

THE ITIVUTTAKA ✓

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# THE ITIVUTTAKA

Translated by

Peter Masefield

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Word not listed by CPD	
Some suggested amendments to PED	
A suggested amendment to CPD	



## ABBREVIATIONS

### Editions of Itivuttaka:

Text (Ec)	PTS edition, ed. E. Windisch, London, 1975
Be	Chaṭṭhasaṅgāyana edition, Rangoon, 1972
Cc	All-Ceylon Buddhist Congress Tripiṭaka Pāli Series, Colombo, 1970
Se	Siamese edition, Bangkok, 1987

### Texts:

A	Āṅguttaranikāya
As	Atthasālinī
D	Dīghanikāya
Dhp	Dhammapada
Dhs	Dhammasaṅgaṇi
It-a	Itivuttaka cty
Ja	Jātaka
Kv	Kathāvatthu
M	Majjhimanikāya
Mp	Āṅguttaranikāya cty
Mp-mht	Āṅguttaranikāya tikā (CSCD)
Nett	Nettipakaraṇam
Nidd I	Mahāniddeśa
Nidd II	Cullaniddeśa
Paṭis	Paṭisambhidāmagga
PjI	Khuddakapāṭha cty
PjII	Suttanipāta cty
Ps	Papañcasūdanī
Pv	Petavatthu
Pv-a	Petavatthu cty

S	Samyuttanikāya
Sn	Suttanipāta
Spk	Sāratthappakāsini
Sv	Sumaṅgalavilāsini
Thag	Theragātha
Ud	Udāna
Ud-a	Udāna cty
Vibh	Vibhaṅga
Vibh-a	Vibhaṅga cty
Vin	Vinaya
Vism	Visuddhimagga
Vv-a	Vimānavatthu cty

AIWS	As It Was Said (Woodward's trans of It)
BD	The Book of the Discipline (= trans of Vin)
Dial	The Dialogues of the Buddha (= trans of D)
EV I	Elders' Verses I (= trans of Thag)
GD	The Group of Discourses II (= trans of Sn)
GS	The Book of the Gradual Sayings (= trans of A)
Guide	The Guide (= trans of Neu)
KS	The Book of the Kindred Sayings (= trans of S)
MLS	The Middle Length Sayings (= trans of M)
P Contr	Points of Controversy (= trans of Kv)
PS	Peta Stories (= trans of Pv-a)

## Dictionaries, etc.:

CPD	A Critical Pali Dictionary
PED	The Pali Text Society's Pali-English Dictionary

CSCD Chatthasaṅgāyana CD-ROM

## Other:

cty	Commentary
trans	Translation

## INTRODUCTION

This is, as far as I know, the fourth time that the *Itivuttaka* has been translated into English, having been preceded, firstly, by the translation of J. H. Moore (*Sayings of the Buddha*, New York, 1908), secondly by that of F. L. Woodward (*As It Was Said*, Pali Text Society, London, 1935, reprinted 1948), and thirdly by that of J. D. Ireland (*The Itivuttaka: The Buddha's Sayings*, Kandy, 1991). A further translation, into German, by K. Seidenstücker, Leipzig, 1922, was not available to me.

As with the *Udāna*, the need for a new translation of the *Itivuttaka* manifested itself as soon as I commenced work on a translation of its commentary; for although the former translations adhere in part to its commentary, none does so sufficiently closely to provide an accompaniment to a translation of that commentary.

This is not to disparage the former translations, for it is, of course, quite legitimate for a translator, when translating a canonical text, to ignore its commentary (finalised, if not composed, anything up to a thousand or more years later), in the hope of arriving at a better understanding of what it might have meant to those more contemporaneous with its composition.

But when intended, as in the present case, as a companion volume to a translation of its commentary, any translation of a canonical text has to be seen through the eyes of its commentator to present it in such a way that it expresses either how it was understood by the residents of the *Mahāvihāra* at *Anurādhapura*, the touchstone of Theravādin orthodoxy in the commentarial period, or at least how they desired it to be understood.

The present translation, then, attempts at presenting the canonical Itivuttaka as seen through the eyes of Theravādin orthodoxy in the fifth (or possibly some later) century at Anurādhapura. Quite often its commentator, Dhammapāla, offers more than one interpretation of a given term, or phrase, and especially when discussing the verses appended to the various suttas. Some might argue that the fact that more than one interpretation is offered is sufficient evidence for the fact that the tradition had, by Dhammapāla's time, lost contact with the original import, or else that the commentator is simply showing off. But it seems to me more likely that such verses may well have been, if not intentionally ambiguous, then at least deliberately couched in doctrinal double-entendres, which is, after all, the mark of a good poet. In such cases, I have tried, wherever possible, to cast the translation in such a way that it allows such multiple interpretation, even if it meant that the English rendition resulted, on such occasions, in being somewhat strained.

In preparing this translation, I have consulted the following editions of the text:

(1) the 1975 reprint of E. Windisch's PTS edition, together with an Errata supplied by an unknown hand (referred to as "text" in the notes);

(2) the Burmese Chatthasaṅgāyana edition, published in Rangoon in 1972 (referred to as "Be" in the notes);

(3) the Sinhalese All-Ceylon Buddhist Congress Tripitaka Pāli Series-V (4) edition, published in Colombo in 1970 (referred to as "Ce" in the notes); and

(4) a photo-copy, made at the National Library in Bangkok, of a Siamese edition originally published in Bangkok in 1987 in honour of the King's 60th Birthday (referred to as "Se" in the notes).

Since there are, as far as I am aware, no plans for producing a new edition of the text, despite the poor quality of many of the readings in Windisch's edition, even subsequent to their emendation, and since Be, Ce and Se are unlikely to be readily available to the general reader, I have drawn attention to most of the variant readings, trivial though many may be, found in the

latter, and upon which the translation is largely based, for the sake of completeness. Those to whom these are of no use may simply ignore them.

In an ideal world, any translation of a canonical text should be published *at the same time* that the translation of the commentary, utilised in its interpretation, is published. However, the Itivuttaka commentary, far from being just another text in the commentarial mould, has proved a deceptively difficult text, being permeated by large amounts of material elsewhere found only in the *ṭīkā*s. As a result, a good many passages are, even at this late stage, still in need of satisfactory resolution; but since these passages have little or no bearing on the interpretation of the canonical text itself, and since the present work has already suffered more setbacks than could ever have been anticipated, I have reluctantly agreed to release it for publication before such problems have been finalised. Any changes to the present interpretation of the canonical Itivuttaka occasioned by further revision of its commentary will be noted when the latter comes to be published.

Thanks are due to Hahn Ki-hoh and the Calm Voice Society of Korea for their help and support in various ways, to Séan Salkin for supplying an independent pair of eyes during the final stages of proof-reading, and to the Council of the Pali Text Society, not only for its patience in awaiting the finished copy, but also for its generous support, by way of a research scholarship, without which the present work, and the forthcoming translation of its commentary, would not have been possible.

Peter Masfield,  
Sydney, January 2000.

THE SECTION DEALING WITH SINGLE ITEMS<sup>1</sup>

CHAPTER ONE

1. The Greed Sutta<sup>2</sup>

[1] (I.1.1) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant<sup>3</sup>, viz. “One thing, monks, must you abandon; I will act as surety for you as regards the state of non-return. What is that one thing? Greed, monks, is the one thing that you must abandon. I will act as surety for you as regards the state of non-return”. This matter the Lord did state; it was in connection therewith that this was so stated:

“That greed, by means of which greed beings who are greedy go to a miserable destiny, those possessed of vipassanā, through right knowledge, abandon; having abandoned (same), they never come again to this world”.

This matter, too, was stated by the Lord, so has there been heard by me.

2. The Hatred Sutta<sup>4</sup>

(I.1.2) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “One thing, monks, must you abandon; I will act as surety for you as regards the state of non-return. What is that one thing? Hatred, monks, is the one thing that you must abandon. I [2] will act as surety for you as regards the state of non-return”. This matter the Lord did state; it was in connection therewith that this was so stated:

“That hatred, by means of which hatred beings who hate go to a miserable destiny, those possessed of vipassanā, through right knowledge, abandon; having abandoned (same), they never come again to this world”.

This matter, too, was stated by the Lord, so has there been heard by me.

3. The Delusion Sutta<sup>5</sup>

(I.1.3) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “One thing, monks, must you abandon; I will act as surety for you as regards the state of non-return. What is that one thing? Delusion, monks, is the one thing that you must abandon. I will act as surety for you as regards the state of non-return”. This matter the Lord did state; it was in connection therewith that this was so stated:

“That delusion, by means of which delusion deluded beings go to a miserable destiny, those possessed of vipassanā, through right knowledge, abandon; having abandoned (same), they never come again to this world”.

This matter, too, was stated by the Lord, so has there been heard by me.

4. The Anger Sutta<sup>6</sup>

(I.1.4) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “One thing, monks, must you abandon; I will act as surety for you as regards the state of non-return. What is that one thing? Anger, monks, is the one thing that you must abandon. I will act as surety for you as regards the state of non-return”. This matter the Lord did state; it was in connection therewith that this was so stated:

“That anger, by means of which anger angry beings go to a miserable destiny, those possessed of vipassanā, through right knowledge, abandon; having abandoned (same), they never come again to this world”.

This matter, too, was stated by the Lord, so has there been heard by me.

5. The Smearing Sutta<sup>7</sup>

[3] (I.1.5) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “One thing, monks, must you abandon; I will act as surety for you as regards the state of non-return. What is that one thing? Smearing, monks, is the one thing that you must abandon. I will act as surety for you as regards the state of non-return”. This matter the Lord did state; it was in connection therewith that this was so stated:

That smearing, by means of which smearing beings who smear go to a miserable destiny, those possessed of vipassanā, through right knowledge, abandon; having abandoned (same), they never come again to this world".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 6. The Conceit Sutta<sup>8</sup>

(I.1.6) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "One thing, monks, must you abandon; I will act as surety for you as regards the state of non-return. What is that one thing? Conceit, monks, is the one thing that you must abandon. I will act as surety for you as regards the state of non-return". This matter the Lord did state; it was in connection therewith that this was so stated:

"That conceit, by means of which conceit beings who are conceited go to a miserable destiny, those possessed of vipassanā, through right knowledge, abandon; having abandoned (same), they never come again to this world".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 7. The Fully Understanding All Sutta<sup>9</sup>

(I.1.7) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz.<sup>10</sup> "The one not distinctly knowing, the one not fully understanding, all, monks, the one not ridding consciousness of lust with respect thereto, the one not abandoning (same), is incapable of the destruction of dukkha; whilst surely the one distinctly knowing, the one fully understanding, all, monks, [4] the one ridding consciousness of lust with respect thereto, the one abandoning (same), is capable of the destruction of dukkha". This matter the Lord did state; it was in connection therewith that this was so stated:

"The one who, knowing all in all ways, lusts not after all matters—he, through clearly fully understanding all<sup>11</sup>, has passed beyond all dukkha".

This matter, too, was stated by the Lord, so has there been heard by me.



8. The Fully Understanding Conceit Sutta<sup>12</sup>

(I.1.8) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “The one not distinctly knowing, the one not fully understanding, conceit, monks, the one not ridding consciousness of lust with respect thereto, the one not abandoning (same), is incapable of the destruction of dukkha; yet surely the one distinctly knowing, the one fully understanding, conceit, monks, the one ridding consciousness of lust with respect thereto, the one abandoning (same), is capable of the destruction of dukkha”. This matter the Lord did state; it was in connection therewith that this was so stated<sup>13</sup>:

“Furnished with conceit is this generation<sup>14</sup>, one knotted with conceit, one delighting in becoming; those not fully understanding conceit are comers to again-becoming.

[5] Yet those who, having abandoned<sup>15</sup> conceit, are liberated in the total destruction of conceit, being those who have overcome<sup>16</sup> the knot of conceit, have passed beyond all knots<sup>17</sup>”.

This matter, too, was stated by the Lord, so has there been heard by me.

9. The Fully Understanding Greed Sutta<sup>18</sup>

(I.1.9) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “The one not distinctly knowing, the one not fully understanding, greed, monks, the one not ridding consciousness of lust with respect thereto, the one not abandoning (same), is incapable of the destruction of dukkha; yet surely the one distinctly knowing, the one fully understanding, greed, monks, the one ridding consciousness of lust with respect thereto, the one abandoning (same), is capable of the destruction of dukkha”. This matter the Lord did state; it was in connection therewith that this was so stated<sup>19</sup>:

“That greed, by means of which greed beings who are greedy go to a miserable destiny, those possessed of vipassanā, through right knowledge, abandon; having abandoned (same), they never come again to this world”.

This matter, too, was stated by the Lord, so has there been heard by me.

10. The Fully Understanding Hatred Sutta<sup>20</sup>

(I.1.10) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "The one not distinctly knowing, the one not fully understanding, hatred, monks, the one not ridding consciousness of lust with respect thereto, the one not abandoning (same), is incapable of the destruction of dukkha; yet surely the one distinctly knowing, the one fully understanding, hatred, monks, the one ridding consciousness of lust with respect thereto, the one abandoning (same), is capable of the destruction of dukkha". This matter the Lord did state; it was in connection therewith that this was so stated<sup>21</sup>:

[6] "That hatred, by means of which hatred beings who hate go to a miserable destiny, those possessed of vipassanā, through right knowledge, abandon; having abandoned (same), they never come again to this world".

This matter, too, was stated by the Lord, so has there been heard by me.

This is the first, surety, chapter, its batch being: Lust and Hatred, then Delusion, Anger, Smearing and Conceit, All; From Conceit, Lust and Hatred—again these two<sup>22</sup> are manifested. This, they say, is the first chapter.

CHAPTER TWO

11. The Fully Understanding Delusion Sutta<sup>23</sup>

(I.2.1) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "The one not distinctly knowing, the one not fully understanding, delusion, monks, the one not ridding consciousness of lust with respect thereto, the one not abandoning (same), is incapable of the destruction of dukkha; yet surely the one distinctly knowing, the one fully understanding, delusion, monks, the one ridding consciousness of lust with respect thereto, the one abandoning (same), is capable of the destruction of dukkha". This matter the Lord did state; it was in connection therewith that this was so stated<sup>24</sup>:

"That delusion, by means of which delusion deluded beings go to a miserable destiny, those possessed of vipassanā, through

right knowledge, abandon; [7] having abandoned (same), they never come again to this world".

This matter, too, was stated by the Lord, so has there been heard by me.

### 12. The Fully Understanding Anger Sutta<sup>25</sup>

(I.2.2) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "The one not distinctly knowing, the one not fully understanding, anger, monks, the one not ridding consciousness of lust with respect thereto, the one not abandoning (same), is incapable of the destruction of dukkha; yet surely the one distinctly knowing, the one fully understanding, anger, monks, the one ridding consciousness of lust with respect thereto, the one abandoning (same), is capable of the destruction of dukkha". This matter the Lord did state; it was in connection therewith that this was so stated<sup>26</sup>:

"That anger, by means of which anger angry beings go to a miserable destiny, those possessed of vipassanā, through right knowledge, abandon; having abandoned (same), they never come again to this world".

This matter, too, was stated by the Lord, so has there been heard by me.

### 13. The Fully Understanding Smearing Sutta<sup>27</sup>

(I.2.3) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "The one not distinctly knowing, the one not fully understanding, smearing, monks, the one not ridding consciousness of lust with respect thereto, the one not abandoning (same), is incapable of the destruction of dukkha; yet surely the one distinctly knowing, the one fully understanding, smearing, monks, the one ridding consciousness of lust with respect thereto, the one abandoning (same); is capable of the destruction of dukkha". This matter the Lord did state; it was in connection therewith that this was so stated<sup>28</sup>:

"That smearing, by means of which smearing beings who smear go to a miserable destiny, those possessed of vipassanā, through right knowledge, abandon; having abandoned (same), they never come again to this world".

This matter, too, was stated by the Lord, so has there been heard by me.

14. The Hindrance that is Ignorance Sutta<sup>29</sup>

(I.2.4) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. [8] "I, monks, do not perceive any other single hindrance hindered by means of which hindrance this generation has been racing on, has been running on, for such a long time—that is to say, monks, the hindrance that is ignorance. For it is hindered by the hindrance that is ignorance, monks, that this generation has been racing on, has been running on, for such a long time". This matter the Lord did state; it was in connection therewith that this was so stated:

"There is no other single thing so hindered by which<sup>30</sup> this generation, daily and nightly, has been running on, as that delusion by which it is cloaked.

Yet those who, having abandoned<sup>31</sup> delusion, have cloven the mass of gloom, these do not run on again—for them no (such) cause is known".

This matter, too, was stated by the Lord, so has there been heard by me.

15. The Fetter that is Craving Sutta<sup>32</sup>

(I.2.5) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "I, monks, do not perceive any other single fetter fettered by means of which<sup>33</sup> fetter beings have been racing on, have been running on, for such a long time—that is to say, monks, the fetter that is craving. For it is fettered by the fetter that is craving, monks, that beings have been racing on, have been running on, for such a long time". This matter the Lord did state; it was in connection therewith that this was so stated<sup>34</sup>:

[9] "The man with craving as his partner, (though) running on for a long period<sup>35</sup>, does not proceed beyond saṃsāra with its existence here and its existence otherwise.

Knowing this<sup>36</sup> peril, the craving that is dukkha's origin<sup>37</sup>, it is as one free of craving, (as) one not taking food, (and) as one mindful that the monk should go forth".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 16. The First Sekha Sutta<sup>38</sup>

(I.2.6) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "For the monk who is a sekha, monks, whose ambition has yet to be reached, who dwells wishing for the unsurpassed relief from the yokes, I perceive no other single factor that is of so<sup>39</sup> much service, once it has thus been rendered an internal<sup>40</sup> factor, that is to say, monks, paying methodical attention. The monk paying methodical attention, monks, abandons that which is unskilled, brings into being that which is skilled". This matter the Lord did state; it was in connection therewith that this was so stated<sup>41</sup>:

[10] "For the monk who is a sekha there is no other thing so useful<sup>42</sup> (as) paying methodical attention for reaching the utmost goal, (since,) when putting forth effort that is methodical, (that) monk should reach the destruction of dukkha".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 17. The Second Sekha Sutta<sup>43</sup>

(I.2.7) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "For the monk who is a sekha, monks, whose ambition has yet to be reached, who dwells wishing for the unsurpassed relief from the yokes, I perceive no other single factor that is of so<sup>44</sup> much service, once it has thus been rendered an external factor, that is to say, monks, the fact of being one with a lovely friend. The monk with a lovely friend, monks, abandons that which is unskilled, brings into being that which is skilled". This matter the Lord did state; it was in connection therewith that this was so stated:

"The monk who is one with a lovely friend is deferential, reverential, one doing his friends' bidding. Attentive, mindful, he should in due course reach the destruction of all fetters".

This matter, too, was stated by the Lord, so has there been heard by me.

18. The Split in the Saṅgha Sutta<sup>45</sup>

(I.2.8) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “One thing arising<sup>46</sup> in the world, monks, [11] arises to a lack of well-being for the manyfolk, to a lack of happiness for the manyfolk, to that which is detrimental, to a lack of well-being, to dukkha, for many folk, for devas and men. What is that one thing? A split in the Saṅgha. Moreover, when the Saṅgha is split, monks, there are not only quarrels between one another, but also abuse of one another, rejection of one another, and disowning of one another. In such a case, those who are not devout do not become devout, whilst there is a change for some who are devout<sup>47</sup>”. This matter the Lord did state; it was in connection therewith that this was so stated<sup>48</sup>:

“Destined to a state of loss, a denizen of hell abiding for a kalpa, a Saṅgha-splitter, one delighting in disharmony<sup>49</sup>, one stationed in that which is not Dhamma, falls away from relief from the yokes<sup>50</sup>; having split<sup>51</sup> the Saṅgha that is harmonious, he is roasted in hell for a kalpa”.

This matter, too, was stated by the Lord, so has there been heard by me.

19. The Harmony in the Saṅgha Sutta<sup>52</sup>

(I.2.9) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “One thing arising in the world, monks, arises to well-being for the manyfolk, to happiness for the manyfolk, to that which is beneficial, to well-being, to happiness, for many folk, for devas and men. What is that [12] one thing? Harmony in the Saṅgha<sup>53</sup>. Moreover, when the Saṅgha is harmonious, monks, there are not only no quarrels between one another, but also no abuse of one another, no rejection of one another, nor disowning<sup>54</sup> of one another. In such a case, those who are not devout become devout, whilst the state of those who are devout becomes more so”. This matter the Lord did state; it was in connection therewith that this was so stated:

“Happiness is harmony in the Saṅgha, as is helping those who are harmonious. The one delighting in harmony, the one stationed in that which is Dhamma, falls not from relief from the

yokes; having rendered the Saṅgha harmonious, he enjoys himself in heaven for a kalpa".

This matter, too, was stated by the Lord, so has there been heard by me.

### 20. The Heart that is Full of Hate Sutta<sup>55</sup>

(I.2.10) This<sup>56</sup>, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "I understand some individual here, monks, to be one whose heart is full of hate, having embraced (his) mind with (my) mind, as follows: 'If, on this occasion, this individual were to finish his time, he (would be 'deposited) in hell just as that which has been delivered<sup>57</sup> is deposited<sup>58</sup>'. What is the root-cause for this? His heart, monks, is full of hate. Moreover, monks, it is with hatefulness of heart as its root-cause that some beings here thus arise, following the breaking up of the body subsequent to dying, in a state of loss, in a miserable destiny, in the downfall, in hell". This matter the Lord did state; it was in connection therewith that this was so stated<sup>59</sup>:

[13] "Upon coming to know some individual there to be one whose heart was full of hate, the Buddha explained that matter to the monks in his presence, (saying):

'If, on this occasion, this individual were to finish his time, he would arise in hell, for his heart is filled with hate<sup>60</sup>.

Just as one might deposit (something) as soon as it had been brought<sup>61</sup>, so of such a kind is this one<sup>62</sup>; for it is with hatefulness of heart as its root-cause that beings go to a miserable destiny'".

This matter, too, was stated by the Lord, so has there been heard by me.

This is the second chapter, its batch being: Delusion, Anger, then Smearing, Ignorance; Craving<sup>63</sup> and two Sekhas<sup>64</sup>, Split, Harmony and Individual<sup>65</sup>. This,<sup>4</sup> they say, is said to be the second chapter.

## CHAPTER THREE

### 21. The Devoted Heart Sutta<sup>66</sup>

(I.3.1) This<sup>67</sup>, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "I understand some individual here, monks, to be one whose heart is devoted,

having embraced (his) mind with (my) mind, as follows: [14] 'If, on this occasion, this individual were to finish his time, he (would be deposited) in heaven just as that which has been delivered<sup>68</sup> is deposited'. What is the root-cause for this? His heart, monks, is devoted. Moreover, monks, it is with devotion of heart as its root-cause that some beings here thus arise, following the breaking up of the body subsequent to dying, in a happy destiny, in a heavenly world'. This matter the Lord did state; it was in connection therewith that this was so stated<sup>69</sup>:

'Upon coming to know some individual there to be one whose heart was devoted, the Buddha explained that matter to the monks in his presence, (saying):

'If, on this occasion, this individual were to finish his time, he would arise in a happy destiny, for his heart is filled with devotion: Just as one might deposit (something) as soon as it had been brought, so of such a kind is this one; for it is with devotion of heart as its root-cause that beings go to a happy destiny'.

In this matter, too, was stated by the Lord, so has there been heard by me.

22. The Have No Fear of Meritorious Deeds Sutta<sup>70</sup> (I.3.2) This<sup>71</sup>, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "Have no fear of meritorious deeds, monks; [15] this, monks, is a term for happiness; for that which is desirable, pleasing, held dear, charming, that is to say, meritorious deeds. I, moreover, distinctly know, monks, the ripening of meritorious deeds performed for a long while to have been one that was desirable, pleasing, held dear, charming, to have been one that was received<sup>72</sup> for a long while<sup>73</sup>; having brought into being a heart of loving-kindness for seven rains, I did not return<sup>74</sup> again to this world for seven involutions and evolutions of the kalpa<sup>75</sup>. When the kalpa (began) involving, monks, I became one who had gone up to the Abhassaras<sup>76</sup>; when the kalpa (began) evolving<sup>77</sup>, I arose in an empty Brahmā-vimāna<sup>78</sup>. There, monks, did I become a Brahmā, a Great Brahmā<sup>79</sup>, an eclipser, one non-eclipsed, a sure-seer, one exercising control<sup>80</sup>. Thirty-six times, moreover, monks, did I become Sakka, Lord of Devas<sup>81</sup>; (whilst), countless hundreds of times did I become a king, a wheel-advancer<sup>82</sup>; a man of Dhamma,



a Dhamma-king, a four-ender, one who had conquered, one who had reached stability where that land was concerned, one endowed with the seven jewels—so what need be said of local kingship?

To this same me, monks, this occurred: 'Of what deed of mine, indeed, is this the fruit, of what deed the ripening, by means of which I am now<sup>83</sup> of such great potency, of such great majesty?'. To this same me, monks, this occurred: 'This is, indeed, the fruit of three deeds of mine, the ripening of three deeds, by means of which I am now of such great potency, of such great majesty', that is to say, of almsgiving, of taming, of control". This matter the Lord did state; it was in connection therewith that this was so stated:

"One should train solely in that which is meritorious which, being far-reaching, tops, has happiness as its yield<sup>84</sup>; [16] one should bring into being almsgiving, even conduct and a heart of loving-kindness.

Having brought into being these three things that have happiness as their profit<sup>85</sup>, the wise one arises in a trouble-free<sup>86</sup>, happy world".

This matter, too, was stated by the Lord, so has there been heard by me.

### 23. The Both Goals Sutta<sup>87</sup>

(1.3.3) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "One thing, monks, when brought into being, when made much of, remains fully achieving both goals—not only that goal pertaining to these seen conditions, but also that pertaining to the hereafter. What is that one thing? Diligence where things skilled are concerned. This one thing indeed, monks, when brought into being, when made much of, remains fully achieving both goals—not only that goal pertaining to these seen conditions, but also that pertaining to the hereafter". This matter the Lord did state; it was in connection therewith that this was so stated<sup>88</sup>:

"The wise applaud diligence where the performance of meritorious deeds is concerned; the diligent one, being wise, achieves both goals—[17] that goal within these seen conditions and that goal pertaining to the hereafter. Through occasioning such goal, the resolute one is declared 'wise'".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 24. The Pile of Bones Sutta<sup>89</sup>

(I.3.4) This<sup>90</sup>, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz.<sup>91</sup> "The bony part, the pile of bones, the heap of bones, of a single individual, monks, who has been racing on, who has been running on, for a kalpa could be so great as this Mount Vepulla, if there were a gatherer, and that collected were not to perish". This matter the Lord did state; it was in connection therewith that this was so stated:

"The conglomeration of bones of a single individual after a single kalpa might form a heap the equivalent of a mountain"—thus was there stated by the Great Rishi.

Indeed, this same (heap) was, moreover, proclaimed (to be the equivalent of) the great Mount Vepulla to the north of the Vulture Peak at Giribbaja of the Magadhans.

Yet<sup>92</sup> when one beholds the ariyan-truths with right insight: dukkha, dukkha's origination, and dukkha's transcending, [18] and the ariyan eight-limbed<sup>93</sup> path that leads to the pacification of dukkha,

That individual, after racing on at most seven times, becomes an end-maker of dukkha through the destruction of all fetters".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 25. The Telling Lies Sutta<sup>94</sup>

(I.3.5) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "For that male individual, monks, who transgresses one thing, there is, I say, no evil deed that could not be performed. What is that one thing? That is to say, monks, deliberately telling lies". This matter the Lord did state; it was in connection therewith that this was so stated<sup>95</sup>:

"For the creature who transgresses one thing, who tells lies, who has given up on the next world, there is no evil that could not be performed".

— This matter, too, was stated by the Lord, so has there been heard by me.

### 26. The Alms Sutta<sup>96</sup>

(I.3.6) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "If beings thus knew the ripening of alms and sharing<sup>97</sup> as I do, monks, they would not eat without having given, and the stain of selfishness would not persist in strangling their hearts. Even were that their last lump of food, (their) last morsel, they would not<sup>98</sup> eat without sharing therefrom too, if there were recipients for these. Yet since [19] beings do not thus know the ripening of alms and sharing as I do, monks, therefore they eat without having given, and the stain of selfishness persists in strangling their hearts". This matter the Lord did state; it was in connection therewith that this was so stated:

"If beings thus knew (that) aforestated<sup>99</sup> by the Great Rishi, (and) how the ripening of sharing is of great fruit,

They would, having driven out the stain of selfishness, give at the right time with a heart ultra-serene to the ariyans, wherein what is given is of great fruit.

And, in giving food, much indeed<sup>100</sup>, a donation to those worthy of donations, the donors, fallen from the human state, go to heaven.

And, gone to heaven, those desiring sense-pleasures there are jubilant; they, free of selfishness, experience the ripening of sharing".

This matter, too, was stated by the Lord, so has there been heard by me.

### 27. The Bringing Loving-Kindness into Being Sutta<sup>101</sup>

(I.3.7) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "Whatever substrate-producing bases of meritorious deeds there be, monks, all these (together) are not worth a sixteenth fraction of the liberation of heart that is loving-kindness<sup>102</sup>; (for) the liberation of heart that is loving-kindness, monks, overshadows these, and then it alone shines, blazes, is brilliant<sup>103</sup>.

Just as<sup>104</sup>, monks, whatever radiance from heavenly bodies there be, [20] all of this (together) is not worth a sixteenth fraction of the radiance that is that of the moon<sup>105</sup>, (for) the radiance that is that of the moon, monks, overshadows these, and then it alone shines, blazes, is brilliant, so (is it also the case that) whatever substrate-producing bases of meritorious deeds there be, monks, all these (together) are not worth a sixteenth fraction of the liberation of heart that is loving-kindness, (for) the liberation of heart that is loving-kindness, monks, overshadows these, and then it alone shines, blazes, is brilliant.

Just as, monks, when, in the last month of the rains, during the occasion of autumn, the deva<sup>106</sup> is clear<sup>107</sup>, with its thunder-clouds departed, the sun, as it climbs into the heavens<sup>108</sup>, dispels<sup>109</sup> all of the haze<sup>110</sup> that had been in the sky<sup>111</sup>, and then it alone shines, blazes, is brilliant, so (is it also the case that) whatever substrate-producing bases of meritorious deeds there be, monks, all these (together) are not worth a sixteenth fraction of the liberation of heart that is loving-kindness, (for) the liberation of heart that is loving-kindness, monks, overshadows these, and then it alone shines, blazes, is brilliant.

Just as, monks, at night, on the occasion of the dawn, the Healing Star<sup>112</sup> shines, blazes, is brilliant, so (is it also the case that) whatever substrate-producing bases of meritorious deeds there be, monks, all these (together) are not worth a sixteenth fraction of the liberation of heart that is loving-kindness, [21] (for) the liberation of heart that is loving-kindness, monks, overshadows these, and then it alone shines, blazes, is brilliant". This matter the Lord did state; it was in connection therewith that this was so stated<sup>113</sup>:

For the one who, mindful, brings infinite loving-kindness into being, for the one who beholds the substrate's destruction, the fetters become slender<sup>114</sup>.

If the one whose mind is without hatred loves even one living being, he through that becomes skilled<sup>115</sup>; whilst the ariyan who possesses pity in his heart for all living beings achieves merit in good quantity.

Those rishi-kings who, having conquered this being-thicketed earth, then went around sacrificing—the assamedha, the

purisamedha, the sammāpāsa, the vājapeyya, and the niraggala—did not experience even a sixteenth fraction of a heart of loving-kindness that has been fully brought into being, [22] as does neither the whole host of stars the moon's radiance.

There<sup>116</sup> is no animosity whatever<sup>117</sup> on the part of that one who, having a measure<sup>118</sup> of loving-kindness where all creatures are concerned, neither kills nor causes to kill nor conquers nor causes another to conquer”.

This matter, too, was stated by the Lord, so has there been heard by me.

This is the third chapter, its batch being<sup>119</sup>: Heart, Fear<sup>120</sup>, Both Goals, Mount Vepulla Pile<sup>121</sup>, Deliberately Telling Lies, Alms, and Bringing Loving-Kindness into Being<sup>122</sup>—these present seven<sup>123</sup> suttas, plus the earlier twenty, form a recension of twenty-seven suttantas dealing with one thing.

The Section Dealing With Single Items is concluded<sup>124</sup>.

## Notes

- 1 Reading *ekakanipāto* with Ce Be (Se *ekakanipātaṃ*) for text's *ekaniṭṭhāto*.
- 2 Reading *Lobhasutta(ṃ)* with (Ce) Be (Se); text omits.
- 3 As the commentary points out, the suttas, and the verses following each sutta, although recited at the First Council by Ānanda, were in the first instance heard, in the Lord's presence, by the female layfollower *Khujjuttarā*, who subsequently repeated what she had heard to her mistress *Sāmavāṭī* and her retinue of five hundred women. In view of this, it might have seemed more satisfactory had the introduction to each sutta—"This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant" been taken, more freely, as "This, unquestionably, was stated by the Lord, was stated by the Arahant—so did I (myself) hear". The need to maintain consistency throughout the lengthy explanation of this sentence in the commentary has, however, mitigated against this.
- 4 Reading *Dosasutta(ṃ)* with (Ce) Be (Se); text omits.
- 5 Reading *Mohasutta(ṃ)* with (Ce) Be (Se); text omits.
- 6 Reading *Kodhasutta(ṃ)* with (Ce) Be (Se); text omits.
- 7 Reading *Makkhasutta(ṃ)* with (Ce) Be (Se); text omits.
- 8 Reading *Mānasutta(ṃ)* with (Ce) Be (Se); text omits.
- 9 Reading *Sabbapariññāsutta(ṃ)* with (Ce) Be (Se); text omits.
- 10 Cp S IV 17f for similar.
- 11 Be reads *sabbapariññā* for text's *Se sabbam pariññā*, Ce *sabbam pariññāya*.
- 12 Reading *Mānapariññāsutta(ṃ)* with (Ce) Be (Se); text omits.
- 13 For some unknown reason, Woodward omits these verses in his translation at AIWS 119.
- 14 Cp Ud 70 for similar.
- 15 Reading *pahantvāna* with Be Se and It-a for text's Ce *pahatvāna*.
- 16 Reading *mānaganthābhibhuno* with Ce Be Se for text's *mānaganthābhibhūno*.
- 17 Reading *sabbam gantham* with Se and It-a for text's *sabbadukham*, Ce Be *sabbadukham*.
- 18 Reading *Lobhapariññāsutta(ṃ)* with (Ce) Be (Se); text omits.
- 19 As in the first sutta above.
- 20 Reading *Dosapariññāsutta(ṃ)* with (Ce) Be (Se); text omits.

- 21 As in the second sutta above.
- 22 Dve; Ce omits.
- 23 Reading Mohapariññāsutta(m) with (Ce) Be (Se); text omits.
- 24 As in the third sutta above.
- 25 Reading Kodhapariññāsutta(m) with (Ce) Be (Se); text omits.
- 26 As in the fourth sutta above.
- 27 Reading Makkhapariññāsutta(m) with (Ce) Be (Se); text omits.
- 28 As in the fifth sutta above.
- 29 Reading Avijjānīvaraṇasutta(m) with (Ce) Be (Se); text omits.
- 30 Reading yen' evaṃ with Ce Be Se for text's yen' eva.
- 31 Reading pahantvāna with Be Se and It-a for text's Ce pahatvāna.
- 32 Reading Taṇhāsamyojanasutta(m) with (Ce) Be (Se); text omits.
- 33 Reading yena with Ce Be for text's yen' eva, Se yen' enaṃ.
- 34 Verses also at A II 10 and It 109 below.
- 35 Ce Be Se read dīghamaddhāna for text's dīghamaddhānaṃ.
- 36 Reading etam with Be Se and A for text's Ce evaṃ.
- 37 Reading taṇhaṃ dukkhassa with Ce Be Se and A for text's taṇhādukkhassa.
- 38 Reading Pathamasekhasutta(m) with (Ce) Be (Se); text omits. At It-a II 150, this sutta is referred to as the Yonisomanasikārasutta (The Paying Methodical Attention Sutta).
- 39 Reading yaṃ evaṃ with Be and It-a for text's Ce Se evaṃ.
- 40 Ajjhataṃ; Ce bāhiraṃ, external.
- 41 In translating this verse, I attempt to adhere to the constraints of the cty, without which it would seem more natural to take it as follows: "Paying methodical attention is the thing for the monk who is a sekha; there is no other so useful for reaching the utmost goal. When methodically putting forth effort, a monk should reach the destruction of dukkha".
- 42 Reading bahukāro with Ce Be Se and It-a for text's bahūpakāro.
- 43 Reading Dutiyasekhasutta(m) with (Ce) Be (Se); text omits.
- 44 Reading yaṃ evaṃ with Be and It-a for text's Ce Se evaṃ.
- 45 Reading Saṅghabhedāsutta(m) with (Ce) Be (Se); text omits.
- 46 Cp cty, which attributes a longer period to the activity denoted by the present participle than is normally associated with its English equivalent.
- 47 Woodward (AIWS 122f), wrongly, "Thereupon those who are at variance are not reconciled, and between certain of those who

are at one there arises some difference", thus completely ignoring the cty. So also, with appropriate changes, in the following sutta.

48 Quoted Kv 477 (P Contr 273); cp also Vin II 205.

49 All editions of It read vaggārāmo, whereas all editions of It-a, other than Ec, read vaggarato; as does Vin; cp cty.

50 Reading yogakkhemā vidhamsati with text's vl for text's Sc yogakkhemato dhamsati, Ce Be yogakkhemā padhamsati, Vin yogakkhemā paddhamsati; cp cty.

51 Reading bhettvāna with Ce Be Sc for text's bhittvāna, Vin bhinditvā.

52 Reading Saṅghasāmaggīsutta(m) with (Ce) Be (Sc); text omits.

53 Reading saṅghasāmaggī with Ce Be for text's Se saṅghassa sāmaggī.

54 Reading pariccajanā with Ce Be Sc for text's pariccajana.

55 Reading Paduṭṭhacittasutta(m) with Be (Sc); text omits. Ce reads instead Paduṭṭhapuggalasuttam.

56 This sutta recurs, without the verses and minus those parts unique to It, at AI 8, whilst a similar, though by no means identical, sutta is also to be found at Nett 130E.

57 Reading yathābhatam with Ce Be Sc for text's yathā bhatam.

58 Yathābhatam nikkhitto evaṃ niraya; this phrase, discussed at length by PED, sv yathā, has caused a good deal of consternation and, as a consequence, much variety in translation. It is taken by Miss Horner, at MLS I 96, as "Consigned to Niraya Hell just as a burden is set aside", but by Nāṇamō, *A Treasury of the Buddha's Words*, III 242f, as "He (will find himself) in hell (sure as if he had been) carried off (and put there)"—cp also his rendering at Guide 177: "As if carried (there), so (he would be) placed in hell"—whilst Woodward takes it, at GS I 6 (and AIWS 124), as "He would be put (just so) into Purgatory according to his deserts" and Ireland (p 14) "As if carried there he would be placed in hell". Cp also Woodward's and Ireland's notes at such places. According to the cty, however, yathābhatam is to be resolved as yathā ābhatam, and it would therefore seem to me that the idiom might rather be one alluding either to the way in which goods, as soon as they had been delivered (by hand), would be set down, especially if they were heavy, or the way in which money and other valuables were normally, according to the Jātakas, immediately



buried for safe-keeping as soon as they were received, given the absence of banks in such days—cp also Vv-a 33, which depicts Sāriputta as wandering for alms as if depositing a purse of a thousand pieces (sahassathavikaṃ nikkhipanto viya), that is, unobtrusively. According to Ps II 32, it is the guardians of hell who do the carrying in this case; but it should be borne in mind that the idiom has to be interpreted in such a way that it make sense also in those cases where the individual concerned is deposited in heaven, as in the next sutta. In such cases, Miss Horner's interpretation would not seem to work all that well.

<sup>59</sup> Woodward (AIWS 124) ignores the text he is supposed to be translating and substitutes what he claims to be the superior version found in Nett. He also clearly paid no attention to It-a for, had he done so, he would not have stated that the It version had been altered to read "Buddho (a term which the Teacher would not use of himself)" for, as the cty makes abundantly clear, the first verse was inserted by the Dhamma-recensionists.

<sup>60</sup> Padūsitaṃ; vl padussitaṃ. I take it that cittaṃ padūsitaṃ/padussitaṃ has here the same sense as paduṭṭhacittaṃ in the first verse, rather than that of padūsita as pp of the causative padūseti, viz. completely depraved. Woodward (AIWS 124) and Ireland (p 14) take both instances in the latter sense which is, however, the alternative explanation of the cty.

<sup>61</sup> Reading yath' āharitvā with Ce for text's Be Se for yathā haritvā; cp how cty appears to explain yathābhatam as yathā ābhatam, and which it subsequently glosses with āharitvā.

<sup>62</sup> Ce reads evam eva tathāvidhā, Be evam evam tathāvidho, for text's Se evam eva tathāvidho.

<sup>63</sup> Reading avijjā taṇhā with Ce for text's Se mohakāmā; Be reads vijjā taṇhā, presumably to be taken as 'vijjā taṇhā.

<sup>64</sup> Reading sekhaduve ca with Be for text's Se sekkhā duve, Ce sekhā duve.

<sup>65</sup> Reading sāmaggipuggalo (ca) with (Ce) Be for text's Se modāpuggalo ca.

<sup>66</sup> Reading Pasannacittasutta(m) with (Ce) Be (Se); text omits.

<sup>67</sup> This sutta recurs, without the verses and minus those parts unique to It, at A I 8f, whilst a similar, though by no means identical, sutta is also to be found at Nett 139.

<sup>68</sup> Reading yathābhatam with Ce Be Se for text's yathā bhatam.

- 69 Woodward (AIWS 125) again ignores the text he is supposed to be translating in favour of the version found in Nett.
- 70 Reading *Māpuññabhāyīsuttaṃ* with Cc; text omits. Be (Sc) read instead *Mettasutta(m)*.
- 71 For a further translation of this sutta, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 187.
- 72 *Paccanubhūtaṃ*; cp note at It-a I 166.
- 73 *Digharattaṃ*; Be omits.
- 74 Reading *āgamāsiṃ* with Cc Be Sc for text's *āgamāsi*.
- 75 Cp *cty*; also *Vism* 419.
- 76 The highest of the three *Brahmalokas* equated with the second *jhāna*; when the cosmos is destroyed by fire, all beneath this world perishes, with most beings being reborn amongst the *Ābhassaras*—cp D III 84; also *Vism* 416.
- 77 Presumably for the eighth time; *cty* is silent.
- 78 Cp D III 28f; the explanation of *cty* at this point, which equates this with the plane of the first *jhāna*, does not seem to accord too well with the comparison to same at *Vism* 108.
- 79 This would seem to entail that he took rebirth in the highest of the three worlds associated with the first *jhāna*, where the lifespan is said to be one *kalpa*; but a *kalpa* in the sense of an *asaṅkheyyakappa* (see e.g. Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*, Kandy 1993, p 198). Since each *mahākalpa* is made up of four such *asaṅkheyyas* (A II 142), and since such rebirth occurred as soon as the cosmos began to re-evolve, his occupancy must have endured for the whole of the first *asaṅkheyya*, with his subsequent births as *Sakka* and so on occurring during the second *asaṅkheyya*, after which the cosmos would have then again been destroyed, with him reverting, along with most other beings, to the *Ābhassaras*. There is no evidence to suggest that any of this necessarily took place in the present *mahākalpa*, that is to say, in the *kalpa* in which he eventually attained enlightenment.
- 80 This is merely the opening section of the much longer boast found at D III 29.
- 81 In the world of the Thirty-three, where the lifespan is reckoned to be equivalent to 36,000,000 human years (A I 213). No doubt the lifespan of *Sakka* himself, as ruler of that world, would to some extent have exceeded that of his co-habitants.

<sup>82</sup> Cakkavattī; more usually rendered: "wheel-turning (king)", but the English verb "to turn" does not fit all the explanations offered by the cty. If D III 68 and 75 are anything to go by, then wheel-turning kings must be thought to arise when the human lifespan is one of 80,000 years. It may also be noted that, according to D III 60ff, there is normally a succession of seven such kings, with the wheel re-appearing to each king's son, save for that of the seventh. The tradition seems silent as to the post-mortem destinies of such kings, and it cannot therefore be ruled out that the first, say, might not take further birth as one or more of the later kings in the same series.

<sup>83</sup> According to the cty, this thought occurred when the Lord was reviewing his own successful attainments, presumably at some point following his enlightenment. The word "now" therefore seems to denote the particular stage, viz. the time at which he had been a wheel-advancer, in the historical saga under review.

<sup>84</sup> Reading sukhudrayaṃ with Ce Be and It-a for text's Se sukhindriyaṃ.

<sup>85</sup> Sukhasamuddaye—so Ce Be Se and text prior to its emendation to sūkha-samudraye.

<sup>86</sup> Abyāpajjhaṃ; Be abyāpajjaṃ.

<sup>87</sup> Reading Ubhayatthasutta (ṃ) with Be (Se); text omits. Ce reads instead Ubho-atthasuttaṃ, thus implying that ubhayattha is here to be understood as ubhay' attha, rather than ubhayatra.

<sup>88</sup> Verses also found at S I 87 and A III 48f.

<sup>89</sup> Reading Aṭṭhipuñjasutta (ṃ) with (Ce) Be (Se); text omits.

<sup>90</sup> This sutta is summarised, very briefly, by Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 250.

<sup>91</sup> Cp S II 185 for similar.

<sup>92</sup> Cp Dhp 190f for similar.

<sup>93</sup> Reading ariyañ c' aṭṭhaṅgikaṃ with Ce Be Se for text's ariyaṃ aṭṭhaṅgikaṃ.

<sup>94</sup> Reading Musāvādasutta (ṃ) with Be (Se); text omits. Ce reads instead Sampajānamusāvādasuttaṃ.

<sup>95</sup> Verse also at Dhp 176.

<sup>96</sup> Reading Dānasutta (ṃ) with Be (Se); text omits. Ce reads instead Dānasamvibhāgasuttaṃ.

<sup>97</sup> I do not understand Ireland's note (p 96 n 28) that states: "If they were to enjoy, as I now enjoy' (Comy)", since nothing resembling this is to be found in It-a.

98 Na; Ce omits.

99 Ce Be Se read *yathāvuttam* for text's *yathā vuttam* ( (that heart) as stated); the *cty*, similarly punctuated, might be thought capable of supporting either reading. Woodward's remark (AIWS 129 n 5) that "This phrase, as in last *sutta*, would show that the verses are not by the Buddha" is obviously made in ignorance of the fact that, according to It-a I 44, although "At other places similar to this, the verses were arranged by those performing the rehearsal...in the present case the verses were proclaimed by the Lord himself, summarising the matter already stated (by him in the *sutta*) in accordance with the dispositions of those persons who prefer verses".

100 *Bahuno*; seemingly dative/genitive of *bahu*. Moore (p 39) takes this as qualifying *annaṃ*, food, noting "bahuno, a gen. sing., shows a transfer to the consonant declension; see Henry, *Grammaire Palie*, § 170, notes 1 and 2", and Ireland (p 18) seemingly follows this interpretation. Woodward (AIWS 129), on the other hand, takes *bahuno* as "gov. by *dakkhincyyesu*", viz. "to those deserving much". However, I here gratefully follow the advice of Professor K. R. Norman, who has suggested, in private correspondence, that the simplest way of taking this would be to assume that *bahuno* is, in fact, two words, viz. *bahu no*, in which case *bahu* (much) agrees with *annaṃ* (food), 'no' being an emphatic particle. The *cty* is of no help, and indeed *bahuno* appears in only two of the four editions used by me, it being an open question whether this were originally intended to be read as *bahuno* or *bahu no*.

101 Reading *Mettābhāvanāsutta(m)* with Be (Se); text omits. Ce reads instead *Mettācetovimuttisuttam*.

102 *Mettāya cetovimuttīyā*; or the liberation of heart by way of loving-kindness—cp note in It-a trans.

103 *Virocati*; Se *virocate* throughout.

104 Some of these similes are also to be found at M I 317, S III 156 and A I 242.

105 *Candīyā pabhāya*; Ce *candimapabhāya*, Se *candappabhāya*.

106 Reading *deve* with Be Se and It-a for text's Ce *nabhe*.

107 Reading *viddhe* with Ce Be Se for text's *visuddhe*.

108 *Nabham*.

109 *Abhivihacca*; Se *abhihacca*. Cp *cty*.

- 110 Tamagataṃ; or gloom, darkness, etc.
- 111 Ākāśagataṃ; Se ākāsaṃ.
- 112 Cp cty; also Pv-a 71 on Pv II 1 10. CPD equates this with the morning star (Venus) though, as pointed out at PS 82 n 20, it is doubtful whether the light of this star at such times could be thought a good comparison for the situation in which a devatā stands lighting up all directions.
- 113 Verses recur at A IV 150f, being also partially quoted at Pj I 168.
- 114 Reading tanū with Ce Be Se for text's tanu.
- 115 Kusalo; A (It Ec vl) and Pj kusalī.
- 116 This verse is also to be found at Ja IV 71.
- 117 I.e. for whatever reason, or with whatever person—cty.
- 118 Aṃsa; more literally "share", or "section", etc. Cp cty for a further interpretation.
- 119 Reading tatiyo vaggo tass' uddānaṃ with Be Se (Ce vaggo tatiyo tass' uddānaṃ) for text's [Uddānaṃ].
- 120 Reading bhāyī with Ce for text's Se jhāyī, Be mettaṃ.
- 121 Reading puñjaṃ with Ce Be (and Ec vl) for text's Se puññaṃ; Windisch, like Moore, has clearly misunderstood the text at this point, as his numbering of the titles, inserted in parentheses, shows. Ec should be amended to read: cittaṃ (21) bhāyī (22) ubho'atthe (23) puñjaṃ vepullapabbataṃ (24).
- 122 Reading mettabhāvaṇā with Ce Be for text's Se mettabhāvaṇ ca.
- 123 Satt' imāni; Ce satta 'mān' idha.
- 124 Reading ekakanipāto niṭṭhito with Ce Be (Se ekakanipātaṃ niṭṭhitaṃ) for text's ekanipāto niṭṭhito. Text adds dve dhamme anukkaṭṭi; Ce Be Se omit, although Be also notes that some editions open the following section with these three words.

THE SECTION DEALING WITH DOUBLE ITEMS

CHAPTER ONE

28. The Uneasy Abiding Sutta<sup>1</sup>

(II.1.1) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “The monk who is endowed with two things, monks, abides uneasily<sup>2</sup> in these seen conditions, (abides) annoyed, [23] disturbed, feverish, (whilst) following the breaking up of the body subsequent to dying, a miserable destiny<sup>3</sup> may be looked forward to<sup>3</sup>. On account of which two? On account of his being one whose doors are unwarded where the sense-faculties are concerned and on account of his being one not knowing moderation in eating. The monk who is endowed with these<sup>4</sup> two things, monks, abides uneasily in these seen conditions, (abides) annoyed, disturbed, feverish, (whilst) following the breaking up of the body subsequent to dying, a miserable destiny may be looked forward to<sup>3</sup>. This matter the Lord did state; it was in connection therewith that this was so stated:

“Eye and ear and nose, tongue, body, likewise mind—the monk for whom these doors are unwarded<sup>5</sup>, who knows no moderation in eating, who is unrestrained where the sense-faculties are concerned, attains dukkha, physical dukkha (and) mental dukkha.

With his body being burnt, with his mind being burnt, whether it be by day or by night, such a one abides uneasily”.

This matter, too, was stated by the Lord, so has there been heard by me.

29. The Easy Abiding Sutta<sup>6</sup>

(II.1.2) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “The monk who is endowed with two things, monks, abides at ease<sup>7</sup> in these seen conditions, (abides) unannoyed, undisturbed, non-feverish, (whilst) following the breaking up of the body subsequent to dying, [24] a happy destiny may be looked forward to. On account of

which two? On account of his being one whose doors are warded where the sense-faculties are concerned and on account of his being one knowing moderation in eating. The monk who is endowed with these<sup>8</sup> two things, monks, abides at ease in these seen conditions, (abides) unannoyed, undisturbed, non-feverish, (whilst) following the breaking up of the body subsequent to dying, a happy destiny may be looked forward to". This matter the Lord did state; it was in connection therewith that this was so stated:

"Eye and ear and nose, tongue, body, likewise<sup>9</sup> mind—the monk for whom these doors are well warded<sup>10</sup>, and who knows moderation in eating, and who is restrained where the sense-faculties are concerned, attains happiness<sup>11</sup>, physical happiness (and) mental happiness.

With his body not being burnt, with his mind not being burnt, whether it be by day or by night, such a one abides at ease".

This matter, too, was stated by the Lord, so has there been heard by me.

### 30. The Conducive to Torment Sutta<sup>12</sup>

(II.1.3) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These two things, monks, are conducive to torment. [25] Which two? Someone<sup>13</sup> here, monks, is one who has not done that which is lovely, one who has not done that which is skilled, one who has not created a protection from terror<sup>14</sup>, one who has done that which is evil, one who has done that which is cruel<sup>15</sup>, one who has done that which is sordid<sup>16</sup>; he is tormented by the thought: 'I have not done that which is lovely', is tormented by the thought: 'I have done that which is evil'. These, monks, are the two things that are conducive to torment". This matter the Lord did state; it was in connection therewith that this was so stated:

"Having performed bodily misconduct, having performed verbal misconduct and<sup>17</sup> mental misconduct, and any other incurring fault<sup>18</sup>;

Having failed to perform a skilled deed, having performed in abundance that which is unskilled, this one, being of poor insight, following the breaking up of the body arises<sup>19</sup> in hell".

This matter, too, was stated by the Lord, so has there been heard by me.

31. The Not Conducive to Torment Sutta<sup>20</sup>

(II.1.4) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “These two things, monks, are not conducive to torment. Which two? Someone here, monks, is one who has done that which is lovely, one who has done that which is skilled, one who has created a protection from terror, one who has not done that which is evil, one who has not done that which is cruel<sup>21</sup>, one who has not done that which is sordid; he is not tormented by the thought: ‘I have done that which is lovely’, is not tormented by the thought: ‘I have not done that which is evil’. These, monks, [26] are the two things that are not conducive to torment”. This matter the Lord did state; it was in connection therewith that this was so stated:

“Having abandoned bodily misconduct, having abandoned verbal misconduct and<sup>22</sup> mental misconduct, and any other incurring fault<sup>23</sup>;

Having failed to perform an unskilled deed, having performed in abundance that which is skilled, this one, possessing insight, following the breaking up of the body arises in heaven”.

This matter, too, was stated by the Lord, so has there been heard by me.

32. The First Moral Conduct Sutta<sup>24</sup>

(II.1.5) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “The individual who is endowed with two things, monks, (is deposited) in hell just as that which has been delivered is deposited<sup>25</sup>. With which two? With moral conduct<sup>26</sup> that is evil, and with a view that is evil. The individual who is endowed with these two things, monks, (is deposited) in hell just as that which has been delivered is deposited”. This matter the Lord did state; it was in connection therewith that this was so stated:

“The man who is endowed with these two things—with moral conduct that is evil and with a view that is evil—this one, being one of poor insight, following the breaking up of the body arises<sup>27</sup> in hell”.

This matter, too, was stated by the Lord, so has there been heard by me.



33. The Second Moral Conduct Sutta<sup>28</sup>

(II.1.6) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “The individual who is endowed with two things, monks, (is deposited) in heaven just as that which has been delivered is deposited. With which [27] two? With moral conduct that is auspicious, and with a view that is auspicious. The individual who is endowed with these two things, monks, (is deposited) in heaven just as that which has been delivered is deposited”. This matter the Lord did state; it was in connection therewith that this was so stated:

“The man who is endowed with these two things—with moral conduct that is auspicious and with a view that is auspicious—this one, being one with insight, following the breaking up of the body arises in heaven”.

This matter, too, was stated by the Lord, so has there been heard by me.

34. The Ardent Sutta<sup>29</sup>

(II.1.7) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “The monk who is non-ardent, monks, who possesses no fear of reproach, is incapable of enlightenment, is incapable of nibbāna, is incapable of attaining the unsurpassed relief from the yokes. Yet<sup>30</sup> the monk who is ardent, monks, who possesses a fear of reproach, is capable of enlightenment, is capable of nibbāna, is capable of attaining the unsurpassed relief from the yokes”. This matter the Lord did state; it was in connection therewith that this was so stated:

“The one non-ardent, who possesses no fear of reproach, who is indolent, who has abandoned energy, who possesses sloth and torpor<sup>31</sup> in abundance, who lacks a sense of shame, who lacks regard—not capable is the monk of such a kind of contacting that which is utmost, enlightenment.

[28] Yet the one who meditates, who possesses mindfulness, who is discerning, who is ardent, one possessing a fear of reproach, and diligent, having severed the fetter of birth and old age, should right here contact enlightenment, that which is unsurpassed<sup>32</sup>”.

This matter, too, was stated by the Lord, so has there been heard by me.

35. The First Not Deceiving Sutta<sup>35</sup>

(II.1.8) This<sup>34</sup>, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "This Brahmācariya, monks, is not lived for the sake of deceiving folk, nor<sup>35</sup> for the sake of having folk talk, nor for the sake of such advantages as gain, respect and renown, nor (for the sake of) 'May folk know me to be so'. Rather, this Brahmācariya, monks, is lived solely<sup>36</sup> for the sake of restraint and for the sake of abandoning". This matter the Lord did state; it was in connection therewith that this was so stated:

"It was for the sake of restraint, for the sake of abandoning, that he, the Lord, taught the Brahmācariya, the serial-killer of catastrophes, that leads to the firm footing of nibbāna.

This path, followed by the great souls<sup>37</sup>, [29] by the great rishis<sup>38</sup>—whoever practise this as has been taught by the Enlightened One will, as performers of the Teacher's Teaching, bring about the end of dukkha".

..... This matter, too, was stated by the Lord, so has there been heard by me.

36. The Second Not Deceiving Sutta<sup>39</sup>

(II.1.9) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "This Brahmācariya, monks, is not lived for the sake of deceiving folk, nor<sup>40</sup> for the sake of having folk talk, nor for the sake of such advantages as gain, respect and renown, nor (for the sake of) 'May folk know me to be so'. Rather, this Brahmācariya, monks, is lived solely for the sake of distinct knowledge and for the sake of full understanding". This matter the Lord did state; it was in connection therewith that this was so stated:

"It was for the sake of distinct knowledge, for the sake of full understanding, that he, the Lord, taught the Brahmācariya, the serial-killer of catastrophes, that leads to the firm footing of nibbāna.

This path, followed by the great souls<sup>41</sup>, by the great rishis<sup>42</sup>—whoever practise this as has been taught by the Enlightened One will, as performers of the Teacher's Teaching, bring about the end of dukkha".

This matter, too, was stated by the Lord, so has there been heard by me.

### 37. The Euphoria Sutta<sup>43</sup>

(II.1.10) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “The monk who is endowed with two things, monks, [30] abides as one with an abundance of ease and euphoria in these seen conditions, whilst on his part a womb for the āsavas’ destruction has been initiated<sup>44</sup>. With which two? With shock at circumstances warranting shock; and with the methodical effort of one (so) shocked. The monk who is endowed with these two things, monks, abides as one with an abundance of ease and euphoria in these seen conditions, whilst on his part a womb for the āsavas’ destruction has been initiated”. This matter the Lord did state; it was in connection therewith that this was so stated:

“One who is wise would simply be shocked at circumstances warranting shock; the ardent, discerning monk should rightly consider same with insight.

As one so abiding, ardent, leading a peaceful lifestyle, down to earth, (and) intent on mental calm, he should reach the destruction of dukkha”.

—This matter, too, was stated by the Lord, so has there been heard by me.

This is the first chapter, [31] its batch being: two Monks<sup>45</sup>, (one) Conducive and (one) Not Conducive to Torment, with (two) Later Ones, Ardent, two Not Deceivings<sup>46</sup>—these, with this Euphoria, make ten.

## CHAPTER TWO

### 38. The Thought Sutta<sup>47</sup>

(II.2.1) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “For the Tathāgata, monks, for the Arahant, for the Perfectly Self-Enlightened One, two thoughts frequently arise: the thought that is one of safety, and that that is one of seclusion. One delighting in an absence of ill-will<sup>48</sup>, monks, is the Tathāgata, one finding delight in an absence of ill-will; to this same Tathāgata, monks,

one delighting in an absence of ill-will, one finding delight in an absence of ill-will, this same<sup>49</sup> thought frequently occurs: 'By way of this deportment I will not afflict anyone<sup>50</sup>, be they trembling or stable<sup>51</sup>'.

One delighting in seclusion, monks, is the Tathāgata, one finding delight in seclusion; to this same Tathāgata, monks, one delighting in seclusion, one finding delight in seclusion, this same thought frequently occurs: 'Whatever was unskilled was abandoned'.

Therefore you, too, monks, must abide delighting in an absence of ill-will, [32] finding delight in an absence of ill-will; to you same, monks, as you are abiding delighting in an absence of ill-will, as you are finding delight in an absence of ill-will, this same thought will frequently occur: 'By way of this deportment we will not afflict anyone, be they trembling or stable'. You, too, monks, must abide delighting in seclusion, finding delight in seclusion; to you same, monks, as you are abiding delighting in seclusion, as you are finding delight in seclusion, this same thought will frequently occur: 'What is unskilled, what is not (yet) abandoned, what ought we to abandon?'. This matter the Lord did state; it was in connection therewith that this was so stated:

"To that Tathāgata, the Buddha, the One Enduring the Unendurable, two thoughts, I say<sup>52</sup>, arise, the first thought mentioned being that of safety, whereafter, the second, that of separation, is made manifest.

The Great Rishi who, thrusting aside the gloom, has gone beyond, has reached that which was to be reached, possesses mastery, is without āsavas, has crossed over that which is uneven<sup>53</sup>, has in craving's destruction become liberated, him who, clearly, is a sage, one bearing his last person, [33] one who, renouncing Māra<sup>54</sup>, is gone beyond old age.

Just<sup>55</sup> as one stood on a rock, on a mountain summit, might also behold folk on all sides, so does the one with perfect intelligence, with the all-seeing eye, upon mounting the palatial terrace consisting of Dhamma that is similar thereto, with his (own) grief departed, study folk immersed in grief, overcome by birth and old age".

This matter, too, was stated by the Lord, so has there been heard by me.

39. The Teaching Sutta<sup>56</sup>

(II.2.2) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “Two Dhamma-teachings of the Tathāgata, the Arahant, the Perfectly Self-Enlightened One, come into being in turn<sup>57</sup>. Which two? That you should behold that which is evil as evil—this is the first Dhamma-teaching; that you should, upon seeing that which is evil as evil, become averse thereto, rid yourselves of lust (therefor), become liberated (therefrom)—this is the second Dhamma-teaching. These are the two Dhamma-teachings of the Tathāgata, the Arahant, the Perfectly Self-Enlightened One, that come into being in turn”. This matter the Lord did state; it was in connection therewith that this was so stated:

“Behold, in turn, the word of the Tathāgata, of the Buddha, of the one having pity for all creatures—now two things are made manifest:

[34] Behold this evil; and also become averse thereto. Thereby the heart that is averse will make an end of dukkha”.

This matter, too, was stated by the Lord, so has there been heard by me.

40. The Knowledge Sutta<sup>58</sup>

(II.2.3) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “Ignorance<sup>59</sup>, monks, is the forerunner in the attainment of unskilled states, an absence of a sense of shame and of a fear of reproach its follower; whilst knowledge, monks, is the forerunner in the attainment of skilled states, a sense of shame and a fear of reproach its follower”. This matter the Lord did state; it was in connection therewith that this was so stated:

“Whatever miserable destinies there be in this world and the other are all rooted in ignorance<sup>60</sup>, being accumulations by way of want and greed;

Due to which one becomes one whose wanting is evil, one lacking a sense of shame, one lacking regard, whereby one pursues that which is evil, goes as a result to a state of loss.

Therefore, the monk, in ridding himself of lust for wanting<sup>61</sup>, greed and ignorance, in giving rise to knowledge, renounces all miserable destinies”.

[35] This matter, too, was stated by the Lord, so has there been heard by me.

**This is the first recitation section.**

**41. The Deficient in Insight Sutta<sup>62</sup>**

(II.2.4) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "Those beings, monks, who are deficient in the insight that is ariyan are really deficient; they abide uneasily<sup>63</sup> in these seen conditions<sup>64</sup>, (abide) annoyed, disturbed, feverish, (whilst) following the breaking up of the body subsequent to dying, a miserable destiny may be looked forward to. Those beings, monks, who are not deficient in the insight that is ariyan are not deficient; they abide easily in these seen conditions, (abide) unannoyed, undisturbed, non-feverish, (whilst) following the breaking up of the body subsequent to dying, a happy destiny may be looked forward to". This matter the Lord did state; it was in connection therewith that this was so stated:

"Behold this world, together with its devas, become domiciled, on account of a deficiency in insight, in name-and-form, conceiving this to be truth.

For<sup>65</sup> best in this world is insight, which same leads to penetration, and through which<sup>66</sup> one rightly understands the complete destruction of birth and becoming.

These Self-Enlightened Ones, who possess mindfulness, [36] who are of cheerful insight<sup>67</sup>, who are those bearing their last body, devas and men covet".

This matter, too, was stated by the Lord, so has there been heard by me.

**42. The Bright States Sutta<sup>68</sup>**

(II.2.5) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These<sup>69</sup> two bright states, monks, protect the world. Which two? A sense of shame and of a fear of reproach. If, monks, these two bright states were not to protect the world, then there would not here be perceived either 'mother' or 'mother's sister' or 'mother's brother's wife' or 'master's wife' or 'wife of revered ones'; (rather)

the world would enter upon chaos, as with goats and sheep, cocks and pigs, dogs and jackals. Yet since, monks, these two bright states do protect the world, therefore there are perceived 'mother' and 'mother's sister' and 'mother's brother's wife' and 'master's wife' and 'wife of revered ones' ". This matter the Lord did state; it was in connection therewith that this was so stated:

"Those for whom a sense of shame and a fear of reproach is, at all times, not known—these, in deviating<sup>70</sup> from the root of brightness, become goers to birth and death<sup>71</sup>.

Yet those for whom a sense of shame and a fear of reproach are always properly present, [37] being those who have seen growth in "the Brahmachariya, and calm, are those for whom again-becoming has been destroyed".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 43. The Unborn Sutta<sup>72</sup>

(II.2.6) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz<sup>73</sup>. "There exists, monks, that which is unborn, that which is unbecome, that which is uncreated, that which is unconditioned. For if there were not, monks, that which is unborn, that which is unbecome, that which is uncreated, that which is unconditioned, there could not be made known here the escape from that which is born, from that which is become, from that which is created, from that which is conditioned. Yet since there exists, monks, that which is unborn, that which is unbecome, that which is uncreated, that which is unconditioned, there is therefore made known<sup>74</sup> the escape from that which is born, from that which is become, from that which is created, from that which is conditioned". This matter the Lord did state; it was in connection therewith that this was so stated<sup>75</sup>:

"That which is born, that which is become, that which is arisen, that which is created, that which is conditioned, that which is unstable, that which is the bridge<sup>76</sup> between birth and death—this seat of disease, with nutriment and the lead as its source, is perishable<sup>77</sup>. It is nothing in which to rejoice.

The escape from this is calm, beyond the sphere of logic<sup>78</sup>, being that which is stable, that which is unborn, that which is not

co-arisen; grief-free, dustless, this tract [38] is the cessation of states involving dukkha, the pacification of formations, bliss".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 44. The Nibbāna-element Sutta<sup>79</sup>

(II.2.7) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz.<sup>80</sup> "Monks, there are these two nibbāna-elements. Which two? That nibbāna-element with substrate-remnant and that nibbāna-element without substrate-remnant.

And<sup>81</sup> which, monks, is that nibbāna-element with substrate-remnant? In this case, monks, a monk is an arahant, one in whom the āsavas have been destroyed, one who has stayed the course, one who has done what was to be done, one who has laid down the burden, one who has reached his own goal, one for whom becoming's fetters have been totally destroyed, one who, upon knowing (things) properly, has become liberated. For this one the five faculties still persist, as a result of whose non-disappearance<sup>82</sup> he receives that which is charming and otherwise, experiences<sup>83</sup> pleasure and pain<sup>84</sup>. On this one's part, it is the destruction of lust, the destruction of hatred, the destruction of the delusion, monks, that is spoken of as that nibbāna-element that is with substrate-remnant".

And which, monks, is that nibbāna-element without substrate-remnant? In this case, monks, a monk is an arahant, one in whom the āsavas have been destroyed, one who has stayed the course, one who has done what was to be done, one who has laid down the burden, one who has reached his own goal, one for whom becoming's fetters have been totally destroyed, one who, upon knowing (things) properly, has become liberated. On this one's part, monks, all that is sensed right here, being not rejoiced in, will become cold; it is this, monks, that is spoken of as that nibbāna-element that is without substrate-remnant. These<sup>85</sup>, monks, are the two nibbāna-elements". This matter the Lord did state; it was in connection therewith that this was so stated:

"These two nibbāna-elements are made manifest by the One with Vision, by the one without dependence, by the constant one; for one element—that with substrate-remnant, in which



becomings' lead is totally destroyed—pertains to these seen conditions here, [39] whilst that without substrate-remnant, wherein becomings entirely cease, pertains to the hereafter.

Those whose hearts are liberated upon knowing this unconditioned tract, being those for whom becomings' lead is totally destroyed, delight, through the attainment of the Dhamma-essence, in destruction—these constant ones abandon all becomings”.

This matter, too, was stated by the Lord, so has there been heard by me.

#### 45. The Seclusion Sutta<sup>86</sup>

(II.2.8) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “You must abide, monks, delighting in hiding away<sup>87</sup>, finding delight in hiding away, internally intent on mental calm<sup>88</sup>, without declining jhāna, endowed with vipassanā, as promoters<sup>89</sup> of empty places. For those who abide, monks, delighting in hiding away, finding delight in hiding away, internally intent on mental calm, without declining jhāna, endowed with vipassanā, as promoters of empty places, one (or other) fruit out of these two fruits may be looked forward to—either final knowledge in these seen conditions or, if there be substrate-remnant, the state of non-return”. This matter the Lord did state; it was in connection therewith that this was so stated:

“Those whose hearts are calm, who are discerning and who are meditators possessing mindfulness, [40] these, disregarding sense-desires, rightly see this thing by way of vipassanā.

Being<sup>90</sup> those finding delight in diligence, those seeing fear in negligence, they are incapable of falling away, being in the very presence of nibbāna”.

This matter, too, was stated by the Lord, so has there been heard by me.

#### 46. The Advantages in the Trainings Sutta<sup>91</sup>

(II.2.9) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “You must abide, monks, as those whose advantages lie in the trainings, as those for whom insight is highest, as those for whom liberation is

the essence, as those for whom mindfulness is sovereign. For those who abide, monks, as those whose advantages lie in the trainings, as those for whom insight is highest, as those for whom liberation is the essence, as those for whom mindfulness is sovereign, one (or other) fruit out of these two fruits may be looked forward to—either final knowledge in these seen conditions or, if there be substrate-remnant, the state of non-return". This matter the Lord did state; it was in connection therewith that this was so stated:

"The one for whom the training is complete<sup>92</sup>, the one who is infallible, the one for whom insight is highest, the one who sees birth's destruction, end—him who, clearly, is a sage, one bearing his last person, do I say, is one who, in renouncing Māra<sup>93</sup>, is gone beyond old age.

Therefore, as those always finding delight in jhāna, who are concentrated, [41] ardent, those seeing birth's destruction, end—upon overcoming Māra together with his army, monks, become those gone beyond birth and death".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 47. The Wakefulness Sutta<sup>94</sup>

(II.2.10) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "A monk ought to be wakeful, monks, and should abide mindful, attentive, concentrated, jubilant, and ultra-serene, (ought to be) a cultivator of timely vipassanā in that connection with respect to skilled states. For the monk who is wakeful, monks, who abides mindful, attentive, concentrated, jubilant, and ultra-serene, a cultivator of timely vipassanā in that connection with respect to skilled states, one (or other) fruit out of these two fruits may be looked forward to—either final knowledge in these seen conditions or, if there be substrate-remnant, the state of non-return". This matter the Lord did state; it was in connection therewith that this was so stated:

"Those who are waking—hear this! You who are asleep—awake! Wakefulness is better than being asleep—there is no fear of waking.

[42] The one who is wakeful, mindful, attentive, concentrated, joyful, and ultra-serene, in thoroughly examining a dhamma properly at the right time; should, as one for whom singleness has come into being, obliterate the gloom<sup>95</sup>.

Therefore, for sure, should the ardent, discerning, monk who has gained jhāna partake of wakefulness; having severed the fetter of birth and old age, he should right here contact enlightenment that is unsurpassed".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 48. The Destined to a State of Loss Sutta<sup>96</sup>

(II.2.11) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These two, monks, are destined to a state of loss<sup>97</sup>, destined to hell, upon failing to abandon this. Which two? The pseudo-Brahmacārin who claims to be a Brahmacārin, and the one who indicts one following a Brahmacariya that is complete and pure with not following that Brahmacariya, which (accusation) is without foundation. These, monks, are the two destined to a state of loss, destined to hell, upon failing to abandon this". This matter the Lord did state; it was in connection therewith that this was so stated<sup>98</sup>:

"The one who speaks of what did not take place, or the one who, though having done so, states 'I did not do it', goes to hell; [43] both of these, being those of Manu's breed who are of base deeds, after passing on, later on become the same.

There are many who, (though) yellow-necked, are evil-natured, uncontrolled; these evil ones, as a result of their evil deeds, arise in hell.

Better is an iron-ball, hot as a flame, eaten, than should eat the one of poor morality, the one uncontrolled, the kingdom's almsfood".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 49. The Views Sutta<sup>99</sup>

(II.2.12) This<sup>100</sup>, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "Blocked by two views, monks, some devas and men hold back,

some run away with themselves, whilst those possessing the eye behold.

And how, monks, do some hold back? When Dhamma is being taught for the cessation of becoming to those devas and men, monks, who delight in becoming, who find delight in becoming, who find becoming utter joy, their mind does not leap onto (same), does not become devout, does not become fixed, does not become convinced. Thus it is, monks, that some hold back.

And how, monks, do some run away with themselves? Some, monks, on the contrary, being plagued, humiliated and horrified by this same becoming [44] rejoice in an absence of becoming, saying: 'It is said, sir, that when this self<sup>101</sup> is annihilated, is destroyed, following the breaking up of the body subsequent to dying, it does not exist subsequent to dying; this is calm, this is choice, this is definitive<sup>102</sup>'. Thus it is, monks, that some run away with themselves.

And how, monks, do those possessing the eye behold? In this case, a monk beholds that which has become as that which has become; and, upon seeing that which has become as that which has become, he practises for aversion, for fading away, for cessation, on the part of that which has become. Thus it is, monks, that those possessing the eye behold". This matter the Lord did state; it was in connection therewith that this was so stated:

"Those who<sup>103</sup>, upon seeing that which has become as that which has become, and the transcending of that which has become, are liberated<sup>104</sup> in that which really is through the complete destruction of craving for becoming.

The one with full understanding where that which has become is concerned—that monk, who is free of craving where this and that becoming are concerned, through the non-existence of that which has become comes not to again-becoming".

This matter, too, was stated by the Lord, so has there been heard by me.

The Section Dealing With Double Items is concluded<sup>105</sup>, its batch being: two Sense-faculties, two Conducive to Torments, after which two Moral Conducts, No Fear of Reproach, and two Deceivings— [45] these with Warranting Shock make ten.

Thoughts, Teaching, Knowledge, Insight, with State(s) as fifth, Unborn, Element, Hiding, Trainings and Wakefulness, A State of Loss—with View(s) twenty-two are made manifest

## Notes

- 1 Reading Dukkhavihārasutta(ṃ) with Be (Se); text omits. Ce reads instead Paṭhamabhikkhusuttaṃ.
- 2 Dukkhaṃ.
- 3 Cp A III 429 for similar.
- 4 Reading imehi kho with Ce Be Se for text's imehi.
- 5 Reading aguttāni ca with Be Se and It-a for text's Ce aguttāni 'dha.
- 6 Reading Sukhavihārasutta(ṃ) with Be (Se); text omits. Ce reads instead Dutiyabhikkhusuttaṃ.
- 7 Sukhaṃ; or happily, blissfully, etc.
- 8 Reading imehi kho with Ce Be Se for text's imehi.
- 9 Ce Se read atho for text's Be tathā.
- 10 Reading suguttāni ca with Be Se for text's suguttāni 'dha, Ce' suguttāni 'dha.
- 11 Sukhaṃ; or ease, bliss, etc.
- 12 Reading Tapanīyasutta(ṃ) with (Ce) Be (Se); text omits.
- 13 Cp A II 174; also A I 49.
- 14 Akatabhīruttāṇo; taken by Woodward, at AIWS 133 and GS II 181, as "has given no shelter to the timid", whilst Ireland (p 22) takes this as "not done what is beneficial". Cp cty; also Mp III 161, and Mp IV 202 (on A IV 432).
- 15 Reading kataluddo with Be (Ce kataḷuddo) and A for text's katatthaddho, Se kataluddho; ludda is, of course, the Pali equivalent of Skt Rudra, the unpredictable and fierce Vedic deity later absorbed into the figure of Śiva.
- 16 Katakibbisō; cp cty.
- 17 Reading ca with Ce Be for text's Se vā.
- 18 Reading dosasañhitam with Ce Be Se and It-a for text's dosasaññitam; Woodward (AIWS 133) and Ireland (p 22) seem to have followed text.
- 19 Be Se read so 'papajati for text's Ce so upapajati.
- 20 Reading Atapanīyasutta(ṃ) with (Ce) Be (Se); text omits.
- 21 Reading akataluddo with Be (Ce akataḷuddo) for text's akatatthaddho, Se akataluddho.
- 22 Reading ca with Ce Be for text's Se vā.
- 23 Reading dosasañhitam with Ce Be Se for text's dosasaññitam; Woodward (AIWS 134) and Ireland (p 23) seem to have followed

text.

<sup>24</sup> Reading Paṭhamasīlasutta(m) with Be (Se); text omits. Ce reads instead Pāpakasīlasuttaṃ.

<sup>25</sup> Cp It 12 above.

<sup>26</sup> Sīla; both Woodward (AIWS 134.n 2) and Ireland (p 98 n 3) point out that sīla does not necessarily imply virtue or moral conduct, but rather habit or behaviour in general, and therefore translate sīla as "habit" and "behaviour" respectively. This does not, however, accord with Dhammapāla's interpretation of this sutta.

<sup>27</sup> Be reads so 'papajjati for text's Ce Se so upapajjati.

<sup>28</sup> Reading Dutiyasīlasutta(m) with Be (Se); text omits. Ce reads instead Bhaddakasīlasuttaṃ.

<sup>29</sup> Reading Ātāpīsutta(m) with Be (Se); text omits. Ce reads instead Anātāpīsuttaṃ.

<sup>30</sup> Reading ca with Be; text Ce Se omit.

<sup>31</sup> Cp EV i 140 on Thag 74 for a discussion of this term, including the view that it may originally have meant simply an 'increase in sloth'.

<sup>32</sup> Cp It 42 below.

<sup>33</sup> Reading Paṭhamanakuhanasutta(m) with Be (Se); text omits. Ce reads instead Paṭhamajanakuhanasuttaṃ.

<sup>34</sup> Cp A II 26 for similar.

<sup>35</sup> Reading na janalapanattham na lābhasakkārasilokānisamsattham na iṭṭi with Be Se and A for text's Ce janalapanattham lābhasakkārasilokānisamsattham iṭṭi.

<sup>36</sup> Reading samvaratthāñ c' eva with Be Se for text's Ce samvaratthāñ ca.

<sup>37</sup> Se and A read mahantehi for text's Ce Be (and A vi) mahattehi (although it is somewhat unclear what reading Windisch intended to adopt, given that his note at this point records vii of both mahattehi and mahantehi). It-a I 112 Ec Ce Se read mahantehi, Be mahattehi, whilst the subsequent explanation could be taken as equally applicable to either reading. Mp is silent. This sense of mahatta is not listed by PED.

<sup>38</sup> Reading mahesibhi with Be Se (Ce A mahesihi) for text's mahesino.

<sup>39</sup> Reading Dutiyanakuhanasutta(m) with Be (Se); text omits. Ce reads instead Dutiyajanakuhanasuttaṃ.

<sup>40</sup> Reading na janalapanattham na lābhasakkārasilokānisams-

attham na iti with Be Se for text's Ce janalapanattham  
lābhasakkārasilokānisamsattham iti.

41 Se reads mahantehi for text's Ce Be mahattehi (although it is again somewhat unclear what reading Windisch intended to adopt, since the reading recorded in his footnote is seemingly the same as that in the verse.

42 Reading mahesibhi with Be Se (Ce mahesihī) for text's mahesino.

43 Reading Somanassasutta(m) with (Ce) Be (Se); text omits.

44 Reading yonī c' assa āradhā, here and below, with Ce Be Se and It-a for text's yoniso āradhō; the same phrase is also to be found at S IV 175; A I 113 and II 76. I take the phrase literally—he has created a womb from which the āsavas' destruction will later emerge; cp cty.

45 Ce Be read dve ca for text's Se dve 'me.

46 Reading nakuhanā dve with Be for text's Se na kuhanā ca, Ce kuhanā ca.

47 Reading Vitakkasutta(m) with (Ce) Be (Se); text omits.

48 Ce Se (and It-a Be) read abyāpajjhārāmo, Be abyāpajjārāmo, for text's abyāpajjhārāmo, subsequently emended in its Errata to avyāpajjhārāmo; so, too, throughout where this, and other similar compounds, are concerned.

49 Es' eva; Ce eso 'va throughout.

50 Be reads kañci throughout for text's Ce Se kiñci.

51 Tasam vā thāvaram vā; cp cty. Taken by Woodward (AIWS 138) as "(anything at all), be it movable or fixed", adding that it denotes animal, or things animate, and vegetable, and by Ireland (p 27) as "either frail or firm".

52 Although the lines Tam ve munim antimadehadhārim | Mārañjaham brūmi jarāya pāraguṃ recur at It 40 below, I here follow the cty which states that brūmi here is to be connected with duve vitakkā samudācaranti (two thoughts...arise).

53 Reading visantaram with Be Se for text's vissantaram, subsequently emended in its Errata to Vessantaram, with which Ce accords. The cty offers two completely different ways of taking this term, the other being "has crossed over the poison". Woodward (AIWS 139) follows the reading of Vessantaram, against the cty, and translates: "Even he who was Vessantara", thereby taking this as a reference to the Buddha's last but one human becoming.



- 54 Reading Māraṅjaham with Be Se (Ce Māraṅjaham) for text's māraṅjaham; cp cty.
- 55 Cp Vin I 5 = D II 39 = M I 168 = S I 137.
- 56 Reading Desanāsutta(m) with (Ce) Be (Se); text omits.
- 57 Pariyāyena; cp cty, which states that this term, which can be found handed down in three different senses, has, in the present context, the second and third of those senses, and that the first Dhamma-teaching cited is an example of the former sense, the second Dhamma-teaching an example of the latter.
- 58 Reading Vijjāsutta(m) with Be (Se); text omits. Ce reads instead Avijjāsuttam.
- 59 Cp S V I and A V 214.
- 60 Reading avijjāmūlikā with Be and cty for text's Ce Se avijjāmūlakā.
- 61 I here adopt, in accordance with the cty, text's vl of icchaṅ ca for all editions' chandaṅ ca.
- 62 Reading Paññāparihīnasutta(m) with Be (Se); text omits. Ce reads instead Paññāparihānisuttam.
- 63 Cp It 22f above.
- 64 Reading ditthe 'va dhamme with Ce Be for text's Se ditthe e' eva dhamme.
- 65 Cp Nett 166 for similar, which Woodward follows at AIWS 141, under the assumption; like that of Nāṇamoli (Guide 220), that Nett is quoting the present verse. However, the differences in readings suggest that it is rather merely a similar verse, or variation upon the present one, and it would be quite wrong to "correct" it on its basis.
- 66 Reading yāya with Ce Be for text's yā ca, Se sā ca.
- 67 Reading hāsapaññānam with Ce Be (Se hāsapaññāna) for text's sapaññānam.
- 68 Reading Sukkadhammasutta(m) with (Ce) Be (Se); text omits.
- 69 What follows is also to be found, minus the verses, at AI 51, and is quoted at Ps II 313f and As 129f; cp also Dhs § 1303.
- 70 Vokkantā—so text Ce Be Se and It-a, although text's Errata emends to read okkantā.
- 71 Woodward's translation of this verse bears little resemblance to the cty; nor is it clear why, if he adopted the reading of okkantā that is suggested in text's Errata, he failed to notice the fact that text's sabbadācana (which he misquotes as sabbadacana) is also

- emended in that same Errata. It is not made clear who was responsible for the Errata—could it be that it was the work of Woodward himself, subsequent to his translation of It?
- 72 Reading Ajātasutta(ṃ) with (Ce) Be (Se); text omits.
- 73 Prose section as at Ud VIII.3.
- 74 Reading paññāyati with Ce Be and Ud for text's Se paññāyetha.
- 75 Be prints as though what follows represented three verses, but cp cty, which explicitly treats these as two verses.
- 76 Reading °saṅghātaṃ with Be Se (Ce saṅghātaṃ) for text's °saṅkhatam.
- 77 Ce Be read pabhaṅguraṃ for text's Se pabhaṅguṇaṃ.
- 78 Cp Ud-a 391.
- 79 Reading Nibbānadhātusutta(ṃ) with (Ce) Be (Se); text omits.
- 80 For a further translation, but without the verses, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 223f.
- 81 Reading ca with Ce Be Se; text omits.
- 82 Reading avigatattā with It-a and text vl for all editions' avighātattā.
- 83 Reading paṭisaṃvedeti with Ce Be Se and It-a for text's paṭisaṃvediyati.
- 84 Sukhadukkhaṃ.
- 85 Ce consigns this final sentence to the footnotes.
- 86 Reading Paṭisallānasutta(ṃ) with (Ce) Be (Se); text omits.
- 87 Reading paṭisallānārāmā with It-a for all editions' paṭisallānārāmā, which It-a takes as an alternative reading. I normally render paṭisallāna as "seclusion", but adopt this rendering in order to conform with the quasi-etymology offered by the cty.
- 88 On this and the next three qualities, cp M I 33.
- 89 Reading brūhetāro with Be and It-a for text's Ce Se brūhetā.
- 90 Santā; taken by Ireland, against the cty, as "peaceful". Much the same verse is to be found at Dhp 32.
- 91 Reading Sikkhānisamsasutta(ṃ) with (Ce) Be (Se); text omits.
- 92 Reading paripuṇṇasikkhaṃ with Se (Be paripuṇṇasikhaṃ) and It-a for text's Ce paripuṇṇasekhaṃ.
- 93 Reading Māraṅjahaṃ with Be Se for text's Ce mānaṃjahaṃ; cp It 32f above for these last two lines.
- 94 Reading Jāgariyasutta(ṃ) with (Ce) Be (Se); text omits.
- 95 Cp Sn 975.

- 96 Reading Āpāyikasutta(ṃ) with (Ce) Be (Se); text omits.
- 97 Reading āpāyikā, here and below, with Ce Be Se and It-a for text's apāyikā.
- 98 These three verses are also to be found at Dhṃ 306-308, whilst the first also recurs at Sn 661 and Ud 45.
- 99 Reading Diṭṭhigatasutta(ṃ) with (Ce) Be (Se); text omits.
- 100 The whole sutta is quoted at Paṭis I 159, the sutta minus the verses at Vism 594 (where the PTS edition gives it as "not traced"); for a further translation, minus the verses, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 233.
- 101 Reading atṭā with Ce Be Se for text's attho.
- 102 Reading yāthāvaṃ with Ce Be Se for text's yathāvaṃ.
- 103 Text's Errata suggests we read yo...vimuccati, rather than ye...vimuccanti. Ce Be, however, read ye...vimuccanti, which I follow. Se reads yo...vimuccanti, but also records a vl of yo, suggesting that the former is a misprint for ye. Cp cty.
- 104 Yathābhūte vimuccanti; Paṭis yathābhūte adhimuccanti, become convinced with respect to that which really is. Cp cty, which explains vimuccanti as adhimuccanti.
- 105 Be reads dutiyō vaggo, Ce Se vaggo dutiyo, for text's dukanipātaṃ niṭṭhitaṃ. Although Ce Be and Se are more consistent with the foregoing chapters, we have to follow text, since the first ten items listed refer to the suttas in the first chapter, whose contents have already been listed, under different titles, at It 31 above. Ce Be place dukanipāto niṭṭhito, Se dukanipātaṃ niṭṭhitaṃ, after the list of titles.

## THE SECTION DEALING WITH TRIPLE ITEMS

### CHAPTER ONE

#### 50. The Root Sutta<sup>1</sup>

(III.1.1) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “These<sup>2</sup> three, monks, are the roots of that which is unskilled. Which three? The root of that which is unskilled that is greed; the root of that which is unskilled that is hatred; the root of that which is unskilled that is delusion. These, monks, are the three roots of that which is unskilled”. This matter the Lord did state; it was in connection therewith that this was so stated<sup>3</sup>:

“Greed, hatred and delusion, generated within himself, harm the man whose heart is evil, as does bark-essence its own fruit”.

This matter, too, was stated by the Lord, so has there been heard by me.

#### 51. The Element Sutta<sup>4</sup>

(III.1.2) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “These three, monks, are elements. Which three? The element consisting of form, the element consisting of formlessness, the element consisting of cessation. These, monks, are the three elements”. This matter the Lord did state; it was in connection therewith that this was so stated:

“Having<sup>5</sup> fully understood the element consisting of form<sup>6</sup>, (and) not standing firm<sup>7</sup> in those that are formless—[46] these folk who, in cessation, are liberated leave death behind.

Having with the body contacted<sup>8</sup> the deathless element that is without substrate, having realised the relinquishment of substrates, the āsava-free Perfectly Self-Enlightened One teaches the grief-free, stainless tract”.

This matter, too, was stated by the Lord, so has there been heard by me.

52. The First Sensations Sutta<sup>9</sup>

(III.1.3) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz<sup>10</sup>. “There are, monks, these three sensations. Which three? The sensation that is pleasant<sup>11</sup>, the sensation that is dukkha, the sensation that is neither dukkha nor pleasant. These, monks, are the three sensations”. This matter the Lord did state; it was in connection therewith that this was so stated:

“The Buddha’s sāvaka, concentrated, attentive, mindful, understands sensations and sensations’ origin, and the path leading to their destruction wherein these cease; through the destruction of sensations the monk, rid of hunger, attains parinibbāna”.

This matter, too, was stated by the Lord, so has there been heard by me.

53. The Second Sensations Sutta<sup>12</sup>

[47] (III.1.4) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz<sup>13</sup>. “There are, monks, these three sensations. Which three? The sensation that is pleasant, the sensation that is dukkha, the sensation that is neither dukkha nor pleasant. The sensation that is pleasant, monks, is to be regarded as dukkha; the sensation that is dukkha is to be regarded as a dart; the sensation that is neither dukkha nor pleasant is to be regarded as impermanent. When the sensation that is pleasant, monks, comes to be seen, on the part of so. 1e monk, as dukkha, the sensation that is dukkha comes to be seen as a dart, the sensation that is neither dukkha nor pleasant comes to be seen as impermanent, that monk, monks, is spoken of as an ariyan, as one of right sight, as one who has severed<sup>14</sup> craving, as one who has flung off<sup>15</sup> the fetter, as one who, through the proper penetration of conceit, has made an end of dukkha”. This matter the Lord did state; it was in connection therewith that this was so stated:

“He who has seen<sup>16</sup> that that is pleasant as dukkha, has seen that that is dukkha as a dart, has seen that that is neither dukkha nor pleasant, which is peaceful, as impermanent—in that he, a monk, is clearly one who sees correctly—is liberated with respect thereto; being one perfected by way of distinct knowledge, one who is calm, he, clearly, having gone past the yoke, is a sage”.

This matter, too, was stated by the Lord, so has there been heard by me.

#### 54. The First Seekings Sutta<sup>17</sup>

[48] (III.1.5) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "There are, monks, these three seekings. Which three? Seeking sense-pleasures, seeking becoming, seeking the Brahmacariya. These, monks, are the three seekings". This matter the Lord did state; it was in connection therewith that this was so stated:

"The Buddha's sāvaka, concentrated, attentive, mindful, understands the seekings and the seekings' origin, and the path leading to their destruction wherein these cease; through the destruction of the seekings the monk, rid of hunger, attains parinibbāna".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 55. The Second Seekings Sutta<sup>18</sup>

(III.1.6) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "There are, monks, these three seekings. Which three? Seeking sense-pleasures, seeking becoming, seeking the Brahmacariya. These, monks, are the three seekings". This matter the Lord did state; it was in connection therewith that this was so stated<sup>19</sup>:

"Seeking sense-pleasures, seeking becoming, along with seeking the Brahmacariya—'So is there truth' is the misapprehension; viewpoints become accumulations.

For the one averse to all lust, for the one liberated through the destruction of craving, [49] seekings are forsaken, viewpoints uprooted; through the destruction of the seekings he is a monk, one without longing, one rid of inquisitive talk".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 56. The First Āsavas Sutta<sup>20</sup>

(III.1.7) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "There are, monks, these three āsavas. Which three? The āsava involving

sense-desires, the āsava involving becoming, the āsava involving ignorance. These, monks, are the three āsavas". This matter the Lord did state; it was in connection therewith that this was so stated:

"The Buddha's sāvaka, concentrated, attentive, mindful, understands the āsavas and the āsavas' origin, and the path leading to their destruction wherein these cease; through the destruction of the āsavas the monk, rid of hunger, attains parinibbāna".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 57. The Second Āsavas Sutta<sup>21</sup>

(III.1.8) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "There are, monks, these three āsavas. Which three? The āsava involving sense-desires, the āsava involving becoming, the āsava involving ignorance. These, monks, are the three āsavas". This matter the Lord did state; it was in connection therewith that this was so stated:

"The one for whom the āsava involving sense-desires is destroyed, [50] ignorance eliminated, and the āsava involving becoming totally destroyed, being completely released, without substrate, bears his last person, having conquered Māra with his train<sup>22</sup>".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 58. The Cravings Sutta<sup>23</sup>

(III.1.9) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "There are, monks, these three cravings. Which three? Craving involving sense-desires, craving involving becoming, craving involving an absence of becoming. These, monks, are the three cravings". This matter the Lord did state; it was in connection therewith that this was so stated:

"Fettered by the craving-yoke, their minds coloured where becoming and an absence of becoming are concerned—these, yoked with Māra's yoke, are folk without relief from the yokes; (such) beings go on in saṃsāra, destined to birth and death.

Yet those who, having abandoned craving, are rid of craving where becoming and an absence of becoming are concerned—in this world these, who have reached destruction of the āsavas, are those who are alone<sup>24</sup> gone beyond”.

This matter, too, was stated by the Lord, so has there been heard by me.

### 59. The Māra's Realm Sutta<sup>25</sup>

(III.1.10) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “Endowed with three things, monks, [51] a monk transcends Māra's realm and is brilliant like the sun. With which three? In this case, monks, a monk is endowed with the asekha virtue that is morality, with the asekha virtue that is concentration, with the asekha virtue that is insight. Endowed with these three things, monks, a monk transcends Māra's realm and is brilliant like the sun”. This matter the Lord did state; it was in connection therewith that this was so stated:

“Morality, concentration and insight—the one for whom these have been fully brought into being, after transcending Māra's realm, is brilliant like the sun”.

This matter, too, was stated by the Lord, so has there been heard by me.

This is the first chapter, its batch being: Root, Element, then two Sensations, as well as two Seekings and two Āsavas, Freed from Craving, then from Māra's Realm. Utmost, they say, is this first chapter.

## CHAPTER TWO

### 60. The Bases of Meritorious Deeds Sutta<sup>26</sup>

(III.2.1) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “These<sup>27</sup> three, monks, are the bases of meritorious deeds. Which three? The basis of meritorious deeds that consists of almsgiving, the basis of meritorious deeds that consists of morality, the basis of meritorious deeds that consists of bringing into being. These, monks, are the three bases of meritorious actions”. This matter the Lord did state; it was in connection therewith that this was so stated<sup>28</sup>:



[52] "One should train solely in that which is meritorious which, being far-reaching, tops, has happiness as its yield<sup>29</sup>; one should bring into being almsgiving, even conduct and a heart of loving-kindness.

Having brought into being these three things that are a source of happiness<sup>30</sup>, the wise one arises in a trouble-free<sup>31</sup>, happy world".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 61. The Eyes Sutta<sup>32</sup>

(III.2.2) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These three, monks, are the eyes. Which three? The fleshly eye, the heavenly eye, the insight-eye. These, monks, are the three eyes". This matter the Lord did state; it was in connection therewith that this was so stated:

"The fleshly eye, the heavenly eye, (and) the unsurpassed insight-eye—these three eyes did the utmost of men proclaim.

The arising of the fleshly eye is the path to the heavenly eye. When knowledge arose (so did) the unsurpassed insight-eye; through the acquisition of that<sup>33</sup> eye one is freed from all dukkha".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 62. The Faculties Sutta<sup>34</sup>

[53] (III.2.3) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These three, monks, are the faculties. Which three? The faculty involving the belief that I will come finally to know that not yet finally known, the faculty involving final knowledge, and the faculty of the one who has come finally to know. These, monks, are the three faculties". This matter the Lord did state; it was in connection therewith that this was so stated<sup>35</sup>:

"To the sekha who is training, conforming with the upright path, there first (arises) knowledge with respect to destruction and, immediately thereafter, final knowledge.

For that one who is liberated after that final knowledge there is clearly, for that constant one, the knowledge that 'Unshakeable is my liberation through the destruction of the fetter of becoming'.

That one, possessed of that faculty, peaceful, delighting in the peaceful tract, bears his last person, having conquered Māra with his train<sup>36</sup>.

This matter, too, was stated by the Lord, so has there been heard by me.

#### 63. The Periods Sutta<sup>37</sup>

(III.2.4) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These three, monks, are the periods. Which three? The period that is past, the period that has yet to come, and the period that is present. These, monks, are the three periods". This matter the Lord did state; it was in connection therewith that this was so stated<sup>38</sup>:

"Those beings perceiving that which is capable of expression, those founded upon that which is capable of expression, [54] through not fully understanding that which is capable of expression, come under death's yoke.

Yet after fully understanding that which is capable of expression, one conceives no expresser, release, the peaceful tract that is unsurpassed, having been contacted by the mind.

That one, possessed of (full understanding with respect to) that which is capable of expression, peaceful, delighting in the peaceful tract, utilising (things<sup>39</sup>) after due consideration, stationed in the Dhamma, Veda-gone, comes not near reckoning".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 64. The Misconducts Sutta<sup>40</sup>

(III.2.5) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These three, monks, are the misconducts. Which three? Bodily misconduct, verbal misconduct, mental misconduct. These, monks, are the three misconducts". This matter the Lord did state; it was in connection therewith that this was so stated<sup>41</sup>:

"Having performed bodily misconduct, having performed verbal misconduct and mental misconduct, and any other incurring fault<sup>42</sup>;

[55] Having failed to perform a skilled deed, having performed in abundance that which is unskilled, this one, being

of poor insight, following the breaking up of the body arises<sup>43</sup> in hell".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 65. The Good Conducts Sutta<sup>44</sup>

(III.2.6) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These three, monks, are the good conducts. Which three? Bodily good conduct, verbal good conduct, mental good conduct. These, monks, are the three good conducts". This matter the Lord did state; it was in connection therewith that this was so stated:

"Having abandoned bodily misconduct, having abandoned verbal misconduct and mental misconduct, and any other incurring fault<sup>45</sup>;

Having failed to perform an unskilled deed, having performed in abundance that which is skilled, this one, possessing insight, following the breaking up of the body arises in heaven".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 66. The Purities Sutta<sup>46</sup>

(III.2.7) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These<sup>47</sup> three, monks, are the purities. Which three? Bodily purity, verbal purity, mental purity. These, monks, are the three purities". This matter the Lord did state; it was in connection therewith that this was so stated<sup>48</sup>:

"The one pure in body, pure in speech<sup>49</sup>, pure in mind, āsava-free, [56] pure, possessed of purity<sup>50</sup>, they say, is one abandoning all".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 67. The Sagacities Sutta<sup>51</sup>

(III.2.8) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These<sup>52</sup> three, monks, are the sagacities<sup>53</sup>. Which three? Bodily sagacity, verbal sagacity, mental sagacity. These, monks, are the three

sagacities". This matter the Lord did state; it was in connection therewith that this was so stated<sup>54</sup>:

"The one who is a sage with respect to body, a sage with respect to speech<sup>55</sup>, a sage with respect to mind, āsava-free, that sage, possessed of sagacity<sup>56</sup>, they say, is one with evil bathed away".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 68. The First Lust Sutta<sup>57</sup>

(III.2.9) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "Whoever, monks, has not abandoned lust, has not abandoned hatred, has not abandoned delusion—such a one is spoken of, monks, as one bound to Māra, as one to whom there is fastened Māra's noose, as one to act in accordance with the Evil One's desires. Whoever, monks, has abandoned lust, has abandoned hatred, has abandoned delusion—such a one is spoken of, monks, as one not bound to Māra, as one for whom there has been unfastened<sup>58</sup> Māra's noose, as one failing to act in accordance with the Evil One's desires". This matter the Lord did state; it was in connection therewith that this was so stated:

[57] "The one for whom lust, hatred and ignorance are eliminated—that one, they say, is a certain one amongst those by whom self has been brought into being, one Brahma-become, a Tathāgata, a Buddha, one gone past animosity and fear, one abandoning all".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 69. The Second Lust Sutta<sup>59</sup>

(III.2.10) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "Whichever monk or nun, monks, has not abandoned lust, has not abandoned hatred, has not abandoned delusion—such a one is spoken of, monks, as one who has not crossed<sup>60</sup> the ocean with its undulations, with its waves, with its whirlpools, with its crocodiles, with its demons. Whichever monk or nun, monks, has abandoned lust, has abandoned hatred, has abandoned delusion—such a one is spoken of, monks, as one who has crossed the ocean with its

undulations, with its waves, with its whirlpools, with its crocodiles, with its demons, as one across, one gone beyond<sup>61</sup>, a brahmin who stands on high ground". This matter the Lord did state; it was in connection therewith that this was so stated<sup>62</sup>:

"The one for whom lust, hatred and ignorance are eliminated—that one has crossed beyond this ocean with its crocodiles, with its demons, with its fearful undulations<sup>63</sup>, that is hard to cross.

[58] He is one gone past bondage<sup>64</sup>, one renouncing death, one substrate-free; he has abandoned dukkha for the sake of no again-becoming. This one, gone to the end, comes not into measure<sup>65</sup>—he has, I say, deluded Death's King".

This matter, too, was stated by the Lord, so has there been heard by me.

This is the second chapter, its batch being: Meritorious Deeds, Eyes, then Faculties; Periods, two Conducts, Purity, Sage, then two Lusts. Utmost, they again say, is this second chapter.

### CHAPTER THREE

#### 70. The Of Wrong View Sutta<sup>66</sup>

(III.3.1) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arāhant, viz<sup>67</sup>. "Seen by me, monks, are beings endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, criticisers of the ariyans, of wrong view, undertakers of karma as a result of wrong view; these, following the breaking up of the body subsequent to dying, are (seen by me to be) arisen in a state of loss, in a miserable destiny, in the downfall, in hell.

This<sup>68</sup> I state moreover, monks, having heard of it from no other recluse or brahmin: 'Seen by me, monks, are beings endowed with bodily misconduct, endowed with verbal misconduct, [59] endowed with mental misconduct, criticisers of the ariyans, of wrong view, undertakers of karma as a result of wrong view; these, following the breaking up of the body subsequent to dying, are (seen by me to be) arisen in a state of loss, in a miserable destiny, in the downfall, in hell'.

And I moreover state, monks, solely that which has been known by me myself, seen by me myself, fathomed by me myself:

'Seen by me, monks, are beings endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, criticisers of the ariyans, of wrong view, undertakers of karma as a result of wrong view; these, following the breaking up of the body subsequent to dying, are (seen by me to be) arisen in a state of loss, in a miserable destiny, in the downfall, in hell'. This matter the Lord did state; it was in connection therewith that this was so stated:

Having wrongly directed mind, having wrongly uttered<sup>69</sup> speech, having wrongly performed deeds by way of body, the present individual, being one who has heard little, one who performs demerit<sup>70</sup>, in this slight life here—this one, being of poor insight, following the breaking up of the body arises in hell".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 71. The Of Right View Sutta<sup>71</sup>

(III.32) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "Seen by me, monks, are beings endowed with bodily good conduct, endowed with verbal good conduct, [60] endowed with mental good conduct, non-criticisers of the ariyans, of right view, undertakers of karma as a result of right view; these, following the breaking up of the body subsequent to dying, are (seen by me to be) arisen in a happy destiny, in a heavenly world.

This I state moreover, monks, having heard of it from no other recluse or brahmin: 'Seen by me, monks, are beings endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, non-criticisers of the ariyans, of right view, undertakers of karma as a result of right view; these, following the breaking up of the body subsequent to dying, are (seen by me to be) arisen in a happy destiny, in a heavenly world'.

And I moreover state, monks, solely that which has been known by me myself, seen by me myself, fathomed by me myself: 'Seen by me, monks, are beings endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, non-criticisers of the ariyans, of right view, undertakers of karma as a result of right view; these, following the breaking up of the body subsequent to dying, are (seen by me

to be) arisen in a happy destiny, in a heavenly world' ". This matter the Lord did state; it was in connection therewith that this was so stated:

"Having rightly directed mind, having rightly uttered speech, having rightly performed deeds by way of body, the present individual, being one who has heard much, one who performs merit, in this slight life here—this one, possessing insight, following the breaking up of the body arises in heaven".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 72. The Escaping Sutta<sup>72</sup>

(III.3.3) [61] This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These three, monks, are the elements of escaping. Which three? This is the escape from sense-desires, that is to say, renunciation; this is the escape from forms, that is to say, formlessness; whilst cessation is the escape from whatever is become, formed, dependently co-arisen. These, monks, are the three elements of escaping". This matter the Lord did state; it was in connection therewith that this was so stated:

"Upon coming to know sense-desires' escape, and forms' transcending, the ardent one, at all times contacting calm where all formations are concerned—in<sup>73</sup> that he, a monk, is clearly one who sees correctly—is liberated with respect thereto; being one perfected by way of distinct knowledge, one who is calm, he, clearly, having gone past the yoke, is a sage".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 73. The More Calm Sutta<sup>74</sup>

(III.3.4) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. [62] "The formless, monks, are more calm than forms, cessation is more calm than the formless". This matter the Lord did state; it was in connection therewith that this was so stated<sup>75</sup>:

"Beings who are form-gone, and those stationed in the formless, not discerning cessation, are comers to again-becoming.

Yet<sup>76</sup> those who, having fully understood forms, not standing firm<sup>77</sup> in those that are formless, are liberated in cessation—these folk, leave death behind.

Having with the body contacted<sup>78</sup> the deathless element that is without substrate, having realised the relinquishment of substrates, the āsava-free Perfectly Self-Enlightened One teaches the grief-free, stainless tract".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 74. The Sons Sutta<sup>79</sup>

(III.3.5) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These three, monks, are the sons extant, [63] are found to exist in the world. Which three? The one who rises above his birth<sup>80</sup>, the one who conforms with his birth, and the one who falls short of his birth<sup>81</sup>."

And how, monks, does the son become one who rises above his birth? In this case, monks, the son's mother and father are those not gone to the Buddha as refuge, not gone to the Dhamma as refuge, not gone to the Saṅgha as refuge, those not to completely abstain from destroying living beings, those not to completely abstain from taking what has not been given, those not to completely abstain from wrong conduct where sense-desires are concerned, those not to completely abstain from telling lies, those not to completely abstain from any opportunity for negligence by way of intoxicants consisting of fermented liquor and spirits, those who are of poor morality, of an evil Dhamma; yet the son of these is one gone to the Buddha as refuge, gone to the Dhamma as refuge, gone to the Saṅgha as refuge, one to completely abstain from destroying living beings, one to completely abstain from taking what has not been given, one to completely abstain from wrong conduct where sense-desires are concerned, one to completely abstain from telling lies, one to completely abstain from any opportunity for negligence by way of intoxicants consisting of fermented liquor and spirits, one who possesses morality, of a lovely Dhamma. In this way, monks, does the son become one who rises above his birth.

And how, monks, does the son become one who conforms with his birth? In this case, monks, the son's mother and father



are those gone to the Buddha as refuge, gone to the Dhamma as refuge, gone to the Saṅgha as refuge, those to completely abstain from destroying living beings, those to completely abstain from taking what has not been given, those to completely abstain from wrong conduct where sense-desires are concerned, those to completely abstain from telling lies, those to completely abstain from any opportunity for negligence by way of intoxicants consisting of fermented liquor and spirits, those who possess morality, of a lovely Dhamma; whilst the son of these, too, is one gone to the Buddha as refuge, gone to the Dhamma as refuge, gone to the Saṅgha as refuge, one to completely abstain from destroying living beings, one to completely abstain from taking what has not been given, one to completely abstain from wrong conduct where sense-desires are concerned, one to completely abstain from telling lies, one to completely abstain from any opportunity for negligence by way of intoxicants consisting of fermented liquor and spirits, one who possesses morality, of a lovely Dhamma. In this way, monks, does the son become one who conforms with his birth.

And how, monks, does the son become one who falls short of his birth? In this case, monks, the son's mother and father are those gone to the Buddha as refuge, gone to the Dhamma as refuge, gone to the Saṅgha as refuge, those to completely abstain from destroying living beings, those to completely abstain from taking what has not been given, those to completely abstain from wrong conduct where sense-desires are concerned, those to completely abstain from telling lies, those to completely abstain from any opportunity for negligence by way of intoxicants consisting of fermented liquor and spirits, those who possess morality, of a lovely Dhamma; yet the son of these is one not gone to the Buddha as refuge, not gone to the Dhamma as refuge, not gone to the Saṅgha as refuge, not one to completely abstain from destroying living beings, not one to completely abstain from taking what has not been given, [64] not one to completely abstain from wrong conduct where sense-desires are concerned, not one to completely abstain from telling lies, not one to completely abstain from any opportunity for negligence by way of intoxicants consisting of fermented liquor and spirits, one who is of poor morality, of an evil Dhamma. In this way, monks, does the son

become one who falls short of his birth. These, monks, are the three sons that are extant, are found to exist in the world". This matter the Lord did state; it was in connection therewith that this was so stated:

"It is the son who rises above his birth or who conforms with his birth that the wise wish for; they do not wish for the one who falls short of his birth, who is one to rend the family asunder.

These are sons in this world; those who become layfollowers possess faith, are possessed of morality<sup>82</sup>, obliging, free of selfishness—they are brilliant amidst the assemblies, like the moon released from a cloud-mass".

This matter, too, was stated by the Lord, so has there been heard by me.

### 75. The Rainless One Sutta<sup>83</sup>

(III.3.6) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These three, monks, are the individuals extant, are found to exist in the world. Which three? The one who is the same as a rainless one; the one who is a local rain, and the one who pours down everywhere.

And how, monks, does an individual become one who is the same as a rainless one? In this case, monks, some individual becomes a non-giver of food, drink, clothing, vehicles, [65] garlands, scents or cosmetics, bed or lodging, or a lamp and things to light it with, to anyone at all, be they recluses, brahmins, indigents, street people, charlatans<sup>84</sup>, or beggars. In this way, monks, does an individual become one who is the same as a rainless one.

And how, monks, does an individual become one who is a local rain? In this case, monks, some individual becomes a giver of food, drink, clothing, vehicles, garlands, scents and cosmetics, bed and lodging, and a lamp and things to light it with, to some, becomes a non-giver (of same) to some, be they recluses, brahmins, indigents, street people, charlatans, or beggars. In this way, monks, does an individual become one who is a local rain.

And how, monks, does an individual become one who pours down everywhere? In this case, monks, some individual becomes a giver of food, drink, clothing, vehicles, garlands, scents, and cosmetics, bed and lodging, and a lamp and things to light it with,

to all whatsoever<sup>85</sup>, be they recluses, brahmins, indigents, street people, charlatans, or beggars. In this way, monks, does an individual become one who pours down everywhere. These, monks, are the three individuals that are extant, are found to exist in the world". This matter the Lord did state; it was in connection therewith that this was so stated:

"He fails to share food or drink or eatables, neither with recluse, nor brahmin, nor indigent, street person, nor charlatan, that he has received; [66] it is this lowest of men, clearly, that they speak of as the one who is the same as a rainless one.

He fails to give to some, he confers on some; it is this one, clearly, that judicious folk speak of as the one who is a local rain.

The man whose voice brings easy alms, possessing pity for all creatures, jubilizing as he scatters, proclaims 'You must give ! You must give !'.

Just as a storm-cloud thunders, rumbles, and then begins to rain, filling (everywhere) with water, completely<sup>86</sup> submerging high ground and hollow;

So<sup>87</sup> in that same way does some individual here, having become as such, having rightly assembled riches attained through effort, [67] satiate, perfectly, with food and drink, tramps that have arrived<sup>88</sup>".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 76. The Longing For Happiness Sutta<sup>89</sup>

(III.3.7) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These three, monks, are the happinesses, longing for which, the wise one should guard his morality. Which three ? 'May applause come to me'—so thinking, the wise one should guard his morality. 'May possessions arise for me'—so thinking, the wise one should guard his morality. 'May I, following the breaking up of the body subsequent to dying, arise in a happy destiny, in a heavenly world'—so thinking, the wise one should guard his morality. These, monks, are the three happinesses, longing for which, the wise one should guard his morality". This matter the Lord did state; it was in connection therewith that this was so stated:

"The judicious, longing for three happinesses, viz. applause, the acquisition of felicity and, after passing on, being jubilant in heaven, should guard his morality.

Even if he does no evil, (yet) follows one who does, he is apt to be suspected where evil is concerned, and dispraise concerning him grows up.

He<sup>90</sup> who holds such a one to be a friend, and follows such a one, [68] clearly himself becomes such, for such is co-residence.

Pursuing another pursuing, contacted contacting, just as the besmeared<sup>91</sup> arrow soils the unstained quiver, the steadfast, out of fear of bespoilment, ought not to be one with an evil companion.

(Just as, when) a man, with a kusa-tip, ties up<sup>92</sup> a putrid fish, even those kusa waft putrid, so is the following of the fool.

(Just as, when) a man, with foliage, ties up tagara<sup>93</sup>, even those leaves waft fragrant, so is the following of the steadfast.

Therefore, having come to know one's own concoction from that same basket of leaves<sup>94</sup>; one should not follow untrue ones; [69] the wise one should pursue true ones. Untrue ones lead one to hell; true ones cause one to reach heaven".

This matter, too, was stated by the Lord, so has there been heard by me.

### 77. The Fragile Sutta<sup>95</sup>

(III.3.8) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "Fragile<sup>96</sup>, monks, is this body; consciousness is of a nature to fade away; all substrates are impermanent, dukkha, of a nature to change". This matter the Lord did state; it was in connection therewith that this was so stated:

"Having come to know that this body is fragile<sup>97</sup>, and that consciousness fades away<sup>98</sup>, and having seen the fear in the substrates, he has gone beyond<sup>99</sup> birth and dying; having reached the highest peace, he awaits his time, being one by whom self has been brought into being".

This matter, too, was stated by the Lord, so has there been heard by me.

78. The Flowing Together Due To An Element Sutta<sup>100</sup>.  
 (III.3.9) This, unquestionably—so has there been heard by me—  
 was stated by the Lord, [70] was stated by the Arahant, viz. "Due<sup>101</sup>  
 solely to an element<sup>102</sup>, monks, beings flow together, come  
 together, with beings; beings that are committed to that which is  
 inferior flow together, come together, with beings that are  
 committed to that which is inferior; beings that are committed to  
 that which is lovely flow together, come together, with beings that  
 are committed to that which is lovely.

In a past period, too, monks, due solely to an element<sup>103</sup> beings  
 flowed together, came together, with beings; beings that were  
 committed to that which is inferior flowed together, came  
 together, with beings that were committed to that which is inferior;  
 beings that were committed to that which is lovely flowed together,  
 came together, with beings that were committed to that which is  
 lovely.

In a period yet to come, too, monks, due solely to an element  
 beings will flow together, will come together, with beings; beings  
 that are committed to that which is inferior will flow together,  
 will come together, with beings that are committed to that which  
 is inferior; beings that are committed to that which is lovely will  
 flow together, will come together, with beings that are committed  
 to that which is lovely.

Right now, too, monks, in the present period, due solely to  
 an element beings flow together, come together, with beings;  
 beings that are committed to that which is inferior flow together,  
 come together, with beings that are committed to that which is  
 inferior; beings that are committed to that which is lovely flow  
 together, come together, with beings that are committed to that  
 which is lovely": This matter the Lord did state; it was in  
 connection therewith that this was so stated:

"Through association the thicket is born; through non-  
 association it is severed. [71] Just as one might, having mounted  
 a miniature plank, sink into the great foamy deep;

So, owing to one who is indolent, does the one living a holy  
 life also sink. Therefore, (owing to) this, one should shun one  
 who is indolent, one who has abandoned energy;

It is those who are secluded, those who are ariyans, those who  
 are dedicated, those who meditate, those with energy permanently  
 initiated, those that are wise, that one should lodge with".

This matter, too, was stated by the Lord, so has there been heard by me.

79. The Falling Away Sutta<sup>104</sup>

(III.3.10) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These three, monks, are the things that conduce to falling away for the monk who is a sekha. Which three? In this case, monks, a monk who is a sekha is one delighting in deeds, one finding delight in deeds, one intent on delighting in deeds; is one delighting in speech, one finding delight in speech, one intent on delighting in speech; is one delighting in sleep, one finding delight in sleep, one intent on delighting in sleep. These, monks, are the three things that conduce to falling away for the monk who is a sekha.

These three, monks, are the things that conduce to non-falling away for the monk who is a sekha. Which three? In this case, monks, a monk who is a sekha is not one delighting in deeds, not one finding delight in deeds, not one intent on delighting in deeds; is not one delighting in speech, not one finding delight in speech, not one intent on delighting in speech; is not one delighting in sleep, [72] not one finding delight in sleep, not one intent on delighting in sleep. These, monks, are the three things that conduce to non-falling away for the monk who is a sekha". This matter the Lord did state; it was in connection therewith that this was so stated:

Delighting in deeds, delighting in speech<sup>105</sup>, delighting in sleep, and lacking balance—not capable is the monk of such a kind of contacting that which is utmost, enlightenment.

Therefore, he should be one with no duties, one with no torpor, one with no lack of balance—for capable is the monk of such a kind of contacting that which is utmost, enlightenment".

This matter, too, was stated by the Lord, so has there been heard by me.

This is the third chapter, its batch being: two Views, Escape, Form, Son, and with the Rainless One, and Happinesses, Fragile<sup>106</sup>, Element—these, with Falling Away, make ten.

## CHAPTER FOUR

80. The Thoughts Sutta<sup>107</sup>

(III.4.1) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These three, monks, are thoughts that are unskilled. Which three? Thought<sup>108</sup> connected with not being despised, thought connected with gain, respect and renown, and thought connected with consideration for others. These, monks, are three thoughts that are unskilled". [73] This matter the Lord did state; it was in connection therewith that this was so stated:

"One fettered with not being despised, one with reverence for gain and respect, one at one with colleagues in their delight<sup>109</sup>, is remote from the fetters' destruction.

Yet the one who renounces sons and cattle, conveyings away<sup>110</sup> and collections<sup>111</sup>—capable is the monk of such a kind of contacting that which is utmost, enlightenment".

This matter, too, was stated by the Lord, so has there been heard by me<sup>112</sup>.

81. The Respect Sutta<sup>113</sup>

(III.4.2) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "Seen<sup>114</sup> by me, monks, are beings who, overcome through respect, their hearts ravaged (thereby), have arisen, following the breaking up of the body subsequent to dying, in a state of loss, in a miserable destiny, in the downfall, in hell.

Seen by me, monks, are beings who, overcome through a lack of respect, their hearts ravaged (thereby), have arisen, following the breaking up of the body subsequent to dying, in a state of loss, in a miserable destiny, in the downfall, in hell.

Seen by me, monks, are beings who, overcome through respect and through a lack of respect, through both of these, their hearts ravaged (thereby), have arisen, following the breaking up of the body subsequent to dying, in a state of loss, in a miserable destiny, [74] in the downfall, in hell.

This I state moreover, monks, having heard of it from no other recluse or brahmin: 'Seen by me, monks, are beings who, overcome through respect, their hearts ravaged (thereby), have arisen, following the breaking up of the body subsequent to dying, in a state of loss, in a miserable destiny, in the downfall, in hell.

Seen by me, monks, are beings who, overcome through a lack of respect, their hearts ravaged (thereby), have arisen, following the breaking up of the body subsequent to dying, in a state of loss, in a miserable destiny, in the downfall, in hell.

—Seen by me, monks, are beings who, overcome through respect and through a lack of respect, through both of these, their hearts ravaged (thereby), have arisen, following the breaking up of the body subsequent to dying, in a state of loss, in a miserable destiny, in the downfall, in hell'.

And I moreover state, monks, solely that which has been known by me myself, seen by me myself, fathomed by me myself: 'Seen by me, monks, are beings who, overcome through respect, their hearts ravaged (thereby), have arisen, following the breaking up of the body subsequent to dying, in a state of loss, in a miserable destiny, in the downfall, in hell.

Seen by me, monks, are beings who, overcome through a lack of respect, their hearts ravaged (thereby), have arisen, following the breaking up of the body subsequent to dying, in a state of loss, in a miserable destiny, in the downfall, in hell.

Seen by me, monks, are beings who, overcome through respect and through a lack of respect, through both of these, their hearts ravaged (thereby), have arisen, following the breaking up of the body subsequent to dying, in a state of loss, in a miserable destiny, in the downfall, in hell' ". This matter the Lord did state; it was in connection therewith that this was so stated<sup>115</sup>:

"The one abiding diligent<sup>116</sup>, whose concentration is not shaken through being respected, and through a lack of respect, (through) both—this persevering meditator, [75] practising vipassanā by way of subtle view, is one delighting in the destruction of clings, is said to be 'the sappurisa' ". . .

This matter, too, was stated by the Lord, so has there been heard by me.

## 82. The Deva-Sounds Sutta<sup>117</sup>

(III.4.3) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These three, monks, are the deva-sounds which sound forth amidst the devas, as a result of that occasion, beginning with that occasion. Which three? Upon such occasion, monks, as an ariyasāvaka shaves off his hair and beard, wraps himself about with clothes that are yellow,



setting his heart upon going forth from the home into homelessness—upon that occasion<sup>118</sup> this deva-sound sounds forth amidst the devas, viz. 'This ariyasāvaka is setting his heart on battle with Māra'. This, monks, is the first deva-sound which sounds forth as a result of that occasion, beginning with that occasion.

And then again, in addition<sup>119</sup>, monks, upon such occasion as an ariyasāvaka abides intent on applying himself to bringing into being the seven things that are the constituents of enlightenment—upon that occasion this deva-sound sounds forth amidst the devas, viz. 'This ariyasāvaka is doing battle with Māra'. This, monks, is the second deva-sound which sounds forth amidst the devas, as a result of that occasion, beginning with that occasion.

And then again, in addition, monks, upon such occasion as an ariyasāvaka comes, through the destruction of the āsavas in these seen conditions, to realise, after coming of his own accord distinctly to know, enter upon and abide therein, the liberation of heart and liberation through insight that are without āsavas—upon that occasion<sup>120</sup> this deva-sound sounds forth amidst the devas, viz. 'This ariyasāvaka is one by whom the battle has been won; he presides, having conquered that same head of the battle'. This, monks, is the third deva-sound which sounds forth as a result of that occasion, beginning with that occasion. These, monks, are the three deva-sounds which sound forth amidst the devas, as a result of that occasion, beginning with that occasion". This matter the Lord did state; it was in connection therewith that this was so stated:

[76] "Having seen the one by whom the battle has been won, the sāvaka of the Perfectly Self-Enlightened One, the devatās, too, to that great one, to that confident one, pay homage.

'Homage to you, O thoroughbred amongst men, you who have overwhelmed that which is hard to defeat, having defeated, by way of release, Death's army that is irresistible'.

As such, the devatās pay homage to this one, whose ambition has been reached, for they do not behold<sup>121</sup> for this one that whereby he might proceed under Death's sway".

This matter, too, was stated by the Lord, so has there been heard by me.

83. The Five Foretokens Sutta<sup>122</sup>

(III.4.4) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “When, monks, a deva becomes liable to fall from the deva-body, five foretokens appear for him<sup>123</sup>: his garlands fade, his clothes become soiled, sweat is emitted from his armpits, a bad colour descends over his body, (and) the deva fails to take delight in his own deva-seat. The devas, monks, fathoming this same one as such, realising that that devaputta is liable to fall, with these three speeches cause him to joyfully accept (same)<sup>124</sup>, viz. ‘From here, friend, go to the happy destiny’; [77] ‘Having gone to the happy destiny, gain that gain that is gained with ease’; (and) ‘Having gained that gain which is gained with ease, become well-established’ ”.

With this thus stated, a certain monk said this to the Lord: “But what, Lord, is reckoned by the devas as going to the happy destiny? And what, Lord, is reckoned by the devas as a gain gained with ease? What, moreover, Lord, is reckoned by the devas as well-established?”

“The human state, monk<sup>125</sup>, is reckoned by the devas as going to the happy destiny. It is that faith in the Dhamma and Vinaya made known by the Tathāgata that one acquires when being one who has become human, monk<sup>126</sup>, that is reckoned by the devas as a gain gained with ease. Moreover<sup>127</sup>, were that faith his, it would become settled, one with its root arisen, established, strong, incapable of being driven out either by recluse or brahmin, or deva, or Māra, or Brahmā, or anyone in this world—this, monk, is reckoned by the devas as well-established”. This matter the Lord did state; it was in connection therewith that this was so stated:

“When a deva falls from the deva-body, his lifespan completely destroyed, three sounds sound forth from the devas, as they joyfully accept same, saying:

‘From here, friend, go to the happy destiny, into companionship with humans; when you have become human, gain unsurpassed faith in the True Dhamma.

Should that faith of yours become settled, one with its root arisen, [78] do not drive out, so long as life lasts, that True Dhamma that has been made known.

Having<sup>128</sup> abandoned bodily misconduct, having abandoned verbal misconduct and mental misconduct, and any other incurring fault<sup>129</sup>;

Having performed that which is skilled by way of body, that which is skilled by way of speech in abundance, having performed, by way of mind, that which is skilled that is measureless, that is without substrate<sup>130</sup>;

Thereafter, having rendered that which is substrate-producing, that merit, abundant by way of giving, you should cause other mortals also to settle<sup>131</sup> in the True Dhamma, in the Brahmachariya'.

When the devas are knowledgeable that a deva is falling, they through this pity cause<sup>132</sup> him to joyfully accept (same), saying: 'Come, deva, again and again'".

"This matter, too, was stated by the Lord, so has there been heard by me.

#### 84. The Well-being of Manyfolk Sutta<sup>133</sup>

(III.4.5) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These<sup>134</sup> three, monks<sup>135</sup>, are the individuals who, upon arising in the world, arise for the well-being of manyfolk, for the happiness of manyfolk, out of pity for the world, for the benefit, for the well-being, for the happiness, of devas and humans. Which three? In this case, monks, a Tathāgata arises in the world, an Arahant, a Perfectly Self-Enlightened One, one possessed of knowledge and good conduct, a Sugata, a World-Knower, [79] the unsurpassed charioteer of the tameable amongst men, the Teacher for devas and humans, the Buddha, the Lord; he teaches Dhamma that is lovely at the beginning, lovely in the middle<sup>136</sup>, lovely at its conclusion, makes manifest a Brahmachariya that is with meaning, that is with formulation<sup>137</sup>, that is whole and complete, that is pure<sup>138</sup>. This, monks, is the first individual who, upon arising in the world, arises for the well-being of manyfolk, for the happiness of manyfolk, out of pity for the world, for the benefit, for the well-being, for the happiness, of devas and humans.

And then again, in addition<sup>139</sup>, monks, a sāvaka of that same Teacher<sup>140</sup> is an arahant, one in whom the āsavas have been destroyed, one who has stayed the course, one who has done what was to be done, one who has laid down the burden, one who has reached his own goal, one for whom becoming's fetters have been totally destroyed, one who, upon knowing (things) properly, has become liberated; he teaches Dhamma that is lovely at the

beginning, lovely in the middle, lovely at its conclusion, makes manifest a Brahmācariya that is with meaning, that is with formulation, that is whole and complete, that is pure. This<sup>141</sup>, monks, is the second individual who, upon arising in the world, arises for the well-being of manyfolk, for the happiness of manyfolk, out of pity for the world, for the benefit, for the well-being, for the happiness, of devas and humans.

And then again, in addition, monks, a *sāvaka* of that same Teacher is a *sekha*, a practitioner, one by whom much has been heard, one in possession of morality and vows; he, too, teaches Dhamma that is lovely at the beginning, lovely in the middle, lovely at its conclusion, makes manifest a Brahmācariya that is with meaning, that is with formulation, that is whole and complete, that is pure. This, monks, is the third individual who, upon arising in the world, arises for the well-being of manyfolk, for the happiness of manyfolk, out of pity for the world, for the benefit, for the well-being, for the happiness, of devas and humans. These, monks, are the three individuals who, upon arising in the world, arise for the well-being of manyfolk, for the happiness of manyfolk, out of pity for the world, for the benefit, for the well-being, for the happiness, of devas and humans<sup>142</sup>. This matter the Lord did state; it was in connection therewith that this was so stated:

"For the Teacher, the Great Rishi, is first in this world, his successor is his *sāvaka*, the one by whom self has been brought into being. [80] Then, in addition, is there also the *sekha* practitioner, the one by whom much has been heard, the one in possession of morality and vows.

These three radiance-producers, the best amongst devas and humans, in promulgating the Dhamma, open<sup>143</sup> the door to the Deathless—these release the manyfolk from the yoke.

Those who travel the path well-taught by the unsurpassed Caravan-leader, who are diligent in the Teaching of the Sugata, make an end of dukkha right here".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 85. The Contemplating the Foul Sutta<sup>144</sup>

(III.4.6) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "You should abide, monks, contemplating the foul associated with body; and

when you let mindfulness associated with in-and-out-breathing<sup>145</sup> become fully present before you internally, you should abide contemplating impermanence with respect to all formations. When you abide contemplating the foul associated with body, monks, any latent tendency involving lust for the beauty-element is abandoned. When mindfulness associated with in-and-out-breathing is fully present before you internally, any [81] dispositions involving thoughts concerning things exterior, that are on the side of annoyance, cease to exist. When you abide contemplating impermanence with respect to all formations, ignorance is abandoned; knowledge arises". This matter the Lord did state; it was in connection therewith that this was so stated:

"Contemplating the foul associated with body, mindful with respect to in-and-out-breathing, beholding calm where all formations are concerned, always ardent—he<sup>146</sup>, being a monk who clearly sees correctly, one who is strenuous, is liberated with respect thereto; being one perfected by way of distinct knowledge, one who is calm, he, clearly, having gone past the yoke, is a sage".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 86. The Practising that Dhamma that is Consistent with Dhamma Sutta<sup>147</sup>

(III.4.7) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "In the case of a monk who practises that Dhamma that is consistent with Dhamma, this is of an appropriate nature for the purposes of explaining, in that it is by this means that he practises that Dhamma that is consistent with Dhamma: that when speaking, he speaks only Dhamma<sup>148</sup>, not that which is not Dhamma, or when thinking, he thinks only thought connected with Dhamma, not thought connected with that which is not Dhamma, or else<sup>149</sup> both of these; spurning same, he abides possessing equanimity, mindful and attentive". This matter the Lord did state; it was in connection therewith that this was so stated:

[82] "As a monk, delighting in Dhamma, finding delight in Dhamma, ponders Dhamma, recollects Dhamma, True Dhammas fail to diminish;

Whether he be moving about, or standing, seated or else lying down, he, causing his heart to settle internally, attains that which alone is peace".

This matter, too, was stated by the Lord; so has there been heard by me.

### 87. The Rendering Blind Sutta<sup>150</sup>

(III.4.8) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These<sup>151</sup> three, monks, are thoughts that are unskilled, that render one blind, that render one eyeless, that bring about a lack of knowledge, that cause insight to cease, that are on the side of annoyance, that are conducive to the absence of nibbāna. Which three ? Thought connected with sense-desires, monks, renders one blind, renders one eyeless, brings about a lack of knowledge, causes insight to cease, is on the side of annoyance, is conducive to the absence of nibbāna; thought connected with ill-will, monks, renders one blind, renders one eyeless, brings about a lack of knowledge, causes insight to cease, is on the side of annoyance, is conducive to the absence of nibbāna; thought connected with cruelty, monks, renders one blind, renders one eyeless, brings about a lack of knowledge, causes insight to cease, is on the side of annoyance, is conducive to the absence of nibbāna. These, monks, are three thoughts that are unskilled, that render one blind, that render one eyeless, that bring about a lack of knowledge, that cause insight to cease, that are on the side of annoyance, that are conducive to the absence of nibbāna.

These three, monks, are thoughts that are skilled, that do not render one blind, that bring about the eye, that bring about knowledge, that cause insight to increase, that are not on the side of annoyance, that are conducive to nibbāna. Which three ? Thought connected with renunciation, monks, does not render one blind, brings about the eye, brings about knowledge, causes insight to increase, is not on the side of annoyance, is conducive to nibbāna; thought connected with an absence of ill-will, monks, does not render one blind, brings about the eye, brings about knowledge, causes insight to increase, is not on the side of annoyance, is conducive to nibbāna; thought connected with an absence of cruelty, monks, does not render one blind, brings about

the eye, brings about knowledge, causes insight to increase, is not on the side of annoyance, [83] is conducive to nibbāna. These, monks, are three thoughts that are skilled, that do not render one blind, that bring about the eye, that bring about knowledge, that cause insight to increase, that are not on the side of annoyance, that are conducive to nibbāna". This matter the Lord did state; it was in connection therewith that this was so stated:

"One should think three thoughts that are skilled, whereas one should decline three that are unskilled; he, clearly, who causes thoughts, (and) things considered, to settle, as does rain dust that has collected—he, clearly, through the pacification of thought, through consciousness, right here fully attains the peaceful-tract".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 88. The Inward Stains Sutta<sup>152</sup>

(III.4.9) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These three, monks, are the inward stains, the inward pseudo-friends, the inward rivals, the inward slaughterers, the inward adversaries. Which three? Greed, monks, is an inward stain, an inward pseudo-friend, an inward rival, an inward slaughterer, an inward adversary; hatred, monks, is an inward stain, an inward pseudo-friend, an inward rival, an inward slaughterer, an inward adversary; delusion, monks, is an inward stain, an inward pseudo-friend, an inward rival, an inward slaughterer, an inward adversary. These, monks, are the three inward stains, inward pseudo-friends, inward rivals, inward slaughterers, inward adversaries". This matter the Lord did state; it was in connection therewith that this was so stated:

"Greed generates that which is detrimental; greed enrages the heart. Fear is generated from within; folk are not aware of this.

[84] The greedy one does not know what is beneficial; the greedy one does not behold Dhamma. Whenever greed defeats a man, then is there blinding gloom.

And the one who, having abandoned greed, is not greedy where that susceptible of greed is concerned—greed is abandoned by that one, like a drop of water from a lotus-leaf.

Hatred generates that which is detrimental; hatred enrages the heart. Fear is generated from within; folk are not aware of this.

The hateful one does not know what is beneficial; the hateful one does not behold Dhamma. Whenever hatred defeats a man, then is there blinding gloom.

And the one who, having abandoned hatred, is not hateful where that susceptible of hatred is concerned—hatred is abandoned by that one, like a ripe palm-fruit from its bond.

Delusion generates that which is detrimental; delusion enrages the heart. Fear is generated from within; folk are not aware of this.

The deluded one does not know what is beneficial; the deluded one does not behold Dhamma. Whenever delusion defeats a man, then is there blinding gloom.

[85] And the one who, having abandoned delusion, is not deluded where that susceptible of delusion is concerned—he obliterates all delusion like the rising sun the gloom".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 89. The Devadatta Sutta<sup>153</sup>

(III.4.10) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "Being<sup>154</sup> overcome by three states possessed by those who are no good, monks, his heart ravaged thereby, Devadatta is destined to a state of loss, a denizen of hell, one abiding there for a kalpa, incurable. By which three? Being overcome by wanting that is evil monks, his heart ravaged thereby, Devadatta is destined to a state of loss, a denizen of hell, one abiding there for a kalpa, incurable. Being overcome by friends that are evil, monks, his heart ravaged thereby, Devadatta is destined to a state of loss, a denizen of hell, one abiding there for a kalpa, incurable. And, moreover, in that there is something further to be done, he has, through his insignificant attainment of distinction, come to a halt halfway. It is through his being overcome by three states possessed by those who are no good, monks, through his heart being ravaged thereby, that Devadatta is destined to a state of loss, a denizen of hell, one abiding there for a kalpa, incurable". This matter the Lord did state; it was in connection therewith that this was so stated:



"Do not ever let anyone arise in the world whose wanting is evil; whatever the destiny of those whose wanting is evil, by means of this, too, ought this one to be known.

[86] Recognised as 'One who is wise', esteemed as 'One by whom the self has been brought into being', Devadatta was heard of far and wide<sup>155</sup> to stand as if blazing on account of his fame.

Having affronted<sup>156</sup> the Tathāgata, parading himself as equal<sup>157</sup>, he has reached the four-doored, frightful Avīci Hell.

For the one who should plot against one who is without hatred, against one not performing any evil deed—that same one of hateful heart, who lacks regard, does evil contact<sup>158</sup>.

He who should think to pollute the ocean with a pot of poison—such would not be polluted by him, for awesome<sup>159</sup> is that great sea.

Thus, whoever injures, with an assertion, this Tathāgata, [87] this one gone rightly, this one whose heart is calm—such assertion fails to affect him.

The wise one should make such a one his friend, and ought to pursue him; in following whose path the monk should reach the destruction of dukkha".

This matter, too, was stated by the Lord, so has there been heard by me.

This is the fourth chapter, its batch being: Thoughts, Respect, Sound, Falling, In the world, Foul, Dhamma, Rendering Blind, Stain—these, with Devadatta, make ten.

## CHAPTER FIVE

### 90. The Chief Devotions Sutta<sup>160</sup>

(III.5.1) This, unquestionably—so has there been heard by me—was stated by the Lord; was stated by the Arahant, viz. "These three, monks, are the chief devotions. Which three? To<sup>161</sup> the extent, monks, that there are beings that are footless, or two-footed, or four-footed, or many-footed, or with form, or without form, or percipient, or non-percipient, or neither percipient nor non-percipient, it is the Tathāgata, the Arahant<sup>162</sup>, [88] the Perfectly Self-Enlightened One, that is proclaimed chief of these. Those who, monks, are devoted to the Buddha, are devoted to that which

is chief. Moreover, ripening is chief on the part of those who are devoted to that which is chief.

To the extent, monks, that there are conditioned phenomena or unconditioned phenomena, it is fading away that is proclaimed chief of these, that is to say, the abolition of pride<sup>163</sup>, the removal of thirst, the uprooting of reliances, the termination of the cycles, the destruction of craving, fading away, cessation, nibbāna. Those who, monks, are devoted to the state that is fading away, are devoted to that which is chief. Moreover, ripening is chief on the part of those who are devoted to that which is chief.

To<sup>164</sup> the extent, monks, that there are saṅghas or groups, it is the Tathāgata's Sāvaka-saṅgha that is proclaimed chief of these, that is to say, the four pairs of men, the eight individual persons<sup>165</sup>—it is this Sāvaka-saṅgha of the Lord that is worthy of oblations, worthy of hospitality, worthy of donations, worthy of being paid the añjali-salute, the unsurpassed merit-field for the world. Those who, monks, are devoted to the Saṅgha, are devoted to that which is chief. Moreover, ripening is chief on the part of those who are devoted to that which is chief. These, monks, are the three chief devotions". This matter the Lord did state; it was in connection therewith that this was so stated:

"Clearly, for those who are devoted to that which is chief, for those who cognize its nature to be chief, for those who are devoted to him who is chief, to the Buddha, the unsurpassed one worthy of donations;

For those who are devoted to the Dhamma that is chief, to the happiness that is fading away and pacification, for those who are devoted to that which is chief, to the Saṅgha, the unsurpassed merit-field;

[89] For those who give alms to that which is chief, merit that is chief increases—chief is their lifespan, complexion, fame, repute, happiness, power.

The judicious one, who is a giver to that which is chief, being composed through the practice<sup>166</sup> that is chief, is jubilant upon reaching that which is chief, be it as deva or human".

This matter, too, was stated by the Lord, so has there been heard by me.

91. The Livelihood Sutta<sup>167</sup>

(III.5.2) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “Of<sup>168</sup> livelihoods, monks, this is the pits, that is to say, alms-seeking; in this world, monks, this is a term of abuse<sup>169</sup>, viz. ‘You are an alms-seeker, roaming about with bowl in hand’. Yet it is upon this, (despite) this, monks, that gentlemen embark purposely, on purpose, being neither those forced by kings, nor those forced by robbers, nor those plagued by debt, nor those plagued by fear<sup>170</sup>, nor those deprived of a means of livelihood; rather, they do so believing ‘We are permeated by birth, by old age, by dying, by (various types of) grief, lamentation, dukkha, dejection, disturbance, are permeated by dukkha<sup>171</sup>, are beset by dukkha; surely, some (means of) making an end of this mass that is sheer dukkha must become evident’. Now this gentleman, monks, is one who has gone forth in this way; [90] yet he has become covetous<sup>172</sup>, one densely infatuated where sense-pleasures are concerned<sup>173</sup>, one of malevolent thought, one whose deliberation stems from a heart that is full of hate, one of vapid mindfulness, one inattentive, one unconcentrated, one with a mind careering about, one of conspicuous faculties, just as a corpse’s fire-brand, monks, alight in both cases and excrement in the middle, serves the purpose to which wood is put neither<sup>174</sup> in the village nor in the forest, so, monks, do I speak comparing this individual thereto, in that he is both deficient in household possessions, and fails to fulfil the goal of recluseship”. This matter the Lord did state; it was in connection therewith that this was so stated:

“Deficient in household possessions, this one of poor fortune scatters the goal of recluseship, completely pulverising same, and perishes like a corpse’s fire-brand.

There<sup>175</sup> are many who, (though) yellow-necked, are evil-natured, uncontrolled; these evil ones, as a result of their evil deeds, arise in hell.

Better is an iron-ball, hot as a flame, eaten, than should eat the one of poor morality, the one uncontrolled, the kingdom’s almsfood”.

This matter, too, was stated by the Lord, so has there been heard by me.

92. The Corner of the Saṅghāṭi-robe Sutta<sup>176</sup>

(III.5.3) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “Even if, monks, [91] a monk, should seize the corner of my saṅghāṭi-robe and follow on behind<sup>177</sup>, close upon my heels, setting down his foot upon my foot, yet he be one who has become covetous<sup>178</sup>, one densely infatuated where sense-pleasures are concerned, one of malevolent thought, one whose deliberation stems from a heart that is full of hate, one of vapid mindfulness, one inattentive, one unconcentrated, one with a mind careering about, one of conspicuous faculties, then this one is really aloof from me, and I from him. What is the root-cause for this? For this monk, monks, beholds not Dhamma, and, in failing to behold Dhamma, beholds not me!

Even if, monks, a monk should dwell at a hundred yojanas, yet he not be one who has become covetous<sup>179</sup>, one densely infatuated<sup>180</sup> where sense-pleasures are concerned, one of malevolent thought, (nōr) one whose deliberation stems from a heart that is full of hate, (but rather) one with mindfulness present, one attentive, one concentrated, one whose mind is one-pointed, one of restrained faculties, then this one is really in my presence, and I in his. What is the root-cause for this? For this monk, monk, beholds Dhamma, and, in beholding Dhamma, beholds me”. This matter the Lord did state; it was in connection therewith that this was so stated:

“Even if he should follow on behind, behold the extent to which the one whose wanting is great and<sup>181</sup> the one who harbours annoyance, the one who pursues wavering, the one who has not attained nibbāna, and the one who hankers, is aloof from the one who is without wavering, from the one who has attained nibbāna, and from the who is free of hankering;

Whereas the one who is wise, upon directly knowing Dhamma, upon knowing Dhamma, [92] as one without wavering, calms down, like a pool in the absence of wind<sup>182</sup>—behold the extent to which the one who is without wavering, the one who has attained nibbāna, and the one who hankers not is in the presence of the one who is without wavering, the one who has attained nibbāna, and the one who is free of hankering”.

This matter, too, was stated by the Lord, so has there been heard by me.

#### 93. The Fire Sutta<sup>183</sup>

(III.5.4) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These three, monks, are the fires. Which three? The fire that is lust, the fire that is hatred, the fire that is delusion. These, monks, are the three fires". This matter the Lord did state; it was in connection therewith that this was so stated:

"The fire that is lust burns mortals, those excited, stupified, where sense-desires are concerned, as does the fire that is hatred those who are malevolent, those men who destroy living beings;

As does (also) the fire that is delusion those confused, who are unconversant with the ariyans' Dhamma—it is in not knowing these fires that folk take delight in body reified.

These swell hell and the wombs of animals, [93] the asura- and the peta-realm, being not freed from Māra's bond.

Yet those who, day and night, are intent upon the Teaching of the Perfectly Self-Enlightened One, these extinguish the fire that is lust, are perceivers permanently of the foul;

As do the utmost of men extinguish the fire that is hatred by loving-kindness; as do (they also extinguish) the fire that is delusion with insight, which leads to penetration.

Having extinguished this, these discerning ones, active day and night, attain parinibbāna without remainder, being gone beyond dukkha without remainder.

These wise ones, who are seers of the ariyans, Veda-gone, having rightly known, having directly known, birth's destruction, come not to again-becoming".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 94. The Examining Sutta<sup>184</sup>

(III.5.5) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "A monk<sup>185</sup>, monks, should examine things [94] in a way such that, as he is examining same, his consciousness ought to become non-scattered, non-diffuse, externally, non-abated<sup>186</sup> internally, should,

through not clinging, not thirst. And when, monks, his consciousness becomes non-scattered, non-diffuse, externally, non-abated internally, there will not be, in future, for that one who does not cling, any generation, any origination, of birth, old age, dying or dukkha<sup>187</sup>". This matter the Lord did state; it was in connection therewith that this was so stated:

"For the monk who has abandoned the seven bonds, who has severed the lead, running on by way of birth is totally destroyed<sup>188</sup>—there is for him no again-becoming".

This matter, too, was stated by the Lord, so has there been heard by me.

95. The States of Existence Involving Sense-pleasures Sutta<sup>189</sup> (III.5.6) This, unquestionably—so has there been heard by me—, was stated by the Lord, was stated by the Arahant, viz<sup>190</sup>. "These three, monks, are the states of existence involving sense-pleasures<sup>191</sup>. Which three? Those for whom sense-pleasures present themselves; those taking delight in (their own) conjurings; and those exercising control over that conjured by others. These, monks, are the three states of existence involving sense-pleasures". This matter the Lord did state; it was in connection therewith that this was so stated:

"Those for whom sense-pleasures present themselves, those devas who exercise control, and those taking delight in (their own) conjurings, and others who enjoy sense-pleasures, do not proceed beyond saṃsāra with its existence here and its existence otherwise.

Knowing this peril<sup>192</sup>, the one wise where sensory enjoyments are concerned should give up completely all sense-desires, be they heavenly or human.

[95] Having severed fixation upon the pleasure associated with forms dear, the stream that is hard to cross over, they attain parinibbāna without remainder, being gone beyond dukkha without remainder.

These wise ones, who are seers of the ariyans, Veda-gone, having rightly known, having directly known, birth's destruction, come not to again-becoming".

This matter, too, was stated by the Lord, so has there been heard by me.

96. The Yoke Involving Sense-pleasures Sutta<sup>193</sup>  
 (III.5.7) This, unquestionably—so has there been heard by me—  
 was stated by the Lord, was stated by the Arahant, viz. "Yoked with  
 the yoke involving sense-pleasures, monks, yoked with the yoke  
 involving becoming, one becomes a returner, one who returns to  
 this state here; unfettered from the yoke involving sense-pleasures,  
 monks, (yet still) yoked with the yoke involving becoming, one  
 becomes a non-returner, one who does not return to this state  
 here; (whilst) unfettered from the yoke involving sense-pleasures,  
 monks, unfettered from the yoke involving becoming, one  
 becomes an arahant, one in whom the āsavas have been  
 destroyed". This matter the Lord did state; it was in connection  
 therewith that this was so stated<sup>194</sup>:

"Fettered both by the yoke involving sense-pleasures and the  
 yoke involving becoming; [96] (such) beings go on in saṃsāra,  
 destined to birth and death;

Whilst those who, having abandoned sense-pleasures, have  
 failed to reach the destruction of the āsavas, being fettered by the  
 yoke involving becoming, are spoken of as 'non-returners';

Whereas those for whom caprice has been severed, and in  
 whom conceit and again-becoming are destroyed—in this world  
 these, who have reached destruction of the āsavas, are, clearly,  
 those who are gone beyond".

This matter, too, was stated by the Lord, so has there been  
 heard by me.

This is the third recitation section.

97. The One With A Lovely Morality Sutta<sup>195</sup>  
 (III.5.8) This, unquestionably—so has there been heard by me—  
 was stated by the Lord, was stated by the Arahant, viz. "It is the  
 monk with a lovely morality, monks, with a lovely Dhamma, with  
 a lovely insight, that is spoken of, in this Dhamma and Vinaya, as  
 'One who is whole, one who has stayed the course, one who is the  
 utmost of men'. And how, monks, does a monk become one with  
 a lovely morality? In this case, monks, a monk is one possessing  
 morality; he dwells as one restrained by the Pāṭimokkha restraint;  
 being one possessed of proper conduct and pasturage, being one  
 seeing fear in faults even the size of an atom, he trains himself

undertaking the items of the training. Thus it is, monks, that a monk becomes one with a lovely morality.

And how, monks, does a monk become one with a lovely Dhamma? In this case, monks, a monk dwells as one intent on applying himself to bringing into being the seven things<sup>196</sup> that are the constituents of enlightenment<sup>197</sup>. Thus it is, monks, that a monk becomes one with a lovely Dhamma.

And how, monks, does a monk become one with a lovely insight? [97] In this case, monks, a monk, through the destruction of the āsavas in these seen conditions, comes to realise, after coming of his own accord distinctly to know<sup>198</sup>, enter upon and abide therein, the liberation of heart and liberation through insight that are without āsavas. Thus it is, monks, that a monk becomes one with a lovely insight.

One with such a lovely morality, a lovely Dhamma, a lovely insight, is spoken of, in this Dhamma and Vinaya, as 'One who is whole, one who has stayed the course, one who is the utmost of men'. This matter the Lord did state; it was in connection therewith that this was so stated:

"The one on whose part there is nothing wrongly performed, by body, speech or mind—this is the one, clearly, that they say is 'one with a lovely morality', the monk with a sense of shame<sup>199</sup>.

The one on whose part these things<sup>200</sup> have been well brought into being, the seven that lead to enlightenment<sup>201</sup>—this is the one, clearly, that they say is 'one with a lovely Dhamma', the monk who is free of the preponderances.

The one who understands, right here, his own destruction of dukkha—this is the one, clearly, that they say is 'one with a lovely insight', the monk who is without āsavas.

It is the one possessed of these things<sup>202</sup>, the one who is unruffled, the one for whom caprice has been severed, the one unattached to the whole world, that they say is one abandoning all".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 98. The Gifts Sutta<sup>203</sup>

[98] (III.5.9) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These



two, monks, are the gifts: the gift of material things and the gift of the Dhamma; this is chief, monks, of these two gifts, that is to say, the gift of the Dhamma.

These two, monks, are the sharings: sharing material things and sharing the Dhamma; this is chief, monks, of these two sharings, that is to say, sharing the Dhamma.

These two, monks, are the (types) of help: help with material things and help with the Dhamma; this is chief, monks, of these two (types of) help, that is to say, help with the Dhamma". This matter the Lord did state; it was in connection therewith that this was so stated:

"That gift which they said was the highest, unsurpassed, that sharing the Lord did praise—who, intelligent, discerning, whose heart is devoted to the field that is chief, would not sacrifice at that time ?

Whilst those who speak and hear, both, their hearts devoted to the Teaching of the Sugata—for these the goal that is highest is purified, those who are diligent where the Teaching of the Sugata is concerned".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 99. The Three-Veda Sutta<sup>204</sup>

(III.5.10) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "It is as a result of a system, monks, that I make known the three-Veda one to be the brahmin, not that other one who is such merely by way of muttered mumblings. And how, monks, is it as a result of a system that I make known the three-Veda one to be the brahmin, not that other one who is such merely by way of muttered mumblings ? Take the case, monks, of a monk who recollects his former dwelling in its countless forms—[99] that is to say, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, countless involutions of the kalpa, countless evolutions of the kalpa, countless involutions and evolutions of the kalpa, realising 'In that, I was one with such a name, one with such a gotra, one with such a complexion, one with such nutriment, one with such

experience of happiness and dukkha, one with a lifespan of such a limit; when this one fell therefrom, I arose in that; there, too, I was one with such a name, one with such a gotra, one with such a complexion, one with such nutriment, one with such experience of happiness and dukkha, one with a lifespan of such a limit; when this one fell therefrom, this one arose here. Hence is it that he recollects his former dwelling in its countless forms together with its aspects<sup>205</sup>, together with its designations. This is the first knowledge that comes to be attained on his part; ignorance is obliterated, knowledge arises, the gloom is obliterated, light arises, as it does for one who dwells diligent, ardent, dedicated.

And then again, in addition<sup>206</sup>, monks, with 'a purified heavenly eye transcending that of humans a monk beholds beings falling, arising, inferior, choice, of good complexion, of bad complexion, well gone, badly gone; he discerns beings travelling on in accordance with their deeds, viz. 'These good beings, truly, were endowed with bodily misconduct, were endowed with verbal misconduct; were endowed with mental misconduct; were criticsers of the ariyans, were those of wrong view, were those with karma undertaken as a result of wrong view; these have arisen, following the breaking up of the body subsequent to dying, in a state of loss, in a miserable destiny, in the downfall, in hell. Or else, these good beings, were, on the other hand, endowed with bodily good conduct, were endowed with verbal good conduct, were endowed with mental good conduct, [100] were not criticsers of the ariyans, were those of right view, were those with karma undertaken as a result of right view; these have arisen, following the breaking up of the body subsequent to dying, in a happy destiny, in a heavenly world'. Hence is it that, with a purified heavenly eye transcending that of humans, a monk beholds beings falling, arising, inferior, choice, of good complexion, of bad complexion, well gone, badly gone; he discerns beings travelling on in accordance with their deeds. This is the second knowledge that comes to be attained on his part; ignorance is obliterated, knowledge arises, the gloom is obliterated, light arises, as it does for one who dwells diligent, ardent, dedicated<sup>207</sup>.

And then, again, in addition, monks, a monk, through the destruction of the āsavas in these seen conditions, comes to realise, after coming of his own accord distinctly to know<sup>208</sup>, enter upon

and abide therein, the liberation of heart and liberation through insight that are without āsavas. This is the third knowledge that comes to be attained on his part; ignorance is obliterated, knowledge arises, the gloom is obliterated, light arises, as it does for one who dwells diligent, ardent, dedicated. So it is, monks, that it is as a result of a system that I make known the three-Veda one to be the brahmin, not that other one who is such merely by way of muttered mumblings". This matter the Lord did state; it was in connection therewith that this was so stated<sup>209</sup>:

"It<sup>210</sup> is the one who understands<sup>211</sup> his former dwelling, as well as heaven and the states of loss, that I make known to be the brahmin, and not that other one who is such merely by way of muttered mumblings.

It is the one who understands his former dwelling, and who beholds heaven and the states of loss, and who, thereafter<sup>212</sup>, reaches birth's destruction, as one perfected by way of distinct knowledge, that is the sage.

[101] It is due to these three knowledges that one becomes the three-Veda brahmin; it is of this three-Veda one that I speak, not of that other of muttered mumblings".

This matter, too, was stated by the Lord, so has there been heard by me.

This is the fifth chapter, its batch being: Devotions, Livelihood, Saṅghāṭi, Fire, with Examining; States of Existence, Sense-pleasures, Lovely, Gifts—these, with As a Result of a System, make ten.

The Section Dealing With Triple Items is concluded.

## Notes

- <sup>1</sup> Reading *Mūlasutta*(ṃ) with Be (Se); text omits. Ce reads instead *Akusalamūlasuttaṃ*.
- <sup>2</sup> Cp A I 201 for similar.
- <sup>3</sup> Verse also at S I 70 = 98 (not "90" as stated by PED, sv *tacasāra*).
- <sup>4</sup> Reading *Dhātusutta*(ṃ) with (Ce) Be (Se); text omits.
- <sup>5</sup> Cp Sn 755 for similar.
- <sup>6</sup> Reading *rūpadhātuṃ* with Ce Be Se for text's *rūpadhātu*.
- <sup>7</sup> *Asañṭhitā*—so Ce Be Se and It-a; wrongly emended in text to *susañṭhitā*.
- <sup>8</sup> Reading *phusayitvā* with Be Se and It-a for text's Ce *phassayitvā*.
- <sup>9</sup> Reading *Paṭhamavedanāsutta*(ṃ) with (Ce) Be (Se); text omits.
- <sup>10</sup> Cp S IV 204 for similar.
- <sup>11</sup> *Sukhā*; elsewhere rendered "bliss", "ease" and "happiness", etc.
- <sup>12</sup> Reading *Dutiyaavedanāsutta*(ṃ) with (Ce) Be (Se); text omits.
- <sup>13</sup> On what follows, cp S IV 207.
- <sup>14</sup> Reading *accheccchi* with Ce Be Se and It-a for text's *acchejji*.
- <sup>15</sup> Be text (subsequent to its emendation) *vivattayi*; Ce *vāvattayi*, Se *vivattiyi*.
- <sup>16</sup> Reading *adda* with Be Se and It-a for text's *ḍakkhi*, Ce *ddakkhi*.
- <sup>17</sup> Reading *Paṭhama-esanāsutta*(ṃ) with (Ce) Be (Se); text omits.
- <sup>18</sup> Reading *Dutiya-esanāsutta*(ṃ) with (Ce) Be (Se); text omits.
- <sup>19</sup> Cp A II 42 for similar.
- <sup>20</sup> Reading *Paṭhama-āsavasutta*(ṃ) with (Ce) Be (Se); text omits.
- <sup>21</sup> Reading *Dutiya-āsavasutta*(ṃ) with (Ce) Be (Se); text omits.
- <sup>22</sup> Ce Be read *savāhinim* for text's Se *savāhanam*; cp A II 15 and Sn 442, both of which read *savāhanam*. As pointed out at GD II 230, although Pj II explains *savāhanam* as "with *Girimekhalā*, king of elephants" (*Girimekhalanāgarājasahitam*—so Pj II (Be), which seems more correct than the version quoted at GD), Mp explains instead as "with his army" (*sasenakam*). Cp also S II 278, which reads *savāhanam*, and Dh 175 which reads *savāhinim*. It-a has nothing to say on the present sutta or its verse, claiming (wrongly) that they contain nothing new. Given these vll of *savāhinim*, and that the Buddha, on the night of his enlightenment, defeated not only *Māra*'s elephant but also the whole of his army, the explanation in Mp is probably to be preferred.

- 23 Reading *Tañhāsutta*(ṃ) with (Ce) Be (Se); text omits.
- 24 Reading *te eva* with Be for text's Ce *te ca*, Se *te ve*.
- 25 Reading *Māradheyyasutta*(ṃ) with (Ce) Be (Se); text omits.
- 26 Reading *Puññakiriyaavatthusutta*(ṃ) with (Ce) Be (Se); text omits.
- 27 On what follows, cp A IV 241ff; also D III 218.
- 28 Also at It 15f above.
- 29 Reading *sukhudrayaṃ* with Ce Be Se for text's *sukhindriyaṃ*.
- 30 *Sukhasamuddaye*; subsequently emended, at It 16 (Ee) where see note, to *sukhasamudraye*, though not here.
- 31 *Abyāpajjhaṃ*; so also Be which, at It 16 above, reads instead *abyāpajjhaṃ*.
- 32 Reading *Cakkhusutta*(ṃ) with (Ce) Be (Se); text omits.
- 33 Reading *tassa* with It-a for all texts' *yassa*, when we should translate "Through the acquisition of which eye".
- 34 Reading *Indriyasutta*(ṃ) with (Ce) Be (Se); text omits.
- 35 The first two verses are also to be found at A I 231, whilst the first is quoted at It-a I 115.
- 36 Cp. note at It 50 above.
- 37 Reading *Addhāsutta*(ṃ) with (Ce) Be (Se); text omits.
- 38 The first verse, and the first half of the second, are also to be found at S I 11, whilst the second half of the third verse recurs at Sn 749. By "the first six verses" Woodward, at AIWS 156 n 3, no doubt meant "the first six lines".
- 39 *Sevī*; taken, by Woodward (AIWS 156) as "lives the life", and by Ireland (p 44) as "freely makes use of concepts", whilst Norman (GD II 86) renders this simply as "practising". According to the ctes, however, it would seem to refer to utilisation of the four supports of robe and so on, and to utilisation of the objective field that has come into focus.
- 40 Reading *Duccaritasutta*(ṃ) with (Ce) Be (Se); text omits.
- 41 These verses, and those in the following sutta, recur at It 25f above, where see notes; Woodward, in offering different translations at AIWS 133 and 157, does not seem to have noticed this fact.
- 42 Reading *dosasañhitam* with Ce (Be *dosasañhitam*) Se and It-a for text's *dosasaññitam*.
- 43 Ce Be Se read so 'papajjati for text's so upapajjati.
- 44 Reading *Sucaritasutta*(ṃ) with (Ce) Be (Se); text omits.

- 45 Reading *dosasañhitam* with Ce (Be *dosasamhitam*) Se for text's *dosasaññitam*.
- 46 Reading *Soceyyasutta(m)* with (Ce) Be (Se); text omits.
- 47 On what follows, cp A I 271ff.
- 48 This verse and that in the following sutta are also to be found at A I 273, save for the fact that there the last word in each is transposed.
- 49 *Vācāsuciṃ*; Be *vacīsuciṃ*.
- 50 Reading *suciṃ soceyyasampannam* with Ce Be Se and A for text's *sucisoceyyasampannam*.
- 51 Reading *Moneyyasutta(m)* with (Ce) Be (Se); text omits.
- 52 Cp D III 220; A I 273
- 53 *Moneyyāni*; Ireland (p 45) and Woodward (AIWS 158) render this as "perfections", which interpretation does not seem supported by the cty.
- 54 This verse and that in the previous sutta are also to be found at A I 273, save for the fact that there the last word in each is transposed. The present verse is also found at Nidd I 58 (= A I 273) and Nidd II 229 (= It 56).
- 55 *Vācāmuniṃ*; Be *vacīmuniṃ*.
- 56 Reading *munim moneyyasampannam* with Ce Be Se and A for text's *munimoneyyasampannam*.
- 57 Reading *Paṭhamarāgasutta(m)* with (Ce) Be (Se); text omits.
- 58 *Omukk' assa*; PED suggests, *sv omutta*, that this should be amended to read *omutt' assa*, but this reading is not supported by the cty, and the entry should probably be deleted.
- 59 Reading *Dutiyaṛāgasutta(m)* with (Ce) Be (Se); text omits.
- 60 *Na atari*; Be *atīṇṇo*. Cp cty.
- 61 Ce Se read *pāragato* for text's *pāraṅgato*, Be *pāraṅgato*; cp cty.
- 62 These verses are also to be found at S IV 158.
- 63 Ce Be Se and S read *saūmibhayaṃ* for text's *ūmibhayaṃ*; cp cty.
- 64 *Saṅgātigo*; Se *saṅgātito*.
- 65 Reading *pamāṇam* with Ce Be Se S and It-a for text's *samānam*.
- 66 Reading *Micchādiṭṭhikasutta(m)* with Be (Se) and It-a (Be); text omits. Ce reads instead *Micchādiṭṭhikammasamādānasuttam*.
- 67 What follows, here and in the next sutta, is clearly an allusion to the description of the Buddha witnessing the rebirth process with the aid of his heavenly eye, as at M I 22, S V 266, etc. Since it

is not entirely clear exactly how this process is observed—e.g. whether he first sees humans endowed with bodily misconduct and then later sees those “same” individuals reborn in hell, or whether he can infer that they will be so reborn, or else infer of those reborn that they had been so endowed—those without such powers should resist reading more than is warranted into the tense-structure of the following translation, which I have purposely attempted to keep as atemporal as possible. Woodward (AIWS 160) and Ireland (p 47) seem to take *diṭṭhā* (seen) as predicated only of the those endowed with bodily misconduct and so on, treating the statement concerning their arising in hell and so on as though it were a future prediction; but it seems to me more likely that *diṭṭhā* here also extends so as to cover the beings when arisen (*uppannā*) in hell, viz. that these, too, are similarly seen (*diṭṭhā*) by the Buddha.

<sup>68</sup> Be and Se take this and the sentence commencing “And I moreover state, monks” as first and last of this paragraph. Ce prints each sentence as a separate paragraph, text treating the whole sutta as a single paragraph.

<sup>69</sup> Ce Be (and Se vi) read *ca bhāsiya*, here and in the following sutta, for text’s Se (and all editions of It-a save Be) *abhāsiya*; cp also PED, sv *bhāsati*. *Abhāsiya* is not listed by CPD.

<sup>70</sup> Ce reads *appāssuto* ‘*puññakaró*, Be Se *appassutā* ‘*puññakaro*, for text’s *appassuto* *apuññakaro*.

<sup>71</sup> Reading *Sammādiṭṭhikasutta*(ṃ) with Be (Se) and It-a (Be); text omits. Ce reads instead *Sammādiṭṭhikammasamādānasuttam*. See previous sutta for notes.

<sup>72</sup> Reading *Nissaraṇiyasutta*(ṃ) with (Ce) Be (Se); text omits.

<sup>73</sup> The second half of these verses is also appears at It 47 above.

<sup>74</sup> Reading *Santatarasutta*(ṃ) with (Ce) Be; text omits. Se reads instead *Santarāsuttam*.

<sup>75</sup> Cp Sn 754f for the first two verses.

<sup>76</sup> On this verse, and that which follows, cp It 45f above. However, since *Ḍhammapāla*’s interpretation of the first of these two verses differs slightly from that given previously, I therefore translate accordingly.

<sup>77</sup> *Asanṭhitā*—so Ce Be Se and It-a; wrongly emended in text to *susanṭhitā*.

<sup>78</sup> Reading *phusayitvā* with Ce Be Se and It-a for text’s *phassayitvā*.

- 79 Reading *Puttasutta*(ṃ) with (Ce) Be (Se); text omits.
- 80 *Atijāto*; not listed by PED, save *sv anujāta*.
- 81 *Avajāto*; this term cannot here mean "low-born" or "base-born" as PED and CPD respectively suggest, for the whole point of the passage below is to demonstrate that, though born to parents possessing faith, he fails to follow their good example. He is, therefore, on the contrary very well born, but fails to take advantage of the opportunity.
- 82 Reading *saddhā sīlena sampannā* with Ce Be for text's *Se saddhāsīlena sampannā*.
- 83 Reading *Avuṭṭhikasutta*(ṃ) with Be (Se); text omits. Ce reads instead *Vuṭṭhisuttam*.
- 84 Reading °*kapaṇaddhika*°, here and throughout, with Ce Be Se for text's °*kapaṇiddhika*°.
- 85 Reading *sabbesaṃ va* with Be for text's *Se sabbesaṃ*, Ce *sabbesaṃ ca*.
- 86 Reading *va* with Ce Be (Se ca); text omits.
- 87 Text's division of the verses at this point seems faulty; I follow Ce Be Se.
- 88 Reading *patte* with Ce Be Se and It-a for text's *satte*.
- 89 Reading *Sukhapatthanāsutta*(ṃ) with (Ce) Be (Se); text omits.
- 90 The verses, from here onwards, recur at Ja IV 435f = VI 235f.
- 91 Reading *diddho* with Ce Be (Se vl) and Ja, for text's *Se duṭṭho* (text subsequently having been emended to read *diḍḍho*).
- 92 *Upanayhati*; this sense is not listed by PED.
- 93 A fragrant powder, or perfume, obtained from the shrub *Tabernaemontana coronaria*.
- 94 Reading *pattapuṭass' eva* with Ce Be (Se *patt' pūṭass' eva*) and Ja (Be) for text's *palāsapuṭasseva*, Ja (Ee) *phalapuṭass' eva*.
- 95 Reading *Bhidurasutta*(ṃ) with (Ce) Be (Se); text omits.
- 96 Reading *bhidurāyaṃ* with Ce Be Se and It-a for text's *bhindantāyaṃ*.
- 97 Reading *bhiduraṃ* with Ce Be Se for text's *bhindantaṃ*.
- 98 Ce reads *pabhaṅguraṃ*, Se *pabhaṅguṇaṃ*, for text's *virāguṇaṃ* (subsequently emended to *virāgikaṃ*), Be *virāguṇaṃ*. Cty is silent. *Virāguṇaṃ* (meaning unclear) recurs at M III 31 (Be), where Ee reads *virāgaṃ*, whilst Ps IV 92 (Ee and Be) explains as *vigacchanasabhāvaṃ* (whose own nature is that of disappearing). *Pabhaṅguraṃ/pabhaṅguṇaṃ*, which recurs at It 37 above, would mean perishable.



- 99 Reading accagā with Ce Be for text's ajjhagā, Se ajjagā.
- 100 Reading Dhātusosamsandanasutta with Be (Ce Se Dhātusamsandanasuttam); text omits.
- 101 Cp S II 154f, 157f for similar; also Thag 147f.
- 102 Reading dhātuso va with Se and S for text's Ce Be dhātuso.
- 103 Reading dhātuso va with Be Se and S for text's Ce dhātuso.
- 104 Reading Parihānasutta(m) with (Ce) Be (Se); text omits.
- 105 Reading bhassārāmo with Be Se and It-a for text's Ce bhassarato.
- 106 Reading bhiduro with Be Se for text's Ce bhindanā.
- 107 Reading Vitakkasutta(m) with Be (Se) (Ce Vitaktasuttam); text omits.
- 108 On these three thoughts, see also Vibh 356f and Vibh-a 491.
- 109 Reading sahanandī with Ce Be Se for text's sahanandī.
- 110 Reading vivāhe with Ce Be Se for text's vivāso.
- 111 Saṅghāni; Be saṅharāni, assemblings.
- 112 Reading ayam pi attho vutto Bhagavatā itū me sutan ti with Ce Be Se; text omits. For some reason, text also omits this, along with vuttam h' etam Bhagavatā vuttam arahatā ti me sutam (This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arāhaṇi) in each of the remaining suttas in this chapter, and in all but the opening and closing suttas of subsequent chapters. Cp also Woodward's observation at AIWS 169.
- 113 Reading Sakkārasutta(m) with (Ce) Be (Se); text omits. As Be notes, this sutta follows the same form as those at It 58 and 59 above.
- 114 Cp S II 231f for similar.
- 115 Verses also at Thag 1011f.
- 116 Appamādavihārino; text subsequently emended to appamānavihārino, abiding in that which is measureless.
- 117 Reading Devasaddasutta(m) with (Ce) Be (Se); text omits.
- 118 Text inserts bhikkhāve; Ce Be Se omit.
- 119 Reading puna c' aparam, here and below, with Be for text's Ce Se puna ca param.
- 120 Text Ce Se insert bhikkhāve; Be omits.
- 121 Reading na passanti with Ce Be and It-a for text's Se namassanti.
- 122 Reading Pañcapubbanimittasutta(m) with Be (Se) (Ce Pubbanimittasuttam); text omits.
- 123 Reading pañc' assa with Ce Be Se for text's pañca.

- 124 Reading anumodenti with Be for text's Ce Se anumodanti.
- 125 Reading bhikkhu with Ce Be Se and It-a for text's bhikkhave.
- 126 Reading bhikkhu, here and below, with Be Se for text's Ce bhikkhave.
- 127 On what follows, cp M I 320.
- 128 This verse recurs at It 26 above.
- 129 Reading dosasaññitaṃ with Ce Be for text's Se dosasaññitaṃ.
- 130 Reading nirūpadhiṃ with Ce Be Se for text's nirūpadhi.
- 131 Reading nivesaya with Ce Be Se for text's nivesaye.
- 132 Reading anumodenti with Be for text's Ce Se anumodanti.
- 133 Reading Bahujanahitasutta(ṃ) with (Ce) Be (Se); text omits.
- 134 On what follows, cp A I 22.
- 135 Reading bhikkhave with Se; Ce inserts in brackets, noting bhikkhave ti potthakesu na dissati ("monks" does not appear in the books), whilst text and Be omit entirely.
- 136 Reading majjhekalyāṇaṃ, here and throughout, with Ce Be Se for text's majjhe kalyāṇaṃ.
- 137 Reading sabyañjanaṃ, here and throughout, with Ce Be Se for text's savyañjanaṃ.
- 138 Dhammapāla seems to take ādikalyāṇaṃ majjhekalyāṇaṃ pariyośanakalyāṇaṃ in apposition to dhammaṃ, sātthaṃ sabyañjanaṃ kevalaparipuññaṃ parisuddhaṃ in apposition to brahmacariyaṃ, which seems a deviation from the other cūties (Sv I 175ff; Ps II 202ff; Spk I 172; and Mp II 201); cp also Bhikkhu Bodhi, *The Discourse on the Fruits of Recluseship*, Kandy 1989, 29 n 1.
- 139 Reading puna c' aparaṃ, here and below, with Be for text's Ce Se puna ca paraṃ.
- 140 Ce reads satthusāvako, Se satthuno sāvako, here and below, for text's Be sa. hu sāvako.
- 141 Reading ayaṃ, here and below, with Ce Be for text's Se ayam pi.
- 142 Ce reads devamanussānaṃ ti for text's Be Se devamanussānaṃ.
- 143 Reading apāpuranti with Ce Be Se for text's apāvūṇanti.
- 144 Reading Asubhānupassīsutta(ṃ) with (Ce) Be (Se); text omits.
- 145 Reading ānāpānassati with Be Se for text's Ce ānāpānasati.
- 146 The second half of this verse recurs at It 47 and 61 above; however, Dhammapāla, in his present explanation, treats yato (being one who is strenuous) more along the lines of that given as his alternative explanation at It-a II 16, with the result that the

rendering of the verse has, at this point, had to be amended.

147 Reading Dhammānudhammapaṭipannasutta(ṃ) with (Ce) Be (Se); text omits.

148 Dhammaññeva bhāsati; all editions of It-a read dhammaṃ yeva bhāseyya, he should speak only Dhamma.

149 Reading tadubhayaṃ vā pana with Be and It-a for text's Ce Se tadubhayaṃ.

150 Reading Andhakaraṇasutta(ṃ) with (Ce) Be (Se); text omits.

151 On what follows, cp M I 114ff.

152 Reading Antarāmalasutta(ṃ) with (Ce) Be (Se); text omits.

153 Reading Devadattasutta(ṃ) with (Ce) Be (Se); text omits.

154 On what follows, cp Vin II 203; also Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 272, for a further (partial) translation of this sutta.

155 Reading vissuto with Ce Be Se and It-a for text's (It-a vi) me suttaṃ.

156 Āsajja; so Ce Be Se and text's subsequent emendation of āpajja.

157 Reading samānam anuciṇṇo with Ce Be for text's Se pamādam anuciṇṇo.

158 Reading phusati with Ce Be Se for text's phussēti.

159 Reading bhesmā with Vin (Be (CSCD) ) and It-a for all texts' tasmā. Given the cty, I think "awesome" is preferable to the rendering of "sublime" at BD V 285.

160 Reading Aggappasādasutta(ṃ) with (Ce) Be (Se); text omits.

161 On what follows, cp A II 34f, III 35f; the sutta is quoted at Nett 188 and, partially, at Vism 293, where further commentary is to be found.

162 Text Ce insert yad idaṃ; Be Se omit.

163 Reading madanimmadano with Ce Be Se for text's madanimmaddano.

164 At this point, Se inserts, in parentheses, the following paragraph: Yāvatā bhikkhave saṅkhatā dhammā ariyo aṭṭhaṅgiko maggo tesam aggam akkhāyati. Seyyathidaṃ? Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi. Ye bhikkhave ariyamaggadhamme pasannā agge te pasannā. Aggo kho pana pasannānaṃ aggo vipāko hoti, adding a note stating: euh' antare potthakesu ayaṃ pāṭho na dissati.

165 Purisapuggalā; more literally, the individuals (reckoned as)

men—see, e.g., Paṭi-a II 442: purisasāṅkhātassa puggalassa. However, it is clear that membership of the Sāvakaśāṅgha also included devas and Brahmās.

166 Dhamma.

167 Reading Jīvikasutta with Be (Ce Jīvikāsuttam, Se Jīvikasuttam); text omits.

168 On what follows, cp S III 93.

169 Reading abhisāpo 'yaṃ with Ce Be (S abhisāpāyaṃ) for text's Se abhilāpāyaṃ, a saying.

170 Reading na inattā na bhayaṭṭā with Be Se for text's Ce na inattā na bhayaṭṭā.

171 Reading dukkhotiṇṇā with Ce Be Se (S dukkhotiṇṇo) for text's dukkhābhikiṇṇā.

172 Reading abhijjhālu with Be Se and S for text's Ce abhijjhālū.

173 Both Woodward (KS III 79 and AIWS 180) and Ireland (p 69) take kāmesu with abhijjhālu (covetous), which does not seem supported by the cty. Moore (p 108) seems more correct, though his interpretation of the rest of the sutta seems a complete muddle. Cp also It-a II 114, which clearly takes kāmesu (where sense-pleasures are concerned) with tibbasārāga (one densely infatuated).

174 As Woodward observes (Spk II 303 n 1), PED (sw kaṭṭha and pharatu) seems incorrect in taking kaṭṭhattham pharati as serving as fuel; cp cty.

175 This verse, and that which follows, are also to be found at It 43 above. Text omits the present verse, unlike Ce Be and Se, which repeat in full.

176 Reading Saṅghāṭikaṇṇasutta(m) with (Ce) Be (Se); text omits.

177 Reading piṭṭhito piṭṭhito with Ce Be Se for text's piṭṭhito.

178 Reading abhijjhālu with Be Se and for text's Ce abhijjhālū.

179 Reading abhijjhālu with Be Se and for text's Ce abhijjhālū.

180 Ce reads tibbasārogo, Be tibbasārogā, both seemingly in error, for text's Se tibbasārāgo.

181 Reading ca with Ce Be Se for text's va.

182 Reading nivāte with Ce Be Se for text's nivāto.

183 Reading Aggisutta(m) with (Ce) Be (Se); text omits.

184 Reading Upaparikkhasutta with (Ce) Be (Se); text omits.

185 For a canonical exegesis on the following, rather cryptic, passage, cp M III 223ff.

<sup>186</sup> *Asañthitaṃ*; Woodward (AIWS 182) takes this as "set", Ireland (p 71) as "fixed", both presumably failing to realise that this is the equivalent of Skt *aśraṅthita*, rather than *asaṃsthita*—cp CPD sv *asañthita*<sup>2</sup>.

<sup>187</sup> Reading *tathā tathā bhikkhave bhikkhu upaparikkheyya | yathā yathā 'ssa upaparikkhato bahiddhā c' assa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asañthitaṃ, anupādāya na paritasseyya | Bahiddhā bhikkhave viññāṇe avikkhitte avisaṭe sati, ajjhattaṃ asañthite, anupādāya (Se anuppādāya) aparitassato āyatim jātijarāmarañadukkhāsamudayasambhavo na hoti* with Be Se and M (*Ce tathā tathā bhikkhave bhikkhu upaparikkheyya | yathā yathā 'ssa upaparikkhato bahiddhā c' assa viññāṇaṃ avikkhittaṃ hoti avisaṭaṃ, ajjhattaṃ asañthitaṃ, anupādāya na paritasseyya | Bahiddhā c' assa bhikkhave viññāṇe avikkhitte avisaṭe sati, ajjhattaṃ asañthite, anupādāya aparitassato āyatim jātijarāmarañadukkhāsamudayasambhavo na hoti*) for text's *tathā tathā bhikkhave bhikkhu upaparikkheyya | yathā yathā upaparikkhato bahiddhā c' assa viññāṇaṃ avikkhittaṃ hoti avisaṭaṃ, ajjhattaṃ asañthitaṃ, anupādāya na paritasseyya aparitassato āyatim jātijarāmarañadukkhāsamudayasambhavo na hoti*.

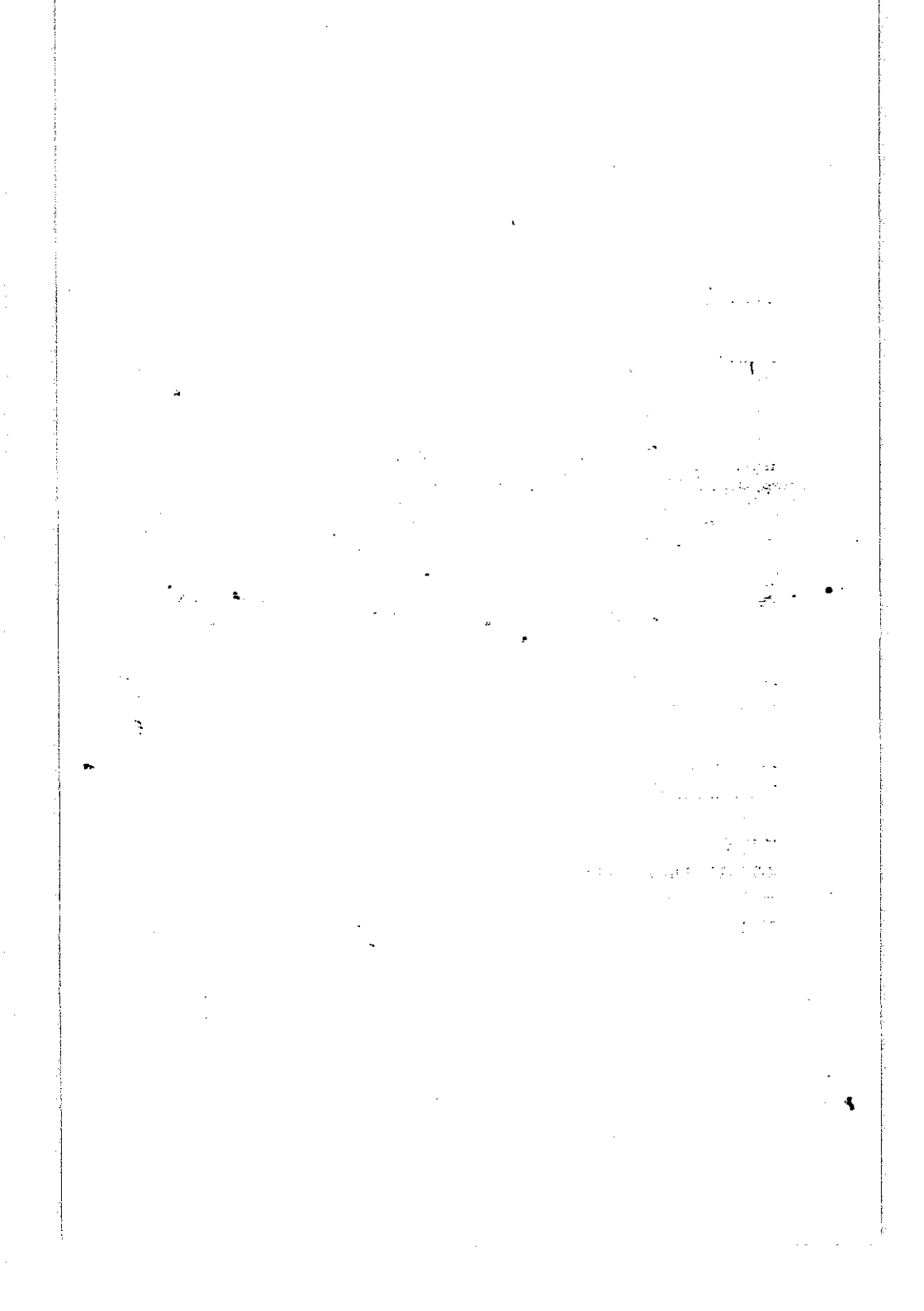
<sup>188</sup> Cp Ud IV 9, 10; also Ud-a 272: it is a lead (*netti*), on account of its leading (*nayanato*) back to *samsāra* (running on).

<sup>189</sup> Reading *Kāmūpapattisutta(ṃ)* with Be (Se) (*Ce Kāmūppattisuttaṃ*); text omits.

<sup>190</sup> On what follows, cp D III 218.

<sup>191</sup> Reading *kāmūpapattiyo* with Be Se for text's *kāmupapattiyo*, Ce *kāmuppattiyo*; taken, at AIWS 183, as "uprisings of sense-desires", by Ireland (p 72), as "ways of obtaining the objects of sense-desire" and by Moore (p 112), as "sources of lust"; whilst it is further taken, at Dial III 211, as "uprisings of desires connected with sense", and by Walshe, *Thus Have I Heard*, London 1987, p 485, as "kinds of rebirth in the Realm of Sense-Desire". Cp cty, which might be thought rather less than helpful; and one might be excused for echoing Moore's sentiments, loc cit, when he states: "I do not feel at all certain about the word". It may be noted that *kāma* is taken, in what follows, sometimes as sense-desires, sometimes as sense-pleasures, and sometimes simply as sensory. As the cty points out, ad loc and elsewhere, the category of *kāma*

- includes both those sense-desires that are object-based as well as those sense-desires that are (mental) defilements, by which would seem to be meant external items that can become objects of desire, and the internal desires for such objects.
- 192 Reading *itthabhāvaññathābhāvaṃ saṃsāraṃ nātivattare | etam ādīnaṃ natvā* with Cc Be Se for text's *itthabhāvaññathābhāvaṃ*; cp It 9 above for similar.
- 193 Reading *Kāmyogasutta(m)* with (Cc) Be (Se); text omits.
- 194 Cp It 50 above.
- 195 Reading *Kalyāṇasīlasutta(m)* with (Cc) Be (Se); text omits.
- 196 *Dhammānaṃ*.
- 197 Reading *bodhipakkhiyānaṃ* with Cc Be Se (and It 75 above) for text's *bodhipakkhikānaṃ*.
- 198 Reading *abhiññā* with Cc Be Se (and It 75 above) for text's *abhiññāya*.
- 199 Cc Be Se read *hirīmanaṃ* for text's *hirīmataṃ*; cp cty.
- 200 *Dhammā*.
- 201 Reading *satta sambodhigāmino* with Be Se (Cc *satta sambodhagāmino*) for text's *pattasambodhigāmino*.
- 202 *Dhammehi*.
- 203 Reading *Dānasutta(m)* with (Cc) Be (Se); text omits.
- 204 Reading *Tevijjasutta(m)* with (Cc) Be (Se); text omits.
- 205 *Sākāraṃ*; or together with its modes.
- 206 Reading *puna c' aparaṃ* with Be, here and below, for text's Cc Se *puna ca paraṃ*.
- 207 Text Se abbreviate; Cc Be repeat in full.
- 208 Reading *abhiññā* with Cc Be Se (and It 75 above) for text's *abhiññāya*.
- 209 Second and third verses recur at A I 165; cp also M II 144, S I 167, 175, Dhp 423 and Sn 647.
- 210 Text inserts this verse in parentheses; Be Se omit entirely.
- 211 Reading *yo 'veti* with Be for text's Cc Se M S A Dhp and Sn *yo vedi*.
- 212 Reading *atho* with Cc Be and A for text's Se *atha*.



## THE SECTION DEALING WITH QUADRUPLE ITEMS

### CHAPTER ONE

#### 100. The Brahmin, Dhamma and Sacrifice Sutta<sup>1</sup>

(IV.1.1) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. “I, monks, am a brahmin, one attending to beggars, always, one with hands, cleansed, one bearing his last person, the unsurpassed, dart-removing physician; of this same I are you sons, breast(-born), born from the mouth, Dhamma-born, Dhamma-conjured, Dhamma-heirs, not heirs to things material.

These two, monks, are the gifts: [102] the gift of material things and the gift of the Dhamma; this is chief, monks, of these two gifts, that is to say, the gift of the Dhamma.

These two, monks, are the sharings: sharing material things and sharing the Dhamma; this is chief, monks, of these two sharings, that is to say, sharing the Dhamma.

These two, monks, are the (types) of help: help with material things and help with the Dhamma; this is chief, monks, of these two (types of) help, that is to say, help with the Dhamma.

These two, monks, are the sacrifices: the sacrifice of material things and the sacrifice consisting of the Dhamma; this is chief, monks, of these two sacrifices, that is to say, the sacrifice consisting of the Dhamma”. This matter the Lord did state<sup>2</sup>; it was in connection therewith that this was so stated:

“It was the Tathāgata, the one having pity for all creatures<sup>3</sup>, who, free of selfishness, sacrificed that sacrifice consisting of the Dhamma.

Beings pay homage to this one of such a kind, the best amongst devas and humans, who has gone beyond becoming”.

This matter, too, was stated by the Lord, so has there been heard by me.



101. The Easily Gained Sutta<sup>4</sup>

(IV.1.2) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These<sup>5</sup> four, monks, are both trifling and easily gained; and they are blameless. Which four? Of robes, monks, the dust-heap (rag-robe) is both trifling and easily gained; and it is blameless. Of eatables, monks, a scrap of almsfood is both trifling and easily gained; and it is blameless. Of bed and lodgings, monks, the root of a tree [103] is both trifling and easily gained; and it is blameless. Of medicines, monks, putrid urine is both trifling and easily gained; and it is blameless. These, monks, are the four that are both trifling and easily gained; and they are blameless. It is owing to this, monks—that a monk can be satisfied with that which is trifling and easily gained, and that which is blameless<sup>6</sup>—that I speak of this, on this one's part<sup>7</sup>, as being a certain limb of recluship". This matter the Lord did state; it was in connection therewith that this was so stated:

"For the one satisfied with that which is blameless, trifling and easily gained, there is no annoyance of heart concerning bed and lodging, robe, and drink and eatables; he is not disappointed by the quarters;

Whilst those states that are proclaimed as conforming with recluship are mastered on the part of that one who is satisfied, on the part of that diligent monk".

This matter, too, was stated by the Lord, so has there been heard by me.

102. The Destruction of the Āsavas Sutta<sup>8</sup>

(IV.1.3) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "I<sup>9</sup>, monks, speak of the destruction of the āsavas for the one who knows, for the one who beholds, not for the one who does not know, not<sup>10</sup> for the one who does not behold. And there is destruction of the āsavas; monks, for the one who knows what, for the one who beholds what? There is destruction of the āsavas, monks, for the one who knows, for the one who beholds, 'This is dukkha'; [104] there is destruction of the āsavas, monks, for the one who knows, for the one who beholds, 'This is the origination of dukkha'; there is destruction of the āsavas, monks, for the one who knows, for

the one who beholds, 'This is the cessation of dukkha'; there is destruction of the āsavas, monks, for the one who knows, for the one who beholds, 'This is the course leading to the cessation of dukkha'. It is for the one who thus knows, for the one who thus<sup>11</sup> beholds, monks, that there is destruction of the āsavas". This matter the Lord did state; it was in connection therewith that this was so stated:

"To<sup>12</sup> the sekha who is training, conforming with the upright path, there first (arises) knowledge with respect to destruction and, immediately thereafter<sup>13</sup>, final knowledge.

For that one who is liberated after that final knowledge there is that liberation-knowledge that is utmost; (for him) there arises knowledge with respect to destruction, viz. 'The fetters are destroyed'.

Clearly this release from all knots, this nibbāna, is not attainable by the one who lacks understanding<sup>14</sup>, by the fool, by the indolent".

This matter, too, was stated by the Lord, so has there been heard by me.

### 103. The Recluses and Brahmins Sutta<sup>15</sup>

(IV.1.4) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "Whatever recluses or brahmins, monks, [105] do not discern, as it really is, 'This is dukkha', do not discern, as it really is, 'This is the origination of dukkha', do not discern, as it really is, 'This is the cessation of dukkha', do not discern, as it really is, 'This is the course leading to the cessation of dukkha', these are not, monks, as far as I am concerned<sup>16</sup>, either recluses, or brahmins, or those deemed recluses amidst recluses, or those deemed brahmins amidst brahmins; nor are these, moreover, venerable ones who, in these seen conditions, realise, after coming of their own accord distinctly to know, enter upon and abide therein, the goal of recluseship, or the goal of brahminhood<sup>17</sup>.

Yet whatever recluses or brahmins, monks, do discern, as it really is, 'This is dukkha', do discern, as it really is, 'This is the origination of dukkha', do discern, as it really is, 'This is the cessation of dukkha', do discern, as it really is, 'This is the course leading to the cessation of dukkha', these are, as far as I am

concerned, monks, be they recluses or brahmins, both those deemed recluses amidst recluses and those deemed brahmins amidst brahmins; whilst these are, moreover, venerable ones who, in these seen conditions, realise, after coming of their own accord distinctly to know, enter upon and abide therein, the goal of recluseship and the goal of brahminhood". This matter the Lord did state; it was in connection therewith that this was so stated:

[106] "Those who do not discern dukkha, likewise dukkha's origin, and wherein dukkha is stopped entirely without remainder, and who do not know that path leading to the pacification of dukkha;

These, being deficient in the liberation of heart, likewise in the liberation through insight, are not capable of making an end; these, clearly, travel on to birth and old age.

Yet those who do discern dukkha, likewise dukkha's origin, and wherein dukkha is stopped entirely without remainder, and who discern that path leading to the pacification of dukkha;

These, being endowed with the liberation of heart, likewise with the liberation through insight, are capable of making an end; these do not travel on to birth and old age".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 104. The Possessed of Morality Sutta<sup>18</sup>

(IV.1.5) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "Those<sup>19</sup> monks, monks, who are possessed of morality<sup>20</sup>, [107] possessed of concentration, possessed of insight, possessed of liberation, possessed of knowledge and vision of liberation, who are exhorters, informers, those who fully show (things), those who make (others) take (things) up, those who make (others) rightly keen, those who make (others) rightly bristle with excitement, those who communicate, sufficiently and properly, the True Dhamma—monks, I say that even seeing these monks is of great service<sup>21</sup>; monks, I say that even hearing about these monks is of great service; monks, I say that even approaching these monks is of great service; monks, I say that even sitting round paying homage to these monks is of great service; monks, I say that even recollecting<sup>22</sup> these monks is of great service; monks, I say that

even going forth in imitation of these monks is of great service. What is the root cause for this? For the one who pursues, resorts to, sits round paying homage to, monks of such a kind, monks, the virtue that is morality, even though incomplete, reaches the completion of its being brought into being; the virtue that is concentration, even though incomplete, reaches the completion of its being brought into being; [108] the virtue that is insight<sup>23</sup>, even though incomplete, reaches the completion of its being brought into being; the virtue that is liberation, even though incomplete, reaches the completion of its being brought into being; the virtue that is knowledge and vision of liberation, even though incomplete, reaches the completion of its being brought into being. And it is these monks, monks, who, being of such a kind, are called 'teachers', are called 'caravan-leaders', are called 'conflict-abandoners', are called 'thrusters aside of the gloom', are called 'light-makers', are called 'glow-makers', are called 'lamp-makers', are called 'torch-bearers', are called 'radiance-makers', are called 'ariyans', are called 'those with vision' ". This matter the Lord did state; it was in connection therewith that this was so stated:

"This<sup>24</sup> is the occasion causing jubilation<sup>25</sup> for those who understand, that is to say, (seeing) those by whom the self has been brought into being, those ariyans who live in accordance with the Dhamma.

These highlight the True Dhamma, cause it to shine, these steadfast ones who are radiance-makers, light-makers, those with vision, conflict-abandoners.

Upon hearing the Teaching from these, these wise ones, clearly, having rightly known, [109] having directly known, birth's destruction, come not to again-becoming".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 105. The Craving-Arisings Sutta<sup>26</sup>

(IV.1.6) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "These<sup>27</sup> four, monks, are the craving-arising, wherein craving, upon arising, arises for a monk. Which four? Craving, monks, upon arising for a monk, arises with robe as root-cause; or craving,

monks, upon arising for a monk, arises with an almsround as root-cause; or craving, monks, upon arising for a monk, arises with bed and lodging as root-cause; or craving, monks, upon arising for a monk, arises similarly with that which is good or better as root-cause. These, monks, are the four craving-arisings, wherein craving, upon arising, arises for a monk". This matter the Lord did state; it was in connection therewith that this was so stated<sup>28</sup>:

"The man with craving as his partner, (though) running on for a long period<sup>29</sup>, does not proceed beyond saṃsāra with its existence here and its existence otherwise".

Knowing this<sup>30</sup> peril, the craving that is dukkha's origin<sup>31</sup>, it is as one free of craving, (as) one not taking food, (and) as one mindful that the monk should go forth".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 106. The With Their Brahmās Sutta<sup>32</sup>

(IV.1.7) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "It<sup>33</sup> is those clans, monks, in which a mother and father are worshipped within the home on the part of sons, that possess Brahmās. [110] It is those clans, monks, in which a mother and father are worshipped within the home on the part of sons, that possess former devatās. It is those clans, monks, in which a mother and father are worshipped within the home on the part of sons, that possess former masters<sup>34</sup>. It is those clans, monks, in which a mother and father are worshipped within the home on the part of sons, that possess those worthy of oblations.

This, monks, is a metaphorical expression for a mother and father, that is to say, 'Brahmās'; this, monks, is a metaphorical expression for a mother and father, that is to say, 'former devatās'; this, monks, is a metaphorical expression for a mother and father, that is to say, 'former masters'; this, monks, is a metaphorical expression for a mother and father, that is to say, 'those worthy of oblations'. What is the root-cause for this? Very useful<sup>35</sup>, monks, are a mother and father for sons, being their providers, their nourishers, those who indicate this world to them". This matter the Lord did state; it was in connection therewith that this was so stated:

"A mother and father are spoken of as 'Brahmās', as 'former masters', being for sons those worthy of oblations, those possessing pity for their generation.

Therefore, the one who is wise should pay these homage and pay them respect [111] with food and drink, with clothing and bed, and by anointing, bathing and washing their feet.

For such care where mother and father are concerned those who are wise<sup>38</sup> applaud him whilst still here; after passing on, he is jubilant in heaven".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 107. The Very Useful Sutta<sup>37</sup>

(IV.1.8) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "Very useful<sup>38</sup>, monks, are brahmins and householders for you, who present you<sup>39</sup> in return with robe, almsfood, bed and lodging, and medicinal requisites as a support during sickness. You, too, monks, are very useful for brahmins and householders, in that you teach these Dhamma that is lovely at the beginning, lovely in the middle, lovely at its conclusion, make manifest a Brahmācariya that is with meaning, that is with formulation, that is whole and complete, that is pure. Thus it is, monks, that this Brahmācariya is lived in dependence upon one another, for the sake of crossing over the flood, for rightly making an end of dukkha". This matter the Lord did state; it was in connection therewith that this was so stated:

"Those possessing a home and those that are homeless<sup>40</sup>—both are dependent upon one another; these win the True Dhamma, the utmost relief from the yokes.

[112] Now, in the case of those possessing a home, the homeless accept robe, support, bed and lodging that dispel danger;

Whereas, dependent upon the well-gone are the household-seekers, those stationed in the home who, possessing faith<sup>41</sup> in (that of) the arahants, are those meditating with the ariyan insight<sup>42</sup>. Having followed the Dhamma here, the path leading to a happy destiny, those desiring sense-pleasures, those delighting where the devaloka is concerned, enjoy themselves<sup>43</sup>".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 108. The Deceitful Sutta<sup>44</sup>

(IV.1.9) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "Whichever<sup>45</sup> monks, monks, are deceitful, obdurate, all-talk, pretentious, hollow, unconcentrated, these monks of mine are, monks, not those I would call my own, whilst these monks of mine have, monks, departed from this Dhamma and Vinaya, and they<sup>46</sup> do not [113] undergo growth, expansion, extensiveness, where this Dhamma and Vinaya are concerned. Whichever monks, monks, are not deceitful, not all-talk, but steadfast, not obdurate<sup>47</sup>, but well-concentrated, these monks of mine are, monks, those I would call my own, whilst these monks of mine have, monks, not departed from this Dhamma and Vinaya, and they do undergo growth, expansion, extensiveness, where this Dhamma and Vinaya are concerned". This matter the Lord did state; it was in connection therewith that this was so stated:

"Deceitful, obdurate, all-talk, pretentious, hollow, unconcentrated—these do not grow where this Dhamma, taught by the Perfectly Self-Enlightened One, is concerned.

Not deceitful, not all-talk, but steadfast, not obdurate, but well-concentrated—these clearly grow where this Dhamma, taught by the Perfectly Self-Enlightened One, is concerned".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 109. The River's Stream Sutta<sup>48</sup>

(IV.1.10) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "Suppose that a man, monks, [114] were to be transported downwards by a river's stream, dear in appearance, pleasant in appearance, and that a man with vision, stationed on its bank, upon seeing him, might say 'Look here, man ! Although you are being transported downwards by the river's stream, dear in appearance, pleasant in appearance, there is, nonetheless, a pool below here with undulations<sup>49</sup>, with whirlpools, with crocodiles, with demons<sup>50</sup>. Look here, man ! Upon reaching that pool<sup>51</sup>, you will end up

dying, or else with dukkha equal to that of dying'. Then that man, monks, upon hearing that sound from that man, would strive against the stream with his hands and feet.

This simile has been created by me, monks, with the aim of causing you to become aware of some point. And, in this connection, that point is this: a river's stream—this, monks, is a metaphorical expression for craving; dear in appearance, pleasant in appearance—this, monks, is a metaphorical expression for the six internal bases; a pool below—this, monks, is a metaphorical expression for the five fetters associated with the part below; fearful undulations<sup>52</sup>—this, monks, is a metaphorical expression for the disturbance that is anger; whirlpools<sup>53</sup>—this, monks, is a metaphorical expression for the five strands of sense-desires; with crocodiles, with demons<sup>54</sup>—this, monks, is a metaphorical expression for womenfolk; against the stream—[115] this, monks, is a metaphorical expression for renunciation; striving with hands and feet—this, monks, is a metaphorical expression for energy initiated; whilst a man with vision, stationed on its bank—this, monks, is a metaphorical expression for the Tathāgata, for the Arahant, for the Perfectly Self-Enlightened One". This matter the Lord did state; it was in connection therewith that this was so stated:

"The one longing for relief from the yokes in the future should abandon sense-desires, even though painful; the one rightly discerning, the one with heart well-liberated, should make contact of liberation at this and that (time).

The<sup>55</sup> Veda-gone, the one who has stayed the course where the Brahmachariya is concerned, is spoken of as 'one who has gone to world's end, one who has gone beyond'".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 110. The Moving About Sutta<sup>56</sup>

(IV.1.11) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "If, monks, thought<sup>57</sup> connected with sense-desires, or thought connected with ill-will, or thought connected with cruelty, arises for a monk, even as he is moving about, (and) if, monks, that monk puts up with this, fails to abandon it, fails to dispel it, fails to remove it,



fails to steer it into non-existence, then as such, that monk, monks, is spoken of, even as he is moving about, as one who is non-ardent, [116] as one lacking a fear of reproach, as one who is continually, continuously, indolent, as one who has abandoned energy.

If, monks, thought connected with sense-desires, or thought connected with ill-will, or thought connected with cruelty, arises for a monk, even as he is standing, (and) if, monks, that monk puts up with this, fails to abandon it, fails to dispel it, fails to remove it, fails to steer it into non-existence, then as such, that monk, monks, is spoken of, even as he is standing, as one who is non-ardent, as one lacking a fear of reproach, as one who is continually, continuously, indolent, as one who has abandoned energy.

If, monks, thought connected with sense-desires, or thought connected with ill-will, or thought connected with cruelty, arises for a monk, even as he is seated, (and) if, monks, that monk puts up with this, fails to abandon it, fails to dispel it, fails to remove it, fails to steer it into non-existence, then as such, that monk, monks, is spoken of, even as he is seated, as one who is non-ardent, as one lacking a fear of reproach, as one who is continually, continuously, indolent, as one who has abandoned energy.

If, monks, thought connected with sense-desires, or thought connected with ill-will, or thought connected with cruelty, arises for a monk, even as he is lying down wakeful, (and) if, monks, that monk puts up with this, fails to abandon it, fails to dispel it, fails to remove it, fails to steer it into non-existence, then as such, that monk, monks, is spoken of, even as he is lying down wakeful, as one who is non-ardent, as one lacking a fear of reproach, as one who is continually, continuously, indolent, as one who has abandoned energy.

If, monks, thought connected with sense-desires, or thought connected with ill-will, or thought connected with cruelty, arises for a monk, even as he is moving about, (and) if, monks, that monk fails to put up with this, abandons it, dispels it, removes it, steers it into non-existence, then as such, that monk, monks, is spoken of, even as he is moving about, as one who is ardent, as one possessing a fear of reproach, as one who is continually, continuously, one with energy initiated, as one who is dedicated.

If, monks, thought connected with sense-desires, or thought connected with ill-will, or thought connected with cruelty, arises

for a monk, even as he is standing, (and) if, monks, that monk fails to put up with this, abandons it, dispels it, removes it, steers it into non-existence, then as such, that monk, monks, is spoken of, even as he is standing, [117] as one who is ardent, as one possessing a fear of reproach, as one who is continually, continuously, one with energy initiated, as one who is dedicated.

If, monks, thought connected with sense-desires, or thought connected with ill-will, or thought connected with cruelty, arises for a monk, even as he is seated, (and) if, monks, that monk fails to put up with this, abandons it, dispels it, removes it, steers it into non-existence, then as such, that monk, monks, is spoken of, even as he is seated, as one who is ardent, as one possessing a fear of reproach, as one who is continually, continuously, one with energy initiated, as one who is dedicated.

If, monks, thought connected with sense-desires, or thought connected with ill-will, or thought connected with cruelty, arises for a monk, even as he is lying down wakeful, (and) if, monks, that monk fails to put up with this, abandons it, dispels it, removes it, steers it into non-existence, then as such, that monk, monks, is spoken of, even as he is lying down wakeful, as one who is ardent, as one possessing a fear of reproach, as one who is continually, continuously, one with energy initiated, as one who is dedicated". This matter the Lord did state; it was in connection therewith that this was so stated:

"Whether he be moving about, or standing, seated or else lying down, whoever thinks a thought that is evil, one dependent upon the home;

Has embarked upon a bad path<sup>58</sup>, stupefied where that susceptible to delusion is concerned—not capable is the monk of such a kind of contacting that which is utmost, enlightenment.

Whereas whoever, when moving about, or standing, seated or else lying down<sup>59</sup>, causes that thought to settle [118] and then delights in the pacification of that thought<sup>60</sup>—capable is the monk of such a kind of contacting that which is utmost, enlightenment".

This matter, too, was stated by the Lord, so has there been heard by me.

111. The Possessed of Morality Sutta<sup>61</sup>

(IV.1.12) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "You<sup>62</sup> must abide as those possessed of morality, monks, as those possessed of the Pātimokkha; you must abide as those restrained by the Pātimokkha restraint, as those possessed of proper conduct and pasturage; being those seeing fear in faults even the size of an atom, you must train yourselves undertaking the items of the training.

As you are abiding as those possessed of morality, monks, as those possessed of the Pātimokkha; as you are abiding as those restrained by the Pātimokkha restraint, as those possessed of proper conduct and pasturage; as you, being those seeing fear in faults even the size of an atom, are training yourselves undertaking the items of the training, what further, monks, might there be<sup>63</sup> to be done ?

If, monks, coveting and ill-will depart<sup>64</sup> for a monk, even as he is moving about, sloth and torpor depart, [119] distraction and fretting depart, uncertainty is abandoned, any energy initiated becomes dynamic, any mindfulness that is present fails to become vapid<sup>65</sup>, his serene body is not given to nervous excitement, and his concentrated mind becomes one-pointed, then as such, that monk, monks, is spoken of, even as he is moving about, as one who is ardent, as one possessing a fear of reproach, as one who is continually, continuously; one with energy initiated, as one who is dedicated.

If, monks, coveting and ill-will depart for a monk, even as he is standing, sloth and torpor depart, distraction and fretting depart, uncertainty is abandoned, any energy initiated becomes dynamic, any mindfulness that is present fails to become vapid, his serene body is not given to nervous excitement, and his concentrated mind becomes one-pointed, then as such, that monk, monks, is spoken of, even as he is standing, as one who is ardent, as one possessing a fear of reproach, as one who is continually, continuously, one with energy initiated, as one who is dedicated.

If, monks, coveting and ill-will depart for a monk, even as he is seated, sloth and torpor depart, distraction and fretting depart, uncertainty is abandoned, any energy initiated becomes dynamic,

any mindfulness that is present fails to become vapid, his serene body is not given to nervous excitement, and his concentrated mind becomes one-pointed, then as such, that monk, monks, is spoken of, even as he is seated, as one who is ardent, as one possessing a fear of reproach, as one who is continually, continuously, one with energy initiated, as one who is dedicated.

[120] If, monks, coveting and ill-will depart for a monk, even as he is lying down wakeful, sloth and torpor depart, distraction and fretting depart, uncertainty is abandoned, any energy initiated becomes dynamic, any mindfulness that is present fails to become vapid, his serene body is not given to nervous excitement, and his concentrated mind becomes one-pointed, then as such, that monk, monks, is spoken of, even as he is lying down wakeful, as one who is ardent, as one possessing a fear of reproach, as one who is continually, continuously, one with energy initiated, as one who is dedicated". This matter the Lord did state; it was in connection therewith that this was so stated:

"He should move about as he labours, should stand as he labours, should rest as he labours, should lie down as he labours, the monk should contract as he labours; should extend same as he labours;

And<sup>66</sup> he (should become) is one who properly considers phenomena, the rise and fall of the khandhas, aloft, across, the inverse, as far as the earth goes.

[121] The one so abiding, ardent, leading a peaceful lifestyle, down to earth, training in the correct mode of behaviour that is mental calm, always mindful—the monk of such a kind, they say, is continually dedicated".

This matter, too, was stated by the Lord, so has there been heard by me.

#### 112. The World Sutta<sup>67</sup>

(IV.1.13) This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz. "The world<sup>68</sup>, monks, has been fully awoken to by Tathāgata; detached from the world is the Tathāgata. The world's uprising, monks, has been fully awoken to by the Tathāgata; abandoned for the Tathāgata is the world's uprising. The world's cessation, monks, has been fully awoken to by the Tathāgata; realised for the Tathāgata is the

world's cessation. The course leading to the world's cessation, monks, has been fully awoken to by the Tathāgata; brought into being for the Tathāgata is the course leading to the world's cessation.

Whatever, monks, is seen, heard, sensed, cognised, reached, sought out, pondered over by the heart, on the part of the world with its devas, with its Māra, with its Brahmās, with its brahmin recluses, with its generation of devas and men—since this has been fully awoken to by the Tathāgata, therefore he is called the 'Tathāgata'. And in between the night upon which the Tathāgata fully awakens to the unsurpassed, perfect self-enlightenment and the night upon which he attains parinibbāna by way of that nibbāna-element that is without substrate-remnant, whatever he expounds, [122] touches upon, spells out (at length), all that is wholly accordant, is not otherwise; therefore he is called the 'Tathāgata'.

The Tathāgata, monks, is one acting in accordance with the way in which he speaks, one<sup>69</sup> speaking in accordance with the way in which he acts; hence, in that he is one acting in accordance with the way in which he speaks, one speaking in accordance with the way in which he acts, he is therefore called the 'Tathāgata'.

In this world with its devas, monks, with its Māra, with its Brahmās, with its brahmin recluses, with its generation of devas and men, the Tathāgata is the eclipser, not the one eclipsed, the sure-seer, the one exercising control; therefore he is called the 'Tathāgata'. This matter the Lord did state; it was in connection therewith that this was so stated:

"Directly knowing all the world, where all the world is concerned just as it is, detached from all the world, being uninvolved where all the world is concerned;

He, clearly, is the all-eclipser, steadfast, one releasing all knots; contacted for him is the highest peace, nibbāna, that which is without fear from anywhere.

[123] This is one in whom the āsavas have been destroyed, a Buddha, one who is unruffled, one for whom caprice has been severed—he has reached the destruction of all karma, liberated in the substrates' complete destruction.

This one is the Lord, the Buddha, the lion unsurpassed; for the world with its devas he set in motion the holy wheel.

Hence devas and humans who are gone to the Buddha as refuge, upon encountering him, pay homage to him, to that great one, to that confident one, saying:

‘Tamed, of the tamed the best; calm, of the calmed the rishi; released, of the released the chief; crossed, of the crossed the one supreme’.

Hence it is that they pay homage to this one, to this great one, to this confident one, saying: ‘In this world with its devas, there is for you no rival’.

This matter, too, was stated by the Lord, so has there been heard by me.

The<sup>70</sup> Section Dealing With Quadruple Items is concluded, [124] its batch being: The Brahmin, Easily Gained<sup>71</sup>, One Who Knows, Recluses, Morality, Craving, Brahmās, Very Useful<sup>72</sup>, Deceitful, Men, Moving About, Possessed, with the World as thirteenth.

The Sutta-Inclusion<sup>73</sup> is as follows, viz. twenty-seven in the Section Dealing With Single Items, twenty-two suttas being included in that Dealing With Double Items, an even fifty, moreover, in that Dealing With Triple Items, and thirteen in that Dealing With Quadruple Items; in rehearsing these one hundred and twelve suttas, the arahants of old composed this, the *Itivutta* by name, in order that they would be of long-standing.

The canonical Itivuttaka is concluded<sup>74</sup>.

## Notes

- 1 Reading Brāhmaṇadhammayāgasutta(ṃ) with Be (Se); text omits. Ce reads instead Brāhmaṇasuttaṃ. For a further, partial, translation of this sutta, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 200.
- 2 Reading avoca with Ce Be Se for text's āvoca.
- 3 Se reads sabbasattānukampī, having pity for all beings, for text's Ce Be sabbabhūtānukampī.
- 4 Reading Sulabhasutta(ṃ) with Be (Se); text omits. Ce reads instead Caturanavajjasuttaṃ, The Four Blameless (Things) Sutta.
- 5 On what follows, cp A II 26f.
- 6 Reading anavajjena ca with Be Se; text Ce and A omit.
- 7 Reading idamassāhaṃ with Be It-a (and Mp-mhṭ II 263 (CSCD) ) for text's imassāhaṃ.
- 8 Reading Āsavakkhayasutta(ṃ) with (Ce) Be (Se); text omits.
- 9 On what follows, cp S V 434.
- 10 Reading no with Be Se; text Ce omit.
- 11 Reading evaṃ with Ce Be Se; text omits.
- 12 This verse is also to be found at It, 53 above.
- 13 Reading anantarā with Be, and It 53 above, for text's Ce Se anuttarā, unsurpassed; Dhammapāla would, no doubt, have commented upon the fact, had the verse read differently here.
- 14 Avijānatā; PED, sv avijānaṃ, wrongly gives the reference as "It 103".
- 15 Reading Samaṇabrāhmaṇasutta(ṃ) with (Ce) Be (Se); text omits.
- 16 Reading na me te with Ce Be Se and It-a for text's na te me.
- 17 Reading brahmaññatthaṃ, here and below, with Ce Be Se and It-a for text's brāhmaññatthaṃ.
- 18 Reading Silasampannasutta(ṃ) with (Ce) Be (Se); text omits.
- 19 On what follows, cp S V 67.
- 20 Reading bhikkhū silasampannā with Ce Be Se and S for text's bhikkhu sīla sampannā.
- 21 Bahūpakāraṃ; Se and S, here and throughout, bahukāraṃ.
- 22 Anussaraṇaṃ; Se and S anussatiṃ.
- 23 Reading paññākkhandho with Ce Be Se for text's paññākkhandho.
- 24 Reading etaṃ with Be Se for text's Ce evaṃ.

- <sup>25</sup> Reading *pāmojja*<sup>o</sup> with Ce Be Se and It-a for text's *pāmuja*<sup>o</sup>.
- <sup>26</sup> Reading *Taṇhuppādasutta*(ṃ) with (Ce) Be (Se); text omits.
- <sup>27</sup> This *sutta* and its verses recur at A II 10; cp also D III 228 and Vibh 575.
- <sup>28</sup> Verses also at It 9 above.
- <sup>29</sup> Ce Be Se read *diḡham addhāna* for text's *diḡham addhānaṃ*.
- <sup>30</sup> Reading *etam* with Be Se and A for text's Ce *evam*.
- <sup>31</sup> Reading *taṇhaṃ dukkhassa* with Ce Be and A for text's Se *taṇhā dukkhassa*.
- <sup>32</sup> Reading *Sabrahmakasutta*(ṃ) with (Ce) Be (Se); text omits.
- <sup>33</sup> On what follows, cp A I 132, II 70f; also Ja V 330f, where the verses recur.
- <sup>34</sup> Reading *sapubbācariyakāni* with Ce Be Se and A for text's *sapubbācariyāni*.
- <sup>35</sup> Reading *bahukārā* with Be Se and A for text's Ce *bahūpakārā*; cp It-a.
- <sup>36</sup> Reading *paṇḍitā* with Ce Be Se and A for text's *paṇḍito*.
- <sup>37</sup> Reading *Bahukārasutta*(ṃ) with (Ce) Be (Se); text omits.
- <sup>38</sup> Reading *bahukārā*, here and below, with Ce Be Se for text's *bahūpakārā*.
- <sup>39</sup> Vo; Ce Se te.
- <sup>40</sup> Reading *anagārā* with Ce Be for text's Se *anāgārā*.
- <sup>41</sup> *Saddahānā*; Ce *saddahāno*. Cp It-a.
- <sup>42</sup> *Jhāyino*; this term can be either dative/genitive singular, or nominative/accusative plural. Ireland (p 85) seems to take this in apposition to *arahataṃ* (genitive plural), which is ungrammatical. Woodward (AIWS 193), on the other hand, seems to take it as nominative plural, in apposition to *gahatṭhā gharam esino* (the household-seekers, those stationed in the home), which I follow, despite the fact that this seems to raise serious doctrinal questions—such as why such highly qualified individuals would still be so attached to sense-pleasures associated with the world of sense-desires—which Dhammapāla completely fails to address in his *cty*.
- <sup>43</sup> This final verse recurs at A I 153.
- <sup>44</sup> Reading *Kuhasutta*(ṃ) with (Ce) Be (Se); text omits.
- <sup>45</sup> This *sutta* is also to be found at A II 26; Woodward, at GS II 29, seems not to have noticed that the opposites of *siṅgī* (pretentious) and *unnalā* (haughty) do not appear in the second half of the



sutta, and that the word order is different.

46 Text Se insert bhikkhave bhikkhū, here and below; Be Se and A omit.

47 Reading athaddhā with Ce Be and AN, here and below, for text's Se athaddhā.

48 Reading Nadīsotasutta(m) with Be (Se); text omits. Ce reads instead Purisapiyarūpasuttam.

49 Reading saūmi with Ce Be Se for text's saummi; cp, however, below.

50 Rakkhasa.

51 Reading rahadam with Be Se; text Ce omit.

52 Be Se and It-a here read ūmibhayan ti for text's saummi ti, Ce saūmi ti, which reading we must presumably adopt, given the cty, despite the fact, as already noted, that above Ce Be and Se all read saūmi for text's saummi.

53 Reading āvattam with Be and It-a for text's Ce sāvaṭṭo, Se āvaṭṭo.

54 Be Se read gaharakkhaso for text's Ce sagaho sarakkhaso; cp It-a.

55 This verse is also to be found at A II 6.

56 Reading Carasutta(m) with (Ce) Be (Se); text omits.

57 This sutta is also to be found at A II 13f.

58 Reading kummaggam with Be Se for text's Ce kumaggam.

59 Reading yo ca caram vā tiṭṭham vā with Be and A for text's yo caram vā yo tiṭṭham vā, Ce yo caram vā 'tha tiṭṭham vā, Se yo caram vā yadi vā tiṭṭham.

60 Reading vitakkūpasame with Ce Be Se and It-a for text's vitakkopasame.

61 Reading Sampannasīlasutta(m) with (Ce) Be (Se); text omits.

62 This sutta is also to be found at A II 14f.

63 Reading kim assa with Be Se A and It-a for text's kiñcassa, Ce kissa.

64 Reading abhijjhābyāpādo vigato hoti, here and throughout, with Be and A for text's Ce abhijjhā vigatā hoti vyāpādo vigato hoti, Se abhijjhā vigatā hoti byāpādo vigato hoti.

65 Asammuttā; Se appammuttā.

66 Reading ca with Ce Be Se and A for text's va.

67 Reading Lokasutta(m) with Be (Se); text omits. Ce reads instead Lokāvabodhasuttam.

68 On what follows, cp A II 23f.

69 Text Se insert tathāgato; Ce Be omit.

70 From here onwards, I follow Be. The whole section is riddled with minor vll, which I largely refrain from recording.

71 Reading sulabhā with Be for text's Ce Se cattāri.

72 Reading bahukārā with Be Se (Ce bahūkārā) for text's bahūpakārā.

73 Reading suttasaṅgaho with Be Se; text Ce omit. Text consigns this section, in verse in the original, to a footnote.

74 Reading Itivuttakapāḷi niṭṭhitā with Ce Be (Se °pāli) for text's Itivuttakam niṭṭhitam.

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