birth. He comes of a good family. He is knowledgable, of pleasant speech, and learned. He will be able to argue with friend Gotama on this subject. We shall remain silent. Let young Ambaṭṭha himself discuss the matter with the Revered Gotama.”

270. Then the Bhagavā asked young Ambaṭṭha thus: Now, Ambaṭṭha, there has arisen a relevant question which you will have to answer even though you may not want to. If you refuse to answer definitely, or if you are evasive, or if you remain silent, or if you go away without answering, your head will split into seven pieces right here. Now, what have you to say to this, Ambaṭṭha? What have you heard from the old and aged brahmaṇas who are your teachers and teacher of your teachers? When did the lineage of Kaṇha arise? Who is the foremost ancestor of the lineage of Kaṇha?

When he was thus questioned, young Ambaṭṭha remained silent. And for the second time the Bhagavā asked him.

Now, Ambaṭṭha, what have you to say to this? What have you heard from the old and aged brahmaṇas who are your teachers and teachers of your teachers? When did the lineage of Kaṇha arise? Who is the foremost ancestor of the lineage of Kaṇha?

For the second time young Ambaṭṭha remained silent. Then the Bhagavā said to young Ambaṭṭha:

“Ambaṭṭha. Answer me forthwith! It is not the time for you to remain silent. Whoever, Ambaṭṭha, fails to answer the Tathāgata repeatedly for three times when a reasonable question is put to him, will have his head split into seven pieces right there.”

271. At that time, Sakka, holder of the thunderbolt armed with a burning, blazing and glowing sledge-hammer, stood in the sky, intending: “I will split young Ambaṭṭha's head into seven pieces if he refuses to answer the Bahagavā who has asked a reasonable question.” Only the Bahagavā and young Ambaṭṭha could see Sakka, holder of the thunderbolt.

272. Then young Ambaṭṭha, very much terrified, with hair bristling through fright, seeking safety, shelter and refuge in the person of the Bhagavā, sat closer to him and addressed him thus:

What did the Venerable Gotama say? Will the Venerable Gotama please say it again?

Ambaṭṭha, What have you to say to this? What have you heard when your old and aged brahamaṇas who are your teachers and teachers of your teachers? When did the lineage of Kaṇha arise? Who is the foremost ancestor of the lineage of Kaṇha?

O Gotama! I have heard about them just as the Revered Gotama has told me. The Kaṇhas are descended from that slave-girl Pisāca. She is foremost ancestor of the Kaṇhas.

The Lineage of Ambaṭṭha

273. When that had been said, those young men (accompanying Ambaṭṭha) spoke so loudly and boisterously, that there was a resounding noise.

“Friends! Young Ambaṭṭha is said to be of not good birth. Young Ambaṭṭha is said not to have come from a good family. Young Ambaṭṭha is said to be the son of a slave-girl of a Sakyan. And friends, it has been said that the Sakyans are the sons of the masters of Young Ambaṭṭha. We have wrongly presumed that Samaṇa Gotama, who speaks according to the Dhamma is to be upbraided.

274. Then it occurred to the Bhagavā thus:

“These young men are degrading young Ambaṭṭha severely with the words (imputing him to be) a slave-girl's son. It will be well for me to save him (from being thus degraded).

Then the Bhagavā spoke to those young men.

Young men! Do not degrade the young Ambaṭṭha severely with the words ‘descendant of a slave-girl’ That Kaṇha was a powerful hermit (isi). He retired to the southern country¹ and

1. i.e. country lying to the south of the River Ganges.

learnt the noble art of mantras. Returning from there, he approached King Okkāka and asked for the hand of his daughter, Maddarūpī, in marriage.

Then King Okkāka said, “O my people! How dare this Kaṇha ask for the hand of my daughter, Maddarūpi, in marriage when he is only the son of my slave-girl?” Enraged and displeased, he fixed his bow with an arrow. But he could not let it fly, nor could he take it off the string. Then, young men, the ministers in attendance begged the Isi Kaṇha saying, “O good Isi, help our king out! O good Isi, help our king out!”

The king shall be helped out, (said the Isi), but should he shoot his arrow downwards, the earth in his kingdom would break up!

Help our King out! O good Isi, and save the kingdom, too.

The king shall be helped out and the kingdom also shall be saved, but should he shoot his arrow upwards, there will be drought in the Kingdom for seven years!

Help our king out!, O good Isi, and save the kingdom, too. And let there be rain also!

The king shall be helped out and the kingdom also shall be saved. And the rain shall come. But let the king aim his arrow at his eldest son. (the prince shall remain unruffled) and not a single hair on his body would stand on end.

Then, young men, the ministers said to King Okkāka thus: “It has been said that if King Okkāka aims his arrow at his eldest son, the prince, the latter will remain unruffled, not a single hair on his body standing on end.”

The King Okkāka aimed his arrow at his eldest son, the prince, who remained unruffled, not a single hair on his body standing on end. Then King Okkāka, on being threatened by supreme punishment (through the mantra), became alarmed, and frightened, and suffered horripilation. He then gave his daughter, Maddarūpī, to Isi Kaṇha. That Kaṇha was a powerful hermit.

Superiority of the Khattiyas

275. Then the Bhagavā said to young Ambaṭṭha. What do you think of this, Ambaṭṭha? If, in this world, a young man

of the family of Khattiya (ruling class) marries a brahmaṇa maiden and begets a son out of this wedlock, is the son born of the union of the Khattiya young men and the brahmaṇa maiden entitled to get a (rightful) place and water in the community of the brahmaṇa?

Yes, Gotama, he would.

And would the brahmaṇas let him take food offered to brahmaṇas in honour of the departed ones, or at some other feast to honour auspicious occasions, or to make sacrifices or to entertain guests?

Yes, Gotama, they would.

And would the brahmaṇas teach him Vedas or not?

Yes, Gotama, they would.

And would the brahmaṇas forbid or not forbid him should he take a brahmaṇa maiden for a wife?

O Gotama! They would not forbid.

And would the Khattiyas consecrate him as Khattiya?

O Gotama! Certainly they would not. Why not? Because he is not of royal descent on his mother's side.

“What do you think of this, Ambaṭṭha? If, in this world, a young brahmaṇa marries a maiden of the family of Khattiyas (ruling class) and begets a son out of this wedlock, is the son born of the union of the brahmaṇa young man and the Khattiya maiden entitled to get a rightful place and water in the community of the brahmaṇas?”

“Yes, Gotama, he would.”

“And would the brahmaṇas let him take food offered to brahmaṇas in honour of the departed ones, or at some other feast to honour auspicious occasions, or to make sacrifices, or to entertain guests.”

“Yes, Gotama, they would.”

“And would the brahmaṇas teach him vedas or not?”

“Yes, Gotama, they would.”

“And would the brahmaṇas forbid or not forbid him should he take a brahmaṇas madien for a wife?”

“No Gotama! They would not forbid.”

“And would the Khattiyas conscecrate him as a Khattiya?”

“Gotama! Certainly they would not because he is not of royal descent on his father's side.

276. Thus, Ambaṭṭha, comparing, women with women and men with men, the Khanttiyas are superior and the brahmaṇas are inferior.

What do you think of this, Ambaṭṭha? If, in this world, for a certain offence, a brahmaṇa had his head shaved and sprinkled with ashes and was banished by the brahmaṇas from the country or town, would he get his rightful place and water in the community of the brahmaṇas?

“No Gotama, they would not.”

“And would the brahmaṇas let him take food offered to brahmaṇas in honour of the departed ones, or at some other feast to honour auspicious occasions, or to make sacrifices, or to entertain guests?”

“No, Gotama, they would not.”

“And, would the brahmaṇas teach him Vedas or not?”

“No, Gotama, they would not.”

And would the brahmaṇas forbid him or not forbid him, should he take a brahmaṇī maiden for a wife?”

“Yes, Gotama! They would forbid.”

“What do you think of this, Ambaṭṭha? If, in this world, for a certain offence, a Khattiya had his head shaved and sprinkled with ashes and was banished by the Khattiya from the country or town, would he get his rightful place and water in the community of the brahmaṇas?”

Yes, Gotama, he would.

And would the Brahmaṇas let him take food offered to brahmaṇas in honour of departed ones, or at some other feast to honour auspicious occasions, or to make sacrifices, or to entertain guests?”

Yes, Gotama, they would.

And would the brahmaṇa teach him Vedas or not?

Yes, Gotama, they would.

And would the brahmaṇas forbid him or not forbid him should he take a brahmaṇī maiden for a wife?

O Gotama, they would not forbid.

277. Ambaṭṭha! A Khattiya who has his head shaved and sprinkled with ashes and is banished from the country or town becomes degraded to the lowest status. Even when a Khattiya is thus degraded to the lowest status, he still remains superior whilst the brahmaṇas are inferior.

Ambaṭṭha! Sanaṅkumāra, the Brahmā, has uttered this stanza:

“Eminent are the Khattiyas among people
Who put reliance on their lineage.

But among devas and men,

He, who is endowed with knowledge and practice of
morality,

Stands out as pre-eminent.

“Well-sung, Ambaṭṭha, is the gathā by Sanaṅkumāra, the
Brahmā! It is not ill-sung.

And well-recited it is; it is not ill-recited.

It conduces to benefit, and not otherwise. I agree with
him, Ambaṭṭha, and I say this to you:

“Eminent are the Khattiyas among people
Who put reliance on their lineage.

But among devas and men.

He, who is endowed with knowledge and practice of
morality Stands out pre-eminent.”

End of the first portion for Morality

Knowledge and Practice of Morality (Vijjācaraṇa)

278. What, O Gotama, is that practice of morality (caraṇa) and that knowledge (Vijjā)?

“Ambaṭṭha! In the fullness of the incomparable knowledge and perfect practice of morality, one should not speak of birth, lineage and pride (of birth, etc.) thus: “You are as worthy as I” or “You are not as worthy as I” Ambaṭṭha! (In matters of marriages relating to acceptance of the bride (into one's family) or giving away the bride (to another's family) or to both customs

of acceptance and giving away, one may speak of birth lineage and pride thus: “You are as worthy as I” or “You are not as worthy as I” But, Ambaṭṭha those who are bound by notions of birth, lineage or pride and of marriage (customs, relating to the acceptance or giving away of the bride) will be far removed from perfection in incomparable knowledge and practice of morality. Ambaṭṭha! Those who are not bound by notions of birth, lineage or pride and of marriage (customs) relating to acceptance or giving away of the bride will realize for themselves perfection in incomparable knowledge and practice of morality.

279. “What, Venerable Gotama, is that practice of morality (caraṇa) and that knowledge (vijjā)?

Ambaṭṭha! There appears in this world a Tathāgata who is worthy of special veneration, who truly comprehends all the Dhammas by his own intellect and insight, who possesses supreme knowledge and perfect practice of morality who speaks only what is beneficial and true, who knows all the three lokas, who is incomparable in taming those who deserve to be tamed, who is the Teacher of devas and men, who is the Enlightened One, knowing and teaching the Four Ariya Truths, and who is the Most Exalted. Through Perfect Wisdom, he personally realizes the nature of the universe with its devas, māras, and brahmas and also the world of human beings, with its smaṇas and brahmaṇas, king and men, and knowing it by himself through Sabbaññuta-ñāṇa, he expounds on it. He proclaims the Dhamma, which is excellent at the beginning, excellent at the middle and excellent at the end, with richness in meaning and words. He makes clear the completeness and purity of the Noble Practice (brahmacariya).”

A householder or his son, or anyone belonging to any caste listens to that dhamma. On hearing the dhamma, he develops faith in the Tathāgata. When faith is thus developed he reflects in the following manner ...p...¹

(1) Here read as in the Sāmmāñaphala Sutta. See para 191 (ii) to para 225.

“Being detached from sensual pleasures and demeritorious factors, that bhikkhu achieves, and remains in the first jhāna which is accompanied by vitakka (initial application of the mind on its object), vicāra (sustained application of the mind) and which has pīti (delightful satisfaction) and sukha (bliss) born of detachment from the hindrances (nivaranaṣas) ...p... This is the practice of morality of that bhikkhu.

And again, Ambaṭṭha having got rid of vitakka and vicāra, the bhikkhu achieves and remains in the second jhāna with internal tranquillity, with enhancement of one-pointedness of Concentration, devoid of vitakka and vicāra, but with pīti and sukha born of Concentration ...p... And this also is the practice of morality of that bhikkhu.

And again, Ambaṭṭha having been detached from pīti too that bhikkhu dwells also in equanimity with mindfulness and clear comprehension only, and experiences sukka in mind and body¹. He achieves and remains in the third jhāna, that which causes a person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abides in sukha ...p... This is also the practice of morality of that bhikkhu ...p...

And again, Ambaṭṭha by dispelling both pain and pleasure and by the previous disappearance of sadness and gladness, that bhikkhu achieves and remains in the fourth jhāna, without pain and pleasure, a state of absolute purity of mindfulness due to equanimity ...p... This also is the practice of morality of that bhikkhu. Ambaṭṭha! These are (four jhānas) the practice of morality (mentioned before).

When the concentrated mind becomes purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to Insight Knowledge ...p...² This also is the knowledge of that bhikkhus ...p...³ He knows that for the purposes of the path he has nothing more to

1. ‘in mind and body,’ mind is included according to the commentary.

2. As in the Samatitta Sutta, para 237 to 250 (3)

3. As in the Samatitta Sutta, para 235 to para 236 (4)

do. And this also is the knowledge of that bhikkhu. Ambaṭṭha! These (eight categories) constitute knowledge (mentioned before).

Ambaṭṭha! This bhikkhu may be said to have become endowed with knowledge or endowed with practice of morality or endowed with both knowledge and practice of morality. Ambaṭṭha! There is no other endowment which can surpass or which is more noble than this endowment with knowledge and practice of morality.

Decay of Vijjācaraṇa in Four Ways

280. Ambaṭṭha! There are four ways by which endowment with incomparable knowledge and practice of morality (vijjācaraṇa) is brought into decay. And what are these four?

Ambaṭṭha! in this world some samaṇas and brahmaṇas, unable to be endowed with incomparable knowledge and practice of morality (vijjācaraṇa) enter a forest carrying the requisites of hermit with yokes on their shoulders, vowing to themselves: “I will practise living only on fruits that fall by themselves.” But, in fact, that person is only an attendant on one who is endowed with knowledge and practice of morality. This, Ambaṭṭha, firstly, is the way by which endowment with incomparable knowledge and practice of morality is brought into decay.

And, again, Ambaṭṭha, here in this world some samaṇas and brahmaṇas, unable to be endowed with incomparable knowledge and practice of morality and also being unable to practise living only on fruits that fall by themselves, enter a forest, carrying with them hoes and baskets, vowing to themselves. I will practise living on tubers, roots and fruits. “But in fact, that person is only attendant on one who is endowed with incomparable knowledge and practice of morality. This, Ambaṭṭha, secondly, is the way by which endowment with incomparable knowledge and practice of morality is brought into decay.

And, again, Ambaṭṭha, in this world, some samaṇas and brahmaṇas, unable to be endowed with incomparable knowledge and practice of morality and also being unable to practise living only on fruits that fall by themselves, and also being unable to practise living only on fruits that fall by themselves, and also

being unable to practice living only on fruits that fall by themselves, and also being unable to practise living only on tubers, roots and fruits, set up a building where sacrificial fire is kept near a village or town and keep the fire always burning. But in fact, that person is only an attendant on one who is endowed with incomparable knowledge and practice of morality. This, Ambaṭṭha thirdly, is the way by which endowment with uncomparable knowledge and practice of morality is brought into decay.

And again, Ambaṭṭha, in this world some samaṇas and brahmaṇas, unable to be endowed with incomparable knowledge and practice of morality and also being unable to practise living only on fruits that fall by themselves, and also being unable to practise living only on tubers, roots and fruits, and also being unable to become a fire-worshipper, built a house with four-doors at the junction of four roads, vowing to themselves: "I will make offerings to the best of my ability to those samaṇas and brahmaṇas who come from four directions, "This, Ambaṭṭha, fourthly, is the way by which endowment with incomparable knowledge and practice of morality is brought into decay.

These, Ambaṭṭha, are the four ways by which endowment with incomparable knowledge and practice of morality is brought into decay.

281. Ambaṭṭha! What do you think of this? Do you think that you together with your teacher, are endowed with the incomparable knowledge and practice of morality?

No! O Gotama! What kind of men, O Gotama, are we --- my teacher and myself? What is that thing called endowment with incomparable knowledge and practice of morality?

O Gotama, my teacher and myself are far from being endowed with incomparable Vijjācarana (knowledge and practice of morality).

Ambaṭṭha! What do you think about this? Since you and your teacher cannot be endowed with incomparable knowledge and practice of morality, do you enter the forest carrying the requisites of a sage with yokes on your shoulders vowing to yourselves: 'We will practice living on fruits that fall by themselves'?

No, O Gotama, we do not.

“Ambaṭṭha! What do you think of this? Since you and your teacher cannot be endowed with incomparable Vijjācaraṇa (knowledge and Practice of morality) and cannot practise living on fruits that fall by themselves, do you enter the forest carrying with you hoes and baskets vowing to yourselves: “We will practise living only on tubers, roots and fruits”?

“No, O Gotama, we do not”

“Ambaṭṭha! What do you think of this? Since you and your teacher cannot be endowed with incomparable knowledge and practice of morality, and also cannot practise living on fruits that fall by themselves nor practise living on tubers, roots and fruits, do you set up a building where sacrificial fire is kept near the village or town keeping the fire always burning?

No, O Gotama, we do not.

“Ambaṭṭha! What do you think of this? Since you and your teacher cannot be endowed with incomparable knowledge and practice of morality and cannot practise living on fruits that fall by themselves, and also cannot practise living on tubers, roots and fruits and also cannot become a fireworshipper always burning (for worship), do you build a house with four doors at the junction of four roads, vowing to yourselves “We will make offerings to the best of our ability to those samaṇas and brahmaṇas who come from the four directions?”

No, O Gotama, we do not.

282. Thus, Ambaṭṭha, you and your teacher have fallen short of being endowed with incomparable Vijjācaraṇa (knowledge and practice of morality) and also fallen short of due training in the four ways that bring about decay in endowment with incomparable knowledge and practice of morality. Ambaṭṭha! Even though your teacher Brahmaṇa Pokkharasāti has fallen short of due training in the four ways that bring about decay in endowment with knowledge and Practice of morality he said such words as: Who are those shavelings, contemptible Samaṇas, men of low birth, blacks, and those born from insteps of the Brahma? What is the discussion with brahmaṇas skilled in the

three Vedas? See, Ambaṭṭha, how serious is the wrong done by your teacher Brahmaṇa Pokkharasāti!

A Study of the Hermits of Ancient Times

283. “Ambaṭṭha! Brahmaṇa Pokkharasāti enjoys whatever King Pasenadi Kosala gave him; but the King never allows the Brahmaṇa to see him face to face.

Whenever Brahmaṇa Pokkharasāti talked face to face with King Pasenadi Kosala, he overpowered the latter with his magic, *avaṭṭanīmāya*, to obtain valuable objects without the willing consent of the owner. As this was discovered the King had a curtain drawn between him and the Brahmaṇa whenever he had to speak with him.

Whenever he consults with the latter he speaks to him from behind a curtain. Why, Ambaṭṭha, is it that the King refuses to see face to face the Brahmaṇa who accepts what is granted lawfully? See, Ambaṭṭha, how serious is the wrong done by your teacher Brahmaṇa Pokkharasāti.”

284. Ambaṭṭha! What do you think of this? Here is this instance when King Pasenadi Kosala happens to discuss things with his distinguished ministers or princes either sitting on the neck of his elephant, or on the back of his horse, or on the foot-rug of his chariot. Then he may leave the place of discussion and be seated elsewhere in a suitable place. Suppose that a working man, or a servant of a working man, should come up, take the King's place and give counsel saying, “King Pasenadi Kosala said so! King Pasenadi Kosala said so!” He might speak as the King might have spoken or might give counsel as the King might have given. Would he thereby be taken for the King or even his ministers?

“No, O Gotama.”

285. Ambaṭṭha! And there were certain former sages of the brahmins, who were the makers of the Veda hymns, who handed down the Veda hymns. The brahmins of today chant, intone, recite and teach these ancient Veda hymns exactly as

they were chanted, intoned and composed, recited and taught by those sages. Who are these ancient sages? They are Ambaṭṭha, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angīrasa, Bhāradvāja, vasetṭha, Kassapa and Bhagu.

You may say, I together with my teacher have learnt those Vedas. But this is no reason for you to say that thereby you have become a sage or one training to become a sage.

286. Ambaṭṭha! What do you think about this? What have you heard when old and aged teachers and the teachers of those teachers said among themselves? There were certain former sages of brahmins, who were the makers of the Veda hymns, who handed down the deva hymns. The brahmins of today chant, intone, recite and reach these ancient veda hymns exactly as they were chanted, intoned and composed, recited and taught by the those sages.

Who are these ancient sages? They are

Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angīrasa, Bhāradvāja, Vasetṭha, Kassapa and Bhagu.

Have you heard that those sages, like you and your teacher, are now enjoying the pleasures of the five senses, well-washed, well-perfumed, well-groomed with hair and beard trimmed, wearing ruby earrings and clad in white garments.

“No, O Gotama, I have not.”

“Ambaṭṭha! What do you think of this?”

“Have you heard that those sages lived, like you and your teacher, are now living on cooked rice, cleared of black grains, cooked with cleansed meat, with various soups and curries of meat?”

No, O Gotama, I have not....

...p... Have you heard that those sages enjoyed, like you and your teacher, are now enjoying the company of women wearing dresses with fringes and flounces round their waists?

No, O Gotama, I have not.

“...p... Have you heard that those sages, went about like you and your teacher, are now going about in chariots drawn by well-groomed mares, poking them with long goads?”

“No, O Gotama, I have not.

...p... Have you heard that those sages, like you and your teacher are now being guarded, had their towns well-fortified, with moats dug around them, and city-gates well-barred, guarded by men well-armed with long sword?

‘So, Ambaṭṭha, you and your teacher are no sage nor one training to become a sage. Ambaṭṭha! Anyone who has doubt and perplexity about me can question me; and I can answer so that doubt and perplexity are dispelled.

Revealing the Two Bodily Marks

287. Then the Bhagavā left the monastery and went to the walk. Young Ambaṭṭha also left the monastery and followed him to the walk. As he was following him walking back and forth in the walk, he examined the thirty-two marks of a great man. He noticed almost all the thirty-two marks in the body of the Bhagavā except the two. Not seeing them, he became perplexed, doubtful, wavering and unsure about the existence of the private part encased in a sheath and the long and extensive tongue.

288. Then the Bhagavā thought:

This young Ambaṭṭha has noticed almost all the thirty-two marks of a great man except the two. Not seeing them he became perplexed, doubtful, wavering and unsure about the existence of the private part encased in a sheath and the long and extensive tongue. It were better that I let him see (the two bodily marks) with the exercise of the supernormal psychic power.

Then the Bhagavā exercised his psychic supernormal power and let the young Ambaṭṭha see the private part encased in a sheath and put out the tongue touching and stroking both the ears in turns as well as the nostrils in turns and also covering the entire forehead with it.

Then it occurred to the young Ambaṭṭha thus:

Samaṇa Gotama is fully endowed with the thirty-two marks of a great man and not partially.

Then he said to the Bhagavā: “O Gotama! We shall now leave. We are busy; we have many things to do.”

Ambaṭṭha! Now you know your time (when to leave).

Then young Ambaṭṭha left, riding on the chariot drawn by a mare.

289. At that time Brahmaṇa Pokkharasāti had gone out from Okkaṭṭha together with a great retinue of brahmaṇas and put up at his garden waiting for the return of the young Ambaṭṭha who had now arrived at the garden, having travelled by chariot as far as it could go, and getting down from it to walk. Then paying due respects he approached Brahmaṇa Pokkharasāti and took his seat in a suitable place.

290. When the young Ambaṭṭha had taken his seat, Brahmaṇa Pokkharasāti said:

My dear Ambaṭṭha! Does the reputation that has spread far and wide about the Venerable Gotama agree with the true facts or not? Is the Venerable Gotama such as one as reputed?

“Your Reverence! The reputation that has spread far and wide about the Venerable Gotama agrees with the true facts. It is not that it does not. The Venerable Gotama is such a one as reputed, and not otherwise. And he is fully endowed with the thirty-two marks of a great man, and not partially.”

“My dear Ambaṭṭha! Have you spoken with the Venerable Gotama.”

“Yes, your Reverence, I have a talk with Samaṇa Gotama in a little way?”

“Dear Ambaṭṭha! How have you had a talk with Samaṇa Gotama in a little way?”

Then the young Ambaṭṭha related to Brahmaṇa Pokkharasāti all what had passed between him and the Bhagavā.

291. When this had been said, Brahmaṇa Pokkharasāti spoke to the young Ambaṭṭha thus:

“Oh! Remarkable, indeed is our 'wise man' Remarkable, indeed, is our know-all! Remarkable, indeed is our expert in the three Vedas! Friends! Such a man who conducts in this way would certainly send his teacher to apāya (abode of woe),

duggati (bad destination), Vinipāta (abode of ruin) and niraya (abode of suffering) after death and dissolution of his body?

“You, Ambaṭṭha, went on rebuking and rebuking the Venerable Gotama. So the Venerable Gotama had our faults exposed again and again. Oh! How remarkable is our 'wise man'. How remarkable is our know-all! How remarkable is our expert in the three Vedas! Friends! Such a man who conducts himself in this way would certainly send his teacher to apāya (abode of woe), duggati (bad destination), vinipāta (abode of ruin) and niraya (abode, of suffering), after death and dissolution of his body?

Angry and displeased, Brahmaṇa Pokkharasāti kicked the young Ambaṭṭha and rolled him over. At that instant a desire arose in him to go and see the Venerable Gotama himself.

Pokkharasāti Approaches the Buddha

292. At that time the brahmaṇas told Brahmaṇa Pokkharasāti in this way:

“Your Reverence! There is hardly any time for you to see the Venerable Gotama today. Reverend Pokkharasāti may go to the Venerable Gotama tomorrow.”

Then Brahmaṇa Pokkharasāti prepared both hard and soft food at his house, put them on carts and set out from Okkaṭṭha to the Icchānaṅgala forest-grove carrying blazing torches. He went by chariot as far as it could take him, and alighting from it, went on foot. Then he approached the Bhagavā, and, after the exchange of greetings, saying memorable words of felicitations, seated himself in a suitable place.

293. Having taken his seat, Brahmaṇa Pokkharasāti addressed the Bhagavā thus:

O Gotama! Has our pupil, young Ambaṭṭha been here?

“Yes, Brahmaṇa, your pupil, young Ambaṭṭha, has been here.”

“And, Gotama, did you have some conversation with him?”

Yes Brahmaṇa, I had some conversation with young Ambaṭṭha.

What, Gotama, was that conversation you had with young Ambaṭṭha?

Then the Bhagavā related to Brahmaṇa Pokkharasāti all about the conversation they had. On being thus told about it, Brahmaṇa Pokkharasāti said to the Bhagavā, “O Gotama! Young Ambaṭṭha is foolish “May the revered Gotama forgive him.”

Brahmaṇa! Happiness be to Ambaṭṭha, the young brahmaṇa!

294. Then Brahmaṇa Pokkharasāti examined the thirty-two marks of a great man in the body of the Bhagavā. He was able to see almost all the thirty-two marks of great man except the two. Not seeing them, he became perplexed, doubtful, wavering and unsure about the existence of the private parts encased in a sheath and the long and extensive tongue.

295. Then the Bhagavā thought:

This Brahmaṇa Pokkharasāti could see almost all the thirty-two marks of a great man except the two. Not seeing them, he became perplexed, doubtful, wavering and unsure about the existence of the private parts encased in sheath and the long and extensive tongue.

It were better if I let him see (the two bodily marks) with the exercise of the supernormal psychic power.

Then the Bhagavā exercised his supernormal psychic power and let (only) Brahmaṇa Pokkharasāti see the private parts encased in a sheath and the extensive tongue touching and stroking both the ears in turns as well as both the nostrils in turns and also covering the entire forehead with it.

296. Then it occurred to Brahmaṇa Pokkharasāti, thus:

“Samaṇa Gotama is fully endowed with the thirty-two marks of a great man, and not partially.”

Then Brahmaṇa Pokkharasāti said: “Kindly accept my offering of the morning meal for today along with the bhikkhus belonging to the Order. The Bhagavā showed acceptance by remaining silent.

297. The Brahmaṇa Pokkharasāti knew that his invitation had been accepted by the Bhagavā, and said, “It is time, Venerable Gotama. The meal is ready.”

Then in that morning, the Bhagavā rearranged his robes suitably, and carrying the bowl and the great robe went to the house of Brahmaṇa Pokkharasāti with a retinue of the bhikkhus and, arriving there, took the seat prepared for him.

Brahmaṇa Pokkharasāti personally attended on the Bhagavā, offering choice hard and soft food with his own hands till the Bhagavā caused him to stop signifying he had had enough young brahmaṇas also served the bhikkhus. When the Bhagavā had finished his meal and withdrew his hand from the bowl, Brahmaṇa Pokkharasāti took a low seat and sat thereon.

298. The Bhagavā delivered a series of discourses in sequene to Brahmaṇa Pokkharasāti who has seated at a suitable place. And what is it?

It is about charity, morality, celestial abodes, the faults of sensual desires, their vileness and their defilements and advantages of freedom from them.

When the Bhagavā came to know that the mind of Brahmaṇa Pokkharasāti had been rendered fit, malleable, free from hindrances, exalted and clear, he proclaimed the Sāmukkaṃsika which only the Buddha could discover, explaining the brahmaṇa about dukkha (suffering), the origin of dukkha, the cessation of dukkha and the Path (leading to the cessation of dukkha).

Just as a clean and unstained cloth readily takes the dye, Brahmaṇa Pokkharasāti took in the truth and gained the eye of wisdom, sotapattimaggañāna, which is free from defilments realizing then and there that whatever has the nature of arising has the nature of cessation.

Pokkharasāti Becomes a Lay Disciple

299. At that time Brahmaṇa Pokkharasāti had himself seen the dhamma, attained it, gained insight into it, plunged into it, overcame doubt, overcame vacillation and gained the courage

of conviction, and not having faith in any other doctrine except the Buddha's. He addressed the Bhagavā thus:

O Gotama, Excellent (is the dhamma!), O Gotama, Excellent (is the dhamma)! Just as, O Gotama, one has turned up what lies upside down, just as one has uncovered what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those who have eyes to see visible objects, even so have you revealed the dhamma to me in various ways. Venerable Gotama! I together with my sons, my daughters, my wives, my followers and my ministers, take refuge in the Buddha, in the Dhamma and in the Saṃgha. Please take us as lay disciples from now on till the end of our lives.

“Just as the Venerable Gotama visits the families of other lay disciples in Okkaṭṭha, even so let him visit the families of the lay disciples of the house-holders of Brahmaṇa Pokkharasāti. Then all the young men and women there shall revere him, welcome him, give him a seat and offer him water to drink. And that will cultivate faith and confidence in their minds. It will be for benefit for a long time to come.” Brahmaṇa! well-said!” replied the Bhagavā.

**End of Ambaṭṭha Sutta,
the third in this Vagga.**

Namo tassa bhagavato arahato sammāsambuddhassa

159

IV. SONADAṄḌA SUTTA

IV. SONADAṄḌA SUTTA

300. Thus have I heard:

At one time, the Bhagavā while journeying through the country of Aṅga accompanied by a great company of bhikkhus, came to the town of Campā and stayed by the bank of Lake Gaggarā nearby.

At one time, Brahmaṇa Soṇadaṅḍa was the lord of Campā, a densely-populated town abounding in livestock, fodder, fire-wood, water and grains, which he administered as his domain, granted him permanently as a royal gift by Seniya Bimbisāra, King of Māgadha.

About Brahmaṇas and Householders of Campā

301. Then the brahmaṇas and householders, the residents of Campā, heard the news (of the Bhagavā) thus:

Indeed, friends! Samaṇa Gotama, a Sakyan prince, who had gone forth from the Sakyan clan as a recluse, has been making a tour of the country of Aṅga with a large company of bhikkhus numbering five hundred, and is now staying by the bank of Lake Gaggarā near Campā. The good fame and reputation of that Venerable Gotama has spread far and wide.

It has been said of him thus:

That Bhagavā is worthy of special veneration, (Araham); he truly comprehends the Dhammas by his own intellect and insight (Sammāsambuddha); he possesses Supreme knowledge and the perfect practice of morality (Vijjācaraṇasampanna); he speaks only what is beneficial and true (Sugata); he knows all the three lokas (lokavidū); he is incomparable in taming those who deserve to be tamed (Anuttaropurisadammasārathi); he is the Teacher of devas and men (Satthādevamanuṣṣānam); he is the Enlightened One, knowing and teaching the Four Ariya Truths (Buddha); and he is the Most Exalted. (Bhagavā)

Through perfect wisdom he personally realizes the nature of the Universe with its devas maras and brahmas and also the world of human beings with its Samaṇas and brahmaṇas, kings and men, and knowing it by himself through Sabbaññuta-ñāṇa, he expounds on it. He proclaims the dhamma which is excellent at the beginning, excellent of the middle and excellent at the end, with richness in meaning and words. He makes clear the completeness and purity of the Noble Practice.”

It is indeed good to pay respect to such Arahats.

Then the brahmaṇas and householders, who are the residents of Campā, came out in groups and went together in a body to Lake Gaggarā.

302. At that time Brahmaṇa Soṇadaṇḍa was taking his rest for the day in his turreted mansion. From there he saw the Brahmaṇas and householders, the residents of Campā, coming out in groups and going together in a body to Lake Gaggarā, and so he enquired about it of his counsellor:

“Counsellor! Why are the brahmaṇas and householders, the residents of Campā, coming out in groups and going together in a body to Lake Gaggarā?”

Sir! Samaṇa Gotama, a Sakayan prince who had gone forth from the Sakyan Clan as a recluse, has been making a tour of the country of Aṅgā, with a large company of bhikkhus numbering five hundred, and is now staying by the bank of Lake Gaggarā near Campā. The Venerable Gotama's good fame and reputation has spread far and wide in this way:

That Bhagavā is worthy of special veneration (Arahant); he truly comprehends all the Dhammas by his own intellect and insight (Sammāsambuddha); he possesses supreme knowledge and perfect practice of morality (Vijjācaranasampanna), he speaks only what is beneficial and true (Sugata); he knows all the three lokas (Lokavidū); he is incomparable in taming those who deserve to be tamed (Anuttaropurisadamma-sārathi); he is the Teacher of devas and men (Satthādevam-

anusānam); he is the Enlightened One, knowing and teaching the Four Noble Truths (Buddha); and he is the Most Exalted. (Bhagavā)

“Sir! the people are going to see the Venerable Gotama!

Consellor! If that be so go and tell the brahmaṇas and householders, the residents of Campā, “please wait for Brahmaṇa Soṇadaṇḍa who will also be going to see Samaṇa Gotama.

Saying, “Very well, Sir,” the Counsellor went to the Brahmaṇas and householders, the residents of Campā, and said: “Friends! please wait! Brahmaṇa Soṇadaṇḍa has sent word to you that he is also going to see Samaṇa Gotama.

Of Soṇadaṇḍa's Virtues

303. At that time about five hundred brahmaṇas from various countries were staying in Campā on business. Those brahmaṇas heard the news that Brahmaṇa Soṇadaṇḍa was about to be going to see Samaṇa Gotama.

Then those brahmaṇas approached Brahmaṇa Soṇadaṇḍa and asked him, “Is it true that the Revered Brahmaṇa Soṇadaṇḍa is going to see Samaṇa Gotama?”

“Yes, friends!” said the Brahmaṇa, “It is even so. I intend to go and see Samaṇa Gotama.”

“Revered Soṇadaṇḍa, (said the Brahmaṇas), please do not approach Samaṇa Gotama and see him. It is not fit and proper for the Revered Brahmaṇa Soṇadaṇḍa to see Samaṇa Gotama. Should the Revered Brahmaṇa Soṇadaṇḍa go and see Samaṇa Gotama, his reputation will suffer. Because the reputation of the Revered Brahmaṇa Soṇadaṇḍa will go down while that of Samaṇa Gotama will rise up; it is not fit and proper that the Revered Brahmaṇa Soṇadaṇḍa should see Samaṇa Gotama. It is only fitting that Samaṇa Gotama should approach and see the Revered Brahmaṇa Soṇadaṇḍa.

“The Revered Brahmaṇa Soṇadaṇḍa was well born on both sides of mother and father, pure in line of ancestry going back to seven generations, (literally, conceived pure in the

womb throughout seven generations of grandparents), having never been ostracised nor reproached in respect of birth. Because the Revered Brahmaṇa Soṇadaṇḍa was well born on both sides of mother and father, pure in line of ancestry going back to seven generations, having never been ostracised nor reproached in respect of birth, he should not approach and see Samaṇa Gotama. It is only fitting that Samaṇa Gotama who should come and see the Revered Brahmaṇa Soṇadaṇḍa.

The Revered Brahmaṇa Soṇadaṇḍa possesses accumulated wealth,¹ valuable properties and things of luxury. ...p... It is only fitting that Samaṇa Gotama should come and see the Revered Brahmaṇa Soṇadaṇḍa. “The Revered Brahmaṇa Soṇadaṇḍa can recite mantras, bearing them well in mind. He was a past master in the three Vedas together with the text of Nighandu (Dictionary) Ketubha (the art of writing) and, Akkharappabheda (Grammar), as well as Itihāsa the fifth (Legendary lore).

He was also master of Pada (composition) and Veyyākaraṇa (Grammar) and was thoroughly conversant with Lokāyata (worldlywise philosophy) and with Mahāpurisalakkhaṇa, the bodily marks of a Great Man ...p... (It is only fitting that the Samaṇa Gotama should come and see the Revered Brahmaṇa Soṇadaṇḍa).

“The Revered Brahmaṇa Soṇadaṇḍa is handsome, good-looking, inspiring devotion, endowed with an exceedingly beautiful appearance, like a Brahma in complexion and gracefulness, imposing in stature ...p... (It is only fitting that the Samaṇa Gotama should come and see the Revered Brahmaṇa Soṇadaṇḍa).

The Revered Brahmaṇa Soṇadaṇḍa is a man of morality², is of steadfast morality, is endowed with established morality ...p... (It is only fitting that the Samaṇa Gotama should come and see the Revered Brahmaṇa Soṇadaṇḍa).

1. Commentaries define addha as accumulated wealth for investment, mahaddhana as valuable properties kept underground, such as buried treasures, or aboveground, such as grains in granaries, or money in treasures, and mahabhoga as things of luxury that satisfy the desires of the five senses.

2. The five precepts, usually observed by brahmaṇas.

The Revered Brahmaṇa Soṇadaṇḍa speaks well and has a pleasant voice; he speaks politely with distinct and flawless enunciation and easily understandable ...p... .

The Revered Brahmaṇa Soṇadaṇḍa is a teacher of many people, a teacher of teachers -- teaching the Vedas to three hundred young men. They flock to him from many places and countries wishing to learn the Vedas from him (It is only fitting that the Samaṇa Gotama should come and see the Revered Brahmaṇa Soṇadaṇḍa).

The Revered Brahmaṇa Soṇadaṇḍa is old, aged, stricken in years, having gone through a long period of time, having come to the last stage of life. Samaṇa Gotama is young, having renounced the world only recently ...p... (It is only fitting that the Samaṇa Gotama should come and see the Revered Brahmaṇa Soṇadaṇḍa).

“Seniya Bhimbisāra, King of Māgadha, honours, esteems, venerates, reveres and worships the Brahmaṇa Soṇadaṇḍa ...p... (It is only fitting that the Samaṇa Gotama should come and see the Revered Brahmaṇa Soṇadaṇḍa).

“Brahmaṇa Pokkharasāti honours, esteems, venerates, reveres, and worships the Revered (Brahmaṇa Soṇadaṇḍa)

The Revered Brahmaṇa Soṇadaṇḍa was the lord of Campā, a densely-populated town abounding in livestock, fodder, fire-wood, water and grains, which he administered as his domain. It was granted him permanently as a royal gift by Seniya Bimbisāra, King of Magadha. Because the Revered Brahmaṇa Soṇadaṇḍa is the lord of Campā, a densely-populated town abounding in livestock, fodder, fire-wood, water and grains, granted him permanently as a royal gift by Seniya Bimbisara, King of Magādha, he should not approach and see Samaṇa Gotama; but it is only Samaṇa Gotama who should approach and see the Revered Brahmaṇa Soṇanaṇḍa.”

In Praise of the Virtues of the Buddha

304. When this was said, Brahmaṇa Soṇadaṇḍa made this remark; to those Brahmaṇas;

“Friends! If that is your case, listen to me also. It is only fitting that we should approach and see Samaṇa Gotama: and it is not fitting and proper for Samaṇa Gotama to come and see us.

Friends, Samaṇa Gotama was well born on both sides of mother and father, pure in line of ancestry going back to seven generations, having never been ostracised nor reproached in respect of birth. Because Samaṇa Gotama was well born on both sides of mother and father, pure in line of ancestry going to seven generations, having never been ostracised nor reproached in respect of birth, Samaṇa Gotama should not approach and see us. (It is only fitting that we should approach and see the Samaṇa Gotama).

Indeed, friends Samaṇa Gotama renounced his large circle of kinsmen to become a bhikkhu (It is only fitting that we should approach and see the Samaṇa Gotama).

“Indeed, friends Samaṇa Gotama gave up all his treasure of gold and silver lying underground as well as those kept above ground. (It is only fitting that we should approach and see the Samaṇa Gotama).

“Indeed, friends, Samaṇa Gotama renounced hearth and home for the homeless life of a bhikkhu while he was still young, with hair still dark, in the prime of his life. (It is only fitting that we should approach and see the Samaṇa Gotama).

“Indeed, friends Samaṇa Gotama shaved off his hair and beard, donned the bark-dyed robe and renounced hearth and home for the homeless life of a bhikkhu in spite of the unwillingness of mother and father who wept, tears rolling down their cheeks. (It is only fitting that we should approach and see the Samaṇa Gotama).

“Indeed, friends, Samaṇa Gotama is handsome, good-looking, inspiring devotion, endowed with exceedingly beautiful appearance, like a Brahma in complexion and gracefulness, impressive in appearance ...p... (It is only fitting that we should approach and see the Samaṇa Gotama)

“Indeed, friends, Samaṇa Gotama is a man of morality¹ of morality belonging to the Noble Ones, of meritorious morality, being endowed with meritorious morality ...p... (It is only fitting that we should approach and see the Samaṇa Gotama)

“Indeed, friends, Samaṇa Gotama's speaks well, and has a pleasant voice, he speaks politely with distinct and flawless enunciation and easily understandables ...p... (It is only fitting that we should approach and see the Samaṇa Gotama)

“Indeed, friends, Samaṇa Gotama is a teacher among many people, a teacher of teachers ...p... (It is only fitting that we should approach and see the Samaṇa Gotama)

“Indeed, friends, Samaṇa Gotama has destroyed attachment to sensual desires and is without personal vanity ...p... (It is only fitting that we should approach and see the Samaṇa Gotama).

“Indeed, friends, Samaṇa Gotama is a believer in resultant effects of kamma (action) and a believer in causation and he desires what is good for the brahmaṇa people ...p... (It is only fitting that we should approach and see the Samaṇa Gotama).

“Indeed, friends, Samaṇa Gotama renounced the world giving up the noble heritage and an unbroken line of the Khattiya ruling class, ...p... (It is only fitting that we should approach and see the Samaṇa Gotama).

“Indeed, friends, Samaṇa Gotama renounced the world giving up accumulated wealth, valuable properties and things of luxury.(It is only fitting that we should approach and see the Samaṇa Gotama).

“Indeed, friends, people from many other towns and countries flock together to Samaṇa Gotama to ask him questions. (It is only fitting that we should approach and see the Samaṇa Gotama).

1. Catupārisuddha sīla, the four precepts of purity, consisting of (a) patimokkharasaṅgaha sīla, restraint according to the rules of Discipline for bhikkhus' vinaya (b) indriya samvara sīla, restraint of the Senses, (c) Ājivapārisuddha sīla, restraint in livelihood, and (d) pacayasannissit sīla, restraint in regard to the use of four prerequisites.

“Indeed, friends, thousands upon thousands of devas would not hesitate to give up their lives for the sake of taking refuge in ‘Samaṇa Gotama. (It is only fitting that we should approach and see the Samaṇa Gotama).

“Indeed, friends, the good fame and reputation of Samaṇa Gotama has spread far and wide in this way:

That Bhagavā is worthy of special veneration (Araham); he truly comprehends all the Dhammas by his own intellect and insight (Sammāsambuddha); he possesses supreme knowledge and the perfect practice of morality (Vijjācaraṇasampanna); he speaks only what is beneficial and true (Sugata); he knows all the three Lokas (Lokavidū); he is incomparable in taming those who deserve to be tamed (Anuttararopurisadammasārathi); he is the Teacher of devas and men (Sathhādevamanussānam); he is the Enlightened One, knowing and teaching the Four Noble Truths (Buddha); and he is the most Exalted (Bhagavā) ...p... (It is only fitting that we should approach and see the Samaṇa Gotama.)

“Indeed, friends, Samaṇa Gotama possesses the thirty-two bodily marks of a great man ...p... (It is only fitting that we should approach and see the Samaṇa Gotama.)

“Indeed, friends, Samaṇa Gotama always says, ‘Come! Good is your coming!’ He is gentle in speech, congenial, has a pleasing appearance, ready to communicate and the first to speak ...p... (It is only fitting that we should approach and see the Samaṇa Gotama.)

“Indeed, friends, the four classes of disciples honour, esteem, venerate, revere and worship Samaṇa Gotama.) (It is only fitting that we should approach and see the Samaṇa Gotama.)

“Indeed, friends, many devas and men are devoted to Samaṇa Gotama with faith and confidence ...p... . (It is only fitting that we should approach and see the Samaṇa Gotama.)

“Indeed, friends, when Samaṇa Gotama puts up in any village or in any market town, no demons would harm human beings there. (It is only fitting that we should approach and see the Samaṇa Gotama.)

“Indeed, friends, Samaṇa Gotama, with his Order of bhikkhus and with his own sect, teacher of his own sect is to be acknowledged as the greatest of the numerous founders of beliefs. The reputation of Samaṇa Gotama does not originate in this or that reason that can be met with in other creeds of samaṇas and brahmaṇas, but in incomparable perfect knowledge and practice of morality. (It is only fitting that we should approach and see the Samaṇa Gotama.)

“Indeed, friends, Senīya Bimbisāra, King of Magadha, his sons and daughters, his wives and followers and ministers would not hesitate to give up their lives for the sake of taking refuge in Samaṇa Gotama. (It is only fitting that we should approach and see the Samaṇa Gotama.)

“Indeed, friends, king Presenadi Kosala and his wives, his subjects and ministers would not hesitate to give up their lives for the sake of taking refuge in Samaṇa Gotama. (It is only fitting that we should approach and see the Samaṇa Gotama.)

“Indeed, friends, Brahmaṇa Pokkharasati, and his sons and daughters, his wives, and followers and his ministers would not hesitate to give up their lives for the sake of taking refuge in Samaṇa Gotama ...p... .(It is only fitting that we should approach and see the Samaṇa Gotama.)

“Indeed, friends, Seniya Bimbisāra, King of Magadha, honours, esteems, venerates reveres and worships Samaṇa Gotama...

“Indeed, friends, King Pasenadi Kosala honours, esteems, venerates reveres and worships Samaṇa Gotama.....

“Indeed, friends, Brahmaṇa Pokkharasāti honours, esteems, venerates, reveres and worships Samaṇa Gotama....

“Indeed, friends, Samaṇa Gotama has arrived at Campā and is staying by the bank of Lake Gaggara. Friends! When other samaṇas and brahmaṇas come to our land and country, they become our guests. Now that Samaṇa Gotama has come to our land and country, staying by the bank of lake Gaggara, he is our guest; and we should honour, revere, esteem, venerate and worship our guest. We should honour, revere, esteem, venerate and worship our guest. On that account, Samaṇa Gotama should not approach and see us. In fact it is we who should approach and see him.

“Friends! I know the virtues of Samaṇa Gotama only to this extent. But Samaṇa Gotama possesses not only these virtues, but other virtues which are boundless.”

305. This being said, the brahmaṇa spoke to Brahmaṇa Soṇadaṇḍa thus:

“Taking the word of Brahmaṇa Soṇadaṇḍa who praises highly of Samaṇa Gotama, to be true it is only fitting that any young man of the family, possessing faith, should go and see Samaṇa Gotama even if he lives a hundred yojanas away, and even if that entails carrying food-packets with him (in travelling). So let us all go to see Samaṇa Gotama.”

Brahmaṇa Soṇadaṇḍa Reflects

306. Then Brahmaṇa Soṇadaṇḍa approached lake Gaggara together with a great company of brahmans. When he got past the woods, he thought to himself.

“Suppose I ask Samaṇa Gotama a question; and suppose Samaṇa Gotama replies, 'Brahmaṇa! This question is inapt; it should be put in this form. As he says so, this assembly would humiliate me by passing the remark,

'This brahmaṇa is stupid and indiscreet; he is unable to set an appropriate question for Samaṇa Gotama.' If one is thus humiliated, one would lose reputation. One losing reputation would lose one's wealth. As a matter of fact, we are affluent because we gained wealth out of our reputation.

“And suppose, Samaṇa Gotama asks me a question, and suppose I cannot answer it to the entire satisfaction of his mind, then, dissatisfied, he would perhaps tell me, 'Brahmaṇa! you should not have answered in that manner; you should have answered in this manner. As he says so, this assembly would humiliate me by passing the remark, 'This Brahmaṇa is stupid and indiscreet. He is unable to satisfy the mind of Samaṇa Gotama with an appropriate answer.' 'If one is thus humiliated, one would lose reputation. One losing reputation would lose one's wealth. As a matter of fact we are affluent because we gain wealth. out of our reputation.

“If I go back, without seeing Samaṇa Gotama having come so near him, this assembly would reproach me, saying,

‘Brahmaṇa Soṇadaṇḍa is stupid, indiscreet, proud, stubborn and afraid: He dares not approach and see Samaṇa Gotama. Why does he go back without seeing Samaṇa Gotama although he has been near him? If one is thus humiliated by this assembly one would lose reputation. One losing reputation would lose one's wealth. As a matter of fact we are affluent because we gain wealth out of our reputation.

307. The Brahmaṇa Soṇadaṇḍa approached the Bhagavā, exchanged greetings with him, and after saying memorable words of felicitations, remained seated in a suitable place.

The Brahmaṇas and some householders of Campā paid their respects to the Bhagavā and took their seats. Some of them exchanged greetings with the Bhagava, said memorable words of felicitations to him and took their seats; some raised their clasped palms to their foreheads and took their seats; some announced their names and lineage and took their seats; while some merely kept silence and took their seats.

308. While thus sitting, Brahmaṇa Soṇadaṇḍa thought over the same thing again and again.

“Suppose I ask Samaṇa Gotama a question; and suppose Samaṇa Gotama replies, “Brahmaṇa This question is inapt; it should be put in this form. 'As he say so, the assembly would humiliate me by passing the remark, 'This Brahmaṇa is stupid and indiscreet; he is unable to set an appropriate question for Samaṇa Gotama.' If one is thus humiliated, one would lose reputation. One losing reputation would lose one's wealth. As a matter of fact we are affluent because we gain wealth out of our reputation.

“And suppose, Samaṇa Gotama asks me a question, and suppose I cannot answer it to the entire satisfaction of his mind, then, dissatisfied, he would perhaps tell me, 'Brahmaṇa! You should not have answered in that manner. You should have answered in' this manner. As he says so, this assembly would humiliate me by passing the remark, 'This brahmaṇa is stupid

and indiscreet. He is unable to satisfy the mind of Samaṇa Gotama with an appropriate answer. If one is thus humiliated, one would lose reputation. One losing reputation would lose one's wealth. As a matter of fact, we are affluent because we gain wealth out of our reputation.

“It would be well if Samaṇa Gotama questions me on the three Vedas that my teacher taught me. If he does so, I can certainly satisfy his mind.”

Declaration of the Concept of Brahmaṇa

309. The Bhagavā realizing in his own mind what was in the mind of Brahmaṇa Soṇadaṇḍa, thought to himself:

“Brahmaṇa Soṇadaṇḍa is being vexed by his own thoughts. It were better if I question him on the three Vedas his teacher taught him.’

Then the Bhagavā questioned Brahmaṇa Soṇadaṇḍa thus:

“Brahmaṇa! what are the attributes that a brahmaṇa should possess so that his fellow brahmaṇas can declare him a brahmaṇa and he himself can say, and that rightly, without falling into false speech thus: ‘I am a brahmaṇa?’”

310. Then it occurred to Brahmaṇa Soṇadaṇḍa thus:

“I have entertained a wish, an expectation, a desire, and a yearning for Samaṇa Gotama to question me on the three Vedas that my teacher taught me so that I can satisfy his mind. Just as I desired, Samaṇa Gotama has questioned me on the three Vedas that my teacher taught me. By answering his question I shall certainly be able to satisfy his mind.”

311. Brahmaṇa Soṇadaṇḍa, bending slightly forward, looked sideways at the crowd of people and addressed the Bhagavā thus:

“O Gotama! The brahmaṇas declare that one who possesses the five attributes is a brahmaṇa. Anyone, possessing the five attributes can say, and that, rightly, without falling into false speech thus: ‘I am a brahmaṇa. And what are those five attributes? They are:

“O Gotama: In this world a brahmaṇa is well born on both sides of mother and father, pure in line of ancestry going back to seven generations, having never been ostracised nor reproached in respect of birth.

“He can recite mantras, bearing them well in mind. He is a past master in three Vedas together with the text of Nighandu (Dictionary), Ketubha (The art of writing) and Akkharappabheda (Grammar), as well as Itihāsa the Fifth (Legendary lore). He is also master of Pada (composition) and Veyyākaraṇa (Grammar) and is thoroughly conversant with Lokāyata (worldly wise philosophy) and with Mahāpurisa Lakkhaṇa (the art of reading the bodily marks of a great man).

“He is a man of morality, of steadfast morality and is endowed with established morality.

“He must be a wise man of keen intellect, who deserves to be the first or the second man to have the honour of holding the sacrificial ladle.

“O Gotama! The brahmaṇas declare that one who possesses these five attributes is a brahmaṇa, and he himself can say, and that rightly, without falling into false speech thus: “I am a brahmaṇa”

312. “Brahmaṇa! will it be possible for the brahmaṇas to declare him who is endowed with the four, leaving out one from the five attributes, as a brahmaṇa who can say, and that, rightly, without falling into false speech thus:?,

“O Gotama! That will be possible. Personal appearance (literally colour), can be left out of the five attributes, Gotama, for, what is personal appearance after all?

“So, O Gotama, a brahmaṇa must be well born on both sides of mother and father, pure in line of ancestry going back to seven generations, having never been ostracised nor reproached in respect of birth.

“He must be able to recite mantras, bearing them well in mind. He is a past master in the three Vedas together with the text of Nighaṇḍu (Dictionary), Ketubha (the art of writing) and Akkarappabheda (Grammar), as well as Itihāsa the Fifth (Legendary lore). He is also master of Pada (composition) and

Veyyākaraṇa (Grammar). He is thoroughly conversant with Lokāyata (Worldly wise philosophy) and with Mahāpurisalakkhaṇa, the bodily marks of a Great Man. Itihāsa (folklore) as the fifth of the unit (of five), besides being learned in pada (syntax), Byākaraṇa (grammar), Lokāyata (Worldly wise philosophy) and Mahapurisa Lakkhaṇā (the art of reading the bodily marks of great man).

He must be a man of morality, of steadfast of morality, and is endowed with morality.

“He must be a wise man of keen intellect, who deserves to be the first or the second man to have the honour of holding the sacrificial ladle.

“O Gotama! The brahmaṇas also declare him who is endowed with the four attributes as a brahmaṇ, who can say, and that, rightly, without falling into false speech thus: ‘I am a brahmaṇa’.

“Brahmaṇa! will it be possible for brahmaṇas to declare him who is endowed with the three, leaving out one from the four attributes as a brahmaṇa who can say, and that, rightly, without falling into false speech thus: ‘I am a brahmaṇa,’

“O Gotama! That will be possible. Vedas may be left out of the four attributes, Gotama, for, what are Vedas after all?

“So, O Gotama, a Brahmaṇa must be well born on both sides of mother and father, pure in line of ancestry going back to seven generations, having never been ostracised nor reproached in respect of birth.

He must be a man of morality, of steadfast of morality, and is endowed with established morality.

“He must be a wise man of keen intellect, who deserves to be the first or second man to have the honour of holding the sacrificial ladle.

“O Gotama! The Brahmaṇas also declare him who is endowed with three attributes as a Brahmaṇa who can say, and that, rightly, without falling into false speech, thus:, ‘I am a Brahmaṇa’.

“Brahmaṇa! will it be possible for the Brahmaṇas to declare him who is endowed with the two, leaving out one from

the three attributes as a Brahmaṇa who can say, and that rightly, without falling into false speech thus: 'I am a Brahmaṇa.'

“O Gotama! That will be possible. Good birth may be left out of the three attributes, for, Gotama, what is good birth after all?

“So, O Gotama, a Brahmaṇa must be a man of morality, of steadfast morality, and is endowed with, established morality.

“He must be a wise man of keen intellect who deserves to be the first of the second man to have the honour of holding the sacrificial ladle.

“O Gotama! The Brahmaṇas also declare him who is endowed with these two attributes as a Brahmaṇa who can say, and that rightly, without falling into false speech thus: ‘I am a Brahmaṇa!’

313. This being said, those Brahmaṇas spoke to Brahmaṇa Soṇadaṇḍa thus:

“Revered Soṇadaṇḍa! please do not say so. The Revered Soṇadaṇḍa has rejected (the attributes of) good appearance, the three Vadas and good birth. Indeed, you have gone over to the side of Samaṇa Gotama's doctrine.”

314. At this, the Bhagavā said to those Brahmaṇas thus:

If you consider that Brahmaṇa Soṇadaṇḍa is a man of scanty knowledge, not of pleasant speech, lacking in intelligence and incapable of arguing with Samaṇa Gotama, you leave him alone. It shall be you who are to talk with me. But if you consider that Brahmaṇa Soṇadaṇḍa is a man full of knowledge, of pleasant speech, wise and capable of arguing with Samaṇa Gotama, you hold your peace. Let Brahmaṇa Soṇadaṇḍa argue with me.”

315. Having said this, Brahmaṇa Soṇadaṇḍa addressed the Bhagavā thus:

“Hold your peace, Revered Gotama! please remain silent, Revered Gotama! I alone will argue with them.”

Then, Brahmaṇa Soṇadaṇḍa said this to those Brahmaṇas.

“Sirs, say not so.

Sirs! say not so. Please do not say, “Brahmaṇa Soṇadaṇḍa has rejected (the attributes of) personal appearance (or colour), the three vedas and good birth and gone over to the side of Samaṇa Gotama's doctrine. “I do not reject those attributes of personal appearance, the three Vedas and good birth.”

316. At that time, Angaka, the young man who was the nephew of Brahmaṇa Soṇadaṇḍa, was seated among the assembly that had gathered. Then Brahmaṇa Soṇadaṇḍa said to those brahmans:

“Sirs! have you not seen my nephew Aṅgaka, the young man?

Yes, Sir, we have.”

“Indeed, Sirs! Young Aṅgaka is handsome, good-looking, inspiring devotion, endowed with an exceedingly beautiful appearance, like a Brahmaṇa in complexion and gracefulness, imposing in stature. Among this assembly here none could vie with the young Aṅgaka in personal appearance, except Samaṇa Gotama. The young Aṅgaka can recite mantras, bearing them well in mind. He is a past master in the three Vedas, together with the text of Nighaṇḍu (Dictionary), Keṭubha (the art of writing) and Akkharappabheda (Gammara), as well as Itihāsa the fifth (Legendary lore). He is also master of Pada (composition) and Veyyākaraṇa (Grammar) and is thoroughly conversant with Lokāyata (worldly wise philosophy) and with Mahāpurisa Lakkhaṇa, the bodily marks of a Great Man.

I myself have taught the vedas to the young Aṅgaka. He is well born on both sides of mother and father, pure in line of ancestry going back to seven generations, having never been ostracised nor reproached in respect of birth. I know his parents. If young Aṅgaka takes life, takes what is not given, sleeps with other's wives, speaks falsehood and takes intoxicating drinks, what shall we do with his good looks, his Vedas and his birth?

“Sirs! A brahmaṇa is a man of morality, of steadfast of morality and is endowed with established morality.

“He is a wise man of keen intellect who deserves to be the first or the second man to have the honour of holding the sacrificial ladle.

“Therefore, Sirs! A brahmaṇa who possesses these two attributes is declared brahmaṇa by fellow Brahmanas and anyone who possesses these two attributes and declares, ‘I am a brahmana’ does so rightly, and he is not falling into balse speech.”

Morality and Knowledge as the Noblest of Virtues

317. “Brahmaṇa! Will it be possible for the brahmanas to declare him a brahmaṇa who is endowed only with one attribute out of the two, after the other has been left out? Will that Brahmaṇa who possesses only one attribute be left out? Will that Brahmaṇa who possesses only one attribute be declaring himself rightly as a brahmanas without falling into false speech?”

‘That, O Gotama, will not be possible. O Gotama! Knowledge is washed clean by morality and so is morality washed clean by knowledge. When one possesses morality, one possesses knowledge; and when one possesses knowledge, one possesses morality. One who is accomplished in morality is also accomplished in knowledge; and one who is accomplished in knowledge is also accomplished in morality, In this world morality and knowledge are deemed to be most supreme. O Gotama! As one washes one hand with the other and one foot with the other, so does, O Gotama, one washes morality with knowledge and knowledge with morality, When one possesses morality, one possesses knowledge and when one possesses knowledge, one possesses morality. One who is accomplished in morality is also accomplished in knowledge; and one who is accomplished in knowledge is also accomplished in morality. In this world morality and knowledge are deemed to be the most supreme.”

“Brahmaṇa! This is true! Brahmaṇa! This is true! Knowledge, Brahmaṇa, is washed clean by morality and so is morality washed clean by knowledge. When one possesses morality, one possesses knowledge; and when one possesses knowledge, one possesses morality. One who is accomplished in morality is also accomplished in knowledge. In this world morality and knowledge are deemed to be the most srpreme. Brahmaṇa! As one

washes one hand with the other and one foot with the other so does one washes morality with knowledge, and knowledge with morality. 'When one possesses morality, one possesses knowledge, and when one possesses knowledge, one possesses morality. One who is accomplished in morality is also accomplished in knowledge; and one who is accomplished in knowledge is also accomplished in morality. In this world morality and knowledge are deemed to be the most supreme.'

318. "What, brahmaṇa, is that morality and what that knowledge?"

"O Gotama! When it comes to this, I know only this much.

So I make this request. It will be well and good if the Revered Gotama elucidate to us the meaning of the terms, morality and knowledge."

"In that case, brahmaṇa, listen and pay good attention. I shall speak."

"Very well, Sir," said Brahmaṇa Soṇadaṇḍa to the Bhagavā who then delivered this discourse.

"Brahmaṇa! There has appeared in this world the Bhagavā who is worthy of special veneration, who truly comprehends all Dhammas by his own intellect and insight ...p... (This may be expanded as in the Sāmaññaphala Sutta ...p...)

"Brahmaṇa! Thus is the bhikkhu accomplished in morality. Brahmaṇa! This is (threefold) morality ...p¹...

The bhikkhu attains the first jhana ...p²...

The bhikkhu attains the second jhana ...p... The bhikkhu attains the third jhana ...p... The bhikkhu attains the fourth jhana ...p³...

He knows that he has nothing more to do with regard to the realization of the path. And that is the knowledge attained by the bhikkhu⁴.

1. As in the Sāmaññaphala Sutta, para 214 et seq.

2. (As in the Sāmaññaphala Sutta, para 227 et seq) and also para 228 with the exception of the third sub-paragraph)

3. ... He directs and inclines his mind to insight knowledge ...p... And that is the knowledge attained by the bhikkhu.

4. (As in the Sāmaññaphala Sutta, para 237 et seq)

“Brahmaṇa! These (eight categories of) knowledge constitute knowledge.”

Soṇadaṇḍa Requests for a Discipleship

319. When this was said, Brahmaṇa Soṇadaṇḍa addressed the Bhagavā, thus,

“Excellent, O Gotama, is the dhamma! Excellent, O Gotama, is the dhamma! Just as one has turned up what lies upside down, just as one has uncovered what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those who have eyes to see visible objects, even so has the Revered Gotama revealed the dhamma to me in various ways. Revered Gotama! I take refuge in the Revered Gotama. I take refuge in the Dhamma. I take refuge in the Saṃgha. Please take me as a lay disciple from now on till the end of my life. Furthermore, please accept my offering of alms-food tomorrow morning for Revered Gotama and the Order consisting of bhikkhus.” The Bhagavā showed assent by remaining silent.

320. Then Brahmaṇa Soṇadaṇḍa, knowing that the Bhagavā had accepted the invitation; stood up from his place and left after doing obasance to him.

As night passed into day, Brahmaṇa Soṇadaṇḍa prepared the alms-food both hard and soft, and let it be known to the Bhagavā that it was ready, saying, “It is time, O Gotama. The meal is ready.”

Then, in that morning, the Bhagavā, rearranging his robes, taking the great robe and the alms bowl went to the house of Brahmaṇa Soṇadaṇḍa with a retinue of the bhikkhus of the Order, took his seat in the prepared place together with the bhikkhus of the Order.

Then Brahmaṇa Soṇadaṇḍa personally attended on the Bhagavā, offering choice hard and soft with his own hands till the Bhagavā caused him to stop signifying he had had enough.

321. When the Bhagavā had finished his meal and withdrawn his hand from the bowl, Brahmaṇa Soṇadaṇḍa took a

low seat and sat thereon.

Having thus taken his seat, Brahmaṇa Sondaṇḍa addressed the Bhagavā thus:

“O Gotama! If I get up and do obeisance to the Revered Gotama amidst this assembly I stand to be humiliated by that assembly. One who is thus humiliated by the assembly would lose reputation. One losing reputation would lose one's wealth. As a matter of fact, we are affluent because we gain wealth out of our reputation.

“O Gotama! If I remove my turban whilst in the midst of the assembly, the Revered Gotama will please take this removing of the turban as a token of doing obeisance with (the bowing of) the head.

“O Gotama! If, riding on the chariot, I were to alight from it to do obeisance to the Revered Gotama, the assembly would humiliate me for that. One who is humiliated by the assembly will lose reputation. One losing reputation would lose one's wealth. As a matter of fact, we are affluent because we gain wealth out of our reputation.

“O Gotama! Then, as I am riding the chariot, I rise my whip, the Revered Gotama will please take this raising of the whip as a token of alighting from the chariot.

“O Gotama! When, as I am riding the chariot, I put away my umbrella, the Revered Gotama will please take this putting away of the umbrella as a token of doing obeisance with (the bowing of) the head.

322. Then the Bhagavā rose from his seat and left the place as he had by a discourse, shown Brahmaṇa Sondaṇḍa the advantages accruing from the dhamma and made him get established in it, eager and delighted in the practice of it.

**End of Soṇadaṇḍa Sutta,
the fourth in this Vagga.**

Namo tassa bhagavato arahato sammāsambuddhaṃsa

V. KŪṬADANTA SUTTA

V. KŪṬADANTA SUTTA

Brahmaṇa Householders of Khāṇumata

323. Thus have I heard

At one time, the Bhagavā, while journeying through the country of Māgadha accompanied by a great company of bhikkhus, came to a Māgadha brahmin village called Khāṇumata. He then stayed in the Ambalaṭṭhikā (grove) nearby.

At that time, Brahmaṇa Kūṭadanta was the lord of Khāṇumata, a densely-populated village, teeming with livestock, abounding in fodder, fire-wood, water and grains. He had power over the town as if he were king. It was a great royal gift by Bimbisāra, King of Māgadha.

Brahmaṇa Kūṭadanta was then preparing a great sacrificial feast, having brought seven hundred bulls, seven hundred oxen, seven hundred heifers, seven hundred goats and seven hundred sheep to the sacrificial post, for the purpose of sacrificing them.

324. The brahmaṇas and householders of Khāṇumata heard the news in this way:

“Friends! Samaṇa Gotama, a Sakyan Prince, who had gone forth from the Sākyan clan as a recluse, has arrived at Khāṇumata village on his tour of the Kingdom of Māgadha and is now staying in the Ambalaṭṭhikā (grove) nearby.

‘The fame of the Venerable Gotama has spread far and wide; and it has been said of him thus;

That Bhagavā is worthy of special veneration (Araham); he truly comprehends all the Dhammas by his own intellect and insight (Sammāsambuddha); he possesses supreme knowledge and the perfect practice of morality (Vijjācaraṇasampanna); he speaks only what is beneficial and true (Sugata); he knows all the three lokas (Lokavidū); he is incomparable in taming those who deserve to be tamed (Anuttaro purisa dhammasārathi); he is the Teacher of devas and men (Satthādevamanussānam); he is the Enlightened One, knowing and teaching the Four Noble Truths and he is the Most Exalted (Bhagavā).

Through perfect Wisdom, he personally realized the nature of the Universe with its devas, māras and brahmās and also the world of human beings with its samaṇas, and brahmaṇas, kings and men, and knowing it by himself through Sabbaññutañña, he expounds on it. He proclaims the dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, with richness in meaning and words. He makes clear the completeness and purity of the Noble Practice.” (brahmacariya). It is indeed good to pay respect to such Arahats.

325. Then the brahmaṇas and householders of Khāṇumata village came out in groups and went together in a body to the Ambalaṭṭhikā (garden).

326. At that time, Brahmaṇa Kūṭadanta was taking his rest for the day in his turreted mansion. When he saw the brahmaṇas and householders of Khāṇumata village coming out in groups and going together in a body to the Ambalaṭṭhikā (garden) he enquired about it of his counsellor:

“Counsellor! Why are the brahmaṇas and householders of Khāṇumata village coming out in groups and going together in a body to the Ambalaṭṭhikā (garden)?”

327. “Sir! Samaṇa Gotama, a Sakyan prince who had gone forth from the Sakyan clan as a recluse, has arrived at Khāṇumata village on his tour of the Kingdom of Māgadha and is now staying in the Ambalaṭṭhikā (garden) nearby.

The fame of the Venerable Gotama has spread far and wide and it has been said of him thus:

‘That Bhagavā is worthy of special veneration (Araham) he truly comprehends all the Dhammas by his own intellect and insight (Sammāsambuddha); he possesses supreme knowledge and the perfect practice of morality, (Vijjācaraṇasampanna); he speaks only what is beneficial and true (Sugata); he knows all the three lokas (Lokavidū); he is incomparable in taming those who deserve to be tamed, (Annuttaro purisa dhammasārathi); he is the Teacher of devas and men (Satthādeva manussānam); he is the Enlightened One, knowing and teaching the Four Noble Truths (Buddha); and he is the Most Exalted (Bhagavā).’

Those people are going to see the Venerable Gotama.”

328. Then it occurred to Brahmaṇa Kūṭadanta thus:

“I have heard that Samaṇa Gotama knows the three mental attitudes toward sacrifices together with their sixteen supporting factors that go to make a complete sacrifice. But I do not know the three mental attitudes toward sacrifices together with their sixteen supporting factors that go to make a complete sacrifice. But I desire to give a great sacrificial feast. It would be proper if I approach and see Samaṇa Gotama and ask him all about the three mental attitudes toward sacrifices and their sixteen supporting factors that go to make a complete sacrifice.”

329. Then Brahmaṇa Kūṭadanta said to his Counsellor:

“Counsellor! If that be so go to the brahmaṇas and householders of Khāṇumata village and say, ‘Friends! Please wait, Brahmaṇa Kūṭadanta has sent word that he would also approach and see Samaṇa Gotama’.”

“Very well, Sir!” said Counsellor to Brahmaṇa Kūṭadanta, went to the brahmaṇas and householders of Khāṇumata village and told them:

“Friends! Please wait. Brahmaṇa Kūṭadanta has sent word that he too would approach and see Samaṇa Gotama.”

Of Kūṭadanta's Virtues

330. At that time, Brahmaṇas were putting up in hundreds at Khāṇumata village saying, “Let us enjoy the great sacrificial feast given by Brahmaṇa Kūṭadanta” as those Brahmaṇas heard: Brahmaṇa Kūṭadanta is approaching and seeing Samaṇa Gotama.”

Then those Brahmaṇas approached Brahmaṇa Kūṭadanta.

331. ¹Having approached Brahmaṇa Kūṭadanta, the brahmaṇas asked, “Is it true that the Revered Brahmaṇa Kūṭadanta is going to see Samaṇa Gotama?”

1. Paragraphing in the Myanmar Translation does not agree with that in The Pāli Text. I go according to the latter.

“Friends! That is true, I intend to approach and see Samaṇa Gotama.” Revered Brahmaṇa Kūṭadanta! Please do not approach and see Samaṇa Gotama. It is not fit and proper for the Revered Brahmaṇa Kūṭadanta to approach and see Samaṇa Gotama, his reputation will suffer while the reputation of Samaṇa Gotama will grow. Because the reputation of the Revered Brahmaṇa Kūṭadanta will go down while that of Samaṇa Gotama will rise up, it is not fit and proper that the Revered Brahmaṇa Kūṭadanta should see Samaṇa Gotama. It is only fitting that Samaṇa Gotama should come and see the Revered Brahmaṇa Kūṭadanta.

“The Revered Brahmaṇa Kūṭadanta was well-born on both sides of mother and father, pure in line of ancestry going back to seven generations, having never been ostracised nor reproached in respect of birth. Because the Revered Kūṭadanta was well born on both sides of mother and father, pure in line of ancestry going back to seven generations, having never been ostracised nor reproached in respect of birth, he should not approach and see Samaṇa Gotama. It is only Samaṇa Gotama who should approach and see the Revered Brahmaṇa Kūṭadanta.

“The Revered Brahmaṇa Kūṭadanta possesses accumulated wealth, valuable properties and things of luxury, many pleasing articles of utility and gold and silver. It is only fitting that Samaṇa Gotama should approach and see the Honorable Brahmaṇa Kūṭadanta.

“That Revered Brahmaṇa Kūṭadanta can recite mantras, bearing them well in mind. He is a past master in the three vedas, together with the text of Nīghaṇḍu (Dictionary), Keṭubha (The art of writing) and Akkharappabheda (Grammar) as well as Itihāsa the Fifth (legendary lore). He is also master of Pada (composition) and Veyyākaraṇa (Grammar) and is thoroughly conversant with Lokāyata (worldly wise philosophy) and with Mahāpurisa Lakkhaṇa, the bodily marks of a Great Man ...p...

“The Revered Brahmaṇa Kūṭadanta is handsome, good-looking, inspiring devotion, endowed with an exceedingly beautiful appearance, like a Brahmā in complexion and gracefulness, imposing in appearance. It is only fitting that Samaṇa Gotama should approach and see the Honourable Brahmaṇa Kūṭadanta.

“The Revered Brahmaṇa Kūṭadanta's speaks well and has a pleasant voice, he speaks politely with distinct and flawless enunciation and easily understandable ...p...

“The Revered Brahmaṇa Kūṭadanta is a teacher of many people, a teacher of teachers, teaching the vedas to three hundred young men! They flock to him from many places and countries wishing to learn from him. It is only fitting that Samaṇa Gotama should approach and see the Honourable Brahmaṇa Kūṭadanta.

“The Revered Kūṭadanta is old, aged, stricken in years, having gone through a long period of time and in the last stage of life. Samaṇa Gotama is young having renounced the world very recently. It is only fitting that Samaṇa Gotama should approach and see the Honourable Brahmaṇa Kūṭadanta.

“Seniya Bimbisāra, King of Māgadha, honours, reveres, esteems, venerates and worships the Revered Brahmaṇa Kūṭadanta ...p...

“Brahmaṇa Pokkharasāti honours, reveres esteems, venerates and worships the Revered Kūṭadanta It is only fitting.

“The Revered Brahmaṇa Kūṭadanta lives in Khāṇumata village, densely populated, abounding in livestock, fodder, fire-wood, water and grains, which he administered as his domain granted him permanently as a great royal gift, by Seniya Bimbisara, King of Māgadha. Because the Revered Brahmaṇa Kūṭadanta is the Lord of Khāṇumata village, densely-populated, and abounding in livestock, fodder, fire-wood, water and grains, granted him permanently as a great royal gift by Seniya Bimbisāra, King of Māgadha, the Revered Brahmaṇa Kūṭadanta should not approach and see Samaṇa Gotama; but it is only Samaṇa Gotama who should approach and see the Honourable Brahmaṇa Kūṭadanta.”

Of the Virtues of the Buddha

332. When this was, said, Brahmaṇa Kūṭadanta made this remark:

“Friends! If that be your case, listen to me also. It is we

proper for Samaṇa Gotama to approach and see us. Indeed, friends, Samaṇa Gotama was well born on both sides of mother and father, pure in line of ancestry going back to seven generations, having never been ostracised nor reproached in respect of birth. Beacuse Samaṇa Gotama was well born on both sides of mother and father, pure in line of ancestry going back to seven generations, having never been ostracised nor reproach in respect of birth, the Revered Gōtama should not approach and see us. In fact it is we who should approach and see him.

“Indeed, friends, Samaṇa Gotama renounced his large circle of kinsmen to become a bhikkhu. It is only fitting that we should approach and see the Samaṇa Gotama.

“Indeed, friends, Samaṇa Gotama gave up all his treasure of gold and silver lying underground as well as those kept above ground. It is only fitting that we should approach and see Samaṇa Gotama.

“Indeed, friends, Samaṇa Gotama renounced hearth and home for the homeless life of a bhikkhu while he was still young with hair still dark, in the prime of his life ...p...

“Indeed, friends, Samaṇa Gotama shaved off his hair and beard, donned the bark-dyed robe and renounced hearth and home for the homeless life of a bhikkhu while the unwilling mother and father wept with tears rolling down their cheeks ...p...

“Indeed, friends, Samaṇa Gotama is handsome, good-looking inspiring devotion, endowed with an exceedingly beautiful appearance and gracefulness and impressive appearance. ...p...

“Indeed, friends, Samaṇa Gotama is a man of morality, of steadfast morality and is endowed with established morality ...p...

“Indeed, friends, Samaṇa Gotama's speech is well, and has a pleasant voice, he speaks politely with distinct and flawless enunciation and easily understandable ...p...

“Indeed, friends, Samaṇa Gotama is a teacher among many people, nay, a teacher of teachers ...p...

“Indeed, friends, Samaṇa Gotama has destroyed attachment to sensual desires and is without personal vanity ...p...

“Indeed, friends, Samaṇa Gotama is a believer in result-ant effects of Kamma (action) and believer in causation, he desires for the good of the brahmaṇa people ...p...

“Indeed, friends, Samaṇa Gotama renounced the world giving up the noble heritage and the unbroken line of the Khattiya ruling class ...p...

“Indeed, friends, Samaṇa Gotama renounced the world giving up accumulated wealth, valuable properties and things of luxury

“Indeed, friends, people from many other towns and countries flock together to Samaṇa Gotama to ask him questions, He deserves to be thus approached ...p...

“Indeed, friends, thousands upon thousands of devas would not hesitate to give up their lives for the sake of taking refuge in Samaṇa Gotama ...p...

“Indeed, friends, the fame of Samaṇa Gotama has spread far and wide in this way:

That Bhagavā is worthy of special veneration(Araham); he truly comprehends all the Dhammas by his own intellect and insight (Sammāsambuddha); he possesses supreme Knowledge and the perfect practice of morality (Vijjācaraṇasampanna); he who speaks only what is beneficial and true (Sugata); he knows all the three lokas (Lokavidū); he is incomparable in taming those who deserve to be tamed (Anuttaro purisa dhammasārathi), he is the Teacher of devas and men (Satthādevamanussānam); he is the Enlightened One, knowing and teaching the Four Noble Truths (Buddha); and he is the Most Exalted (Bhaḡavā) ...p...

“Indeed, friends, Samaṇa Gotama possesses the thirty-two bodily marks of a great man ...

“Indeed, friends, Samaṇa Gotama always says, ‘Come! Good is your coming!’ He is gentle, congenial in speech and has a pleasing appearance, ready to communicate, the first to speak ...p...

“Indeed, friends, the four classes of disciples honor, revere, esteem, venerate and worship Samaṇa Gotama ...

“Indeed, friends, many devas and humans are devoted to Samaṇa Gotama with faith and confidence ...

“Indeed, friends, when Samaṇa Gotama puts up in any village or market town, no demons would harm human beings there ...

“Indeed, Friends, Samaṇa Gotama, with his order of bhikkhus and with his sect, teacher of his own sect, is to be acknowledged as the greatest of the numerous founders of beliefs. The reputation of Samaṇa Gotama does not originate in this or that reason that can be met with in other creeds of samaṇas and brahmaṇas, but in incomparable perfection in knowledge and practice of morality ...

“Indeed, friends, Seniya Bimbisāra, King of Magadha and his wives, his sons and daughters, his followers, his subjects and ministers would not hesitate to give up their lives for the sake of taking refuge in Samaṇa Gotama ...

“Indeed, friends, King Pasenadi Kosala and his sons, his wives his followers and his ministers would not hesitate to give up their lives for the sake of taking refuge in Samaṇa Gotama ...

“Indeed, friends, Brahmaṇa Pokkharasati and his sons, his daughters wives, his followers and his ministers would not hesitate to give up their lives for the sake of taking refuge in Samaṇa Gotama ...

“Indeed, friends, Seniya Bimbisāra, King of Magadha, honours, reveres esteems, venerates and worships Samaṇa Gotama...

“Indeed, friends, King Pasenadi Kosala honours, reveres esteems, venerates and worships Samaṇa Gotama ...

“Indeed, friends, Brahmaṇa Pokkharasāti honours, reveres esteems, venerates and worships Samaṇa Gotama ...

“Indeed, friends, Samaṇa Gotama has arrived at Khāṇumata village and is now staying in the Ambalaṭṭhikā (garden). Friends! When other Brahmaṇas and Samaṇas visit our village, they become our guests. We should honour, revere, esteem, venerate and worship our guests. Since Samaṇa Gotama has visited Khatumata village and is now staying in the Ambalaṭṭhikā (garden), he has become our guest; and we should honour, revere, esteem, venerate and worship our guest. For that reason,

Samaṇa Gotama should not approach and see us; in fact, it is we who should approach and see him.

“Friends! I know the virtues of Samaṇa Gotama only to this extent. But, indeed, Samaṇa Gotama possesses not only these virtues but also others which are boundless.”

333. This being said, the brahmaṇas spoke to Brahmaṇa Kūṭadanta thus:

“Taking the word of Brahmaṇa Kūṭadanta who praises highly of Samaṇa Gotama to be true, it is only fitting that any young man of the family, possessing faith, should go and see Samaṇa Gotama even if he lives a hundred yojanas away, and even if visiting him entails carrying food-packets with him (for the long journey), So let us all approach and see Samaṇa Gotama.”

Sacrificial Feast of King Mahavijita

334. Then Brahmaṇa Kūṭadanta with a great following of brahmaṇas, approached the Bhagavā in the Ambalaṭṭhikā (Garden) and, having approached him, exchanged greetings, saying memorable words of felicitations, and having done so, took his seat in a suitable place.

Some of the brahmaṇas and householders of Khānumata village paid their respects to the Bhagavā and took their seats; some exchanged greetings with the Bhagavā, saying memorable words of felicitations, and also took their seats; some raised their clasped palms to their foreheads and also took their seats; some announced their names and lineage and also took their seats; and some merely kept silence and took their seats.

335. Having seated himself Brahmaṇa Kūṭadanta addressed the Bhagavā thus:

“O Gotama: It has come to my knowledge that you know the three mental attitudes toward sacrifice together with their sixteen supporting factors. I do not know the three attitudes of mind toward sacrifice and their sixteen supporting factors. But I desire to give a great sacrificial feast. I do request you to tell

me about the three mental attitudes toward sacrifice together with their sixteen “supporting factors”

336. If that be your wish, Brahmaṇa, listen to me and pay good attention; I will tell you, “Very well, Sir!” said Brahmaṇa Kūṭadanta. Then said the Bhagavā thus:

In times past, there was a king by the name of Mahāvijita who possessed great wealth in the form of valuable properties, things of luxury, gold and silver, many pleasing articles of utility, riches and grains, stored in treasury vaults and graneries. Once, Brahmaṇa, a thought arose in King Mahāvijita, while alone, retiring in solitude, thus:

“I am in possession of immense wealth, enjoyed by men. I live in conquest of a large expanse of the earth. It will be good if I throw a great sacrificial feast and that will bring prosperity and happiness for a long time.”

337. Then, Brahmaṇa, King Mahāvijita summoned his mentor, the brahmaṇa purohita, and said to him:

“Brahmaṇa! while alone retiring in solitude, the thought arose in me thus: ‘I am in possession of immense wealth enjoyed by men. I live in conquest of a large expanse of the earth. It will do me good if I make a great sacrificial offering for my prosperity and happiness for a long time.’

“Brahmaṇa! I want to make a great sacrificial offering for my prosperity and happiness for many times to come. Please, therefore, instruct me for my prosperity and happiness for a long time.”

338. Brahmaṇa! When this was said, the brahmaṇa purohita addresses King Mahāvijita thus:

“Your Majesty,! The kingdom is being rankled and hurt by the thorn of thievery. Plunder in villages, suburbs and towns followed by highway robberies is very much in evidence.

“Your Majesty! Levying taxes in a country rankled and hurt by the thorn of thievery would mean that you are doing what you should not do. Then, therefore, you might think:

‘I must remove the thorn of thievery by the imposition of the penalty of death, by or keeping them in custody, forfeiture

of property, or reprimand or banishment. 'But Your Majesty may not be able to remove the thorn totally. Those who were left unpunished with the penalty of death might afterwards harass your Majesty's kingdom. Only when your Majesty adopts these arrangements (which I am going to reveal) that the thorn of thievery can be removed. Your Majesty! Be pleased to give subsidies of seeds and grains to those devoted to farming and cattle-breeding. Be pleased, your Majesty, to offer aid in investment to those devoted to trading in Your Majesty's kingdom. Be pleased and make arrangements to give wages and food to those devoted to serving the king. This done your subjects, dedicating themselves to their respective occupations, would not harass your kingdom. Then there will be an increase in your portion of wealth and grains. When peace is established in the kingdom, your people, freed from the thorn of thievery and victimization, would be pleased with one another and be happy, letting their children frolic in their presence (lit, arms) and would dwell in houses with open doors."

Brahmaṇa! King Mahavijita agreed and said to his brahmaṇa purohita "Very well, friend!" and gave subsidies of seeds and grains to those devoted to farming and cattle-breeding, and offered aids, in investment to those devoted to trading and made arrangements to give wages and food to those serving the king! This done, the subjects dedicating themselves to their respective occupations refrained from harassing your kingdom. Then there was an increase in the portion of wealth and grains for the king. When peace was established in the kingdom, and as the thorn of thievery and victimization was removed the people were pleased with one another and were happy and as the thorn of thievery and victimization was removed, the people were pleased with one another and became happy, letting their children frolic in their presence and dwelled in houses with open doors.

Then, Brahmaṇa, King Mahavijita summoned his brahmaṇa purohita and said:

'Friend! I have removed the thorn of thievery in accordance with the arrangements you proposed. The portion of my

wealth has increased. As peace has become established and as the thorn of thievery and victimization was removed, the people were pleased with one another and are happy, letting their children frolick in their presence and dwell in house with open doors. But I am desirous of holding a great sacrificial offering. It would spell prosperity and happiness for me for a long time. You, friend, will please instruct me accordingly.

Four Supporting factors

339. Then, may it please Your Majesty to consult with your Khattiyavassals in towns and countries within the kingdom thus:

“Brethren! I am desirous of holding a great sacrificial offering. It would spell prosperity and happiness for me for a long time. Please give me your consent to this venture.” There are ministers and officials in towns and countries within the kingdom ...p...

There are brahmanas who are men of wealth in towns and countries within the kingdom ...p...

There are householders, who are men of property, in towns and countries within the kingdom thus:

There are householders, who are men of property, in towns and countries within the kingdom. Your Majesty will confer with them thus:

“Brethren! I am desirous of holding a great sacrificial feast that will bring prosperity and happiness for me for a long time. Please give me your consent to this venture.” Then, King Mahavijjta said, “Very well, and consulted with his Khattiyavassals in towns and countries within the kingdom thus:

“Brethren! I am desirous of holding a great sacrificial feast that will bring prosperity and happiness for me for a long time. Please give me your consent to this venture.” The Khattiyavassals then told the king, “Do make the offering. It is the suitable time, Your Majesty!” There were ministers and officials in towns and countries within the kingdom ...p...

There were brahmanas who were men of wealth in towns and countries within the kingdom ...p... There were

householders, who were men of property, in towns and countries within the kingdom ...p...

The King consulted with them thus:

“Brethren! I am desirous of holding a great sacrificial feast that will bring prosperity and happiness for me for a long time. Please give me your consent to this venture.”

Then they gave their consent saying,

“Do make the offering. It is the suitable time, Your Majesty!”

These four consenting parties thus constitute supporting factors to the sacrifice.

Eight Supporting Factors

340. King Mahāvijita was endowed with the following eight qualities:

(1) He was well born on both sides of mother and father, pure in line of ancestry going back to seven generations, having never been ostracised nor reproached in respect of birth.

(2) He is handsome, good-looking, inspiring devotion, endowed with an exceedingly beautiful appearance, like a Brahmā in complexion and gracefulness imposing in appearance.

(3) He possesses accumulated wealth, valuable properties, things of luxury, gold and silver, pleasing articles of utility, riches and grains stored in treasury vault and granaries.

(4) He commands an army of men, faithful and obedient, organised in four divisions (of elephants, cavalry, chariots, and infantry) could overcome the enemy by its large number of troops.

(5) He has faith in giving and is generous. He is a noble giver giving of his best, keeping an open door to all including Samaṇas, brahmaṇas, paupers, wayfarers mendicants and beggars, always doing good like unto a well.

(6) Having heard much, he is learned in many kinds of knowledge.

(7) He knows the meaning of the word spoken, and is able to say ‘what has been said has such and such a meaning.’

(8) He is wise, talented, keen in intellect and able to assess the events of the past, present and future.

King Mahavijita possessed these eight qualities that would also stand him in good stead as supporting factors to the performance of the sacrifice.

Four More Supporting Factors

341. Besides, the brahmaṇa purohita possesses the four qualities that constitute requisites for sacrifice, namely:-

(1) He must be well born on both sides of mother and father, pure in line of ancestry going back to seven generations, having never been ostracised nor reproached in respect of birth.

(2) He can recite mantras, being a past-master in the three vedas including Nighandu (Dictionary), Ketubha (the art of writing), Akkharappabheda (Grammar), and Itihāsa the Fifth, besides being learned in Pada (Composition), Veyyākaraṇa, (worldly wise philosophy) and Mahāpurisa Lakkhaṇa (the art of reading the bodily marks of a great Man).

(3) He is a man of morality, of steadfast morality, and is endowed with steadfast morality.

(4) He is wise, talented and keen in intellect deserving to be the first or the second man to have the honour of holding the sacrificial ladle.

These qualities (of the brahmaṇa purohita) also constitute the supporting factors to the performance of the sacrifice.

Three Mental Attitudes

342. Then, Brahmaṇa, before the performance of the sacrifice, the brahmaṇa purohita instructed King Mahavijita in the three mental attitudes toward sacrifice:

(1) As Your Majesty is desiring to hold the great sacrificial feast you might be having regrets, saying: "Alas! My immenses wealth will become depleted." Your Majesty! Have no such regrets.

(2) As you are holding the great sacrificial feast, you might be regretting, saying: "Alas! My immense wealth is being

depleted.” Your Majesty! Have no such regrets.

(3) Having held the great sacrificial feast, you might have regretted and said, “Alas! My immense wealth has become depleted.” Your Majesty! Have no such regrets.

Brahmaṇa, the brahmaṇa purohita instructed King Mahavijita in these three mental attitudes toward sacrifice before it was performed.

Ten Ways (of preventing regret)

343. Then, Brahmaṇa, before the performance of the sacrifice, the brahmaṇa purohita, in order to prevent any regret that might arise in ten ways in King Mahāvijita as regards donees said:

(1) Both who take life and who abstain from taking life will come to your sacrificial feast. To those among them who take life there would come evil. But to those abstaining from taking life, Your Majesty will dedicate your offering, give things away and feel glad about it with a clarity of mind within.

(2) Both who take what is not given and who abstain from taking what is not given will come to Your Majesty's sacrificial feast...p...

(3) Both who indulge in wrongful sexual conduct and who abstain from wrongful sexual conduct will come to Your Majesty's sacrificial feast ...p...

(4) Both who make false speech and who abstain from making false speech will come to Your Majesty's sacrificial feast...p...

(5) Both who make malicious speech (setting one against another) and who abstain from making malicious speech will come to Your Majesty's sacrificial feast

(6) Both who make harsh speech and who abstain from harsh speech will come to Your Majesty's sacrificial feast ...p...

(7) Both who make frivolous talk and who abstain from making frivolous talk will come to Your Majesty's sacrificial feast ...p...

(8) Both who are covetous and who are not will come

(9) Both who are malevolent and who are not will come to Your Majesty's sacrificial feast

(10) Both who have wrong views and who have right views will come to Your Majesty's sacrificial feast. To those among them who entertain wrong views, there would come evil. But to those who entertain right views dedicate your offering, giving things away, and feel glad about it with a clarity of mind within.

Brahmaṇa! Thus did the brahmaṇa purohita say, before the performance of the sacrifice to prevent regret that might arise in these ten ways in king Mahāvijita as regards the donees.

Sixteen Ways (of gladdening the heart of the Donor)

344. Then, Brahmaṇa, the brahmaṇa purohita instructed properly the King in his undertaking of the sacrifice (He showed him the advantages of sacrifice), persuaded him to take upon himself well the practice (of alms giving), encouraged him to be enthusiastic and gladdened his heart in the following sixteen ways.

(1) Your Majesty! As you are about to undertake the sacrifice someone might come forward and say, "King Mahāvijita is holding a sacrificial feast. He did not consult the Khattiya-vassals in towns and countries within his kingdom; and yet he is making that sacrifice.

"But such criticism against Your Majesty is untenable, because you have duly consulted your Khattiya-vassals in town and countries within your kingdom. Be assured, Your Majesty, that your sacrificial offering is justified. Give away! Make offerings! And feel glad about it with a clarity of mind within!

(2) Your Majesty! As you are about to undertake the sacrifice, someone might come forward and say "King Mahāvijita is holding a sacrificial feast. He did not consult his ministers and officials ...p...

(3) He did not consult the brahmaṇa who are men of wealth in towns and countries ...p...

(4) He did not consult the householders who are men of property. And yet the King is giving a great sacrificial feast.

There might be someone who would criticize the King in this manner. But such criticism is untenable because Your Majesty has consulted the householders who are men of property in towns and countries within your kingdom. Be assured Your Majesty that your sacrificial offering is justified. Give away! Make offerings! And feel glad about it, with a clarity of mind within.

(5) As you are in the course of holding the great sacrificial feast, some one might come forward and say: “King Mahāvijīta is holding a great sacrificial feast. That King was not well born on both sides of mother and father, not pure in line of ancestry going back to seven generations having been ostracised, reproached in respect of birth. And yet the King is giving a great sacrificial feast. “But Such criticism is untenable, since you were well born on both sides of mother and father, pure in line of ancestry going back to seven generations, having never been ostracised nor reproached in respect of birth. Be assured Your Majesty, that your sacrificial offering is justified. Give away! Make offerings. And feel glad about it with a clarity mind within.

(6) As you are in the course of holding the great sacrificial feast, someone might come forward and say, “King Mahāvijita is holding a great sacrificial feast, That King is not handsome, not good-looking, not inspiring devotion, not endowed with an exceedingly beautiful appearance, not like a Brahmā in complexion and gracefulness, not imposing in appearance. ...p...

(7) That King does not possess wealth, valuable properties, things of luxury, gold and silver, pleasing articles of utility and riches and grains stored in treasury vaults and granaries ...p...

(8) “..... That King does not command an army whose troops are faithful and obedient and organized in four divisions (of elephants, cavalry, chariots and infantry) that could overcome the enemy by its large number of troops ...p...

(9) “..... That King not having heard much is not learned, not a noble giver giving of his best, never keeping an

open door to all including samaṇas, brahmaṇas, paupers, wayfarers, mendicants and beggars, not doing any good in the interest of others like unto a well ...p...

(10) “..... That King not having heard much, is not learned in many kinds of knowledge ...p...

(11) “..... That King does not know the meaning of the word spoken, and is “What has been said has such and such a meaning” ...p...

(12) “..... That King is unwise, untalented, not keen in intellect and unable to assess the events of the past, present and future. And yet the King is giving a great sacrificial feast. “But such criticism is untenable because Your Majesty is wise, talented, keen in intellect, able to assess the events of the past, present and future.” Be assured Your Majesty, (that your sacrificial offering is justified). Give away! Make offerings! Feel glad about it, with a clarity of mind within.

(13) As you are in the course of holding the great sacrificial feast, someone might come forward and say, “King Mahāvijita is holding a great sacrificial feast. That King's brahmaṇa purohita was not well born on both sides of mother and father, not pure in line of ancestry going back to seven generations, having been ostracised or reproached in respect of birth.” But such a criticism is untenable because Your Majesty's brahmaṇa purohita was well born on both sides of mother and father, pure in line of ancestry going back to seven generations, having never been ostracised or reproached in respect of birth.” Be assured, Your Majesty, that (your sacrificial offering is justified). Give away! Make offerings! Feel glad about it with a clarity of mind within.

(14) As you are in the course of holding the great sacrificial feast, someone might come forward and say, “King Mahāvijita is holding a great sacrificial feast. That King's brahmaṇa purohita cannot recite mantras, not being a past master in three Vedas, comprising Nigandhu (Dictionary), Ketubha (the art of writing), Akkharappabheda (Grammar), the three Vedas and Itihāsa the Fifth and not being learned in Pada (Composition), Veyyākaraṇa (Grammar), Lokāyata (worldly-wise philosophy)

and Mahāpurisa Lakṣhaṇā (the art of reading the bodily marks of a Great Man) ...p...

(15) “..... That King's brahmaṇa purohita is not a man of morality, of steadfast morality, and is not endowed with established monarility ...p...

(16) “..... That brahmaṇa purohita is unwise, untalented, devoid of keen intellect and not deserving to be either the first or the second man to have the honour of holding the sacrificial ladle. And yet the King is giving a great sacrificial feast. Such criticism is untenable, because Your Majesty's brahmaṇa purohita is wise, talented, keen in intellect and deserving to be either the first or the second man to have the honour of holding the sacrificial ladle.”

Be assured, Your Majesty, your sacrificial offering is justified Give away! Make offerings! Feel glad about it with a clarity of mind within.

Brahmaṇa! Thus did the brahmaṇa purohita instruct the King in his undertaking of the sacrifice (He showed him the advantages of alms-giving), persuaded him to take upon himself the practice (of alms-giving), encouraged him to be enthusiastic and gladdened his heart in these sixteen ways.

345. Brahmaṇa! In this sacrificial offering no oxen were slain; nor goats, nor sheep, nor fowls, nor pigs, nor any other living beings. No trees were cut to be used as sacrificial posts. No sacrificial grass was cut (to be strewn about the sacrificial ground) None of the King's slaves, menials and workmen were also impressed into service with the threat of sticks or the terror (of punishment). They all did their work voluntarily without weeping, without tearful faces, those willing doing it willingly, while those not willing not doing it. They did those duties they wanted to do, but not those they did not want to do. The feast ended with the offering of butter ghee, edible oil, milk curd, honey and molasses.

346. Then, brahmaṇa, the Khattiya-vassals of towns and countries within the kingdom, the ministers and officials of town and countries within the kingdom, the brahmaṇas who

were wealthy men of towns and countries within the kingdom and the propertied householders of towns and countries within the kingdom approached King Mahāvijita, bringing their wealth with them, and said, “Your Majesty! We have brought with us much of our wealth dedicated to you. Please accept them.”

“My people!” the King said, “Enough! I do not want it. I have amassed wealth through lawful taxation and it has accumulated much. Let what you possess be yours. If you want more, take it from me.”

When the King refused their offering, they repaired to a place and decided among themselves saying, “It is improper for us to take back home our wealth. King Mahāvijita is now making a great offering of alms. We shall also do so following his example.”

347. Then, Brahmaṇa, the Khattiya-vassals of towns and countries held a great feast in the eastern wing of the sacrificial hall lying to the east, the ministers and officials of towns and countries held a great feast in the sacrificial hall lying to the south; the brahmaṇas who were wealthy men of towns and countries held a great feast in the sacrificial hall lying to the west; while the propertied householders of towns and countries held a great feast in the sacrificial hall lying to the north.

Brahmaṇa, in this sacrificial offering, no oxen were slain; nor goats, nor sheep, nor fowls, nor pigs, nor any other living being. No trees were cut to be used as sacrificial posts. No sacrificial grass was cut (to be strewn about the sacrificial ground). None of the slaves, menials and workmen were impressed into service with the threat of sticks or the terror (of punishment). They all did their work voluntarily without weeping, without tearful faces, those willing doing it willingly, whilst those not willing not doing it. They did those duties they wanted to do, but not those they did not want to do. The feast ended with the offering of ghee, edible oil, butter, milk curd, honey and molasses.

Thus was declared the principles of the four consenting parties, the eight qualities of King Mahāvijita, the four qualities of the brahmaṇa purohita, and the three attitudes regarding the

sacrifice. Brahmaṇa! These are the three mental attitudes and the sixteen supporting factors that make the sacrifice complete.

348. When this was said (by the Bhagavā), there was a great commotion among the brahmaṇas who shouted loud and long, saying, “How marvellous is the sacrifice! How marvellously perfect is the sacrifice!”

Meanwhile Brahmaṇa Kūṭadanta remained silent. So the brahmaṇas said “But the Revered Brahmaṇa Kuṭadanta does not rejoice at the wholesome words of Samaṇa Gotama which have been well said.”

Friends, replied Brahmaṇa Kuṭadanta, it is not that I do not rejoice at the wholesome words of Samaṇa Gotama which have been well said. Indeed, anyone who fails to rejoice at the wholesome words well said by Samaṇa Gotama will have his head severed of its own accord. Indeed, friends, I have been just thinking.

“Samaṇa Gotama did not say, ‘Thus I have heard,’ or ‘Thus it would have happened, but he said, ‘So it then was,’ and ‘Thus it happened.’”

So, friends, I have been thinking, “At that time, Samaṇa Gotama must have been King Mahāvijita himself, or the brahmaṇa purohita who instructed (the King) on the mode of sacrifice.”

Revered Gotama! Do you recollect that after death and dissolution of your body, you were reborn in the abode of devas, either having yourself held a great sacrificial feast, or having yourself instructed how to hold a great sacrificial feast?

Brahmaṇa, (replied the Bhagava), I do recollect that after death and dissolution of my body, I was reborn in the abode of devas, either having myself given a great sacrificial feast, or having myself instructed how to hold a great sacrificial feast, In fact, I was the brahmaṇa purohita who instructed (the King) on how to hold a great sacrificial feast.

Traditional Alms-giving Constantly Practised

349 O Gotama! Is there any sacrifice which entails less trouble and exertion, but proves more fruitful and rewarding

than does this sacrifice performed with three attitudes of mind and sixteen supporting factors?

Yes, Brahmana! There is the sacrifice which entails less trouble and exertion, but proves more fruitful and rewarding than does this sacrifice performed with three attitudes of mind and sixteen supporting factors.

O Gotama! What is this sacrifice which entails less trouble and exertion, but proves more fruitful and rewarding than does this sacrifice performed with three attitudes of mind and sixteen supporting factors?

There is, brahmana, that alms-giving in constant practice, the traditional sacrifice dedicated to bhikkhus established in morality. Such a sacrifice, brahmana, entails less trouble and exertion, but proves more fruitful and rewarding than does this sacrifice performed with three attitudes of mind and sixteen supporting factors.

O Gotama! What is that alms-giving in constant practice, the traditional sacrifice, dedicated to bhikkhus established in morality which entails less trouble and exertion but proves more fruitful and rewarding than does this sacrifice performed with three attitudes of mind and sixteen supporting factors. What is the cause, and what is the condition for such a state of things?

Brahmana! Arahats and attainers of arahatta magga do not participate in sacrifice performed with three attitudes of mind and sixteen supporting factors. Why is that so? Brahmana! In such a sacrifice beating with sticks and strangling of throats are in evidence. Therefore, the Arahats and attainers of arahatta magga do not participate in the sacrificial feasts of that nature.

Brahmana! There is that alms-giving in constant practice, the traditional sacrifice dedicated to bhikkhus established in morality. The Arahats and aspirants to arahatta magga participate in the sacrificial feasts of that nature. Why is that so?

Brahmana! In such a sacrifice of alms-giving beating with sticks and strangling of throats are not in evidence. Therefore, Arahats and attainers of arahatta magga participate in the sacrificial feasts of that nature. Brahmana! This alms-giving in constant practice, the traditional sacrifice entails less trouble and

exertion, but proves more fruitful and rewarding than does the sacrifice performed with three attitudes of mind and sixteen supporting factors. This is the cause and this is the condition for the sacrifice of alms-giving.

350. O Gotama! Is there any other sacrifice which entails less trouble and exertion, but proves more fruitful and rewarding than this sacrifice performed with three attitudes of mind and sixteen supporting factors and the alms-giving in constant practice, the traditional sacrifice?

'Yes, Brahmaṇa! There is another sacrifice which entails less trouble and exertion, but proves more fruitful and rewarding than does this sacrifice performed with three attitudes of mind and sixteen supporting factors and this alms-giving in constant practice, the traditional sacrifice.

O Gotama! What is that sacrifice which entails less trouble and exertion, but proves more fruitful and rewarding than does this sacrifice performed with three attitudes of mind and sixteen supporting factors and this alms-giving in constant practice, the traditional sacrifice?

Brahmaṇa! Someone who donates a monastery dedicated to the Order of bhikkhus in the four directions. That sacrifice of donation entails less trouble and exertion, but proves more fruitful and rewarding than does the sacrifice performed with three attitudes of mind and sixteen supporting factors and this alms-giving in constant practice, the traditional sacrifice.

351. O Gotama! Is there still any other sacrifice which entails less trouble and exertion, but proves more fruitful and rewarding than does this sacrifice performed with three attitudes of mind and sixteen supporting factors, this alms-giving in constant practice, the traditional sacrifice, and this donation of a monastery?

Yes, Brahmaṇa! There is another sacrifice which entails less trouble and exertion, but proves more fruitful and rewarding than this sacrifice performed with three attitudes of mind and sixteen supporting factors, this alms-giving in constant practice, the traditional sacrifice, and this donation of a monastery.

O Gotama! What is that sacrifice which entails less trouble and exertion, but proves more fruitful and rewarding than does the sacrifice performed with three attitudes of mind and sixteen supporting factors, this alms-giving in constant practice, the traditional sacrifice and this donation of a monastery?

Brahmaṇa! someone who with faith takes refuge in the Buddha, in the Dhamma and in the Saṃgha, Brahmaṇa! This sacrifice of taking refuge¹ entails less trouble and exertion, but proves more fruitful and rewarding than does the sacrifice performed with three attitudes of mind and sixteen supporting factors, this alms-giving in constant practice, the traditional sacrifice and this donation of a monastery?

352. Venerable Gotama! Is there still any other sacrifice which entails less trouble and exertion, but proves more fruitful and rewarding than does this sacrifice with three attitudes of mind and sixteen supporting factors, this alms-giving in constant practice, the traditional sacrifice, this donation of a monastery and this taking of refuge?

Yes, Brahmaṇa! There is another sacrifice which entails less trouble and exertion, but proves more fruitful and rewarding than does the sacrifice performed with three attitudes of mind and sixteen supporting factors, this alms-giving in constant practice, the traditional sacrifice this donation of a monastery and this taking of refuge.

Venerable Gotama! What is that sacrifice which entails less trouble and exertion, but proves more fruitful and rewarding than the sacrifice performed with three attitudes of mind and sixteen supporting factors, this alms-giving in constant practice, the traditional sacrifice, this donation of a monastery and this taking of refuge?

1. This sacrifice of taking refuge: One who is fully established in the Three Gems (Ariya Sāvaka), has given up his life to the Buddha, Dhamma and the Saṃgha. He would not forsake his Conviction even on pain of death. Thus it amounts to supreme sacrifice.

Brahmaṇa! someone who with faith¹ undertakes to observe the precepts of abstaining from taking life, abstaining from taking what is not given, abstaining from wrongful sexual conduct, abstaining from lying and abstaining from taking intoxicants which is the cause of heedlessness. This sacrifice of observing the precepts entails less trouble and exertion, but proves more fruitful and rewarding than does this sacrifice performed with three attitudes of mind and sixteen supporting factors, this alms-giving in constant practice, the traditional sacrifice,² this donation of a monastery and this taking of refuge.

353. Venerable Gotama! Is there still any other sacrifice which entails less trouble and exertion, but proves more fruitful and rewarding than does this sacrifice performed with three attitudes of mind and sixteen supporting factors and this alms-giving in constant practice, the traditional sacrifice; this donation of a monastery, this taking of refuge, and this observance of precepts?

Yes, Brahmaṇa! There is yet another sacrifice which entails less trouble and less exertion but proves more fruitful and rewarding than does his sacrifice performed with three attitudes of mind and sixteen supporting factors and this alms-giving in constant practice, the traditional sacrifice, this donation of a monastery this taking of refuge, and this observance of precepts.

Venerable Gotama! What is that sacrifice which entails less trouble and exertion but proves more fruitful and rewarding than does the sacrifice performed with three attitudes of mind and sixteen supporting factors, this alms-giving in constant practice, the traditional sacrifice, this donation of a monastery, this taking of refuge and this observance of precepts?

Brhmaṇa! In this world there has appeared the Tathāgata who is worthy of special veneration, perfectly self-enlightened by himself ...p²...

1. Undertakes to observe the precepts: One who strictly observes the precepts has given up attachment to his own self and to his own life: Thus it amounts to supreme sacrifice. Normally, taking refuge in the five precepts after being established in the Three Refuges is far nobler.

2. As in the Sāmaññaphala Sutta, para 190 to 225.

Brahmaṇa! The bhikkhu is thus accomplished in morality ...p... He attains the first jhāna. The sacrifice relating to the attainment of the first jhāna entails less trouble and exertion, but proves more fruitful and rewarding than do the sacrifices previously cited.

...p¹... He attains the second jhāna. He attains the third jhana ...p²... He attains the fourth jhāna. The sacrifice relating to the attainment of the fourth jhāna entails less trouble and exertion, but proves more fruitful and rewarding than the sacrifices previously cited.

...p³... That bhikkhu directs and inclines his mind to insight knowledge and this sacrifice for insight-knowledge entails less trouble and exertion but proves more fruitful and rewarding than the sacrifices previously cited ...p⁴...

...p... That bhikkhu knows that he has nothing more to do (for the Path); and the sacrifice leading to the attainment of āsavekkhaya ñāṇa, knowledge of the extinction of āsavas, entails less trouble and exertion, but proves more fruitful and rewarding than the sacrifices previously cited.

Brahmaṇa! There is no other perfection in sacrifice which far excels or is more eminent than this perfection in sacrifice leading to the attainment of āsavekkhaya ñāṇa.

Kūṭadanta Requests for Lay Discipleship

354. When this was said, Brahmaṇa Kūṭadanta addressed the Bhagaṅva thus:

“Excellent, O Gotama, is the dhamma! Excellent, O Gotama, is the dhamma! Just as one has turned up what lies upside down, just as one has uncovered what lies covered, just as one shows the way to another who is lost, just as one lights up a lamp in the darkness for those who have eyes to see

1. As in the Sāmaññaphala Sutta, para 226 to 227.

2. As in the Sāmaññaphala Sutta, para 228 to 253.

3. As in the Sāmaññaphala Sutta, para 234.

4. As in the Sāmaññaphala Sutta, para 236 to 249.

visible objects, even so has the Revered Gotama revealed the dhamma to me in various ways. Revered Gotama! I take refuge in the Revered Gotama! I take refuge in the Dhamma! I take refuge in the Saṃgha! Please take me as a lay disciple from now on till the end of my life.

I now set free, Revered Gotama, those seven hundred bulls, seven hundred oxen, seven hundred cows, seven hundred heifers, seven hundred goats and seven hundred sheep brought to the sacrificial post, I give them life. Let them eat the lush green grass. Let them drink cool water. Let cool winds blow over their bodies.

Realization of the Fruits of Sotāpatti

355. Then the Bhagavā delivered a series of discourses in their sequence: And what is it?

It is about alms-giving, morality, celestial abodes, faults of sensual desires, of the vileness of sensual desires, defiling effect of the sensual desires and the advantage of renunciation.

When the Bhagava came to know that the mind of Brahmaṇa Kūṭadanta has been rendered fit, supple, free from hindrances, exalted and clear, he proclaimed the Samukkaṃsika dhamma, which Buddhas only could discover explaining him about dukkha (suffering), the cause of dukkha, the cessation of dukkha and the Path leading to the cessation of dukkha.

Just as a clean and stainless cloth readily takes the dye, even so Brahmaṇa Kūṭadanta took in the truth and gained the eye of wisdom, Sotapātti magga ñāṇa, which is free from impurities and defilements, realizing then and there that whatever has the nature of arising has the nature of cessation.

356. Then the Brahmaṇa Kūṭadanta, having himself seen the dhamma, reached it, gained insight into it, plunged into it, overcame doubt, overcame vacillation and gained the course of conviction and did not have faith in any other doctrine except the Buddha's. He addressed the Bhagavā thus:

“Will the Revered Gotama with his company of bhikkhus of the Order, accept my invitation to tomorrow's alms-meal? The

Bhagavā signified assent by remaining silent.

357. Then the Brahmaṇa Kūṭadanta, knowing that the Bhagavā had accepted the invitation, stood up from his place and left after doing obeisance to him.

As night passed into day, Brahmaṇa Kūṭadanta prepared the alms-food, at the hall for donation, both hard and soft, informed the Bhagavā that it was ready by saying, "It is time, Revered Gotama. The meal is ready.

358. Then, in the morning, the Bhagavā wearing his robes and taking the great robe and alms-bowl, went to the hall for donation of Brahmaṇa Kūṭadanta and took his seat in the prepared place together with the bhikkhus of the Order.

Then the Brahmaṇa Kūṭadanta personally attended on the Bhagavā, offering hard and soft food with his own hands, till the Bhagavā caused him to stop signifying he had had enough.

When the Bhagavā had finished his meal and withdrawn his hand from the bowl, he instructed Brahmaṇa Kūṭadanta, now sitting in a low seat, on the advantages accruing from the dhamma and made him established in it, eager and delighted in the practice of it. Then the Bhagavā rose from his seat and left the place.

**End of Kūṭadanta Sutta,
the fifth in this Vagga.**

Namo tassa bhagavato arahato sammāsambuddhaṃsa

VI. MAHĀLI SUTTA

VI. MAHĀLI SUTTA

The Story of the Brahmaṇa Messengers

359. Thus have I heard:

Once the Bhagavā was residing in the pinnacled monastery in a great forest near Vesālī.

At that time brahmin-messengers of Māgadha and Kosala were putting up at Vesālī on business.

Then the various brahmin-messengers of Māgadha and Kosala heard this news:

“Indeed, friends, Samaṇa Gotama, son of the Sakyan King who left the family of Sakyans to become a bhikkhu is now residing in the pinnacled monastery near Vesālī. The fame of the Venerable Gotama has spread far and wide. It has been said of him thus:

That Bhagavā is worthy of special veneration, who truly comprehends all Dhammas by his own intellect and insight, who possesses supreme knowledge and perfect practice of morality, who speaks only what is beneficial and true, who knows all the three lokas (worlds), who is incomparable in taming those who deserve to be tamed, who is the Teacher of devas and men, who is the Enlightened One, knowing and teaching the Four Ariys Truths, and who is the Most Exalted. Through Perfect Wisdom, he personally relizes the nature of the Universe with its devas, māras and brahmaṣ and also the world of human beings with its samaṇas, brahmaṇas, kings and men, and knowing it, he expounds on it. He proclaims the dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, with richness in meaning and words, revealing the completeness and purity of the Noble Practice (brahmacariya). It behoves us to see such a person worthy of veneration.

360. Then the brahmin-messengers of Magadha and Kosala approached the pinnacled monastery in the great forest.

At that time the Venerable Nāgita was waiting on the Bhagavā. Then the brahmin-messengers of Māgadha and Kosala approached him and said:

“Revered Nāgita! Where is the Venerable Gotama residing? We would like to see him. (Then Nāgita said) “Friends! This is not the time to see the Bhagavā. He has retired in seclusion”.

The brahmina-messengers of Māgadha and Kosala thought to themselves, “We shall go only after seeing the Venerable Gotama,” and they sat in a (suitable) place there.

The Story of Oṭṭhaddha Licchavī

361. Oṭṭhadda, a Licchavī king, also came to the pinnacled monastery in the great forest with a large company of Licchavīs and, approaching the Revered Nāgita and making obeisance to him, said:

“Venerable Nāgita! Where is the Bhagavā, Worthy of Veneration and the Perfectly Self-enlightened residing? I wish to see the Bhagavā who is worthy of special Veneration and the Perfectly Self-enlightened one”

“Mahāli¹” (said Nāgita) “It is not the time to see the Bhagavā. He has retired in seclusion.” But Oṭṭhaddha, a Licchavi King, thought to himself, “I shall go only after seeing the Bhagavā, who is Worthy of special Veneration and the Perfectly Self-enlightened one,” and sat in a (suitable)place, there.

362. Then, Sīha, a novice, having approached the Venerable Nāgita and paid due respects to him, stood at a place and said:

“Venerable Kassapa²! A large number of brahmin-messengers of Māgadha and Kosala have arrived here to see the Bhagavā. So did Oṭṭhaddha, a Licchavi king, together with a large company of the men of Licchavī, Venerable Kassapa, I beg of you, may these men have a chance to see the Bhagavā.”

“If that be so, Sīha, go and inform the Bhagavā about it yourself”, said Nāgita. Saying, “Very well, Venerable Sir,” Sīha approached the Bhagavā, made his obeisance and, standing at a suitable place, said:

1. Mahāli is the personal name of Oṭṭhaddha.
2. Kassapa is the family name of Nāgita.

“Many of the Brahmin-messengers from Māgadha and Kosala have come to this place to see the Bhagavā. Oṭṭhaddha, a Licchavī King, with a large company of Licchavīs, have also arrived to see the Bhagavā.

If that be so, Sīha, prepare seats under the shade of the monastery,” I beg of you may these men have said the Bhagavā.

Saying, “Very well Venerable Sir!” Sīha prepared seats under the shade of the monastery.

363. Then the Bhagavā came out from the monastery and took his seat prepared for him under the shade of the monastery. Then the brahmin-messengers of Māgadha and Kosala approached the Bhagavā, saying memorable words of felicitations and sat down in a suitable place. Then Oṭṭhaddha, a Licchavī King, also accompanied by a large company of Licchavīs approached the Bhagavā and having paid respect to the Bhagavā, sat in a suitable place.

364. Having seated himself, Oṭṭhaddha a Licchavi King spoke to the Bhagavā thus:

“Yesterday, as well as the day before yesterday, a Licchavī Prince approached me and, having approached, said:

‘Mahāli! I had not been long with the Bhagavā it was just three years.

During that time I have seen visible objects belonging to the deva-world which are alluring, accompanied by sensual attachment, and enticing.

“Venerable Sir! Does Sunakkhatta, a Licchavī prince not hear the sounds belonging to the deva-world which are alluring, accompanied by sensual attachment and enticing because they are non-existent? Or, does he not hear them although they exist?”

One Sided Concentration

365. , “Mahāli! said the Bhagavā, “Sunakkhatta, a Licchavī prince does not hear sounds belonging to the deva-world which are alluring, accompanied by sensual attachment and enticing, in

What is the cause for it? Mahāli, it is due to the fact that that bhikkhu, looking east, cultivates concentration only for a single attainment of hearing sounds in the east, belonging to the deva-world which are alluring, accompanied by sensual attachment and enticing, but does not cultivate concentration for a single attainment of seeing visible objects.

369. And again, Mahāli, suppose a bhikkhu, in the south, ...p... in the west in the north above or below or across, cultivates concentration only for a single attainment of hearing sounds belonging to the deva-world which are alluring, accompanied by sensual attachment and enticing, but does not cultivate concentration only for a single attainment of seeing visible objects belonging to the deva-world which are alluring, accompanied by sensual attachment and enticing. Since that bhikkhu cultivates concentration only for a single attainment of hearing sounds lying above or below or across; belonging to the deva-world which are alluring, accompanied by sensual attachment and enticing, but does not cultivate concentration only for a single attainment of seeing visible objects lying above or below or across, belonging to the deva-world which are alluring, accompanied by sensual attachment and enticing: but does not see visible objects belonging to the deva-world which are alluring, accompanied by sensual attachment and enticing.

What is the cause for it? The reason, Mahāli, is due to the fact that that bhikkhu, cultivates concentration for a single attainment of hearing sounds lying above or below or across, belonging to the deva-world which are alluring, accompanied by sensual attachment and enticing; but does not cultivate concentration for a single attainment of seeing visible objects belonging to the deva-world which are alluring, accompanied by sensual attachment and enticing.

370. Here, in this Teaching, Mahāli, a bhikkhu, cultivates concentration for the dual attainment of seeing visible objects as well as hearing sounds in the east, belonging to the deva-world which are alluring, accompanied by sensual attachment and enticing. Since, that bhikkhu cultivates the dual attainment of

seeing visible objects as well as hearing sounds in the east, belonging to the deva-world which are alluring, accompanied by sensual attachment and enticing; he sees not only visible objects but also hears sounds in the east, belonging to the deva-world which are alluring, accompanied by sensual attachment and enticing.

“What is the cause for it? The reason, Mahāli, is due to the fact that that bhikkhu cultivates concentration for the dual attainment of seeing visible objects as well as hearing sounds in the east belonging to the deva-world which are alluring, accompanied by sensual attachment and enticing.

371. “And again, Mahāli, a bhikkhu, looking south ...p... in the west in the north above or below or across, cultivates concentration for the dual attainment of seeing visible objects as well as hearing sounds belonging to the deva-world which are alluring, accompanied by sensual attachment and enticing.

Since, that bhikkhu, cultivates concentration for the dual attainment of seeing visible objects as well as hearing sounds lying above or below or across, belonging to the deva-world which are alluring accompanied by sensual attachment and enticing; he sees not only visible objects, but also, hears sounds lying above, below or across, belonging to the deva-world which are alluring, accompanied by sensual attachment and enticing.

“What is the cause for it? The reason, Mahāli, is due to the fact that that bhikkhu cultivates concentration for the dual attainment of seeing visible objects as well as hearing sounds lying above or below or across belonging to the deva-world which are alluring, accompanied by sensual attachment and enticing.

“Mahali! This is the cause, this the condition, why Sunakkhatta, son of a Licchavī Prince, does not hear sounds belonging to the deva-world which are alluring, accompanied by sensual attachment and enticing although they are existent: it is not that he does not hear because they are non-existent.”

372. “Venerable Sir!” questioned Mahāli, “is it, perhaps, that bhikkhu takes up the Noble Practice: (brahmacariya) under

(the guidance of) the Bhagavā for the realization of cultivated concentration?

“Mahāli” (answered the Bhagavā), “bhikkhus do not take up the Noble Practice for the realization of such concentration morality. There are other dhamma which are more pleasing and higher than it. Bhikkhus take up the Noble practice with a view to their realization.

Four Ariyā Fruitions

373. “Venerable Sir, If the bhikkhu takes up the Noble Practice under the Bhagavā with a view to (the realization) of such dhammas which are more pleasing and higher. What are those dhammas?

Mahāli, “In this Teaching, a bhikkhu attains to the state of sotapanna (a Stream-winner), through the complete destruction of the three lower fetters,¹ He is not liable to fall into realms of misery and suffering and is assured of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment, Mahāli, that state of a Stream-winner is more pleasing and higher than concentration; and Mahāli, bhikkhus take up the Noble Practice with a view to the realization of that state.

“And again, Mahāli, a bhikkhu attains to the state of sakadāgāmi (a Once-returner), through the complete destruction of lower fetters and lessening of attachment, hatred, and bewilderment. He will make an end of dukkha after returning to this realm of human being only once and bhikkhus take up the Noble Practice under my guidance with a view to the realization of that state which is more pleasing and higher.

“And again, Mahāli, a bhikkhu attains to the state of anāgāmi (a never-returner). He has totally destroyed the five fetters² that lead to (rebirth in) the lower planes of sensual

1. Ditthi, (wrong) views, silabbataparamasa, wrong religious practice, and vicikicchā, doubt

2. Add Kamaraga, attachment to sensual pleasure, and patigha, hatred, to the three fetters cited above.

existences. He will have a spontaneous rebirth (in the abode of the Brahmas), and not being liable to return from that realm realizes parinibbāna there. This state of a Never-returner, Mahāli, is more pleasing and higher; and bhikkhus take up the Noble Practice with a view to the realization of that state. And, again, Mahāli, a bhikkhu becomes (an arahat) by means of Abhiññā, special apperception, personally and in this very life realizes, attains to and remains in the emancipation of mind (Cetovimutti¹ and in the emancipation by insight (Paññavinmutti), free of asavas though their extinction. This state of Arahatsip is more pleasing and higher; and, Mahāli, bhikkhus take up the Noble Practice with a view to the realization of that state.

Mahāli,! It is thus, indeed, that bhikkhus take up the Noble Practice under my guidance with a view to the realization of the dhammas which are more pleasing and higher.

The Ariyā Path of Eight Constituents

374. “Venerable Sir! Is there any Path and any training by which those dhammas can be realized?”

“Yes, Mahāli, there is the Path and the training by which those dhammas can be realized”.

375. “Venerable Sir! What, then, is the Path and the training by which these dhammas can be realized?”

“Mahāli! Here is this Ariya Path of eight constituents. Its constituents are: Right View, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

“This, Mahāli, is the Path and the training by which those dhammas can be realized.”

1. Cetovimutti: i.e. Arahataphala Samādhi Concentration of mind free of all defilements pertaining to the Fourth Stage of Fruition.
Paññāvimutti i.e. Arahataa phala paññā: wisdom free of all defilements pertaining to the Fourth Stage Fruition.

The Story of Two Wandering Ascetics

376. Mahāli! At one time I was residing at Ghositārāma Monastery near Kosambhi. Then two wandering mendicants, Mundiya and Jaliya, the disciples of Dārupattika, approached and exchanged greetings with me, and having said memorable words of felicitations, they stood at a suitable place and said:

“How now, friend Gotama! Is life body? or body life, or is life one thing and body another?”

377. “If that be the question, friends,” I said; “I shall tell you. Listen and pay attention”. Then the two wandering ascetics said, “Very well, friend!” Then I said:

“Friends! The Bhagavā worthy of special veneration, the Perfectly Self-enlightened has appeared in this world ...p¹...

(This may be amplified as in the Samannaphala Sutta.)

Friends! The bhikkhu is thus accomplished in morality ...p²... And he achieves and remains in the first Jhana.³ That bhikkhu, friend, knows thus; and sees thus. Will it be proper for me, then, to tell him; “Body is life,” or “Life is body.” or “Life is one thing and body another?” At this the wandering ascetics answered me, “Friend! It will be proper for one to tell that bhikkhu who knows thus and sees thus: “Body is life,” or “Life is body;” or “Life is one thing and Body another.”

Friends! I know the first Jhāna thus and I see the first Jhāna thus. Having known it and seen it, I do not, nevertheless, say: Life is body,” or “Body is life,” or “Life is one thing and physical body another.”

Friends! Having achieved and remained in the second jhāna ...p... the third jhāna ...p... the fourth jhāna ...p... that bhikkhu knows thus and sees thus. Will it be proper for one to tell him: “Life is physical body,” or “body is life,” or “Life is one thing and physical body another?” At this the wandering ascetics answered me, “Friend! it will be proper for one to tell

1. see para 140 ante (above)

2. see para 212 above

3. see para 226 above

the bhikkhu who knows, thus and sees thus: “body is life” or “Life is body,” or “Life is one thing and body another.”

Friends! I know the fourth jhāna and see it. Nevertheless, I do not say: “Body is life,” or “Life is body,” or “Life is one thing and body another.”

A bhikkhu directs and inclines his mind to insight knowledge.

Friends! That bhikkhu knows thus and sees thus. Will it be proper for one to tell him thus: “Physical body is life,” or “Life is body,” or “Life is one thing and physical body another.” At this the wandering ascetics answered me, “Friend! it will be proper for one to tell that bhikkhu who knows thus and sees thus: “Physical body is life,” or “Life is physical body,” or “Life is one thing and body another.”

Friends! I know insight knowledge thus and see thus. Nevertheless I do not say: “Body is life,” or “Life is body,” or “Life is one thing and body another.”

A bhikkhu realizes that for purposes of the Path he has nothing more to do. Will it be proper for one to tell him who knows thus and sees thus: “Physical body is life,” or “Life is physical body,” or “Life is one thing and physical body another?” At this the wandering ascetics answered me “Friend! it will be not proper for one to tell the bhikkhu who knows thus and sees thus: “Body is Life,” or “Life is body,” or “Life is one thing and body another.”

Friends! I know āsavekkhaya ñāṇa, knowledge of the extinction of asavas as such, and I see it as such. Nevertheless, I do not say: “Physical body is life,” or “Life is body,” or “Life is one thing and the physical body another.”

Thus spoke the Bhagavā. Delighted, Oṭṭhaddha, a Lacchavi King, rejoiced at the words of the Bhagavā.

**End of Mahāli Sutta,
the sixth in this Vagga.**

1. see para 228 above
2. see para 230 above
3. see para 232 above

Namo tassa bhagavato arahato sammāsambuddharsa

VII. JĀLIYA SUTTA

VII. JĀLIYA SUTTA

The Story of Two Wandering Ascetics

378. Thus have I heard:

Once the Bhagavā was residing in Ghositarāma Monastery near Kosambī.

At that time two wandering ascetics, Munḍiya and Jāliya, a disciple of Darupattika, approached the Bhagavā and exchanged friendly greetings with him. Having said memorable words of felicitations, they stood at a suitable place and addressed him thus:

“How now, friend Gotama! Is life body: or is body life? Or, is life one thing and body another?”

379. “If that be the question, friends, I shall tell you. Listen and pay good attention.”

Then the two wandering ascetics said, “Very well, friend!” Then the Tathāgata delivered this discourse.

“Friends! The Bhagavā worthy of Special Veneration, the Perfectly Self-enlightened has appeared in this world.

(As in the Sāmaññaphala Sutta)

Friends! The bhikkhu is thus accomplished in morality ...p... And achieves and remains in the first Jhāna. That bhikkhu, friend, knows it thus; and sees it thus. Will it be proper for one to tell him: “Body is life,” or “Life is body,” or “Life is one thing and body another?”

Friend! It will be proper for one to tell that bhikkhu who knows thus and sees thus: “Body is life,” or “Life is body,” or “Life is one thing and body another (said the two wandering ascetics).

“Friends! I know the first Jhāna thus and I see the first Jhāna thus. Having known it and seen it, I do not, nevertheless, say: “Life is body”, or “body is life,” or “Life is one thing and physical body another.” ...p...

“Friends! Having achieved and remained in the second Jhāna the third Jhāna the fourth Jhāna that bhikkhu known thus

and sees thus. Will it be proper for one to tell that bhikkhu: “Life is physical body,” or “body is life,” or “Life is one thing and the physical body another?”

“Friend Gotama! It will be proper for one to tell that bhikkhu who knows thus and sees thus: “Life is body,” or “Body is life,” or “Life is one thing and body another.” ...p...

Friends! I know the fourth Jhāna thus. I see the fourth Jhāna thus. Nevertheless I do not say: “Body is life,” or “Life is body,” or “Life is one thing and body another.”...p...

A bhikkhu directs and inclines his mind to Insight-knowledge; Friends! That bhikkhu knows thus and sees thus. Will it be proper for one to tell him thus: “Body is life,” or “Life is body,” or “Life is one thing and body another?”

“Friend Gotama! It will be proper for one to tell that bhikkhu who knows and sees that Insight-knowledge thus: “Body is life,” or “Life is body,” or “Life is one thing and the body another.”

“Friends, I know Insight-knowledge thus. I see Insight-knowledge thus. Nevertheless I do not say: “Body is life,” or “Life is body,” or “Life is one thing and body is another.”

380. ...p... “A bhikkhu realizes that for purposes of the Path he has nothing more to do. Will it be proper for one to tell him who knows thus and sees thus: “Body is life,” or “Life is body,” or “Life is one thing and the body another?”

Friend Gotama! It will be improper for one to tell that bhikkhu who knows (the Path) thus and sees thus: “Body is life, or “Life is body,” or “Life is one thing and body another.”

Friends! I know āsavekkhaya nāṇa, knowledge of the extinction of āsavas, thus, and I see it thus. Nevertheless, I do not say: “Body is life,” or “Life is body,” or “Life is one thing and body another.”

Thus spoke the Bhagavā. Delighted, the two wandeing ascetics rejoiced at words of the Bhagavā.

**End of Jāliya Sutta,
the seventh in this Vagga.**

Namo tassa bhagavato arahato sammāsambuddharsa

VIII. MAHĀSĪHANĀDA SUTTA

VIII. MAHASIHANADA SUTTA

Kassapa, the Naked Ascetic

381. Thus have I heard:

Once the Bhagavā was residing in the Deer Park of Kannakathala at Uruñña town. Then Kassapa, the naked ascetic, approached the Bhagavā, exchanged friendly greetings with him saying memorable words of felicitations, and, standing respectfully at a suitable place addressed the Bhagavā thus:

“O Gotama! I have heard it said, “Samaṇa Gotama disparages all kinds of self mortification, reviling and condemning one-sidedly all ascetics who lead an austere life. Were they who said, “Samaṇa Gotama disparages all kinds of self-mortification, reviling and condemning one-sidedly all ascetics who lead an austere life,” “saying it as Samaṇa Gotama said? Is it that they were not making false charges against Samaṇa Gotama? Is it what they state in conformity with what the Samaṇa Gotama has expounded? Will there not be legitimate cause for censure, however little, in what Samaṇa Gotama (allegedly) says? We on our part have no intention to make any accusations against the Revered Gotama.”

382. Kassapa! Those who said “Samaṇa Gotama disparages all kinds of self-mortification, reviling and condemning one-sidedly all ascetics who lead an austere life” were not saying what I said. They were slandering me with what was not (said) and what is not true.

In this world, Kassapa, I see with my divine power of sight, which is extremely clear, surpassing the sight of men (dibbacakkhu), I see that some who practise self-mortification leading an austere life after death and dissolution of their bodies, reappeared in wretched destinations (duggati) in miserable existences, (apāra), states of ruin (vinipāta), realms of continuous suffering (niraya) are reborn in apaya (abode of misery), in duggati (bad destination), in vinipatika (abode of ruin) and in niraya (abode continuous suffering), on the dissolution of the body after death. In this world, Kassapa, I also with the divine

power of sight which is extremely clear, surpassing the sight of men that others who practise self-mortification leading an austere life after death and dissolution of their bodies, reappeared in good destinations, the happy world of devas.

383. In this world, Kassapa, I see with my divine power of sight which is extremely clear surpassing the sight of men, eye (*dibbacakkhu*), that some who practise self mortification leading to a life, after death and dissolution of their bodies reappeared in wretched destinations *apaya* (abode of misery), in *duggati* (bad destination), in *vinipatika* (states of ruin) and in *niraya* (abode of continuous suffering), on the dissolution of the body after death. In this world, Kassapa, I also see with my extraordinarily keen vision, beyond what human eyes can see, as if seeing with the *deva* eye (*dibbacakkhu*), that other who practise the easy and less troublesome way to self-mortification are reborn in the abode of happiness as divine beings on the dissolution of the body after death.

Kassapa! Having known as they really are, the comings (from past existences) and goings (to past existences), the deaths and the arisings of those ascetics who practise self-mortification, why should I disparage all self-mortifications and revile and condemn one-sidedly all those who lead an auster life?

384. Kassapa! There are some *samaṇa* and *brahmaṇas* who are learned, intelligent, skilled in rival doctrines and able to split hairs in arguments. They conduct themselves as though they were smashing all wrong views by their knowledge ability. In some instances their views are identical with mine: but in others they are not. In some instances where those *samaṇas* and *brahmaṇas* say, "It is good," we also say, "Good," and where they say, "It is not good," we also say, "Not good," In other instances where they say, "It is not good" we say, "Good."

In some instances where we say, "It is good," others also say, "Good," and where we say, "It is not good," others also say, "Not good." In other instances where we say, "It is not good," others say, "Good," and where we say "It is good," others say, "Not good."

Investigation

385. And I used to approach those samaṇas and brahmaṇas and say this:

Friends! Setting aside the disparity of views, let learned men, ask questions, ask for reasons, and pass strictures on my views among themselves, teacher to teacher, or disciple to disciple into our identity of views thus:

(In the view of) the honourable friends (of both sides) “there exist actions which are demeritorious, or accounted as demeritorious; which are faulty or accounted as faulty; which are to be eschewed, or accounted as fit to be eschewed; which are harmful to the attainment of the state of purity or accounted as harmful to the attainment of the state of purity; and which are black or accounted as black. And who abnegates all such dhammas without exception--- Samaṇa Gotama or any other honourable teacher or religious sects?” Let these learned men ask questions, ask for reasons and pass strictures on our views.

386. Kassapa! It may well be that (when thus asked) learned men who ask questions, who ask for reasons and who pass strictures on my views would say: “(According to the view of) the honourable friends (of both sides) there exist actions which are demeritorious, or accounted as demeritorious; which are faulty, or accounted as faulty; which are to be eschewed, or accounted as fit to be eschewed; which may be harmful to the attainment of the state of purity of an ariyā, or accounted as harmful to the attainment of the state of purity of an ariyā; and which are black, or accounted as black. Samaṇa Gotama practises the abnegation of such dhammas without exception, whilst other honourable teachers of religious sects do so only to a small extent.” Thus, Kassapa, when learned men ask questions, ask for reasons and pass strictures on my views, in such a case they would mostly praise us only.

387. And then, Kassapa, let learned men ask questions, ask for reasons and pass strictures on our views, teacher to teacher, or disciple to disciple; thus:

(In the view of) the honourable friends (of both sides) there exist actions which are meritorious, or accounted as meritorious; which are faultless, or accounted as faultless; which are to be resorted to, or accounted as fit to be resorted to; which are to be resorted to, or accounted as fit to be resorted to; which make for the attainment of the state of purity, or accounted as a factor for the attainment of purity; and which are white, or accounted as white. And who takes upon himself all such dhammas without exception--- Samaṇa Gotama or any other honourable teacher of religious sects?" Let people ask questions, ask our reasons, and pass strictures on our views.

388. Kassapa! It may well be that (when thus asked) learned men who ask questions, who ask for reasons and who pass strictures on my views would say: ("According to the view of) the honourable friends (of both sides) there exist actions which are demeritorious or accounted as demeritorious; which are faulty, or accounted as faulty, which are to be eschewed, or accounted as fit to be eschewed; which may be harmful to the attainment of the state of purity of an ariyā, or accounted as harmful to the attainment of the state of purity of an ariyā; and which are black, or accounted as black. Samaṇa Gotama practices the abnegation of such dhammas without exception, whilst other honourable teachers of religious sects do so only to a small extent. Thus, Kassapa, when learned men ask questions, ask for reasons and pass strictures on my views, in such a case they would mostly praise us only.

389. And then, Kassapa, let learned men ask questions, ask for reasons and pass strictures on our views, teacher to teacher, or disciple to disciple thus:

(In the view of) the honourable friends (of both sides) there exist actions which are meritorious, or accounted as meritorious; which are faultless or accounted as faultless; which are to be resorted to, or accounted as fit to be resorted to; which make for the attainment of the state of purity, or accounted as a factor for the attainment of purity; and which are white, or accounted as white. And who takes upon himself all such

dhammas without exception--- Samaṇa Gotama or any other honourable teacher of religious sects?" Let people ask questions ask for reasons, and pass strictures on our views.

390. Kassapa! It may well be that (when thus asked) learned men who ask questions, ask for reasons and pass strictures on my view, "(According to the view of) the honourable friends (of both sides) there exist actions which are meritorious, or accounted as meritorious; which are faultless or accounted as faultless; which are to be resorted to, or accounted as fit to be resorted to; which make for the attainment of the state of purity, or accounted as a factor for the attainment of the state of purity; which are white, accounted as white. Samaṇa Gotama takes upon himself such dhammas without exception, whilst other honourable teachers of religious sects do only to a small extent. "Thus, Kassapa, when learned men ask questions, ask for reasons and pass strictures on my views, in such a case, they would mostly praise us only.

391. And, then, Kassapa, let learned men ask us questions, ask for reasons, and pass strictures on our views among themselves, teacher to teacher, or disciple to disciple, thus:

"(In the view of) honourable friends (of both sides) there exist actions which are demeritorious, or accounted as demeritorious; which are faulty, or accounted as faulty; which are to be eschewed, or accounted as fit to be eschewed; which are harmful to the attainment of the state of purity; which are black, or accounted as black." And who abnegates all such dhammas without exception--- the disciples of Samaṇa Gotama's Order of Bhikkhus or the disciples of the order of other honourable teachers of religious sects? Let these learned men ask questions, ask for reasons and pass strictures on my views.

392. Kassapa! It may well be that (when thus asked) learned men who ask questions, ask for reasons and pass strictures on our views would say: "According to the view of) the honourable friends (of both sides), there exist actions which are demeritorious, or accounted as demeritorious; which are faulty, or accounted as faulty; which are to be eschewed, or

accounted as fit to be eschewed; which are harmful of the state of purity, or accounted as harmful to the attainment of the state of purity; and which are black, or accounted as black. The disciples of Gotama's Order of bhikkhus practise the abnegation of such dhammas without exception, whilst the disciples of the order of other honourable teacher do so only to a small extent. "Thus, Kassapa, when learned men ask questions, ask for reasons and pass strictures on my views, in such a case they would mostly praise us only.

393. And then, Kassapa, let learned men ask questions, ask for reasons and pass strictures on our views themselves, teacher to teacher, or disciple to disciple thus:

"(In the view of) the honourable friends (of both sides) there exist actions which are meritorious or accounted as meritorious; which are faultless or accounted as faultless; which are to be resorted to, or accounted as fit to be resorted to; which make for the attainment of the state of purity, or accounted as a factor for the attainment of the state of purity; and which are white, or accounted as white. And who taken upon themselves all such dhammas without exception--- the disciples of Samaṇa Gotama's Order of the bhikkhus, or the disciples of the Order of other honourable teachers? Let these learned men ask questions, ask for reasons and pass strictures on our views.

394. Kassapa! It may well be that (when thus questioned the learned men who ask questions, ask for reasons, and pass strictures on our views would say: "(According to the views of) the honourable friends (of both sides) there exist actions which are meritorious, or accounted as meritorious which are faultless, or accounted as faultless; which are to be resorted to, or accounted as fit to be resorted to; which make for the attainment of the state of purity, or accounted as a factor for the attainment of the purity; and which are white, or accounted as white. The disciples of Samaṇa Gotama's Order of the bhikkhus take upon themselves such dhammas without exception, whilst the disciples of the Order of other honourable teachers do so only to a small extent. "Thus, Kassapa, when learned men ask

questions, ask for reasons and pass strictures on our views, they would mostly praise only us.

The Ariya Path of Eight Constituents

395. There is the Path, and there is the training by which, when practised, one will know by himself only and see by himself only: “Samaṇa Gotama usually speaks at the opportune moment what is true, what is beneficial, and what is in accord with the Doctrine and the Discipline.”

And what Kassapa, is the path and the training by which when practised would know by himself only and see by himself only, know by himself: “Samaṇa Gotama alone usually speaks at the opportune moment what is true, what is beneficial and what is in accord with the Doctrine and the Discipline?” The way is the Ariya Path of eight constituents of the Pure (ariyā). And what are its constituents? They are:

Right View; Right Thought; Right Speech; Right Action; Right Living; Right Effort; Right Mindfulness; and Right Concentration. Kassapa! that is the Path and that is the training.

Kassapa! If one practises this Path and this training one would know by himself and see by himself “Samaṇa Gotama alone usually speaks at the opportune moment what is true, what is beneficial and what is in accord with the Doctrine and the Discipline.

Of Striving after Ascetic Practices

396. When the Bhagavā had said this, Kassapa, the naked ascetic, addressed him thus:

“Friend Gotama!¹ There are also (these) ascetic practices taken up by those samaṇas and brahmaṇas to be the task of samaṇas and brahmaṇas, namely: going naked; urinating or defecating in standing posture (or such other loose habits contrary

1. The original Pali has “āvuso Gotama” which suggests that Kassapa at this stage had been regarding the Buddha as his equal.

to the civilized way of life);¹ Wiping the stool clean with the hand; refusing to accept almsfood offered with reverential solicitation of "Come, Sir" refusing to accept almsfood offered with reverential solicitation of "Wait Sir", he shows up; refusing to accept alms-food brought before he shows up; refusing to accept alms-food intended for the recipient; refusing to accept any invitation for alms; refusing to accept alms-food ladled out from the pot or from the food-basket; refusing to accept alms-food offered across the threshold, or across the stick; or across the pestle; refusing to accept alms-food offered as two persons are eating together; refusing to accept alms-food offered by a pregnant woman; offered by a woman giving suck; offered by a woman cohabiting with a man; refusing to accept alms-food collected and distributed by announcement: refusing to accept alms-food where a dog awaits feeding; refusing to accept alms-food where flies are swarming; not taking fish nor meat, nor fermented nor spirituous liquors, nor fermented gruel: asking for alms-food from only one house and eating only one mouthful: asking for alms-food only from two houses ...p... asking for alms-food in this manner from only seven houses and eating only seven mouthfuls; remaining content with only one small cupful of alms-food, or with only two small cupfuls; or with only seven cupfuls every two days, (or so on up to) once every seven days. Thus does he dwell in this practice of taking food at long intervals of up to once every half-month.

397. Besides them also, friend Gotama, there are other ascetic practices, taken up by those samaṇas and brahmaṇas to be the task of samaṇas and brahmaṇas, namely: living on potherbs, grains of millet, wild rice, scrapes of leather, duckweed, broken rice or bran overcooked part of boiled rice or, scum of boiled rice, sesamum oil-cake, grass, cow-dung, wild fruits and bulbs and fruits that fall from trees by themselves.

398. Besides them also, friend Gotama, there are other ascetic practices taken up by some samaṇas and brahmaṇas to

1. Foot-note in the Myanmar Translation.

be the task of samaṇas and brahmaṇas, namely: wearing coarse hempen cloth, or cloth of hemp interwoven with other materials; or wearing cerements; rags discarded in the dust heap; cloth made of barks, or cloth made of the hide of a black antelope, or of strips of such a hide, or cloth made of kusa grass, or cloth made of fibre; or wearing cloth of timber planks; or wearing cloth woven with human hair, with horse tails, or with owl feathers; or plucking out hair and beard, devoting oneself to the practice of plucking out hair and beard; or standing upright refusing a seat, devoting oneself to the practice of standing upright; or squatting on the haunches, devoting oneself to the practice of squatting on the haunches; or sitting on a bed of thorns or sleeping on it; or sleeping on a timber plank or on high bare ground; or sleeping on one side only; or living in dirt and dust (which settle on his body smeared with oil); or living in the open or accepting whatever seat, offered; or eating filth (such as excrements), or devoting oneself to the practice of eating filth; or not drinking (cold) water, or devoting oneself to the practice of not drinking (cold) water; or devoting oneself to the practice of descending into the water for the third time in a day in the evenings.

Futility of Ascetic Practices

399. Kassapa! Even if a samaṇa or brahmaṇa practises going naked, or urinating or defecating in standing posture wiping the stool clean with the hatred ...p... thus does he dwell in this practice of taking food at long intervals of up to once every half-month, unless he has cultivated and realized perfection in morality, concentration and knowledge, he is indeed far from being a samaṇa or a brahmaṇa. Kassapa! bhikkhu who cultivates a mind of non-hatred, non-malice and goodwill by means of Abhiñña (special apperception), personally and in this very life realizes, attains to and remains in the emancipation of mind (cetovimutti) and in the emancipation by insight (Paññāvimutti), free of āsvaś through their destruction. This bhikkhu, Kassapa, is called a samaṇa or a brahmaṇa.

Kassapa! Even if a samaṇa or brahmaṇa practices living on potherbs grains of millet or wild fruits and bulbs, or fruits that fall from trees by themselves, unless he has practised and realized perfection in morality, concentration and knowledge, he is indeed far from being a samaṇa or a brahmaṇa. Kassapa, a bhikkhu who cultivates a mind of non-hatred, non-malice and goodwill by means of Abhiññā (special apperception) personally and in this very life realizes, attains to and remains in the emancipation of mind and in the emancipation by Insight free of asavas through their exctruction. This bhikkhu, Kassapa, is called a samaṇa or a brahmaṇa.

Kassapa! Even if a samaṇa or brahmaṇa practices wearing hempen cloth or cloth of hemp interwoven with other materials, ...p... or endeavouring to establish the practice of decending into water for the third time in a day in the evenings, unless he has practised and realized perfection in morality, concentration and knowledge, he is indeed for him being a samaṇa or brahmaṇa. A bhikkhu, who cultivates a mind of non-hatred non-malice and good will by means of Abhiññā (special appreception) personally and in this very life realizes attains to and remains in the emancipation of mind in the emancipation by Insight through their extinction. This bhikkhu, Kassapa, is called a samaṇa or a brahmaṇa.

400. When that had been said, Kassapa, the naked ascetic, addressed the Bhagavā thus: "Hard is the task of a samaṇa, O Gotama! Hard is the task of a brahmaṇa!

Kassapa! A common saying in this world is this: "Hard is the task of a samaṇa; hard is the task of a brahmaṇa. "But if this hardness, his great hardness (of the task) is imputed merely to the Ascetic practice, such as going naked, urinating or defecating in standing posture, wiping the stool clean with the hand ...p... Thus does he dwell, in the practice of taking food at long intervals of up to once every half-month, it would not be fitting to say: "Hard is the task of a samaṇa; hard is the task of a brahmaṇa. As a matter of fact, it is quite possible for a householder, or a householder's son, or for anyone down to the slavegirl fetching water in pots to practise in this way: "I will go

naked; I will practise urinating or defecating in standing posture; I will wipe the stool clean with the hand ...p... Thus does he dwell in this practice of taking food at long intervals of up to once every half-month.”

Kassapa! The hardness, or the great hardness (of the task) of a samaṇa or a brahmaṇa lies in the practice other than that of this ascetic practice which is insignificant. So, (in relation to this), it would be fitting to say: “Hard is the task of a samaṇa; hard is the task of a brahmaṇa.”

Kassapa! The bhikkhu, who cultivates a mind of non-hated, non-malice and goodwill by means of Abhiññā (special apperception), personally in this very life relizes, attains to and remains in the emancipation of mind (cetovimutti) and in the emancipation by Insight (Paññāvimutti), free of āsavas through their destruction. This bhikkhu, Kassapa, is called a samaṇa or brahmaṇa.

And again, Kassapa, if this hardness, this great hardness (of the task of a samaṇa or brahmaṇa) is imputed merely to the ascetic practice such as living on potherbs, or grains of millet, ...p... or on wild fruits and bulbs, or on fruits that fall from trees by themselves, it would not be fitting to say: “Hard is the life of a Samaṇa; hard is the life of a brahmaṇa.”

As a matter of fact, it is quite possible for a householder or a householder's son or for anyone down to the salve-girl fetching water in pots to practise thus: “I will live on potherbs, on gains of millet, ...p... or on wild fruits and bulds, or on fruits that fall from trees by themselves.”

Kassapa! The hardness, or the great hardness, (of the task) of a samaṇa or a brahmaṇa lies in the practice other than that of this ascetic practice. So (in relation to this) it would be fitting to say: “Hard is the task of a samaṇa; hard is the task of a brahmaṇa.”

Kassapa! The bhikkhu, who cultivates a mind of non-hatred, non-malice and goodwill by means of Abhiññā (special apperception), personally in this very life relazes, attains to and remains in the emancipation of mind (cetovimutti) and in the emancipation of Insight (Paññāvimutti), free of āsavas through

their destruction. This bhikkhu, Kassapa, is called a samaṇa or Brahmaṇa.

And again, Kassapa, if this hardness, or great hardness (of the task of a samaṇa or brahmaṇa) is imputed merely to this ascetic practice which is insignificant, such as wearing coarse hempen cloth or cloth of hemp interwoven with other materials, ...p... or going down into water for the third time in a day in the evenings, it would not be fitting to say: “Hard is the task of a samaṇa; hard is the task of a Samaṇa; hard is the task of a brahmaṇa.”

401. When that had been said, Kassapa, the naked ascetic, addressed the Bhagavā again thus: “O Gotama, hard it is to know when one is a samaṇa, hard to know when one is a brahmaṇa!”

Kassapa, a common saying in this world is thus: “hard is the task of a samaṇa, hard is the task of a brahmaṇa.

Kassapa, if one finds it hard, or very hard, to know a samaṇa or a brahmaṇa depending merely on which is insignificant ascetic practice such as going naked, or urinating or defecating in standing posture or wiping the stool clean with the hand ...p... thus does he dwell in the practice of taking food at long intervals of up to once every half month, it would not be fitting to say, “Hard it is to know when one is a samaṇa, hard to know when one is a brahmaṇa.”

As a matter of fact, it would be possible for a householder, or householder's son, or for anyone down to a slave-girl fetching water in pots to know: “This man goes naked he urinates or defecates in standing posture; he wipes the stool clean with the hand; ...p... thus he dwells in the practice of taking food at long intervals of up to once in half-month.”

Kassapa it is hard, or very hard, to know when one is a samaṇa or a brahmaṇa for reasons other than this ascetic practice which is insignificant. So it would be fitting to say: “Hard it is to know when one is a samaṇa, hard to know when one is a brahmaṇa.”

Kassapa! The bhikkhu, who cultivates a mind of non-hatred, non-malice and goodwill by means of Abhiññā, (special

apperception) personally in this very life, realizes, attains to and remains in the emancipation of mind (cetovimutti) and in the emancipation by Insight (Paññāvimutti), free of āsavas through their destruction. This bhikkhu, Kassapa, is called a samaṇa or brahmaṇa.

Kassapa, if one finds it hard, or very hard, to know a samaṇa or brahmaṇa depending merely on the ascetic practice of living on potherbs, or on grains of millet, ...p... or on wild fruits and bulbs, or on fruits that fall from trees by themselves, it would not be fitting to say: “Hard it is to know when one is a samaṇa, hard to know when one is a brahmaṇa.”

As a matter of fact, it would be possible for a householder, or a householder's son, or for anyone down to a slave-girl fetching water in pots to know: “This man lives on potherbs, or on grains of millet, ... or on wild fruits and berries, or on fruits that fall from trees by themselves.”

Kassapa! It is hard, or very hard, to know when one is a samaṇa or a brahmaṇa for reasons other than this ascetic practice which is insignificant. So it would be fitting to say: “Hard it is to know when one is samaṇa, hard to know when one is a brahmaṇa.”

Kassapa! The bhikkhu, who cultivates a mind of non-harted, non-malice and goodwill by means of Abhiññā (special apperception), personally in this very life realizes, attains to and remains in the emancipation of mind (cetovimutti) and in the emancipation by Insight (Paññā vimutti) free of āsavas through their destruction. Kassapa, is called a samaṇa or brahmaṇa.

Perfection in Morality, Concentration and Knowledge

402. When the Bhagavā thus spoken, Kassapa, the naked ascetic, asked him, “What then, Friend Gotama, is perfection in morality, perfection in concentration and perfection in knowledge?”

Kassapa! There arises in this world the Tathāgata, who is worthy of special veneration, perfectly self-enlightened ...p... He sees dangers (even in the slightest of offences). He well

observes the precepts he has taken upon himself). He is endowed with merits acquired both in deeds and in words. He leads a life of purity, being accomplished in morality. He guards all doors of the senses (i.e. practises self-restraint), being endowed with mindfulness and comprehension. And he remains contented.

403. How, Kassapa, does a bhikkhu become endowed with morality?

In this world Kassapa, a bhikkhu abandons all thoughts of taking life and abstains from destruction of life, setting aside the stick and sword, ashamed to do evil, and he is compassionate and dwells with living beings. Such is his perfection in morality ...p...

Then there are certain respected *samaṇa* and *brahmana*s, who, living on the food offered out of conviction (in *kamma* and its results) make a wrongful living by means of low arts contrary to correct living conducive to the attainment of deva-realms and *Nibbāna*. And what are such low arts? They are: propitiating the devas with offerings; making offerings to the devas for favours granted ...p... dressing sores and removing the dressing.

The bhikkhus abstains from making a wrongful living by means of low arts contrary to correct living conducive to the attainment of deva-realms and *Nibbāna*. This also is that bhikkhus's perfection in morality.

Kassapa! A bhikkhu, thus endowed with morality, on account of his practice of morality encounters no danger in any way. Just as sovereign, duly anointed and installed as king after having defeated his enemies, can encounter no danger whatsoever from enemies, so also a bhikkhu, thus endowed with morality, on account of his practice of morality, encounters no danger in any way, possessing this noble group of moral precepts, enjoys within himself happiness that is free from blame. This, Kassapa, also is the bhikkhu's perfection in morality ...p... That bhikkhu achieves and remains in the first *jhāna*. Thus does the bhikkhu become endowed with concentration ...p... The bhikkhu achieves and remains in the second *Jhāna* the

third jhāna the fourth jhāna. Thus does the bhikkhu become endowed with concentration. This, Kassapa, is the bhikkhu's perfection on concentration.

Then, Kassapa, when his concentrated mind becomes purified ...p... that bhikkhu directs and inclines his mind to Insight-knowledge (*vipassanānāna*). Thus does he become endowed with knowledge. Kassapa, this also is the bhikkhu's perfection in endowment of knowledge ...p... that he has nothing more to do (for such realization). Thus does he become endowed with knowledge. Kassapa, also is the bhikkhu's perfecton in knowledge.

Kassapa! there is no other endowment of morality, concentration and knowledge which is more pleasant and higher than this perfection in morality, perfection in concentration and perfection in knowledge.

The Lion's Roar (or Bold Declaration)

404. There are, Kassapa, some *samaṇas* and *brahmaṇas* who extol in morality. They speak in praise of morality in many ways. But, Kassapa, so far as there is the pure and noble form of morality, I do not see anyone who is equal to myself, as regards morality, much less superior. Indeed, I go further in morality, *adhisīla*.

There are, Kassapa, some *samaṇas* and *brahmaṇas* who extol ascetic practice as abnegation of evil. They speak in praise of pure and noble intense of ascetic practice as abnegation of evil in many ways. But, Kassapa, so far as there is the pure and noble form of ascetic practice as abnegation of evil, I do not see anyone who is equal to myself, much less superior. Indeed, I go further in higher ascetic practice *adhijeguccha*.

There are, Kassapa, some *samaṇas* and *brahmaṇas* who extol in knowledge. They speak in praise of knowledge in many ways. But, Kassapa, so far as there is the pure and noble form of knowledge, I do not see anyone who is equal to myself, much less superior. Indeed, I go further in higher knowledge, *adhipaññā*.

There are, Kassapa, some samaṇas and brahmaṇas who extol emancipation (from defilements). They speak in praise of emancipation (from defilements) in many ways. But, Kassapa, so far as there is the pure and noble form of emancipation, I do not see anyone who is equal to myself, as regards emancipation (from defilements), much less superior. Indeed, I go further in higher emancipation (from defilement) *adhivimutti*.

405. Kassapa! It may well be that wandering ascetics of other faiths might say: Samaṇa Gotama says brave words (like the lion's roar); But he says them in an empty place, not in the midst of an assembly. In that event, Kassapa, you should say to them thus: "Say not so," and assert: Samaṇa Gotama utters brave words (like the lion's roar), and does so in public."

And then, Kassapa, it may well be that wandering ascetics of other faiths might say: Samaṇa Gotama says brave words (like the lion's roar), and he does utter them in public but not without fear that he does so. In that event, Kassapa, you should say to them thus: "Say not so," and assert: "Samaṇa Gotama says brave words utters like the lion's roar, and he does so in public bravely.

And then, Kassapa, it may well be that wandering ascetics of other faiths might say: Samaṇa Gotama says brave words (like the lion's roar), and he does utter them in public bravely. But men put no questions to him ...p...

"Men put question to him; but when questioned he makes no answer ...p...

"He does answer questions asked, but he cannot win over the heart of the question with his exposition ...p...

"He does win over the heart of the question with his exposition, but men do not take his words as worthy to be listened to, but they fail to inspire his listeners with devotion ...p...

"Men do take his words as worthy to be listened to, but they fail to inspire his listeners with devotion ...p...

"His words do inspire listeners with devotion, but they fail to express their devotion ...p...

“Men express their devotion, but they fail to practise what he preaches ...p...

“Men practise what he preaches, but they fail to satisfy him with their conduct.”

In that event, Kassapa, you should say them thus: “Say not so,” and assert: Samaṇa Gotama says brave words (like the lion's roar); and he does utter them in public; he does so bravely men put questions to him; he does answer questions asked; he does win over the heart of the question with his exposition; men do hold that his words are worthy to be listened to; men are inspired with devotion on hearing his words; men express their devotion to him; men practise what he preaches; and men satisfy him with their conduct.”

Probationary Period for Converts from Other Faiths

406. Kassapa! I was once staying at Rājagha on the Gijjhakuta Hill, where Nigrodha, one who takes up the noble ascetic practice, asked me questions about the higher ascetic practice of abnegation of evil *adhijeguccha*. I replied to him about the higher ascetic practice as abnegation of evil. When I did so, he over joyed.

Venerable Sir, (said Nigrodha), who would not be overjoyed on hearing the dhamma preached by the Bhagavā?

I, too was overjoyed when I heard the Bhagavā teaching. Most excellent, Venerable Sir, (continued Nigrodha), most excellent is the dhamma, Venerable Sir! Just as one has turned up what lies upside down, just as one has uncovered what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those who have eyes to see visible objects, even so has the Venerable One revealed the dhamma to me in various ways. Venerable Sir! I take refuge in the Bhagavā. I take refuge in the Dhamma. I take refuge in the Bhikkhus Saṃgha. May I receive in the presence of the Bhagavā initiation and full admission into the Order as a bhikkhu.

407. Whoever, Kassapa, having formerly been an adherent of other faiths wishes to receive initiation and full

admission as a bhikkhu in this Teaching, he is put on probation for four months. And when the probationary period of four months is over, and the bhikkhus are satisfied (with him), they will give him initiation and admission into the Order. But in the present case, I recognise the existence of differences among individuals.

Venerable Sir, (said Kassapa), if a former adherent of other faiths, wishing initiation and full admission as a bhikkhu into the Order in this Teaching, is to be put into probation for four months, and if he were to be initiated and admitted into the Order after the probationary period of four months, I for my part shall live under probation even for four years, and at the end of these four years when the bhikkhus are satisfied (with me) Please give me initiation and admission into the Order.

Then, Kassapa, the naked ascetic, received initiation and was admitted into the Order in the presence of the Bhagavā. Not long after, the Venerable Kassapa, remaining alone and in seclusion, vigilant and zealous, inclined his mind (to Nibbāna) and soon by realizing himself, in this very life, through Magga Insight (abhiñña), he attained to and abided in (the fruit of) the noblest and supreme arahatship which is the ultimate goal of the Noble Practice, and for which worthy men rightly renounce hearth and home to lead the homeless life. He knew well: "Rebirth is ended. The Practice of Purity has been accomplished. What needed to be done (for the attainment of Magga Insight) has been done. There is nothing more to do (for such realization). And so the venerable Kassapa became one among the arahats.

**End of Mahāsihanāda Sutta,
the eighth in this Vagga.**

Namo tassa bhagavato arahato sammāsambuddhassa

IX. POTṬHAPĀDA SUTTA

IX. POTṬHAPĀDA SUTTA

(Discourse on Poṭṭhapāda, the Wandering Ascetic)

408. Thus have I heard:

Once the Bhagavā was staying at the monastery of Anāthapiṇḍika in Jeta Park at Sāvatti.

At that time Poṭṭhapāda, the wandering ascetic, with a following of three thousand wandering ascetics, was dwelling at the Ekasālaka Hall, where various views were debated, in Queen Mallikā's garden bordered by Tinduka (persimmon) trees.

Then the Bhagavā, having rearranged his robes and taking alms bowl and robe, set out early in the morning for Sāvatti on his daily round for alms.

409. And the Bhagavā thought: "It is too early to go round for alms in Sāvatti. I should go to the Ekasālaka Hall, where various views are debated, in Queen Mallikā's garden bordered by Tinduka trees, and meet Poṭṭhapāda, the wandering ascetic."

Then the Bhagavā visited the Ekasālaka Hall, where various views were debated, in Queen Mallikā's garden bordered by Tinduka trees.

410. At that time, Poṭṭhapāda, the wandering ascetic, was seated with his followers who were talking loudly and vociferously on unprofitable subjects (not conducive to moral conduct leading to the attainment of the deva world and Nibbāna). Such kinds of talk are:

Talk about kings, thieves, ministers, armed forces, calamities, battles, food, drinks, clothing, beds, flowers, unguents, relatives, vehicles, villages, market-towns, cities, provinces, womenfolk, heroes, streets, water-fronts, the dead and the departed, trivialities, the universe, the oceans, prosperity, adversity and so on.

411. When Poṭṭhapāda, the wandering ascetic, caught sight of the Bhagavā approaching in the distance, he called his followers to order, saying: "Friends! Remain quiet and make no

noise. Here comes Samaṇa Gotama. That venerable one appreciates silence, praising its virtues. Perhaps he may think it fit to approach us if he knows that it is a quiet assembly.” When thus called to order, the ascetics kept silent.

412. Then the Bhagavā approached Poṭṭhapāda, the wandering ascetic, who addressed him thus:

“Be pleased to come, Venerable Sir! Venerable Sir, your coming is good. You have taken quite a long time to visit us here. Here is a seat duly prepared. Venerable Sir, please take the seat.”

And the Bhagavā took the prepared seat while Poṭṭhapāda, the wandering ascetic, took a low seat at a suitable place. The Bhagavā said to him:

“Poṭṭhapāda! What was the subject of your discussion as you were seated together here? What was the nature of the talk that has been interrupted?”

Cessation of Saññā

413. When the Bhagavā had thus spoken, Poṭṭhapāda, the wandering ascetic, addressed him thus:

“Venerable Sir! Let us put aside what we have been discussing in our assembly. Venerable Sir, it will not be difficult for the Bhagavā to hear about it afterwards. But, Venerable Sir, on many a previous day, when samaṇas and brāhmaṇas holding diverse views assembled here in this Hall, eager to listen to fresh views, the talk arose on the subject of cessation of *saññā*¹, and it was asked, ‘How is the cessation of *saññā* brought about?’

“Some of them said:

‘Forms of *saññā* arise in a being without reason, without cause, just as they cease without reason, without cause. When forms of *saññā* arise, there is *saññā* and when they cease, there is no *saññā*.’

1. Saññā: Lit., Perception, The Commentary says that ‘cessation of *saññā*’ is to be taken as cessation of *citta*, Mind or Consciousness.

“Thus did they explain the cessation of *saññā*. To him, another said:

‘It will not be as you say, friend. *Saññā* is the *atta* of a being. That *saññā* goes into and leaves a being. When it goes into a being, there is *saññā*. When it leaves a being, there is no *saññā*.’

‘Thus did they explain the cessation of *saññā*.’ To him, still another said:

‘It will not be as you say, friend. There are *samaṇas* and *brāhmaṇas* who possess psychic potency and power and who can implant *saññā* in that being or draw it out. When implanted, there is *saññā*; and when drawn out, there is no *saññā*.

“Thus did they explain the cessation of *saññā*.” To him, still another said:

‘Friend! It will not be as you say. There are mighty and powerful *devas* who can implant *saññā* in that being or draw it out. When implanted, there is *saññā* and when drawn out, there is no *saññā*.’

“Thus did they explain the cessation of *saññā*.”

“When, Venerable Sir, I heard such words, my mind turned towards the *Bhagavā* himself, and I thought: “Would that the *Bhagavā* were here! Would that the *Sugata*¹ were here! He is highly accomplished in such *dhammas*.’ Venerable Sir, the *Bhagavā* is well-versed in the subject of the cessation of *saññā*. The *Bhagavā* knows the nature of the cessation of *saññā*. Venerable Sir, how does the cessation of *saññā* happen?”

Existence of Cause in the Arising and Cessation of *Saññā*

414. Poṭṭhapāda, among those, there are *samaṇas* and *brāhmaṇas* who maintain: Forms of *saññā* in a being arise and cease without reason, without cause.

Their assertion is wrong from the very beginning for, Poṭṭhapāda, it is through reason and cause that forms of *saññā*

1. *Sugata*: he who speaks only true and beneficial words.

in a being arise and cease. A certain form of *saññā* arises through practice¹ and a certain form of *saññā* ceases through practice.

415. 'And what is that practice?' asked the Bhagavā (of himself).

Herein, Poṭṭhapāda, there arises in this world the Tathāgata who is worthy of special Veneration, who truly comprehends all dhammas by his own intellect and insight.

(Repeat as in paras 190 to 212, Sāmaññaphala Sutta)

Poṭṭhapāda! Thus is the bhikkhu endowed with morality.

(Repeat as in paras 213 to 224)

That bhikkhu who clearly sees that the five hindrances have been got rid of becomes gladdened. This gladness gives rise to *pīti* (delightful satisfaction) and the delighted mind of the bhikkhu generates calm. The bhikkhu who enjoys calmness experiences *sukha* (bliss). Being blissful, his mind gains concentration.

Being detached from pleasures of the senses and demeritorious factors, that bhikkhu achieves and remains in the first *jhāna* which has *vitakka* (initial application of the mind), *vicāra* (sustained application of the mind), *pīti* (delightful satisfaction) and *sukha* (bliss), born of detachment from the hindrances (*nivaraṇa*). His *saññā* of the pleasures of the senses that used to arise in him (before attainment of *jhāna*) ceases². At that time there arises a delicate and really-existing *saññā* of *pīti* (delightful satisfaction) and *sukha* (bliss), born of detachment from the hindrances. At that time the bhikkhu becomes one who is endowed with the delicate and really-existing *saññā* of *pīti* and *sukha*, born of detachment from the hindrances. In this way, a

1. Practice: of *Adhisīla Sikkhā*, High Morality; *Adhicitta Sikkhā*, Concentration Meditation or Samatha Bhāvanā; and *Adhipaññā Sikkhā*, Vipassanā Insight and Magga Insight.

2. ceases: *nirujjhati*: this word can have two implications: (i) entirely ceases after arising or existing; (ii) is absent because of lack of opportunity to arise. Here according to the Commentary the words 'ceases' has the second implication.

certain form of *saññā* arises through practice, and a certain form of *saññā* ceases through practice. This is the practice, said the Bhagavā.

And again, Poṭṭhapāda, having got rid of *vitakka* and *vicāra*, that bhikkhu achieves and remains in the second jhāna with internal tranquillity, with enhancement of one-pointedness of Concentration, devoid of *vitakka* and *vicāra* but with *piti* and *sukha* born of Concentration. His delicate and really-existing *saññā* of *piti* and *sukha*, born of detachment from the hindrances, that used to arise in him (before the attainment of the second jhāna), ceases. At that time there arises a delicate and really-existing *saññā* of *piti* and *sukha*, born of Concentration. At that time the bhikkhu becomes one who is endowed with the delicate and really-existing *saññā* of *piti* and *sukha*, born of Concentration. In this way, a certain form of *saññā* arises through practice, and a certain form of *saññā* ceases through practice. This also is the practice, said the Bhagavā.

And again, Poṭṭhapāda, having been detached from *piti*, that bhikkhu dwells in *upekkhā* (equanimity) with mindfulness and clear comprehension, and experiences *sukha* in mind and body. He achieves and remains in the third jhāna that which causes a person who attains it to be praised by the Ariyas as one who has *upekkhā* (equanimity) and mindfulness, one who abides in *sukha*. His delicate and really-existing *saññā* of *piti* and *sukha*, born of Concentration, that used to arise in him (before the attainment of the third jhāna), ceases. At that time there arises a delicate and really-existing *saññā* of *upekkhā* and *sukha*. At that time the bhikkhu becomes one who is endowed with the delicate and really-existing *saññā* of *upekkhā* and *sukha*. In this way, a certain form of *saññā* arises through practice, and a certain form of *saññā* ceases through practice. This also is the practice, said the Bhagavā.

And again, Poṭṭhapāda, by dispelling both pleasure and pain, and by the previous disappearance of gladness and sadness, that bhikkhu achieves and remains in the fourth jhāna, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. His delicate and really-existing *saññā* of *upekkhā*

and *sukha*, that used to arise in him (before the attainment of the fourth *jhāna*), ceases. At that time there arises a delicate and really-existing *saññā* without pain and pleasure. At that time the bhikkhu becomes one who is endowed with the delicate and really-existing *saññā* arises through practice, and a certain form of *saññā* ceases through practice. This also is the practice, said the Bhagavā.

And again, Poṭṭhapāda, that bhikkhu concentrates on the concept 'Space is Infinite' and achieves and remains in the *ākāsānañcāyatana jhāna*, where all forms of *rūpasaññā*¹ have been completely transcended, all forms of *paṭighasaññā*² have vanished and all forms of *nānattasaññā*³ are not paid attention to. His *saññā* of corporeality that used to arise in him (before the attainment of *ākāsānañcāyatana jhāna*) ceases. At that time there arises the delicate and really-existing *ākāsānañcāyatana jhāna saññā*. At that time the bhikkhu becomes one who is endowed with the delicate and really-existing *ākāsānañcāyatana jhāna saññā*. In this way, a certain form of *saññā* arises through practice, and a certain form of *saññā* ceases through practice. This also is the practice, said the Bhagavā.

And again, Poṭṭhapāda, completely passing beyond the *ākāsānañcāyatana jhāna*, that bhikkhu concentrates on the concept 'Consciousness is Infinite' and achieves and remains in the *viññānañcāyatana jhāna*. His delicate and really-existing *ākāsānañcāyatana jhāna saññā* that used to arise in him (before the attainment of *viññānañcāyatana jhāna*) ceases. At that time there arises the delicate and really-existing *viññānañcāyatana jhāna saññā*. At that time the bhikkhu becomes one who is endowed with the delicate and really-existing *viññānañcāyatana*

1. *Rūpasaññā*: *Saññā* associated with *rūpa Jhānas* (Concentration meditation on a corporeal object)..

2. *Paṭighasaññā*: *Saññā* that occurs on contact of the five senses with their objects, also called *pañcaviññāṇa*, or mind conscious of the work of the five senses.

3. *Nānattasaññā*: All forms of *saññā* that take place in the *kāmāvacara sphere*, except *paṭighasaññā*.

jhāna saññā. In this way, a certain form of saññā ceases through practice. This also is the practice, said the Bhagavā.

And again, Poṭṭhapāda, completely passing beyond the viññānañcāyatana jhāna, that bhikkhu concentrates on the Concept of Nothingness and achieves and remains in the ākiñcaññāyatana jhāna. His delicate and really-existing viññānañcāyatana jhāna saññā that used to arise in him (before the attainment of the ākiñcaññāyatana jhāna) ceases. At that time there arises the delicate and really-existing ākiñcaññāyatana jhāna saññā. At that time the bhikkhu becomes one who is endowed with the delicate and really-existing ākiñcaññāyatana jhāna saññā. In this way, a certain form of saññā ceases through practice. This also is the practice, said the Bhagavā.

416. In my Teaching, Poṭṭhapāda, that bhikkhu has (initially) saññā of his own (i.e., the first jhāna saññā). Then he progresses from one stage (i.e., the first jhāna) to the next (i.e., the second jhāna), and from that to the next (i.e., the third jhāna) and so on in sequence until he reaches the supreme form of saññā (i.e., ākiñcaññāyatana jhāna saññā). As he reaches it, it occurs to him thus:

‘It will not be proper for me to try to get absorbed (in further jhāna). It will be proper for me not to get absorbed in it. If I were to try to get absorbed in it and strive for the higher nevasaññānanāsaññāyatana jhāna, this ākiñcaññāyatana jhāna saññā might come to cessation and other forms of saññā which are gross¹ might arise. It would be better if I do not try to get absorbed in it and do not try to strive for the higher jhāna.’

Then that bhikkhu stops trying to get absorbed in it and striving for the higher jhāna. And in that bhikkhu who neither tries to get absorbed in it nor strives for the higher jhāna, that (nevasaññānanāsaññāyatana jhāna)² saññā ceases (after arising for

1. Gross forms of samññā: by this is meant Bhavaṅga-saññā.

2. The Commentary merely states ‘tājhā saññā of that jhāna; but the Sub-Commentary explains it to be specifically ‘nevasaññānanāsaññā’ yatana Jhāna Saññā, the saññā of the jhāna of neither saññā nor non-saññā.

one or two thought-moments), and no other forms of *saññā* which are gross arise. Then he achieves the cessation of all forms of *saññā*. In this way, Poṭṭhapāda, the cessation of *saññā* (nirodha samāpatti) is attained step by step by the bhikkhu who has Insight Knowledge (*sampajāna*).

Now, Poṭṭhapāda, what do you think of this? Have you ever before heard of such attainment of cessation of *saññā* step by step, by a bhikkhu who has Insight Knowledge?

“No, Venerable Sir! I have not. But I now understand what you say as follows:

In my Teaching, Poṭṭhapāda, that bhikkhu has (initially) *saññā* of his own (i.e., the first jhāna *saññā*). Then he progresses from one stage (i.e., the first jhāna) to the next (i.e., the second jhāna), and from that to the next (i.e., the third jhāna), and so on in sequence until he reaches the supreme form of *saññā* (i.e., ākiñcaññāyatana jhāna *saññā*). As he reaches it, it occurs to him thus:

‘It will not be proper for me to try to get absorbed (in further jhāna). It will be proper for me not to get absorbed in it. If I were to try to get absorbed in it and strive for the higher nevasaññānāsaññāyatana jhāna, this ākiñcaññāyatana jhāna *saññā* might come to cessation and other forms of *saññā* which are gross might arise. It would be better if I do not try to get absorbed in it and do not try to strive for the higher jhāna.’

Then that bhikkhu stops trying to get absorbed in it and striving for the higher jhāna. And in that bhikkhu who neither tries to get absorbed in it nor strives for the higher jhāna, that (nevasaññānāsaññāyatana jhāna) *saññā* ceases (after arising for one or two thought-moments), and no other forms of *saññā* which are gross arise. Then he achieves the cessation of all forms of *saññā*. In this way, Poṭṭhapāda, the cessation of *saññā* (nirodha samāpatti) is attained step by step by the bhikkhu who has Insight Knowledge.”

Poṭṭhapāda, that is right, said the Bhagavā.

417. Venerable Sir! Does the Bhagavā declare only one supreme form of *saññā* or many supreme forms of *saññā*?

Poṭṭhapāda! I declare one supreme form of *saññā* as well as many supreme forms of *saññā*.

But, Venerable Sir, how is it that the Bhagavā declares one supreme form of *saññā* as well as many supreme forms of *saññā*?

Poṭṭhapāda! Whenever a *jhāna saññā* (is achieved and then) ceases, that I declare as the supreme forms of *saññā*. Thus, I declare one supreme forms of *saññā* as well as many supreme forms of *saññā*.

418. And, Venerable Sir, (after *nirodha samāpatti*), does *saññā* arise first and Knowledge afterwards? Or does Knowledge arise first and *saññā* afterwards? Or do *saññā* and Knowledge arise simultaneously?

Poṭṭhapāda! *Saññā* arises first and Knowledge¹ follows. Knowledge arises only because of the arising of *saññā*. That bhikkhu knows: 'Knowledge springs up in me depending on the arising of *saññā*'. Poṭṭhapāda! One should understand by this means that '*saññā* arises first, and Knowledge follows: Knowledge arises only because of the arising of *saññā*.'

Whether *Saññā* is *Atta* or Not

419. Venerable Sir! Is *saññā* the *atta* of a being? Or, is *saññā* one thing and *atta* another?

Poṭṭhapāda! What kind of *atta* do you believe in?

Venerable Sir! I believe in *atta* that is made up of four great primary elements, nourished by solid nutriment and having corporeality and substantiality.

Poṭṭhapādā! If (in) your (view) *atta* were made up of four great primary elements, nourished by solid nutriment, and

1. In the Buddha's answer '*saññā*' refers to the *Anāgāmi-phala Saññā* or *Arahattaphala Saññā*; and 'knowledge' refers to *Paccavekkhaṇāñāṇa*, which generally means reflection on *Magga*, *Phala*, *Nibbāna*, uprooted defilements and remnant defilements.

But, in this context, this term refers to reflection on *Anāgāmi-phala* or *Arahattaphala*, as the case may be. *Paccavekkhaṇāñāṇa* on these *phalas* arises invariably and spontaneously after *Nirodha Samāpatti*.

having corporeality, and substantiality, then in this case, Poṭṭhapāda, (in) your (view) *saññā* would be one thing and *atta* another. Poṭṭhapāda! That will be evident also from what now follows.

Poṭṭhapāda! Though that *atta* (of your view), made up of four great primary elements, nourished by solid nutriment, and having corporeality and substantiality, remains constant, yet some forms of *saññā* cease. In this way, Poṭṭhapāda, it should be understood that *saññā* is one thing and *atta* another.

420. Venerable Sir! I believe in *atta* that is made of *jhāna* mind and endowed completely with (all minor and major) physical organs, and not deficient in any of the faculties of the senses.

Poṭṭhapāda! If (in) your (view) *atta* were made of *jhāna* mind, and endowed completely with (all the minor and major) physical organs, and not deficient in any of the faculties of the senses, then in this case also, Poṭṭhapāda, (in) your (view) *saññā* would be one thing and *atta* another. Poṭṭhapāda! That will be evident also from what now follows.

Poṭṭhapāda! Through that *atta* (of your view), made of *jhāna* mind and endowed completely with (all the minor and major) physical organs, and not deficient in any of the faculties of the senses, remains constant, yet some forms of *saññā* in a being arise and other forms of *saññā* cease. In this way, Poṭṭhapāda, it should be understood that *saññā* is one thing and *atta* another.

421. Venerable Sir! I believe in *atta* that is without corporeality and that is made of *saññā* (i.e., *jhāna saññā*).

Poṭṭhapāda! If (in) your (view) *atta* were made of *saññā* and is without corporeality, then in this case also, Poṭṭhapāda, (in) your (view) *saññā* would be one thing and *atta* another. Poṭṭhapāda, That will be evident also from what now follows.

Poṭṭhapāda! Through that *atta* (of your view), which is made of *saññā* and is without corporeality, remains constant, yet some forms of *saññā* in a being arise and other forms of *saññā* cease. In this way, Poṭṭhapāda, it should be understood that *saññā* is one thing and *atta* another.

422. Venerable Sir! Will it be possible for me to know whether *saññā* is the *atta* of a being, or whether *saññā* is one thing and *atta* another?

Poṭṭhapāda! Hard will it be for you to know whether *saññā* is the *atta* of a being, or whether *saññā* is one thing and *atta* another, as you hold a different view, belong to a different faith, have a different inclination (in belief), pursue a different practice and follow a teacher of another school of doctrine.

Venerable Sir! If it is hard for me to know whether *saññā* is the *atta* of a being, or whether *saññā* is one thing and *atta* another, since I hold a different view, belong to a different faith, have a different inclination in belief, pursue a different practice and follow a teacher of another school of doctrine. Venerable Sir, (may I know this): Is the world (*i.e.*, *atta*) eternal? Is this view (of eternalism) true while any other view is false?

Poṭṭhapāda! I do not declare that the world is eternal, and that only this view (of eternalism) is true while any other view is false.

Then, Venerable Sir, is the world not eternal? Is this view (of non-eternity of the world) true while any other view is false?

Poṭṭhapāda! I do not declare also that the world is not eternal, and that only this view (of non-eternity of the world) is true while any other view is false.

Then, Venerable Sir, is the world finite? Is the world infinite?... Is the soul (*jīva*) the same as the body, or the body the same as the soul?... Or, is the soul one thing and the body another?... Does a sentient being exist after death, or does a sentient being not exist after death?... Or, is it that a sentient being does, as well as does not, exist after death?... Or, is it that a sentient being neither does exist, nor does not exist after death? Is this view true while any other view is false?

Poṭṭhapāda! I do not declare also that it is that a sentient being neither does exist, nor does not exist after death and that only this view is true while any other view is false.

Venerable Sir! Why does the Bhagavā not make such a declaration?

Poṭṭhāpāda! It is not in consonance with one's benefit. It is not in consonance with the dhamma (i.e., *Lokuttara dhamma*)¹. It is not even the beginning of the Noble Practice (*brahmacariya*). It is not conducive to the development of disillusionment with the five khandhas. It is not conducive to the abandonment of attachment. It is not conducive to the cessation of dukkha. It is not conducive to the extinction of defilements. It is not conducive to the attainment of Magga Insight (*abhiññā*). It is not conducive to the realization of the Four Noble Truths. It is not conducive to the realization of Nibbāna.

Therefore, I do not make such a declaration.

Venerable Sir! What, then, does the Bhagavā declare?

Poṭṭhāpāda! I declare what dukkha is. Poṭṭhāpāda! I declare what the cause of dukkha is. Poṭṭhāpāda! I declare what the cessation of dukkha is. Poṭṭhāpāda! I declare what the Path Leading to the cessation of dukkha is.

Venerable Sir! Why does the Bhagavā make such a declaration?

Poṭṭhāpāda! It is in consonance with one's benefit. It is in consonance with the dhamma (i.e., *Lokuttara dhamma*). It is the beginning of the Noble Practice (*Brahmacariya*). It is conducive to the development of disillusionment with the five khandhas. It is conducive to the abandonment of attachment. It is conducive to the cessation of dukkha. It is conducive to the extinction of defilements. It is conducive to the attainment of magga Insight (*abhiññā*). It is conducive to the realization of the Four Noble Truths. It is conducive to the realization of Nibbāna.

Hence, I make such a declaration.

That, indeed, is so, Bhagavā. That, indeed, is so, Sugata. Venerable Sir, the Bhagavā knows his own time when to leave.

Then, the Bhagavā rose from his seat and left.

423. Now, no sooner had the Bhagavā left the place than the ascetics all round censured Poṭṭhāpāda, the wandering ascetic, acrimoniously from all sides, with these words:

1. Lokuttara dhamma: The dhamma of Magga, Phala and Nibbāna.

“This respected Poṭṭhapāda always has words of praise for whatever Samaṇa Gotama says, exclaiming ‘That, indeed, is so, O Bhagavā! That, indeed, is so, O Sugata!’

However, we fail to get to know what Samaṇa Gotama has expounded as matters of certainty in relation to the propositions: whether the world is eternal or not eternal; whether the world is finite or infinite; whether the soul is the same as the body; whether the soul is one thing and the body another; whether a sentient being does exist or does not exist after death; whether a sentient being does exist as well as does not exist after death; whether it is that a sentient being neither does exist nor does not exist after death.”

When this was said, Poṭṭhapāda, the wandering ascetic, replied thus to those ascetics:

“I also do not know, friends, any matter of certainty that Samaṇa Gotama has expounded in relation to the propositions: Whether the world is eternal or not eternal... whether it is that a sentient being neither does exist nor does not exist after death. But Samaṇa Gotama declares the practice which is true, real, correct, having the dhamma (i.e., *Lokuttara dhamma*) as its basis, and which is enduring according to the (*Lokuttara*) dhamma. Why should not I, appreciating what is well-spoken, praise the good words of Samaṇa Gotama who declares the practice which is true, real, correct, having the dhamma (i.e., *Lokuttara dhamma*) as its basis, and which is enduring according to the (*Lokuttara*) dhamma?”

About Citta, Son of an Elephant Trainer, and Poṭṭhapāda

424. Now, two or three days later, Citta, the son of an elephant tainer, and Poṭṭhapāda, the wandering ascetic, approached the Bhagavā. Having thus approached the Bhagavā, Citta, the

son of an elephant trainer, did obeisance to the Bhagavā and took his seat in a suitable place. Poṭṭhapāda, the wandering ascetic, on the other hand, offered courteous greetings to the Bhagavā who replied fittingly, and having said memorable words of felicitation, he also took his seat. After taking the seat, Poṭṭhapāda, the wandering ascetic, said to the Bhagavā:

“Venerable Sir, no sooner had the Bhagavā left than the ascetics all round censured me acrimoniously from all sides, with these words:

‘This respected Poṭṭhapāda always has words of praise for whatever Samaṇa Gotama says, exclaiming: That, indeed, is so, O Bhagavā! That, indeed, is so, O Sugata!’

‘However, we fail to get to know what Samaṇa Gotama has expounded as matters of certainty in relation to the propositions: Whether the world is eternal or not eternal; whether the world is finite or infinite; whether the soul is the same as the body; whether the soul is one thing and the body another; whether a sentient being does exist or does not exist after death; whether a sentient being does exist as well as does not exist after death; whether it is that a sentient being neither does exist nor does not exist after death.’

“Venerable Sir, when this was said, I replied thus to those ascetics:

I also do not know, friends, any matter of certainty that Samaṇa Gotama has expounded in relation to the propositions: Whether the world is eternal or not eternal... whether it is that a sentient being neither does exist nor does not exist after death. But Samaṇa Gotama declares the practice which is true, real, correct, having the dhamma (i.e., *Lokuttara dhamma*) as its basis, and which is enduring according to the (*Lokuttara*) dhamma. Why should not I, appreciating what is well-spoken, praise the good words of Samaṇa Gotama who declares the practice which is true, real,

correct, having the dhamma (i.e., *Lokuttara dhamma*) as its basis, and which is enduring according to the (*Lokuttara*) dhamma?"

425. Poṭṭhapāda! All those wandering ascetics are blind, without eyes (of wisdom). You alone possess eyes (of wisdom).

Poṭṭhapāda! I declare and lay down the dhammas that are certain (to lead to Nibbāna), as such.

Poṭṭhapāda! I declare and lay down the dhammas that are not certain (to lead to Nibbāna), as such.

Poṭṭhapāda! What are the dhammas that I declare and lay down as not certain (to lead to Nibbāna)?

Dhammas Not Certain (to Lead to Nibbāna)

Poṭṭhapāda! I declare and lay down as a dhamma that is not certain (to lead to Nibbāna) the proposition that the world is eternal. I declare and lay down as a dhamma that is not certain (to lead to Nibbāna) the proposition that the world is not eternal...the proposition that the world is finite...that the world infinite...that the soul is the body... that the body is the soul itself...that the soul is one thing and the body another... that a sentient being does exist after death... that a sentient being does not exist after death...that a sentient being does, as well as does not, exist after death... Poṭṭhapāda! I declare and lay down as a dhamma that is not certain (to lead to Nibbāna) the proposition that a sentient being neither does nor does not exist after death.

Why, Poṭṭhapāda, do I declare and lay down that these propositions are not certain (to lead to Nibbāna)?

Poṭṭhapāda! They are not in consonance with one's benefit. They are not in consonance with the dhamma (i.e., *Lokuttara dhamma*). They are not even the beingning of the Noble Practice (*brahmacariya*). They are not conducive to the development of disillusionment with the five khandhas. They are not conducive to the abandonment of attachment. They are not conducive to the cessation of dukkha. They are not conducive to the extinction of defilements. They are not conducive to the attainment of Magga Insight (*abhiññā*). They are not conducive

to the realization of the four Noble Truths. They are not conducive to the realization of Nibbāna.

Therefore, I declare and lay them down as the dhammas not certain (to lead to Nibbāna).

Dhammas Certain (to Lead to Nibbāna)

426. Poṭṭhapāda! And what are the dhammas that I declare and lay down as certain (to lead to Nibbāna)?

Poṭṭhapāda! I declare and lay down that 'This is dukkha' as a dhamma that is certain (to lead to Nibbāna). I declare and lay down that 'This is the cause of dukkha' as a dhamma that is certain (to lead to Nibbāna). I declare and lay down that 'This is the cessation of dukkha' as a dhamma that is certain (to lead to Nibbāna). I declare and lay down that 'This is the practice of the Path leading to the cessation of dukkha' as a dhamma that is certain (to lead to Nibbāna).

Poṭṭhapāda! Why do I declare and lay down these dhammas as certain (to lead to Nibbāna)?

Poṭṭhapāda! These dhammas are in consonance with one's benefit. They are in consonance with the dhamma (i.e., *Lokuttara dhamma*). They are the beginning of the Practice (*brahmacariya*). They are conducive to the development of disillusionment with the five khandhas. They are conducive to the abandonment of attachment. They are conducive to the cessation of dukkha. They are conducive to the extinction of defilements. They are conducive to the attainment of Magga Insight (*abhiññā*). They are conducive to the realization of the Four Noble Truths. They are conducive to the realization of Nibbāna.

Therefore, I declare and lay them down as dhammas certain (to lead to Nibbāna).

427. There are, Poṭṭhapāda, some samaṇas and brāhmaṇas who believe and declare 'Atta is indeed eternal bliss. It does not perish after the death (of the body in which it had lived).' And I approached them and asked:

“Friends! Is it true you believe and declare that *atta* is indeed eternal bliss; it does not perish after the death (of the body in which it had lived)?”

When thus asked, they affirmed “Indeed so.” And I asked them again, “If that be so, friends, do you know and perceive the eternally blissful world?”

When thus asked, they replied “No”. Then I asked them again:

“Friends! If that be so, do you hear devas who have been reborn in the eternally blissful world say: ‘Friends! Engage in right and proper Practice for the realization of the eternally blissful world. We also have been reborn in the eternally blissful world because of such Practice’?”

When thus asked, they said “No”.

Now, Poṭṭhapāda, what do you think of this? If that be so, does not what those samaṇas and brāhmaṇas say turn out to be without good ground?

“Venerable Sir! If that be so, what those samaṇas and brāhmaṇas say is certainly without good ground.”

428. Poṭṭhapāda! Take this simile. Suppose there is a man who says ‘How I long for and how I love the most beautiful woman in this land!’ He might be asked thus:

‘Friend, do you know whether this most beautiful woman whom you so love and long for belongs to the ruling class, or the brahmin class, or the mercantile class or the working class?’

When thus asked, he might answer ‘No’.

Then he might again be asked:

‘Friend, regarding this most beautiful woman you so love and long for, do you know her name, or her clan name; whether she be tall, or short, or of medium height; whether she be dark, or fair, or golden-brown; or whether she lives in a village, or in a market-town, or in a city?’

When thus asked, he might answer ‘No’.

Then he might again be asked:

‘Well, friend, do you love and long for this woman whom you neither know nor see?’

When thus asked, he might answer ‘Yes’.

Now, Poṭṭhapāda, what do you think of this? If that be so, does not what that man says turn out to be without good ground?

“Venerable Sir! If that be so, what that man says is certainly without good ground.”

Poṭṭhapāda! It is the same in this case. I approached those samaṇas and brāhmaṇas who believe and declare ‘*Atta* is indeed eternal bliss. It does not perish after the death (of the body in which it had lived)’, and asked:

“Friends! Is it true you believe and declare that *atta* is indeed eternal bliss and that it does not perish after the death (of the body in which it had lived)?”

When thus asked, they affirmed “Indeed so”. And I asked them again, “If that be so, friends, do you know and perceive the eternally blissful world?”

When thus asked, they replied “No”. Then I asked them again:

“Friends! If that be so, do you personally experience the eternally blissful *atta* for a night, or a day, or half a night or half a day?”

When thus asked, they replied “No”. Then I asked them again:

“Friends! If that be so, do you know what the Path is and what the Practice is for the realization of the eternally blissful world?”

When thus asked, they replied “No”. Then I asked them again:

“Friends! If that be so, do you hear devas who have been reborn in the eternally blissful world say: ‘Friends! Engage in right and proper Practice for the realization of the eternally blissful world. We also have been reborn in the eternally blissful world because of such Practice’?”

When thus asked, they said “No”.

Now, Poṭṭhapāda, what do you think of this? If that be so, does not what the samaṇas and brāhmaṇas say turn out to be without good ground?

“Venerable Sir! If that be so, what the samaṇas and brāhmaṇas say is certainly without good ground.”

429. Poṭṭhapāda! Take another simile. Suppose there is a man making a stair-case in order to go up the turreted mansion in a place where four roads meet. He might be asked thus:

Friend! Do you, in making a stair-case in order to go up a turreted mansion, know whether that mansion is in the East, or in the South, or in the West, or in the North; whether it is high or low, or of medium height?

When thus asked, he might answer 'No'.

Then, he might again be asked:

'Friend! Are you making a stair-case in order to go up a turreted mansion that you neither know nor perceive?'

When thus asked, he might answer 'Yes'.

Now, Poṭṭhapāda, what do you think of this? If that be so, does not what that man says turn out to be without good ground?

"Venerable Sir! If that be so, what that man says is certainly without good ground."

Poṭṭhapāda! It is the same in this case. I approached those samaṇas and brāhmaṇas who believe and declare '*Atta* is indeed eternal bliss. It does not perish after the death (of the body in which it had lived)', and asked:

"Friends! Is it true you believe and declare that *atta* is indeed eternal bliss and that it does not perish after the death (of the body in which it had lived)?"

When thus asked, they affirmed "Indeed so". And I asked them again, "If that be so, friends, do you know and perceive the eternally blissful world?"

When thus asked, they replied "No". Then I asked them again:

"Friends! If that be so, do you personally experience the eternally blissful *atta* for a night, or a day, or a half a night or half a day?"

When thus asked, they replied "No". Then I asked them again:

"Friends! If that be so, do you know what the Path is and what the Practice is for the realization of the eternally blissful world?"

When thus asked, they replied “No”. Then I asked them again:

“Friends! If that be so, do you hear devas who have been reborn in the eternally blissful world say: ‘Friend! Engage in right and proper Practice for the realization of the eternally blissful world. We also have been reborn in the eternally blissful world because of such Practice’?”

When thus asked, they said “No”.

Now, Poṭṭhapāda, what do you think of this? If that be so, does not what those samaṇas and brāhmaṇas say turn out to be without good ground?

“Venerable Sir! If that be so. what those samaṇas and brāhmaṇas say is certainly without good ground.”

Arising of Three Forms of *Attabhāva*

430. Paṭṭhapāda, there are three forms of *attabhāva*¹ that can arise, namely, the gross form of *attabhāva*, the *attabhāva* generated by jhāna mind, and the *attabhāva* without corporeality.

Poṭṭhapāda! What is that arising of the gross form of *attabhāva*?

There is the arising of the *attabhāva* made up of the four great primary elements, nourished by solid nutriments and having corporeality. This is the arising of the gross form of *attabhāva*.

Poṭṭhapāda! What is that arising of the *attabhāva* made of jhāna mind?

There is the arising of the *attabhāva* generated by jhāna mind endowed completely with all its minor and major physical organs and not deficient in any of the faculties of the senses. This is the arising of the *attabhāva* generated by jhāna mind:

1. *Attabhāva*: The Pāli text has ‘*attapaṭilābha*’, which is explained in the Commentary as ‘*attabhāvapaṭilābha*’, lit., getting *attabhāva*. *Attabhāva* means the khandha aggregates, consisting of all the five khandhas in the eleven sensual and fifteen Rūpa Brahmā realms, of one khandha (i.e., the corporeal aggregate) in the Brahmā realm of only corporeality and of the other four khandhas (i.e., only the mental aggregates) in the Arūpa Brahmā realms devoid of corporeality. Therefore, ‘*attabhāvapaṭilābha*’ means ‘the arising of new khandhas’.

Poṭṭhapāda! What is that arising of the *attabhāva* without corporeality?

There is the arising of the *attabhāva* which is made of *sañña* without corporeality. This is the arising of the *attabhāva* without corporeality.

431. Poṭṭhapāda! I teach the doctrine that renounces the arising of the gross form of *attabhāva*.

I declare: 'By the practice (of the dhamma I teach) you will be free from dispositions that defile, you will develop the states (of Tranquillity and Insight) that bring about purification (of mind) and you will yourselves come to realize and achieve in this very life the expansion and perfection of Wisdom (i.e., Magga and Phala) through Magga Insight (*abhiñña*).

But then, Poṭṭhapāda, you might think:

'If the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself. To dwell thus (in that state) will be painful.'

Poṭṭhapāda! It should not be taken in that light. If the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself. To dwell thus (in that state) will bring about gladness, delightful satisfaction, calm, mindfulness, clear comprehension and bliss.

432. And, Poṭṭhapāda! I teach the doctrine that renounces the arising of the *attabhāva* made of *jhāna* mind.

I declare: 'By the practice (of the dhamma I teach) you will be free from dispositions that defile, you will develop the states (of Tranquillity and Insight) that bring about purification (of mind) and you will yourselves come to realize and achieve in this very life the expansion and perfection of Wisdom (i.e., Magga and Phala) through Magga Insight (*abhiñña*).'

But then, Poṭṭhapāda, you might think:

‘If the dhamma is practised as taught, disposition’ that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself. To dwell thus (in that state) will be painful.’

Poṭṭhapāda! It should not be taken in that light. If the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself. To dwell thus (in that state) will bring about gladness, delightful satisfaction, calm, mindfulness, clear comprehension and bliss.

433. Poṭṭhapāda! I teach the doctrine that renounces the arising of the *attabhāva* without corporeality.

I declare: ‘By the practice (of the dhamma I teach) you will be free from dispositions that defile, you will develop the states (of Tranquillity and Insight) that bring about purification (of mind) and you will yourselves come to realize and achieve in this very life the expansion and perfection of Wisdom (i.e., Magga and Phala) through Magga Insight (*abhiññā*).

But then, Poṭṭhapāda, you might think:

‘If the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself. To dwell thus (in that state) will be painful.’

Poṭṭhapāda! It should not be taken in that light. If the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be

realized and achieved in this very life by oneself. To dwell thus (in that state) will bring about gladness, delightful satisfaction, calm, mindfulness, clear comprehension and bliss.

434. Poṭṭhapāda! Others might question us thus: 'Friends, what is that arising of the gross form of *attabhāva*, the renunciation of which you teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself?'

To them, we would reply thus:

'Friends, this¹ is the arising of the gross form of *attabhāva*, the renunciation of which we teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself.'

435. Poṭṭhapāda! Others might question us thus: 'Friends, what is that arising of the *attabhāva* made of *jhāna* mind, the renunciation of which you teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself.'

To them, we would reply thus:

'Friends, this is the arising of the *attabhāva* generated by *jhāna* mind, the renunciation of which we teach,

1. The word "this" here, and in the replies in Paras 433, 434 and 435 stands in a very much abridged form for the definitions given in Para 428.

(saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself.'

436. Poṭṭhapāda! Others might question us thus: 'Friends, what is that arising of the *attabhāva* without corporeality, the renunciation of which you teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself.'

To them, we would reply thus:

Friends, this is the arising of the *attabhāva* without corporeality, the renunciation of which we teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself.'

Now, Poṭṭhapāda, what do you think of this? That being so, are not our words based on good ground?

"Venerable Sir! That being so, your words are certainly based on good ground."

437. Poṭṭhapāda! Take this simile. A man, in order to go up a turreted mansion, might be making to a staircase below that very mansion. He might be asked thus:

'Friend! Do you, in making a stair-case to go up the turreted mansion, know whether that mansion is in the East, or in the South, or in the West, or in the North; whether it is high or low or of medium height?'

When asked thus, that man might answer:

‘This friend, is the turreted mansion; and I am making a stair-case to that very turreted mansion.

What do you think of this, Poṭṭhapāda? If that be so, is not what that man said based on good ground?

“Venerable Sir! If that be so, what that man said is certainly based on good ground.”

438. Similarly, Poṭṭhapāda, if others might question us thus:

‘Friends, what is that arising of the gross form of *attabhāva*, ... by oneself?’

‘Friends, what is that arising of the *attabhāva* generated by *jhāna* mind, ... by oneself?’

‘Friends, what is that arising of the *attabhāva* without corporeality, the renunciation of which you teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself?’

To them, we would reply thus:

‘Friends, this is the arising of the *attabhāva* without corporeality, the renunciation of which we teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself.’

What do you think of this, Poṭṭhapāda? If that be so, is not what we said based on good ground?

“Venerable Sir! If that be so, what you said is certainly based on good ground.”

439. At the time when the Bhagavā had thus spoken, Citta, the son of the elephant trainer, said to him:

“Venerable Sir! At the time when the gross form of *attabhāva* has arisen in one, the arising of the *attabhāva*

generated by jhāna mind is non-existent; the arising of the *attabhāva* without corporeality is also non-existent. In him, at that time, only the arising of the gross form of *attabhāva* is real.

“Venerable Sir! At that time when the *attabhāva* generated by jhāna mind has arisen in one, the arising of the gross form of *attabhāva* is non-existent; the arising of the *attabhāva* without corporeality is also non-existent. In him, at that time, only the arising of the *attabhāva* generated by jhāna mind is real.”

“Venerable Sir! At the time when the *attabhāva* without corporeality has arisen in one, the arising of the gross form of *attabhāva* is non-existent; the arising of the *attabhāva* generated by jhāna mind is also non-existent. In him, at that time, only the arising of the *attabhāva* without corporeality is real.”

Citta! At the time when there is the arising of the gross form of *attabhāva*, it should not be termed as the arising of the *attabhāva* generated by jhāna mind, nor the arising of the *attabhāva* without corporeality. It should only be termed as the arising of the gross form of *attabhāva*.

Citta! At the time when there is the arising of the *attabhāva* generated by jhāna mind, it should not be termed as the arising of the gross form of *attabhāva*, nor the arising of the *attabhāva* without corporeality. It should only be termed as the arising of the gross form of *attabhāva* generated by jhāna mind.

Citta! At the time when there is the arising of the *attabhāva* without corporeality, it should not be termed as the arising of the gross form of *attabhāva*, nor the arising of the *attabhāva* generated by jhāna mind. It should only be termed as the arising of the *attabhāva* without corporeality.

440: Citta! Suppose you were asked:

‘Is it not that you existed in the past, and not that you did not exist? Is it not that you will exist in the future, and not that you will not exist? Is it not that you exist in the present, and not that you do not exist?’

How, then, Citta, would you answer that?

“Venerable Sir! Suppose I were asked:

‘Is it not that you existed in the past, and not that you did not exist? Is it not that you will exist in the future, and not that you will not exist? Is it not that you exist in the present, and not that you do not exist?’

“Venerable Sir! I would answer thus:

‘I did exist in the past; it is not that I did not exist. I shall exist in the future; it is not that I shall not exist.’ I exist in the present; it is not that I do not exist. Venerable Sir! Were I asked thus, I would answer in this way.”

Citta! Suppose you were asked:

‘When in the past, there was the arising of *attabhāva* in you, was only that arising of *attabhāva* real in you? Was the future arising of *attabhāva* non-existent? Was the present arising of *attabhāva*, too, non-existent?’

“When in the future, there will be the arising of *attabhāva* in you, will only that arising of *attabhāva* be real in you? Will the past arising of *attabhāva* be non-existent? Will the present arising of *attabhāva*, too, be non-existent?’

‘When in the present, there is the arising of *attabhāva* in you, is only that arising of *attabhāva* real in you? Is the past arising of *attabhāva* non-existent? Is the future arising of *attabhāva*, too, non-existent? How, then, Citta, would you answer that?’

“Venerable Sir! Suppose I were asked:

‘When in the past, there was the arising of *attabhāva* in you, was only that arising of *attabhāva* real in you? Was the future arising of *attabhāva* non-existent? Was the present arising of *attabhāva*, too, non-existent?’

‘When in the future, there will be the arising of *attabhāva* in you, will only that arising of *attabhāva* be real in you? Will the past arising of *attabhāva* be non-existent? Will the present arising of *attabhāva*, too, be non-existent?’

‘When in the present, there is the arising of *attabhāva* in you, is only that arising of *attabhāva* real in you? Is the past arising of *attabhāva* non-existent? Is the future arising of *attabhāva*, too, non-existent?’

“Venerable Sir! I would answer thus:

‘When in the past, there was the arising of *attabhāva* in me, only that arising of *attabhāva* was real in me. The future arising of *attabhāva* was non-existent; the present arising of *attabhāva*, too, was non-existent.

‘When in the future, there will be the arising of *attabhāva* in me, only that arising of *attabhāva* will be real in me. The past arising of *attabhāva* will be non-existent; the present arising of *attabhāva*, too, will be non-existent.’

‘When in the present, there is the arising of *attabhāva* in me, only that arising of *attabhāva* is real in me. The past arising of *attabhāva* is non-existent; the future arising of *attabhāva*, too, is non-existent.’
Venerable Sir! Were I asked thus, I would answer in this way.”

441. Similarly, Citta, at the time when there is the arising of the gross form of *attabhāva*, it should not be termed as the arising of the *attabhāva* generated by jhāna mind, nor as the arising of the *attabhāva* without corporeality. It should only be termed as the arising of the gross form of *attabhāva*.

Citta! At the time when there is the arising of the *attabhāva* generated by jhāna mind...

Citta! At the time when there is the arising of the *attabhāva* without corporeality, it should not be termed as the arising of the gross form of *attabhāva*, nor as the arising of the *attabhāva* generated by jhāna mind. It should only be termed as the arising of the *attabhāva* without corporeality.

442. Take this example, Citta. From a cow comes milk, and from the milk curds, and from the curds cream, and from the cream butter, and from the butter ghee; but when it is milk, it is not called curds, or cream, or butter, or ghee. At the time when it is milk, it is called milk.

But when it is curds, ...when it is cream,... when it is butter,... when it is ghee, it is not called milk, or curds, or cream, or butter. At the time when it is ghee, it is called ghee.

Similarly, Citta, at the time when there is the arising of the gross form of *attabhāva*.....

At the time when there is the arising of the *attabhāva* generated by *jhāna* mind.....

At the time when there is the arising of the *attabhāva* without corporeality, it should not be termed as the arising of the gross form of *attabhāva*, nor as the arising of the *attabhāva* generated by *jhāna* mind. It should only be termed as the arising of the *attabhāva* without corporeality.

Citta! All these (such as the arising of *attabhāva*) are mere names, expressions, terms and designations in common use in the world. The Tathāgata uses these terms but does not consider them in a wrong way.

443. When that has been said, Poṭṭhapāda, the wandering ascetic, addressed the Bhagavā thus:

“Venerable Sir! Excellent (is the dhamma)! Venerable Sir! Excellent (is the dhamma)! Just as, Venerable Sir, one turns up what lies upside down, just as one uncovers what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the dhamma to me in various ways. Venerable Sir! I take refuge in the Buddha; I take refuge in the Dhamma and I take refuge in the Saṃgha. Please take me as a lay disciple from now on till the end of my life.”

**Citta, Son of Elephant Trainer,
Requests Admission into the Order**

444. And, Citta, the son of the elephant trainer, addressed the Bhagavā thus:

“Venerable Sir! Excellent (is the dhamma)! Venerable Sir! Excellent (is the dhamma)! just as, Venerable Sir, one has turned up what lies upside down, just as one has uncovered what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the

dhamma to me in various ways. Venerable Sir! I take refuge in the Buddha; I take refuge in the Dhamma and I take refuge in the Saṃgha. May I in the presence of the Bhagavā be permitted to go forth from the world; may I receive admission into the Order.”

445. Citta, the son of the elephant trainer, was initiated into the Order in the presence of the Bhagavā and subsequently admitted as a bhikkhu. Not long after, Citta, the son of the elephant trainer, dwelling alone and in seclusion, vigilant and zealous, inclined his mind (to Nibbāna), and he soon attained, by himself, in this very life, by virtue of Magga Insight, the fruits of the noblest and the most supreme arahatship which is the ultimate goal for which men of good family renounce hearth and home to lead the homeless life.

Then he knew that rebirth was no more (for him); that he had lived the Life of Purity, that what he had to do (for the realization of Magga) had been done; and that he had nothing more to do (for such realization). And so the Venerable Citta, the son of the elephant trainer, became one of the arahats.

**End of Poṭṭhapāda Sutta,
the ninth in this Vagga.**

Namo tassa bhagavato arahato sammāsambuddhassa

X. SUBHA SUTTA

X. SUBHA SUTTA

The Story of Young Subha

446. Thus have I heard:

At one time, not long after the Bhagavās passing away to Nibbāna, the Venerable Ānanda was residing at Jetavana Monastery of Anāthapiṇḍika in Sāvattī.

At that time, Young Subha, the son of Todeyya was staying in Savattī on a certain bussiness.

447. Then, young Subha, the son of Todeyya, called up a certain young man and said:

“Come, young man! Go to Samaṇa Ānanda, convey my words to him and enquire if he is free from illness and disease, feeling buoyant and strong, enjoying physical well-being,” by saying “Young Subha, the son of Todayya, enquires if the Venerable Ananda is free from illness and disease feeling buoyant and strong, enjoying physical well-being.” “And also request him: “Young Subha, the son of Todayya, respectfully requests the Venerable Ānanda to be so kind as to pay him a visit to his house.”

448. Saying, “Very well, Sir,” to young Subha, the son of Todeyya, the young man approached the Venerable Ānanda and exchanged greetings with him. Having said memorable words of felicitations, he sat in a suitable place and addressed the Venerable Ānanda, thus:

“Young Subbha, the son of Todeyya, has enquired if the Venerable Ānanda is free from illness and disease, being buoyant and strong, and enjoying physical well-being. And he has requested the Venerable Ānanda to be so kind as to pay him a visit to his house.”

449. On thus being informed the Venerable Ānanda said to the Young man:

“Young man! Now is not the right time (for the visit). I have taken some medicine today. Perhaps tomorrow depending on the circumstances and time I may make the visit.”

Saying, "Very well, Venerable Sir," to the Venerable Ānanda, the young man went to Young Subha, the son of Todeyya, and said:

"We have delivered your message to the Venerable Ānanda saying, "Young Subha, the son of Todeyya, had enquired if the Venerable Ānanda is free from illness and disease, feeling buoyant and strong, and enjoying physical well-being." And I have also requested the Venerable Ānanda to be so kind as to pay a visit to the house of young Subha, the son of Todeyya.

Sir, as I said this the Venerable Ānanda replied; "Young man! Now is not the right time (for the visit). I have taken some medicine today, Perhaps tomorrow depending on the circumstances and time I may make the visit."

Then young Subha said: "Friend! The task is done, for the Venerable Ānanda has agreed to come (to me) tomorrow."

450. Then, after that night had passed, early in the morning, the Venerable Ānanda rearranged his robes suitably, carrying the great robe and the alms bowl, approached the house of Young Subha, the son of Todeyya, accompanied by Bhikkhu Cetaka, and sat on a seat prepared for him.

Then, Young Subha, the son of Todeyya, approached the Venerable Ānanda and exchanged greetings. Having said memorable words of felicitations, he sat in a suitable place; and having seated himself, he addressed the Venerable Ānanda thus:

"Venerable Ānanda! For a long time you attended on the Venerable Gotama, remaining close to him and always at his beck and call. The Venerable Gotama had praises for certain dhammas, urging people to take them upon themselves, dwell in them and become firmly established in them. The Venerable Ānanda might have known them. What, Venerable Ānanda, are those dhammas which he urged people to take upon themselves, dwell in them and become firmly established in them?"

451. Young man! The Bhagavā had praises for the three groups of dhammas, urging people to take them upon themselves, dwell in them and become firmly established in them.

And what are these three groups? Young man, they are the group of ariyā morality, the group of ariyā concentration and the group of ariyā knowledge. He urged people to take them upon themselves, dwell in them and become firmly established in them.

The Group of Morality

452. Venerable Ānanda! The Venerable Gotama had words of praise for the group of ariya morality, and he caused the people to take it upon themselves, dwell in it and become firmly established in it. What is that group of ariya morality precepts?

Young man, there has appeared in this world that Bhagavā who is worthy of special veneration, who truly comprehends all dhammas by his own intellect and insight, who possesses supreme knowledge and perfect practice of morality, who speaks only what is beneficial and true, who knows all the three lokas (worlds), who is incomparable in taming those who deserve to be tamed, who is the Teacher of devas and men, who is the Enlightened One, knowing and teaching the Four Ariyā Truths and who is the Most Exalted. Through Perfect Wisdom, he personally realizes the nature of the universe with its devas, māras and brahmas, and also the world of human beings with its samaṇas and brahmaṇas, kings and men, and knowing it, he expounds on it. He proclaims the dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, with richness in meaning and words. He reveals the completeness and purity of the Noble Practice.

A householder or his son, or anyone belonging to any caste, listens to that dhamma; and on hearing it he develops conviction in the Tathāgata. When conviction is thus developed, he considers thus:

“Confined is the life of a householder. It is a path laden with dust (of defilement). A samaṇa's life is like an open plain. Difficult it is for a layman to pursue the Noble Practice in all its fullness, in all its purity like a polished conch. Now it were better for me to shave off my hair and beard, don the bark-

dyed robe, renounce hearth and home, and become a recluse leading the homeless life.

Afterwards, that man giving up his wealth, great or small, leaving his relatives, be they few or be they many, shaves off his hair and beard, dons the bark-dyed robe, renounces hearth and home, and becomes a recluse leading the homeless life.

When he has thus become a samaṇa, he practises self-restraint in accordance with the fundamental precepts (pātimokkhasamvara sīla). He is endowed with good practice and resorts to suitable places. He now sees danger even in the least offences. He observes the precepts well. Being possessed of good deeds and good words, he (pursues a) pure livelihood. He is endowed with morality. He has his sense-doors guarded. He attains mindfulness and clearness of comprehension. He is contented.

453. Young man! How is a bhikkhu endowed with morality? Herein young man, a bhikkhu abandons all thoughts of taking life, setting aside the stick and the sword, ashamed to do evil and he is compassionate and dwells with solicitude for the welfare of all living beings.

Young man! When that bhikkhu thus abandons all thoughts of taking life, setting aside the stick and the sword, ashamed to do evil, and is compassionate, dwelling with solicitude for the welfare of living beings, this (virtue) is one of the precepts of his morality. (Amplify as in *Sāmaññaphala Sutta*)¹.

And then there are certain respected samaṇas and brahmaṇas, who living on the food offered out of conviction, (in kamma and its results), make a wrongful living by means of low arts contrary to correct living conducive to the attainment of deva realms and Nibbāna. And what are they? They are:

Propitiating the devas by promises of offerings; making offerings to devas for favours granted; causing possession by

1. minor morality; see para 194 above.

middle morality; see para 195.

major morality; see para 205

spirits or exercising them; casting spells with magical formulae learnt in a mud-house; turning a eunuch into a man; turning a man into a eunuch; practising the art of choosing building-sites; propitiating devas while choosing building-sites; practising the profession of mouth-washing or bathing; fire-worshipping; causing vomiting; giving purgatives; using emetics, or catharses; letting out phlegm etc. from the head; preparing ear-drops or eye-drops; preparing medicinal snuff, or eye ointment to remove cataracts; preparing eye-lotions; curing cataracts, doing surgery; practising paediatrics; preparing basic drugs; and dressing sores and removing the dressing.

A bhikkhu abstains from making a wrongful living by such means.

Young man! Thus there are certain respected samaṇas and brahmanas who, living on the food offered out of conviction (in kamma and its results), make a wrongful living by means of low arts contrary to correct living conducive to the attainment of deva realms and nibbāna. And what are they? They are: propitiating the devas by promises of offerings; ...p... and dressing sores and removing the dressing.

The bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

454. Indeed, young man, a bhikkhu thus endowed with morality encounters no danger in any way on account of his practice of morality. A sovereign, duly anointed and installed as a king after having defeated his enemies, can encounter no danger whatsoever from his enemies. In the same way, a bhikkhu thus endowed with morality encounters no danger on account of his practice of morality in any way. That bhikkhu, possessing this group of ariyā morality, enjoys within himself happiness that is free from blame. Thus is a bhikkhu endowed with morality.

455. Young man! the Bhagavā had words of praise for that group of ariyā morality, urging the people to take it upon themselves, dwell in it and become firmly established in it: This is the group of ariyā morality; but herein there are many higher

Wonderful, O Ānanda! Extraordinary, O Ānanda: That noble group of ariyā is not imperfect; it is full and complete. Ānanda! I never noticed any group of ariyā morality in any other samaṇas or brahmaṇas outside this Teaching.

O Ānanda! If other samaṇas and brahmaṇas see such noble group of ariyā morality in their inner selves, they would become satisfied and pleased even with this much of it. Satisfied and pleased, they would have said: This much is adequate. With this much to do, all there is to be done is done. And we now have realized the advantages of being a samaṇa. We have no higher thing whatever to do beyond (observing the group of ariya morality). And yet, the Venerable Ānanda has said, “There are many higher tasks to be done beyond (obeserving the group of ariya morality).”

The Group of Concentration

456. O Ānanda! the Venerable Gotama had words of praise for the group of ariyā concentration, and he caused the people to take it upon themselves, dwell in it, and become firmly established in it. What is that group of ariyā concentration?

Young man! How does a bhikkhu keep the sense doors guarded? Young man, in this world, whenever a bhikkhu sees a visible object with his eyes, he does not take in its appearance (such as a male or a female) nor its secondary details (such as shape of arms, legs, etc, or way of smiling, laughing, etc). For, if the faculty of sight is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his senses. So he sets himself to the task of guarding his faculty of sight, keeps watch on it and gains control over it.

Whenever he hears a sound with the ears whenever he smells an odour with his nose whenever he tastes a flavour with the tongue whenever he makes contact with the body whenever he cognizes a mind-object with the mind, he does not take in its appearance (such as male or female) nor its secondary details

(such as shape of arms, legs, etc, or way of smiling, laughing, etc).

For, if the faculty of mind is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his senses. So he sets himself to the task of guarding his faculty of mind, keeps watch on it and gains control over it. And the bhikkhu, endowed with this ariya control of the sense-faculties, enjoys within himself happiness (unalloyed with defilements of the mind). In this way, young man, a bhikkhu keeps the sense doors guarded.

457. Young man! In this world how is a bhikkhu endowed with mindfulness and clear comprehension? A bhikkhu keeps himself completely aware in moving forwards or back; keeps himself completely aware in looking forward or sideways; keeps himself completely aware in carrying or wearing the great robe (i.e the double-layered robe), alms-bowl and the (other) two robes; keeps himself completely aware in eating, drinking, chewing and savouring (food and beverages); keeps himself completely aware in urinating and defecating; keeps himself completely aware, in walking, standing, sitting, falling asleep, waking, speaking and observing silence. Thus, young man, is a bhikkhu endowed with mindfulness and clear comprehension.

458. Young man! How does a bhikkhu become contented? In this Teaching, young man, a bhikkhu remains contented with robes just sufficient to protect his body and with food just sufficient to sustain him. Wherever he goes, that bhikkhu carries with him only his (requisites). Wherever a winged bird-flies, it flies only with its burden of wings. In the same way, young man, a bhikkhu is content with his robes that protect his body and his food that sustains him. Wherever he goes, he carries with him only his (requisites). Thus, young man, does a bhikkhu remain contented.

459. Then, that bhikkhu, endowed with the noble group of ariya morality this ariya self-control, this ariya mindfulness and clear comprehension, and this ariyā contentedness, chooses

for habitation a lonely spot in the woods, or at the foot of a tree, or on a hill-side, or in a gully or in a mountain cave, or in a cemetery, or in a thicket, or in an open plain, or on a heap of straw. Returning from the round of alms and having had his meal, he sits down cross-legged and upright and establishes mindfulness in meditation.

460. Then, that bhikkhu dissociates himself from coveting the world (of the five aggregates of clinging) and abides with his mind free from covetousness, thereby cleansing himself of covetousness altogether. He dissociates himself from ill-will, abides with his mind free from ill-will, and develops goodwill towards all living beings, thereby cleansing himself of ill-will altogether. He dissociates himself from sloth and torpor, abides with his mind free from sloth and torpor with clear perception of, mindfulness and comprehension, thereby cleansing himself of sloth and torpor altogether. He dissociates himself from restlessness and worry, abides with his mind in calmness within thereby cleansing himself of restlessness and worry altogether. He dissociates himself from doubt, abides with his mind free from doubt, and does not waver in (his faith) in meritorious dhamma, thereby cleansing himself of doubt altogether.

461. Young man! take the example of a man who did business with borrowed money. As his business prospered, he paid up his old debts. He also acquired profit with which he could maintain his family. Then it occurred to him thus:

“Formerly I worked on borrowed money. Now my business has prospered. I have paid up my old debts and acquired profit with which I could maintain my family.”

Free from debt, that man became pleased and delighted.

462. young man, take another example, that of a man, afflicted with disease, suffering pain, extremely ill and having no appetite and losing physical strength. Afterwards, he recovered from illness. His appetite returned and he gained his physical strength. then he said to himself thus:

“Formely, I was afflicted with disease, suffering pain, extremely ill, and losing appetite and physical strength. Now I

have recovered from illness; My appetite returned and I have regained my physical strength.”

Having recovered from illness, that man became pleased and delighted.

463. Young man! take another example, that of a man confined in prison. Later he was released from prison, safe and sound, without losing any property. Then it occurred to him thus:

“Formely I was confind in prison. Now I have been released from prison, safe and sound without losing any property.”

Released from prison, that man became pleased and delighted.

464. Young man, take another example, that of a slave who was not his own master but subject to another, unable to go about as he pleased. Later, he was freed from slavery, becoming once again his own master, and able to go about as he pleased. Then it occurred to him thus:

“Formerly I was a slave, not my own master but subject to another, unable to go about as I pleased. Now I have been freed from slavery, becoming once again my own master, not subject to another, and able to go about as I pleased.”

Becoming free, that man became pleased and delighted.

465. Young man, take another example, that of a man, who carrying all his treasures and wealth, travelled on a long, difficult and dangerous journey where the threat of famine was present. Later, he completed that difficult journey and arrived safely at a village where there was peace and security. Then it occurred to him thus:

“Formely I travelled on a long, difficult and dangerous journey where the threat of famine was present. Now I have completed that difficult journey and arrived safely at the village where there is peace and security.”

Having come to safety, that man became pleased and delighted.

466. Young man, a bhikkhu, clearly sees the five hindrances that have not been got rid of from within himself as indebtedness, disease, imprisonment, enslavement and a difficult and dangerous journey.

467. Young man, a bhikkhu, clearly sees the discarding of the five hindrances from within himself as gaining freedom from indebtedness, disease, imprisonment, enslavement and as reaching a place of safety.

468. That bhikkhu, who clearly sees that the five hindrances have been got rid of from within himself becomes pleased. Being pleased there arises delightful satisfaction (Pīti) and the delighted mind of the bhikkhu generates calm. The bhikkhu who enjoys calmness of the body experiences bliss (sukha). Being blissful, his mind gains concentration.

The First Jhāna

469. Being detached from sensual pleasures and demeritorious factors, that bhikkhu achieves and remains in the first jhāna which is accompanied by initial application of the mind (vitakka) and sustained application of the mind (vicāra) and which has delightful satisfaction (Pīti) and bliss (sukha): which are born of detachment from the hindrances (nīvaraṇa). He soaks, drenches, fills up and gets his body permeated his body with pīti and sukha, which are born of detachment from the hindrances. There is not a single place in his body not permeated with pīti and sukha which are born of detachment from hindrances.

Young man take the example of a skilful bath attendant or his assistant who strews bath powder in a brass dish, sprinkles water again and again on it and makes it into a mass. That mass is formed by a sticky substance which spreads out, so that no water can seep through it.

In the same way, young man, that bhikkhu soaks, drenches, fills up and gets his body permeated with pīti and sukha which are born of detachment from the hindrances. There is not a

single place in his body not permeated with pīti and sukha which are born of detachment from hindrances.

Young man! Being detached from sensual pleasures and demeritorious factors, that bhikkhu achieves and remains in the first jhāna accompanied by initial application of the mind (vitakka) which has delightful satisfaction (pīti) and bliss (sukha) born of detachment from the hindrances (nivarana). He soaks, drenches, fills up and gets his body permeated with pīti and sukha, which are born of detachment from hindrances. There is not a single place in his body not suffused with pīti and sukha which are born of detachment from hindrances. This (first jhāna) is also that bhikkhu's concentration.

The Second Jhāna

470. And again, young man, having got rid of vitakka, and vicāra that bhikkhu achieves and remains in the second jhāna, with internal serenity, with enhancement of one-pointedness of mind which are, devoid of vitakka and vicāra, but with pīti and sukha which are born of concentration. He soaks, drenches, fills up and gets his body permeated with pīti and sukha which are born of concentration. There is not a single place in his body not suffused with pīti and sukha which are born of concentration.

Young man, take the example of a deep lake with water welling up from a spring below. There is no inlet from either east or south, or west or north. It does not rain heavily or regularly there. And yet the current of cool water which wells up from that lake soaks, drenches, fills up and gets the lake permeated with the cool water. There is not a single place in that lake not permeated with it.

In the same way, young man, that bhikkhu having got rid of vitakka and vicāra ...p... He achieves and remains in the second jhāna. He soaks, drenches, fills up and gets his body permeated with pīti and sukha which are born of concentration. There is not a single place in his body not permeated with pīti and sukha which are born of concentration. This (second jhāna) is also that bhikkhu's concentration.

The Third Jhāna

471. And again, young man, having been detached from pīti, that bhikkhu dwells in equanimity with mindfulness and clear comprehension and experiences sukha in mind and body. He achieves and remains in the third jhāna, that which causes a person who attains it to be praised by the Noble Ones as one who has equanimity and mindfulness, one who abides in sukha. He soaks, drenches, fills up and gets his body permeated with sukha devoid of pīti. There is not a single place in his body not permeated with sukha devoid of pīti.

Young man, take the example of a thick growth of uppala, paduma and pundarika lotuses where some of them grow in the water and thrive in it. Those of them which are submerged, they thrive under water, soaked, drenched, filled up and got themselves permeated, and from root to apex with cool water. There is not a single spot in the whole plant of uppala, paduma or pundarika lotus not permeated with it.

In the same way, young man, that bhikkhu, having been detached from pīti ...p... he thus achieves and remains in the third jhāna. He soaks drenches fills up and gets his body permeated with sukha devoid of pīti. There is not a single place in his body not permeated with sukha devoid of pīti. This (third jhāna) is also that bhikkhu's concentration.

The Fourth Jhāna

472. Again, young man, by dispelling both pain and pleasure and by the previous disappearance of sadness and gladness, that bhikkhu achieves and remains in the fourth jhāna, without pain and pleasure, with absolute purity of mindfulness due to equanimity. That bhikkhu abides in the absolute purity and lustre of mind permeated in his body. There is not a single in his body which is not permeated with it.

Young man, take the example of a man sitting wrapped up head to foot in a white cloth leaving not a single place on his whole body uncovered by it (and not permeated with body warmth).

In the same way, young man, that bhikkhu, by dispelling both pain and pleasure and by the previous disappearance of sadness and gladness, (that bhikkhu) achieves and remains in the fourth jhāna, without pain and pleasure, a state with absolute purity of mindfulness due to equanimity. That bhikkhu abides in the absolute purity and lustre of mind permeated in his body. There is not a single place in his body which is not permeated with it (the bliss of jhāna). This fourth jhāna is also that bhikkhu's concentration.

473. Young man, that Bhagavā had words of praise for the group of ariyā concentration, urging the people to take it upon themselves, dwell in it and become firmly established in it. This is the group of ariyā concentration. But there are many higher tasks to be done beyond this Teaching.

Wonderful, O Ānanda! Extraordinary, O Ānanda! That sublime group of ariyā concentration is not imperfect; it is full and complete. I have never noticed any such sublime aggregate of ariyā concentration in any other samaṇa or brahmana outside this Teaching. O Ānanda! If other samaṇas and brahmaṇas see such sublime group of ariyā concentration in their inner selves, they would become satisfied and pleased even with so much of it. Satisfied and pleased, they might say: "This much is adequate. With this much to do, all there is to be done will be done. And we shall have the advantages of being a recluse. We have no more to do beyond (realizing the sublime group of ariyā concentration.)" "And yet, the Venerable Ānanda has said, There are many tasks to be done beyond (the practice of this group of ariyā concentration)."

The Group of Knowledge

474. O Ānanda! That Venerable Gotama had words of praise for the group of ariyā knowledge and he caused the people to take it upon themselves, dwell in it and become firmly established in it. What is that noble group of ariya knowledge?

Insight-Knowledge: (Vipassanā Ñāṇa)

When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to Insight-knowledge. Then he understands thus:

“This body of mine is corporeal. It is made up of four primary elements. It is born of the union of mother and father. It is nurtured on rice and bread, It has the nature of impermanence, breaking up and disintegrating. It needs the tender care of rubbing and massaging. My consciousness too depends on it and is attached to it.” Young man, take the example of a veluriya gem, brilliant, genuine, eight-faceted, well-cut, crystal-clear, transparent, not translucent, and complete with all good characteristics. It is threaded with dark-blue or yellow, or red, or white, or light-yellow string. A man of good eye-sight, placing it on his palm, might reflect thus:

“This gem is brilliant, genuine, eight-faceted, well-cut, crystal-clear, transparent, not translucent and complete with all good characteristics. I see that it is threaded with a dark-blue or yellow, or red, or white or light-yellow string.”

In the same way, young man, when his concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to Insight-knowledge. Then he understands thus:

This body of mine is corporeal. It is made up of four primary elements. It is born of the union of mother and father. It is being nurtured on rice and bread. It has the nature of impermanence, breaking up and disintegrating. It needs the tender care of rubbing and massaging. My consciousness, too, depends on it and is attached to it.”

Young man when his concentrated mind becomes purified ...p... firm and imperturbable, that bhikkhu directs and inclines his mind to Insight-knowledge ...p... He understands ...p... “My consciousness depends on it and is attached to it.” This (Insight-knowledge) also is that bhikkhu's knowledge.

**Knowledge Leading to the Power of Creation by Mind:
(Manomayiddhi Nāṇa)**

475. When the concentrated mind has thus become purified, pellucid unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to the power of creating a mentally-generated body. That bhikkhu produces another body out of his own and creates a mentally-generated form, complete with all organs, major or minor, without any defective faculties.

Young man, take the example of a man pulling out the core of a stalk of munja grass from its sheath. It might occur to him thus:

“This is the munja grass, and this is the core. The munja grass is one thing, and the sheath is another. It is from the munja grass the core has been pulled out.”

Young man, take another example. A man might pull out the sword from its scabbard. It might occur to him thus:

“This is the sword, and this the scabbard. The sword is one thing and the scabbard is another. It is only from the scabbard that the sword has been pulled out”

Young man, take yet another example. A man might (mentally) take out a snake from its slough. It might occur to him thus:

“This is the snake, and this is slough. The snake is one thing, and its slough is another. It is only from the slough that the snake has been pulled out.” In the same way, young man when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to the power creating a mentally-generated body ...p... This (knowledge leading to the mentally-generated body) is also that bhikkhu's knowledge.

**Knowledge Leading to Psychic Powers:
(Iddhividha Ñāṇa)**

476. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to knowledge leading to psychic powers. He wields the various kinds of supernormal powers: being one, he becomes many; and from being many, he becomes one; he makes himself visible or invisible; he passes unhindered through walls, enclosures and mountains, as though going through space; he plunges into or out of the earth as though plunging into or out of water; he walks on water as though walking on earth; he travels in space cross-legged as if he were a winged bird; he touches and stroke the moon and the sun, so mighty and powerful; and he gains mastery over his body to reach even up to the world of the brahmas.

Young man, To give you an example, it is as if out of the well-kneaded clay a skilled potter, or his apprentice could make various kinds of pots as desired.

Young man, to give you another example, it is as if a skilled ivory-carver or his apprentice could make out of duly-prepared elephant tusks various kinds of ivory carvings as desired.

Young man! To give you another example, it is as if a skilled goldsmith or his apprentice could make out of duly-prepared gold ornaments as desired.

In the same way, young man, when the concentrated mind has thus becomes purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to knowledge leading to psychic powers. He wields various kinds of supernormal powers; being one he becomes many ...p... and he gains mastery over his body to reach even up to the world of the brahmas. This knowledge leading to psychic powers is also that bhikkhu's knowledge.

Knowledge Leading to the Divine Power of Hearing: (Dibbasota Ñāṇa)

477. When the concentrated mind has thus become thus purified ...p... firm and imperturbable, that bhikkhu directs and inclines his mind to the knowledge leading to the Divine Power of Hearing. With the divine hearing-power which is extremely clear, surpassing the hearing-power of men, he hears both kinds of sounds, of devas and of men, whether far or near,

Young man, take the example of a man travelling on a highway who might hear the sounds of a big drum, a cylindrical drum, a conch, a small drum and a kettledrum. It might occur to him thus:

“This is the sound of the big drum; this is the sound of the cylindrical drum; this is the sound of the conch; this is the sound of the small drum; and this is the sound of the kettledrum.”

In the same way, young man, when the concentrated mind has thus become purified ...p... firm and imperturbable, that bhikkhu directs and inclines his mind to the knowledge leading to the Divine Power of Hearing. With the divine hearing-power, which is extremely clear, surpassing the hearing-power of men, he hears both kinds of sounds, of devas and of men, whether far or near. This (knowledge leading to the Divine Power of Hearing) is also that bhikkhu's knowledge.

Knowledge of the Minds of Others: (Cetopariya Ñāṇa)

478. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to discriminating knowledge of the minds of others. He discriminatingly knows the minds of other beings or individuals with his own mind.

He knows the mind with passion as such and he knows the mind devoid of lust as such; he knows the angry mind as such and he knows the mind devoid of anger as such; he knows the bewildered mind as such and he knows the mind devoid of

bewilderment as such; he knows the indolent (lit, Shrunken) mind as such and he knows the distracted mind as such; he knows the exalted mind¹ as such and he knows the unexalted mind (of the domain of sensual *kāmmāvacara Citta*) as such; he knows the inferior mind (of the three mundance sphere) as such, and he knows the superior mind (of the supramundane sphere) as such; he knows the concentrated (*jhānic*) mind as such and he knows the unconcentrated mind as such; he knows the mind liberated (from defilements) as such and he knows the unliberated mind as such.

Young man take the example of a young lass or a young lad, who is wont to beautifying herself or himself, looking herself or himself in a very clear mirror or into a bowl of extremely clear water. Then she or he would at once notice in the image of her or his face any blemishes, or, if they are absent, the absence of blemishes.

In the same way, young man, when his concentrated mind has thus become ...p... firm and imperturbable, that bhikkhu directs and inclines his mind to discriminating knowledge of the mind of others. He discriminatinly knows the minds of other beings or individuals with his own mind. He knows the mind with passion as such ...p... He knows the unliberated mind as such. this (discriminating knowledge of the minds of others) is also that bhikkhu's knowledge.

Knowledge of Past Existences:

(Pubbenivāsānussati Ñāṇa)

479. When the concentrated mind has thus become ...p... imperturbable, the bhikkhu directs and inclines his mind to knowledge that recollects past existences. He recollects many and varied existences of the past.

And what can he recollect?

He recollects one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a

.F.N 1. Exalted mind: The lify mind, *rūpajhāna* and *arūpajhāna*

hundred, or a thousand, or a hundred-thousand, or existences in many cycles of dissolution, or in many cycles of development, or in many cycles of the rounds of dissolution and development in this way: "In that past existence, I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. then I was born in another existence. In that (new) existence, I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born into this existence" In this way he can recollect many and varied past existences, together with their characteristics and related facts (such as names and clans).

Young man take the example of a man travelling to another village, then to another village, and then returning home later. Then it might occur to him thus:

"I went out from my village to another village. In that village I stood thus. I sat thus. I spoke thus. I remained silent thus. Then I again set out from that village to another village. In that (second) village, I stood thus, I sat thus, I spoke thus, I remained silent thus. then I returned to my own village."

In the same way, young man, when the concentrated mind has thus become ...p... firm and imperturbable, that bhikkhu directs and inclines his mind to knowledge of past existences. He recollects many and varied existences of the past.

And what can he recollect? He can recollect one past existence ...p... In this way he can recollect many and varied past existences, together with their characteristics and related facts)such as names and clans). This knowledge of past existences is also that bhikkhu's knowledge.

**Knowledge Leading to Divine Power of Sight:
(Dibbacakkhu Ñāṇa)**

480. When the concentrated mind has thus become ...p... firm and imperturbable, that bhikkhu directs and inclines his mind to knowledge of the passing away and arising of beings (Cutūpāta ñāṇa). With the knowledge leading to Power of Sight (Dibbacakkhu ñāṇa), which is extremely clear, surpassing the sight of men, he sees beings in the processes of passing away and also of arising, inferior or superior beings, beautiful or ugly beings or beings with good or bad destinations. He knows beings arising according to their own kamma-actions.

“Friends, these beings were full of evil committed bodily, verbally and mentally. They maligned the ariyas, held wrong views and performed actions according to these wrong views. After death and dissolution of their bodies, they reappeared in wretched destinations (duggati), in miserable existences (apāya), in states of ruin (vinipāta) and in realms of continuous suffering (niraya). But, friends, there are also beings who were endowed with goodness done bodily, verbally and mentally. They did not malign the “Ariyas, held right views and performed actions according to their right views. After death and dissolution of their bodies, they reappeared in good destinations (Sugati), the happy world of the devas.”

Thus, with the divine power of sight which is extremely clear, surpassing the sight of men, the bhikkhu sees beings in the process of passing away and of arising, inferior and superior beings, beautiful and ugly beings, beings with good or bad destinations and beings arising according to their own kamma actions.

Young man, take the example of a man with good eyesight, standing above in a pinnacled mansion situated at the cross-roads, who could see men entering a house, or coming out of a house, strolling about on the street, or sitting at the cross-roads. It might occur to him thus:

“These men are entering a house. Those are coming out of a house. These men are strolling about in the street. Those are resting at the cross-roads.”

In the same way, young man, as his concentrated mind has thus become ...p... firm and imperturbable, that bhikkhu directs and inclines his mind to knowledge of the passing away and arising of beings. With the Divine Power of sight (dibbacakkhu ñāṇa), which is extremely clear, surpassing the sight of men, he sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations, and beings arising according to their own kamma actions. This (knowledge of the divine Power of Sight) also is that bhikkhu's knowledge.

Knowledge of Extinction of Moral Intoxicants:

(Āsavakkhaya Ñāṇa)

481. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to knowledge of the extinction of moral intoxicants, (āsavas). Then he truly understands dukkha as it really is, the cause of dukkha as it really is, the cessation of dukkha (Nibbāna) as it really is. He also truly understands the āsavas as they really are, the cause of the āsavas as it really is, the cessation of the asavas (Nibbāna) as it really is, the way leading to the cessation of āsavas as it really is. The mind of the bhikkhu who thus knows and thus sees is liberated from the moral intoxicant of sensual pleasures and sensual realms (kā mā sava), the moral intoxicant of hankering after (better) existence (bhavā sava), and moral intoxicant of ignorance (avijjā sava). When thus liberated, the knowledge of liberation arises (in him). He knows that rebirth is not more (for him), that he has lived the life of Purity, that what he has to do (for the realization of Magga) has been done, and that he has nothing more to do (for such realization).

Young man, take the example of a man with good eyesight, standing at the edge of a clear and transparent lake, in a mountain glen. He sees oysters, mussels, pebbles, broken pottery and shoals of fish moving about or just lying still. It might occur to him thus:

“This lake is clear and transparent. In it there are oysters, mussels, pebbles, broken pottery and shoals of fish, moving about or just lying still.”

In the same way, young man, when the concentrated mind thus become ...p... imperturbable, that bhikkhu directs and inclines his mind to knowledge of the extinction of āsavas. Then he truly understands āsavas as they really are ...p... and the way leading to the cessation of the āsavas as it really is. The mind of the bhikkhu who thus knows and thus sees is liberated from the moral intoxicant of sensual pleasures and sensual realms (kāmasava), and the moral intoxicant of hankering after (better) existence (bhavāsava), and the moral intoxicant of ignorance (of the Four Noble Truths) (avijjāsava). The knowledge of liberation arises in him who has become thus liberated. He now knows that rebirth is no more (for him), that he has lived the life of Purity, that what he has to do (for the realization of the Magga) has been done, and that he has nothing more to do for such realization. This knowledge of the extinction of āsavas is also that bhikkhu's knowledge.

482. Young man, the Bhagavā had words of praise for the group of knowledge, urging the people to take it upon themselves, dwell in it and become firmly established in it. This is the group of Ariya knowledge; and in this Teaching there are no more tasks to be done beyond (this group of ariya knowledge).

Wonderful, O Ānanda Extraordinary, O Ānanda! That group of Ariya knowledge is not imperfect; it is full and complete. O Ānanda! I have never noticed such noble group of knowledge in any other samaṇa or brahmaṇa outside this Teaching. There is nothing to be done beyond this group of Ariya knowledge.

O Ānanda! Excellent is the dhamma! O Ānanda! Excellent is the dhamma! Just as, O Ānanda, one turned up what lies upside down, just as one has uncovered what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those who have eyes to see

visible objects, even so have you revealed the dhamma to me in various ways. O Ānanda! I take refuge in the Venerable Gotama! I take refuge in the Dhamma! I take refuge in the bhikkhu Saṃ-gha! May the Revered Ānanda take me as a lay disciple from now on till the end of my life.

**End of Subha Sutta,
the tenth in this Vagga.**

Namo tassa bhagavato arahato sammāsambuddhassa

XI. KEVAṬṬA SUTTA

XI. KEVAṬṬA SUTTA

The Story of Kevaṭṭa, the Son of a Wealthy Householder

483. Thus have I heard:

At one time, the Bhagavā was residing at Pāvārika's mango grove in Nāḷandā. Then, Kevaṭṭa, the son of a wealthy householder, approached where the Bhagavā was, and having thus approached, made obeisance to the Bhagavā and took his seat in a suitable place. Having taken the seat, he addressed the Bhagavā thus:

“Venerable Sir! This city of Nāḷanda is thriving, prosperous, populous, crowded with people having great faith in the Bhagavā. Venerable Sir! I request the Bhagavā to appoint by command a bhikku who can perform miracles that surpass the ordinary man's kammaṭṭha (ten courses of action to accumulate merits). If this is done, this city of Nāḷandā would have its faith increased in the Bhagavā.”

When this had been said, the Bhagavā spoke thus to Kevaṭṭa, the son of a wealthy householder:

“Kevaṭṭa! I have not instructed the bhikkhus saying, “Come bhikkhus! Work miracles that surpass the ordinary man's kammaṭṭha (ten courses of action to accumulate merits) for layman clad in white”

484. For the second time, Kevaṭṭa, the son of a wealthy householder addressed the Bhagavā thus:

“Venerable Sir! I am not doing anything detrimental to (the interests of) the Bhagavā. This city of Nāḷandā is thriving, prosperous, populous, crowded with people, having great faith in the Bhagavā. Venerable Sir! I request the Bhagava to appoint by command a bhikku who can perform miracles that surpass the ordinary man's kammaṭṭha (ten courses of action to accumulate merits). If this is done, this city of Nāḷandā would have its faith increased in the Bhagavā.”

For the second time, the Bhagavā made this reply to Kevaṭṭa, the son of a householder:

“Kevatta! I have not instructed the bhikkhus saying, ‘Come bhikkhus! Work miracles that surpass the ordinary man's kamma-patha (ten courses of action to accumulate merit) for laymen clad in white’”

For the third time, Kevaṭṭa, the son of a householder, addressed the Bhagavā thus:

“Venerable Sir! I am not doing anything detrimental to (the interests of) the Bhagavā. This city of Nāḷandā is thriving, prosperous, populous, crowded with people, having great faith in the Bhagavā. Venerable Sir! I request the Bhagavā to appoint by command a bhikkhu who can perform miracles that surpass the ordinary man's kamma-patha (ten courses of action to accumulate merits). If this is done, this city of Nāḷandā would have its faith increased in the Bhagavā.

The Miracles

485. There are, Kevaṭṭa, three kinds of miracles which I have proclaimed, having myself understood and realized them through abhiññā, (Perfect wisdom, Sabbaññuta Ñāna). And what are these three? They are: miracle of the supernormal psychic power (iddhi pātihāriya), miracle of the revelation of other people's minds (ādesanā pātihāriya) and miracle of the admonition (anusāsanī pātihāriya).

Miracle of Supernormal Psychic Power

486. Kevaṭṭa! What is the miracle of the supernormal psychic power? In this teaching, Kevaṭṭa, a bhikkhu wields the various kinds of supernormal psychic powers. From being one, he becomes many; from being many, he becomes one; he makes himself visible or invisible; he passes unhindered through walls, enclosures and mountains as though going through space; he plunges into or out of the earth as though plunging into or out of water; he walks on water without dividing it as if walking on earth; he travels in space cross-legged as if he were a winged bird; he touches and strokes the moon and the Sun which are

so mighty and powerful; and he gains mastery over his body (to reach) even up to the world of the brahmas.

A believer and devotee has come across such a bhikkhu who wields the various kinds of supernormal powers and seen him becoming many from being one, becoming one from being many, becoming visible or invisible, passing unhindered through space, plunging into or out of the earth as though plunging into or out of water, walking on water without dividing it as if walking on earth, travelling in space cross-legged as if he were a winged bird touching and stroking the moon and the sun which are so mighty and powerful, and gaining mastery over his body (to reach) even up to the world of the brahmas.

(Seeing all this), the believer and devotee said to an unbeliever and non-devotee with respect to that bhikkhu:

“Friend! How wonderful and marvellous indeed is the miraculous might and power of that bhikkhu! Now, friend, I have seen this bhikkhu wielding the various kinds of supernormal psychic powers. From being one, he becomes many; from being many, he becomes one ...p... he gains mastery over his body (to reach) even up to the world of the brahmas”

At this the unbeliever and non-devotee might have said thus:

“Friend! There is what is called the art of Gandhārī by which that bhikkhu wields wonders of the various supernormal psychic powers. Thus from being one, he becomes many; and from being many he becomes one ...p... and he gains mastery over his body (to reach) even up to the world of the brahmanas.

Kevaṭṭa! What do you think? Might not the unbeliever and non-devotee say so to the believer and devotee?

He might, Venerable Sir!

Kevaṭṭa! I see the faults of supernormal powers. I am averse to performance of miracles by means of supernormal psychic power. I am ashamed to do it. And I abhor it.

Miracle of the Revelation of Other People's Minds

487. Kevaṭṭa! What is the miracle of the revelation of other people's minds?

Kevatta, in this Teaching, a bhikkhu reveals the minds of other beings and other individuals, their mental properties and their initial application of mind and their sustained application of mind and says. “Such is the nature of your mind, such its working and such its thinking.” A believer and devotee has come across a bhikkhu who reveals the minds of other beings and other individuals, their mental properties and their initial application of mind and sustained application of mind and say: “Such is the nature of your mind, such its working and such its thinking.”

(Seeing all this,) the believer and devotee said to an unbeliever and non-devotee with respect to that bhikkhu:

“Friend! How wonderful and marvellous indeed is the miraculous might and power of that bhikkhu! I have met this bhikkhu who reveals the minds of other beings and other individual, their mental properties and their initial application of mind and sustained application of mind and say: ‘Such is the nature of your mind, such its working and such its thinking.’” At this the unbliever and non-devotee might have said thus:

“Friend! There is a charm called Cintāmaṇi, or Jewel charm by which that bhikkhu reveals the minds of other beings and other thoughts and their initial application of mind and sustained application of mind, and say: ‘Such is the nature of your mind, such its working and such its thinking.’”

Kevaṭṭa! What do you think? Might not the unbeliever and non-devotee say so to the believer and devotee?

He might, Venerable Sir!

Kevaṭṭa! I see the faults of the power of revealing other people's minds. I am averse to the performance of miracles by revealing other people's minds. I am ashamed to do it. And I abhor it.

Miracle of Admonition

488. Kevaṭṭa! What is the miracle of admonition? In this Teaching, a bhikkhu teaches thus:

“Think in this way; do not think in that way. Bear in mind thus, but not thus. Get rid of this dhamma, and attain and

dwell in that dhamma.” Such teaching is the miracle of admonition.

Kevaṭṭa! There appears in this world the Tathāgata, worthy of special Veneration, Perfectly Self-Enlightened¹ ...p...
 (Amplify as in Samannaphala Sutta)

Kevaṭṭa! Thus is the bhikkhu endowed with morality ...p... Then he attains and remains in the first jhāna. Kevaṭṭa! This (teaching for the first jhāna) also is the miracle of admonition ...p...

...p... Then he attains and remains in the second jhāna the third jhāna ...p... and the fourth jhāna. Kevaṭṭa! This (teaching for the second, the third and the fourth jhāna) is the miracle of admonition.

...p... Then the bhikkhu directs and inclines his mind to insight knowledge ...p... . Kevaṭṭa! This (teaching for insight knowledge) also is the miracle (of the power) of admonition.

...p... The bhikkhu knows that he has nothing more to do for the realization (of the Path). Kevaṭṭa! This (teaching for the knowledge of extinction of āsavas-- āsavekkhaya ñāṇa) also is the miracle of admonition.

These, Kevaṭṭa, are the three kinds of miracles which I declare after having realised them by myself through abhiññā, perfect wisdom, sabbaññutaṇa.

The Story of the Bhikkhu

in Search of the Cessation of the Four Primary Elements

489. Long ago, Kevaṭṭa, it so happened that a thought occurred to a certain bhikkhu of the Order of the Saṃgha thus:

“Where do the four primary elements of extension, of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainder?”

490. Then, Kevaṭṭa, that bhikkhu meditated till he gained abhiññā, supernormal power of concentration that leads the way clearly to the world of the devas.

Then, Kevaṭṭa, that bhikkhu went up to Catumahārājika devas and asked them:

“Friends! Where do the four primary elements of extension, of solidity, of cohesion of heat and of motion come to total cessation without leaving any remainder?”

When asked so, Kevaṭṭa, the devas of Catumahārājika said to him:

“O Bhikkhu! We do not know where the four primary elements of extension, of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainder. But, O bhikkhu, there are the four great kings of devas who are higher and more eminent than we are. Those four great kings of devas might know where the four primary elements of extension, of solidity, of cohesion, of heat and of motion come to cessation totally without leaving any remainder.”

491. Then, Kevaṭṭa, the bhikkhu went up to the four great kings of devas, and asked them:

“Friends! Where do the four primary elements of extension, of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainder?” When asked so, Kevaṭṭa, the four great kings of devas said to him:

“O Bhikkhu! We do not know where the four primary elements of extension, of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainder. But, O bhikkhu, there are devas of Tāvatisā who are higher and more eminent than we are. Those devas of Tāvatisā might know where the four primary elements of extension, of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainder?”

492. Then, Kevaṭṭa, the bhikkhu went up to the devas of Tāvatisā, and asked them:

“Friends! Where do the four primary elements of extension, of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainder? When asked so, Kevaṭṭa, the devas of Tāvatisā said to him:

“O bhikkhu! We do not know where the four primary elements of extension, of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainder.

But, O bhikkhu, there is Sakka, the king of Devas, who is higher and more eminent than we are. That King of Devas might know where the four primary elements of extension, of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainder”

493. Then, Kevaṭṭa, the bhikkhu went to the King of Devas and asked him:

“Friend! Where do the four primary elements of extension, of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainder?” When asked so, Kevaṭṭa, the King of Devas said to him:

“O bhikkhu! I do not know where the four primary elements of extension, of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainder. But, O bhikkhu, there are devas called Yāmā who are higher and more eminent than I am ...p... There is the deva called Suyāma ...p... There are devas called Tusitā ...p... There is the deva called Santussita ...p... There are devas called Nimmānarati There is the deva called Sunimmita..... There are deva called Paranimmitavassavattī There is the deva called Vassavattī. That (Vassavattī) knows where the four elements of extension, of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainder”.

494. Then, Kevaṭṭa, that bhikkhu went up to the deva called Vassavattī and asked him:

“Friend! Where do the four primary elements of extension, of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainder?” When asked so, Kevaṭṭa, Vassavattī deva said to him:

“O bhikkhu! I do not know where the four primary elements of extension, of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainder. But, O bhikkhu, there are Brahmas who are higher and more eminent than we are. Those Brahmas might know where the four primary elements of extension, of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainder?”

495. Then, Kevaṭṭa, that bhikkhu meditated till he gained abhiññā the supernormal power of concentration that leads the way clearly to the world of Brahmas.

Then, Kevaṭṭa, that bhikkhu went up to the brahmās of the brahma-world and asked them:

“Friends! Where do the four primary elements of extension, of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainder?” When asked so, Kevaṭṭa, the brahmas of the brahma-world said to him:

“O bhikkhu! We do not know where the four primary elements of extension, of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainder. But, O bhikkhu, there is the Brahmā who is higher and more eminent than we are. He is the Great Brahma, the conqueror the unconquered, positively the All-Seeing one, the Subjector of all to his wishes, the Omnipotent, the Maker, the Creator, the Supreme, the Controller the One who assigns each to his own station. the One accomplished in the practice of jhāna and the Father to all that have been and to all that are in the process of being. That Great Brahma might know where the four primary elements of earth, water, fire and air come to total cessation without leaving any remainder.”

Now, friends, where is that Brahma?

O bhikkhu! We do not know where that Brahma is, from where he comes and to where he goes.

But, Bhikkhu, the signs of his coming are manifest when there arise light and radiance. He will appear in a while, for, there have now arisen light and radiance that portend his appearance. Not long after, Kevaṭṭa, the Brahma made himself manifest.

496.* Then, Kevatta, that bhikkhu approached the Great Brahmā and asked:

“Friend! Do you know where the four primary elements of extension, of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainder?”

*I follow the paragraphing found in the original Pāli text

When asked so, Kevaṭṭa, the Great Brahmā said to the bhikkhu:

“O bhikkhu! I am the Brahmā, the Great Brahmā, the Conqueror, the Unconquered, positively the All-Seeing one, the Subjector of all to his wishes, the Omnipotent the Maker, the Creator, the Supreme, One who assigns each to his own station, the One accomplished in the practice of jhāna and the Father to all that have been and to all that are in the process of being.” For the second time, Kevaṭṭa, the bhikkhu asked the Great Brahmā:

“Friend! I did not ask you: ‘Are you the Brahma, the Great Brahma, the Conqueror, the Unconquered, positively the All-Seeing One, the Subjector of all to his wishes, the Ominpotent, the Maker, the Creator, the Supreme, the one who assigns each to his own station, the One accomplished in the practice of jhāna and the Father to All that have been and to all that are in the process of being. But I asked you: Do you know where the four primary elements of extension, of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainder?’”

For the second time, Kevaṭṭa, that Great Brahmā said to the bhikkhu:

“O bhikkhu! I am the Brahma, the Great Brahma, the conqueror, the Unconquered, positively the All-Seeing One, the Subjector of all to his wishes, the Omnipotent, the Maker, the Creator, the Supreme, the One who assigns each to his own station, the One accomplished in the practice of jhāna and the Father to All that have been and to all that are in the process of being. For the third time, Kevaṭṭa, that Great Brahma said to the bhikkhu:

“Friend! I did not ask you: ‘Are you the Brahmā, the Great Brahma, the Conqueror, the Unconquered, positively the All-Seeing One, the Subjector, the Omnipotent, the Maker, the Supreme, the One who assigns each to his own station the One accomplished in the practice of jhāna and the Father to All that have been and to all that are in the process of being. But I asked you: ‘Do you know where the four primary elements of extension, of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainders?’ ”

497. Then, Kevaṭṭa, that Great Brahmā took the bhikkhu by the arm, led him to a place and said to him:

“O bhikkhu! These brahmās of the brahma-world hold the belief that there is nothing that the Great Brahma does not know, that there is nothing that the Great Brahmā does not see, that there is nothing that the Great Brahma does not understand and that there is nothing that the Great Brahmā has not realized. Therefore, I gave no answer in their presence. I, too, do not know, bhikkhu, where the four primary of extension of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainder, You, bhikkhu, have done wrong and acted improperly to by pass the Bhagavā in undertaking this search for an answer to this question. Go you, bhikkhu, and approach the Bhagavā and ask him this question. And bear in mind what the Bhagavā has to say.”

498. Then, Kevaṭṭa, that bhikkhu vanished from the Brahma-world within the space of time required by a strong man to stretch his bended arm or to bend his outstretched arm and appeared before me.

Afterwards, Kevaṭṭa, that bhikkhu, having done his obeisance and having seated himself, asked me the question:

“Venerable Sir! Where do the four primary elements of extension of solidity, of cohesion, of heat and of motion come to total cessation without leaving any remainder?”

The Simile of the Land-sighting Bird

499. As that bhikkhu asked me, Kevaṭṭa, I said to him:

“In days of yore, bhikkhu, sea-faring traders used to set out in ships across the ocean, bringing with them a land-sighting bird which they set free when ships lost sight of the shore. That bird flew east, south, west and north, to the zenith and to the intermediate points of the compass. When it caught sight of the land in the neighbourhood it would fly thither; but when no land was sighted around, it would return to the ship. Just so, bhikkhu, do you come back to me failing to get a solution even

in the Brahma-world. Bhikkhu! You should not pose the question as you did: ‘Where do the four primary elements of extension, of solidity, of cohesion, of heat and of motion come to total cessation?’”

500. Bhikkhu! You should ask thus:

“Where do (the elements of) extension, of solidity, of cohesion, of heat and of motion find no footing? Where do the long and the short, the small and the great, the agreeable and the disagreeable* do not exist? Where do nāma (mentality) and rūpa (materiality) cease, leaving no remainder?”

501. That question has this answer:

“There is Nibbāna which is comprehensible only by special apperception which is Unseeable (by the ordinary eye), which is infinite (being unbounded by the limits of arising, development and dissolution), and accessible like a landing place from all sides.”

“There the elements of, extension, of solidity, of cohesion, of heat and of motion find no footing. There the long and the short, the small and the great, the agreeable and the disagreeable do not exist. There both nāma (mentality) and rūpa (materiality) cease, leaving no remainder. There, in Nibbāna, due to the cessation of consciousness,** these (nāma and rūpa) cease.”

502. Thus spoke the Bhagavā. Kevaṭṭa, the son of the rich householder, rejoiced at the words of the Bhagavā.

**End of Kevaṭṭa Sutta,
the eleventh in this Vagga.**

** According to the Commentaries, consciousness (viññāna) comprises carimaka viññāna, the very last consciousness that brings samsara, the round of existences, to an end, and abhisankhara viññāna, consciousness that serves as a like to rebirth.

Namo tassa bhagavato arahato sammāsambuddhassa

XII. LOHICCA SUUTA

XII. LOHICCA SUTTA

The Story of Brahmaṇa Lohicca

503. Thus have I heard:

At one time, the Bhagavā was making a tour of the Country of the Kosalans, with a large company of bhikkhus numbering five hundred, and came to Sālavatikā village.

At that time Brahmaṇa Lohicca was the lord of Sālavatikā, a densely-populated (was the lord of Salavatikā, a densely-populated), village teeming with livestock, abundant in fodder firewood, water and grains. He had power over the village as if he were king. It was granted him permanently as a royal gift by Pasendi, King of the Kosalans.

504. Now at that time there had arisen in the mind of Brahmaṇa Lohicca a wicked view in the following manner:

In this world, a samaṇa or brahmaṇa could earn merit. But, having earned merit, he should not declare it to anyone. For, what can one do for another? To declare it would be like severing an old bond to get entangled in a new one. This declaration, I say, is a form of wicked desire. For, what can one do for another?"

505. Meanwhile Brahmaṇa Lohicca heard this news:

"Indeed friends! Samaṇa Gotama, a Sakyan Prince who had gone forth from a Sakyan Clan as a recluse, has been touring the country of the Kosalans and has arrived at the village of Sālavatikā with a large company of five hundred bhikkhus of the Order. The good fame and reputation of that Venerable Gotama has spread far and wide thus:

That Bhagavā is worthy of special veneration (Arahant) he truly comprehends all the Dhammas by his own intellect and insight (Sammāsambuddha); he possesses supreme knowledge and perfect practice of morality (Vijjācaraṇasampanna) he speaks only what is beneficial and true (Sugata); he knows all the three lokas (Lokavidū); he is incomparable in taming those who deserve to be tamed (Anuttaro purisa dammasārathi); he is the

Teacher of devas and men (Sathā devamanussānam); he is the Enlightened One, knowing and teaching the Four Noble Truths (Buddha); and he is the Most Exalted. (Bhagavā).

Through Perfect Wisdom, he personally realizes the nature of the Universe with its devas, māras and brahmaṇas and also the world of human beings with its samaṇas and brahmaṇas, kings and men, and knowing it by himself through Sabbaññuta ñāṇa, he expounds on it. He proclaims the dhamma which is excellent at the beginning. excellent at the middle and excellent at the end, with richness in meaning and words. He makes clear the completeness and purity of the Noble Practice.” It is indeed good to pay respect to such Arahats.

506. Then Brahmaṇa Lohicca said to Rosikā, the barber.

“Come now, friend Rosika, go to Samaṇa Gotama, and ask him in my name if he is free from illness and disease, feeling buoyant and strong and enjoying physical well-being. “Also, say to him: ‘O Gotama! Brahmaṇa Lohicca has asked if the Revered Gotama is free from illness and disease, feeling buoyant and strong and enjoying physical well-being.’ And also, request the Revered Gotama, together with the bhikkhus of the Order, to accept Brahmaṇa Lohicca's invitation for tomorrow's meal.

507. Saying “Very Well, Sir,” Rosikā, the barber approached the Bhagavā, made obeisance to him and took his seat in a suitable place. Having seated himself, he addressed the Bhagavā thus:

“Venerable Sir! Brahmaṇa Lohicca has enquired if the Bhagavā is free from illness and disease, feeling buoyant and strong and enjoying physical well-being and requested that the Bhagavā together with the bhikkhus of the Order to accept his invitation for tomorrow's meal.

The Bhagavā showed acceptance by remaining silent.

508. Then Rosikā, the barber, knowing that the Bhagavā had accepted the invitation, arose and having made obeisance to the Bhagavā and departed respectfully, returned to Brahmaṇa Lohicca and said to him:

“We conveyed your words to that Bhagavā thus: ‘Brahmaṇa Lohicca enquires if the Bhagavā is free from illness and disease, feeling buoyant and strong and enjoying physical well-being’. And also we have made the request, saying, “May the Bhagavā together with the bhikkhus of the Order accept Brahmaṇa Lohicca's invitation for tomorrow's meal.” And that Bhagavā has accepted the invitation.”

509. Then as the night passed Brahmaṇa Lohicca prepared at his house choice food, both hard and soft, said to Rosikā, the barber: “Come now, Rosikā! Go to Samaṇa Gotama and inform him the meal is ready by saying, ‘It is time, O Gotama. The meal is ready.’” Saying, “Very well Sir!” Rosikā the barber, went to the Bhagavā, and having seated himself in a suitable place after due obeisance to the Bhagavā, informed him that it was time (to come), saying: “Venerable Sir! The meal is ready.”

510. And in the morning, the Blessed One, rearranging his robes carrying the alms-bowl and the great robe, set out for Salacatika village together with the bhikkhus of the Order.

Then, Rosikā, the barber, walked step by step behind the Bhagavā. And Rosikā, the barber, spoke to the Bhagavā thus: Venerable Sir! There has arisen in the mind of Brahmaṇa Lohicca a wicked view in the following manner: ‘In this world, a samaṇa or a brahmaṇa, could earn merit. But, having earned merit, he should not declare it to anyone. For, what can one do for another? To declare it would be like severing an old bond to get entangled in a new one. This declaration, I say, is a form of wicked desire. For, what

can one do for another? ‘Venerable Sir! It would be well if the Bhagavā would disengage him from such a wrong view.’ “That may be possible, Rosikā, said the Bhagavā, “That may be possible.”

And the Bhagavā went to Brahmaṇa Lohicca's house, sat down on the seat prepared for him.

And Brahmaṇa Lohicca himself served the choice food, hard and soft, to the bhikkhus of the Order headed by the Bhagavā till they, being satisfied, refused any more.

Interrogating Brahmaṇa Lohicca

511. And when the Bhagavā had finished his meal and withdrawn his hand from the bowl, Brahmaṇa Lohicca took a low seat and sat thereon in a suitable place. To him thus seated, the Bhagavā spoke as follows:

“Is it true, Lohicca, that there has arisen in your mind a wicked view in the following manner: “In this world a Samaṇa or a brahmaṇa could (earn merit). But, having earned merit, he should not declare it to anyone. For, what can one do for another? To declare it would be like severing an old bond to get entangled a new one. This declaration, I say, is a form of wicked desire. For, what can one do for another?”

That is true, O Gotama!

Now, what do you think of this? Are you not administering the village of Sālavatika?

That is so, O Gotama!

Then Lohicca, suppose someone said this to you:

“Brahmaṇa Lohicca is administering the village of Sālavitaka. Let him enjoy all the revenue and the produce of Sālavitaka village without distributing them to anybody”

Then would, or would not such a man who said so be a danger to those who live in dependence on you?

Yes, O Gotama, he would.

If he is a danger-maker, is he a sympathizer to the cause of their welfare, or is he not?

O Gotama! He cannot be a sympathizer to the cause of their welfare.

And would his unsympathetic mind engender loving-kindness or hatred in respect of those people?

Hatred, O Gotama!

If hatred is engendered, is the view (of hatred) right or wrong?

it is wrong, O Gotama!

Lohicca! I declare that one who harbours a wrong view has only one of the two destinations for him-either the realm of continuous suffering (niraya), or the world of animals.

512. Now what do you think of this? Is not Pasenadi, King of the Kosalans ruling in the Kingdom of Kāsi and Kosala?

Yes, that is so, O Gotama.

And then, suppose, Lohicca, someone said this to you:

“Pasenadi, King of the Kosalans is ruling in the Kingdoms of Kāsi and Kosala. Let the King alone enjoy the revenue and produce of the Kingdoms of Kāsi and Kosala, without distributing them to anybody.” In that case, would not such a man who said so be a danger to those who live in dependence on Pasenadi, King of the Kosalans including yourself as well as others?

Yes, O Gotama, he would.

If he is a danger-maker, is he a sympathizer to the cause of their welfare, or is he not?

O Gotama! He is not a sympathizer to the cause of their welfare.

And, would his unsympathetic mind engender loving-kindness or hatred in respect of those people?

Hatred, O Gotama!

If hatred is engendered, is a view (of hatred) right or wrong?

It is wrong, O Gotama!

Lohicca! I declare that one who harbours a wrong view has only one of the two destinations for him-either the realm of continuous suffering (niraya), or the world of animals.

513. Lohicca! He who says: “Brahmaṇa Lohicca is administering Sālavatika village. He alone should enjoy the revenue and produce thereof without distributing them to anybody,” would be a danger to those living in dependence on you. As he is a danger-maker, he is unsympathetic to the cause of their welfare. As he is unsympathetic, hatred is engendered. Engendering hatred is a wrong view.

Lohicca! In the same way, if someone were to say: “In this world, a Samaṇa or a brahmaṇa could earn merit. But once he has earned it, he should not declare it to anyone. For, what can one do for another? To declare it would be like severing an old bond to get entangled in a new one ...p... For, what can one do for another?” That person is but creating danger for those men of good family who have taken upon themselves the Teaching of the Tathāgata and have attained to the highest and the most eminent state of perfection, with the realization of Sotapatti phala, Sakadagami phala Anagami phala and Arahatta phala (arahatship), or for those men of good family who have ripened the fruit of merit for rebirth as a deva in the deva-world. Being a danger maker, he is unsympathetic to the cause of their welfare. And, being unsympathetic, he engenders hatred. Engendering hatred is a wrong view. I declare that he who harbours wrong views has only one of the two destinations either the realm of continuous suffering (niraya), or the world of animals.

514. Lohicca! When someone says: “Pasenadi King of the Kosalans is ruling over the kingdom of Kāsi and Kosala. So, let him alone enjoy the revenue and produce of the kingdoms of Kāsi and Kosala, without distributing them to anyone, “he is a danger-maker to those who live in dependence on the King including yourself as well as others. Being a danger-maker, he is unsympathetic to the cause of their welfare. And being unsympathetic, he engenders hatred. Engendering hatred is a wrong view.

Lohicca! In the same way, if someone were to say: “In this world, a samaṇa or brahmaṇa could earn merit; but once he has earned it, he should not declare it to anyone. For, what can

one do for another? To declare it would be like severing an old bond to get entangled in a new one ...p... What can one do for another?" That person is but a danger to those men of good family who have taken upon themselves the Teaching of the Tathāgata and have attained to the highest and most eminent state of perfection with the realization of Sotapathipahala, Sakadāgāmi phala, Anāgami phala and Arahattaphala (arahatship), or for those men of good family who have ripened the fruit of merit for rebirth in the deva world. Being a danger-maker, he is unsympathetic to the cause of their welfare. And being unsympathetic, he engenders hatred. Engendering hatred is wrong view, I declare that he who harbours wrong views has only one of the two destinations-either the realm of continuous suffering (niraya) or the world of animals.

Three Types of Teachers who should be Criticized

515. There are in this world, Lohicca, three types of teachers who should be criticized. And if they be criticized, such criticism is truthful, justified, in accordance with the Dhamma and inoffensive. And what are the three?

Lohicca! There is a type of teacher who, having given up home for homelessness to enjoy the fruits of the life of a bhikkhu teaches his pupils: "This is beneficial to you. This is for your own happiness," even though he has not actually enjoyed the fruits of the life of a bhikkhu. But the pupils neither obey him, nor give ear to his words, nor show any interest in the knowledge imparted, but depart from the course of instructions that he teaches.

Such a type of teacher should be criticized thus:

Revered Sir! you have given up home for homeless to enjoy the fruits of the life of a bhikkhu. But even though you have not actually enjoyed the fruits of the life of a bhikkhu, you teach your pupils: "This is beneficial to you. This is for your own happiness." But your pupils neither obey you, not give ear to your words, nor show any interest in the knowledge imparted, but depart from the course of instructions that you teach.

Such a teaching is like making advances to a maiden who has (rejected and) left the suitor, or like embracing the maiden who has turned her face away. Therefore, I say that it is a form of wicked desire. For, what can one man do for another?

“This, Lohicca, is the first type of teacher in this world who should be criticized. And if he be criticized, such criticism is truthful, justified in accordance with the Dhamma and inoffensive.”

516. And, then, Lohicca, there is another type of teacher, who, having given up home for homelessness to enjoy the fruits of the life of a bhikkhu, teaches his pupils: ‘This is beneficial to you. This is for your own happiness’ even though he has not actually enjoyed the fruits of the life of a bhikkhu. His pupils obey him, give ear to his words, show interest in the knowledge imparted and practise it without any departure from the course of instructions that he teaches.

Such a type of teacher should be criticized thus:

“Revered Sir! You have given up home for homelessness to enjoy the fruits of the life of a bhikkhu. But even though you have not actually enjoyed the fruits of the life of a bhikkhu you teach your pupils: ‘This is beneficial to you. This is for your own happiness.’ And your pupils obey you, give ear to your words, show interest in the knowledge imparted and practise it without any departure from the course of instructions that you teach. Such a teaching is like neglecting one's own field and weeding another's. Therefore, I say, that it is a form of wicked desire. For, what can one man do for another?

“This, Lohicca, is the second type of teacher in this world who should be criticized. And if he be criticized, such criticism is truthful, justified, in accordance with the Dhamma and inoffensive.”

517. And, then, Lohicca, there is another type of teacher, who, having given up home for homelessness to enjoy the fruits of the life of a bhikkhu, teaches his pupils: ‘This is beneficial to you. This is for your own happiness’, after he has enjoyed the fruits of the life of a bhikkhu. But his pupils neither obey him

nor give ear to his words, nor show any interest in the knowledge imparted, but depart from the course of interest in the knowledge imparted, but depart from the course of instructions that he teaches.

Such a type of teacher should be criticized thus:

“Revered Sir, You have given up home for homelessness. And, as you have enjoyed the fruits of the life of a bhikkhu, you teach your pupils: ‘This is beneficial to you. This is for your own happiness.’ But your pupils neither obey you, nor give ear to your words, nor show any interest in the knowledge imparted, but depart from the course of instructions that you teach. Such a teaching is like severing an old bond to get entangled in a new one. Therefore, I say that it is a form of wicked desire. For what can one man do for another?”

This, Lohicca, is the type of teacher in this world who should be criticized. And if he be criticized such criticism is truthful, justified in accordance with the Dhamma and inoffensive.”

And, these Lohicca are the three types of teachers who should be criticized. Whoever criticizes these stands to be truthful, justified and inoffensive.

The Teacher who should not be Criticized

518. When the Bhagavā had spoken thus, Brahmaṇa asked him: “O Gotama! Is there any teacher who should not be criticized?”

Yes, Lohicca, there is a teacher who should not be criticized.

O Gotama! Who may he be that should not be criticized?

Lohicca! There appears in this world the Tathāgata who is worthy of special Veneration, Perfectly Self-Enlightened, etc ...p... (Amplify as in the Samannaphala Sutta)

Lohicca! Thus is the bhikkhu accomplished in morality ...p... He attains and abides in the first jhāna. Under a teacher like him a pupil gains distinction and eminence in the dhamma.

In this world, Lohicca, such a teacher ought not to be criticized. And if he be criticized, such criticism is untruthful, unjustified, not in accordance with the Dhamma, and offensive ...p... He (the bhikkhu) abides in the second jhāna ...p... the third jhāna ...p... the fourth jhāna. Under a teacher like him a pupil gains the highest perfection in the dhamma. In this world, Lohicca, such a teacher should not be criticized. And if he be criticized, such criticism is untruthful, unjustified, not in accordance with the Dhamma and offensive ...p... He directs and inclines his mind to insight knowledge. Under a teacher like him a pupil gains the highest perfection eminence in the dhamma. In this world, Lohicca such a teacher should not be criticized. And if he be criticized, such criticism is untruthful, unjustified, not in accordance with the Dhamma and offensive.

519. When this was said Brahmaṇa Lohicca addressed the Bhagavā thus:

“O Gotama! Just as a man caught hold of the other on the point of falling over a precipice into the chasm (of the nether world) below by the hair of his head and lifted him up safe back on firm ground, so also has the Revered Gotama lifted me up on the point of falling over the precipice into the chasm down below and landed me on firm ground. Excellent, O Gotama, is the dhamma; excellent, O Gotama, is the dhamma! just as one turns up what lies upside down, Just as one uncovers what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the dhamma to me in various ways. Revered Gotama! I take refuge in the Revered Gotama. I take refuge in the Dhamma. I take refuge in the Order of bhikkhus. May I be taken as a lay disciple from now on till the end of my life.

**End of Lohicca Sutta,
the twelfth in this Vagga.**

Namo tassa bhagavato arahato sammāsambuddhassa

XIII. TEVIJJA SUTTA

XIII. TEVIJJA SUTTA

Conversation between Vāseṭṭha and Bhāradvāja

520. Thus have I heard:

Once while touring through the Country of Kosalans with a large company of bhikkhus of the Order numbering five hundred, the Bhagavā came to Manasākaṭa, a village of the brahmaṇas, and stayed in the mango grove on the bank of the river Aciravatī to the north of that village.

521. At that time many very distinguished and wealthy brahmaṇas were also staying at Manasākaṭa, namely, Brahmaṇa Cankī, Brahmaṇa Tārukka, Brahmaṇa Pokkharasāti, Brahmaṇa Jānusoni, Brahmaṇa Todeyya and other very distinguished and wealthy brāhmaṇas.

522. Then a conversation arose between Vāseṭṭha and Bhāradvāja, young Brahmaṇas, as they were walking up and down, each following the other, for exercise, as to the true path and the false (that leads to companionship with the Brahmā).

Young Vaseṭṭha said:

“Only this path declared by Brahmaṇa Pokkharasāti is the straight path. It alone is the direct path. Walking this path will certainly lead one to be with the Brahmā.”

But Young Bharādvāja had this to say:

“Only this path declared by Brahmaṇa Tārukka is the straight path. It alone is the direct path. Walking this path will certainly lead one to be with the Brahmā.”

Neither Young Vaseṭṭha was able to convince Young Bhāradvāja, nor Young Bhāradvāja, in turn, was able to convince Young Vāseṭṭha.

523. Then Young Vāseṭṭha said to Young Bhāradvāja:

“Friend Bhāradvāja! Samaṇa Gotama, the son of the Sakya King, who left the Sakyan family to become a bhikkhu, is now staying in the mango grove on the bank of the river Aciravatī to the north of Manasākata village.

“The fame of that Venerable Gotama has spread far and wide. It is said of him:

‘That Bhagavā is worthy of special veneration, who truly comprehends all Dhammas by his own intellect and insight, who possesses supreme knowledge and perfect practice of morality, who speaks only what is beneficial and true, who knows all the three lokas (worlds), who is incomparable in taming those who deserve to be tamed, who is the Teacher of devas and men, who is the Enlightened One, knowing and teaching the Four Noble Truths and who is the Most Exalted.’

“Friend Bhāradvāja! Let us go to Samaṇa Gotama. Having approached him, let us ask Samaṇa Gotama about this matter and bear in mind what he says.”

“Very well, friend,” said Young Bhāradvāja, to Young Vasettha.

The True and the False Path

524. Then, the young brahmaṇas, Vāseṭṭha and Bhāradvāja, approached the Bhagavā, and having approached him, exchanged greetings with him, saying memorable words of felicitations. Having done so, they sat in a suitable place. When they were thus seated, Young Vāseṭṭha addressed the Bhagavā thus:

“O Gotama! A conversation has arisen between us, we walked up and down, each following the other, for exercise, as to the true path and the false (that leads one to be with the Brahmā.)

“I said: ‘Only this path declared by Brahmaṇa Pokkharasāti is the straight path. It alone is the direct path. Walking this path will certainly lead one to be with the Brahmā.’”

“But Young Bhāradvāja said: ‘Only this path declared by Brahmaṇa Tārakkha is the straight path. It alone is the direct path. One who walks this path is bound to gain companionship with the Brahmā.’”

“O Gotama! There has arisen an opposition, a conflict and a variation of beliefs (between us) over this matter.”

525. Vāseṭṭha! Is it not that you say:

“Only this path declared by Brahmaṇa Pokkharasāti is the straight path. It alone is the direct path. Walking this path will certainly lead one to be with the Brahmā.”

It is not that Young Bhāradvāja says:

“Only this path declared by Brahmaṇa Tārukkha is the straight path. It alone is the direct path. Walking this path will certainly lead one to be with the Brahmā.” Vāseṭṭha, wherein, then, is an opposition, a conflict and variation of beliefs between you?

526. It concerns, O Gotama, with the path whether it is straight or not (replied Vāseṭṭha).

O Gotama, various brahmaṇas such as Brahmaṇa Addhariya, Brahmaṇa Tittiraya, Brahmaṇa Chandoka and Brahmaṇa Bhavārija declare them in various ways. All those paths, when trodden according to their direction, do lead one to gain companionship with the Brahmā.

O Gotama! Just as the many and varied paths in the vicinity of a village or a town lead to the same village or the same town, so also, O Gotama, the various paths declared by various brahmaṇas such as Brahmaṇa Addhariya, Brahmaṇa Tittiriya, Brahmaṇa Chandoka and Brahmaṇa Bhavhārija, lead one treading those paths to gain companionship with the Brahmā.

The Young Vāsaṭṭha Interrogated

527. Vāseṭṭha! Do you say that they all lead (to companionship with the Brahmā)?

I say so, O Gotama.

Vasettha! Do you say that they all lead (to companionship with the Brahmā)?

I say so, O Gotama.

Vāseṭṭha! Do you say that they all lead (to companionship with the Brahmā)?

I say so, O Gotama.

Vāseṭṭha! Is there anyone among those brahmaṇas versed in the three vedas who has ever seen the Brahma face to face?

None, O Gotama!

But, Vāseṭṭha, is there anyone among the teachers of those brahmaṇas versed in the three vedas who has seen the Brahmā face to face?

None, O Gotama!

But, Vasettha is there anyone among the teachers of the brahmaṇas versed in the three vedas up to the seventh generation who has seen the Brahmā face to face?

None, O Gotama!

528. But then, Vāseṭṭha, there are isis who are the first and foremost among the teachers of brahmaṇas versed in the three vedas who authored and delivered the vedic mantras. The brahmaṇas versed in the three vedas chant, or intone, or recite or teach the words of the ancient vedic mantras in the way they were chanted, or intoned or recited or taught by those isis. And who are those isis? They are:

Atthaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Angīrasa, Bhāradvāja, Vāseṭṭha, Kassapa and Bhagu.

Do those isis say: “We know and see where the Brahmā is, whence he comes and whither he goes?”

No, O Gotama!

529. You say, Vāseṭṭha, that there is none among the brahmaṇas versed in the three vedas who has seen the Brahmā face to face, or that there is none among the teachers of the brahmaṇas versed in the three vedas who has seen the Brahmā face to face, or that there is none among (the teachers in) the teacher of teachers of the brahmaṇas versed in the three vedas who has seen the Brahmā face to face, or that there is none among the teachers of the brahmaṇas versed in the three vedas up to the seventh generation who has seen the Brahmā face to face. And then there are isis who are the first and foremost among the teachers of Brahmaṇas versed in the three vedas who authored and delivered the vedic mantras. The brahmaṇas of today versed in the three vedas chant, or intone, or recite or teach the words of the ancient vedic mantras in the way they were chanted or intoned or recited or taught by those isis. And who are those isis? They are:

Atthaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angīrasa, Bhāradvāja Vāseṭṭha, Kassapa and Bhagu.

It has, however, been said that those isis never declared: “We know, and we also see, where the Brahama is, whence he comes and wither he goes. “And yet those Brahmanas versed in the three vedas have said thus about the path which they had never known or seen.

“This is the straight path. This is the direct path. Walking this path will certainly lead one to be with the Brahmā.”

530. Now, Vāseṭṭha, what do you think of this? If that be so, is not what the brahmanas versed in the three vedas said without substance?

O Gotama! If that be so, what the Brahmanas versed in the three vedas said is certainly without substance.

Good, Vāseṭṭha! Then there is no reason for the brahmanas versed in the three vedas to declare the path without knowing or seeing it as leading to companionship with the Brahmā in these words: “This is the straight path. This is the direct path. Walking this path will certainly lead one to be with the Brahmā.”

531. Vāseṭṭha! In a chain of blind men, one clinging to another in a file, neither the foremost, nor the middle, nor the hindmost can see. Vāseṭṭha! The declaration of the brahmanas versed in the three vedas are verily like unto that of the chain of blind men of whom neither the foremost, nor the middle nor the hindmost can see. The declaration of those brahmanas versed in the three vedas is but ridiculous, mere words meaningless and empty.

532. And, Vāseṭṭha, what do you think of this?

Do not the brahmanas versed in the three vedas, as well as other ordinary people, see the moon and the sun? And seeing them, do they not turn their faces towards the moon and the sun as they rise and set, go about praying to them, praising them, raising their clasped palms towards them and worshipping them?

That's so O Gotama! The Brahmanas versed in the three vedas, as well as other ordinary people see the moon and the sun, and seeing them they do turn their faces towards the moon

and the sun as they rise and set, go about to them, praising them, raising their clasped palm towards them and worshipping them.

533. And, Vāseṭṭha, what do you think of this? Those brahmaṇas versed in the three vedas, as well as other ordinary people, see the moon and the sun, and seeing them, they do turn their faces towards the moon and the sun as they rise and set, go about praying to them, praising them, raising their clasped palms towards them and worshipping them.

Are those brahmaṇas versed in the three vedas in a position to declare the path leading one to be with the moon and the sun saying: “This is the straight path. This is the direct path. Walking this path will certainly lead one to be with the moon and the sun?”

No, O Gotama, They are not.

Vāseṭṭha! The brahmaṇas versed in the three vedas, as well as other ordinary people, see the moon and the sun, and seeing them, they do turn their faces towards the moon and the sun as they rise and set, go about praying to them, praising them, raising their clasped palms towards them, and worshipping them. And you say that the brahmaṇas versed in the three vedas are not in position to declare the path leading one to be with the moon and the sun saying: “This is the straight path. This is the direct path. Walking this path will certainly lead one to be with the moon and the sun.”

534. And you further say that brahmaṇas versed in the three vedas are not in a position to see the Brahmā face to face, that the teachers of the brahmaṇa versed in the three vedas are also unable to see the Brahmā face to face, and that the teacher of teachers of the brahmaṇas versed in the three vedas are also not in a position to see the Brahmā face to face, and that the teachers of the brahmaṇas versed in the three vedas up to the seventh generation are also unable to see the Brahmā face to face. And then there are isis who are the first and foremost among the teachers of the brahmaṇas versed in the three vedas who authored the vedic mantras ...p... Those ancient isis have

never said: “We know, and we also see, where the the Brahmā is, whence he comes, and whither he goes”. And yet those Brahmānas versed in three vedas not knowing and seeing the path to be with the Brahmā, say:

“This is the straight path. This is the direct path. Walking this path will certainly lead one to be with the moon and the sun.”

535. And what do you think of this Vāseṭṭha? If that be so, is not what the brahmaṇas versed in the three vedas said is without substance?

O Gotama! If that be so, what the brahmaṇas versed in the three vedas said is certainly without substance.

Good, Vāseṭṭha! Then there is no reason for the Brahmaṇas versed in the three vedas to declare the path without knowing or seeing it as leading one to be with the Brahmā saying: “This is the straight path. This is the direct path. Walking this will certainly lead one to be with the Brahmā.”

The Simile of the Most Beautiful Woman in the Country (Janapadakalayāṇī)

536. Vāseṭṭha! Take this of a man who says: “I long for and love the most beautiful woman (Janapadakalyāṇī) in the country. He should then be asked:

“Friend! Do you know whether this most beautiful woman you so long for and love belong to the ruling class, or brahmin class, or mercantile class or working class?”

When thus questioned he might answer, “No.” Then he should be asked again thus:

“Friend! Do you know her name, or her lineage; whether she be tall, or short or of medium height; whether she be dark, or fair or brown; or whether she lives in this village or in this town or in this city regarding this most beautiful woman you so love and long for?”

When thus questioned he might answer:

“No.”

Again, he should be asked thus:

“Well, friend, do you long for and love this woman whom you neither know nor see?

When thus questioned he might answer

“Yes”

537. What, Vāseṭṭha do you think of this? If that be so, are not the words of that man without substance?

O Gotama! If that be so, the words of that man are certainly without substance.

538. Vāseṭṭha! Just so it is. These brahmaṇas versed in the three vedas say that they have never seen the Brahmā face to face. The teachers of these brahmaṇas versed in the three vedas also say that they have never seen the Brahmā face to face. The teachers of teachers of these brahmaṇas versed in the three vedas also say that they have never seen the Brahmā face to face. The teachers of these brahmaṇas versed in the three vedas, up to the seventh generation, also say that they have never seen the Brahmā face to face. And then, Vāseṭṭha, there are ancient isis the first and foremost among the teachers of these brahmaṇas versed in the three vedas, who authored the vedic mantras ...p... Those ancient isis have never said: “We know, and we also see, where the Brahmā is, whence he comes, and whither he goes.” And yet those Brahmaṇas versed in the three vedas, not knowing or seeing the path to be with the Brahmā, say:

“This is the straight path. This is the direct path. Walking this path will certainly lead one to be together with the Brahmā.”

539. What do you think of this Vāsatttha? Are not the words of the three vedas in the three vedas without substance?

If that be so, O Gotama, the words of the brahmaṇas versed in the three vedas are certainly without substance.

Good, Vāseṭṭha! Then there should be no reason for the brahmaṇas versed in the three vedas to declare the path without knowing or seeing it as the path leading to be together with the Brahmā, saying: “This is the straight path. this is the direct path. Walking this path will certainly lead one to be together with the Brahmā.

The Simile of a Stair-case

540. Take also the simile of a man setting up a stair-case to go up to a turreted mansion in a place where four main roads meet. He should be asked thus:

“Friend! Do you, who are setting up a stair-case to go up to a turreted mansion, know whether that mansion is in the East, or in the South, or in the West or in the North; whether it is high or low or of medium height?”

When thus questioned, he would answer: “No.”

Then he should be asked further:

“Friend! So you are setting up a stair-case to go up to a turreted mansion that you neither know nor see; aren't you?”
When thus questioned, he might answer, “Yes.”

541. Now Vāseṭṭha, what do you think of this? If that be so, are not the words of that man without substance?

O Gotama! If that be so, the words of that man are certainly without substance.

542. Vāseṭṭha! Just so they are. These brahmaṇas versed in the three vedas say that they have never seen the Brahmā face to face. The teachers of the brahmaṇas versed in the three vedas also say that they have never seen the Brahmā face to face. The teachers of the teachers of the brahmaṇas versed in the three vedas also say that they have never seen the Brahmā face to face. The teachers of the brahmaṇas versed in the three vedas up to the seventh generation also say that they have never seen the Brahmā face to face. And then, Vāseṭṭha, there are **isis** who are the first and foremost among the teachers of the brahmaṇas versed in the three vedas who authored and delivered the vedic mantras. The brahmaṇas of today chant, or intone or recite the words of the ancient vedic mantras in the way they were chanted, or intone or recited or taught by those **isis**. And who are those **isis**? They are:

Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa and Bhagu. It has, however, been said that those **isis** never declared: “We know,

and we also see, where the Brahmā is, whence he comes and whither he goes. And yet those brahmaṇas versed in the three vedas say: This is the straight path. “This is the direct path, Walking this path will certainly lead one to be together with the Brahmā.”

543. Vāseṭṭha! What do you think of his? If that be so, are not the words of the brahmaṇas versed in the three vedas without substance?

O Gotama! If that be so, the words of the brahmaṇas versed in the three vedas are certainly without substance.

Good, Vaseṭṭha! Then there should be no cause or reason for the brahmaṇas versed in the three vedas to declare the path without knowing or seeing it as leading one to be together with the Brahmā in these words: “This is the straight path. This is the direct path. Walking this path will certainly lead one to be together with the Brahmā.”

The Simile of the River Aciravatī

544. Vāseṭṭha! Take another simile. Suppose that the waters of the River Aciravatī were to rise up full to the brim facilitating a crow to drink from the bank and that a man should come up desiring to go to the other side of the river, to get there, to land there and to cross over to the opposite bank. He were then to hallo: “(Hey!) Farther bank! Come hither! Come to this side!”

545. What do you think of this, Vāseṭṭha? Would the further bank of Aciravatī come over to this side by reason of that man's calling out, request prayer and solicitation?

O Gotama! It would not.

546. Just So. The brahmaṇas versed in the three vedas give up the dhamma that paves the way to the state of a brahmaṇa and adopt that which goes against it and make the invocation:

“Indra! We call upon you. Soma! We call upon you. Varuṇa! We call upon you. Isana! We call upon you. Pajāpati

we call upon you. Brahmā! We call upon you. Mahiddhi! We call upon you. Yama! We call upon you.”

There will be no reason for the Brahmaṇas versed in the three vedas, who give up the dhamma that paves the way to the state of a brahmaṇa and adopt that which goes against it, to be together with the Brahmā on the death and dissolution of their bodies, by reason of their calling out, request, prayer and solicitation.

547. Vāseṭṭha! Take another simile. Suppose that the waters of the River Aciravatī were to rise up full to the brim facilitating a crow to drink from the bank and that a man, should come up desiring to go to the other side of the river, to get there, to land there to cross over to the opposite bank. But he, on this bank, were to have his hands bound behind his back firmly with strong chains. what do you think of this, Vāseṭṭha? Would that man be able to get to the farther bank of the Aciravatī from this bank?

O Gotama! He would not.

548. Just so. There are in the Discipline of the ariyās the five sensual pleasures which are like unto chains and fetters. And what are these five? They are: Visible objects cognizable by eye-consciousness, desirable, delightful, pleasing, alluring, associated with, sensual attachment and enticing, Sounds cognizable by ear-consciousness Odours cognizable by nose-consciousness Tastes cognizable by tongue-consciousness Tangible objects cognizable by body-consciousness, which are desirable, delightful, pleasing, alluring, associated with sensual with sensual attachment and enticing.

Vāseṭṭha! In the Discipline of the ariyas these five kinds of sensual pleasures are regarded as chains and fetters.

Vāseṭṭha! The brahmaṇas in the three vedas enjoy the five kinds of sensual pleasures, clinging to them, infatuated by them, attached to them, being blind to their faults and ignorant of the path of deliverance from suffering. Vāseṭṭha! those brahmaṇas versed in the three vedas give up the dhamma that paves the

way to the state of a Brahmā and adopt that which goes against it and there by get entangled with the chains and fetters of the five kinds of sensual pleasures which they enjoy, clinging to them, infatuated by them, attached to them, being blind to the evils of a worldly life and ignorant of the path of deliverance from suffering. There is, therefore, no reason for them to be together with the Brahmā on the death and dissolution of their bodies.

549. Vāseṭṭha! Take another simile, Suppose that the waters of the River Aciravatī were to rise up full to the brim facilitating a ~~crow~~ to drink from the bank, and that a man should come up, desiring to go to the other side of it, to get there, to land there and to cross over to the bank. But suppose he (standing), on this side would, to sleep covering his head. What do you think about this, Vāseṭṭha? Would that man be able to get to the farther bank of Aciravatī from this bank?

O Gotama! He would not.

550. Just so, In the Discipline of the ariyas there are five hindrances called masks, obstacles, bonds and entanglements. And what are these five hindrances? They are hindrances of sensual desires (kāmacchanda) hindrances of ill-will (byāpada), hindrances of sloth and torpor (thinamiddha), hindrances of restlessness and worry (uddhacca-kukkucca), and hindrances of doubt (vicikiccha).

Vāseṭṭha? In the Discipline of the ariyās these five hindrances are called masks, obstacles, bonds and entanglements.

551. Vāseṭṭha! These five hindrances have masked, obstructed, bound and entangled the brahmaṇs versed in the three vedas. Vāseṭṭha! As those brahmaṇas versed in the three vedas have given up the dhamma that paves the way to the state of a brahmaṇa and adopted that which goes against it and as the five hindrances have masked, obstructed, bound and entangled them, there can be no cause of reason for them to be together with the Brahmā on death and the dissolution of their bodies.

552. Vāseṭṭha! What do you think about this? What have you heard from the brahmaṇas, aged and well-stricken in years, who are the teachers of the people, or teachers of the teachers of the people, talking among themselves. Does the Brahmā take a wife, or does he not?

No, Gotama, he does not, (being without sensual desires).

Is his mind with enmity, or without enmity?

Without enmity, O Gotama! being without ill-will.

Is his mind with healthy or unhealthy?

Healthy, O Gotama, (being without sloth and torpor)

Is his mind defiled or not defiled?

Not defiled,

O Gotama, (being without restlessness and worry).

Has he gained mastery over his mind, or has he not?

He has, O Gotama, (being without doubt). Vāseṭṭha!

What do you think of this? Do the brahmaṇas versed in the three vedas take wives, or do they not?

They do, O Gotama (because they have sensual desires).

Are their minds with enmity, or without enmity?

With enmity, O Gotama (because they have ill-will)

Are their minds healthy or unhealthy?

Unhealthy, O Gotama (because they have sloth and torpor).

Are their minds defiled or not defiled?

Defiled, O Gotama (because they have restlessness and worry).

Have they gained mastery over their minds, or have they not?

They have not, O Gotama (because they have doubt).

553. Vāseṭṭha! You say that the brahmaṇas versed in the three vedas take wives while the Brahmā does not. If that be so, can the brahmaṇas versed in the three vedas and taking wives associate agreeably with the Brahmā not taking a wife?

Certainly not, O Gotama!

Good Vāseṭṭha! Then, Vāseṭṭha! There can be no reason

for the brahmaṇas versed in the three vedas and taking wives to gain companionship, on the death and dissolution of their bodies, with the Brahmā not taking a wife.

Vāseṭṭha! You say that the brahmaṇas versed in the three vedas are with enmity in their minds while the Brahmā is without it ...p...

Vāseṭṭha! You say that the brahmaṇas versed in the three vedas are unhealthy in mind while the Brahmā is healthy in mind.

Vāseṭṭha! You say that the brahmaṇas versed in the three vedas have defiled minds, while the Brahmā's mind is without defilement ...p...

Vāseṭṭha! You say that the brahmaṇas versed in the three vedas have not gained mastery over their minds while the Brahmā has. If that be so, Vāseṭṭha, can the brahmaṇas versed in the three vedas who have not gained mastery over their minds associate agreeably with the Brahmā who has gained mastery over his mind?

Certainly not, O Gotama.

Good, Vāseṭṭha! Then, Vāseṭṭha, there can be no cause or reason for the brahmaṇas versed in the three vedas who have gained no mastery over their minds to gain companionship with the Brahmā who has gained mastery over his mind.

554. Vāseṭṭha! Those brahmaṇas versed in the three vedas holding the mistaken views that their practices would lead them to gain companionship with the Brahmā are sunk therein while thus sinking they are ruined. Verily they are swimming on dry land (like the man who sees a mirage).

So the three vedas of the brahmaṇas may be called a jungle (far from human habitation) the three vedas may also be called a deep forest (without water and food); the three vedas may also be called the way to ruination.

555. When this was said, the young Vāseṭṭha addressed the Bhagavā thus:

“I have heard, O Gotama, that Samaṇa Gotama knows the path leading one to be together with the Brahmā.”

Vāseṭṭha! What do you think of this?: is the vantage of Mansākata near by, and not far off from here?

O Gotama! Manasākata is near by, not far off from here.

556. Then, what do you think of this, Vāseṭṭha?

A man born and brought up in the village of Manasākata were to be asked the road to Manasākata, soon after he had left it.

Vāseṭṭha! When he were thus asked, would that man, born and brought up in Manasākata, be hesitant and perplexed to give the reply?

O Gotama! He would not be hesitant or perplexed since, O Gotama, he knows all the roads leading to Manasākata village where he was born and brought up.

Vāseṭṭha! That man, born and brought up in the village of Manasākata, might, perchance, have become hesitant and perplexed when he were asked about the roads around it, but the Tathāgata, on being asked about the Brahma-world, or the path leading to the Brahmā-world, or the practice to realize the path leading to the Brahmā-world, would never hesitate or be perplexed to show the way.

Vāseṭṭha! I know the Brahmā, the Brahmā-world, and the path leading to the Brahmā-world.

And, I also know the practice by which the Brahma-world can be reached.

557. When this was said, young Vāseṭṭha addressed the Bhagavā thus:

“O Gotama! I have heard that Samaṇa Gotama declares the path leading one to be together with the Brahmā.

I beg of the Revered Gotama to show us the Path leading one to be together with the Brahmā. May the Revered Gotama be kind enough to save the Brahmaṇa people.”

Vāseṭṭha! If that be so, listen well and pay good attention. I will speak.

“Very well, Sir,” said young Vāseṭṭha to the Bhagavā.

1. Please see para 190, Samaññaphala Sutta.

Discourse on the Way to the Brahmā World

558. The Bhagavā said:

“Vāseṭṭha! There has appeared in this world the Tathāgata, worthy of Special Veneration, Perfectly Self-enlightened ...p¹...

(Amplify as in the Samaññaphala Sutta)

Vāseṭṭha! Thus is the bhikkhu accomplished in morality ...p¹...

That bhikkhu who realizes well that he has dispelled the five hindrances, becomes gladdened in heart, with gladness giving rise to delightful satisfaction (pīti), with delightful satisfaction generating bodily calm, with bodily calm creating happiness (sukha) and with happiness bringing about the concentration of mind (samādhi).

That bhikkhu dwells in a state of mind (filled) with loving kindness that pervades the first region of the cardinal points and then the second, and then the third, and then the fourth and then everywhere, above, below and around. Thus does he dwell, diffusing the entire world of sentient beings, identified with himself, with the mind conjoint with loving-kindness, extensive, ever-growing, measureless, free from hatred and free from ill-will.

Vāseṭṭha! A mighty blower of conch-shell makes himself heard without difficulty in all the four directions. If, in like manner, the freedom of mind filled with loveing-kindness (mettā ceto vimutti) is cultivated (diffused in all the ten directions), its limited kamma-actions (pertaining to the Realm of the Senses) can no longer remain with, nor have a foothold in, (that freedom of mind filled with loving-kindness). And this, Vasettha, is the path leading to companionship with the Brahma.²

And, again, Vāseṭṭha, the bhikkhu dwells in a state of mind filled with compassion ...p...

1. Please see para 225, Samaññaphala Sutta.

2. Briefly, it means that kāmāvacarakusala is limited in its operation before the attainment jhana. After the attainment, kāmāvacarakusala kamma is replaced by rūpāvacara kusala kama which is replace of diffusing mettā everywhere. This leads one to be together with the Brahmā.

And, again, Vāseṭṭha, the bhikkhu dwells in a state of mind filled with sympathetic joy ...p...

And again, Vāseṭṭha, the bhikkhu dwells in a state of mind filled with equanimity that pervades the first quarter of the cardinal points, and then the second, and then the third, and then the fourth, and then everywhere, above, below or around. Thus does he dwell diffusing the entire world of sentient beings identified with himself with that mind conjoint with equanimity, extensive, ever-growing, measureless, free from hatred and free from ill will.

Vāseṭṭha! A mighty blower of conch-shell makes himself heard without difficulty in all the four directions. If in like manner, the freedom of mind filled with equanimity (*upekkha-ceto vimutti*) is cultivated (and diffused in all the ten directions), its limited kamma-action (pertaining to the Sensuous sphere) can no longer remain with, nor have a foothold in (that freedom of mind filled with equanimity). And, this, Vāseṭṭha, is the path leading one to be together with the Brahmā.

559. Vāseṭṭha! What do you think of this? Does the bhikkhu who dwells thus in that state of mind take a wife, or does he not?

He does not, O Gotama (being without sensual desires) Is his mind with enmity or without enmity? Without enmity, O Gotama (being without ill will).

Is his mind healthy, or unhealthy? Healthy, O Gotama (in the absence of sloth and torpor).

Is his mind defiled or not defiled?

O Gotama, (being without restlessness and worry).

Has he gained mastery over his mind, or has he not?

He has, O Gotama (in the absence of doubt).

Vāseṭṭha! The bhikkhu, as you say, does not take a wife, and neither does the Brahmā. Then, is not the bhikkhu's not taking a wife associate agreeably with the Brahma's not taking a wife.

It is even so, O Gotama!

Good, Vāseṭṭha! Then there exists the cause or reason for a bhikkhu not taking a wife to be together with the Brahmā,

also not taking a wife, on the death and dissolution of his body.

560. Vāseṭṭha! You say that the bhikkhu's mind is without enmity, and that the Brahmā's mind is also without enmity ...p...

Vāseṭṭha! You say that the bhikkhu is healthy, and that the Brahmā's mind is also healthy ...p...

Vāseṭṭha! You say that the bhikkhu's mind is not defiled, and that the Brahmā's mind is also not defiled ...p...

Vāseṭṭha! You say that the bhikkhus has gained mastery over his mind, and that the Brahmā has also gained mastery over his mind. If that be so does the bhikkhus mastery over his mind associate agreeably with the Brahmā's mastery over his mind?

It does, O Gotama!

Good, Vāseṭṭha! Then there exists the reason for the bhikkhu who has gained mastery over his mind to be together with the Brahmā who has also gained mastery over his mind on the dissolution of his body after death.

561. When this was said, Young Vāseṭṭha and Young Bhāradvāja addressed the Bhagavā:

Venerable Sir! Excellent (is the Dhamma) Ven, Sir! Excellent, (is the Dhamma) Just as Ven Sir, one turns up what lies upside down, O Gotama, just as one has uncovered what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those who have eyes to see visible objects, even so has friend Gotama revealed the dhamma to us in various ways. We take refuge in the Revered Gotama. We take refuge in the Dhamma. We take refuge in the bhikkhu Saṅgha. From now on, may we be taken as lay disciples till the end of our lives.

End of the Tevijja Sutta,
the thirteenth in this Vagga.

DĪGHA NIKAYA
SĪLAKKHANDHA VAGGA

I N D E X

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