

The Collection of Connected Discourses
(*Samyutta Nikāya*)

Part Four

The Book of Connected Discourses
on the Six Sense Bases
(*Salāyatanavaggasamyuttapāli*)

Homage to the Blessed One,
the Arahant, the Fully Enlightened One

Book I
Chapter 35

Connected Discourses on the Six Sense Bases
(*Saḷāyatana-saṃyutta*)

I. The Impermanent

1 (1) The Internal as Impermanent¹

[1] Thus have I heard.² On one occasion the Blessed One was dwelling at Sāvathī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thus: 'Bhikkhus!'

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

'Bhikkhus, the eye is impermanent.³ What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: "This is not mine, this I am not, this is not my self."

'The ear is impermanent.... The nose is impermanent.... The tongue is impermanent.... The body is impermanent.... The mind is impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: "This is not mine, this I am not, this is not my self."
[2]

'Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with the eye, disenchanted with the ear, disenchanted with the nose, disenchanted with the tongue, disenchanted with the body, disenchanted with the mind. Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: "It's liberated." He understands: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world."

2 (2) The Internal as Suffering

'Bhikkhus, the eye is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: "This is not mine, this I am not, this is not my self."

'The ear is suffering.... The nose is suffering.... The tongue is suffering.... The body is suffering.... The mind is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: "This is not mine, this I am not, this is not my self."

'Seeing thus ... He understands: "... there is no more for this world."

¹ The 'internal' (*ajjhattika* = *adhi* + *atta* + *ika*) exclusively denotes the six sense faculties, and is contrasted with 'external' (*bāhira*), which exclusively denotes the six sense objects (though according to the Abhidhamma, *dhammāyatana* denotes the objects of *manoviññāṇa* and the mental concomitants of all *viññāṇa*). Despite the similarity, the dyad *ajjhattika-bāhira* is not synonymous with the dyad *ajjhata-bahiddhā*, which marks the distinction between what pertains to oneself and what is external to oneself. The sense faculties of other beings are *ajjhattika* but *bahiddhā*, while one's own bodily colouration, voice, scent, etc., are *ajjhata* but *bāhira*.

² **35:1-21** are composed in accordance with templates met with earlier; see Introduction, pp.?? for the correlations. Pertinent notes will be found for the first sutta of any mould. In this *saṃyutta*, each template is instantiated twice, first with the internal bases, then with the external ones.

³ SA distinguishes the different types of 'eyes' referred to in the canon. These are first divided into two general classes: the eye of knowledge (*ñāṇacakkhu*) and the physical eye (*maṃsacakkhu*). The former is fivefold: (i) the *Buddha eye*, the knowledge of the inclinations and underlying tendencies of beings, and the knowledge of the degree of maturity of their spiritual faculties; (ii) the *Dhamma eye*, the knowledge of the three lower paths and fruits; (iii) the universal eye (*samantacakkhu*), the Buddha's knowledge of omniscience; (iv) the divine eye (*dibba-cakkhu*), the knowledge arisen by suffusion of light (which sees the passing away and rebirth of beings); and (v) the wisdom eye (*paññā-cakkhu*), the discernment of the four noble truths. The physical eye is twofold: (i) the composite eye (*sasambhāra-cakkhu*), the physical eyeball; and (ii) the sensitive eye (*pasāda-cakkhu*), the sensitive substance in the visual apparatus that responds to forms (perhaps the retina and optic nerve). Here the Blessed One speaks of the sensitive eye as the 'eye base.' The ear, etc., should be similarly understood. Mind (*mano*) is the mind of the three planes which is the domain of exploration with insight (*tebhūmakasammasanacāraccitta*).

For the commentarial treatment of the sense faculties, see *Vism* 444-46 (PP 14:36-53).

3 (3) The Internal as Non-self

‘Bhikkhus, the eye is non-self. What is non-self should be seen as it really is with correct wisdom thus: “This is not mine, this I am not, this is not my self.”

‘The ear is non-self.... The nose is non-self.... The tongue is non-self.... The body is non-self.... The mind is non-self. What is non-self should be seen as it really is with correct wisdom thus: “This is not mine, this I am not, this is not my self.”

‘Seeing thus ... He understands: “... there is no more for this world.”’

4 (4) The External as Impermanent

‘Bhikkhus, forms are impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: “This is not mine, [3] this I am not, this is not my self.”

‘Sounds ... Odours ... Tastes ... Tactile objects ... Mental phenomena are impermanent.⁴ What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: “This is not mine, this I am not, this is not my self.”

‘Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with forms, disenchanted with sounds, disenchanted with odours, disenchanted with tastes, disenchanted with tactile objects, disenchanted with mental phenomena. Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: “It’s liberated.” He understands: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.”’

5 (5) The External as Suffering

‘Bhikkhus, forms are suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: “This is not mine, this I am not, this is not my self.”

‘Sounds ... Odours ... Tastes ... Tactile objects ... Mental phenomena are suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: “This is not mine, this I am not, this is not my self.”

‘Seeing thus ... He understands: “... there is no more for this world.”’

6 (6) The External as Non-self

‘Bhikkhus, forms are non-self. What is non-self should be seen as it really is with correct wisdom thus: “This is not mine, this I am not, this is not my self.”

‘Sounds ... Odours ... Tastes ... Tactile objects ... Mental phenomena are non-self. What is non-self should be seen as it really is with correct wisdom thus: “This is not mine, this I am not, this is not my self.”

‘Seeing thus ... He understands: “... there is no more for this world.”’ [4]

7 (7) The Internal as Impermanent in the Three Times

Setting at Sāvathī. ‘Bhikkhus, the eye is impermanent, both of the past and future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards the eye of the past; he does not seek delight in the eye of the future; and he is practising for disenchantment with the eye of the present, for its fading away and cessation.

‘The ear is impermanent ... The nose is impermanent ... The tongue is impermanent ... The body is impermanent ... The mind is impermanent, both of the past and future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards the mind of the past ... for its fading away and cessation.’

8 (8) The Internal as Suffering in the Three Times

Setting at Sāvathī. ‘Bhikkhus, the eye is suffering, both of the past and future, not to speak of the present. Seeing thus ... The mind is suffering ... for its fading away and cessation.’

9 (9) The Internal as Non-self in the Three Times

Setting at Sāvathī. ‘Bhikkhus, the eye is non-self, both of the past and future, not to speak of the present. Seeing thus ... [5] ... The mind is non-self ... for its fading away and cessation.’

10 (10)–12 (12) The External as Impermanent in the Three Times, Etc.

(These three suttas are identical with §§7–9, except they substitute the six external sense bases.) [6]

⁴ SA: *Mental phenomena*: the mental-phenomena object of the three planes (*dhammā ti tebhūmaka-dhammārammaṇa*).

II. The Pairs

13 (1) Before My Enlightenment (1)

Setting at Sāvattḥī. ‘Bhikkhus, before my enlightenment, [7] while I was still a bodhisatta, not yet fully enlightened, it occurred to me: “What is the gratification, what is the danger, what is the escape in the case of the eye? What is the gratification, what is the danger, what is the escape in the case of the ear ... the nose ... the tongue ... the body ... the mind?”

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

“The pleasure and joy that arise in dependence on the ear ... the nose ... the tongue ... the body ... the mind: this is the gratification in the mind. That the mind is impermanent, suffering, and subject to change: this is the danger in the mind. The removal and abandonment of desire and lust for the mind: this is the escape from the mind.”

‘So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these six internal sense bases, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its recluses and brahmins, its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans.⁵ [8]

‘The knowledge and vision arose in me: “Unshakeable is my liberation of mind; this is my last birth; now there is no more re-becoming.”’

14 (2) Before My Enlightenment (2)

(The same is repeated for the six external sense bases.)

15 (3) Seeking Gratification (1)

‘Bhikkhus, I set out seeking the gratification in the eye. I discovered the gratification in the eye. I have clearly seen with wisdom whatever gratification there is in the eye. [9]

‘Bhikkhus, I set out seeking the danger in the eye. I discovered the danger in the eye. I have clearly seen with wisdom whatever danger there is in the eye.

‘Bhikkhus, I set out seeking the escape from the eye. I discovered the escape from the eye. I have clearly seen with wisdom whatever escape there is from the eye.

‘Bhikkhus, I set out seeking the gratification in ... the danger in ... the escape from the ear ... the nose ... the tongue ... the body ... the mind. I discovered the escape from the mind. I have clearly seen with wisdom whatever escape there is from the mind.

‘So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these six internal sense bases ... *(as above)* ... devas and humans.

‘The knowledge and vision arose in me: “Unshakeable is my liberation of mind; this is my last birth; now there is no more re-becoming.”’

16 (4) Seeking Gratification (2)

(The same for the six external sense bases.) [10]

17 (5) If There Was No (1)

‘Bhikkhus, if there was no gratification in the eye, beings would not become enamoured with it; but because there is gratification in the eye, beings become enamoured with it. If there was no danger in the eye, beings would not become disenchanted with it; but because there is danger in the eye, beings become disenchanted with it. If there was no escape from the eye, beings would not escape from it; but because there is an escape from the eye, beings escape from it.

⁵ SA: The ‘internalness’ of the sense faculties should be understood as stemming from the strength of desire and lust for them. For people regard the six internal bases like the interior of a house, the six external bases like the house’s vicinity. Just as the desire and lust of people is extremely strong in relation to what is inside the house and they don’t let anyone unknown enter, so is it in relation to the six internal bases. But as people’s desire and lust is not so strong in relation to the house’s vicinity, and they don’t forcibly prevent others from walking by, so is it in relation to the external sense bases.

‘Bhikkhus, if there was no gratification in the ear ... [11] ... in the nose ... in the tongue ... in the body ... in the mind, beings would not become enamoured with it;... but because there is an escape from the mind, beings escape from it.

‘So long, bhikkhus, as beings have not directly known as they really are the gratification as gratification, the danger as danger, and the escape as escape in the case of these six internal sense bases, they have not escaped from this world with its devas, Māra, and Brahmā, from this generation with its recluses and brahmins, its devas and humans; they have not become detached from it, released from it, nor do they dwell with a mind rid of barriers. But when beings have directly known all this as it really is, [12] then they have escaped from this world with its devas and humans;... they have become detached from it, released from it, and they dwell with a mind rid of barriers.’

18 (6) If There Was No (2)

(*The same for the six external sense bases.*) [13]

19 (7) Delight (1)

‘Bhikkhus, one who seeks delight in the eye seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering. One who seeks delight in the ear ... in the nose ... in the tongue ... in the body ... in the mind seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering.

‘One who does not seek delight in the eye ... in the mind does not seek delight in suffering. One who does not seek delight in suffering, I say, is freed from suffering.’

20 (8) Delight (2)

(*The same for the six external sense bases.*) [14]

21 (9) Arising of Suffering (1)

‘Bhikkhus, the arising, continuation, production, and manifestation of the eye is the arising of suffering, the continuation of disease, the manifestation of aging-and-death. The arising of the ear ... the nose ... the tongue ... the body ... the mind is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

‘The cessation, subsiding, and passing away of the eye ... the mind is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death.’

22 (10) Arising of Suffering (2)

(*The same for the six external sense bases.*) [15]

III. The All

23 (1) The All

Setting at Sāvathī. ‘Bhikkhus, I will teach you the all.⁶ Listen to that....

‘And what, bhikkhus, is the all? The eye and forms, the ear and sounds, the nose and odours, the tongue and tastes, the body and tactile objects, the mind and mental phenomena. This is called the all.

‘If anyone, bhikkhus, should speak thus: “Having rejected this all, I shall make known another all”—that would be a mere empty boast on his part.⁷ If he was questioned he would not be able to reply and, further, he would meet with vexation. For what reason? Because, bhikkhus, that would not be within his domain.’⁸

⁶ SA: The all (*sabba*) is fourfold: (i) the all-inclusive all (*sabba-sabba*), i.e., everything knowable, all of which comes into range of the Buddha’s knowledge of omniscience; (ii) the all of the sense bases (*āyatana-sabba*), i.e., the phenomena of the four planes; (iii) the all of personal identity (*sakkāya-sabba*), i.e., the phenomena of the three planes; and (iv) the partial all (*padesa-sabba*), i.e., the five physical sense objects. Each of these, from (i) to (iv), has a successively wider range than its predecessor. In this sutta the all of the sense bases is intended.

⁷ *Tassa vācāvattur ev’assa*. SA: It would be just a mere utterance. But if one passes over the twelve sense bases, one cannot point out any real phenomenon.

⁸ *Yathā taṃ ... avisayasmim*. SA: People become vexed when they go outside their domain. Just as it is outside one’s domain to cross a deep body of water while carrying a stone palace on one’s head, or to drag the sun and moon off their course, and one would only meet with vexation if one makes the attempt, so too in this case.

24 (2) Abandonment (1)

‘Bhikkhus, I will teach you the Dhamma for abandoning all. Listen to that....’

‘And what, bhikkhus, is the Dhamma for abandoning all? The eye is to be abandoned, forms are to be abandoned, eye-consciousness is to be abandoned, eye-contact is to be abandoned, [16] and whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is to be abandoned.⁹

‘The ear is to be abandoned, sounds are to be abandoned, ear-consciousness is to be abandoned, ear-contact is to be abandoned, and whatever feeling arises with ear-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is to be abandoned....’

‘The mind is to be abandoned, mental phenomena are to be abandoned, mind-consciousness is to be abandoned, mind-contact is to be abandoned, and whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is to be abandoned.’

‘This, bhikkhus, is the Dhamma for abandoning all.’

25 (3) Abandonment (2)

‘Bhikkhus, I will teach you the Dhamma for abandoning all through direct knowledge and full understanding.¹⁰ Listen to that....’

‘And what, bhikkhus, is the Dhamma for abandoning all through direct knowledge and full understanding? The eye is to be abandoned through direct knowledge and full understanding, forms are to be so abandoned, eye-consciousness is to be so abandoned, eye-contact is to be so abandoned, and whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is to be abandoned through direct knowledge and full understanding.’

‘The ear is to be abandoned through direct knowledge and full understanding ... The mind is to be abandoned through direct knowledge and full understanding, mental phenomena [17] are to be so abandoned, mind-consciousness is to be so abandoned, mind-contact is to be so abandoned, and whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is to be abandoned through direct knowledge and full understanding.’

‘This, bhikkhus, is the Dhamma for abandoning all through direct knowledge and full understanding.’

26 (4) Full Understanding (1)

Setting at Sāvattḥī. ‘Bhikkhus, without directly knowing and fully understanding the all, without becoming dispassionate towards it and abandoning it, one is incapable of destroying suffering.¹¹

‘And what bhikkhus, is that all, without directly knowing and fully understanding which ... one is incapable of destroying suffering?’

‘Without directly knowing and fully understanding the eye, without becoming dispassionate towards it and abandoning it, one is incapable of destroying suffering. Without directly knowing and fully understanding forms ... eye-consciousness ... eye-contact ... and whatever feeling arises with eye-contact as condition ... without becoming dispassionate towards it and abandoning it, one is incapable of destroying suffering.’

‘Without directly knowing and fully understanding the ear ... the mind ... and whatever feeling arises with mind-contact as condition ... without becoming dispassionate towards it and abandoning it, one is incapable of destroying suffering.’

‘This, bhikkhus, is the all without directly knowing and fully understanding which ... one is incapable of destroying suffering.’

⁹ It might seem that in adding factors of experience not enumerated among the twelve sense bases the Buddha has violated his own decree that the ‘all’ comprises everything. However, the factors mentioned here (and below) can be classified among the twelve bases. The six types of consciousness are included in the mind base (*manāyatana*); mind (*mano*) as a separate factor, the supporting condition for mind-consciousness, then becomes narrower in scope than the mind base; according to the commentarial system it denotes the *bhavaṅga-citta* or subliminal life-continuum. Contact and feeling are included in the base of mental phenomena (*dhammāyatana*); and mental phenomena as a separate factor becomes *dhammārammaṇa*, the object of mind-consciousness. Mind-consciousness itself, according to SA, comprises the mind-door advertent consciousness (*manodvārāvajjana-citta*) and the javanas. On these technical terms from the Abhidhamma, see CMA 3:8-11.

¹⁰ *Sabbaṃ abhiññā pariññā pahānāya*. SA glosses: *sabbaṃ abhijānitvā parijānitvā pajahanatthāya*. On the distinction between *abhiññā* and *pariññā*, see III,n.42.

¹¹ *Anabhijānaṃ*, etc., are present participles, glossed *anabhijānanto*, etc. SA: In this sutta the three kinds of full understanding are discussed: by *directly knowing* (*abhijānaṃ*), the full understanding of the known; by *fully understanding* (*parijānaṃ*), the full understanding by scrutinization; by *becoming dispassionate* (*virājayaṃ*) and *abandoning* (*pajahaṃ*), the full understanding of abandonment. On the three kinds of full understanding, see I,n.37.

‘Bhikkhus, by directly knowing and fully understanding the all, by becoming dispassionate towards it and abandoning it, one is capable of destroying suffering. [18]

‘And what bhikkhus, is that all, by directly knowing and fully understanding which ... one is capable of destroying suffering?

‘By directly knowing and fully understanding the eye ... the mind ... and whatever feeling arises with mind-contact as condition ... by becoming dispassionate towards it and abandoning it, one is capable of destroying suffering.

‘This, bhikkhus, is the all by directly knowing and fully understanding which ... one is capable of destroying suffering.’

27 (5) Full Understanding (2)

‘Bhikkhus, without directly knowing and fully understanding the all, without becoming dispassionate towards it and abandoning it, one is incapable of destroying suffering.

‘And what bhikkhus, is the all...?’

‘The eye and forms and eye-consciousness and things to be cognized by eye-consciousness.¹² [19] The ear and sounds and ear-consciousness and things to be cognized by ear-consciousness.... The body and tactile objects and body-consciousness and things to be cognized by body-consciousness. The mind and mental phenomena and mind-consciousness and things to be cognized by mind-consciousness.

‘This, bhikkhus, is the all without directly knowing and fully understanding which ... one is incapable of destroying suffering.

‘But, bhikkhus, by directly knowing and fully understanding the all, by becoming dispassionate towards it, by abandoning it, one is capable of destroying suffering.

‘And what, bhikkhus, is the all...? (*as above*)

‘This, bhikkhus, is the all by directly knowing and fully understanding which ... one is capable of destroying suffering.’

28 (6) Burning

On one occasion the Blessed One was dwelling at Gayā, at Gayā’s Head, together with a thousand bhikkhus. There the Blessed One addressed the bhikkhus thus:¹³

‘Bhikkhus, all is burning. And what, bhikkhus, is the all that is burning? The eye is burning, forms are burning, eye-consciousness is burning, eye-contact is burning, and whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, with aging, with death; with sorrow, with lamentation, with pain, with displeasure, with despair, I say.

‘The ear is burning ... [20] ... The mind is burning ... and whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, with aging, with death; with sorrow, with lamentation, with pain, with displeasure, with despair, I say.

‘Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with the eye, with forms, with eye-consciousness, with eye-contact, with whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant; with the ear ... with the mind ... with whatever feeling arises with mind-contact as condition.... Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is

¹² *Cakkhuvīññāna-viññātabbā dhammā*. SA gives several alternative explanations, relative to *rūpā* in the preceding sutta: ‘He shows this, taking into account the same form taken in above (by the word *rūpā*); or the above takes into account form that actually comes into range (of consciousness), this denotes form that does not come into range. This is the decision here: Above (all form) is included, whether or not it comes into range, but here the three aggregates associated with consciousness are included, because they are to be cognized along with eye-consciousness. The same method in regard to the remaining terms.’ This explanation seems to me contrived.

¹³ This is the third discourse of the Buddha, recorded in the narrative of his ministry at Vin I 34-35. According to this source, the thousand bhikkhus were former jaṭila (matted-hair) ascetics under the leadership of the three Kassapa brothers. The Buddha had converted them by a series of miracles, after which he preached the present sermon. The sermon gains special meaning from the fact that before their conversion these ascetics had been devoted to the fire sacrifice. The full account is at Vin I 24-34; see Ñāṇamoli, *Life of the Buddha*, pp.54-60, 64-69.

SA: Having led the thousand bhikkhus to Gayāsīsa, the Blessed One reflected, ‘What kind of Dhamma talk would be suitable for them?’ He then realized, ‘In the past they worshipped the fire morning and evening. I will teach them that the twelve sense bases are burning and blazing. In this way they will be able to attain arahantship.’ In this sutta the characteristic of suffering is discussed.

liberated. When it is liberated there comes the knowledge: “It’s liberated.” He understands: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.”

This is what the Blessed One said. Being pleased, those bhikkhus delighted in the Blessed One’s statement. And while this discourse was being spoken, the minds of the thousand bhikkhus were liberated from the taints by non-clinging.

29 (7) Weighed Down

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. There the Blessed One addressed the bhikkhus thus:

‘Bhikkhus, all is weighed down.¹⁴ [21] And what, bhikkhus, is the all that is weighed down? The eye is weighed down, forms are weighed down, eye-consciousness is weighed down, eye-contact is weighed down, and whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is weighed down. Weighed down by what? Weighed down by birth, by aging, by death, by sorrow, by lamentation, by pain, by displeasure, by despair, I say.

‘The ear is weighed down ... The body is weighed down ... The mind is weighed down ... Weighed down by what? Weighed down by birth ... by despair, I say.

‘Seeing thus ... He understands: “... there is no more for this world.”’

30 (8) Appropriate for Uprooting

‘Bhikkhus, I will teach you the way that is appropriate for uprooting all conceivings. [22] Listen to that and attend carefully, I will speak....

‘And what, bhikkhus, is the way that is appropriate for uprooting all conceivings?¹⁵ Here, bhikkhus, a bhikkhu does not conceive the eye, does not conceive in the eye, does not conceive from the eye, does not conceive, “The eye is mine.”¹⁶ He does not conceive forms ... eye-consciousness ... eye-contact ... and as to whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—he does not conceive that, does not conceive in that, does not conceive from that, does not conceive, “That is mine.”

‘He does not conceive the ear ... He does not conceive the mind ... mental phenomena ... mind-consciousness ... mind-contact ... [23] and as to whatever feeling arises with mind-contact as condition ... he does not conceive that, does not conceive in that, does not conceive from that, does not conceive, “That is mine.”

‘He does not conceive all, does not conceive in all, does not conceive from all, does not conceive, “All is mine.”

‘Since he does not conceive anything thus, he does not cling to anything in the world. Not clinging, he is not agitated. Being unagitated, he personally attains Nibbāna. He understands: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.”¹⁷

‘This, bhikkhus, is the way that is appropriate for uprooting all conceivings.’

¹⁴ Ce and Ee read *andhabhūtaṃ*, but I prefer Be’s *addhabhūtaṃ*. SA glosses: *Addhabhūtan ti adhibhūtaṃ ajjhotthaṃ, upaddutan ti attho*; ‘weighed down: overcome, overloaded, meaning oppressed.’ See **I,v.203** and **I,n.121; 22:1** (III 1,20) and **III,n.3**.

¹⁵ *Sabbamaññīta-samugghātasārappaṃ paṭipadaṃ*. ‘Conceiving’ (*maññanā*) is the distortional thought process governed by craving, conceit, and views; the notions that arise from such modes of thought are also called conceivings (with the past participle *maññīta*). They include the ideas ‘I am,’ ‘I am this,’ and all other notions derived from these root errors; see **35:248** (IV 202,18-27). The most extensive survey of conceiving is the M;lāpariyāya Sutta (MN No. 1); see Bodhi, *Discourse on the Root of Existence*, for a translation of the sutta and its commentary.

¹⁶ This fourfold pattern of conceiving also underlies the M;lāpariyāya Sutta, though the latter does not apply the pattern explicitly to the sense bases.

SA: *He does not conceive the eye (cakkhuṃ na maññīti)*: He does not conceive the eye as ‘I’ or ‘mine,’ or as ‘another’ or ‘another’s.’ *He does not conceive in the eye (cakkhusmiṃ na maññīti)*: He does not conceive, ‘I am in the eye, my appurtenances are in the eye; another is in the eye, another’s appurtenances are in the eye. *He does not conceive from the eye (cakkhuto na maññīti)*: He does not conceive, ‘I have emerged from the eye, my appurtenances have emerged from the eye; another has emerged from the eye, another’s appurtenances have emerged from the eye.’ He does not arouse even one of the conceivings of craving, conceit, or views.

¹⁷ See **I,n.376** and **II,n.137**. SA: In this sutta, insight culminating in arahantship is discussed in forty-four cases. SṬ: In the eye door there are seven items: eye, forms, eye-consciousness, eye-contact, and pleasant, painful, and neutral feeling. So too in the other five doors, making forty-two. The passage on ‘not conceiving the all’ makes forty-three, and the phrase ‘he does not cling to anything in the world’ brings the total to forty-four.

31 (9) Suitable for Uprooting (1)

‘Bhikkhus, I will teach you the way that is suitable for uprooting all conceivings.¹⁸ Listen to that....

‘And what, bhikkhus, is the way that is suitable for uprooting all conceivings? Here, bhikkhus, a bhikkhu does not conceive the eye ... (*as above*) ... and as to whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—he does not conceive that, does not conceive in that, does not conceive from that, does not conceive, “That is mine.” For, bhikkhus, whatever one conceives, whatever one conceives in, whatever one conceives from, whatever one conceives as “mine”—that is otherwise. The world, becoming otherwise, attached to becoming, seeks delight only in becoming.¹⁹

‘He does not conceive the ear ... [24] ... He does not conceive the mind ... and as to whatever feeling arises with mind-contact as condition ... he does not conceive that, does not conceive in that, does not conceive from that, does not conceive, “That is mine.” For, bhikkhus, whatever one conceives, whatever one conceives in, whatever one conceives from, whatever one conceives as “mine”—that is otherwise. The world, becoming otherwise, attached to becoming, seeks delight only in becoming.

‘Whatever, bhikkhus, is the extent of the aggregates, the elements, and the sense bases, he does not conceive that, does not conceive in that, does not conceive from that, does not conceive, “That is mine.”

‘Since he does not conceive anything thus, he does not cling to anything in the world. Not clinging, he is not agitated. Being unagitated, he personally attains Nibbāna. He understands: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.”

‘This, bhikkhus, is the way that is suitable for uprooting all conceivings.’²⁰

32 (10) Suitable for Uprooting (2)

‘Bhikkhus, I will teach you the way that is suitable for uprooting all conceivings. Listen to that....

‘And what, bhikkhus, is the way that is suitable for uprooting all conceivings? What do you think, bhikkhus, is the eye permanent or impermanent?’ – ‘Impermanent, venerable sir.’ – ‘Is what is impermanent suffering or happiness?’ – [25] ‘Suffering, venerable sir.’ – ‘Is what is impermanent, suffering, and subject to change fit to be regarded thus: “This is mine, this I am, this is my self”?’ – ‘No, venerable sir.’

‘Are forms permanent or impermanent?... Is eye-consciousness ... Is eye-contact ... Is any feeling that arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—permanent or impermanent?...

‘Is the ear permanent or impermanent?... Is the mind ... Is any feeling that arises with mind-contact as condition permanent or impermanent?’ – ‘Impermanent, venerable sir.’ – ‘Is what is impermanent suffering or happiness?’ – ‘Suffering, venerable sir.’ – ‘Is what is impermanent, suffering, and subject to change fit to be regarded thus: “This is mine, this I am, this is my self”?’ – ‘No, venerable sir.’ [26]

‘Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with the eye, with forms, with eye-consciousness, with eye-contact, with whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant;... disenchanted with the mind ... with whatever feeling arises with mind-contact as condition.... Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: “It’s liberated.” He understands: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.”

‘This, bhikkhus, is the way that is suitable for uprooting all conceivings.’

¹⁸ *Sabbamaññitasamugghāta-sappāya-paṭipadā*.

¹⁹ *Tato taṃ hoti aññathā; aññathābhāvē bhavasatto loko bhavam ev’ābhinandati*. There seems to be a word play here revolving around the two ideas of ‘being otherwise’ and ‘becoming otherwise.’ According to SA, the first sentence asserts that the object exists in a different mode (*aññen’ākārena hoti*) from that in which it is conceived [ST: the object conceived in the mode of permanence actually exists in the mode of impermanence, etc.]. In the second sentence, I take *aññathābhāvē* to mean ‘undergoing alteration,’ i.e., becoming other than it was before. As SA explains, ‘It is becoming otherwise by arriving at alteration, at change’ (*aññathābhāvaṃ vipariṇāmaṃ upagamanena aññathābhāvē hutvā*). In the expression *bhavasatto*, *satto* is the past participle of *sajjati*, glossed *laggo, laggito, paḷibuddho*. See in this connection Ud 32,30-32, Sn 756-57, and MN III 42,27-29.

²⁰ SA: In this sutta, insight culminating in arahantship is discussed in forty-eight cases. ST: The passage ‘that is otherwise’ should be added to each section, making eight items per section. Thus there are forty-eight cases. (ST does not explain why the combined passage on the aggregates, etc., and the phrase ‘he does not cling ...’ could not be counted separately to give a total of fifty cases, which would correspond to the method adopted in the preceding sutta.)

IV. Subject to Birth

33 (1) Subject to Birth

Setting at Sāvathī. ‘Bhikkhus, all is subject to birth. And what, bhikkhus, is the all that is subject to birth? [27] The eye is subject to birth. Forms ... Eye-consciousness ... Eye-contact ... Whatever feeling arises with eye-contact as condition ... that too is subject to birth.

‘The ear ... The tongue ... The body ... The mind ... Whatever feeling arises with mind-contact as condition ... that too is subject to birth.

‘Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with the eye, with forms, with eye-consciousness, with eye-contact ... He understands: “... there is no more for this world.”’

34 (2)–42 (10) Subject to Aging, Etc.

‘Bhikkhus, all is subject to aging.... All is subject to sickness.... All is subject to death.... All is subject to sorrow.... All is subject to defilement.... [28] All is subject to destruction.... All is subject to perishing.... All is subject to origination.... All is subject to cessation....’ (*Each is to be completed as above.*)

V. Impermanent

43 (1)–52 (10) Impermanent, Etc.

Setting at Sāvathī. ‘Bhikkhus, all is impermanent.... All is suffering.... All is non-self.... [29] All is to be directly known.... All is to be fully understood.... All is to be abandoned.... All is to be realized.... All is to be fully understood through direct knowledge.... All is oppressed.... All is stricken....’ (*Each to be completed as in §33.*) [30]

VI. Ignorance

53 (1) Abandoning Ignorance

Setting at Sāvathī. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, [31] and said to him:

‘Venerable sir, how should one know, how should one see, for ignorance to be abandoned and for true knowledge to arise?’

‘Bhikkhu, when one knows and sees the eye as impermanent, ignorance is abandoned and true knowledge arises.²¹ When one knows and sees forms as impermanent ... When one knows and sees as impermanent whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—ignorance is abandoned and true knowledge arises. When one knows and sees thus, bhikkhu, ignorance is abandoned and true knowledge arises.’

54 (2) Abandoning the Fetters

... ‘Venerable sir, how should one know, how should one see, for the fetters to be abandoned?’²²
(*The Buddha’s reply is as above.*)

55 (3) Uprooting the Fetters

... ‘Venerable sir, how should one know, how should one see, for the fetters to be uprooted?’

‘Bhikkhu, when one knows and sees the eye as non-self, [32] the fetters are uprooted. When one knows and sees forms as non-self ... (*all as above*) ... When one knows and sees thus, bhikkhu, the fetters are uprooted.’

56 (4)–59 (7) Abandoning the Taints, Etc.

... ‘Venerable sir, how should one know, how should one see, for the taints to be abandoned?... for the taints to be uprooted?... for the underlying tendencies to be abandoned?... for the underlying tendencies to be uprooted?’²³

²¹ SA: It is also abandoned for one who knows and sees by way of suffering and non-self, but impermanence is stated out of consideration for the inclination of the person being enlightened.

²² On the ten fetters (*samyojana*), see 45:179-80.

²³ On the three taints (*āsava*), see 38:8 <8 Taints>, 45:163; for the seven underlying tendencies (*anusaya*), see 45:175.

‘Bhikkhu, when one knows and sees the eye as non-self, the underlying tendencies are uprooted. When one knows and sees forms as non-self ... (*all as above*) ... When one knows and sees thus, bhikkhu, the underlying tendencies are uprooted.’

60 (8) The Full Understanding of All Clinging

‘Bhikkhus, I will teach you the Dhamma for the full understanding of all clinging.²⁴ Listen to that...

‘And what, bhikkhus, is the Dhamma for the full understanding of all clinging? In dependence on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling (comes to be). [33] Seeing thus, the instructed noble disciple becomes disenchanted with the eye, with forms, with eye-consciousness, with eye-contact, with feeling. Being disenchanted, he becomes dispassionate. Through dispassion (the mind) is liberated. With his deliverance he understands: “Clinging has been fully understood by me.”

‘In dependence on the ear and sounds ... In dependence on the nose and odours ... In dependence on the tongue and tastes ... In dependence on the body and tactile objects ... In dependence on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling (comes to be). Seeing thus, the instructed noble disciple becomes disenchanted with the mind, with mental phenomena, with mind-consciousness, with mind-contact, with feeling. Being disenchanted, he becomes dispassionate. Through dispassion (the mind) is liberated. With his deliverance²⁵ he understands: “Clinging has been fully understood by me.”

‘This, bhikkhus, is the Dhamma for the full understanding of all clinging.’

61 (9) The Exhaustion of All Clinging (1)

‘Bhikkhus, I will teach you the Dhamma for the exhaustion of all clinging. Listen to that...

‘And what, bhikkhus, is the Dhamma for the exhaustion of all clinging? In dependence on the eye and forms, eye-consciousness arises.... (*as above*) ... With his deliverance he understands: “Clinging has been exhausted by me.”

‘In dependence on the ear and sounds ... the mind and mental phenomena, mind-consciousness arises.... [34] ... With his deliverance he understands: “Clinging has been exhausted by me.”

‘This, bhikkhus, is the Dhamma for the exhaustion of all clinging.’[34]

62 (10) The Exhaustion of All Clinging (2)

‘Bhikkhus, I will teach you the Dhamma for the exhaustion of all clinging. Listen to that...’

‘And what, bhikkhus, is the Dhamma for the exhaustion of all clinging? What do you think, bhikkhus, is the eye permanent or impermanent?’

... (*To be completed as in §32*) ... [35]

‘This, bhikkhus, is the Dhamma for the exhaustion of all clinging.’

VII. Migajāla

63 (1) Migajāla (1)

Setting at Sāvathī. Then the Venerable Migajāla approached the Blessed One, paid homage to him, sat down to one side, and said to him:²⁶

‘Venerable sir, it is said, “a lone dweller, a lone dweller.”²⁷ [36] In what way, venerable sir, is one a lone dweller, and in what way is one dwelling with a partner?’²⁸

‘There are, Migajāla, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, delight arises. When there is delight, there is infatuation. When there is infatuation, there is bondage. Bound by the fetter of delight, Migajāla, a bhikkhu is called one dwelling with a partner.

‘There are, Migajāla, sounds cognizable by the ear ... odours cognizable by the nose ... tastes cognizable by the tongue ... tactile objects cognizable by the body ... mental phenomena cognizable by the mind that are desir-

²⁴ For the four kinds of clinging (*upādāna*), see 12:2, 45:173; for the three kinds of full understanding (*pariññā*), see n.11 above. SA paraphrases: ‘For the full understanding of all four kinds of clinging by the three kinds of full understanding.’

²⁵ *Vimokkhā*. An unusual construction.

²⁶ He was the son of Visākhā, the chief patroness of the Sangha. His verses are at Th 417-22.

²⁷ *Ekavihārī ekavihārī*. Cp. 21:10.

²⁸ *Sadutiya*. *Dutiya*, lit. ‘a second,’ often signifies a spouse.

able, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them ... a bhikkhu is called one dwelling with a partner.

‘Migajāla, even though a bhikkhu who dwells thus resorts to forests and groves, to remote lodgings where there are few sounds and little noise, desolate, hidden from people, appropriate for seclusion, he is still called one dwelling with a partner. For what reason? Because craving is his partner, and he has not abandoned it; therefore he is called one dwelling with a partner.

‘There are, Migajāla, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, delight ceases. When there is no delight, there is no infatuation. When there is no infatuation, [37] there is no bondage. Released from the fetter of delight, Migajāla, a bhikkhu is called a lone dweller.

‘There are, Migajāla, sounds cognizable by the ear ... odours cognizable by the nose ... tastes cognizable by the tongue ... tactile objects cognizable by the body ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them ... a bhikkhu is called a lone dweller.

‘Migajāla, even though a bhikkhu who dwells thus lives in the vicinity of a village, associating with bhikkhus and bhikkhunīs, with male and female lay followers, with kings and royal ministers, with sectarian teachers and their disciples, he is still called a lone dweller. For what reason? Because craving is his partner, and he has abandoned it; therefore he is called a lone dweller.’

64 (2) Migajāla (2)

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

‘There are, Migajāla, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, delight arises. With the arising of delight, I say, Migajāla, there is the arising of suffering.

‘There are, Migajāla, sounds cognizable by the ear ... odours cognizable by the nose ... tastes cognizable by the tongue ... tactile objects cognizable by the body ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them ... [38] ... With the arising of delight, I say, Migajāla, there is the arising of suffering.

‘There are, Migajāla, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, delight ceases. With the cessation of delight, I say, Migajāla, comes the cessation of suffering.

‘There are, Migajāla, sounds cognizable by the ear ... odours cognizable by the nose ... tastes cognizable by the tongue ... tactile objects cognizable by the body ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them ... With the cessation of delight, I say, Migajāla, comes the cessation of suffering.’

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

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

65 (3) Samiddhi (1)

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the Venerable Samiddhi approached the Blessed One ... and said to him:²⁹ ‘Venerable sir, it is said, “Māra, Māra.” In what way, venerable sir, might there be Māra or the description of Māra?’³⁰

‘Where there is the eye, Samiddhi, where there are forms, [39] eye-consciousness, things to be cognized by eye-consciousness, there Māra exists or the description of Māra.

‘Where there is the ear ... the nose ... the tongue ... the body ... the mind, where there are mental phenomena, mind-consciousness, things to be cognized by mind-consciousness, there Māra exists or the description of Māra.

²⁹ See 1:20, 4:22.

³⁰ *Māro vā assa mārapaññatti vā*. SA: By ‘Māra’ he asks about death (*maraṇa*); ‘the description of Māra’ is the description, name, appellation ‘Māra.’ Cp. 23:11-12.

‘Where there is no eye, Samiddhi, no forms, no eye-consciousness, no things to be cognized by eye-consciousness, there Māra does not exist nor any description of Māra.

‘Where there is no ear ... no nose ... no tongue ... no body ... no mind, no mental phenomena, no mind-consciousness, no things to be cognized by mind-consciousness, there Māra does not exist nor any description of Māra.’

66 (4) Samiddhi (2)

‘Venerable sir, it is said, “a being, a being.” In what way, venerable sir, might there be a being or the description of a being?’

(The reply is as in the preceding sutta.)

67 (5) Samiddhi (3)

‘Venerable sir, it is said, “suffering, suffering.” In what way, venerable sir, might there be suffering or the description of suffering?’ ...

68 (6) Samiddhi (4)

‘Venerable sir, it is said, “the world, the world.” In what way, venerable sir, might there be the world or the description of the world?’

‘Where there is the eye, Samiddhi, where there are forms, eye-consciousness, things to be cognized by eye-consciousness, there the world exists or the description of the world.

‘Where there is the ear ... the nose ... the tongue ... the body ... [40] the mind, where there are mental phenomena, mind-consciousness, things to be cognized by mind-consciousness, there the world exists or the description of the world.

‘Where there is no eye, Samiddhi, no forms, no eye-consciousness, no things to be cognized by eye-consciousness, there the world does not exist nor any description of the world.

‘Where there is no ear ... no nose ... no tongue ... no body ... no mind, no mental phenomena, no mind-consciousness, no things to be cognized by mind-consciousness, there the world does not exist nor any description of the world.’

69 (7) Upasena

On one occasion the Venerable Sāriputta and the Venerable Upasena were dwelling at Rājagaha in the Cool Grove, in the Snake’s Hood Grotto.³¹ Now on that occasion a viper had fallen on the Venerable Upasena’s body. Then the Venerable Upasena addressed the bhikkhus thus: ‘Come, friends, lift this body of mine on to the bed and carry it outside before it is scattered right here like a handful of chaff.’³²

When this was said, the Venerable Sāriputta said to the Venerable Upasena: ‘We do not see any alteration in the Venerable Upasena’s body nor any change in his faculties; yet the Venerable Upasena says: “Come friends, lift this body of mine on to the bed and carry it outside before it is scattered right here like a handful of chaff.”’

‘Friend Sāriputta, for one who thinks, “I am the eye” or “The eye is mine”; “I am the ear” or “The ear is mine”;... “I am the mind” or “The mind is mine,” there might be alteration of the body or a change of the faculties. But, friend Sāriputta, [41] it does not occur to me, “I am the eye” or “The eye is mine”; “I am the ear” or “The ear is mine”;... “I am the mind” or “The mind is mine,” so why should there be any alteration in my body or any change in my faculties.’³³

Then those bhikkhus lifted the Venerable Upasena’s body on to the bed and carried it outside. Then the Venerable Upasena’s body scattered right there just like a handful of chaff.

³¹ Upasena was a younger brother of the Venerable Sāriputta. His verses are at Th 577-86. SA explains that the grotto was called *sappaṇḍika-pabbhāra* (‘Snake’s Hood Grotto’) because it was shaped like a snake’s hood.

³² SA: After his meal the elder had taken his large robe and was sitting in the shade of the cave doing some sewing. At that moment two young vipers were playing in the thatch over the cave; one fell and landed on the elder’s shoulder. Its mere touch was poisonous, and the poison spread over the elder’s body. He addressed the bhikkhus thus so that his body would not perish inside the cave.

³³ There is a word play in the exchange between Sāriputta and Upasena. The expression *indriyānaṃ aññathatta*, ‘alteration of the faculties,’ is sometimes used as a euphemism meaning ‘profoundly distressed,’ ‘not in one’s right mind’ (see MN II 106,12). Here the text reads *kāyassa vā aññathattaṃ indriyānaṃ vā vipariṇāmaṃ*, but I think the implications are very similar. Sāriputta, then, is speaking literally while Upasena intends his words to be taken figuratively, as meaning that for one free from the notions of ‘I’ and ‘mine’ there is no distress even in the face of death.

70 (8) Upavāṇa

Then the Venerable Upavāṇa approached the Blessed One ... and said: ‘Venerable sir, it is said, “the directly visible Dhamma, the directly visible Dhamma.”³⁴ In what way, venerable sir, is the Dhamma directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise?’

‘Here, Upavāṇa, having seen a form with the eye, a bhikkhu experiences the form and he experiences lust for the form. He understands that lust for forms exists internally thus: “There is lust for forms internally.” Since that is so, Upavāṇa, the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise. [42]

‘Further, Upavāṇa, having heard a sound with the ear ... having cognized a mental phenomenon with the mind, a bhikkhu experiences the mental phenomenon and he experiences lust for the mental phenomenon. He understands that lust for mental phenomena exists internally thus: “There is lust for mental phenomena internally.” Since that is so, Upavāṇa, the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

‘But here, Upavāṇa, having seen a form with the eye, a bhikkhu experiences the form yet he does not experience lust for the form. He understands that lust for forms does not exist internally thus: “There is no lust for forms internally.” Since that is so, Upavāṇa, the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

‘Further, Upavāṇa, having heard a sound with the ear ... [43] ... having cognized a mental phenomenon with the mind, a bhikkhu experiences the mental phenomenon yet he experiences no lust for the mental phenomenon. He understands that lust for mental phenomena does not exist internally thus: “There is no lust for mental phenomena internally.” Since that is so, Upavāṇa, the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.’³⁵

71 (9) The Six Bases for Contact (1)

‘Bhikkhus, if a bhikkhu does not understand as they really are the origin and the passing away, the gratification, the danger, and the escape, in the case of these six bases for contact, then he has not lived the holy life; he is far away from this Dhamma and Discipline.’

When this was said, a certain bhikkhu said to the Blessed One: ‘Here, venerable sir, I am lost,³⁶ for I do not understand as they really are the origin and the passing away, the gratification, the danger, and the escape, in the case of these six bases for contact.’

‘What do you think, bhikkhu, do you regard the eye thus: “This is mine, this I am, this is my self”?’

‘No, venerable sir.’

‘Good, bhikkhu! And here, bhikkhu, you should clearly see the eye as it really is with correct wisdom thus: “This is not mine, this I am not, this is not my self.” This itself is the end of suffering.

‘Do you regard the ear thus...? Do you regard the mind thus: “This is mine, this I am, this is my self”?’

‘No, venerable sir.’

‘Good, bhikkhu! And here, bhikkhu, you should clearly see the mind as it really is with correct wisdom thus: “This is not mine, this I am not, this is not my self.” This itself is the end of suffering.’ [44]

72 (10) The Six Bases for Contact (2)

(The first two paragraphs as in the preceding sutta.)

‘What do you think, bhikkhu, do you regard the eye thus: “This is not mine, this I am not, this is not my self”?’

‘Yes, venerable sir.’

‘Good, bhikkhu! And here, bhikkhu, you should clearly see the eye as it really is with correct wisdom thus: “This is not mine, this I am not, this is not my self.” Thus this first base for contact will be abandoned by you for no future re-becoming.³⁷

‘Do you regard the ear thus...? Thus this second base for contact will be abandoned by you for no future re-becoming....

‘Do you regard the mind thus: “This is not mine, this I am not, this is not my self”?’

‘Yes, venerable sir.’

³⁴ *Sandiṭṭhiko dhammo*. What follows is the standard formula for reflection on the Dhamma, minus only the first term, *svākhāto*; see I,n.33. Upavāṇa was the Buddha’s attendant when he was suffering from a wind ailment; see 7:13.

³⁵ SA says that this sutta discusses the reflections of the *sekha* (in the first part) and of the arahant (in the second part).

³⁶ Be: *anassasam*; Ce and Ee: *anassāsīm*. This is the first person aorist of *nassati*. SA glosses: *naṭṭho nāma ahaṃ*.

³⁷ *Āyatim apunabbhavāya*. SA: Here, ‘no future re-becoming’ is Nibbāna. The meaning is, ‘It will be abandoned by you for the sake of Nibbāna.’

‘Good, bhikkhu! And here, bhikkhu, you should clearly see the mind as it really is with correct wisdom thus: “This is not mine, this I am not, this is not my self.” Thus this sixth base for contact will be abandoned by you for no future re-becoming.’

73 (11) The Six Bases for Contact (3)

(The first two paragraphs as in §71.) [45]

‘What do you think, bhikkhu, is the eye permanent or impermanent?’ – ‘Impermanent, venerable sir.’ – ‘Is what is impermanent suffering or happiness?’ – ‘Suffering, venerable sir.’ – ‘Is what is impermanent, suffering, and subject to change fit to be regarded thus: “This is mine, this I am, this is my self”?’ – ‘No, venerable sir.’

‘Is the ear ... the nose ... the tongue ... the body ... the mind permanent or impermanent?’ – ‘Impermanent, venerable sir.’ – ‘Is what is impermanent suffering or happiness?’ – ‘Suffering, venerable sir.’ – ‘Is what is impermanent, suffering, and subject to change fit to be regarded thus: “This is mine, this I am, this is my self”?’ – ‘No, venerable sir.’

‘Seeing thus, bhikkhu, the instructed noble disciple becomes disenchanted with the eye ... disenchanted with the mind. Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: “It’s liberated.” He understands: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.”’

VIII. Sick

74 (1) Sick

[46] Setting at Sāvaththī. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: ‘Venerable sir, in such and such a dwelling there is a certain newly ordained bhikkhu, not well known, who is sick, afflicted, gravely ill. It would be good, venerable sir, if the Blessed One would approach that bhikkhu out of compassion.’

Then, when the Blessed One heard the words ‘newly ordained’ and ‘sick,’ and understood that he was not a well-known bhikkhu, he went to him. That bhikkhu saw the Blessed One coming in the distance and stirred on his bed.³⁸ The Blessed One said to him: ‘Enough, bhikkhu, do not stir on your bed. There are these seats ready. I will sit down there.’

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

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

‘I hope then, bhikkhu, that you are not troubled by worry or remorse.’

‘Indeed, venerable sir, I have quite a lot of worry, quite a lot of remorse.’ [47]

‘I hope, bhikkhu, that you have nothing for which to reproach yourself in regard to virtue.’

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

‘Then, bhikkhu, if you have nothing for which to reproach yourself in regard to virtue, why are you troubled by worry and remorse?’

‘I understand, venerable sir, that it is not for the sake of purification of virtue that the Dhamma has been taught by the Blessed One.’

‘If, bhikkhu, you understand that the Dhamma has not been taught by me for the sake of purification of virtue, then for what purpose do you understand the Dhamma to have been taught by me?’

‘Venerable sir, I understand the Dhamma to have been taught by the Blessed One for the sake of the fading away of lust.’³⁹

‘Good, good, bhikkhu! It is good that you understand the Dhamma to have been taught by me for the sake of the fading away of lust. For the Dhamma is taught by me for the sake of the fading away of lust.’

‘What do you think, bhikkhu, is the eye permanent or impermanent?’ – ‘Impermanent, venerable sir.’... ‘Is the ear ... the nose ... the tongue ... the body ... the mind permanent or impermanent?’ – ‘Impermanent, venerable sir.’ – ‘Is what is impermanent suffering or happiness?’ – ‘Suffering, venerable sir.’ – ‘Is what is impermanent, suffering, and subject to change fit to be regarded thus: “This is mine, this I am, this is my self”?’ – ‘No, venerable sir.’

‘Seeing thus ... He understands: “... there is no more for this world.”’

This is what the Blessed One said. Being pleased, that bhikkhu delighted in the Blessed One’s statement. And while this discourse was being spoken, there arose in that bhikkhu the dust-free, stainless vision of the Dhamma: ‘Whatever is subject to origination is all subject to cessation.’⁴⁰

75 (2) Sick (2)

(As above down to:) [48]

‘If, bhikkhu you understand that the Dhamma has not been taught by me for the sake of purification of virtue, then for what purpose do you understand the Dhamma to have been taught by me?’

‘Venerable sir, I understand the Dhamma to have been taught by the Blessed One for the sake of final Nibbāna without clinging.’

‘Good, good, bhikkhu! It is good that you understand the Dhamma to have been taught by me for the sake of final Nibbāna without clinging. For the Dhamma is taught by me for the sake of final Nibbāna without clinging.’⁴¹

³⁸ See II,n.165. The sequel is also at 22:87.

³⁹ *Rāgavirāgattham*. The sense of the expression is almost reiterative, since *virāga* itself means the absence of *rāga* or lust. But *virāga* originally meant the removal of colour, and thus the whole expression could be taken to mean the ‘fading away’ of the ‘colour’ spread by lust.

⁴⁰ The arising of the vision of the Dhamma (*dhamma-cakkhu*) means the attainment of one of the three lower stages of awakening, usually stream-entry.

⁴¹ *Anupādāparinibbānattham*. If we make explicit the underlying metaphor, this would mean ‘for the sake of full quenching through lack of fuel.’ Ee omits the next paragraph on the assumption that it is identical with the corresponding section of the

‘What do you think, bhikkhu, is the eye permanent or impermanent?’ – ‘Impermanent, venerable sir.’ ... ‘Is the ear ... the nose ... the tongue ... the body ... the mind ... mind-consciousness ... mind-contact ... whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—permanent or impermanent?’ – ‘Impermanent, venerable sir.’ – ‘Is what is impermanent suffering or happiness?’ – ‘Suffering, venerable sir.’ – ‘Is what is impermanent, suffering, and subject to change fit to be regarded thus: “This is mine, this I am, this is my self?”’ – ‘No, venerable sir.’

‘Seeing thus ... He understands: “... there is no more for this world.”’

This is what the Blessed One said. Being pleased, that bhikkhu delighted in the Blessed One’s statement. And while this discourse was being spoken, that bhikkhu’s mind was liberated from the taints by non-clinging.

76 (3) Rādha (1)

Then the Venerable Rādha approached the Blessed One ... and said to him: ‘Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute.’

‘Rādha, you should abandon desire for whatever is impermanent. And what is impermanent? The eye is impermanent; you should abandon desire for it. Forms are impermanent ... Eye-consciousness is impermanent ... Eye-contact is impermanent ... Whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is impermanent; you should abandon desire for it.

‘The ear ... The mind is impermanent ... Whatever feeling arises with mind-contact as condition ... that too is impermanent; you should abandon desire for it. [49] Rādha, you should abandon desire for whatever is impermanent.’

77 (4) Rādha (2)

... ‘Rādha, you should abandon desire for whatever is suffering.’ ...

78 (5) Rādha (3)

... ‘Rādha, you should abandon desire for whatever is non-self.’ ...

79 (6) Abandoning Ignorance (1)

Then a certain bhikkhu approached the Blessed One ... and said to him: ‘Venerable sir, is there one thing through the abandoning of which ignorance is abandoned by a bhikkhu and true knowledge arises?’

‘There is one thing, bhikkhu, through the abandoning of which ignorance is abandoned by a bhikkhu and true knowledge arises.’

‘And what is that one thing, venerable sir?’ [50]

‘Ignorance, bhikkhu, is that one thing through the abandoning of which ignorance is abandoned by a bhikkhu and true knowledge arises.’⁴²

‘But, venerable sir, how should a bhikkhu know, how should he see, for ignorance to be abandoned by him and for true knowledge to arise?’

‘Bhikkhu, when a bhikkhu knows and sees the eye as impermanent, ignorance is abandoned by him and true knowledge arises. When he knows and sees forms as impermanent ... When he knows and sees as impermanent whatever feeling arises with mind-contact as condition ... ignorance is abandoned by him and true knowledge arises.

‘When, bhikkhu, a bhikkhu knows and sees thus, ignorance is abandoned by him and true knowledge arises.’

80 (7) Abandoning Ignorance (2)

(As above down to:)

‘But, venerable sir, how should a bhikkhu know, how should he see, for ignorance to be abandoned by him and for true knowledge to arise?’

‘Here, bhikkhu, a bhikkhu has heard, “Nothing is worth adhering to.” When a bhikkhu has heard, “Nothing is worth adhering to,” he directly knows everything. Having directly known everything, he fully understands every-

preceding sutta, and Woodward follows suit at KS 4:25. This is not the case, however, in Be and Ce. The preceding sutta mentions only the six internal bases, but this one enumerates all the phenomena that originate through each sense base. This may explain (at least in part) why the bhikkhu here attained arahantship, while the bhikkhu in the preceding sutta gained only the vision of the Dhamma.

⁴² Though it may sound redundant to say that ignorance must be abandoned in order to abandon ignorance, this statement underscores the fact that ignorance is the most fundamental cause of bondage, which must be eliminated to eliminate all the other bonds.

thing. Having fully understood everything, he sees all signs differently.⁴³ He sees the eye differently, he sees forms ... whatever feeling arises with mind-contact as condition ... that too he sees differently.

‘When, bhikkhu, a bhikkhu knows and sees thus, ignorance is abandoned by him and true knowledge arises.’

81 (8) A Number of Bhikkhus

Then a number of bhikkhus approached the Blessed One ... and said to him: [51] ‘Here, venerable sir, wanderers of other sects ask us: “For what purpose, friends, is the holy life lived under the recluse Gotama?” When we are asked thus, venerable sir, we answer those wanderers thus: “It is, friends, for the full understanding of suffering that the holy life is lived under the Blessed One.” We hope, venerable sir, that when we answer thus we state what has been said by the Blessed One and do not misrepresent him with what is contrary to fact; that we explain in accordance with the Dhamma, and that no reasonable consequence of our assertion gives ground for criticism.’⁴⁴

‘For sure, bhikkhus, when you answer thus you state what has been said by me and do not misrepresent me with what is contrary to fact; you explain in accordance with the Dhamma, and no reasonable consequence of your assertion gives ground for criticism. For, bhikkhus, it is for the full understanding of suffering that the holy life is lived under me.

‘But, bhikkhus, if wanderers of other sects ask you: “What, friends, is that suffering for the full understanding of which the holy life is lived under the recluse Gotama?”—being asked thus, you should answer them thus: “The eye, friends, is suffering: it is for the full understanding of this that the holy life is lived under the Blessed One. Forms are suffering ... Whatever feeling arises with eye-contact as condition ... that too is suffering ... The mind is suffering ... Whatever feeling arises with mind-contact as condition ... that too is suffering: it is for the full understanding of this that the holy life is lived under the Blessed One. This, friends, is that suffering for the full understanding of which the holy life is lived under the Blessed One.” [52]

‘Being asked thus, bhikkhus, you should answer those wanderers of other sects in such a way.’

82 (9) The World

Then a certain bhikkhu approached the Blessed One ... and said to him: ‘Venerable sir, it is said, “the world, the world.” In what way, venerable sir, is it said “the world”?’

‘It is disintegrating, bhikkhu, therefore it is called the world.⁴⁵ And what is disintegrating? The eye, bhikkhu, is disintegrating, forms are disintegrating, eye-consciousness is disintegrating, eye-contact is disintegrating, and whatever feeling arises with eye-contact as condition ... that too is disintegrating. The ear is disintegrating ... The mind is disintegrating ... Whatever feeling arises with mind-contact as condition ... that too is disintegrating. It is disintegrating, bhikkhu, therefore it is called the world.’

83 (10) Phagguna

Then the Venerable Phagguna approached the Blessed One ... and said to him: ‘Venerable sir, is there any eye by means of which one describing the Buddhas of the past could describe them—those who have attained final Nibbāna, cut through proliferation, cut through the track, exhausted the round, and transcended all suffering?⁴⁶ Is there any ear by way of which one describing the Buddhas of the past could describe them?... Is there any mind by way of which one describing the Buddhas of the past could describe them—those who have ... transcended all suffering?’

‘There is no eye, Phagguna, by means of which one describing the Buddhas of the past could describe them—those who have attained final Nibbāna, cut through proliferation, cut through the track, exhausted the round, and transcended all suffering. There is no ear by means of which one describing the Buddhas of the past could describe them.... [53] There is no mind by means of which one describing the Buddhas of the past could

⁴³ The first part of this instruction, as far as ‘he fully understands everything,’ is included in the ‘brief advice on liberation through the extinction of craving’ at MN I 251,22-25; the sequel is different. SA: ‘He sees all signs differently’ (*sabbanimittāni aññato passati*): He sees all the signs of constructions (*sankhāranimittāni*) in a way different from that of people who have not fully understood the adherences. For such people see all signs as self, but one who has fully understood the adherences sees them as non-self, not as self. Thus in this sutta the characteristic of non-self is discussed.

⁴⁴ See II,n.73.

⁴⁵ *Lujjati ti kho bhikkhu tasmā loko ti vuccati*. On the playful didactic attempt to derive *loka* from *lujjati*, see III,n.184. On the six sense bases as ‘the world,’ see 35:116.

⁴⁶ SA explains *chinnapapañca*, ‘cut through proliferation,’ as referring to ‘the proliferation of craving,’ and *chinnavaṭṭama*, ‘cut through the rut,’ as referring to ‘the rut of craving.’ The meaning of the question seems to be: Do the Buddhas of the past, on attaining the Nibbāna-element without residue, still retain the six sense faculties?

describe them—those who have attained final Nibbāna, cut through proliferation, cut through the track, exhausted the round, and transcended all suffering.’

IX. Channa

84 (1) Subject to Disintegration

Setting at Sāvathī. Then the Venerable Ānanda approached the Blessed One ... and said to him: ‘Venerable sir, it is said, “the world, the world.” In what way, venerable sir, is it said “the world”?’

‘Whatever is subject to disintegration, Ānanda, is called the world in the Noble One’s Discipline.⁴⁷ And what is subject to disintegration? The eye, Ānanda, is subject to disintegration, forms ... eye-consciousness ... eye-contact ... whatever feeling arises with eye-contact as condition ... that too is subject to disintegration. The ear is subject to disintegration ... The mind is subject to disintegration ... Whatever feeling arises with mind-contact as condition ... that too is subject to disintegration. Whatever is subject to disintegration, Ānanda, is called the world in the Noble One’s Discipline.’ [54]

85 (2) Empty is the World

Then the Venerable Ānanda approached the Blessed One ... and said to him: ‘Venerable sir, it is said, “Empty is the world, empty is the world.” In what way, venerable sir, is it said, “Empty is the world”?’

‘It is Ānanda, because it is empty of self and of what belongs to self that it is said, “Empty is the world.” And what is empty of self and of what belongs to self? The eye, Ānanda, is empty of self and of what belongs to self. Forms are empty of self and of what belongs to self. Eye-consciousness is empty of self and of what belongs to self. Eye-contact is empty of self and of what belongs to self.... Whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is empty of self and of what belongs to self.

‘It is, Ānanda, because it is empty of self and of what belongs to self that it is said, “Empty is the world.”’

86 (3) The Dhamma in Brief

Sitting to one side, the Venerable Ānanda said to the Blessed One: ‘Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute.’

‘What do you think, Ānanda, is the eye permanent or impermanent?’ – ‘Impermanent, venerable sir.’

(*Complete as in §32, down to ‘there is no more for this world.’*) [55]

87 (4) Channa

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary.⁴⁸ Now on that occasion—an occasion when the Venerable Sāriputta, the Venerable Mahācunda, and the Venerable Channa were dwelling on the mountain Vulture Peak—the Venerable Channa was sick, afflicted, gravely ill. Then, in the evening, the Venerable Sāriputta [56] emerged from seclusion, approached the Venerable Mahācunda, and said to him: ‘Come, friend Cunda, let us approach the Venerable Channa and ask about his illness.’

‘Yes, friend,’ the Venerable Mahācunda replied.

Then the Venerable Sāriputta and the Venerable Mahācunda approached the Venerable Channa and exchanged greetings with him, after which they sat down in the appointed seats. The Venerable Sāriputta then said to the Venerable Channa: ‘I hope you are bearing up, friend Channa, I hope you are getting better. I hope that your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be discerned.’

‘Friend Sāriputta, I am not bearing up, I am not getting better.⁴⁹ Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned. Just as if a strong man were to split my head open with a sharp sword, so too, violent winds cut through my head. I am not bearing up.... Just as if a strong man were to tighten a tough leather strap around my head as a headband, so too, there are violent pains in my head. I am not bearing up.... Just as if a skilled butcher or his apprentice were to carve up an ox’s belly with a sharp butcher’s knife, so too, violent winds are carving up my belly. I am not bearing up.... Just as if two strong men were to seize a weaker man by both arms and roast him over a pit of hot coals, [57] so too, there is a

⁴⁷ *Yaṃ kho Ānanda palokadhammaṃ ayaṃ vuccati ariyassa vinaye loko.* *Paloka* is from *palujjati*, ‘to disintegrate,’ an augmented form of *lujjati*, and has no etymological connection with *loka*, world; see 35:82 just above.

⁴⁸ The sutta is also at MN No. 144, entitled the Channovāda Sutta. Obviously, this Channa is different from the one who appears at 22:90.

⁴⁹ What follows is the stock description of unbearable pain.

violent burning in my body. I am not bearing up, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned. I will use the knife, friend Sāriputta, I have no desire to live.’⁵⁰

‘Let the Venerable Channa not use the knife. Let the Venerable Channa live. We want the Venerable Channa to live. If the Venerable Channa lacks suitable food, I will go in search of suitable food for him; if he lacks suitable medicine, I will go in search of suitable medicine for him; if he lacks a proper attendant, I will attend on him. Let the Venerable Channa not use the knife. Let the Venerable Channa live. We want the Venerable Channa to live.’

‘Friend Sāriputta, it is not that I have no suitable food; I have suitable food. It is not that I have no suitable medicine; I have suitable medicine. It is not that I have no proper attendants; I have proper attendants. Moreover, friend, for a long time the Teacher has been served by me in an agreeable way, not in a disagreeable way; for it is proper for a disciple to serve the Teacher in an agreeable way, not in a disagreeable way. Remember this, friend Sāriputta: the bhikkhu Channa will use the knife blamelessly.’⁵¹

‘We would ask the Venerable Channa about a certain point, if he would grant us the favour of answering our question.’ [58]

‘Ask, friend Sāriputta. When I have heard I shall know.’

‘Friend Channa, do you regard the eye, eye-consciousness, and things cognizable with eye-consciousness thus: “This is mine, this I am, this is my self”? Do you regard the ear, ear-consciousness, and things cognizable with ear-consciousness thus...? Do you regard the mind, mind-consciousness, and things cognizable with mind-consciousness thus: “This is mine, this I am, this is my self”?’

‘Friend Sāriputta, I regard the eye, eye-consciousness, and things cognizable with eye-consciousness thus: “This is not mine, this I am not, this is not my self.” I regard the ear, ear-consciousness, and things cognizable with ear-consciousness thus.... I regard the mind, mind-consciousness, and things cognizable with mind-consciousness thus: “This is not mine, this I am not, this is not my self.”’

‘Friend Channa, what have you seen, what have you directly known in the eye, in eye-consciousness, and in things cognizable with eye-consciousness, that you regard them thus: “This is not mine, this I am not, this is not my self”? What have you seen, what have you directly known in the ear ... in the mind, in mind-consciousness, and in things cognizable with mind-consciousness, that you regard them thus: “This is not mine, this I am not, this is not my self”?’

‘Friend Sāriputta, it is because I have seen cessation, because I have directly known cessation in the eye, in eye-consciousness, and in things cognizable with eye-consciousness, that I regard them thus: “This is not mine, this I am not, this is not my self.” It is because I have seen cessation, because I have directly known cessation in the ear ... [59] ... in the mind, in mind-consciousness, and in things cognizable with mind-consciousness, that I regard them thus: “This is not mine, this I am not, this is not my self.”’⁵²

When this was said, the Venerable Mahācunda said to the Venerable Channa: ‘Therefore, friend Channa, this teaching of the Blessed One is to be constantly given careful attention: “For one who is dependent there is wavering; for one who is independent there is no wavering. When there is no wavering, there is tranquillity; when there is tranquillity, there is no inclination; when there is no inclination, there is no coming and going; when there is no coming and going, there is no passing away and being reborn; when there is no passing away and being reborn, there is neither here nor beyond nor in between the two. This itself is the end of suffering.”’⁵³

⁵⁰ *Satthaṃ āharissāmi*. An idiom for committing suicide.

⁵¹ *Anupavajjaṃ Channo bhikkhu satthaṃ āharissati*. By this he seems to be insinuating that he is an arahant. SA glosses ‘blamelessly’ (*anupavajjaṃ*) with ‘without continued existence, without rebirth (*appavattikaṃ appaṭisandhikaṃ*).’

⁵² SA: Channa replied to Sāriputta’s questions by ascribing arahantship to himself, but Sāriputta, while knowing that he was still a worldling, just kept quiet. Mahācunda, however, gave him an exhortation intended to convince him of his worldling status.

⁵³ This ‘teaching of the Blessed One’ is found at Ud 81. SA explains the connection between the teaching and the present situation thus: *For one who is dependent (nissitassa)*: ‘dependent’ on account of craving, conceit, and views; *there is wavering (calitaṃ)*: palpitation. As Channa is unable to endure the arisen pain, there is now the palpitation of one who has not gotten free of the grip of such thoughts as ‘I am in pain, the pain is mine.’ By this, he is telling him, ‘You’re still a worldling.’ *No inclination (nati)*: no inclination of craving. *No coming* by way of rebirth, *no going* by way of death. *This itself is the end of suffering*: this itself is the end, the termination, the limit, of the suffering of defilements and of the suffering of the round. As to those who argue that the words ‘in between the two’ (*ubhayamantarena*) implies an intermediate state (*antarābhava*), their statement is nonsense, for the existence of an intermediate state is rejected in the Abhidhamma (see Kvu??). Therefore the meaning is: ‘Neither here, nor there, nor both—the other alternative.’

Though the Theravāda commentaries argue down the existence of an *antarābhava*, a number of canonical texts seem to support this notion. See IV,n.376, V,n.?? < 46, anāgamīs>

Then, when the Venerable Sāriputta and the Venerable Mahācunda had given the Venerable Channa this exhortation, they rose from their seats and departed. Then, soon after they had left, the Venerable Channa used the knife.⁵⁴

Then the Venerable Sāriputta approached the Blessed One, paid homage to him, sat down to one side, and said to him: ‘Venerable sir, the Venerable Channa has used the knife. What is his destination, what is his future bourn?’

‘Sāriputta, didn’t the bhikkhu Channa declare his blamelessness right in your presence?’⁵⁵

‘Venerable sir, there is a Vajjian village named Pubbavijjhana. There the Venerable Channa had friendly families, intimate families, hospitable families.’⁵⁶

‘The Venerable Channa did indeed have these friendly families, Sāriputta, intimate families, hospitable families; but I do not [60] say that to this extent one is blameworthy. Sāriputta, when one lays down this body and takes up another body, then I say one is blameworthy. This did not happen in the case of the bhikkhu Channa. The bhikkhu Channa used the knife blamelessly. Thus, Sāriputta, should you remember it.’⁵⁷

88 (5) Puṇṇa

Then the Venerable Puṇṇa approached the Blessed One ... and said to him:⁵⁸ ‘Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute.’

‘Puṇṇa, there are forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, delight arises in him. With the arising of delight, Puṇṇa, there is the arising of suffering, I say. There are, Puṇṇa, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, delight arises in him. With the arising of delight, Puṇṇa, there is the arising of suffering, I say.

‘Puṇṇa, there are forms cognizable by the eye ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. [61] If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, delight ceases in him. With the cessation of delight, Puṇṇa, there is the cessation of suffering, I say.

‘Now that you have received this brief exhortation from me, Puṇṇa, in which country will you dwell?’

‘There is, venerable sir, a country named Sunāparanta. I will dwell there.’

⁵⁴ SA: He cut his jugular vein and just then the fear of death entered him. As the sign of his rebirth destiny appeared, he realized he was still a worldling, and his mind became agitated. He set up insight, discerned the constructions, and reaching arahantship, he attained final Nibbāna as a ‘same header’ (*samasāsi*; see **Ln.312**).

⁵⁵ SA: Although this declaration (of blamelessness) was made while Channa was still a worldling, as his attainment of final Nibbāna followed immediately, the Buddha answered by referring to that very declaration.

It should be noted that this commentarial interpretation is imposed on the text from the outside, as it were. If one sticks to the actual wording of the text it seems that Channa was already an arahant when he made his declaration, the dramatic punch being delivered by the failure of his two brother monks to recognize this. The implication, of course, is that excruciating pain might motivate even an arahant to take his own life. His action would not be motivated by aversion but simply by a wish to terminate the pain.

⁵⁶ The name of the village differs slightly among the various eds.; I follow Ee here. I take it that *mittakulāni suhajjakulāni upavajjakulāni*—the terms used to describe the lay families which supported the Venerable Channa—are synonyms. The third term gives the opportunity for a word play. SA glosses it as *upasaṅkamitabbakulāni*, ‘families to be approached’ (that is, for his requisites). According to CPD, *upavajja* here represents Skt *upavrajya*; the word in this sense is not in PED, though this may be the only instance where it occurs with that meaning. The word is homonymous with another word meaning ‘blameworthy,’ representing Skt *upavadya*, thus linking up with Channa’s earlier avowal that he would kill himself blamelessly (*anupavajja*). See the following note.

⁵⁷ When the Buddha speaks about the conditions under which one is blameworthy (*sa-upavajja*), *upavajja* represents *upavadya*. Though earlier SA explained the correct sense of *upavajjakulāni*, here the commentator seems oblivious to the pun and comments as if Channa had actually been at fault for associating too closely with lay people: ‘The elder Sāriputta, showing the fault of intimacy with families (*kulasamsagga-dosa*) in the preliminary stage of practice, asks: “When that bhikkhu had such supporters, could he have attained final Nibbāna?” The Blessed One answers showing that he was not intimate with families.’ For intimacy with families as a fault in monks, see **9:7, 16:3, 16:4; 20:9, 20:10**.

⁵⁸ Also at MN No. 145, entitled Puṇṇovāda Sutta; the opening and closing paragraphs of the two versions are slightly different. According to SA, Puṇṇa had been a merchant from the Sunāparanta country (on the west coast of India?) who came to Sāvattihī on business. Hearing the Buddha preach, he decided to become a bhikkhu. After his ordination he found the area around Sāvattihī uncongenial to his meditation and wished to return to his home country to continue his practice. He approached the Buddha to obtain guidance before departing. For biographical details, see DPPN 2:220-21.

‘Puṇṇa, the people of Sunāparanta are wild and rough. If they abuse and revile you, what will you think about that?’

‘Venerable sir, if the people of Sunāparanta abuse and revile me, then I will think: “These people of Sunāparanta are excellent, truly excellent, in that they do not give me a blow with the fist.” Then I will think thus, Blessed One; then I will think thus, Sublime One.’

‘But, Puṇṇa, if the people of Sunāparanta do give you a blow with the fist, what will you think about that?’

‘Venerable sir, if the people of Sunāparanta give me a blow with the fist, then I will think: “These people of Sunāparanta are excellent, truly excellent, in that they do not give me a blow with a clod.” Then I will think thus, Blessed One; then I will think thus, Sublime One.’

‘But, Puṇṇa, if the people of Sunāparanta do give you a blow with a clod, what will you think about that?’

‘Venerable sir, if the people of Sunāparanta give me a blow with a clod, then I will think: “These people of Sunāparanta are excellent, truly excellent, in that they do not give me a blow with a rod.” [62] Then I will think thus, Blessed One; then I will think thus, Sublime One.’

‘But, Puṇṇa, if the people of Sunāparanta do give you a blow with a rod, what will you think about that?’

‘Venerable sir, if the people of Sunāparanta give me a blow with a rod, then I will think: “These people of Sunāparanta are excellent, truly excellent, in that they do not stab me with a knife.” Then I will think thus, Blessed One; then I will think thus, Sublime One.’

‘But, Puṇṇa, if the people of Sunāparanta do stab you with a knife, what will you think about that?’

‘Venerable sir, if the people of Sunāparanta stab me with a knife, then I will think: “These people of Sunāparanta are excellent, truly excellent, in that they do not take my life with a sharp knife.” Then I will think thus, Blessed One; then I will think thus, Sublime One.’

‘But, Puṇṇa, if the people of Sunāparanta do take your life with a sharp knife, what will you think about that?’

‘Venerable sir, if the people of Sunāparanta take my life with a sharp knife, then I will think: “There have been disciples of the Blessed One who, being repelled, humiliated, and disgusted by the body and by life, sought for an assailant.⁵⁹ But I have come upon this assailant even without a search.” Then I will think thus, Blessed One; then I will think thus, Sublime One.’

‘Good, good, Puṇṇa! Endowed with such self-control and peacefulness, you will be able to dwell in the Sunāparanta country. Now, Puṇṇa, you may go whenever you’re ready.’⁶⁰

Then, having delighted and rejoiced in the Blessed One’s statement, the Venerable Puṇṇa rose from his seat, paid homage to the Blessed One, [63] and departed, keeping him on his right. He then set his lodging in order, took his bowl and outer robe, and set out to wander towards the Sunāparanta country. Wandering by stages, he eventually arrived in the Sunāparanta country, where he dwelt. Then, during that rains, the Venerable Puṇṇa established five hundred male lay followers and five hundred female lay followers in the practice, and he himself, during that same rains, realized the three true knowledges. And during that same rains he attained final Nibbāna.⁶¹

Then a number of bhikkhus approached the Blessed One ... and said to him: ‘Venerable sir, the clansman named Puṇṇa, who was given a brief exhortation by the Blessed One, has died. What is his destination? What is his future bourn?’

‘Bhikkhus, the clansman Puṇṇa was wise. He practised in accordance with the Dhamma and did not trouble me on account of the Dhamma. The clansman Puṇṇa has attained final Nibbāna.’

89 (6) Bāhiya

Then the Venerable Bāhiya approached the Blessed One ... and said to him: ‘Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute.’

‘What do you think, Bāhiya, is the eye permanent or impermanent?’ – ‘Impermanent, venerable sir.’ ... (*as in §32 down to:*) [64] ... ‘He understands: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.”’

Then the Venerable Bāhiya, having delighted and rejoiced in the Blessed One’s words, rose from his seat, and, after paying homage to the Blessed One, keeping him on his right, he departed. Then, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Bāhiya, by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go

⁵⁹ See 54:9.

⁶⁰ See I.n.650.

⁶¹ Ee omits *ten’ev’antaravassena pañcamattāni upāsikāsātāni paṭipādesi*, found in Be and Ce (but in the latter with the verb *paṭivedesi*). At MN III 269,30 it is said that he attained final Nibbāna ‘at a later time’ (*aparena samayena*), but there is no specification that this occurred during the same rains.

forth from the household life into homelessness. He directly knew: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.’ And the Venerable Bāhiya became one of the arahants.

90 (7) Being Stirred (1)

‘Bhikkhus, being stirred is a disease, being stirred is a tumour, being stirred is a dart.⁶² Therefore, bhikkhus, the Tathāgata dwells unstirred, with the dart removed. [65] Therefore, bhikkhus, if a bhikkhu should wish, “May I dwell unstirred, with the dart removed!” he should not conceive the eye, should not conceive in the eye, should not conceive from the eye, should not conceive, “The eye is mine.”⁶³

‘He should not conceive forms ... eye-consciousness ... eye-contact ... and as to whatever feeling arises with eye-contact as condition ... he should not conceive that, should not conceive in that, should not conceive from that, should not conceive, “That is mine.”

‘He should not conceive the ear ... He should not conceive the mind ... mental phenomena ... mind-consciousness ... mind-contact ... and as to whatever feeling arises with mind-contact as condition ... he should not conceive that, should not conceive in that, should not conceive from that, should not conceive, “That is mine.”

‘He should not conceive all, should not conceive in all, should not conceive from all, should not conceive, “All is mine.”

‘Since he does not conceive anything thus, he does not cling to anything in the world. Not clinging, he is not agitated. Being unagitated, he personally attains Nibbāna. [66] He understands: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.”’

91 (8) Being Stirred (2)

‘Bhikkhus, being stirred is a disease, being stirred is a tumour, being stirred is a dart. Therefore, bhikkhus, the Tathāgata dwells unstirred, with the dart removed. Therefore, bhikkhus, if a bhikkhu should wish, “May I dwell unstirred, with the dart removed!” he should not conceive the eye ... forms ... eye-consciousness ... eye-contact ... and as to whatever feeling arises with eye-contact as condition ... he should not conceive that, should not conceive in that, should not conceive from that, should not conceive, “That is mine.” For whatever one conceives, bhikkhus, whatever one conceives in, whatever one conceives from, whatever one conceives as “mine”—that is otherwise. The world, becoming otherwise, attached to becoming, seeks delight only in becoming.⁶⁴

‘He should not conceive the ear ... He should not conceive the mind ... mental phenomena ... mind-consciousness ... mind-contact ... and as to whatever feeling arises with mind-contact as condition ... he should not conceive that, should not conceive in that, should not conceive from that, should not conceive, “That is mine.” For whatever one conceives, bhikkhus, whatever one conceives in, [67] whatever one conceives from, whatever one conceives as “mine”—that is otherwise. The world, becoming otherwise, attached to becoming, seeks delight only in becoming.

‘Whatever, bhikkhus, is the extent of the aggregates, the elements, and the sense bases, he does not conceive that, does not conceive in that, does not conceive from that, does not conceive, “That is mine.”

‘Since he does not conceive anything thus, he does not cling to anything in the world. Not clinging, he is not agitated. Being unagitated, he personally attains Nibbāna. He understands: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.”’

92 (9) The Dyad (1)

‘Bhikkhus, I will teach you the dyad. Listen to that....

‘And what, bhikkhus, is the dyad? The eye and forms, the ear and sounds, the nose and odours, the tongue and tastes, the body and tactile objects, the mind and mental phenomena. This is called the dyad.

‘If anyone, bhikkhus, should speak thus: “Having rejected this dyad, I shall make known another dyad”—that would be a mere empty boast on his part. If he was questioned he would not be able to reply and, further, he would meet with vexation. For what reason? Because, bhikkhus, that would not be within his domain.’⁶⁵

⁶² SA: *Stirring* (*ejā*) is craving, so called in the sense of moving (*calanaṭṭhena*). *Anejā*, ‘unstirred,’ is a common description of an arahant.

⁶³ As at 35:30; see n.16.

⁶⁴ As at 35:31; see n.19.

⁶⁵ As at 35:23; see n.8.

93 (10) The Dyad (2)

‘Bhikkhus, consciousness comes to be in dependence on a dyad. And how, bhikkhus, does consciousness come to be in dependence on a dyad? In dependence on the eye and forms there arises eye-consciousness. The eye is impermanent, changing, becoming otherwise; [68] forms are impermanent, changing, becoming otherwise. Thus this dyad is moving and tottering,⁶⁶ impermanent, changing, becoming otherwise.

‘Eye-consciousness is impermanent, changing, becoming otherwise. The cause and condition for the arising of eye-consciousness too is impermanent, changing, becoming otherwise. When, bhikkhus, eye-consciousness has arisen in dependence on a condition that is impermanent, how could it be permanent?

‘The meeting, the encounter, the concurrence of these three things is called eye-contact. Eye-contact too is impermanent, changing, becoming otherwise. The cause and condition for the arising of eye-contact is also impermanent, changing, becoming otherwise. When, bhikkhus, eye-contact has arisen in dependence on a condition that is impermanent, how could it be permanent?

‘Contacted, bhikkhus, one feels, contacted one intends, contacted one perceives.⁶⁷ Thus these things too are moving and tottering, impermanent, changing, becoming otherwise.

‘In dependence on the ear and sounds there arises ear-consciousness ... [69] ... In dependence on the mind and mental phenomena there arises mind-consciousness. The mind is impermanent, changing, becoming otherwise; mental phenomena are impermanent, changing, becoming otherwise. Thus this dyad is moving and tottering, impermanent, changing, becoming otherwise.

‘Mind-consciousness is impermanent, changing, becoming otherwise. The cause and condition for the arising of mind-consciousness too is impermanent, changing, becoming otherwise. When, bhikkhus, mind-consciousness has arisen in dependence on a condition that is impermanent, how could it be permanent?

‘The meeting, the encounter, the concurrence of these three things is called mind-contact. Mind-contact too is impermanent, changing, becoming otherwise. The cause and condition for the arising of mind-contact is also impermanent, changing, becoming otherwise. When, bhikkhus, mind-contact has arisen in dependence on a condition that is impermanent, how could it be permanent?

‘Contacted, bhikkhus, one feels, contacted one intends, contacted one perceives. Thus these things too are moving and tottering, impermanent, changing, becoming otherwise.

‘It is in such a way, bhikkhus, that consciousness comes to be in dependence on a dyad.’

X. The Sixes**94 (1) Untamed, Unguarded⁶⁸**

[70] Setting at Sāvathī. ‘Bhikkhus, these six bases for contact—if untamed, unguarded, unprotected, unrestrained—are bringers of suffering.⁶⁹ What six?

‘The eye, bhikkhus, as a base for contact—if untamed, unguarded, unprotected, unrestrained—is a bringer of suffering. The ear as a base for contact ... The mind as a base for contact ... is a bringer of suffering. These six bases for contact—if untamed, unguarded, unprotected, unrestrained—are bringers of suffering.

‘Bhikkhus, these six bases for contact—if well tamed, well guarded, well protected, well restrained—are bringers of happiness.⁷⁰ What six?

‘The eye, bhikkhus, as a base for contact—if well tamed, well guarded, well protected, well restrained—is a bringer of happiness. The ear as a base for contact ... The mind as a base for contact ... is a bringer of happiness. These six bases for contact—if well tamed, well guarded, well protected, well restrained—are bringers of happiness.’

⁶⁶ I read with Be *calañ c’eva byathañ ca*. Ce and Ee read *vyayañ* in place of *byathañ*, but Be seems to have the support of SA and SṬ. SA (Be): *Calañ c’eva byathañ cā ti attano sabhāvena asaṅghanato calati c’eva byathati ca*; ‘Moving and tottering: it moves and totters because it does not remain stable in its own nature.’ (SA (Ce) is the same, but with the v.l. *asamvahanato*.) SṬ: *Byathatī ti jarāya maraṇena ca pavedhati*; ‘(It) totters: it trembles because of aging and death.’ See SED, s.v. *vyath*, to tremble, waver, come to naught, fail.

⁶⁷ *Puṭṭho bhikkhave vedeti phuṭṭho ceteti phuṭṭho sañjānāti*. This shows the three aggregates of feeling, volitional constructions, and perception respectively. Thus in regard to each physical sense base, all five aggregates are introduced: the sense base and its object belong to the aggregate of form; the corresponding consciousness to the aggregate of consciousness; and the other three aggregates arise from contact. In the case of the mind base, the physical basis of mind (*vatthurūpa*) and, in certain cases, the object are the form aggregate.

⁶⁸ The title follows Be. In Ce this sutta is called *Cha phassāyatana*, ‘The Six Bases for Contact,’ and in Ee this sutta and the next are called *Saṅgayha*, ‘Including,’ i.e., including verses.

⁶⁹ *Dukkādhivāhā*. SA: They are bringers (*āvahanakā*) of extreme suffering (*adhidukka*), classified as infernal, etc.

⁷⁰ *Sukkhādhivāhā*. SA: They are bringers of extreme happiness, classified as *jhāna*, path, and fruit.

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

‘Just six, O bhikkhus, are the bases for contact,
Wherein, unrestrained, one meets with suffering.
Those who know the way to restrain them
Dwell uncorrupted, with faith their partner.

Having seen forms that delight the mind
And having seen those that give no delight,
Dispel the path of lust towards the delightful
And do not soil the mind with hate,
Thinking, “I find this unpleasant.” [71]

Having heard sounds both pleasant and raucous,
Do not be enthralled with pleasing sound.
Dispel the course of hate towards the raucous,
And do not soil the mind with the hate,
Thinking, “I find this unpleasant.”

Having smelt a scent fragrant and delightful,
Having smelt too a putrid stench,
Dispel aversion towards the stench
And do not yield to desire for the lovely.

Having enjoyed a sweet and delicious taste,
And having sometimes tasted what is bitter,
Do not greedily enjoy the sweet taste,
Do not show aversion towards the bitter.

When touched by pleasure do not be enthralled,
Do not tremble when touched by pain.
Look evenly on both kinds of contact,
Pleasant and painful,
Not drawn or repelled by anything.

Common people of proliferate perceptions
Percipient, they proliferate and become engaged.
Having dispelled all the mind’s worldly play,
Advance along the road of renunciation.⁷¹

When the mind is thus well developed in six,
If touched, one’s mind never flutters anywhere.
Having vanquished both lust and hate, O bhikkhus,
Go to the far shore of birth and death!’ [72]

95 (2) Māluṅkyaputta

Then the Venerable Māluṅkyaputta approached the Blessed One ... and said to him:⁷² ‘Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute.’

⁷¹ Pāda a reads, *papañcasaññā itaritarā narā*, on which SA comments: ‘Common beings become “of proliferate perception on account of defiled perception (*kilesasaññāya*).’ On how ‘perceptions and notions affected by proliferation’ arise and obsess a person, see MN I 111,35–112,13. *Papañca* is explained by the commentaries as threefold: craving, conceit, and views (*taṇhā, māna, diṭṭhi*) in their capacity to cause mental distortion and obsession. ‘Proliferate perception’ might be interpreted as the perception of permanence, pleasure, self, and beauty caused by the proliferating defilements (see AN II 52). I have taken a little freedom in my rendering of pādas cd. The contrast between worldly pleasure and the pleasure of renunciation is elaborated at MN III 217,13–218,6.

‘Here now, Māluṅkyaputta, what should I say to the young bhikkhus when a bhikkhu like you—old, aged, burdened with years, advanced in life, come to the last stage—asks me for an exhortation in brief?’⁷³

‘Although, venerable sir, I am old aged, burdened with years, advanced in life, come to the last stage, let the Blessed One teach me the Dhamma in brief, let the Sublime One teach me the Dhamma in brief. Perhaps I may understand the meaning of the Blessed One’s statement, perhaps I may become an heir to the Blessed One’s statement.’

‘What do you think, Māluṅkyaputta, do you have any desire or lust or affection for those forms cognizable by the eye which you have not seen and never saw before, which you do not see and would not think might be seen?’⁷⁴

‘No, venerable sir.’

‘Do you have any desire or lust or affection for those sounds cognizable by the ear ... for those odours cognizable by the nose ... for those tastes cognizable by the tongue ... for those tactile objects cognizable by the body ... [73] for those mental phenomena cognizable by the mind which you have not cognized and never cognized before, which you do not cognize and would not think might be cognized?’

‘No, venerable sir.’

‘Here, Māluṅkyaputta, regarding things seen, heard, sensed, and cognized by you: in the seen there will be merely the seen; in the heard there will be merely the heard; in the sensed there will be merely the sensed; in the cognized there will be merely the cognized.

‘When, Māluṅkyaputta, regarding things seen, heard, sensed, and cognized by you, in the seen there will be merely the seen, in the heard there will be merely the heard, in the sensed there will be merely the sensed, in the cognized there will be merely the cognized, then, Māluṅkyaputta, you will not be “by that.” When, Māluṅkyaputta, you are not “by that,” then you will not be “therein.” When, Māluṅkyaputta, you are not “therein,” then you will be neither here nor beyond nor in between the two. This itself is the end of suffering.’⁷⁵

‘I understand in detail, venerable sir, the meaning of what was stated by the Blessed One in brief:

‘Having seen a form with mindfulness muddled,
Attending to the pleasing sign,
One experiences it with infatuated mind
And remains tightly holding to it.

Many feelings flourish within,
Originating from the visible form,

⁷² Māluṅkyāputta appears at MN Nos. 63 and 64. His verses here are also at Th 794-817. See too AN II 248-49, where again he requests a teaching in his old age. SA explains that in his youth he had been negligent and had dallied with sense pleasures; now in his old age he wanted to dwell in the forest and practise meditation.

⁷³ SA: The Blessed One speaks thus both to reproach him and to extol him. He reproaches him for putting off the work of an ascetic until old age, and extols him in order to set an example for the younger monks.

⁷⁴ SA explains *adiṭṭhā adiṭṭhapubbā* as respectively ‘not seen in this existence’ and ‘never seen before’ in the past. An illustration can be found at 42:11 (IV 329,20-22).

⁷⁵ The same advice is given to the ascetic Bāhiya Dārucīriya at Ud 8,5-12. The meaning is extremely compressed and in places the passage seems to defy standard grammar (e.g., by treating *na tena* and *na tattha* as nominative predicates). SA gives a long explanation, which I translate here partly abridged:

In the form base, i.e., in what is seen by eye-consciousness, ‘there will be merely the seen.’ For eye-consciousness sees only form in form, not some essence which is permanent, etc. So too for the remaining types of consciousness [ST: the javanas], there will be here merely the seen. Or alternatively: What is called ‘the seen in the seen’ is eye-consciousness, which means the cognizing of form in form. ‘Merely’ indicates the limit (*mattā ti pamāṇam*). It has merely the seen; thus ‘merely the seen,’ (an attribute of) the mind. The meaning is: ‘My mind will be just a mere eye-consciousness.’ This is what is meant: As eye-consciousness is not affected by lust, hatred, or delusion in relation to a form that has come into range, so the javana will be just like a mere eye-consciousness by being destitute of lust, etc. I will set up the javana with just eye-consciousness as the limit. I will not go beyond the limit and allow the mind to arise by way of lust, etc. So too for the heard and the sensed. The ‘cognized’ is the object cognized by mind-door adverting (*manodvārāvajjana*). In that cognized, ‘merely the cognized’ is the adverting (consciousness) as the limit. As one does not become lustful, etc., by adverting, so I will set up my mind with adverting as the limit, not allowing it to arise by way of lust, etc. *You will not be ‘by that’ (na tena)*: you will not be aroused by that lust, or irritated by that hatred, or deluded by that delusion. *Then you will not be ‘therein’ (na tattha)*: When you are not aroused by that lust, etc., then ‘you will not be therein’—bound, attached, established in that seen, heard, sensed, and cognized.

On ‘neither here’ etc., see n.53 above. The verses that follow are intended to explicate the Buddha’s dictum. From these, it seems that to go beyond ‘merely the seen’ is to ascribe a pleasing sign (*piya-nimitta*)—an attractive attribute—to the objects seen, heard, etc., and from this such defilements as attraction and annoyance result.

Covetousness and annoyance as well
 By which one's mind becomes disturbed.⁷⁶
 For one who accumulates suffering thus
 Nibbāna is said to be far away.

Having heard a sound with mindfulness muddled ... [74]

Having smelt an odour with mindfulness muddled ...

Having enjoyed a taste with mindfulness muddled ...

Having felt a contact with mindfulness muddled ...

Having known a mind-object with mindfulness muddled ...
 For one who accumulates suffering thus
 Nibbāna is said to be far away.

When, firmly mindful, one sees a form,
 One is not inflamed by lust for forms;
 One experiences it with dispassionate mind
 And does not remain holding it tightly.
 One fares mindfully in such a way
 That even as one sees the form,
 And while one undergoes a feeling,
 (Suffering) is exhausted, not built up.⁷⁷
 For one dismantling suffering thus,
 Nibbāna is said to be close by.

When, firmly mindful, one hears a sound,
 One is not inflamed by lust for sounds; ... [75]

When, firmly mindful, one smells an odour,
 One is not inflamed by lust for odours; ...

When, firmly mindful, one enjoys a taste,
 One is not inflamed by lust for tastes; ...

When, firmly mindful, one feels a contact,
 One is not inflamed by lust for contacts; ...

When, firmly mindful, one knows a mind-object,
 One is not inflamed by lust for mind-objects; ...
 For one diminishing suffering thus
 Nibbāna is said to be close by.

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

'Good, good, Māluṅkyaputta! It is good that you understand in detail the meaning of what was stated by me in brief.

(The Buddha here repeats the above verses in full.) [76]

'It is in such a way, Māluṅkyaputta, that the meaning of what was stated by me in brief should be understood in detail.'

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

⁷⁶ We should read: *cittam ass'ūpahaññati*.

⁷⁷ *Khīyati no pacīyati*. No subject is provided, but SA suggests both suffering and the various defilements would be appropriate.

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

96 (3) Falling Away

‘Bhikkhus, I will teach you about one who is subject to falling away, about one who is not subject to falling away, and about the six mastered bases. Listen to that....’

‘And how, bhikkhus, is one subject to falling away?⁷⁸ Here, bhikkhus, when a bhikkhu has seen a form with the eye, there arise in him evil unwholesome states, memories and intentions connected with the fetters.⁷⁹ If the bhikkhu tolerates them and does not abandon them, dispel them, put an end to them, and obliterate them, he should understand this thus: “I am falling away from wholesome states. For this has been called falling away by the Blessed One.”

‘Further, bhikkhus, when a bhikkhu has heard a sound with the ear ... when he has cognized a mental phenomenon with the mind, [77] there arise in him evil unwholesome states, memories and intentions connected with the fetters. If the bhikkhu tolerates them and does not abandon them, dispel them, put an end to them, and obliterate them, he should understand this thus: “I am falling away from wholesome states. For this has been called falling away by the Blessed One.”

‘It is in such a way, bhikkhus, that one is subject to falling away.

‘And how, bhikkhus, is one not subject to falling away? Here, bhikkhus, when a bhikkhu has seen a form with the eye, there arise in him evil unwholesome states, memories and intentions connected with the fetters. If the bhikkhu does not tolerate them, but abandons them, dispels them, puts an end to them, and obliterates them, he should understand this thus: “I am not falling away from wholesome states. For this has been called non-falling away by the Blessed One.”

‘Further, bhikkhus, when a bhikkhu has heard a sound with the ear ... when he has cognized a mental phenomenon with the mind, there arise in him evil unwholesome states, memories and intentions connected with the fetters. If the bhikkhu does not tolerate them, but abandons them, dispels them, puts an end to them, and obliterates them, he should understand this thus: “I am not falling away from wholesome states. For this has been called non-falling away by the Blessed One.”

‘It is in such a way, bhikkhus, that one is not subject to falling away.

‘And what, bhikkhus, are the six mastered bases?⁸⁰ Here, bhikkhus, when a bhikkhu has seen a form with the eye, there do not arise in him evil unwholesome states, nor any memories and intentions connected with the fetters. The bhikkhu should understand this thus: “This base has been mastered. For this has been called a mastered base by the Blessed One.”

‘Further, bhikkhus, when a bhikkhu has heard a sound with the ear ... when he has cognized a mental phenomenon with the mind, there do not arise in him evil unwholesome states, nor any memories and intentions connected with the fetters. The bhikkhu should understand this thus: “This base has been mastered. For this has been called a mastered base by the Blessed One.” These, bhikkhus, are called the six mastered bases.’ [78]

97 (4) Dwelling Negligently

‘Bhikkhus, I will teach you about one who dwells negligently, and about one who dwells diligently. Listen to that....’

‘And how, bhikkhus, does one dwell negligently? If one dwells without restraint over the eye faculty, the mind is tainted⁸¹ among forms cognizable by the eye. If the mind is tainted, there is no gladness. When there is no gladness, there is no rapture. When there is no rapture, there is no tranquillity. When there is no tranquillity, one dwells in suffering.⁸² The mind of one who suffers does not become concentrated. When the mind is not concen-

⁷⁸ *Parihānadhamma*.

⁷⁹ *Sarasaṅkappā saṃyojanīyā*. SA derives *sara* from *saranti*, to run (glossed *dhavanti*), but I take it to be from the homonym meaning ‘to remember’ (which is also the basis of the noun *sati*).

⁸⁰ *Cha abhibhāyatanāni*. SA glosses with *abhibhavitāni āyatanāni*. These are altogether different from the *aṭṭha abhibhāyatanāni*, the eight bases of mastery (mentioned at DN II 110-11, MN II 13,14-14,28, etc.).

⁸¹ *Byāsiṅcati*, lit. ‘sprinkled with.’ SA: It occurs tinted by defilements (*kilesatintam hutvā vattati*).

⁸² Reading *dukkhaṃ viharati* with Ce and Ee, as against Be’s *dukkhaṃ hoti*.

trated, phenomena do not become manifest.⁸³ Because phenomena do not become manifest, one goes to reckoning as “one who dwells negligently.”

‘If one dwells without restraint over the ear faculty, the mind is tainted among sounds cognizable by the ear.... If one dwells without restraint over the mind faculty, the mind is tainted among mental phenomena cognizable by the mind.... Because phenomena do not become manifest, one goes to reckoning as “one who dwells negligently.”

‘It is in such a way, bhikkhus, that one dwells negligently.

‘And how, bhikkhus, does one dwell diligently? If one dwells with restraint over the eye faculty, the mind is not tainted among forms cognizable by the eye. If the mind is not tainted, gladness is born. When one is gladdened, rapture is born. When the mind is uplifted by rapture, the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated. When the mind is concentrated, [79] phenomena become manifest. Because phenomena become manifest, one goes to reckoning as “one who dwells diligently.”

‘If one dwells with restraint over the ear faculty, the mind is not tainted among sounds cognizable by the ear.... If one dwells with restraint over the mind faculty, the mind is not tainted among mental phenomena cognizable by the mind.... Because phenomena become manifest, one goes to reckoning as “one who dwells diligently.”

‘It is in such a way, bhikkhus, that one dwells diligently.’

98 (5) Restraint

‘Bhikkhus, I will teach you restraint and non-restraint. Listen to that....

‘And how, bhikkhus, is there non-restraint? There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, he should understand this thus: “I am falling away from wholesome states. For this has been called falling away by the Blessed One.”

‘There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, he should understand this thus: “I am falling away from wholesome states. For this has been called falling away by the Blessed One.”

‘Such, bhikkhus, is non-restraint.

‘And how, bhikkhus, is there restraint? There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, he should understand this thus: [80] “I am not falling away from wholesome states. For this has been called non-falling away by the Blessed One.”

‘There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, he should understand this thus: “I am not falling away from wholesome states. For this has been called non-falling away by the Blessed One.”

‘Such, bhikkhus, is restraint.’

99 (6) Concentration

‘Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are.⁸⁴

‘And what does he understand as they really are? He understands as it really is: “The eye is impermanent.” He understands as it really is: “Forms are impermanent.”... “Eye-consciousness is impermanent.”... “Eye-contact is impermanent.”... “Whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is impermanent.”...

‘He understand as it really is: “The mind is impermanent.”... He understand as it really is: “Whatever feeling arises with mind-contact as condition ... that too is impermanent.”

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

100 (7) Seclusion

‘Bhikkhus, make an exertion in seclusion. A secluded bhikkhu understands things as they really are.’

(*The rest is identical with the preceding.*) [81]

⁸³ *Dhammā na pātubhavanti*. SA takes this to mean that the states of serenity and insight (*samatha-vipassanā dhammā*) do not become manifest, but I think the point is that the internal and external sense bases (the *dhammā*) do not appear as impermanent, suffering, and non-self; see 35:99 just below.

⁸⁴ This sutta and the next parallel 22:5-6.

101 (8) Not Yours

‘Bhikkhus, whatever is not yours, abandon it. When you have abandoned it, that will lead to your welfare and happiness. And what is it, bhikkhus, that is not yours? The eye is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. Forms are not yours ... Eye-consciousness is not yours ... Eye-contact is not yours ... Whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.

‘The ear is not yours ... [82] ... The mind is not yours ... Whatever feeling arises with mind-contact as condition ... that too is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.

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

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

‘So too, bhikkhus, the eye is not yours ... Whatever feeling arises with mind-contact as condition ... that too is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.’

102 (9) Not Yours (2)

(*This sutta is identical with the preceding one except that it omits the simile.*) [83]

103 (10) Uddaka

‘Bhikkhus, Uddaka Rāmaputta used to make this declaration:⁸⁵

“This, surely the knowledge-master—
This, surely the universal conqueror—
This, surely he has excised—
The tumour’s root not excised before!”⁸⁶

‘Bhikkhus, though Uddaka Rāmaputta was not himself a knowledge-master, he declared: “I am a knowledge-master.” Though he was not himself a universal conqueror, he declared: “I am a universal conqueror.” Though he had not excised the root of the tumour, he declared: “I have excised the root of the tumour.” But here, bhikkhus, a bhikkhu speaking rightly might say:

“This, surely the knowledge-master—
This, surely the universal conqueror—
This, surely he has excised—
The tumour’s root not excised before!”

‘And how, bhikkhus, is one a knowledge-master? When a bhikkhu understands as they really are the origin, the passing away, the gratification, the danger, and the escape in regard to the six bases for contact, such a bhikkhu is a knowledge-master.

‘And how, bhikkhus, is a bhikkhu a universal conqueror? When, having understood as they really are the origin, the passing away, the gratification, the danger, and the escape in regard to the six bases for contact, a bhikkhu is liberated by non-clinging, such a bhikkhu is a universal conqueror.

‘And how, bhikkhus, does a bhikkhu excise the root of the tumour that has not been excised before? “The tumour,” bhikkhus: this is a designation for this body consisting of the four great elements, originating from mother and father, built up out of rice and gruel, subject to impermanence, to rubbing and pressing, to breaking apart

⁸⁵ This sutta and the next parallel 22:33-34.

⁸⁶ Uddaka Rāmaputta was the Buddha’s second teacher when he was engaged in his quest for enlightenment; see MN I 165-66. In the declaration the reference of the pronoun *idaṃ*, ‘this,’ occurring thrice, is unclear. SA says it is a mere indeclinable (*nipātamatta*), but adds that it might represent ‘this statement’ (*idaṃ vacanam*). Bhikkhu Vappa suggests connecting *idaṃ* with *gaṇḍamūlam*, but it is hard to confirm this. *Vedagū* is a common brahmanical epithet adopted by the Buddha as a description of the arahant. *Sabbajī*, ‘all-conqueror,’ is glossed as ‘one who has definitely conquered and overcome the entire round.’ In the third line we should read the negative *apalikhataṃ*, with Be and Ce, as against Ee’s *palikhataṃ*.

and dispersal.⁸⁷ “The tumour’s root”: this is a designation for craving. When craving has been abandoned by a bhikkhu, cut off at the root, [84] made like a palm stump, obliterated so that it is no more subject to future arising, in such a case the bhikkhu has excised the root of the tumour that has not been excised before.

‘Bhikkhus, though Uddaka Rāmaputta was not himself a knowledge-master, he declared: “I am a knowledge-master.”... But here, bhikkhus, a bhikkhu speaking rightly might say:

“This, surely the knowledge-master—
This, surely the universal conqueror—
This, surely he has excised—
The tumour’s root not excised before!”

XI. Secure from Bondage

104 (1) Secure from Bondage

[85] Setting at Sāvathī. ‘Bhikkhus, I will teach you a Dhamma exposition, an exposition on the one who declares the effort to become secure from bondage.’⁸⁸ Listen to that....

‘And what, bhikkhus, is the Dhamma exposition, the exposition on the one who declares the effort to become secure from bondage? There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These have been abandoned by the Tathāgata, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising. He declares an effort (should be made) for their abandoning. Therefore the Tathāgata is called one who declares the effort to become secure from bondage....’⁸⁹

‘There are, bhikkhus, mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These have been abandoned by the Tathāgata, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising. He declares an effort (should be made) for their abandoning. Therefore the Tathāgata is called one who declares the effort to become secure from bondage.

‘This, bhikkhus, is the Dhamma exposition, the exposition on the one who declares the effort to become secure from bondage.’

105 (2) By Clinging

‘Bhikkhus, when what exists, by clinging to what, do pleasure and pain arise internally?’⁹⁰

‘Venerable sir, our teachings are rooted in the Blessed One....’

‘When there is the eye, bhikkhus, by clinging to the eye, pleasure and pain arise internally. When there is the ear ... the mind, by clinging to the mind, pleasure and pain arise internally.

‘What do you think, bhikkhus, is the eye permanent or impermanent?’

‘Impermanent, venerable sir.’

‘Is what is impermanent suffering or happiness?’

‘Suffering, venerable sir.’

‘But without clinging to what is impermanent, suffering, and subject to change, could pleasure and pain arise internally?’

‘No, venerable sir.’ [86]

⁸⁷ A stock description of the body, in SN found also at **35:245** and **41:5**. SA explains rubbing (*ucchādana*) as the application of scents and ointments to remove its bad smell, and pressing (*parimaddana*) as massaging with water to dispel affliction in the limbs. The entire description shows, in stages, the origination, growth, decline, and destruction of the body.

⁸⁸ *Yogakkhemīpariyāyaṃ*. My verbose rendering of the expression is intended to capture the word play hidden in the expository section (see following note). *Yogakkhema* is often a synonym for arahantship or Nibbāna, explained by the commentators as security or release from the four bonds (*yoga*) of sensual desire, becoming, ignorance, and views.

⁸⁹ There is a pun here, impossible to replicate, based on a twofold derivation of *yogakkhemī*. Properly, the latter is a personalized form of the abstract *yogakkhema*, meaning one secure from bondage. Besides meaning bond, however, *yoga* can also mean effort or exertion, a meaning relevant to the preceding sentence: *tesañ ca pahānāya akkhāsi yogaṃ*. Phonetically, this seems to connect the verb *akkhāsi* (via the root *khā*) to *khemī*, though they have no etymological relation at all. Thus *yogakkhemī* can mean either ‘one secure from bondage’ (the true meaning) or ‘the declarer of effort’ (the contrived meaning established by the pun). SA says that one is called *yogakkhemī*, not merely because one declares (the effort), but because one has abandoned (desire and lust). The pun on *akkhāsi/khemī* was brought to my attention by VĀT.

⁹⁰ Cp. **22:150**.

‘Is the ear ... the mind permanent or impermanent?... But without clinging to what is impermanent, suffering, and subject to change, could pleasure and pain arise internally?’

‘No, venerable sir.’

‘Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with the eye ... the mind. Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: “It’s liberated.” He understands: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.”’

106 (3) The Origin of Suffering

(Identical with 12:43.) [87]

107 (4) The Origin of the World

(Identical with 12:44.) [88]

108 (5) I Am Superior

‘Bhikkhus, when what exists, by clinging to what, by adhering to what, does the thought occur: “I am superior” or “I am equal” or “I am inferior”?’⁹¹

‘Venerable sir, our teachings are rooted in the Blessed One....’

‘When there is the eye, bhikkhus, by clinging to the eye, by adhering to the eye, the thought occurs: “I am superior” or “I am equal” or “I am inferior.” When there is the ear ... When there is the mind, by clinging to the mind, by adhering to the mind, the thought occurs: “I am superior” or “I am equal” or “I am inferior.”’

‘What do you think, bhikkhus, is the eye ... the mind permanent or impermanent?’

‘Impermanent, venerable sir.’ ...

‘But without clinging to what is impermanent, suffering, and subject to change, could the thought occur: “I am superior” or “I am equal” or “I am inferior”?’

‘No, venerable sir.’

‘Seeing thus ... He understands: “... there is no more for this world.”’ [89]

109 (6) Things That Fetter

‘Bhikkhus, I will teach you the things that fetter and the fetter. Listen to that....’⁹²

‘And what, bhikkhus, are the things that fetter, and what is the fetter? The eye, bhikkhus, is a thing that fetters; the desire and lust for it is the fetter there. The ear is a thing that fetters ... The mind is a thing that fetters; the desire and lust for it is the fetter there. These are called the things that fetter, and this the fetter.’

110 (7) Things That Can Be Clung To

‘Bhikkhus, I will teach you the things that can be clung to and the clinging. Listen to that....’

‘And what, bhikkhus, are the things that can be clung to, and what is the clinging? The eye, bhikkhus, is a thing that can be clung to; the desire and lust for it is the clinging there. The ear is a thing that can be clung to ... The mind is a thing that can be clung to; the desire and lust for it is the clinging there. These are called the things that can be clung to, and this the clinging.’

111 (8) Fully Understanding (1)

‘Bhikkhus, without directly knowing and fully understanding the eye,⁹³ without becoming dispassionate towards it and abandoning it, one is incapable of destroying suffering. Without directly knowing and fully understanding the ear ... the nose ... the tongue ... the body ... the mind, without becoming dispassionate towards it and abandoning it, one is incapable of destroying suffering. But by directly knowing and fully understanding the eye ... the mind, by becoming dispassionate towards it and abandoning it, one is capable of destroying suffering.’ [90]

112 (9) Fully Understanding (2)

‘Bhikkhus, without directly knowing and fully understanding forms, without becoming dispassionate towards them and abandoning them, one is incapable of destroying suffering. Without directly knowing and fully under-

⁹¹ These are the three modes of conceit. See 22:49.

⁹² This sutta and the next parallel 22:120-21.

⁹³ This sutta and the next closely resemble 35:26.

standing sounds ... odours ... tastes ... tactile objects ... mental phenomena, without becoming dispassionate towards them and abandoning them, one is incapable of destroying suffering. But by directly knowing and fully understanding forms ... mental phenomena, by becoming dispassionate towards them and abandoning them, one is capable of destroying suffering.'

113 (10) Listening In

(Identical with 12:45.) [91]

XII. The World and Cords of Sensual Pleasure

114 (1) Māra's Snare (1)

'Bhikkhus, there are forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, he is called a bhikkhu who has entered Māra's lair, who has come under Māra's control; Māra's snare has been fastened to him⁹⁴ so that he is bound by the bondage of Māra and the Evil One can do with him as he wishes.

'There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them ... [92] ... the Evil One can do with him as he wishes.

'There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, he is called a bhikkhu who has not entered Māra's lair, who has not come under Māra's control; Māra's snare has been unfastened from him so that he is not bound by the bondage of Māra and the Evil One cannot do with him as he wishes.

'There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. [93] If a bhikkhu does not seek delight in them ... the Evil One cannot do with him as he wishes.'

115 (2) Māra's Snare (2)

'Bhikkhus, there are forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, he is called a bhikkhu who is bound among forms cognizable by the eye, who has entered Māra's lair, who has come under Māra's control; [Māra's snare has been fastened to him so that he is bound by the bondage of Māra]⁹⁵ and the Evil One can do with him as he wishes.

'There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them ... the Evil One can do with him as he wishes.

'There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, he is called a bhikkhu who is free among forms cognizable by the eye, who has not entered Māra's lair, who has not come under Māra's control; [Māra's snare has been unfastened from him so that he is not bound by the bondage of Māra] and the Evil One cannot do with him as he wishes.

'There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them ... the Evil One cannot do with him as he wishes.'

116 (3) Going to the End of the World

'Bhikkhus, I say that the end of the world cannot be known, seen, or reached by travelling. Yet, bhikkhus, I also say that without reaching the end of the world there is no making an end to suffering.'⁹⁶

Having said this, the Blessed One rose from his seat and entered his dwelling.⁹⁷ Then, soon after the Blessed One had left, the bhikkhus considered: 'Now, friends, the Blessed One has risen from his seat and entered his

⁹⁴ Be's orthography is preferable here: *paṭimukk'assa mārapāso* (and just below, *ummukk'assa mārapāso*). SA: Māra's snare is fastened to, wound around, his neck.

⁹⁵ The bracketed lines here and below are in Be only.

⁹⁶ See 2:26.

⁹⁷ What follows is stock, found also at MN I 110-11, MN III 223-25, and elsewhere. SA explains that the Buddha retired to his dwelling because he had foreseen that the bhikkhus would approach Ānanda, and that Ānanda would give a proper answer

dwelling after reciting a synopsis in brief without expounding the meaning in detail. Now who will expound in detail the meaning of the synopsis which the Blessed One recited in brief?’ Then they considered: ‘The Venerable Ānanda is praised by the Teacher and esteemed by his wise companions in the holy life; the Venerable Ānanda is capable of expounding in detail the meaning of this synopsis recited in brief by the Blessed One without expounding the meaning in detail. Let us approach him and ask him the meaning of this.’

Then those bhikkhus approached the Venerable Ānanda and exchanged greetings with him, after which they sat down to one side and told him what had taken place, [94] adding: ‘Let the Venerable Ānanda expound it to us.’

(The Venerable Ānanda replied:) ‘Friends, it is as though a man needing heartwood, seeking heartwood, wandering in search of heartwood, would pass over the root and trunk of a great tree standing possessed of heartwood, thinking that heartwood should be sought among the branches and foliage. And so it is with you venerable ones: when you were face to face with the Teacher you passed by the Blessed One, thinking that I should be asked about the meaning. For, friends, knowing, the Blessed One knows; seeing, he sees; he has become vision, he has become knowledge, he has become the Dhamma, he has become the holy one; he is the expounder, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dhamma, the Tathāgata. That was the time when you should have asked the Blessed One the meaning. [95] As he explained it to you, so you should have remembered it.’

‘Surely, friend Ānanda, knowing, the Blessed One knows; seeing, he sees; he has become vision ... the Tathāgata. That was the time when we should have asked the Blessed One the meaning, and as he explained it to us, so we should have remembered it. Yet the Venerable Ānanda is praised by the Teacher and esteemed by his wise companions in the holy life; the Venerable Ānanda is capable of expounding the detailed meaning of this synopsis recited in brief by the Blessed One without expounding the meaning in detail. Let the Venerable Ānanda expound it without finding it troublesome.’

‘Then listen, friends, and attend carefully to what I shall say.’

‘Yes, friend,’ the bhikkhus replied. The Venerable Ānanda said this:

‘Friends, when the Blessed One rose from his seat and entered his dwelling after reciting a synopsis in brief without expounding the meaning in detail, that is: “Bhikkhus, I say that the end of the world cannot be known, seen, or reached by travelling. Yet, bhikkhus, I also say that without reaching the end of the world there is no making an end to suffering,” I understand the detailed meaning of this synopsis as follows: That in the world by which one is a perceiver of the world, a conceiver of the world—this is called the world in the Noble One’s Discipline.⁹⁸ And what, friends, is that in the world by which one is a perceiver of the world, a conceiver of the world? The eye is that in the world by which one is a perceiver of the world, a conceiver of the world.⁹⁹ The ear ... The nose ... The tongue ... The body ... The mind is that in the world by which one is a perceiver of the world, a conceiver of the world. That in the world by which one is a perceiver of the world, a conceiver of the world—this is called the world in the Noble One’s Discipline. [96]

‘Friends, when the Blessed One rose from his seat and entered his dwelling after reciting a synopsis in brief without expounding the meaning in detail, that is: “Bhikkhus, I say that the end of the world cannot be known, seen, or reached by travelling. Yet, bhikkhus, I also say that without reaching the end of the world there is no making an end to suffering,” I understand the meaning of this synopsis in detail to be thus. Now, friends, if you wish, go to the Blessed One and ask him about the meaning of this. As the Blessed One explains it to you, so you should remember it.’

‘Yes, friends,’ those bhikkhus replied, and having risen from their seats, they went to the Blessed One. After paying homage to him, they sat down to one side and told the Blessed One all that had taken place after he had left, adding: [97] ‘Then, venerable sir, we approached the Venerable Ānanda and asked him about the meaning. The Venerable Ānanda expounded the meaning to us in these ways, with these terms, with these phrases.’

‘Ānanda is wise, bhikkhus, Ānanda has great wisdom. If you had asked me the meaning of this, I would have explained it to you in the same way that it has been explained by Ānanda. Such is the meaning of this, and so you should remember it.’

that would win praise from himself. The bhikkhus would then esteem Ānanda and this would promote their welfare and happiness for a long time.

⁹⁸ *Yena kho āvuso lokasmiṃ lokasaññī hoti lokamānī ayaṃ vuccati ariyassa vinaye loko.* On the implications of this, see **2:26** and **I,n.182**.

⁹⁹ On the six sense bases as ‘the world’ in the sense of disintegrating, see **35:82**. Here they are called the world because they are the conditions for being a perceiver and a conceiver of the world. We might conjecture that the five physical sense bases are prominent in making one a ‘perceiver of the world,’ while in making one a ‘conceiver of the world’ the mind base is prominent; no such distinction, however, is made in the text. The six sense bases are at once part of the world (‘that in the world’) and the media for the manifestation of a world (‘that by which’). The ‘end of the world’ that must be reached to make an end to suffering is Nibbāna, which is called (among other things) the cessation of the six sense bases.

117 (4) Cords of Sensual Pleasure

‘Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, the thought occurred to me: “My mind may often stray towards those five cords of sensual pleasure that have already left their impression on the heart¹⁰⁰ but which have passed, ceased, and changed, or towards those that are present, or occasionally towards those in the future.” Then it occurred to me: “Being set on my own welfare,¹⁰¹ I should practise diligence, mindfulness, and guarding of the mind in regard to those five cords of sensual pleasure that have already left their impression on the heart, which have passed, ceased, and changed.”

‘Therefore, bhikkhus, in your case too your minds may often stray towards those five cords of sensual pleasure that have already left their impression on the heart but which have passed, ceased, and changed, or towards those that are present, or occasionally towards those that are future. Therefore, bhikkhus, [98] being set on your own welfare, you should practise diligence, mindfulness, and guarding of the mind in regard to those five cords of sensual pleasure that have already left their impression on the heart but which have passed, ceased, and changed.

‘Therefore, bhikkhus, that base should be understood,¹⁰² where the eye ceases and perception of forms fades away.¹⁰³ That base should be understood, where the ear ceases and perception of sounds fades away.... That base should be understood, where the mind ceases and perception of mental phenomena fades away. That base should be understood.’

Having said this, the Blessed One rose from his seat and entered his dwelling. Then, soon after the Blessed One had left, the bhikkhus considered ... (*all as in preceding sutta down to:*) [99–100] ... The Venerable Ānanda said this:

‘Friends, when the Blessed One rose from his seat and entered his dwelling after reciting a synopsis in brief without expounding the meaning in detail—that is: “Therefore, bhikkhus, that base should be understood, where the eye ceases and perception of forms fades away.... That base should be understood, where the mind ceases and perception of mental phenomena fades away. That base should be understood”—I understand the detailed meaning of this synopsis as follows: This was stated by the Blessed One, friends, with reference to the cessation of the six sense bases.¹⁰⁴

‘Friends, when the Blessed One rose from his seat and entered his dwelling after reciting a synopsis in brief without expounding the meaning in detail ... I understand the meaning of this synopsis in detail to be thus. Now, friends, if you wish, go to the Blessed One and ask him about the meaning of this. As the Blessed One explains it to you, so you should remember it.’

(*The rest as in the preceding sutta.*) [101]

118 (5) Sakka’s Question

On one occasion the Blessed One was dwelling at Rājagaha on the mountain Vulture Peak. Then Sakka, lord of the devas, approached the Blessed One, paid homage to him, stood to one side, and said to him:

‘Venerable sir, what is the cause and reason [102] why some beings here do not attain Nibbāna in this very life? And what is the cause and reason why some beings here attain Nibbāna in this very life?’

‘There are, lord of the devas, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, his

¹⁰⁰ *Cetaso samphuṭṭhapubbā*, glossed by SA with *cittena anubhūtapubbā*, ‘experienced before by the mind.’ SA identifies the past sensual pleasures with those he experienced during his days as a prince living in his three palaces with their dancing girls, etc.; the present ones, with the beautiful sense objects, such as flowering groves and flocks of birds, that he experienced during his six years of ascetic practice; and the future ones, with those that might arise when the future Buddha Metteyya appears in the world. Apparently SA cannot conceive the possibility of future sense pleasures apart from some connection with Buddhist doctrine.

¹⁰¹ *Attarūpena*. SA: *Attano hitakāmajātikena*, ‘by one who desires his own welfare.’ The expression also occurs at AN II 120,6. SA explains that diligence and mindfulness are to be practised *for the purpose of* guarding the mind in regard to the five cords of sensual pleasures.

¹⁰² Be and Ce read *se āyatane veditabbe*—supported by SA (Be and Ce)—as against *ye ...* in Ee. This is apparently an old Eastern form of the neuter nominative that for some reason escaped transposition into standard Pāli. SA: ‘Since diligence and mindfulness are to be practised for the sake of guarding the mind, and since when that base is understood there is nothing to be done by diligence and mindfulness, therefore “that base is to be understood”; the meaning is, “that cause is to be known” (*taṃ kāraṇaṃ jānitabbam*).’ At Ud 80,10-16, Nibbāna is described as an *āyatana*.

¹⁰³ I read with Ce and Ee: *yattha cakkhuñ ca nirujjhati rūpasaññā ca virajjati*. Be consistently has the second verb too as *nirujjhati*, but the variant in Ce and Ee is more likely to be original.

¹⁰⁴ *Saḷāyatananirodham ... sandhāya bhāsitaṃ*. SA: It is Nibbāna that is called the cessation of the six sense bases, for in Nibbāna the eye, etc., cease and perceptions of forms, etc., fade away. It might be noted that Ānanda’s answer, though called an account of the ‘detailed meaning,’ is actually shorter than the Buddha’s original statement.

consciousness becomes dependent upon them and clings to them. A bhikkhu with clinging does not attain Nibbāna.¹⁰⁵

‘There are, lord of the devas, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, his consciousness becomes dependent upon them and clings to them. A bhikkhu with clinging does not attain Nibbāna.

‘This is the cause and reason, lord of the devas, why some beings here do not attain Nibbāna in this very life.

‘There are, lord of the devas, forms cognizable by the eye ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, his consciousness does not become dependent upon them or cling to them. A bhikkhu without clinging attains Nibbāna.

‘This is the cause and reason, lord of the devas, why some beings here attain Nibbāna in this very life.’ [103]

119 (6) Pañcasikha

(*The same except that the interlocutor is Pañcasikha, son of the gandhabbas.*)¹⁰⁶

120 (7) Sāriputta

On one occasion the Venerable Sāriputta was dwelling at Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then a certain bhikkhu approached the Venerable Sāriputta and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Sāriputta:

‘Friend Sāriputta, a bhikkhu who was my co-resident has given up the training and returned to the lower life.’

‘So it is, friend, when one does not guard the doors of the sense faculties, is immoderate in eating, and is not devoted to wakefulness. That a bhikkhu who does not guard the doors of the senses faculties, who is immoderate in eating, [104] and who is not devoted to wakefulness will maintain all his life the complete and pure holy life—this is impossible. But, friend, that a bhikkhu who guards the doors of the senses faculties, who is moderate in eating, and who is devoted to wakefulness will maintain all his life the complete and pure holy life—this is possible.

‘And how, friend, does one guard the doors of the sense faculties? Here, having seen a form with the eye, a bhikkhu does not grasp its signs and features.¹⁰⁷ Since, if he left the eye faculty unrestrained, evil unwholesome states of covetousness and displeasure might invade him, he practises the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty. Having heard a sound with the ear ... Having smelt an odour with the nose ... Having savoured a taste with the tongue ... Having felt a tactile object with the body ... Having cognized a mental phenomenon with the mind, a bhikkhu does not grasp its signs and features. Since, if he left the mind faculty unrestrained, evil unwholesome states of covetousness and displeasure might invade him, he practises the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty. It is in this way, friend, that one guards the doors of the sense faculties.

‘And how, friend, is one moderate in eating? Here, reflecting properly, a bhikkhu takes food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the support and maintenance of this body, for ending discomfort, and for assisting the holy life, considering: “Thus I shall terminate the old feeling and not arouse a new feeling, and I shall be healthy and blameless and live in comfort.”¹⁰⁸ It is in this way, friend, that one is moderate in eating.

‘And how, friend, is one devoted to wakefulness? Here, during the day, while walking back and forth and sitting, a bhikkhu purifies his mind of obstructive states. In the first watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. [105] In the middle watch of the night he lies down on his right side in the lion’s posture with one foot overlapping the other, mindful and clearly comprehending, after noting in his mind the idea of rising. After rising, in the last watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. It is in this way, friend, that one is devoted to wakefulness.

‘Therefore, friend, you should train yourself thus: “We will guard the doors of the sense faculties; we will be moderate in eating; we will be devoted to wakefulness.” Thus, friend, should you train yourself.’

¹⁰⁵ *Sa-upādāno ... bhikkhu no parinibbāyati.* To bring out the implicit metaphor, the line might also have been rendered, ‘A bhikkhu with fuel is not fully quenched.’

¹⁰⁶ Pañcasikha appears in DN No. 21 as a celestial musician and poet.

¹⁰⁷ For a detailed analysis, see Vism 20–22 (PP 1:53–59).

¹⁰⁸ See Vism 31–33 (PP 1:89–94).

121 (8) Exhortation to Rāhula

On one occasion the Blessed One was dwelling at Sāvathī in Jeta's Grove, Anāthapiṇḍika's Park.¹⁰⁹ Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thus: 'The states that ripen in liberation have come to maturity in Rāhula. Let me lead him on further to the destruction of the taints.'¹¹⁰

Then, in the morning, the Blessed One dressed and, taking bowl and robe, walked for alms in Sāvathī. When he had returned from the alms round, after his meal he addressed the Venerable Rāhula thus: 'Take a sitting cloth, Rāhula. Let us go to the Blind Men's Grove for the day's abiding.'

'Yes, venerable sir,' the Venerable Rāhula replied and, having taken a sitting cloth, he followed close behind the Blessed One.

Now on that occasion many thousands of devatās followed the Blessed One, thinking: 'Today the Blessed One will lead the Venerable Rāhula on further to the destruction of the taints.'¹¹¹ Then the Blessed One plunged into the Blind Men's Grove and sat down at the foot of a certain tree on a seat that was prepared for him. The Venerable Rāhula paid homage to the Blessed One and sat down to one side. [106] The Blessed One then said to him:

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

'Are forms permanent or impermanent?... Is eye-consciousness ... Is eye-contact ... Is anything included in feeling, anything included in perception, anything included in volitional constructions, anything included in consciousness that arises with eye-contact as condition permanent or impermanent?' – 'Impermanent, venerable sir.'
(*The rest as in the preceding paragraph.*)

'Is the ear ... the nose ... the tongue ... the body ... the mind permanent or impermanent?... [107] ... Are mental phenomena ... Is mind-consciousness ... Is mind-contact ... Is anything included in feeling, anything included in perception, anything included in volitional constructions, anything included in consciousness that arises with mind-contact as condition permanent or impermanent?' – 'Impermanent, venerable sir.' – 'Is what is impermanent suffering or happiness?' – 'Suffering, venerable sir.' – 'Is what is impermanent, suffering, and subject to change fit to be regarded thus: "This is mine, this I am, this is my self"?' – 'No, venerable sir.'

'Seeing thus, Rāhula, the instructed noble disciple becomes disenchanted with the eye, disenchanted with forms, disenchanted with eye-consciousness, disenchanted with eye-contact, disenchanted with anything included in feeling, with anything included in perception, with anything included in volitional constructions, with anything included in consciousness that arises with eye-contact as condition. He becomes disenchanted with the ear ... with the nose ... with the tongue ... with the body ... with the mind ... with anything included in consciousness that arises with mind-contact as condition.

'Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: "It's liberated." He understands: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world."'

This is what the Blessed One said. Being pleased, the Venerable Rāhula delighted in the Blessed One's statement. And while this discourse was being spoken, the Venerable Rāhula's mind was liberated from the taints by non-clinging, and in those many thousands of devatās there arose the dust-free, stainless vision of the Dhamma: 'Whatever is subject to origination is all subject to cessation.'¹¹²

122 (9) Things That Fetter

'Bhikkhus, I will teach you the things that fetter and the fetter. Listen to that....'¹¹³ [108]

¹⁰⁹ Identical with MN No. 147.

¹¹⁰ *Vimutti-paripācāniyā dhammā*. SA interprets these as the fifteen qualities that purify the five faculties (faith, energy, mindfulness, concentration, and wisdom), namely, in regard to each faculty: avoiding people who lack the faculty, associating with those endowed with it, and reflecting on suttas that inspire its maturation. Another fifteen qualities: the five faculties again; the five perceptions partaking of penetration, namely, perceptions of impermanence, suffering, non-self, abandoning, and dispassion (on the last two, see AN V 110); and the five qualities taught to Meghiya, namely, noble friendship, the virtue of the monastic rules, suitable conversation, energy, and wisdom (see AN IV 357; Ud 36).

¹¹¹ SA: These devas had made their aspiration (for enlightenment) along with Rāhula when the latter made his aspiration (to become the son of a Buddha) at the feet of the Buddha Padumuttara. They had been reborn in various heavenly worlds but on this day they all assembled in the Blind Men's Grove.

¹¹² SA: In this sutta 'the vision of the Dhamma' denotes the four paths and their fruits. For some devas became stream-enterers, some once-returns, some non-returns, and some arahants. The devas were innumerable.

¹¹³ This sutta and the next correspond to 35:109-10.

‘And what, bhikkhus, are the things that fetter, and what is the fetter? There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are called the things that fetter. The desire and lust in regard to them is the fetter there.

‘There are sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are called the things that fetter. The desire and lust in regard to them is the fetter there.’

123 (10) Things That Can Be Clung To

‘Bhikkhus, I will teach you the things that can be clung to and the clinging. Listen to that....

‘And what, bhikkhus, are the things that can be clung to, and what is the clinging? There are, bhikkhus, forms cognizable by the eye ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are called the things that can be clung to. The desire and lust in regard to them is the clinging there.’

XIII. The Householder

124 (1) At Vesālī

[109] On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. Then the householder Ugga of Vesālī approached the Blessed One ... and said to him:...¹¹⁴

(The question and the reply are exactly the same as in §118.)

125 (2) Among the Vajjians

On one occasion the Blessed One was dwelling among the Vajjians at Hatthigāma. Then the householder Ugga of Hatthigāma approached the Blessed One ... and said to him:...¹¹⁵

(As in §118.) [110]

126 (3) At Nālandā

On one occasion the Blessed One was dwelling at Nālandā in Pāvārika’s Mango Grove. Then the householder Upālī approached the Blessed One ... and said to him:...¹¹⁶

(As in §118.)

127 (4) Bhāradvāja

On one occasion the Venerable Piṇḍola Bhāradvāja was dwelling at Kosambī in Ghosita’s Park.¹¹⁷ Then King Udena approached the Venerable Piṇḍola Bhāradvāja and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him:

‘Master Bhāradvāja, what is the cause and reason why these young bhikkhus, lads with black hair, endowed with the blessing of youth, in the prime of life, who have not dallied with sensual pleasures, lead the complete and pure holy life all their lives and maintain it for a long time?’¹¹⁸

‘Great king, this was said by the Blessed One who knows and sees, the Arahant, the Fully Enlightened One: “Come, bhikkhus, towards women old enough to be your mother set up the idea that they are your mother;¹¹⁹ [111] towards those of an age to be your sisters set up the idea that they are your sisters; towards those young enough to be your daughters set up the idea that they are your daughters.” This is a cause and reason, great king, why these young bhikkhus ... who have not dallied with sensual pleasures, lead the complete and pure holy life all their lives and maintain it for a long time.’

¹¹⁴ At AN I 26,11 he is declared the foremost male lay disciple among those who offer delightful things (*etadaggaṃ manāpadāyakānaṃ*). See too AN IV 208-12.

¹¹⁵ At AN I 26,12 he is declared the foremost of those who attend on the Sangha (*etadaggaṃ saṅgh’ upaṭṭhākānaṃ*). See too AN IV 212-16.

¹¹⁶ For the story of his conversion, see MN No. 56.

¹¹⁷ At AN I 23,25 he is declared the foremost of those who sound a lion’s roar (*etadaggaṃ sīhanādīkānaṃ*). His declaration of arahantship is at 48:49. See too Vin II 111-12.

¹¹⁸ *Addhānaṃ āpādentī*. SA glosses: *paveniṃ paṭipādentī*; *dīgharattaṃ anubandhāpentī*; ‘they make it continuous; they pursue it for a long time.’

¹¹⁹ *Mātumattīsu mātucittāṃ upaṭṭhapetha*. Lit. ‘Set up a mother-mind towards those of a mother-measure,’ and similarly with the other two. SA says that one’s mother, sisters, and daughters are the three ‘respected objects’ (*garukārammaṇa*) not to be transgressed against.

‘The mind is wanton, Master Bhāradvāja. Sometimes states of lust arise even towards women old enough to be one’s mother; sometimes they arise towards women of an age to be one’s sister; sometimes they arise towards women young enough to be one’s daughter. Is there any other cause and reason why these young bhikkhus ... maintain the complete and pure holy life for a long time?’

‘Great king, this was said by the Blessed One who knows and sees, the Arahant, the Fully Enlightened One: “Come, bhikkhus, review this very body upwards from the soles of the feet, downwards from the tips of the hairs, enclosed in skin, as full of many kinds of impurities:¹²⁰ ‘There are in this body head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, contents of the stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, fluid of the joints, urine.’” This too, great king, is a cause and reason why these young bhikkhus ... maintain the complete and pure holy life for a long time.’

‘That is easy, Master Bhāradvāja, for those bhikkhus who are developed in body, developed in virtue, developed in mind, developed in wisdom. But it is difficult for those bhikkhus who are undeveloped in body,¹²¹ undeveloped in virtue, undeveloped in mind, undeveloped in wisdom. Sometimes, though one thinks, “I will attend to the body as foul,” one beholds it as beautiful. [112] Is there any other cause and reason why these young bhikkhus ... maintain the complete and pure holy life for a long time?’

‘Great king, this was said by the Blessed One who knows and sees, the Arahant, the Fully Enlightened One: “Come, bhikkhus, dwell guarding the doors of the sense faculties. Having seen a form with the eye, do not grasp its signs and features. Since, if you leave the eye faculty unguarded, evil unwholesome states of covetousness and displeasure might invade you, practise the way of its restraint, guard the eye faculty, undertake the restraint of the eye faculty. Having heard a sound with the ear ... Having smelt an odour with the nose ... Having savoured a taste with the tongue ... Having felt a tactile object with the body ... Having cognized a mental phenomenon with the mind ... undertake the restraint of the mind faculty.” This too, great king, is a cause and reason why these young bhikkhus ... maintain the complete and pure holy life for a long time.’

‘It is wonderful, Master Bhāradvāja! It is amazing, Master Bhāradvāja! How well this has been stated by the Blessed One who knows and sees, the Arahant, the Fully Enlightened One. So this is the cause and reason why these young bhikkhus, lads with black hair, endowed with the blessing of youth, in the prime of life, who have not dallied with sensual pleasures, lead the complete and pure holy life all their lives and maintain it for a long time. In my case too, when I enter my harem unguarded in body, speech, and mind, without setting up mindfulness, unrestrained in the sense faculties, on that occasion states of lust assail me forcefully. But when I enter my harem guarded in body, speech, and mind, [113] with mindfulness set up, restrained in the sense faculties, on that occasion states of lust do not assail me in such a way.

‘Magnificent, Master Bhāradvāja! Magnificent, Master Bhāradvāja! The Dhamma has been made clear in many ways by Master Bhāradvāja, as though he were turning upright what had been turned upside down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. Master Bhāradvāja, I go for refuge to the Blessed One, and to the Dhamma, and to the Bhikkhu Sangha. From today let Master Bhāradvāja remember me as a lay follower who has gone for refuge for life.’

128 (5) Soṇa

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the householder’s son Soṇa approached the Blessed One ... and said to him:....

(As in §118.)

129 (6) Ghosita

On one occasion the Venerable Ānanda was dwelling at Kosambī in Ghosita’s Park. Then the householder Ghosita approached the Venerable Ānanda ... and said to him: [114] ‘Venerable Ānanda, it is said, “diversity of elements, diversity of elements.”¹²² In what way, venerable sir, has the diversity of elements been spoken of by the Blessed One?’

¹²⁰ This is the meditation subject called *asubhasaññā*, perception of foulness (e.g., at AN V 109,18-27), or *kāyagatāsati*, explained in detail at Vism 239-66 (PP 8:42-144).

¹²¹ *Abhāvitakāyā*. SA: Undeveloped in the ‘body’ of the five (sense) doors (*abhāvitapañcadvārikakāyā*), i.e., lacking in sense restraint.

¹²² *Dhātunānatta*. See 14:1-10. There are three elements for each sense modality, hence eighteen.

‘Householder, there exists the eye element, and forms that are agreeable, and eye-consciousness: in dependence on a contact to be experienced as pleasant, a pleasant feeling arises.¹²³ There exists the eye element, and forms that are disagreeable, and eye-consciousness: in dependence on a contact to be experienced as painful, a painful feeling arises. There exists the eye element, and forms that are a basis for equanimity, and eye-consciousness: in dependence on a contact to be experienced as neither-painful-nor-pleasant, a neither-painful-nor-pleasant feeling arises.

‘Householder, there exists the ear element ... the nose element ... the tongue element ... the body element ... the mind element, and mental phenomena that are agreeable, and mind-consciousness: in dependence on a contact to be experienced as pleasant, a pleasant feeling arises. There exists the mind element, and mental phenomena that are disagreeable, and mind-consciousness: in dependence on a contact to be experienced as painful, a painful feeling arises. There exists the mind element, and mental phenomena that are a basis for equanimity, and mind-consciousness: in dependence on a contact to be experienced as neither-painful-nor-pleasant, a neither-painful-nor-pleasant feeling arises.

‘It is in this way, householder, that the diversity of elements has been spoken of by the Blessed One.’ [115]

130 (7) Hālidakāni

Thus have I heard. On one occasion the Venerable Mahākaccāna was dwelling among the people of Avantī on Mount Papāta at Kuraraghara. Then the householder Hālidakāni approached the Venerable Mahākaccāna ... and said to him:¹²⁴

‘Venerable sir, it was said by the Blessed One: “It is in dependence on the diversity of elements that there arises the diversity of contacts; in dependence on the diversity of contacts that there arises the diversity of feelings.”¹²⁵ How is this so, venerable sir?’

‘Here, householder, having seen a form with the eye, a bhikkhu understands an agreeable one thus: “Such it is!”¹²⁶ There is eye-consciousness, and in dependence on a contact to be experienced as pleasant there arises a pleasant feeling.¹²⁷ Then, having seen a form with the eye, a bhikkhu understands a disagreeable one thus: “Such it is!” There is eye-consciousness, and in dependence on a contact to be experienced as painful there arises a painful feeling. Then, having seen a form with the eye, a bhikkhu understands one that is a basis for equanimity thus: “Such it is!” There is eye-consciousness, and in dependence on a contact to be experienced as neither-painful-nor-pleasant there arises a neither-painful-nor-pleasant feeling.

‘Further, householder, having heard a sound with the ear ... having smelt an odour with the nose ... having savoured a taste with the tongue ... having felt a tactile object with the body ... having cognized a mental phenomenon with the mind, a bhikkhu understands an agreeable one thus ... [116] ... a disagreeable one thus ... one that is a basis for equanimity thus: “Such it is!” There is mind-consciousness, and in dependence on a contact to be experienced as neither-painful-nor-pleasant there arises a neither-painful-nor-pleasant feeling.

‘It is in this way, householder, that in dependence on the diversity of elements there arises the diversity of contacts, that in dependence on the diversity of contacts there arises the diversity of feelings.’

131 (8) Nakulapitā

On one occasion the Blessed One was dwelling among the Bhaggas at Suṃsumāragira in the Bhesakalā Grove, the Deer Park. Then the householder Nakulapitā approached the Blessed One ... and said to him: ...¹²⁸
(As in §118.)

¹²³ SA: *In dependence on a contact to be experienced as pleasant*: that is, a contact associated with eye-consciousness which functions as a condition, by way of decisive support (*upanissaya*), for a pleasant feeling in the javana phase. The pleasant feeling arises in the javana phase in dependence on a single contact. The same method in the following passages.

¹²⁴ As at 22:3-4.

¹²⁵ The quote is from 14:4.

¹²⁶ *Manāpaṃ itth’etan ti pajānāti*. SA: He understands the agreeable form seen by him thus, ‘Such it is,’ that is, ‘This is just an agreeable one.’

¹²⁷ I read with Be and Ce, *Cakkhuvīññāṇaṃ sukhavedaniyañ ca phassaṃ paṭicca...*, which seems preferable to Ee’s, *Cakkhuvīññāṇaṃ sukhavedaniyaṃ. Sukhavedaniyaṃ phassaṃ paṭicca...* It is unclear whether *cakkhuvīññāṇaṃ* is being listed as an additional element or is intended merely as a condition for the feeling. I follow SA in taking it in the former sense: ‘(There is) eye-consciousness, and a contact which is a condition for pleasant feeling under the heading of decisive support, proximity, contiguity, or association (see CMA 8:11-28). In dependence on that contact to be experienced as pleasant, there arises a pleasant feeling.’

¹²⁸ See 22:1 and III,n.1.

132 (9) Lohicca

On one occasion the Venerable Mahākaccāna was dwelling among the people of Avantī in a forest hut at Makkarakaṭa. [117] Then a number of brahmin youths, students of the brahmin Lohicca, while collecting firewood, approached the Venerable Mahākaccāna's forest hut. Having approached, they stomped and trampled all around the hut, and in a boisterous and noisy manner they played various pranks,¹²⁹ saying: 'These shaveling recluses, menials, swarthy offspring of the Lord's feet, are honoured, respected, esteemed, worshipped, and venerated by their servile devotees.'¹³⁰

Then the Venerable Mahākaccāna came out of his dwelling and said to those brahmin youths: 'Don't make any noise, boys. I will speak to you on the Dhamma.' When this was said, those youths became silent. Then the Venerable Mahākaccāna addressed those youths with verses:

'Those men of old who excelled in virtue,
Those brahmins who recalled the ancient rules,
Their sense doors guarded, well protected,
Dwelt having vanquished wrath within.
They took delight in Dhamma and meditation,¹³¹
Those brahmins who recalled the ancient rules.

But these have fallen, claiming "We recite."
Puffed up by clan, faring unrighteously,
Overcome by anger, armed with diverse weapons,
They molest both frail and firm.¹³²

For one with sense doors unguarded
(All the vows he undertakes) are vain
Just like the wealth a man gains in a dream: [118]
Fasting and sleeping on the ground,
Bathing at dawn, (study of) the Three Vedas,
Rough hides, matted locks, and dirt;
Hymns, rules and vows, austerities,
Hypocrisy, bent staffs, ablutions:
These emblems of the brahmins
Are used to increase their worldly gains.¹³³

A mind that is well concentrated,
Clear and free from blemish,
Tender towards all sentient beings—
That is the path for attaining Brahmā.'

Then those brahmin youths, angry and displeased, approached the brahmin Lohicca and told him: 'See now, sir, you should know that the recluse Mahākaccāna categorically denigrates and scorns the hymns of the brahmins.'

When this was said, the brahmin Lohicca was angry and displeased. But then it occurred to him: 'It is not proper for me to abuse and revile the recluse Mahākaccāna solely on the basis of what I have heard from these youths. Let me approach him and inquire.'

Then the brahmin Lohicca, together with those brahmin youths, approached the Venerable Mahākaccāna. [119] He exchanged greetings with the Venerable Mahākaccāna and, when they had concluded their greetings and cor-

¹²⁹ Be: *Seleyyakāni karonti*; Ce: *selissakāni karontā*; Ee: *selissakāni karonti*. SA's explanation suggests that the games were like our 'leapfrog,' i.e., one boy jumping over the back of another.

¹³⁰ The first four terms are a stock brahmanical denigration of ascetics. *Bandhupādāpaccā* alludes to the brahmin idea that Brahmā created ascetics from the soles of his feet (below even the suddas, who were created from his knees, while the brahmins were created from his mouth). SA glosses *bharataka* as *kuṭumbikā*, 'landholders,' though I think it is a derogatory term for the Buddhist lay supporters.

¹³¹ SA: They took delight in Dhamma, namely, in the ten courses of wholesome action, and in meditation (*jhāna*), i.e., in the meditations of the eight attainments.

¹³² Reading with Ce and Ee: *tasathāvaresu*. Be's *satañhātāṇhesu* evidently interpolates the commentarial gloss into the text.

¹³³ *Katā kiñcikkhabhāvanā*. The exact meaning is obscure, but I translate in accordance with the gloss of SA: *āmisakiñcikkhassa vaḍḍhanatthāya katan ti attho*.

dial talk, he sat down to one side and said to him: ‘Master Kaccāna, did a number of brahmin youths, my students, come this way while collecting firewood?’

‘They did, brahmin.’

‘Did Master Kaccāna have any conversation with them?’

‘I did have a conversation with them, brahmin.’

‘What kind of conversation did you have with them, Master Kaccāna?’

‘The conversation I had with those youths was like this:

“Those men of old who excelled in virtue,
Those brahmins who recalled the ancient rules, ...
Tender towards all sentient beings—
That is the path for attaining Brahmā.”

Such was the conversation that I had with those youths.’

‘Master Kaccāna said “with sense doors unguarded.” In what way, Master Kaccāna, is one “with sense doors unguarded”?’

‘Here, brahmin, having seen a form with the eye, someone is intent upon a pleasing form and repelled by a displeasing form.¹³⁴ He dwells without having set up mindfulness of the body, with a limited mind, [120] and he does not understand as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. Having heard a sound with the ear ... Having cognized a mental phenomenon with the mind, someone is intent upon a pleasing mental phenomenon and repelled by a displeasing mental phenomenon. He dwells without having set up mindfulness of the body ... cease without remainder. It is in such a way, brahmin, that one is “with sense doors unguarded.”’

‘It is wonderful, Master Kaccāna! It is amazing, Master Kaccāna! How Master Kaccāna has declared one whose sense doors are actually unguarded to be one “with sense doors unguarded”! But Master Kaccāna said “with sense doors guarded.” In what way, Master Kaccāna, is one “with sense doors guarded”?’

‘Here, brahmin, having seen a form with the eye, someone is not intent upon a pleasing form and not repelled by a displeasing form. He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. Having heard a sound with the ear ... Having cognized a mental phenomenon with the mind, someone is not intent upon a pleasing mental phenomenon and not repelled by a displeasing mental phenomenon. He dwells having set up mindfulness of the body ... cease without remainder. It is in such a way, brahmin, that one is “with sense doors guarded.”’

‘It is wonderful, Master Kaccāna! It is amazing, Master Kaccāna! [121] How Master Kaccāna has declared one whose sense doors are actually guarded to be one “with sense doors guarded”! Magnificent, Master Kaccāna! Magnificent, Master Kaccāna! The Dhamma has been made clear in many ways by Master Kaccāna ... (*as in* §127) ... From today let Master Kaccāna remember me as a lay follower who has gone for refuge for life.

‘Let Master Kaccāna approach the Lohicca family just as he approaches the families of the lay followers in Makkarakaṭṭa. The brahmin youths and maidens there will pay homage to Master Kaccāna, they will stand up for him out of respect, they will offer him a seat and water, and that will lead to their welfare and happiness for a long time.’

133 (10) Verahaccāni

On one occasion the Venerable Udāyī was living at Kāmaṇḍā in the brahmin Todeyya’s Mango Grove. Then a brahmin youth, a student of the brahmin lady of the Verahaccāni clan, approached the Venerable Udāyī and greeted him. When they had concluded their greetings and cordial talk, he sat down to one side, and the Venerable Udāyī instructed, exhorted, inspired, and encouraged him with a Dhamma talk. Having been instructed, exhorted, inspired, and encouraged by the Dhamma talk, the brahmin youth rose from his seat, approached the brahmin lady of the Verahaccāni clan, and said to her: ‘See now, madam, you should know that the recluse Udāyī teaches a Dhamma that is good in the beginning, good in the middle, and good in the end, [122] with the right meaning and phrasing; he reveals a holy life that is perfectly complete and pure.’

‘In that case, young man, invite the recluse Udāyī in my name for tomorrow’s meal.’

¹³⁴ One is intent upon (*adhimuccati*) an object by way of greed, repelled by it (*byāpajjati*) by way of ill will or aversion.

‘Yes, madam,’ the youth replied. Then he went to the Venerable Udāyī and said to him: ‘Let Master Udāyī consent to accept tomorrow’s meal from our revered teacher,¹³⁵ the brahmin lady of the Verahaccāni clan.’

The Venerable Udāyī consented by silence. Then, when the night had passed, in the morning the Venerable Udāyī dressed, took his bowl and outer robe, and went to the residence of the brahmin lady of the Verahaccāni clan. There he sat down in the appointed seat. Then, with her own hands, the brahmin lady served and satisfied the Venerable Udāyī with various kinds of delicious food. When the Venerable Udāyī had finished eating and had washed his bowl and hand, the brahmin lady put on her sandals, sat down on a high seat, covered her head, and told him: ‘Preach the Dhamma, recluse.’¹³⁶ Having said, ‘There will be an occasion for that, sister,’ he rose from his seat and departed.

A second time that brahmin youth approached the Venerable Udāyī ... (*as above down to:*) ... ‘See now, madam, you should know that the recluse Udāyī teaches a Dhamma that is good in the beginning, good in the middle, [123] and good in the end, with the right meaning and phrasing; he reveals a holy life that is perfectly complete and pure.’

‘In such a way, young man, you keep on praising the recluse Udāyī, but when I told him, “Preach the Dhamma, recluse,” he said, “There will be an occasion for that, sister,” and he rose from his seat and departed.’

‘That, madam, was because you put on your sandals, sat down on a high seat, covered your head, and told him: “Preach the Dhamma, recluse.” For these worthies respect the Dhamma, revere the Dhamma.’

‘In that case, young man, invite the recluse Udāyī in my name for tomorrow’s meal.’

‘Yes, madam,’ he replied. Then he went to the Venerable Udāyī ... (*all as above*) ... When the Venerable Udāyī had finished eating and had washed his bowl and hand, the brahmin lady removed her sandals, sat down on a low seat, uncovered her head, and said to him: ‘Venerable sir, what do the arahants maintain must exist for there to be pleasure and pain? And what is it that the arahants maintain must be non-existent for there to be no pleasure and pain?’

‘Sister, the arahants maintain that when the eye exists there is pleasure and pain, and when the eye does not exist there is no pleasure and pain. [124] The arahants maintain that when the ear exists there is pleasure and pain, and when the ear does not exist there is no pleasure and pain.... The arahants maintain when the mind exists there is pleasure and pain, and when the mind does not exist there is no pleasure and pain.’

When this was said, the brahmin lady of the Verahaccāni clan said to the Venerable Udāyī: ‘Magnificent, venerable sir! Magnificent, venerable sir! The Dhamma has been made clear in many ways by Master Udāyī ... (*as in §127*) ... From today let Master Udāyī remember me as a lay follower who has gone for refuge for life.’

XIV. Devadaha

134 (1) At Devadaha

On one occasion the Blessed One was dwelling among the Sakyans where there was a town of the Sakyans named Devadaha. There the Blessed One addressed the bhikkhus thus:

‘Bhikkhus, I do not say of all bhikkhus that they still have work to do with diligence in regard to the six bases for contact, [125] nor do I say of all bhikkhus that they do not have work to do with diligence in regard to the six bases for contact.

‘I do not say of those bhikkhus who are arahants, whose taints are destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal, utterly destroyed the fetters of becoming, and are completely liberated through final knowledge that they still have work to do with diligence in regard to the six bases for contact. Why is that? They have done their work with diligence; they are incapable of being negligent.

¹³⁵ *Amhākaṃ ācariyabhariyāya*. This might have been taken to mean ‘our teacher’s wife’ (a widow), but CPD, s.v. *ācariyabhariyā*, says with reference to this text: ‘dealing with a female teacher, the meaning becomes: our mistress the teacher.’ Above, the youth was described as a student (*antevāsī*) of this brahmin lady.

¹³⁶ Be and Ce read *onītapattapāṇim*, but Ee has *oṇītapattapāṇim* here and *oṇītapattapāṇim* just below; at 41:2-4, where the nominative plural occurs, all three read *onītapattapāṇino*. The expression has been extensively discussed by Norman (at GD, pp.257–58, and in *Collected Papers* 2:123–24), who explains the accusative construction here as an instance of the accusative absolute. As Norman points out, the form of the compound requires that the initial past participle should apply to both the hand and the bowl. He suggests that *onīta-* is from Skt *ava-nī*, ‘to put or bring (into water),’ and thus he takes the compound to mean ‘having put hands and bowl into water’ in order to wash them. But at an alms offering the Buddhist monk does not immerse his bowl in water; rather, when the meal is finished, water is poured into the empty bowl, and he uses his soiled right hand to clean the bowl, so that bowl and hand are washed simultaneously. The commentaries record a v.l. *oṇitta-* (at DA I 277,18), glossed *āmisāpanayanena sucikata* (at DT I 405,9-10). It is possible that this was the original reading, *oṇitta* (or *onitta*) corresponding to Skt *avanikta*. See SED, s.v. *ava-nij* and PED, s.v. *oṇojana*, *oṇojeti*, which show that this verb also is found in Pāli. The readings *onīta* and *oṇīta* may have arisen in an attempt at normalization.

‘But I say of those bhikkhus who are trainees, who have not attained their mind’s ideal, who dwell aspiring for the unsurpassed security from bondage, that they still have work to do with diligence in regard to the six bases for contact. Why is that? There are, bhikkhus, forms cognizable by the eye that are agreeable and those that are disagreeable: (they should train so that) these do not persist obsessing the mind even when repeatedly experienced. When the mind is not obsessed, tireless energy is aroused, unmuddled mindfulness is set up, the body becomes tranquil and untroubled, the mind becomes concentrated and one-pointed. Seeing this fruit of diligence, bhikkhus, I say that those bhikkhus still have work to do with diligence in regard to the six bases for contact...’

‘There are, bhikkhus, mental phenomena cognizable by the mind that are agreeable and those that are disagreeable: (they should train so that) these do not persist obsessing the mind even when repeatedly experienced. When the mind is not obsessed, tireless energy is aroused, unmuddled mindfulness is set up, the body becomes tranquil and untroubled, the mind becomes concentrated and one-pointed. Seeing this fruit of diligence, bhikkhus, I say that those bhikkhus still have work to do with diligence in regard to the six bases for contact.’ [126]

135 (2) The Opportunity¹³⁷

‘Bhikkhus, it is a gain for you, it is well gained by you, that you have obtained the opportunity for living the holy life. I have seen, bhikkhus, the hell named “Contact’s Sixfold Base.”¹³⁸ There whatever form one sees with the eye is undesirable, never desirable; unlovely, never lovely; disagreeable, never agreeable. Whatever sound one hears with the ear ... Whatever odour one smells with the nose ... Whatever taste one savours with the tongue ... Whatever tactile object one feels with the body ... Whatever mental phenomenon one cognizes with the mind is undesirable, never desirable; unlovely, never lovely; disagreeable, never agreeable.

‘It is a gain for you, bhikkhus, it is well gained by you, that you have obtained the opportunity for living the holy life. I have seen, bhikkhus, the heaven named “Contact’s Sixfold Base.”¹³⁹ There whatever form one sees with the eye is desirable, never undesirable; lovely, never unlovely; agreeable, never disagreeable. Whatever sound one hears with the ear ... Whatever odour one smells with the nose ... Whatever taste one savours with the tongue ... Whatever tactile object one feels with the body ... Whatever mental phenomenon one cognizes with the mind is desirable, never undesirable; lovely, never unlovely; agreeable, never disagreeable.

‘It is a gain for you, bhikkhus, it is well gained by you, that you have obtained the opportunity for living the holy life.’

136 (3) Delight in Forms (1)¹⁴⁰

‘Bhikkhus, devas and humans delight in forms, take delight in forms, rejoice in forms. With the change, fading away, and cessation of forms, devas and humans dwell in suffering. Devas and humans delight in sounds ... delight in odours ... delight in tastes ... delight in tactile objects ... delight in mental phenomena, [127] take delight in mental phenomena, rejoice in mental phenomena. With the change, fading away, and cessation of mental phenomena, devas and humans dwell in suffering.

‘But, bhikkhus, the Tathāgata, the Arahant, the Fully Enlightened One, has understood as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of forms. He does not delight in forms, does not take delight in forms, does not rejoice in forms. With the change, fading away, and cessation of forms, the Tathāgata dwells happily.

‘He has understood as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of sounds ... odours ... tastes ... tactile objects ... mental phenomena. He does not delight in mental phenomena, does not take delight in mental phenomena, does not rejoice in mental phenomena. With the change, fading away, and cessation of mental phenomena, the Tathāgata dwells happily.’

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:¹⁴¹

¹³⁷ Ee wrongly entitles this sutta ‘Saṅgayha.’ In both Be and Ce it is called ‘Khaṇa.’

¹³⁸ *Chaphassāyataniḱā*. SA: There is no separate hell named ‘Contact’s Sixfold Base,’ for this designation applies to all thirty-one great hells; but this is said here with reference to the great hell Avīci.

¹³⁹ SA: Here the Tāvātimsa city is intended. What does he show by this? ‘It isn’t possible to live the holy life of the path either in hell, because of extreme suffering, or in heaven, because of extreme pleasure, on account of which negligence arises through continuous amusements and delights. But the human world is a combination of pleasure and pain, so this is the field of action for the holy life of the path. The human state gained by you is the opportunity, the occasion, for living the holy life.’

¹⁴⁰ Ee wrongly entitles this sutta ‘Agayha,’ and runs it together with the next (beginning at IV 128,8). Thus beginning with 35:137 my count exceeds Ee’s by one. Be entitles 35:137 ‘Paṭhama-r;pārāma’ and 35:138 ‘Dutiya-r;pārāma,’ while in Ce they are called ‘Sagayha’ and ‘Gayha’ respectively. The latter, it seems, should be amended to ‘Agayha,’ since the distinction between them is the inclusion of verses in the former and their non-inclusion in the latter.

¹⁴¹ The verses = Sn 759-65. The following corrections should be made in Ee (at IV 127-28): v.5a read: *Passa dhammaṃ durājānaṃ*; v.6cd: *santike na vijānanti, magā dhammassa akovidā*; v.8b: *buddhuṃ*. At 3b, Be and Ee have *sakkāyassa ni-*

‘Forms, sounds, odours, tastes,
Tactiles and all objects of mind—
Desirable, lovely, agreeable,
So long as it’s said: “They are.”

These are considered happiness
By the world with the devas;
But where these cease,
That they consider suffering.

The noble ones have seen as happiness
The ceasing of identity.
This (view) of those who clearly see
Runs counter to the entire world.¹⁴²

What others speak of as happiness,
That the noble say is suffering;
What others speak of as suffering,
That the noble know as bliss.

Behold this Dhamma hard to comprehend:
Here the foolish are bewildered.
It is opaque for those closed off,
Darkness for those who do not see. [128]

But for the good it stands disclosed
Like light here for those who see,
The dullards unskilled in the Dhamma
Don’t understand it close up.

This Dhamma is not well understood
By those afflicted with lust for becoming,
By those who flow in becoming’s stream,
By those trapped in Māra’s realm.

Who else apart from the noble ones
Are able to understand this state—
That state which, having rightly known,
The taintless ones are fully quenched?¹⁴³

137 (4) Delight in Forms (2)

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

rodhanam, *Ce sakkāyass’ uparodhanam*; the meaning is the same. I read 3d with Be and Ce as *passatam*, though Ee’s *das-sanam* is supported by some mss., and SA can be read as leaning towards either side (see following note).

¹⁴² SA: This view of the wise who see (*idaṃ passantānaṃ paṇḍitānaṃ dassanam*) runs counter (*paccanīkam*), contrary, to the entire world. For the world conceives the five aggregates as permanent, happiness, self, and beautiful, while to the wise they are impermanent, suffering, non-self, and foul.

¹⁴³ SA: Who else except the noble ones are able to know that state of Nibbāna (*nibbānapadam*). Having known it rightly by the wisdom of arahantship, they immediately become taintless and are fully quenched by the quenching of the defilements (*kilesa-parinibbānena parinibbanti*). Or else, having become taintless by rightly knowing, in the end they are fully quenched by the quenching of the aggregates (*khandha-parinibbānena parinibbanti*).

138 (5) Not Yours (1)¹⁴⁴

‘Bhikkhus, whatever is not yours, abandon it. When you have abandoned it, that will lead to your welfare and happiness for a long time. And what is it, bhikkhus, that is not yours? The eye is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness for a long time. The ear is not yours ... [129] ... The mind is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness for a long time.

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

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

‘So too, bhikkhus, the eye is not yours ... The ear ... The mind is not yours ... When you have abandoned it, that will lead to your welfare and happiness for a long time.’

*Title follows Be. Ce and Ee: Foliage

139 (6) Not Yours (2)

(This sutta is identical with the preceding one except that it is stated by way of the six external bases.)

140 (7) Impermanent with Cause (Internal)

‘Bhikkhus, the eye is impermanent.¹⁴⁵ The cause and condition for the arising of the eye is also impermanent. As the eye has originated from what is impermanent, how could it be permanent? [130]

‘The ear ... The nose ... The tongue ... The body ... The mind is impermanent. The cause and condition for the arising of the mind is also impermanent. As the mind has originated from what is impermanent, how could it be permanent?’

‘Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with the eye ... with the ear ... with the mind. Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: “It’s liberated.” He understands: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.”’

141 (8) Suffering with Cause (Internal)

‘Bhikkhus, the eye is suffering. The cause and condition for the arising of the eye is also suffering. As the eye has originated from what is suffering, how could it be happiness?’

‘The ear ... The nose ... The tongue ... The body ... The mind is suffering. The cause and condition for the arising of the mind is also suffering. As the mind has originated from what is suffering, how could it be happiness?’

‘Seeing thus ... He understands: “... there is no more for this world.”’

142 (9) Non-self with Cause (Internal)

‘Bhikkhus, the eye is non-self. The cause and condition for the arising of the eye is also non-self. As the eye has originated from what is non-self, how could it be self?’

‘The ear ... The nose ... The tongue ... The body ... The mind is non-self. The cause and condition for the arising of the mind [131] is also non-self. As the mind has originated from what is non-self, how could it be self?’

‘Seeing thus ... He understands: “... there is no more for this world.”’

143 (10)–145 (12) Impermanent with Cause, Etc. (External)

(These three suttas are identical with §§140–42, but by way of the six external sense bases.) [132]

XV. New and Old**146 (1) Kamma**

‘Bhikkhus, I will teach you new and old kamma, the cessation of kamma, and the way leading to the cessation of kamma. Listen to that and attend carefully, I will speak....’

¹⁴⁴ This sutta and the next are parallel to 22:33-34. My title here follows Be; Ce entitles them ‘Palāsa,’ Ee ‘Palāsinā,’ both meaning ‘foliage.’

¹⁴⁵ 35:140-45 are parallel to 22:18-20.

‘And what, bhikkhus, is old kamma? The eye is old kamma, to be seen as constructed, as fashioned by volition, as something to be felt.¹⁴⁶ The ear is old kamma ... The mind is old kamma, to be seen as constructed, as fashioned by volition, as something to be felt. This is called old kamma.

‘And what, bhikkhus is new kamma? Whatever action one does now by body, by speech, or by mind. This is called new kamma.

‘And what, bhikkhus, is the cessation of kamma? When one reaches liberation through the cessation of bodily action, verbal action, and mental action, [133] this is called the cessation of kamma.

‘And what, bhikkhus, is the way leading to the cessation of kamma? It is this noble eightfold path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

‘Thus, bhikkhus, I have taught old kamma, I have taught new kamma, I have taught the cessation of kamma, I have taught the way leading to the cessation of kamma. Whatever should be done, bhikkhus, by a compassionate teacher out of compassion for his disciples, desiring their welfare, that I have done for you. These are the feet of trees, bhikkhus, these are empty huts. Meditate, bhikkhus, do not be negligent, lest you regret it later. This is our instruction to you.’

147 (2) Suitable for Nibbāna (1)

‘Bhikkhus, I will teach you the way that is suitable for attaining Nibbāna.¹⁴⁷ Listen to that....

‘And what, bhikkhus, is the way that is suitable for attaining Nibbāna? Here, a bhikkhu sees the eye as impermanent, he sees forms as impermanent, he sees eye-consciousness as impermanent, he sees eye-contact as impermanent, he sees as impermanent whatever feeling arises with eye-contact as condition, whether pleasant or painful or neither-painful-nor-pleasant.

‘He sees the ear as impermanent ... [134] ... He sees the mind as impermanent, he sees mental phenomena as impermanent, he sees mind-consciousness as impermanent, he sees mind-contact as impermanent, he sees as impermanent whatever feeling arises with mind-contact as condition, whether pleasant or painful or neither-painful-nor-pleasant.

‘This, bhikkhus, is the way that is suitable for attaining Nibbāna.’

148 (3)–149 (4) Suitable for Nibbāna (2–3)

(Same as preceding sutta, with ‘suffering’ and ‘non-self’ substituted for ‘impermanent.’) [135]

150 (5) Suitable for Nibbāna (4)

‘Bhikkhus, I will teach the way that is suitable for attaining Nibbāna. Listen to that....

‘What do you think, bhikkhus, is the eye permanent or impermanent?’ ... (all as in §32) ...

‘Seeing thus ... [136] He understands: “... there is no more for this world.”

‘This, bhikkhus, is the way that is suitable for attaining Nibbāna.’

151 (6) A Student

‘Bhikkhus, this holy life is lived without students and without a teacher.¹⁴⁸ A bhikkhu who has students and a teacher dwells in suffering, not in comfort. A bhikkhu who has no students and no teacher dwells happily, in comfort.

‘And how, bhikkhus, does a bhikkhu who has students and a teacher dwell in suffering, not in comfort? Here, bhikkhus, when a bhikkhu has seen a form with the eye, there arise in him evil unwholesome states, memories and intentions connected with the fetters.¹⁴⁹ They dwell within him. Since those evil unwholesome states dwell within him, he is called “one who has students.” They assail him. Since evil unwholesome states assail him, he is called “one who has a teacher.”

¹⁴⁶ Cp. 12:37. SA here offers essentially the same explanation as that included in II,n.111, adding that in this sutta the preliminary stage of insight (*pubbabhāga-vipassanā*) is discussed.

¹⁴⁷ *Nibbānasappāyaṃ paṭipadam*. The practice helpful (*upakāra-paṭipadā*), suitable, for Nibbāna.

¹⁴⁸ *Anantevāsikam idaṃ bhikkhave brahmacariyaṃ vussati anācariyakam*. This is a riddle which draws its force from two unreplicable puns. A ‘student’ (*antevāsī*) is literally ‘one who dwells within,’ and thus (as the text explains below) one for whom defilements do not dwell within (*na antovasanti*) is said to be ‘without students.’ The word ‘teacher’ (*ācariya*) is here playfully connected with the verb ‘to assail’ (*samudācarati*); thus one unassailed by defilements is said to be ‘without a teacher.’ SA glosses *anantevāsikam* with *anto vasanakilesavirahitam* (‘devoid of defilements dwelling within’), and *anācariyakam* with *ācaraṇakilesavirahitam* (‘devoid of the motivational (or ‘assailing’) defilements’).

¹⁴⁹ See n.79 above.

‘Further, when a bhikkhu has heard a sound with the ear ... cognized a mental phenomenon with the mind ... [137] he is called “one who has a teacher.”

‘It is in this way that a bhikkhu who has students and a teacher dwells in suffering, not in comfort.

‘And how, bhikkhus, does a bhikkhu who has no students and no teacher dwell happily, in comfort? Here, bhikkhus, when a bhikkhu has seen a form with the eye, there do not arise in him evil unwholesome states, memories and intentions connected with the fetters. They *do not dwell within him*. Since those evil unwholesome states do not dwell within him, he is called “one who has no students.” They *do not assail him*. Since evil unwholesome states do not assail him, he is called “one who has no teacher.”

‘Further, when a bhikkhu has heard a sound with the ear ... cognized a mental phenomenon with the mind ... he is called “one who has no teacher.”

‘It is in this way, bhikkhus, that a bhikkhu who has no students and no teacher dwells happily, in comfort.

‘Bhikkhus, this holy life is lived without students and without a teacher. [138] A bhikkhu who has students and a teacher dwells in suffering, not in comfort. A bhikkhu who has no students and no teacher dwells happily, in comfort.’

152 (7) For What Purpose the Holy Life?

‘Bhikkhus, if wanderers of other sects ask you: “For what purpose, friends, is the holy life lived under the recluse Gotama?”—being asked thus, you should answer those wanderers thus: “It is, friends, for the full understanding of suffering that the holy life is lived under the Blessed One.” Then, bhikkhus, if those wanderers ask you: “What, friends, is that suffering for the full understanding of which the holy life is lived under the recluse Gotama?”—being asked thus, you should answer those wanderers thus:

“The eye, friends, is suffering: it is for the full understanding of this that the holy life is lived under the Blessed One. Forms are suffering: it is for the full understanding of them that the holy life is lived under the Blessed One. Eye-consciousness is suffering ... Eye-contact is suffering ... Whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is suffering: it is for the full understanding of this that the holy life is lived under the Blessed One. The ear is suffering ... The mind is suffering ... Whatever feeling arises with mind-contact as condition ... that too is suffering: it is for the full understanding of this that the holy life is lived under the Blessed One. This, friends, is the suffering for the full understanding of which the holy life is lived under the Blessed One.”

‘Being asked thus, bhikkhus, you should answer those wanderers of other sects in such a way.’

153 (8) Is There a Method?

‘Is there a method, bhikkhus, by means of which a bhikkhu—apart from faith, apart from personal preference, apart from oral tradition, apart from reasoned reflection, apart from acceptance of a view after pondering it¹⁵⁰—[139] can declare final knowledge thus: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world”?’

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

‘Then listen and attend carefully, bhikkhus, I will speak.’

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

‘There is a method by means of which a bhikkhu—apart from faith ... apart from acceptance of a view after pondering it—can declare final knowledge thus: “Destroyed is birth ... to this world.” And what is that method? Here, bhikkhus, having seen a form with the eye, if there is lust, hatred, or delusion internally, a bhikkhu understands: “There is lust, hatred, or delusion internally”; or, if there is no lust, hatred, or delusion internally, he understands: “There is no lust, hatred, or delusion internally.”¹⁵¹ Since this is so, are these things to be understood by faith, or by personal preference, or by oral tradition, or by reasoned reflection, or by acceptance of a view after pondering it?’

‘No, venerable sir.’

‘Aren’t these things to be understood by seeing them with wisdom?’

‘Yes, venerable sir.’

‘This, bhikkhus, is the method by means of which a bhikkhu can declare final knowledge thus: “Destroyed is birth ... to this world.”

‘Further, bhikkhus, having heard a sound with the ear ... [140] ... Having cognized a mental phenomenon with the mind, if there is lust, hatred, or delusion internally, a bhikkhu understands: “There is lust, hatred, or delusion

¹⁵⁰ As at 12:68. See II,n.198.

¹⁵¹ Cp. 35:70. SA says that in this sutta the reviewing (*paccavekkhaṇā*) of the *sekha* and the arahant is discussed.

internally”; or, if there is no lust, hatred, or delusion internally, he understands: “There is no lust, hatred, or delusion internally.” Since this is so, are these things to be understood by faith, or by personal preference, or by oral tradition, or by reasoned reflection, or by acceptance of a view after pondering it?’

‘No, venerable sir.’

‘Aren’t these things to be understood by seeing them with wisdom?’

‘Yes, venerable sir.’

‘This, bhikkhus, is the method by means of which a bhikkhu—apart from faith, apart from personal preference, apart from oral tradition, apart from reasoned reflection, apart from acceptance of a view after pondering it—can declare final knowledge thus: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.”’

154 (9) In Possession of One’s Faculties

Then a certain bhikkhu approached the Blessed One ... and said to him: ‘Venerable sir, it is said, “in possession of one’s faculties, in possession of one’s faculties.”¹⁵² In what way, venerable sir, is one in possession of one’s faculties?’

‘If, bhikkhu, while one dwells contemplating rise and fall in the eye faculty, one becomes disenchanted with the eye faculty; if, while one dwells contemplating rise and fall in the ear faculty, one becomes disenchanted with the ear faculty;... if, while one dwells contemplating rise and fall in the mind faculty, one becomes disenchanted with the mind faculty, then, being disenchanted, one becomes dispassionate.... When (the mind) is liberated, there comes the knowledge: “It’s liberated.” One understands: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.” It is in this way, bhikkhu, that one is in possession of one’s faculties.’ [141]

155 (10) A Speaker on the Dhamma

Then a certain bhikkhu approached the Blessed One ... and said to him: ‘Venerable sir, it is said, “a speaker on the Dhamma, a speaker on the Dhamma.” In what way, venerable sir, is one a speaker on the Dhamma?’¹⁵³

‘Bhikkhu, if one teaches the Dhamma for the purpose of disenchantment with the eye, for its fading away and cessation, one can be called a bhikkhu who is a speaker on the Dhamma. If one is practising for the purpose of disenchantment with the eye, for its fading away and cessation, one can be called a bhikkhu who is practising in accordance with the Dhamma. If, through disenchantment with the eye, through its fading away and cessation, one is liberated by non-clinging, one can be called a bhikkhu who has attained Nibbāna in this very life.

‘Bhikkhu, if one teaches the Dhamma for the purpose of disenchantment with the ear ... with the mind, for the purpose of disenchantment with the mind, for its fading away and cessation, one can be called a bhikkhu who is a speaker on the Dhamma. If one is practising for the purpose of disenchantment with the mind, for its fading away and cessation, one can be called a bhikkhu who is practising in accordance with the Dhamma. If, through disenchantment with the mind, through its fading away and cessation, one is liberated by non-clinging, one can be called a bhikkhu who has attained Nibbāna in this very life.’

XVI. Destruction of Delight

156 (1) Destruction of Delight (1)

[142] ‘Bhikkhus, a bhikkhu sees as impermanent the eye which is actually impermanent: that is his right view.¹⁵⁴ Seeing rightly, he becomes disenchanted. With the destruction of delight comes destruction of lust; with the destruction of lust comes destruction of delight. With the destruction of delight and lust the mind is said to be well liberated.

‘Bhikkhus, a bhikkhu sees as impermanent the ear which is actually impermanent... the mind which is actually impermanent: that is his right view.... With the destruction of delight and lust the mind is said to be well liberated.’

¹⁵² *Indriyasampanno*. SA: Complete in faculties (*paripuṇṇ’ indriyo*). One who has attained arahantship by exploring with insight the six (sense) faculties is said to be complete in faculties because he possesses tamed faculties, or because he possesses the (spiritual) faculties of faith, etc., arisen by exploring with insight the six (sense) faculties, the eye, etc.

¹⁵³ Parallel to 12:16 and 22:115.

¹⁵⁴ This sutta and the next are parallel to 22:51, but while the last sentence of the latter reads *cittaṃ vimuttaṃ suvimuttan ti vuccati*, the present one has simply *cittaṃ suvimuttan ti vuccati*.

157 (2) The Destruction of Delight (2)

(*The same for the external sense bases.*)

158 (3) The Destruction of Delight (3)

‘Bhikkhus, attend properly to the eye.¹⁵⁵ Recognize the impermanence of the eye as it really is. When a bhikkhu, attending properly to the eye, recognizes the impermanence of the eye as it really is, he becomes disenchanted with the eye. With the destruction of delight comes destruction of lust; with the destruction of lust comes destruction of delight. With the destruction of delight and lust the mind is said to be well liberated. [143]

‘Bhikkhus, attend properly to the ear ... attend properly to the mind. Recognize the impermanence of the mind as it really is.... With the destruction of delight and lust the mind is said to be well liberated.’

159 (4) The Destruction of Delight (4)

(*The same for the external sense bases.*)

160 (5) Jīvaka’s Mango Grove (1)

On one occasion the Blessed One was dwelling at Rājagaha in Jīvaka’s Mango Grove. There he addressed the bhikkhus thus:¹⁵⁶

‘Bhikkhus, develop concentration. [144] When a bhikkhu is concentrated, things become manifest¹⁵⁷ to him as they really are. And what becomes manifest to him as it really is? The eye becomes manifest to him as it really is—as impermanent. Forms become manifest to him as they really are—as impermanent. Eye-consciousness ... Eye-contact ... Whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—becomes manifest to him as it really is—as impermanent.

‘The ear becomes manifest to him as it really is ... The mind becomes manifest to him as it really is ... Whatever feeling arises with mind-contact as condition ... becomes manifest to him as it really is—as impermanent.

‘Develop concentration, bhikkhus. When a bhikkhu is concentrated, things become manifest to him as they really are.’

161 (6) Jīvaka’s Mango Grove (2)

On one occasion the Blessed One was dwelling at Rājagaha in Jīvaka’s Mango Grove. There he addressed the bhikkhus thus:

‘Bhikkhus, make an exertion in seclusion. When a bhikkhu is secluded, things become manifest to him as they really are. And what becomes manifest to him as it really is?’

(*All as in preceding sutta.*) [145]

162 (7) Koṭṭhita (1)

Then the Venerable Mahākoṭṭhita approached the Blessed One ... and said to him:¹⁵⁸ ‘Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute.’

‘Koṭṭhita, you should abandon desire for whatever is impermanent. And what is impermanent? The eye is impermanent; you should abandon desire for it. Forms are impermanent ... Eye-consciousness is impermanent ... Eye-contact is impermanent ... Whatever feeling arises with eye-contact as condition ... that too is impermanent; you should abandon desire for it.

‘The ear is impermanent ... The mind is impermanent ... Whatever feeling arises with mind-contact as condition ... that too is impermanent; you should abandon desire for it.

‘Koṭṭhita, you should abandon desire for whatever is impermanent.’ [146]

163 (8) Koṭṭhita (2)

... ‘Koṭṭhita, you should abandon desire for whatever is suffering.’... (*Complete as in preceding sutta.*)

164 (9) Koṭṭhita (3)

... ‘Koṭṭhita, you should abandon desire for whatever is non-self.’... [147]

¹⁵⁵ This sutta and the next are parallel to 22:52.

¹⁵⁶ This sutta and the next are partly parallel to 22:5-6.

¹⁵⁷ *Okkhāyati*. SA glosses with *paññāyati pākaṭam hoti*, ‘is discerned, becomes clear.’

¹⁵⁸ This sutta and the next two correspond to 22:137, 140, and 143.

165 (10) Abandoning Wrong View

Then a certain bhikkhu approached the Blessed One ... and said to him: ‘Venerable sir, how should one know, how should one see, for wrong view to be abandoned?’¹⁵⁹

‘Bhikkhu, when one knows and sees the eye as impermanent, wrong view is abandoned. When one knows and sees forms as impermanent ... eye-consciousness as impermanent ... eye-contact as impermanent ... whatever feeling arises with mind-contact as condition ... as impermanent, wrong view is abandoned. It is when one knows and sees thus that wrong view is abandoned.’

166 (11) Abandoning Personality View

... ‘Venerable sir, how should one know, how should one see, for personality view to be abandoned?’

‘Bhikkhu, when one knows and sees the eye as impermanent, personality view is abandoned.’... (*Complete as above.*) [148]

167 (12) Abandoning the View of Self

... ‘Venerable sir, how should one know, how should one see, for the view of self to be abandoned?’

‘Bhikkhu, when one knows and sees the eye as impermanent, the view of self is abandoned.’... (*Complete as above.*)

XVII. The Sixtyfold Repetition Cycle¹⁶⁰**168 (1) Desire for the Impermanent (Internal)**

‘Bhikkhus, you should abandon desire for whatever is impermanent. And what is impermanent? [149] The eye is impermanent; you should abandon desire for it. The ear is impermanent ... The mind is impermanent; you should abandon desire for it. Bhikkhus, you should abandon desire for whatever is impermanent.’

169 (2) Lust for the Impermanent (Internal)

‘Bhikkhus, you should abandon lust for whatever is impermanent. And what is impermanent? The eye is impermanent; you should abandon lust for it. The ear is impermanent ... The mind is impermanent; you should abandon lust for it. Bhikkhus, you should abandon lust for whatever is impermanent.’

170 (3) Desire and Lust for the Impermanent (Internal)

‘Bhikkhus, you should abandon desire and lust for whatever is impermanent. And what is impermanent? The eye is impermanent; you should abandon desire and lust for it. The ear is impermanent ... The mind is impermanent; you should abandon desire and lust for it. Bhikkhus, you should abandon desire and lust for whatever is impermanent.’

171 (4)–173 (6) Desire for Suffering (Internal), Etc.

‘Bhikkhus, you should abandon desire for whatever is suffering.... You should abandon lust for whatever is suffering.... You should abandon desire and lust for whatever is suffering. And what is suffering? The eye is suffering ... The ear is suffering ... The mind is suffering ... [150] Bhikkhus, you should abandon desire and lust for whatever is suffering.’

174 (7)–176 (9) Desire for Non-self (Internal), Etc.

‘Bhikkhus, you should abandon desire for whatever is non-self.... You should abandon lust for whatever is non-self.... You should abandon desire and lust for whatever is non-self. And what is non-self? The eye is non-self ... The ear is non-self ... The mind is non-self ... Bhikkhus, you should abandon desire and lust for whatever is non-self.’

¹⁵⁹ This sutta and the next two correspond to **22:154-56**.

¹⁶⁰ In Pāli, ‘*Saṅghapeyyāla*.’ Ee groups each triad of suttas under one sutta number, whereas Be and Ce, which I follow, count each sutta separately. Thus by the end of this series our numbering schemes end respectively at 186 and 227. SA: These sixty suttas were spoken differently on account of the inclinations of those to be enlightened; thus they are all expounded separately by way of the person’s inclination (*puggala-ajjhāsayavasena*). At the end of each sutta sixty bhikkhus attained arahantship.

177 (10)–179 (12) Desire for the Impermanent (External), Etc.

‘Bhikkhus, you should abandon desire for whatever is impermanent.... You should abandon lust for whatever is impermanent.... You should abandon desire and lust for whatever is impermanent. And what is impermanent? Forms are impermanent ... Sounds ... Odours ... Tastes ... Tactile objects ... Mental phenomena are impermanent ... Bhikkhus, you should abandon desire and lust for whatever is impermanent.’

180 (13)–182 (15) Desire for Suffering (External), Etc.

‘Bhikkhus, you should abandon desire for whatever is suffering.... You should abandon lust for whatever is suffering.... You should abandon desire and lust for whatever is suffering. And what is suffering? Forms are suffering... Sounds ... Odours ... Tastes ... Tactile objects ... Mental phenomena are suffering... Bhikkhus, you should abandon desire and lust for whatever is suffering.’ [151]

183 (16)–185 (18) Desire for Non-self (External), Etc.

‘Bhikkhus, you should abandon desire for whatever is non-self.... You should abandon lust for whatever is non-self.... You should abandon desire and lust for whatever is non-self. And what is non-self? Forms are non-self ... Sounds ... Odours ... Tastes ... Tactile objects ... Mental phenomena are non-self... Bhikkhus, you should abandon desire and lust for whatever is non-self.’

186 (19) The Past as Impermanent (Internal)

‘Bhikkhus, the eye of the past was impermanent. The ear of the past was impermanent.... The mind of the past was impermanent. Seeing thus, the instructed noble disciple becomes disenchanted with the eye, disenchanted with the ear, ... disenchanted with the mind. Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: “It’s liberated.” He understands: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.”’

187 (20) The Future as Impermanent (Internal)

‘Bhikkhus, the eye of the future will be impermanent. The ear of the future will be impermanent.... The mind of the future will be impermanent. Seeing thus, the instructed noble disciple becomes disenchanted with the eye ... with the mind. He understands: “... there is no more for this world.”’

188 (21) The Present as Impermanent (Internal)

‘Bhikkhus, the eye of the present is impermanent. The ear of the present is impermanent.... The mind of the present is impermanent. Seeing thus, the instructed noble disciple becomes disenchanted with the eye ... with the mind. He understands: “... there is no more for this world.”’ [152]

189 (22)–191 (24) The Past, Etc., as Suffering (Internal)

‘Bhikkhus, the eye ... the mind of the past ... of the future ... of the present is suffering. Seeing thus ... He understands: “... there is no more for this world.”’

192 (25)–194 (27) The Past, Etc., as Non-self (Internal)

‘Bhikkhus, the eye ... the mind of the past ... of the future ... of the present is non-self. Seeing thus ... He understands: “... there is no more for this world.”’

195 (28)–197 (30) The Past, Etc., as Impermanent (External)

‘Bhikkhus, forms ... mental phenomena of the past ... of the future ... of the present are impermanent. Seeing thus ... He understands: “... there is no more for this world.”’

198 (31)–200 (33) The Past, Etc., as Suffering (External)

‘Bhikkhus, forms ... mental phenomena of the past ... of the future ... of the present are suffering. Seeing thus ... He understands: “... there is no more for this world.”’

201 (34)–203 (36) The Past, Etc., as Non-self (External)

‘Bhikkhus, forms ... mental phenomena of the past ... of the future ... of the present are non-self. Seeing thus ... He understands: “... there is no more for this world.”’

204 (37) What is Impermanent of the Past (Internal)

‘Bhikkhus, the eye of the past was impermanent. What is impermanent [153] is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: “This is not mine, this I am not, this is not my self.” The ear of the past ... The mind of the past was impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: “This is not mine, this I am not, this is not my self.” Seeing thus ... He understands: “... there is no more for this world.”’

205 (38) What is Impermanent of the Future (Internal)

‘Bhikkhus, the eye ... the mind of the future will be impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: “This is not mine, this I am not, this is not my self.” Seeing thus ... He understands: “... there is no more for this world.”’

206 (39) What is Impermanent of the Present (Internal)

‘Bhikkhus, the eye ... the mind of the present is impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: “This is not mine, this I am not, this is not my self.” Seeing thus ... He understands: “... there is no more for this world.” [154]

207 (40)–209 (42) What is Suffering of the Past, Etc. (Internal)

‘Bhikkhus, the eye ... the mind of the past ... of the future ... of the present is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: “This is not mine, this I am not, this is not my self.” Seeing thus ... He understands: “... there is no more for this world.”’

210 (43)–212 (45) What is Non-self of the Past, Etc. (Internal)

‘Bhikkhus, the eye ... the mind of the past ... of the future ... of the present is non-self. What is non-self should be seen as it really is with correct wisdom thus: “This is not mine, this I am not, this is not my self.” Seeing thus ... He understands: “... there is no more for this world.”’

213 (46)–215 (48) What is Impermanent of the Past, Etc. (External)

‘Bhikkhus, forms ... mental phenomena of the past ... of the future ... of the present are impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: “This is not mine, this I am not, this is not my self.” Seeing thus ... He understands: “... there is no more for this world.” [155]

216 (49)–218 (51) What is Suffering of the Past, Etc. (External)

‘Bhikkhus, forms ... mental phenomena of the past ... of the future ... of the present are suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: “This is not mine, this I am not, this is not my self.” Seeing thus ... He understands: “... there is no more for this world.”’

219 (52)–221 (54) What is Non-self of the Past, Etc. (External)

‘Bhikkhus, forms ... mental phenomena of the past ... of the future ... of the present are non-self. What is non-self should be seen as it really is with correct wisdom thus: “This is not mine, this I am not, this is not my self.” Seeing thus ... He understands: “... there is no more for this world.”’

222 (55) The Bases as Impermanent (Internal)

‘Bhikkhus, the eye is impermanent. The ear is impermanent.... The mind is impermanent. Seeing thus ... He understands: “... there is no more for this world.”’

223 (56) The Bases as Suffering (Internal)

‘Bhikkhus, the eye is suffering. The ear is suffering.... The mind is suffering. Seeing thus ... He understands: “... there is no more for this world.” [156]

224 (57) The Bases as Non-self (Internal)

‘Bhikkhus, the eye is non-self. The ear is non-self The mind is non-self. Seeing thus ... He understands: “... there is no more for this world.”’

225 (58) The Bases as Impermanent (External)

‘Bhikkhus, forms are impermanent. Sounds are impermanent.... Mental phenomena are impermanent. Seeing thus ... He understands: “... there is no more for this world.”’

226 (59) The Bases as Suffering (External)

‘Bhikkhus, forms are suffering. Sounds are suffering Mental phenomena are suffering. Seeing thus ... He understands: “... there is no more for this world.”’

227(60) The Bases as Non-self (External)

‘Bhikkhus, forms are non-self. Sounds are non-self Mental phenomena are non-self. Seeing thus ... He understands: “... there is no more for this world.”’

XVIII. The Ocean**228 (1) The Ocean**

[157] ‘Bhikkhus, the uninstructed worldling speaks of “the ocean, the ocean.” But that is not the ocean in the Noble One’s Discipline; that is only a great mass of water, a great expanse of water.

‘The eye, bhikkhus, is the ocean for a person; its current consists of forms.¹⁶¹ One who withstands that current consisting of forms is said to have crossed the ocean of the eye with its waves, whirlpools, sharks, and demons.¹⁶² Crossed over, gone beyond, the brahmin stands on high ground.

‘The ear, bhikkhus, is the ocean for a person; its current consists of sounds. One who withstands that current consisting of sounds is said to have crossed the ocean of the ear with its waves, whirlpools, sharks, and demons. Crossed over, gone beyond, the brahmin stands on high ground....

‘The mind, bhikkhus, is the ocean for a person; its current consists of mental phenomena. One who withstands that current consisting of mental phenomena is said to have crossed the ocean of the ear with its waves, whirlpools, sharks, and demons. Crossed over, gone beyond, the brahmin stands on high ground.’

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

‘One who has crossed this ocean so hard to cross,
With its dangers of sharks, demons, waves,
The knowledge-master who has lived the holy life,
Reached the world’s end, is called one gone beyond.’

229 (2) The Ocean (2)

‘Bhikkhus, the uninstructed worldling speaks of “the ocean, the ocean.” [158] But that is not the ocean in the Noble One’s Discipline; that is only a great mass of water, a great body of water.

‘There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. This is called the ocean in the Noble One’s Discipline. Here this world with its devas, Māra, and Brahmā, this generation with its recluses and brahmins, its devas and humans, for the most part is moistened,¹⁶³ become like a tangled skein, like a knotted ball of thread, like matted reeds and rushes, and cannot pass beyond the plane of misery, the bad destinations, the nether world, saṃsāra.

‘There are sounds cognizable by the ear ... odours cognizable by the nose ... tastes cognizable by the tongue ... tactile objects cognizable by the body ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. Here this world with its devas, Māra, and Brahmā, this generation with its recluses and brahmins, its devas and humans, for the most part is moistened, become like a tangled

¹⁶¹ SA: *The eye is the ocean for a person*: both in the sense of being hard to fill and in the sense of moistening (*sam-uddanatt̥hena*). It is an ocean in the sense of being hard to fill because it is impossible to fill it (satisfy it) with visible objects converging on it from the earth up to the highest Brahma-world. And the eye is an ocean in the sense of moistening because it is moistened among various objects, that is, when it becomes unrestrained, flowing down, it goes in a faulty way by being a cause for the arising of defilements. *Its current consists of forms*: As the ocean has countless waves, so the ‘ocean of the eye’ has countless waves consisting of the various visible objects converging on it.

¹⁶² At It 114,15-18 the following explanation of these dangers is given: ‘waves’ (*ūmi*) are anger and despair (*kodhūpāyāsa*); ‘whirlpools’ (*āvatta*) are the five cords of sensual pleasure; ‘sharks and demons’ (*gāha-rakkhasa*) are women. A similar explanation is found at MN I 460-62, with *susukā* in place of *gāha-rakkhasa*. For the image of the brahmin standing on high ground, see 2:5.

¹⁶³ *Samunnā*, glossed by SA with *kilinnā tintā nimuggā*, ‘defiled, tainted, submerged.’ SA says that ‘for the most part’ (*yebhuyyena*) is said making an exception of the noble disciples. The sequel is also at 12:60.

skain, like a knotted ball of thread, like matted reeds and rushes, and cannot pass beyond the plane of misery, the bad destinations, the nether world, *samsāra*.¹⁶⁴

‘One who has expunged lust and hate
Along with ignorance,
Has crossed this ocean so hard to cross
With its dangers of sharks, demons, waves.

The tie-surmounter, death-forsaker,
The one without acquisitions,
Has abandoned suffering¹⁶⁵ for no re-becoming.
Expired he cannot be measured, I say:
He has bewildered the King of Death.’

230 (3) The Fisherman Simile

‘Bhikkhus, suppose a fisherman would cast a baited hook into a deep lake, [159] and a fish on the lookout for food would swallow it. That fish who has thus swallowed the fisherman’s hook would meet with calamity and disaster, and the fisherman could do with it as he wishes. So too, bhikkhus, there are these six hooks in the world for the calamity of beings, for the slaughter¹⁶⁶ of living beings.

‘There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, he is called a bhikkhu who has swallowed Māra’s hook. He has met with calamity and disaster, and the Evil One can do with him as he wishes.

‘There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable ... tantalizing. If a bhikkhu seeks delight in them ... the Evil One can do with him as he wishes.

‘There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, he is called a bhikkhu who has not swallowed Māra’s hook, who has broken the hook, demolished the hook. He has not met with calamity and disaster, and the Evil One cannot do with him as he wishes.

‘There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable ... tantalizing. If a bhikkhu does not seek delight in them ... the Evil One cannot do with him as he wishes.’

231 (4) The Milk-sap Tree

‘Bhikkhus, in regard to forms cognizable by the eye, if in any bhikkhu or bhikkhunī [160] lust still exists and has not been abandoned, if hatred still exists and has not been abandoned, if delusion still exists and has not been abandoned, then even trifling forms that enter into range of the eye obsess the mind, not to speak of those that are prominent. For what reason? Because lust still exists and has not been abandoned, hatred still exists and has not been abandoned, delusion still exists and has not been abandoned. The same in regard to sounds cognizable by the ear ... mental phenomena cognizable by the mind.

‘Suppose, bhikkhus, there was a milk-sap tree¹⁶⁷—an *assattha* or a banyan or a *pilakkha* or an *udumbara*—fresh, young, tender. If a man breaks it here and there with a sharp axe, would sap come out?’

‘Yes, venerable sir. For what reason? Because there is sap.’

‘So too, bhikkhus, in regard to forms cognizable by the eye ... even trifling forms that enter into range of the eye obsess the mind, not to speak of those that are prominent. For what reason? [161] Because lust still exists and has not been abandoned, hatred still exists and has not been abandoned, delusion still exists and has not been abandoned. The same in regard to sounds cognizable by the ear ... mental phenomena cognizable by the mind.

‘Bhikkhus, in regard to forms cognizable by the eye, if in any bhikkhu or bhikkhunī lust does not exist and has been abandoned, if hatred does not exist and has been abandoned, if delusion does not exist and has been abandoned, then even prominent forms that enter into range of the eye do not obsess the mind, not to speak of those that are trifling. For what reason? Because lust does not exist and has been abandoned, hatred does not exist and

¹⁶⁴ Ee wrongly takes the first verse below to be prose and makes it the first paragraph of the next sutta. Woodward, at KS 4:99, has been misled by this division.

¹⁶⁵ I read with Be and Ce *pahāsi dukkham*, as against Ee’s *pahāya dukkham*.

¹⁶⁶ I read *vadhāya* with Be, as against *vyābādhāya* in Ce and Ee. See I,v.345d, which supports *vadhāya*.

¹⁶⁷ *Khīrarukkha*: a tree that exudes a milky sap. The four are types of fig trees; see too 46:39.

has been abandoned, delusion does not exist and has been abandoned. The same in regard to sounds cognizable by the ear ... mental phenomena cognizable by the mind.

‘Suppose, bhikkhus, there was a sap-tree—an *assattha* or a banyan or a *pilakkha* or an *udumbara*—dried up, desiccated, past its prime. If a man breaks it here and there with a sharp axe, would sap come out?’ [162]

‘No, venerable sir. For what reason? Because there is no sap.’

‘So too, bhikkhus, in regard to forms cognizable by the eye ... even prominent forms that enter into range of the eye do not obsess the mind, not to speak of those that are trifling. For what reason? Because lust does not exist and has been abandoned, hatred does not exist and has been abandoned, delusion does not exist and has been abandoned. The same in regard to sounds cognizable by the ear ... mental phenomena cognizable by the mind.’

232 (5) Koṭṭhita

On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then, in the evening, the Venerable Mahākoṭṭhita emerged from seclusion and approached the Venerable Sāriputta. He exchanged greetings with the Venerable Sāriputta and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

‘How is it, friend Sāriputta, is the eye the fetter of forms or are forms the fetter of the eye? Is the ear the fetter of sounds or are sounds the fetter of the ear?... [163] Is the mind the fetter of mental phenomena or are mental phenomena the fetter of the mind?’

‘Friend Koṭṭhita, the eye is not the fetter of forms nor are forms the fetter of the eye, but rather the desire and lust that arises there in dependence on both: that is the fetter there. The ear is not the fetter of sounds nor are sounds the fetter of the ear, but rather the desire and lust that arises there in dependence on both: that is the fetter there.... The mind is not the fetter of mental phenomena nor are mental phenomena the fetter of the mind, but rather the desire and lust that arises there in dependence on both: that is the fetter there.

‘Suppose, friend, a black ox and a white ox were yoked together by a single rope or yoke. Would one be speaking rightly if one were to say: “The black ox is the fetter of the white ox; the white ox is the fetter of the black ox”?’

‘No, friend. The black ox is not the fetter of the white ox nor is the white ox the fetter of the black ox, but rather the single rope or yoke by which the two are yoked together: that is the fetter there.’

‘So too, friend, the eye is not the fetter of forms ... nor are mental phenomena the fetter of the mind, but rather the desire and lust that arises there in dependence on both: that is the fetter there.

‘If, friend, the eye was the fetter of forms or if forms were the fetter of the eye, this living of the holy life could not be discerned for the complete destruction of suffering.¹⁶⁸ But since the eye is not the fetter of forms nor are forms the fetter of the eye [164]—but rather the desire and lust that arises there in dependence on both is the fetter there—the living of the holy life is discerned for the complete destruction of suffering.

‘If, friend, the ear was the fetter of sounds or if sounds were the fetter of the ear ... If the mind was the fetter of mental phenomena or if mental phenomena were the fetter of the mind, this living of the holy life could not be discerned for the complete destruction of suffering. But since the mind is not the fetter of mental phenomena nor are mental phenomena the fetter of the mind—but rather the desire and lust that arises there in dependence on both is the fetter there—the living of the holy life is discerned for the complete destruction of suffering.

‘In this way too, friend, it may be understood how that is so: There exists in the Blessed One the eye, the Blessed One sees a form with the eye, yet there is no desire and lust in the Blessed One; the Blessed One is well liberated in mind. There exists in the Blessed One the ear, the Blessed One hears a sound with the ear ... There exists in the Blessed One the nose, the Blessed One smells an odour with the nose ... There exists in the Blessed One the tongue, the Blessed One savours a taste with the tongue ... There exists in the Blessed One the body, the Blessed One feels a tactile object with the body ... There exists in the Blessed One the mind, the Blessed One cognizes [165] a mental phenomenon with the mind, yet there is no desire and lust in the Blessed One; the Blessed One is well liberated in mind.

‘In this way, friend, it can be understood how the eye is not the fetter of forms nor forms the fetter of the eye, but rather the desire and lust that arises there in dependence on both is the fetter there; how the ear is not the fetter of sounds nor sounds the fetter of the ear...; how the mind is not the fetter of mental phenomena nor mental phenomena the fetter of the mind, but rather the desire and lust that arises there in dependence on both is the fetter there.’

¹⁶⁸ Because, as long as one has the six sense bases, one would always be fettered to the six sense objects and thus liberation would be impossible.

233 (6) Kāmabhū

On one occasion the Venerable Ānanda and the Venerable Kāmabh; were dwelling at Kosambī in Ghosita's Park. Then, in the evening, the Venerable Kāmabh; emerged from seclusion and approached the Venerable Ānanda. He exchanged greetings with the Venerable Ānanda and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

'How is it, friend Ānanda, is the eye the fetter of forms or are forms the fetter of the eye?... Is the mind the fetter of mental phenomena or are mental phenomena the fetter of the mind?'

'Friend Koṭṭhita, the eye is not the fetter of forms nor are forms the fetter of the eye ... The mind is not the fetter of mental phenomena nor are mental phenomena the fetter of the mind, but rather the desire and lust that arises there in dependence on both: that is the fetter there. [166]

'Suppose, friend, a black ox and a white ox were yoked together by a single rope or yoke. Would one be speaking rightly if one were to say: "The black ox is the fetter of the white ox; the white ox is the fetter of the black ox"?''

'No, friend. The black ox is not the fetter of the white ox nor is the white ox the fetter of the black ox, but rather the single rope or yoke by which the two are yoked together: that is the fetter there.'

'So too, friend, the eye is not the fetter of forms ... nor are mental phenomena the fetter of the mind, but rather the desire and lust that arises there in dependence on both: that is the fetter there.'

234 (7) Udāyī

On one occasion the Venerable Ānanda and the Venerable Udāyī were dwelling at Kosambī in Ghosita's Park. Then, in the evening, the Venerable Udāyī emerged from seclusion and approached the Venerable Ānanda. He exchanged greetings with the Venerable Ānanda and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

'Friend Ānanda, in many ways (the nature of) this body has been declared, disclosed, and revealed by the Blessed One thus: "For such a reason this body is non-self." Is it possible to explain (the nature of) this consciousness in a similar way—to teach, proclaim, establish, disclose, analyse, and elucidate it thus: "For such a reason this consciousness is non-self"?''

'It is possible, friend Udāyī. Doesn't eye-consciousness arise in dependence on the eye and forms.' [167]

'Yes, friend.'

'If the cause and condition for the arising of eye-consciousness would cease completely and totally without remainder, could eye-consciousness be discerned?'

'No, friend.'

'In this way, friend, this has been declared, disclosed, and revealed by the Blessed One thus: "For such a reason this consciousness is non-self."

'Doesn't ear-consciousness arise in dependence on the ear and sounds?... Doesn't mind-consciousness arise in dependence on the mind and mental phenomena?'

'Yes, friend.'

'If the cause and condition for the arising of mind-consciousness would cease completely and totally without remainder, could mind-consciousness be discerned?'

'No, friend.'

'In this way too, friend, this has been declared, disclosed, and revealed by the Blessed One thus: "For such a reason this consciousness is non-self."

'Suppose, friend, a man needing heartwood, seeking heartwood, wandering in search of heartwood, would take a sharp axe and enter a forest.¹⁶⁹ There he would see the trunk of a large plantain tree, straight, fresh, without a fruit-bud core. [168] He would cut it down at the root, cut off the crown, and unroll the coil. As he unrolls the coil, he would not find even softwood, let alone heartwood.

'So too, a bhikkhu does not recognize either a self or anything belonging to a self in these six bases for contact. Since he does not recognize anything thus, he does not cling to anything in the world. Not clinging, he is not agitated. Being unagitated, he personally attains Nibbāna. He understands: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world."'

235 (8) The Exposition on Burning

'Bhikkhus, I will teach you a Dhamma exposition, an exposition on burning. Listen to that....

'And what, bhikkhus, is the Dhamma exposition, the exposition on burning? It would be better, bhikkhus, for the eye faculty to be lacerated by a red-hot iron pin which is burning, blazing, and glowing, than for one to grasp

¹⁶⁹ As at 22:95 (III 141,25-31).

the sign through the features in a form cognizable by the eye.¹⁷⁰ For if consciousness should stand tied to gratification in the sign or in the features, and if one should die on that occasion, it is possible that one will go to one of two destinations: hell or the animal realm. Having seen this danger, I speak thus.

‘It would be better, bhikkhus, for the ear faculty to be lacerated by a sharp iron stake which is burning, blazing, and glowing, than for one to grasp the sign through the features in a sound cognizable by the ear. For if consciousness should stand tied to gratification in the sign or in the features ... hell or the animal realm. Having seen this danger, I speak thus. [169]

‘It would be better, bhikkhus, for the nose faculty to be lacerated by a sharp nail cutter which is burning, blazing, and glowing, than for one to grasp the sign through the features in an odour cognizable by the nose. For if consciousness should stand tied to gratification in the sign or in the features ... hell or the animal realm. Having seen this danger, I speak thus.

‘It would be better, bhikkhus, for the tongue faculty to be lacerated by a sharp razor which is burning, blazing, and glowing, than for one to grasp the sign through the features in a taste cognizable by the tongue. For if consciousness should stand tied to gratification in the sign or in the features ... hell or the animal realm. Having seen this danger, I speak thus.

‘It would be better, bhikkhus, for the body faculty to be lacerated by a sharp spear which is burning, blazing, and glowing, than for one to grasp the sign through the features in a tactile object cognizable by the body. For if consciousness should stand tied to gratification in the sign or in the features, and if one should die on that occasion, it is possible that one will go to one of two destinations: hell or the animal realm. Having seen this danger, I speak thus.

‘It would be better, bhikkhus, to sleep—for sleep, I say, is barren for the living, fruitless for the living—than to think such thoughts as would induce one who has come under their control to bring about a schism in the Sangha.¹⁷¹ [170] Having seen this danger, I speak thus.

‘In regard to this, bhikkhus, the instructed noble disciple reflects thus: “Leave off lacerating the eye faculty with a red-hot iron pin which is burning, blazing, and glowing. Let me attend only to this: ‘Thus the eye is impermanent, forms are impermanent, eye-consciousness is impermanent, eye-contact is impermanent, whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is impermanent.’

“Leave off lacerating the ear faculty with a sharp iron stake which is burning, blazing, and glowing. Let me attend only to this: ‘Thus the ear is impermanent, sounds are impermanent, ear-consciousness is impermanent, ear-contact is impermanent, whatever feeling arises with ear-contact as condition ... that too is impermanent.’

“Leave off lacerating the nose faculty with a sharp nail cutter which is burning, blazing, and glowing. Let me attend only to this: ‘Thus the nose is impermanent, odours are impermanent, nose-consciousness is impermanent, nose-contact is impermanent, whatever feeling arises with nose-contact as condition ... that too is impermanent.’

“Leave off lacerating the tongue faculty with a sharp razor which is burning, blazing, and glowing. Let me attend only to this: ‘Thus the tongue is impermanent, tastes are impermanent, tongue-consciousness is impermanent, tongue-contact is impermanent, whatever feeling arises with tongue-contact as condition ... that too is impermanent.’

“Leave off lacerating the body faculty with a sharp spear which is burning, blazing, and glowing. Let me attend only to this: ‘Thus the body is impermanent, [171] tactile objects are impermanent, body-consciousness is impermanent, body-contact is impermanent, whatever feeling arises with body-contact as condition ... that too is impermanent.’

“Leave off sleeping. Let me attend only to this: ‘Thus the mind is impermanent, mental phenomena are impermanent, mind-consciousness is impermanent, mind-contact is impermanent, whatever feeling arises with mind-contact as condition ... that too is impermanent.’

‘Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with the eye, with forms, with eye-consciousness, with eye-contact, with whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant;... with the mind ... with whatever feeling arises with mind-contact as condition.... Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: “It’s liberated.” He understands: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.”

¹⁷⁰ This passage is quoted at Vism 36,?? (PP 1:100). SA: One ‘grasps the sign through the features’ (*anubyāñjanaso nimittaggāho*) thinking: ‘The hands are beautiful, so too the feet, etc.’ The grasp of the sign is the composite grasping, the grasp of the features occurs by separation. The grasp of the sign grasps everything at once, like a crocodile; the grasp of the features takes up the individual aspects like the hands and feet separately, like a leech. These two grasps are found even in a single javana process, not to speak of different javana processes.

¹⁷¹ Maliciously creating a schism in the Sangha is one of the five crimes with immediate retribution (*ānantarika-kamma*) said to bring about rebirth in hell in the next existence. See It 10-11 and Vin II 198,??, 204-5.

‘This, bhikkhus, is the Dhamma exposition on the theme of burning.’

236 (9) The Simile of Hands and Feet (1)

‘Bhikkhus, when there are hands, picking up and putting down are discerned. When there are feet, coming and going are discerned. When there are limbs, bending and stretching are discerned. When there is the belly, hunger and thirst are discerned.

‘So too, bhikkhus, when there is the eye, pleasure and pain arise internally with eye-contact as condition.¹⁷² When there is the ear, pleasure and pain arise internally with ear-contact as condition.... When there is the mind, pleasure and pain arise internally with mind-contact as condition.

‘When, bhikkhus, there are no hands, picking up and putting down are not discerned. When there are no feet, coming and going are not discerned. When there are no limbs, bending and stretching are not discerned. When there is no belly, hunger and thirst are not discerned.

‘So too, bhikkhus, when there is no eye, [172] no pleasure and pain arise internally with eye-contact as condition. When there is no ear, no pleasure and pain arise internally with ear-contact as condition.... When there is no mind, no pleasure and pain arise internally with mind-contact as condition.’

237 (10) The Simile of Hands and Feet (2)

‘Bhikkhus, when there are hands, there is picking up and putting down....

‘So too, bhikkhus, when there is the eye, pleasure and pain arise internally with eye-contact as condition....

‘When, bhikkhus, there are no hands, there is no picking up and putting down....

‘So too, bhikkhus, when there is no eye ... no mind, no pleasure and pain arise internally with mind-contact as condition.’

XIX. The Vipers

238 (1) The Simile of the Vipers

‘Bhikkhus, suppose there were four vipers of fierce heat, of deadly venom.¹⁷³ Then a man would come along wanting to live, not wanting to die, desiring happiness and averse to suffering. They would tell him: “Good man, these four vipers are of fierce heat, of deadly venom. [173] From time to time they must be lifted up; from time to time they must be bathed; from time to time they must be fed; from time to time they must be laid to rest.¹⁷⁴ But if one or another of these vipers ever becomes angry with you, then, good man, you will meet death or deadly suffering. Do whatever has to be done, good man!”

‘Then, bhikkhus, afraid of the four vipers of fierce heat, of deadly venom, that man would flee in one direction or another. They would tell him: “Good man, five murderous enemies are pursuing you, thinking, ‘Wherever we see him, we will take his life right on the spot.’ Do whatever has to be done, good man!”

‘Then, bhikkhus, afraid of the four vipers of fierce heat, of deadly venom, and of the five murderous enemies, that man would flee in one direction or another. They would tell him: “Good man, a sixth murderer, an intimate companion,¹⁷⁵ is pursuing you with drawn sword, thinking, ‘Wherever I see him I will cut off his head right on the spot.’ Do whatever has to be done, good man!”

¹⁷² SA: In this sutta and the next, the round of becoming and its cessation are discussed by showing kammically resultant pleasure and pain.

¹⁷³ SA says this sutta was addressed to bhikkhus who practised meditation using the characteristic of suffering as their meditation subject. SA takes the ‘four vipers’ (*cattāro āsīvisā*) as referring to the four *families* of vipers, not four individual serpents. The four are: (i) the wooden-mouthed (*kaṭṭhamukha*), whose bite causes the victim’s entire body to stiffen like dry wood; (ii) the putrid-mouthed (*pūṭimukha*), whose bite makes the victim’s body decay and ooze like a decaying fruit; (iii) the fiery-mouthed (*aggimukha*), whose bite causes its victims bodies to burn up and scatter like ashes or chaff (see 35:69); and (iv) the dagger-mouthed, whose bite causes the victim’s body to break apart like a pole struck by lightning.

The etymology of *āsīvisa* is uncertain. SA offers three alternatives, none especially persuasive: (i) *āsittavisā*, ‘with besprinkled poison,’ because their poison is stored as if it were sprinkling (*āsīñcivā viya*) their whole body; (ii) *asitavisā*, ‘with eaten poison,’ because whatever they eat becomes poison; and (iii) *asisadisavisā*, ‘with swordlike poison,’ because their poison is sharp like a sword. VinA I 220,13 offers: *āsu sīghaṃ etassa viṣaṃ āgacchatī ti āsīviso*; ‘it is a viper because its poison comes on quick and fast.’

¹⁷⁴ Be and Ce: *saṃvesetabbā* (Ee: *pavesetabbā*). SA glosses with *nipajjāpetabbā*, ‘to be made to rest.’ SA provides an elaborate background story, making this a punishment imposed on the man by the king.

¹⁷⁵ *Chaṭṭho antaracaro vadhako*. SA: The king spoke to his ministers thus: ‘First, when he was pursued by the vipers, he fled here and there, tricking them. Now, when pursued by five enemies, he flees even more swiftly. We can’t catch him, but by

‘Then, bhikkhus, afraid of the four vipers of fierce heat, of deadly venom, and of the five murderous enemies, and of the sixth murderer, the intimate companion with drawn sword, that man would flee in one direction or another. He would see an empty village. Whatever house he enters is void, deserted, empty. Whatever pot he takes hold of is void, hollow, empty. They would tell him: “Good man, just now village-attacking dacoits will raid¹⁷⁶ this empty village. Do whatever has to be done, good man!” [174]

‘Then, bhikkhus, afraid of the four vipers of fierce heat, of deadly venom, and of the five murderous enemies, and of the sixth murderer—the intimate companion with drawn sword—and of the village-attacking dacoits, that man would flee in one direction or another. He would see a great expanse of water whose near shore was dangerous and fearful, and whose further shore was safe and free from danger, but there would be no ferryboat or bridge for crossing over from the near shore to the far shore.¹⁷⁷

‘Then the man would think: “There is this great expanse of water whose near shore is dangerous and fearful, and whose further shore is safe and free from danger, but there is no ferryboat or bridge for crossing over. Let me collect grass, twigs, branches, and foliage, and bind them together into a raft, so that by means of that raft, making an effort with my hands and feet, I can get safely across to the far shore.”

‘Then the man would collect grass, twigs, branches, and foliage, and bind them together into a raft, so that by means of that raft, making an effort with his hands and feet, he would get safely across to the far shore. Crossed over, gone beyond, the brahmin stands on high ground.¹⁷⁸

‘I have made up this simile, bhikkhus, in order to convey a meaning. This is the meaning here: “The four vipers of fierce heat, of deadly venom”: this is a designation for the four great elements—the earth element, the water element, the heat element, the air element.¹⁷⁹

“The five murderous enemies”: this is a designation for the five aggregates subject to clinging; that is, the material-form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the constructional-activities aggregate subject to clinging, the consciousness aggregate subject to clinging.¹⁸⁰

“The sixth murderer, the intimate companion with drawn sword”: this is a designation for delight and lust.¹⁸¹

“The empty village”: this is a designation for the six internal sense bases. If, bhikkhus, a wise, competent, intelligent person examines them by way of the eye, they appear to be void, hollow, [175] empty. If he examines them by way of the ear ... by way of the mind, they appear to be void, hollow, empty.

“Village-attacking dacoits”: this is a designation for the six external sense bases. The eye, bhikkhus, is attacked by agreeable and disagreeable forms. The ear ... The nose ... The tongue ... The body ... The mind is attacked by agreeable and disagreeable mental phenomena.

“The great expanse of water”: this is a designation for the four floods: the flood of sensuality, the flood of becoming, the flood of views, and the flood of ignorance.

“The near shore which is dangerous and fearful”: this is a designation for identity.¹⁸²

“The further shore which is safe and free from danger”: this is a designation for Nibbāna.

“The raft”: this is a designation for the noble eightfold path; that is, right view ... right concentration.

“Making effort with hands and feet”: this is a designation for the arousing of energy.

“Crossed over, gone beyond, the brahmin stands on high ground”: this is a designation for the arahant.’

trickery we can. Therefore send as a murderer an intimate companion from his youth, one who used to eat and drink with him.’ The ministers then sought out such a companion and sent him as a murderer.

¹⁷⁶ Be: *pivisanti*; Ce and Ee: *vadhissanti*.

¹⁷⁷ See the better known simile of the raft at MN I 134-35.

¹⁷⁸ As at 35:228 above.

¹⁷⁹ SA correlates each element with a particular family of vipers: the earth element with the wooden-mouthed; the water element with the putrid-mouthed; the fire element with the fiery-mouthed; and the air element with the dagger-mouthed. See too Vism 367-68 (PP 11:102). SA devotes three pages to elaborating on the comparison.

¹⁸⁰ See the simile of the murderous servant at 22:85 (III 112-14). The explanation SA gives here is almost identical with the explanation it gives of the word *vadhako* in 22:95, verse 5c, summarized in III,n.194.

¹⁸¹ *Nandirāga*. SA: Delight and lust is like a murderer with drawn sword in two respects: (i) because when greed arises for a specific object it fells one’s head, namely, the head of wisdom; and (ii) because it sends one off to rebirth in the womb, and all fears and punishments are rooted in rebirth.

¹⁸² *Sakkāya*. SA: ‘Identity’ (personal identity) is the five aggregates pertaining to the three planes. Like the near shore with its vipers, etc., ‘identity’ is dangerous and fearful because of the four great elements and so forth.

239 (2) The Simile of the Chariot

‘Bhikkhus, by possessing three qualities, a bhikkhu lives full of happiness and joy in this very life, and he has laid a foundation¹⁸³ for the destruction of the taints. What are the three? He is one who guards the doors of the sense faculties, who is moderate in eating, and who is devoted to wakefulness. [176]

‘And how, bhikkhus, is a bhikkhu one who guards the doors of the sense faculties? Here, having seen a form with the eye, a bhikkhu does not grasp its signs and features. Since, if he left the eye faculty unrestrained, evil unwholesome states of covetousness and displeasure might invade him, he practises the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty. Having heard a sound with the ear ... Having smelt an odour with the nose ... Having tasted a taste with the tongue ... Having felt a tactile object with the body ... Having cognized a mental phenomenon with the mind, a bhikkhu does not grasp its signs and its features. Since, if he left the mind faculty unrestrained, evil unwholesome states of covetousness and displeasure might invade him, he practises the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty.

‘Suppose, bhikkhus, a chariot harnessed to thoroughbreds was standing ready on even ground at a crossroads, with a goad on hand. Then a skilful trainer, a charioteer of horses to be tamed, would mount it and, taking the reins in his left hand and the goad in his right, would drive away and return by any route he wants, whenever he wants. So too, a bhikkhu trains in protecting these six sense faculties, trains in controlling them, trains in taming them, trains in pacifying them. It is in this way, bhikkhus, that a bhikkhu guards the doors of the sense faculties.

‘And how, bhikkhus, is a bhikkhu moderate in eating? Here, reflecting wisely, a bhikkhu takes food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the support and maintenance of this body, for ending discomfort, and for assisting the holy life, considering: “Thus I shall terminate the old feeling and not arouse a new feeling, and I shall be healthy and blameless and live in comfort.” [177] Just as a person anoints a wound only for the purpose of enabling it to heal, or just as one greases an axle only for the sake of transporting a load, so a bhikkhu, reflecting wisely, takes food ... for assisting the holy life. It is in this way, bhikkhus, that a bhikkhu is moderate in eating.

‘And how, bhikkhus, is a bhikkhu devoted to wakefulness? Here, during the day, while walking back and forth and sitting, a bhikkhu purifies his mind of obstructive states. In the first watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. In the middle watch of the night he lies down on the right side in the lion’s posture with one foot overlapping the other, mindful and clearly comprehending, after noting in his mind the idea of rising. After rising, in the last watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. It is in this way, bhikkhus, that a bhikkhu is devoted to wakefulness.

‘Bhikkhus, it is by possessing these three qualities that a bhikkhu lives full of happiness and joy in this very life, and he has laid the foundation for the destruction of the taints.’

240 (3) The Simile of the Tortoise

‘Bhikkhus, in the past a tortoise¹⁸⁴ was searching for food along the bank of a river one evening. On that same evening a jackal was also searching for food along the bank of that same river. When the tortoise saw the jackal in the distance searching for food, [178] it drew its limbs and neck inside its shell and passed the time keeping still and silent.¹⁸⁵

‘The jackal had also seen the tortoise in the distance searching for food, so he approached and waited close by, thinking, “When this tortoise extends one or another of its limbs or its neck, I will grab it right on the spot, pull it out, and eat it.” But because the tortoise did not extend any of its limbs or its neck, the jackal, failing to gain access to it, lost interest in it and departed.

‘So too, bhikkhus, Māra the Evil One is constantly and continually waiting close by you, thinking, “Perhaps I will gain access to him through the eye or through the ear ... or through the mind.” Therefore, bhikkhus, dwell guarding the doors of the sense faculties. Having seen a form with the eye, do not grasp its signs and features. Since, if you leave the eye faculty unguarded, evil unwholesome states of covetousness and displeasure might invade you, practise the way of its restraint, guard the eye faculty, undertake the restraint of the eye faculty. Having heard a sound with the ear ... Having smelt an odour with the nose ... Having savoured a taste with the tongue ... Having felt a tactile object with the body ... Having cognized a mental phenomenon with the mind ... undertake the restraint of the mind faculty.

‘When, bhikkhus, you dwell guarding the doors of the sense faculties, Māra the Evil One, failing to gain access to you, will lose interest in you and depart, just as the jackal departed from the tortoise.’ [179]

¹⁸³ *Yoni c’assa āradhā hoti. SA: Kāraṇaṅ c’assa paripuṇṇaṃ hoti;* ‘and the cause for it is complete.’ See **II,n.52**.

¹⁸⁴ Text uses both words, *kummo kacchapo*. See **II,n.312**.

¹⁸⁵ *Apposukko tuṅhībhūto saṅkasāyati. As at 21:4. See too I,n.53.*

As a tortoise draws its limbs into its shell
 So should a bhikkhu draw in the mind's thoughts.
 Independent, not harassing others,
 Fully quenched, he would not blame anyone.¹⁸⁶

241 (4) The Simile of the Great Log (1)

On one occasion the Blessed One was dwelling at Kosambī on the bank of the river Ganges. The Blessed One saw a great log being carried along by the current of the river Ganges, and he addressed the bhikkhus thus: 'Do you see, bhikkhus, that great log being carried along by the current of the river Ganges?'

'Yes, venerable sir.'

'If, bhikkhus, that log does not veer towards the near shore, does not veer towards the far shore, does not sink in mid-stream, does not get cast up on high ground, does not get caught by human beings, does not get caught by non-human beings, does not get caught in a whirlpool, and does not become inwardly rotten, it will flow, slope, and incline towards the ocean. For what reason? Because the current of the river Ganges flows, slopes, and inclines towards the ocean.

'So too, bhikkhus, if you do not veer towards the near shore, do not veer towards the far shore, do not sink in mid-stream, do not get cast up on high ground, do not get caught by human beings, do not get caught by non-human beings, do not get caught in a whirlpool, and do not become inwardly rotten, [180] you will flow, slope, and incline towards Nibbāna. For what reason? Because right view flows, slopes, and inclines towards Nibbāna.'

When this was said, a certain bhikkhu asked the Blessed One: 'What, venerable sir, is the near shore? What is the far shore? What is sinking in mid-stream? What is getting cast up on high ground? What is getting caught by human beings, what is getting caught by non-human beings, what is getting caught in a whirlpool? What is inward rotteness?'

“The near shore,” bhikkhu: this is a designation for the six internal sense bases. “The far shore”: this is a designation for the six external sense bases. “Sinking in mid-stream”: this is a designation for delight and lust. “Getting cast up on high ground”: this is a designation for the conceit “I am.”

'And what, bhikkhu, is getting caught by human beings? Here, someone lives in association with laypeople; he rejoices with them and sorrows with them, he is happy when they are happy and sad when they are sad, and he involves himself in their affairs and duties.¹⁸⁷ This is called getting caught by human beings.

'And what, bhikkhu, is getting caught by non-human beings? Here, someone lives the holy life with the aspiration (to be reborn) into a certain order of devas, thinking: “By this virtue or vow or austerity or holy life I will become a deva or one among the devas.” This is called getting caught by non-human beings.

“Getting caught in a whirlpool”: this, bhikkhu, is a designation for the five cords of sensual pleasure.

'And what, bhikkhu, is inward rotteness? Here someone is immoral, one of evil character, of impure and suspect behaviour, secretive in his acts, no recluse though claiming to be one, [181] not a celibate though claiming to be one, inwardly rotten, corrupt, depraved. This is called inward rotteness.'¹⁸⁸

Now on that occasion the cowherd Nanda was standing near the Blessed One. He then said to the Blessed One: 'Venerable sir, I will not veer towards the near shore,¹⁸⁹ I will not veer towards the far shore, I will not sink in mid-stream, I will not get cast up on high ground, I will not get caught by human beings, I will not get caught by non-human beings, I will not get caught in a whirlpool, I will not become inwardly rotten. May I receive the going forth under the Blessed One, may I receive the higher ordination?'

'In that case, Nanda, return the cows to their owners.'

'The cows will go back of their own accord, venerable sir, out of attachment to the calves.'

'Return the cows to their owners, Nanda.'

Then the cowherd Nanda returned the cows to their owners, came back to the Blessed One, and said: 'The cows have been returned to their owners, venerable sir. May I receive the going forth under the Blessed One, may I receive the higher ordination?'

¹⁸⁶ The verse also appears as I,v.34.

¹⁸⁷ Also at 22:3 (III 11,5-7).

¹⁸⁸ Also at Ud 52,13-16, 55,10-13. On *saṅkassarasamācāro* SA says: 'His conduct is to be recalled with suspicion (*saṅkāya saritabba-samācāro*) by others thus, “It seems he did this and that”; or else he recalls the conduct of others with suspicion (*saṅkāya paresaṃ samācāraṃ sarati*), thinking, when he sees a few people talking among themselves, “They must be discussing my faults.”' SA glosses *kasambujāto* thus: *rāgādīhi kilesehi kacavarajāto*, 'rubbish-like because of such defilements as lust, etc.'

¹⁸⁹ I understand *upagacchāmi* here to be a true future form, in conformity with the futures that follow.

Then the cowherd Nanda received the going forth under the Blessed One, and he received the higher ordination. And soon, not long after his higher ordination, dwelling alone, withdrawn, diligent, ardent and resolute ... the Venerable Nanda became one of the arahants.'

242 (5) The Simile of the Great Log (2)

On one occasion the Blessed One was dwelling at Kimbilā on the bank of the river Ganges. The Blessed One saw a great log being carried along by the current of the river Ganges, and he addressed the bhikkhus thus: 'Do you see, bhikkhus, [182] that great log being carried along by the current of the river Ganges?'

'Yes, venerable sir.' ... (as above) ...

When this was said, the Venerable Kimbila asked the Blessed One: 'What, venerable sir, is the near shore ... what is inward rottenness?'

(Replies as above except the following:)

'And what, Kimbila, is inward rottenness? Here, Kimbila, a bhikkhu commits a certain defiled offence, an offence of a kind which does not allow for rehabilitation. This is called inward rottenness.'¹⁹⁰

243 (6) Exposition on the Corrupted

On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in Nigrodha's Park. Now on that occasion a new assembly hall had just been built for the Sakyans of Kapilavatthu and it had not yet been inhabited by any recluse or brahmin or by any human being at all. Then the Sakyans of Kapilavatthu approached the Blessed One, paid homage to him, sat down to one side, and said to him:

'Venerable sir, a new council hall has just been built for the Sakyans of Kapilavatthu and it has not yet been inhabited by any recluse or brahmin or by any human being at all. [183] Venerable sir, let the Blessed One be the first to use it. When the Blessed One has used it first, then the Sakyans of Kapilavatthu will use it afterwards. That will lead to their welfare and happiness for a long time.'

The Blessed One consented by silence. Then, when the Sakyans understood that the Blessed One had consented, they rose from their seats and, after paying homage to the Blessed One, keeping him on their right, they went to the new assembly hall. They covered it thoroughly with spreads, prepared seats, put out a large water jug, and hung up an oil lamp. Then they approached the Blessed One and informed him of this, adding: 'Let the Blessed One come whenever he is ready.'¹⁹¹

Then the Blessed One dressed and, taking bowl and robe, went together with the Sangha of bhikkhus to the new assembly hall. After washing his feet, he entered the hall and sat down against the central pillar facing east. The bhikkhus too, after washing their feet, entered the hall and sat down against the western wall facing east, with the Blessed One in front of them. The Sakyans of Kapilavatthu too, after washing their feet, also entered the hall and sat down against the eastern wall facing west, with the Blessed One in front of them.

The Blessed One then instructed, exhorted, inspired, and encouraged the Sakyans with a Dhamma talk through much of the night, after which he dismissed them, saying: 'The night has passed, Gotamas. You may go whenever you are ready.'¹⁹² [184]

'Yes, venerable sir,' they replied. Then they rose from their seats and, after paying homage to the Blessed One, keeping him on their right, they departed. Then, not long after the Sakyans of Kapilavatthu had left, the Blessed

¹⁹⁰ *Aññataraṃ saṅkiliṭṭhaṃ āpattiṃ āpanno hoti.* SA says there is no offence (i.e., an infraction of the monastic rules) that is not 'defiled' from the time it is 'concealed' (i.e., not confessed to a fellow monk to obtain absolution). However, I take the expression here to refer to a serious offence, one belonging to either the Pārājika or Saṅghādisesa class; the former entails expulsion from the Sangha, the latter a special process of rehabilitation.

The next phrase is read differently in the various eds. of both text and commentary. Be, which I follow, reads the text thus: *yathārūpāya āpattiyā na vuṭṭhānaṃ paññāyati*, on which SA says: 'Rehabilitation is not seen (*na dissati*) by means of *parivāsa*, *mānatta*, and *abbhāna*'—these being the three stages of the process of rehabilitation. Ce and Ee do not include the negative *na* in either text or commentary. Thus, on the testimony of Be, the monk is guilty of Pārājika, while on that of Ce and Ee, of Saṅghādisesa. I side with Be on the assumption that this 'inward rottenness' must have the same implications as the corresponding passage of the preceding sutta, according to which the monk is not a genuine bhikkhu. At 20:10 (II 271,15-16) *saṅkiliṭṭhā āpatti* clearly refers to a Saṅghādisesa, since this offence is described as 'deadly suffering' in contrast to 'spiritual death' (the consequence of a Pārājika).

¹⁹¹ This invitation reflects the widespread belief in South Asian religion that it is auspicious to invite a holy man to spend the first night in a new residence before the lay owners move in to occupy it. This honour would have been especially cherished by the Sakyans, who were the Buddha's own kinsmen. Similar ceremonies are reported at MN I 353-54 and DN II 84-85 (= Ud 85-86).

¹⁹² He refers to them as Gotamas because they were members of the Gotama clan, to which he himself belonged.

One addressed the Venerable Mahāmoggallāna thus: ‘The Sangha of bhikkhus is free from sloth and torpor, Moggallāna. Give a Dhamma talk to the bhikkhus. My back is aching, so I will stretch it.’¹⁹³

‘Yes, venerable sir,’ the Venerable Mahāmoggallāna replied.

Then the Blessed One prepared his outer robe folded in four and lay down on his right side in the lion’s posture, with one foot overlapping the other, mindful and clearly comprehending, after noting in his mind the idea of rising. Thereupon the Venerable Mahāmoggallāna addressed the bhikkhus thus: ‘Friends, bhikkhus!’

‘Friend!’ those bhikkhus replied. The Venerable Mahāmoggallāna said this:

‘I will teach you, friends, an exposition on the corrupted and an exposition on the uncorrupted. Listen to it and attend carefully, I will speak.’¹⁹⁴

‘Yes, friend,’ those bhikkhus replied. The Venerable Mahāmoggallāna said this:

‘How, friends, is one corrupted? Here, having seen a form with the eye, a bhikkhu is intent upon a pleasing form and repelled by a displeasing form.¹⁹⁵ He dwells without having set up mindfulness of the body, with a limited mind, and he does not understand as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. [185] Having heard a sound with the ear ... Having cognized a mental phenomenon with the mind, he is intent upon a pleasing mental phenomenon and repelled by a displeasing mental phenomenon. He dwells without having set up mindfulness of the body ... cease without remainder.

‘This is called, friends, a bhikkhu who is corrupted among forms cognizable by the eye, corrupted among sounds cognizable by the ear ... corrupted among mental phenomena cognizable by the mind. When a bhikkhu dwells thus, if Māra approaches him through the eye, Māra gains access to him, Māra gets a hold on him. If Māra approaches him through the ear ... through the mind, Māra gains access to him, Māra gets a hold on him.

‘Suppose, friends, there is a shed made of reeds or of grass, dried up, desiccated, past its prime. If a man approaches it from the east with a blazing grass torch, or from the west, from the north, from the south, from below, or from above, whichever way he approaches it the fire gains access to it, the fire gets a hold on it. So too, friends, when a bhikkhu dwells thus, if Māra approaches him through the eye ... through the mind, Māra gains access to him, Māra gets a hold on him.

‘When a bhikkhu dwells thus, forms overwhelm him; he does not overwhelm forms. Sounds overwhelm him; [186] he does not overwhelm sounds. Odours overwhelm him; he does not overwhelm odours. Tastes overwhelm him; he does not overwhelm tastes. Tactile objects overwhelm him; he does not overwhelm tactile objects. Mental phenomena overwhelm him; he does not overwhelm mental phenomena. This is called, friends, a bhikkhu who is overwhelmed by forms, overwhelmed by sounds, overwhelmed by odours, overwhelmed by tastes, overwhelmed by tactile objects, overwhelmed by mental phenomena—one who is overwhelmed and who does not overwhelm. Evil unwholesome states have overwhelmed him, states that defile, that lead to re-becoming, that bring trouble, that result in suffering, and that lead to future birth, aging, and death.

‘It is in this way, friends, that one is corrupted.

‘And how, friends, is one uncorrupted? Here, having seen a form with the eye, a bhikkhu is not intent upon a pleasing form and not repelled by a displeasing form. He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. Having heard a sound with the ear ... Having cognized a mental phenomenon with the mind, he is not intent upon a pleasing mental phenomenon and not repelled by a displeasing mental phenomenon. He dwells having set up mindfulness of the body ... cease without remainder.

‘This is called, friends, a bhikkhu who is uncorrupted among forms cognizable by the eye, uncorrupted among sounds cognizable by the ear ... uncorrupted among mental phenomena cognizable by the mind. When a bhikkhu dwells thus, if Māra approaches him through the eye, Māra fails to gain access to him, Māra fails to get a hold on him. If Māra approaches him through the ear ... through the mind, Māra fails to gain access to him, Māra fails to get a hold on him.

‘Suppose, friends, there is a peaked house or a hall [187] built of thickly packed clay and freshly plastered. If a man approaches it from the east with a blazing grass torch, or from the west, from the north, from the south, from below, or from above, whichever way he approaches it the fire fails to gain access to it, the fire fails to get a hold on it. So too, friends, when a bhikkhu dwells thus, if Māra approaches him through the eye ... through the mind, Māra fails to gain access to him, Māra fails to get a hold on him.

¹⁹³ SA: During his six years of ascetic practice the Blessed One had experienced great bodily pain. Therefore, in his old age, he suffered from back winds (*piṭṭhi-vāta*, rheumatism?). Or else he lay down because he wanted to use the council hall in all four postures, having already used it by way of walking, standing, and sitting.

¹⁹⁴ *Avassutapariyāya*, *anavassutapariyāya*. *Avassuta* means literally ‘flown into,’ or leaky. The implication is a mind easily permeated by defilements. The substantives *avussuta* and *āsava*, and the verbs *anvāssavati* and *anu(s)savati*, are all based on the same root *su*, meaning ‘to flow.’

¹⁹⁵ As at 35:132 (IV 119,27-120,11).

‘When a bhikkhu dwells thus, he overwhelms forms; forms do not overwhelm him. He overwhelms sounds; sounds do not overwhelm him. He overwhelms odours; odours do not overwhelm him. He overwhelms tastes; tastes do not overwhelm him. He overwhelms tactile objects; tactile objects do not overwhelm him. He overwhelms mental phenomena; mental phenomena do not overwhelm him. This is called, friends, a bhikkhu who overwhelms forms, who overwhelms sounds, who overwhelms odours, who overwhelms tastes, who overwhelms tactile objects, who overwhelms mental phenomena—one who overwhelms and who is not overwhelmed. He has overwhelmed those evil unwholesome states that defile, that lead to re-becoming, that bring trouble, that result in suffering, and that lead to future birth, aging, and death.

‘It is in this way, friends, that one is uncorrupted.’

Then the Blessed One got up and addressed the Venerable Mahāmogallāna thus: ‘Good, good, Moggallāna! You have spoken well the exposition on the corrupted and the exposition on the uncorrupted to the bhikkhus.’

This is what the Venerable Mahāmogallāna said. [188] The Teacher approved. Being pleased, those bhikkhus delighted in the Venerable Mahāmogallāna’s statement.

244 (7) States that Entail Suffering

‘Bhikkhus, when a bhikkhu understands as they really are the origin and the passing away of all states that entail suffering whatsoever, then sensual pleasures have been seen by him in such a way that as he looks at them sensual desire, sensual affection, sensual infatuation, and sensual passion do not lie latent within him in regard to sensual pleasures; then he has comprehended a mode of conduct and manner of dwelling in such a way that as he conducts himself thus and as he dwells thus, evil unwholesome states of covetousness and displeasure do not flow in upon him.¹⁹⁶

‘And how, bhikkhus, does a bhikkhu understand as they really are the origin and the passing away of all states that entail suffering whatsoever?’¹⁹⁷ “Such is form, such its origin, such its passing away; such is feeling ... such is perception ... such are volitional constructions ... such is consciousness, such its origin, such its passing away”: it is in such a way that a bhikkhu understands as they really are the origin and the passing away of all states that entail suffering whatever.

‘And how, bhikkhus, are sense pleasures seen by a bhikkhu in such a way that as he looks at them sensual desire, sensual affection, sensual infatuation, and sensual passion do not lie latent within him in regard to sensual pleasures? Suppose there is a charcoal pit deeper than a man’s height, filled with glowing coals without flame or smoke.¹⁹⁸ A man would come along wanting to live, not wanting to die, desiring happiness and averse to suffering. Then two strong men would grab him by both arms and drag him towards the charcoal pit. The man’s volition would be to get far away, his longing would be to get far away, his wish would be to get far away (from the charcoal pit). For what reason? Because he knows: [189] “I will fall into this charcoal pit and I will thereby meet death or deadly suffering.” So too, bhikkhus, when a bhikkhu has seen sensual pleasures as similar to a charcoal pit, sensual desire, sensual affection, sensual infatuation, and sensual passion do not lie latent within him in regard to sensual pleasures.

‘And how, bhikkhus, has a bhikkhu comprehended a mode of conduct and manner of dwelling in such a way that as he conduct himself thus and as he dwells thus, evil unwholesome states of covetousness and displeasure do not flow in upon him? Suppose a man would enter a thorny forest. There would be thorns in front of him, thorns behind him, thorns to his left, thorns to his right, thorns below him, thorns above him. He would go forward mindfully,¹⁹⁹ he would go back mindfully, thinking, “May no thorn prick me!” So too, bhikkhus, whatever in the world has a pleasing and agreeable nature is called a thorn in the Noble One’s Discipline. Having understood this thus as “a thorn,”²⁰⁰ one should understand restraint and non-restraint.

‘And how, bhikkhus, is there non-restraint? Here, having seen a form with the eye, a bhikkhu is intent upon a pleasing form and repelled by a displeasing form. He dwells without having set up mindfulness of the body, with a limited mind, and he does not understand as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. Having heard a sound with the ear ... Having cognized a mental phenomenon with the mind, he is intent upon a pleasing mental phenomenon and repelled by a displeas-

¹⁹⁶ This sentence, as inordinately complex in the Pāli as in my translation, introduces three themes that will be taken up for detailed explanation just below. The syntax seems to be irregular, since the initial relative *yato* is not completed by its corresponding demonstrative *tato*. I read the last word with Ce and Ee as *nānu(s)savanti*, as against Be’s *nānuseti*.

¹⁹⁷ SA explains *dukkhadhammā* as *dukkhasambhavadhammā*, ‘states from which suffering originates’; ‘for when the five aggregates exist, suffering of various kinds, such as being wounded, slain, and imprisoned, originates.’

¹⁹⁸ As at 12:63 (II 99,27-100,4).

¹⁹⁹ Wherever Ee has *yato ca*, we should read with Be and Ce *sato va*.

²⁰⁰ I follow Ce here: ... *ayaṃ vuccati ariyassa vinaye kaṅṭako. Taṃ kaṅṭako ti iti viditvā saṃvaro ca asaṃvaro ca veditabbo. 35:206* (IV 198,11-12) supports this reading; see n.218 below.

ing mental phenomenon. He dwells without having set up mindfulness of the body ... cease without remainder. It is in such a way that there is non-restraint.

‘And how, bhikkhus, is there restraint? Here, having seen a form with the eye, a bhikkhu is not intent upon a pleasing form and not repelled by a displeasing form. He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind, liberation by wisdom, [190] wherein those evil unwholesome states cease without remainder. Having heard a sound with the ear ... Having cognized a mental phenomenon with the mind, he is not intent upon a pleasing mental phenomenon and not repelled by a displeasing mental phenomenon. He dwells having set up mindfulness of the body ... cease without remainder. It is in such a way that there is restraint.

‘When, bhikkhus, a bhikkhu is conducting himself and dwelling in such a way, if occasionally, due to a lapse of mindfulness, evil unwholesome memories and intentions connected with the fetters arise in him, slow might be the arising of his mindfulness, but he quickly abandons them, dispels them, puts an end to them, obliterates them.²⁰¹ Suppose a man let two or three drops of water fall onto an iron plate heated for a whole day. Slow might be the falling of the water drops, but they would quickly vaporize and vanish. So too, when a bhikkhu is conducting himself and dwelling in such a way ... but he quickly abandons them, dispels them, puts an end to them, obliterates them.

‘Thus a bhikkhu has comprehended a mode of conduct and manner of dwelling in such a way that as he conducts himself and as he dwells thus, evil unwholesome states of covetousness and displeasure do not flow in upon him.

‘When a bhikkhu is conducting himself thus and dwelling thus, kings or royal ministers, friends or colleagues, relatives or kinsmen, might invite him to accept wealth, saying: “Come, good man, why let these saffron robes weigh you down? Why roam around with a shaven head and a begging bowl? Come, having returned to the lower life, enjoy wealth and do meritorious deeds.” Indeed, bhikkhus, when that bhikkhu is conducting himself thus and dwelling thus, it is impossible that he will give up the training and return to the lower life. [191]

‘Suppose, bhikkhus, that when the river Ganges flows, slopes, and inclines towards the east, a great crowd of people would come along bringing a shovel and basket, thinking: “We will make this river Ganges flow, slope, and incline towards the west.” What do you think, bhikkhus, would that great crowd of people be able to make the river Ganges flow, slope, and incline towards the west?’

‘No, venerable sir. For what reason? Because the river Ganges flows, slopes, and inclines towards the east, and it is not easy to make it flow, slope, and incline towards the west. That great crowd of people would only reap fatigue and vexation.’

‘So too, bhikkhus, when a bhikkhu is conducting himself thus and dwelling thus, kings or royal ministers, friends or colleagues, relatives or kinsmen, might invite him to accept wealth ... (but) it is impossible that he will give up the training and return to the lower life. For what reason? Because for a long time his mind has flowed towards seclusion, sloped towards seclusion, inclined towards seclusion. Thus it is impossible that he will give up the training and return to the lower life.’

245 (8) The Kimsuka Tree

One bhikkhu approached another and asked him: ‘In what way, friend, is a bhikkhu’s vision well purified?’²⁰²

‘When, friend, a bhikkhu understands as they really are the origin and the passing away of the six bases for contact, [192] in this way his vision is well purified.’²⁰³

Then the first bhikkhu, dissatisfied with the other’s answer, approached another bhikkhu and asked him: ‘In what way, friend, is a bhikkhu’s vision well purified?’

‘When, friend, a bhikkhu understands as they really are the origin and the passing away of the five aggregates subject to clinging, in this way his vision is well purified.’

²⁰¹ SA: Just the arising of mindfulness is slow, but as soon as it has arisen the defilements are suppressed and cannot persist. For when lust, etc., have arisen in the eye door, with the second javana process one knows that the defilements have arisen and the third javana process occurs with restraint. It is not surprising that an insight meditator can suppress defilements by the third javana process; for when a desirable object comes into range and a defiled javana process is about to occur, an insight meditator can stop it and arouse a wholesome javana process. This is the advantage for insight meditators of being well established in meditation and reflection.

²⁰² The purification of vision (*dassana*) usually means the attainment of stream-entry, the gaining of ‘the vision of the Dhamma’ (*dhamma-cakkhu*). Here, however, the qualification ‘well purified’ (*suvisuddham*) seems to imply that the question concerns the path to arahantship. It is so taken by SA.

²⁰³ SA says that all the bhikkhus who replied were arahants; they answered in accordance with their own method of practice. The inquirer was dissatisfied with the reply of the first because it mentioned the constructions only partly (*padesasāṅkhāresu thatvā*), with the other replies they seemed to contradict one another.

Again, the first bhikkhu, dissatisfied with the other's answer, approached still another bhikkhu and asked him: 'In what way, friend, is a bhikkhu's vision well purified?'

'When, friend, a bhikkhu understands as they really are the origin and the passing away of the four great elements, in this way his vision is well purified.'

Again, the first bhikkhu, dissatisfied with the other's answer, approached still another bhikkhu and asked him: 'In what way, friend, is a bhikkhu's vision well purified?'

'When, friend, a bhikkhu understands as it really is: "Whatever is subject to origination is all subject to cessation," in this way his vision is well purified.'

Then the first bhikkhu, dissatisfied with the other's answer, approached the Blessed One, reported everything that had happened, [193] and asked: 'In what way, venerable sir, is a bhikkhu's vision well purified?'

'Bhikkhu, suppose there was a man who had never before seen a *kimsuka* tree.²⁰⁴ He might approach a man who had seen a *kimsuka* tree and ask him: "Sir, what is a *kimsuka* tree like?" The other might answer: "Good man, a *kimsuka* tree is blackish, like a charred stump." On that occasion a *kimsuka* tree was for him exactly as it had been in the other man's sight.

'Then that man, dissatisfied with the other's answer, might approach another man who had seen a *kimsuka* tree and ask him: "Sir, what is a *kimsuka* tree like?" The other might answer: "Good man, a *kimsuka* tree is reddish, like a piece of meat." On that occasion a *kimsuka* tree was for him exactly as it had been in the other man's sight.

'Then that man, dissatisfied with the other's answer, might approach still another man who had seen a *kimsuka* tree and ask him: "Sir, what is a *kimsuka* tree like?" The other might answer: "Good man, a *kimsuka* tree is stripped of bark, with burst pods, like an acacia tree."²⁰⁵ On that occasion a *kimsuka* tree was for him exactly as it had been in the other man's sight.

'Then that man, dissatisfied with the other's answer, [194] might approach still another man who had seen a *kimsuka* tree and ask him: "Sir, what is a *kimsuka* tree like?" The other might answer: "Good man, a *kimsuka* tree has plenty of leaves and foliage and gives abundant shade, like a banyan tree." On that occasion a *kimsuka* tree was for him exactly as it had been in the other man's sight.

'So too, bhikkhu, those superior men answered as they were disposed in just the way their own vision had been well purified.²⁰⁶

'Suppose, bhikkhu, a king had a frontier city with strong walls, ramparts, and arches, and with six gates.²⁰⁷ The gatekeeper posted there would be wise, competent, and intelligent; one who keeps out strangers and admits acquaintances. A swift pair of messengers would come from the east and ask the gatekeeper: "Where, good man, is the lord of this city?" He would reply: "He is sitting in the central square." Then the swift pair of messengers would deliver an accurate report to the lord of the city and leave by the route by which they had arrived. Similarly, messengers would come from the west, from the north, from the south, deliver their message, and leave by the route by which they had arrived.

'I have made up this simile, bhikkhu, in order to convey a meaning. This is the meaning here: "The city": this is a designation for the body consisting of the four great elements, originating from mother and father, built up out of boiled rice and gruel, subject to impermanence, to being worn and rubbed away, to breaking apart and disper-

²⁰⁴ *Kimsuka* means literally 'what's it?' The tree may have acquired this name through its role in an ancient Indian folk riddle. *Kimsuka* is also known in Skt literature (see SED, s.v. *kim*). Both PED and SED identify it as the tree *Butea frondosa*, though other sources call it *Erythrina monosperma* and *Erythrina variegata*. Woodward translates it as 'Judas tree,' but this is unlikely as the Judas tree is of the genus *Cercis*.

The *Kimsukopama Jātaka* (No. 248; Ja II 265-66) begins with an incident similar to that with which our sutta starts but uses a somewhat different story about the *kimsuka* to make the same point. SA typically gives a more elaborate version of the sutta simile.

²⁰⁵ *Sirīsa*. This was the Bodhi tree of the Buddha Kakusandha (see DN II 4,12).

²⁰⁶ SA: Just as the four men who described the *kimsuka* described it just as they had seen it, so these four bhikkhus, having attained arahantship by purifying their vision, described Nibbāna, the purifier of vision, in accordance with the path by which they themselves had attained it.

²⁰⁷ SA: Why is this introduced? If that bhikkhu understood (the meaning being conveyed by the *kimsuka* simile), then it is introduced to teach him the Dhamma. If he did not understand, this simile of the city is introduced to explain and clarify the meaning.

Again, SA gives a much more elaborate version of the simile and its application. The lord of the city is a prince, son of a virtuous world monarch, who had been appointed by his father to administer one of the outlying provinces. Under the influence of bad friends the prince had become dissolute and passed his time drinking liquor and enjoying music and dance. The king sent the two messengers to admonish the prince to abandon his heedless ways and resume his duties. One messenger is a brave warrior (representing the *samatha* meditation object), the other a wise minister (representing the *vipassanā* meditation object).

sal.²⁰⁸ “The six gates”: this is a designation for the six internal sense bases. “The gatekeeper”: this is a designation for mindfulness. [195] “The swift pair of messengers”: this is a designation for serenity and insight. “The lord of the city”: this is designation for consciousness.²⁰⁹ “The central square”: this is a designation for the four great elements: the earth element, the water element, the heat element, the air element. “The accurate report”: this is a designation for Nibbāna.²¹⁰ “The route by which they had arrived”: this is a designation for the noble eightfold path; that is, right view ... right concentration.’

246 (9) The Simile of the Lute

‘Bhikkhus, if in any bhikkhu or bhikkhunī desire or lust or hatred or delusion or aversion of mind should arise in regard to forms cognizable by the eye, such a one should rein in the mind from them thus:²¹¹ “This path is fearful, dangerous, strewn with thorns, covered by jungle, a deviant path, an evil path, a way beset by scarcity.²¹² This is a path followed by inferior people; it is not the path followed by superior people. This is not for you.” In this way the mind should be reined in from them regarding forms cognizable by the eye. So too regarding sounds cognizable by the ear ... regarding mental phenomena cognizable by the mind.

‘Suppose, bhikkhus, that the corn has ripened, and the watchman is negligent, and a bull fond of corn has descended upon the corn: he might indulge himself as much as he likes. [196] So too, bhikkhus, the uninstructed worldling who does not exercise restraint over the six bases for contact indulges himself as much as he likes in the five cords of sensual pleasure.²¹³

‘Suppose, bhikkhus, that the corn has ripened and the watchman is vigilant. If a bull fond of corn descends upon the corn, the watchman would catch hold of him firmly by the muzzle. While holding him firmly by the muzzle, he would get a secure grip on the locks between his horns and, keeping him in check there, would give him a sound beating with his staff. After giving him that beating, he would drive the bull away. This might happen a second time and a third time. Thus that bull fond of corn, whether he has gone to the village or the forest, whether he be accustomed to standing or to sitting, would not enter that cornfield again, remembering the previous beating he got from the staff.

‘So too, bhikkhus, when a bhikkhu’s mind has been subdued, well subdued,²¹⁴ regarding the six bases for contact, it then becomes inwardly steady, settled, unified, concentrated.

‘Suppose, bhikkhus, there was a king or a royal minister who had never before heard the sound of a lute. He might hear the sound of a lute and say: “Good man, what is making this sound—so tantalizing, so lovely, so intoxicating, [197] so entrancing, so enthralling?” They would say to him: “Sire, it is a lute that is making this sound—so tantalizing, so lovely, so intoxicating, so entrancing, so enthralling.” He would reply: “Go, man, bring me that lute.”

²⁰⁸ Also at 35:103; see above n.87.

²⁰⁹ SA identifies this as the insight-mind (*vipassanā-citta*), which is the prince to be coronated with the coronation of arahantship by the two messengers, serenity and insight. ~~This interpretation strikes me as too narrow. I see the point to be simply that consciousness is the functional centre of personal experience <Since The Buddha is here describing enlightenment, He is obviously not making a merely general statement about human experience>.~~

²¹⁰ SA: Nibbāna is called the ‘accurate report’ (*yathābhūtaṃ vacanaṃ*) because it is the actual real nature, unshakeable and unaltering (*yathābhūta-sabhāvaṃ akuppaṃ avikāri*).

²¹¹ SA: Desire (*chanda*) is freshly arisen weak craving (*taṇhā*), lust (*rāga*) is repeatedly arisen strong craving. Similarly, hatred (*dosa*) is freshly arisen weak anger (*kodha*), aversion (*paṭigha*) is repeatedly arisen strong anger. The five terms incorporate the three unwholesome roots, and when these are included, all the subsidiary defilements are included. The five terms also imply the twelve unwholesome cittas of the Abhidhamma (see CMA 1:4–7).

²¹² *Duhitika*. SA analyses this word as *du-ihiti-ka*, *ihiti* being synonymous with *iriyānā*, ‘moving, faring’: *Ettha ihitī ti iriyānā; dukkhā ihitī etthā ti duhitiko* (verbal analysis). Along whatever path there is no food or refreshments such as roots and fruits, the faring there is difficult; one cannot fare on it to reach one’s destination. Similarly, one cannot reach success by faring along the path of defilements, thus the path of defilements is *duhitika*.

The correct derivation of *duhitika*, apparently lost by the time of the commentators, is from *du-hita*. See the discussion below at n.341, and see too SED, s.v. *dur-hita*, and its antonym, *su-hita*.

²¹³ I follow Ce and Ee, which do not include *pamādaṃ āpajjeyya/āpajjati*, found in Be. SA: Just as the owner of the crops fails to gain the fruits of the harvest when, due to the watchman’s negligence, the bull eats the corn, so when the mind is separated from the mindfulness that guards the six sense doors, it enjoys the five cords of sensual pleasure; then, because his wholesome qualities are destroyed, the bhikkhu fails to attain the fruits of recluseship.

²¹⁴ Be: *udujitaṃ hoti sudujitaṃ*; Ce: *udujitaṃ hoti sudujitaṃ*; Ee: *ujujātaṃ hoti saṃmujujātaṃ*. SA glosses with *tajjitaṃ*, *sutajjitaṃ*, and says the meaning is *sujitaṃ*, ‘well conquered,’ *udu* and *sudu* being mere indeclinables (*nipātamatta*). ~~Possibly all texts are corrupted here.~~ SA says that at this point the Buddha has discussed the guarding of serenity and the virtue of restraint of the sense faculties (*samathānurakkhaṇa-indriyasamvarasīla*).

‘They would bring him the lute and tell him: “Sire, this is that lute, the sound of which was so tantalizing ... so enthralling.” The king would say: “I’ve had enough with this lute, man. Bring me just that sound.” The men would reply: “This lute, sire, consists of numerous components, of a great many components, and it gives off a sound when it is played upon with its numerous components; that is, in dependence on the belly, the skin, the neck, the frame, the strings, the bridge, and the appropriate effort of the musician. So it is, sire, that this lute consisting of numerous components, of a great many components, gives off a sound when it is played upon with its numerous components.”

‘The king would split the lute into ten or a hundred pieces, then he would reduce these to splinters. Having reduced them to splinters, he would burn them in a fire and reduce them to ashes, and he would winnow the ashes in a strong wind or let them be carried away by the swift current of a river. Then he would say: “A poor thing, indeed sir, is this so-called lute, as well as anything else called a lute. How the multitude are utterly heedless about it, utterly taken in by it!”²¹⁵

‘So too, bhikkhus, a bhikkhu investigates form to the extent that there is a range for form, he investigates feeling to the extent that there is a range for feeling, he investigates perception to the extent that there is a range for perception, he investigates volitional constructions to the extent that there is a range for volitional constructions, he investigates consciousness to the extent that there is a range for consciousness. [198] As he investigates form to the extent that there is a range for form ... consciousness to the extent that there is a range for consciousness, whatever notions of “I” or “mine” or “I am” had occurred to him before no longer occur to him.’²¹⁶

247 (10) The Simile of the Six Animals

‘Bhikkhus, suppose a man with limbs wounded and festering would enter a reed brake,²¹⁷ and the *kusa* thorns would prick his feet and the reed blades would slash his limbs. Thus that man would thereby experience even more pain and displeasure. So too, bhikkhus, some bhikkhu here, gone to the village or the forest, meets someone who reproaches him thus: “This venerable one, acting in such a way, behaving in such a way, is a foul village thorn.” Having understood him thus as a “thorn,” one should understand restraint and non-restraint.²¹⁸

‘And how, bhikkhus is there non-restraint? Here, having seen a form with the eye, a bhikkhu is intent upon a pleasing form and repelled by a displeasing form. He dwells without having set up mindfulness of the body, with a limited mind, and he does not understand as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. Having heard a sound with the ear ... Having cognized a mental phenomenon with the mind, he is intent upon a pleasing mental phenomenon and repelled by a displeasing mental phenomenon. He dwells without having set up mindfulness of the body ... cease without remainder.

‘Suppose, bhikkhus, a man would catch six animals—with different domains and different feeding grounds—and tie them by a strong rope. He would catch a snake, a crocodile, a bird, a dog, [199] a jackal, and a monkey, and each he would tie by a strong rope. Having done so, he would tie the ropes together with a knot in the middle and release them. Then those six animals with different domains and different feeding grounds would

²¹⁵ I read with Be: *Asatī kir’āyaṃ bho vīṇā nāma, yath’evaṃ yaṃ kiñci vīṇā nāma, ettha ca paṇ’āyaṃ jano ativelam pamato palālito*. Ce differs only in the v.l. *palālito*, but Ee differs more widely. The exact meaning is obscure. SA glosses *asatī* with *lāmikā* and paraphrases: ‘It is not only the lute that is a poor thing, but like this so-called lute, whatever else is bound with strings—all that is just a poor thing.’

²¹⁶ SA: The five aggregates are like the lute, the meditator is like the king. As the king did not find any sound in the lute even after splitting it up and searching, and therefore lost interest in the lute, so the meditator, exploring the five aggregates, does not see any graspable ‘I’ or ‘mine’ and therefore loses interest in the aggregates. By the terms ‘I’ or ‘mine’ or ‘I am’ in regard to form, etc., the three ‘grips’ of views, craving, and conceit are respectively described. These do not exist in the arahant.

There is an important difference between the king and the meditator, not conveyed either by sutta or commentary: In the parable the king, looking for the sound of the lute by taking the instrument apart, seems a fool, while the meditator, dissecting the aggregates to dispel the delusion of a self, becomes a sage. <It is not conveyed either by the sutta or commentary, because it is spurious. There is no reason whatsoever to perceive the king as a fool.>

SA ends its commentary on the sutta with a quotation from the Great Commentary (Mahā Aṭṭhakathā, no longer extant):

‘In the beginning virtue is discussed,
In the middle, development of concentration,
And at the end, Nibbāna:

The lute simile is thus composed.’

²¹⁷ *Saravanam*. SA (Ce) glosses with *kaṇṭakavanam*. *Sara*, according to PED, is the reed *Saccharum sara*, used to make arrows.

²¹⁸ Here Be and Ce both read: ... *asucigāmaṇṭako ti. Taṃ kaṇṭako ti iti viditvā saṃvaro ca asaṃvaro ca vedītabbo*. Ee is the same except for the omission of *iti*. See n.200. SA: He is a foul village-thorn: ‘foul’ in the sense of impure, a ‘village-thorn’ in the sense of wounding the villagers [ST: that is, oppressing them by accepting their services while being unworthy of them].

each pull in the direction of its own feeding ground and domain. The snake would pull one way, thinking, “Let me enter an anthill.” The crocodile would pull another way, thinking, “Let me enter the water.” The bird would pull another way, thinking, “Let me fly up into the sky.” The dog would pull another way, thinking, “Let me enter a village.” The jackal would pull another way, thinking, “Let me enter a cremation ground.” The monkey would pull another way, thinking, “Let me enter a forest.”

‘Now when these six animals become worn out and fatigued, they would be dominated by the one among them that was strongest; they would submit to it and come under its control. So too, bhikkhus, when a bhikkhu has not developed and cultivated mindfulness concerning the body, the eye pulls in the direction of agreeable forms and disagreeable forms are repulsive; the ear pulls in the direction of agreeable sounds and disagreeable sounds are repulsive;... the mind pulls in the direction of agreeable mental phenomena and disagreeable mental phenomena are repulsive.

‘It is in such a way that there is non-restraint.

‘And how, bhikkhus, is there restraint? Here, having seen a form with the eye, a bhikkhu is not intent upon a pleasing form and not repelled by a displeasing form. He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. Having heard a sound with the ear ... Having cognized a mental phenomenon with the mind, he is not intent upon a pleasing mental phenomenon and not repelled by a displeasing mental phenomenon. [200] He dwells having set up mindfulness of the body ... cease without remainder. It is in such a way that there is restraint.

‘Suppose, bhikkhus, a man would catch six animals—with different domains and different feeding grounds—and tie them by a strong rope. He would catch a snake ... and a monkey, and each he would tie by a strong rope. Having done so, he would bind them to a strong post or pillar. Then those six animals with different domains and different feeding grounds would each pull in the direction of its own feeding ground and domain. The snake would pull one way ... (*as above*) ... The monkey would pull another way, thinking, “Let me enter a forest.”

‘Now when these six animals become worn out and fatigued, they would stand close to that post or pillar, they would sit down there, they would lie down there. So too, bhikkhus, when a bhikkhu has developed and cultivated mindfulness concerning the body, the eye does not pull in the direction of agreeable forms nor are disagreeable forms repulsive; the ear does not pull in the direction of agreeable sounds nor are disagreeable sounds repulsive;... the mind does not pull in the direction of agreeable mental phenomena nor are disagreeable mental phenomena repulsive.

‘It is in such a way that there is restraint.

“‘A strong post or pillar’”: this, bhikkhus, is a designation for mindfulness concerning the body. Therefore, bhikkhus, you should train yourselves thus: “We will develop and cultivate mindfulness concerning the body, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and thoroughly undertake it.”²¹⁹ Thus should you train yourselves.’ [201]

248 (11) The Sheaf of Barley

‘Bhikkhus, suppose a sheaf of barley were set down at a crossroads. Then six men would come along with flails in their hands²²⁰ and they would strike that sheaf of barley with the six flails. Thus that sheaf of barley would be well struck, having been struck by the six flails. Then a seventh man would come along with a flail in his hand and he would strike that sheaf of barley with the seventh flail. Thus that sheaf of barley would be struck even more thoroughly still, having been struck by the seventh flail.

‘So too, bhikkhus, the uninstructed worldling is struck in the eye by agreeable and disagreeable forms; struck in the ear by agreeable and disagreeable sounds;... struck in the mind by agreeable and disagreeable mental phenomena. If that uninstructed worldling sets his mind upon future re-becoming,²²¹ then that senseless man is struck even more thoroughly still, just like the sheaf of barley struck by the seventh flail.

‘Once in the past, bhikkhus, the devas and the asuras were arrayed for battle.²²² Then Vepacitti, lord of the asuras, addressed the asuras thus: “Good sirs, if the asuras win and the devas are defeated in this impending battle, bind Sakka, lord of the devas, by his four limbs and neck and bring him to me in the city of the asuras.” And Sakka, lord of the devas, addressed the Tāvatiṃsa devas: “Good sirs, if the devas win and the asuras are defeated

²¹⁹ As at 20:3-5.

²²⁰ *Byābhaṅgihatthā*. SA glosses *kājahatthā*, SṬ *daṇḍahatthā*.

²²¹ *Āyatim punabbhavāya ceteti*. SA: Thus beings, thoroughly struck by the defilements (rooted in) the longing for becoming, experience the suffering rooted in becoming (*bhavamūlakam dukkham*).

²²² On the enmity between the devas and the asuras, see 11:1-6. The following is parallel to 11:4 (I 221,3-17).

in this impending battle, bind Vepacitti, lord of the asuras, by his four limbs and neck and bring him to me in Sudhamma, the assembly hall of the devas.”

‘In that battle, bhikkhus, the devas won and the asuras were defeated. [202] Then the Tāvatiṃsa devas bound Vepacitti by his four limbs and neck and brought him to Sakka in Sudhamma, the assembly hall of the devas. And there Vepacitti, lord of the asuras, was bound by his four limbs and neck.

‘When it occurred to Vepacitti: “The devas are righteous, the asuras are unrighteous; now right here I have gone to the city of the devas,” he then saw himself freed from the bonds around his limbs and neck and he enjoyed himself furnished and endowed with the five cords of divine sensual pleasure. But when it occurred to Vepacitti: “The asuras are righteous, the devas are unrighteous; now I will go there to the city of the asuras,” then he saw himself bound by his four limbs and neck and he was deprived of the five cords of divine sensual pleasure.

‘So subtle, bhikkhus, was the bondage of Vepacitti, but even subtler than that is the bondage of Māra. In conceiving, one is bound by Māra; by not conceiving, one is freed from the Evil One.²²³

‘Bhikkhus, “I am” is a conceiving; “I am this” is a conceiving; “I shall be” is a conceiving; “I shall not be” is a conceiving; “I shall be material” is a conceiving; “I shall be immaterial” is a conceiving; “I shall be percipient” is a conceiving; “I shall be non-percipient” is a conceiving; “I shall be neither percipient nor non-percipient” is a conceiving.²²⁴ Conceiving is a disease, conceiving is a tumour, conceiving is a dart. Therefore, bhikkhus, you should train yourselves thus: “We will dwell with a non-conceiving mind.”

‘Bhikkhus, “I am” is a perturbation;²²⁵ “I am this” is a perturbation; “I shall be” is a perturbation;... “I shall be neither percipient nor non-percipient” is a perturbation. Perturbation [203] is a disease, perturbation is a tumour, perturbation is a dart. Therefore, bhikkhus, you should train yourselves thus: “We will dwell with an imperturbable mind.”

‘Bhikkhus, “I am” is a palpitation; “I am this” is a palpitation; “I shall be” is a palpitation;... “I shall be neither percipient nor non-percipient” is a palpitation. Palpitation is a disease, palpitation is a tumour, palpitation is a dart. Therefore, bhikkhus, you should train yourselves thus: “We will dwell with a mind free from palpitation.”

‘Bhikkhus, “I am” is a proliferation; “I am this” is a proliferation; “I shall be” is a proliferation;... “I shall be neither percipient nor non-percipient” is a proliferation. Proliferation is a disease, proliferation is a tumour, proliferation is a dart. Therefore, bhikkhus, you should train yourselves thus: “We will dwell with a mind free from proliferation.”

‘Bhikkhus, “I am” is an involvement with conceit;²²⁶ “I am this” is an involvement with conceit; “I shall be” is an involvement with conceit; “I shall not be” is an involvement with conceit; “I shall be material” is an involvement with conceit; “I shall be immaterial” is an involvement with conceit; “I shall be percipient” is an involvement with conceit; “I shall be non-percipient” is an involvement with conceit; “I shall be neither percipient nor non-percipient” is an involvement with conceit. Involvement with conceit is a disease, involvement with conceit is a tumour, involvement with conceit is a dart. Therefore, bhikkhus, you should train yourselves thus: “We will dwell with a mind in which conceit has been struck down.” Thus should you train yourselves.’

²²³ As at 22:64 (III 75,2-4). SA says: ‘In conceiving the aggregates by way of craving, conceit, and views.’

²²⁴ SA: ‘I am’ (*asmī*) is a conceiving through craving; ‘I am this’ (*ayam aham asmī*), a conceiving through views; ‘I shall be,’ a conceiving through the eternalist view; ‘I shall not be,’ a conceiving through the annihilationist view. The rest are specific types of eternalism.

The connection SA makes between ‘I am’ and craving is unusual, as the notion ‘I am’ is typically ascribed to conceit or views, but 22:89 (III 130,31) does speak of an *asmī ti chando*, and it is possible the commentator has this in mind.

²²⁵ The key terms of the next three paragraphs are *inḥita*, *phandita*, and *papañcita*. SA: This is to show that on account of these defilements (craving, etc.), beings are perturbed, vacillate, and procrastinate. *Papañca* is often explained in the commentaries as *pamādarkarā dhammā*, the factors responsible for heedlessness or procrastination.

²²⁶ *Mānagata*. SA: Conceit itself is an involvement with conceit. In this passage, ‘I am’ is stated by way of the conceit associated with craving; ‘I am this,’ by way of view. Although conceit does not arise in immediate conjunction with views (according to the Abhidhamma analysis of mind-moments, they are mutually exclusive), views occur because conceit has not been abandoned. So this is said with reference to views rooted in conceit.

Book II
Chapter 36
Connected Discourses on Feeling
(*Vedanā-samyutta*)

I. With Verses

1 (1) Concentration

[204] ‘Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three feelings.’

A disciple of the Buddha, mindful,
Concentrated, comprehending clearly,
Understands feelings and their origin,
Where they finally cease,
And the path leading to their destruction.
With the destruction of feelings
A bhikkhu is hungerless and fully quenched.²²⁷

2 (2) Pleasure

‘Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three feelings.’ [205]

Whether it be pleasant or painful
Along with the neither-painful-nor-pleasant,
Both the internal and the external,
Whatever kind of feeling there is:
Having known, ‘This is suffering,
Perishable, disintegrating,’
Having touched and touched them, seeing their fall,
Thus one loses one’s passion for them.²²⁸

3 (3) Abandonment

‘Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. The underlying tendency to lust should be abandoned in regard to pleasant feeling.²²⁹ The underlying tendency to aversion should be abandoned in regard to painful feeling. The underlying tendency to ignorance should be abandoned in regard to neither-painful-nor-pleasant feeling.

‘When, bhikkhus, a bhikkhu has abandoned the underlying tendency to lust in regard to pleasant feeling, when he has abandoned the underlying tendency to aversion in regard to painful feeling, when he has abandoned the underlying tendency to ignorance in regard to neither-painful-nor-pleasant feeling, then he is called a bhikkhu

²²⁷ The verse alludes to the four noble truths, with feeling in the place of suffering (on the ground that ‘whatever is felt is included in suffering’ and because feeling is one of the five aggregates mentioned in the formula for the first truth). SA points out that two terms respectively signify serenity and insight (SM: *samāhito* and *sampajāno*); the rest, the four truths. ‘Hungerless’ (*nicchāto*) means without craving, and ‘fully quenched’ (*parinibbuto*) implies the full quenching of defilements (*kilesa-parinibbāna*).

²²⁸ I render *mosadhammaṃ* in pāda c in accordance with the gloss of SA, *nassanadhammaṃ*, ‘subject to destruction,’ on which SM remarks: ‘There is nothing to be seen after its dissolution owing to its momentariness.’ The word may also be related to *musā*, from the same verbal root but with the acquired meaning ‘false.’ Thus *mosadhamma* could have been rendered ‘of false nature’ or ‘deceitful.’ This meaning seems to be conveyed at MN III 245,16-18, and perhaps at Sn 757d, though it is also possible both nuances are intended in every case. SA glosses *phussa phussa vayaṃ passaṃ* with *ñāṇena phusitvā phusitvā vayaṃ passanto*, ‘seeing its fall, having repeatedly experienced it (touched it) with knowledge.’ SM takes *virajjati* to be an allusion to the path (*maggavirāgena virajjati*).

²²⁹ *Rāgānusaya, paṭighānusaya, avijjānusaya*. Among the seven *anusaya* (45:175), these are the three that have strong connections with feelings.

without underlying tendencies,²³⁰ one who sees rightly. He has cut off craving, severed the fetters, and by completely breaking through conceit,²³¹ he has made an end to suffering.’

When one experiences pleasure,
If one does not understand feeling
The tendency to lust is present
For one not seeing the escape from it.

When one experiences pain,
If one does not understand feeling
The tendency to aversion is present
For one not seeing the escape from it.

The One of Broad Wisdom has taught
With reference to that peaceful feeling,
Neither-painful-nor-pleasant:
If one seeks delight even in this,
One is still not released from suffering. [206]

But when a bhikkhu who is ardent
Does not neglect clear comprehension,
Then that wise man fully understands
Feelings in their entirety.

Having fully understood feelings,
He is taintless in this very life.
Standing in Dhamma, with the body’s breakup
The knowledge-master cannot be reckoned.

4 (4) The Bottomless Abyss

‘Bhikkhus, when the uninstructed worldling makes the statement, “In the great ocean there is a bottomless abyss,”²³² he makes such a statement about something that is non-existent and unreal. But, bhikkhus, this is a designation for painful bodily feelings, that is, “bottomless abyss.”

‘When the uninstructed worldling is contacted by a painful bodily feeling, he sorrows, grieves, and laments; he weeps and beats his breast and becomes distraught. This is called an uninstructed worldling who has not risen up in the bottomless abyss, one who has not gained a foothold.

‘But, bhikkhus, when the instructed noble disciple is contacted by a painful bodily feeling, he does not sorrow, grieve, or lament; he does not weep and beat his breast and become distraught. This is called an instructed noble disciple who has risen up in the bottomless abyss, one who has gained a foothold.’

One who cannot endure
The arisen painful feelings,
Bodily feelings that sap one’s life,
Who trembles when they touch him,
A weakling of little strength
Who weeps out loud and wails:
He has not risen up in the bottomless abyss,
Nor has he even gained a foothold. [207]

But one who is able to endure them—
The arisen painful feelings,

²³⁰ I read *niranusayo* with Be, as against *pahīnarāgānusayo* in Ce and Ee.

²³¹ *Mānābhisamayā*. SA: Breaking through conceit by seeing it (*dassanābhisamayā*) and by abandoning it (*pahānābhisamayā*). See II,n.13.

²³² *Pātālo*. Also at I,v.147d, v.489b. Here SA derives the word from *pātassa alam pariyaatto*, ‘enough, a sufficiency of falling,’ and says the word denotes a place without bottom (*natthi ettha patiṭṭhā*). ‘Painful bodily feeling’ here renders *sārīrikā dukkhā vedanā*.

Bodily feelings that sap one's life—
 Who trembles not when they touch him:
 He has risen up in the bottomless abyss,
 And he has also gained a foothold.

5 (5) Should Be Seen

'Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. Pleasant feeling, bhikkhus, should be seen as painful;²³³ painful feeling should be seen as a dart; neither-painful-nor-pleasant feeling should be seen as impermanent.

'When, bhikkhus, a bhikkhu has seen pleasant feeling as painful, painful feeling as a dart, and neither-painful-nor-pleasant feeling as impermanent, he is called a bhikkhu who sees rightly. He has cut off craving, severed the fetters, and by completely breaking through conceit, he has made an end to suffering.'

One who has seen the pleasant as painful
 And seen the painful as a dart,
 Who has seen as impermanent the peaceful,
 The feeling neither painful nor pleasant:
 He is a bhikkhu who sees rightly
 One who fully understands feelings.

Having fully understood feelings,
 He is taintless in this very life.
 Standing in Dhamma, with the body's breakup
 The knowledge-master cannot be reckoned.

6 (6) The Dart

'Bhikkhus, the uninstructed worldling feels a pleasant feeling, feels a painful feeling, feels a neither-painful-nor-pleasant feeling. The instructed noble disciple feels a pleasant feeling, [208] feels a painful feeling, feels a neither-painful-nor-pleasant feeling. Therein, bhikkhus, what is the distinction, what is the disparity, what is the difference between the instructed noble disciple and the uninstructed worldling?'

'Venerable sir, our teachings are rooted in the Blessed One....'

'Bhikkhus, when the uninstructed worldling is contacted by a painful feeling, he sorrows, grieves, and laments; he weeps and beats his breast and becomes distraught. He feels two feelings—a bodily one and a mental one. Suppose they were to strike a man with a dart, and then they would strike him immediately afterwards with a second dart,²³⁴ so that the man would feel a feeling caused by two darts. So too, when the uninstructed worldling is contacted by a painful feeling ... he feels two feelings—a bodily one and a mental one.

'Having been contacted by that painful feeling, he is averse to it, and as he is averse to it, the underlying tendency of aversion towards painful feeling lies latent within him. Having been contacted by that painful feeling, he seeks delight in sensual pleasure. For what reason? Because the uninstructed worldling does not know of any escape from painful feeling other than sensual pleasure. Since he seeks delight in sensual pleasure, the underlying tendency to lust for pleasant feelings lies latent within him. He does not understand as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of these feelings. Since he does not understand these things, the underlying tendency to ignorance in regard to neither-painful-nor-pleasant feeling lies latent within him.

'If he feels a pleasant feeling, he feels it attached. If he feels a painful feeling, he feels it attached. [209] If he feels a neither-painful-nor-pleasant feeling, he feels it attached. This, bhikkhus, is called an uninstructed worldling who is attached to birth, to aging, to death, to sorrow, to lamentation, to pain, to displeasure, to despair; who is attached to suffering, I say.

'Bhikkhus, when the instructed noble disciple is contacted by a painful feeling, he does not sorrow, grieve, or lament; he does not weep and beat his breast and become distraught.²³⁵ He feels one feeling—a bodily one, not a

²³³ SA: They should be seen as painful because they undergo change.

²³⁴ I prefer the reading in Ce: *tam enam dutiyena sallena anuvedham vijjheyum*. Be differs only in having a singular verb. SA: The second wound (*anugatavedham*) would be only one or two inches away from the opening of the first. For one wounded thus, the subsequent feeling would be worse than the first.

²³⁵ SA says that among the noble disciples, here the stress is on the arahant, though the non-returner would also be appropriate. According to the commentarial system, both have abandoned *paṭigha* or *dosa* and thus are no longer subject to displeas-

mental one. Suppose they were to strike a man with a dart, but they would not strike him immediately afterwards with a second dart, so that the man would feel a feeling caused by one dart only. So too, when the instructed noble disciple is contacted by a painful feeling ... he feels one feeling—a bodily one, not a mental one.

‘Having been contacted by that painful feeling, he is not averse to it, and as he is not averse to it, the underlying tendency of aversion towards painful feeling does not lie latent within him. Having been contacted by that painful feeling, he does not seek delight in sensual pleasure. For what reason? Because the instructed noble disciple knows of an escape from painful feeling other than sensual pleasure. Since he does not seek delight in sensual pleasure, the underlying tendency to lust for pleasant feeling does not lie latent within him. He understands as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of these feelings. Since he understands these things, the underlying tendency to ignorance in regard to neither-painful-nor-pleasant feeling does not lie latent within him.

‘If he feels a pleasant feeling, he feels it detached. If he feels a painful feeling, [210] he feels it detached. If he feels a neither-painful-nor-pleasant feeling, he feels it detached. This, bhikkhus, is called a noble disciple who is detached from birth, from aging, from death, from sorrow, from lamentation, from pain, from displeasure, from despair; who is detached from suffering, I say.

‘This, bhikkhus, is the distinction, the disparity, the difference between the instructed noble disciple and the uninstructed worldling.’

The wise one, learned, does not feel
The pleasant and painful (mental) feeling.
This is the great difference between
The wise one and the worldling.

For the learned one who has comprehended Dhamma
Who clearly sees this world and the next,
Desirable things do not provoke his mind,
Towards the undesired he has no aversion.

For him attraction and repulsion no more exist;
Both have been extinguished, brought to an end.
Having known the dust-free, sorrowless state,
He knows rightly, transcender of becoming.

7 (7) The Sick Ward (1)

On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. Then, in the evening, the Blessed One emerged from seclusion and went to the sick ward.²³⁶ He sat down in the appointed seat and addressed the bhikkhus thus: [211]

‘Bhikkhus, a bhikkhu should await his time mindful and clearly comprehending. This is our instruction to you.

‘And how, bhikkhus, is a bhikkhu mindful? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... contemplating mind in mind ... contemplating mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world. It is in such a way that a bhikkhu is mindful.

‘And how, bhikkhus, does a bhikkhu exercise clear comprehension? Here, bhikkhus, a bhikkhu is one who acts with clear comprehension when going forward and returning; when looking ahead and looking aside; when drawing in and extending the limbs; when wearing his robes and carrying his outer robe and bowl; when eating, drinking, consuming food, and tasting; when defecating and urinating; when walking, standing, sitting, falling asleep, waking up, speaking, and keeping silent. It is in such a way that a bhikkhu exercises clear comprehension.

‘A bhikkhu should await his time mindful and clearly comprehending. This is our instruction to you.

‘Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a pleasant feeling, he understands thus: “There has arisen in me a pleasant feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this body. But this body is impermanent,

ure (*domanassa*), painful mental feeling. Everyone with a body, including the Buddhas, is subject to bodily painful feeling (here, *kāyikā dukkhā vedanā*).

²³⁶ SA: He went so that the bhikkhus, seeing the Tathāgata, the foremost person in the world, in attendance on the sick, would think, ‘We too should attend on the sick.’ He also went to explain a meditation subject to those who needed one.

conditioned, dependently arisen. So when the pleasant feeling has arisen in dependence on a body that is impermanent, conditioned, dependently arisen, how could it be permanent?" He dwells contemplating impermanence in the body and in pleasant feeling, he dwells contemplating perishing, contemplating fading away, contemplating cessation, contemplating relinquishment.²³⁷ As he dwells thus, [212] the underlying tendency to lust in regard to the body and in regard to pleasant feeling is abandoned by him.

'Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a painful feeling, he understands thus: "There has arisen in me a painful feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this body. But this body is impermanent, conditioned, dependently arisen. So when the painful feeling has arisen in dependence on a body that is impermanent, conditioned, dependently arisen, how could it be permanent?" He dwells contemplating impermanence in the body and in painful feeling, he dwells contemplating perishing, contemplating fading away, contemplating cessation, contemplating relinquishment. As he dwells thus, the underlying tendency to aversion in regard to the body and in regard to painful feeling is abandoned by him.

'Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a neither-painful-nor-pleasant feeling, he understands thus: "There has arisen in me a neither-painful-nor-pleasant feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this body. But this body is impermanent, conditioned, dependently arisen. So when the neither-painful-nor-pleasant feeling has arisen in dependence on a body that is impermanent, conditioned, dependently arisen, how could it be permanent?" He dwells contemplating impermanence in the body and in neither-painful-nor-pleasant feeling, he dwells contemplating perishing, contemplating fading away, contemplating cessation, contemplating relinquishment. As he dwells thus, the underlying tendency to ignorance in regard to the body and in regard to neither-painful-nor-pleasant feeling is abandoned by him. [213]

'If he feels a pleasant feeling,²³⁸ he understands: "It is impermanent"; he understands: "It is not held to"; he understands: "It is not delighted in." If he feels a painful feeling, he understands: "It is impermanent"; he understands: "It is not held to"; he understands: "It is not delighted in." If he feels a neither-painful-nor-pleasant feeling, he understands: "It is impermanent"; he understands: "It is not held to"; he understands: "It is not delighted in."

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

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

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

8 (8) The Sick Ward (2)

(As in preceding sutta down to the second injunction:) [214]

'A bhikkhu should await his time mindful and clearly comprehending. This is our instruction to you.

'Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a pleasant feeling, he understands thus: "There has arisen in me a pleasant feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this contact. But this contact is impermanent, conditioned, dependently arisen. So when the pleasant feeling has arisen in dependence on a contact that is impermanent, conditioned, dependently arisen, how could it be permanent?" He dwells contemplating impermanence in contact and in pleasant feeling, he dwells contemplating perishing, contemplating fading away, contemplating cessation, contemplating relinquishment. As he dwells thus, the underlying tendency to lust in regard to contact and in regard to pleasant feeling is abandoned by him.

'Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a painful feeling, he understands thus: "There has arisen in me a painful feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this contact. But this contact is imperma-

²³⁷ SA: At this point, what has been shown? This bhikkhu's way of arrival [SM: the preliminary practice (*pubbabhāga-paṭipadā*) which is the cause for arrival at the noble path]. For the foundations of mindfulness are only preliminary, and in regard to clear comprehension the contemplations of impermanence, vanishing, and fading away are also only preliminary. These two—contemplation of cessation and of relinquishment—are mixed [SM: mundane and supramundane].

²³⁸ From here to the end also at 12:51 (but with a different simile) and also at 22:88 and 54:8 (with the same simile).

nent, conditioned, dependently arisen. So when the painful feeling has arisen in dependence on a contact that is impermanent, conditioned, dependently arisen, how could it be permanent?" He dwells contemplating impermanence in contact and in painful feeling, he dwells contemplating perishing, contemplating fading away, contemplating cessation, contemplating relinquishment. As he dwells thus, the underlying tendency to aversion in regard to contact and in regard to painful feeling is abandoned by him.

'Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a neither-painful-nor-pleasant feeling, he understands thus: "There has arisen in me a neither-painful-nor-pleasant feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this contact. But this contact is impermanent, conditioned, dependently arisen. So when the neither-painful-nor-pleasant feeling has arisen in dependence on a contact that is impermanent, conditioned, dependently arisen, how could it be permanent?" He dwells contemplating impermanence in contact and in neither-painful-nor-pleasant feeling, he dwells contemplating perishing, contemplating fading away, contemplating cessation, contemplating relinquishment. As he dwells thus, the underlying tendency to ignorance in regard to contact and in regard to neither-painful-nor-pleasant feeling is abandoned by him.

'If he feels a pleasant feeling ... (*all as in preceding sutta*) ... He understands: "With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here."

9 (9) Impermanent

'Bhikkhus, these three feelings are impermanent, conditioned, dependently arisen, subject to destruction, subject to vanishing, subject to fading away, subject to cessation. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These three feelings are impermanent, conditioned, dependently arisen, subject to destruction, subject to vanishing, subject to fading away, subject to cessation.' [215]

10 (10) Rooted in Contact

'Bhikkhus, these three feelings are born of contact, rooted in contact, having contact as their source and condition. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling.

'In dependence on a contact to be experienced as pleasant, bhikkhus, a pleasant feeling arises. With the cessation of that contact to be experienced as pleasant, the corresponding feeling—the pleasant feeling that arose in dependence on that contact to be experienced as pleasant—ceases and subsides.

'In dependence on a contact to be experienced as painful, a painful feeling arises. With the cessation of that contact to be experienced as painful, the corresponding feeling—the painful feeling that arose in dependence on that contact to be experienced as painful—ceases and subsides.

'In dependence on a contact to be experienced as neither-painful-nor-pleasant, a neither-painful-nor-pleasant feeling arises. With the cessation of that contact to be experienced as neither-painful-nor-pleasant, the corresponding feeling—the neither-painful-nor-pleasant feeling that arose in dependence on that contact to be experienced as neither-painful-nor-pleasant—ceases and subsides.

'Bhikkhus, just as heat is generated and fire is produced from the conjunction and friction of two fire-sticks, but when the sticks are separated and laid aside the resultant heat ceases and subsides;²³⁹ so too, these three feelings are born of contact, rooted in contact, having contact as their source and condition. In dependence on the appropriate contacts the corresponding feelings arise; with the cessation of the appropriate contacts the corresponding feelings cease.'

II. Alone

11 (1) Alone

[216] Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: 'Here, venerable sir, while I was alone in seclusion, a reflection arose in my mind thus: "Three feelings have been spoken of by the Blessed One: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These three feelings have been spoken of by the Blessed One. But the Blessed One has said: "Whatever is felt is included in suffering." Now with reference to what was this stated by the Blessed One?"'

'Good, good, bhikkhu! These three feelings have been spoken of by me: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These three feelings have been spoken of by me. And I have also said: "Whatever is felt is included in suffering." That has been stated by me with reference to the impermanence of constructions. That has been stated by me with reference to the fact that constructions are subject to destruction ... to the

²³⁹ The simile is also at 12:62. Here, and below at 48:39, all three eds. read *nānābhāvā vinikkhepā* (see II,n.159).

fact that constructions are subject to vanishing ... to the fact that constructions are subject to fade away [217] ... to the fact that constructions are subject to cessation ... to the fact that constructions are subject to change.²⁴⁰

‘Then, bhikkhu, I have also taught the successive cessation of constructions.²⁴¹ For one who has attained the first jhāna speech has ceased. For one who has attained the second jhāna thought and examination have ceased. For one who has attained the third jhāna rapture has ceased. For one who has attained the fourth jhāna in-breathing and out-breathing have ceased. For one who has attained the base of the infinity of space, the perception of form has ceased. For one who has attained the base of the infinity of consciousness, the perception pertaining to the base of the infinity of space has ceased. For one who has attained the base of nothingness, the perception pertaining to the base of the infinity of consciousness has ceased. For one who has attained the base of neither-perception-nor-non-perception, the perception pertaining to the base of nothingness has ceased. For one who has attained the cessation of perception and feeling, perception and feeling have ceased. For a bhikkhu whose contaminants are destroyed, lust has ceased, hatred has ceased, delusion has ceased.

‘Then, bhikkhu, I have also taught the successive subsiding of constructions. For one who has attained the first jhāna speech has subsided.... For one who has attained the cessation of perception and feeling, perception and feeling have subsided. For a bhikkhu whose contaminants are destroyed, lust has subsided, hatred has subsided, delusion has subsided.

‘There are, bhikkhu, these six kinds of tranquillization. For one who has attained the first jhāna, speech has been tranquillized. For one who has attained the second jhāna, thought and examination have been tranquillized. For one who has attained the third jhāna, rapture has been tranquillized. For one who has attained the fourth jhāna, in-breathing and out-breathing have been tranquillized. [218] For one who has attained the cessation of perception and feeling, perception and feeling have been tranquillized. For a bhikkhu whose contaminants are destroyed, lust has been tranquillized, hatred has been tranquillized, delusion has been tranquillized.’

12 (2) The Sky (1)

‘Bhikkhus, just as various winds blow in the sky: winds from the east, winds from the west, winds from the north, winds from the south, dusty winds and dustless winds, cold winds and hot winds, mild winds and strong winds; so too, various feelings arise in this body: pleasant feeling arises, painful feeling arises, neither-painful-nor-pleasant feeling arises.’

Just as many diverse winds
Blow back and forth across the sky,
Easterly winds and westerly winds,
Northerly winds and southerly winds,
Dusty winds and dustless winds,
Sometimes cold, sometimes hot,
Those that are strong and others mild—
Winds of many kinds that blow;
So in this very body right here
Various kinds of feelings arise,
Pleasant ones and painful ones,
And those neither painful nor pleasant.

But when a bhikkhu who is ardent²⁴²
Does not neglect clear comprehension,
Then that wise man fully understands
Feelings in their entirety.

Having fully understood feelings,
He is taintless in this very life.
Standing in Dhamma, with the body’s breakup,
The knowledge-master cannot be reckoned. [219]

²⁴⁰ SA: The impermanence of constructions is itself the impermanence of feelings, and this impermanence is death. There is no suffering worse than death: with this intention it is said, ‘All feeling is suffering.’

²⁴¹ *Anupubbasaṅkhārānaṃ nirodha*. SA: This is introduced to show, ‘I describe not only the cessation of feelings, but also the cessation of these (other) states.’ Below, ‘subsiding’ (*vūpasama*) and ‘tranquillizing’ (*passaddhi*) are spoken of in conformity with the inclinations of those to be enlightened by the teaching.

²⁴² This verse and the next are also at 36:3.

13 (3) The Sky (2)

(Same as the preceding, but without the verses.)

14 (4) The Guest House

‘Bhikkhus, in a guest house people come from the east and lodge there; people come from the west ... from the north ... from the south and lodge there; khattiyas come and lodge there; brahmins ... vessas ... suddas come and lodge there. So too, bhikkhus, various feelings arise in this body: pleasant feeling arises, painful feeling arises, neither-painful-nor-pleasant feeling arises; carnal pleasant feeling arises; carnal painful feeling arises; carnal neither-painful-nor-pleasant feeling arises; spiritual pleasant feeling arises; spiritual painful feeling arises; spiritual neither-painful-nor-pleasant feeling arises.’²⁴³

15 (5) Ānanda (1)

Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him: ‘Venerable sir, what now is feeling? What is the origin of feeling? What is the cessation of feeling? [220] What is the way leading to the cessation of feeling? What is the gratification in feeling? What is the danger? What is the escape?’

‘Ānanda, these three feelings—pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling—are called feeling. With the arising of contact there is the arising of feeling. With the cessation of contact there is the cessation of feeling. This noble eightfold path is the way leading to the cessation of feeling; that is, right view ... right concentration. The pleasure and joy that arise in dependence on feeling: this is the gratification in feeling. That feeling is impermanent, suffering, and subject to change: this is the danger in feeling. The removal and abandonment of desire and lust for feeling: this is the escape from feeling.

‘Then, Ānanda, I have also taught the successive cessation of constructions ... (as in §11) ... [221] For a bhikkhu whose contaminants are destroyed, lust has been tranquillized, hatred has been tranquillized, delusion has been tranquillized.’

16 (6) Ānanda (2)

Then the Venerable Ānanda approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to the Venerable Ānanda as he was sitting to one side: ‘Ānanda, what now is feeling? What is the origin of feeling? What is the cessation of feeling? What is the way leading to the cessation of feeling? What is the gratification in feeling? What is the danger? What is the escape?’

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

‘Then listen and attend carefully, Ānanda. I will speak.’

‘Yes, venerable sir,’ the Venerable Ānanda replied. The Blessed One said this:

‘Ānanda, these three feelings—pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling—are called feeling....’

(All as in the preceding sutta.)

17 (7)–18 (8) A Number of Bhikkhus

(These two suttas are identical with §§15–16 except that in each ‘a number of bhikkhus’ is the interlocutor in place of Ānanda.) [222–23]

19 (9) Pañcakaṅga

Then the carpenter Pañcakaṅga approached the Venerable Udāyī, paid homage to him, sat down to one side, and asked him: ‘Venerable Udāyī, how many kinds of feelings have been spoken of by the Blessed One?’²⁴⁴

²⁴³ SA: Carnal (*sāmisā*) pleasant feeling is the feeling connected with carnal sensuality; spiritual (*nirāmisā*) pleasant feeling, the feeling arisen in the first jhāna, etc., or by way of insight, or by way of recollection (of the Buddha, etc.). Carnal painful feeling is the carnal feeling arisen through carnal sensuality [SM: the painful feeling of those who undergo suffering because of sensuality]; spiritual painful feeling, the feeling of displeasure (*domanassa*) arisen through yearning for the unsurpassed deliverances [SM: namely, the fruit of arahantship]. Carnal neutral feeling is the carnal feeling arisen through carnal sensuality; spiritual neutral feeling, the neutral feeling arisen by way of the fourth jhāna. See too 36:31.

²⁴⁴ This sutta is also at MN No. 59, entitled the Bahuvedanīya Sutta.

‘Three kinds of feelings, carpenter, have been spoken of by the Blessed One: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three kinds of feelings that have been spoken of by the Blessed One.’

When this was said, the carpenter Pañcakaṅga said to the Venerable Udāyī: ‘The Blessed One did not speak of three kinds of feelings, Venerable Udāyī. He spoke of two kinds of feelings: pleasant feeling and painful feeling. As to this neither-painful-nor-pleasant feeling, venerable sir, the Blessed One has said that this is included in the peaceful and sublime pleasure.’

A second time [224] and a third time the Venerable Udāyī stated his position, and a second time and a third time the carpenter Pañcakaṅga stated his, but the Venerable Udāyī could not convince the carpenter Pañcakaṅga nor could the carpenter Pañcakaṅga convince the Venerable Udāyī.

The Venerable Ānanda heard this conversation between the Venerable Udāyī and the carpenter Pañcakaṅga. Then he approached the Blessed One, paid homage to him, sat down to one side, and reported to the Blessed One the entire conversation. (The Blessed One said:)

‘Ānanda, it was a true exposition that the carpenter Pañcakaṅga would not approve of from the bhikkhu Udāyī, and it was a true exposition that the bhikkhu Udāyī would not approve of from the carpenter Pañcakaṅga. I have spoken of two kinds of feelings by (one) exposition; I have spoken of three kinds of feelings by (another) exposition; I have spoken of five kinds of feelings ... six kinds of feelings ... eighteen kinds of feelings ... thirty-six kinds of feelings by (another) exposition; [225] and I have spoken of one hundred and eight kinds of feelings by (still another) exposition. Thus, Ānanda, the Dhamma has been taught by me through (different) expositions.²⁴⁵

‘When the Dhamma has been taught by me in such a way through (different) expositions, it may be expected of those who will not concede, allow, and approve of what is well stated and well spoken by others that they will become contentious and quarrelsome and engage in disputes, and that they will dwell stabbing each other with verbal daggers. But when the Dhamma has been taught by me in such a way through (different) expositions, it may be expected of those who will concede, allow, and approve of what is well stated and well spoken by others that they will live in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes.

‘Ānanda, there are these five cords of sensual pleasure. What five? Forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. Sounds cognizable by the ear ... Odours cognizable by the nose ... Tastes cognizable by the tongue ... Tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleasure. The pleasure and joy that arise in dependence on these five cords of sensual pleasure: this is called sensual pleasure.

‘Though some may say, “This is the supreme pleasure and joy that beings experience,” I would not concede this to them. Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. This is that other kind of happiness more excellent and sublime than the previous kind of happiness. [226]

‘Though some may say, “This is the supreme pleasure and joy that beings experience,” I would not concede this to them. Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, with the subsiding of thought and examination, a bhikkhu enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.

‘Though some may say ... And what is that other kind of happiness? Here, Ānanda, with the fading away as well of rapture, a bhikkhu dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhāna of which the noble ones declare: “He is equanimous, mindful, one who dwells happily.” This is that other kind of happiness more excellent and sublime than the previous kind of happiness.

‘Though some may say ... And what is that other kind of happiness? Here, Ānanda, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, a bhikkhu enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.²⁴⁶

‘Though some may say ... [227] ... And what is that other kind of happiness? Here, Ānanda, with the complete transcendence of perceptions of forms, with the passing away of perceptions of sensory impingement, with

²⁴⁵ All are explicated at 36:22.

²⁴⁶ SA: From the fourth jhāna up, there is neither-painful-nor-pleasant feeling, called pleasure (or happiness) in the sense that it is peaceful and sublime.

non-attention to perceptions of diversity, aware that “space is infinite,” a bhikkhu enters and dwells in the base of the infinity of space. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.

‘Though some may say ... And what is that other kind of happiness? Here, Ānanda, by completely transcending the base of the infinity of space, aware that “consciousness is infinite,” a bhikkhu enters and dwells in the base of the infinity of consciousness. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.’²⁴⁷

‘Though some may say ... And what is that other kind of happiness? Here, Ānanda, by completely transcending the base of the infinity of consciousness, aware that “there is nothing,” a bhikkhu enters and dwells in the base of nothingness. This [228] is that other kind of happiness more excellent and sublime than the previous kind of happiness.

‘Though some may say ... And what is that other kind of happiness? Here, Ānanda, by completely transcending the base of nothingness, a bhikkhu enters and dwells in the base of neither-perception-nor-non-perception. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.

‘Though some may say, “This is the supreme pleasure and joy that beings experience,” I would not concede this to them. Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, by completely transcending the base of neither-perception-nor-non-perception, a bhikkhu enters and dwells in the cessation of perception and feeling. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.

‘Now it is possible, Ānanda, that wanderers of other sects might speak thus: “The recluse Gotama speaks of the cessation of perception and feeling, and he maintains that it is included in happiness. What is that? How is that?” When wanderers of other sects speak thus, Ānanda, they should be told: “The Blessed One, friends, does not describe a state as included in happiness only with reference to pleasant feeling. But rather, friends, wherever happiness is found and in whatever way, the Tathāgata describes that as included in happiness.”’²⁴⁸

20 (10) Bhikkhus

‘Bhikkhus, I have spoken of two kinds of feelings by (one) exposition.... Thus, bhikkhus, the Dhamma has been taught by me through (different) expositions....’

(Complete as in the preceding sutta.) [229]

II. The Method of the Hundred and Eight

21 (1) Sīvaka

[230] On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the wanderer Moḷiyasīvaka approached the Blessed One and exchanged greetings with him.²⁴⁹ When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One:

‘Master Gotama, there are some recluses and brahmins who hold such a doctrine and view as this: “Whatever a person experiences, whether it be pleasant or painful or neither-painful-nor-pleasant, all that is caused by what was done in the past.”²⁵⁰ What does Master Gotama say about this?’

‘Some feelings, Sīvaka, arise here originating from bile disorders: that some feelings arise here originating from bile disorders one can know for oneself, and that is considered to be true in the world. Now when those recluses and brahmins hold such a doctrine and view as this, “Whatever a person experiences ... all that is caused by what was done in the past,” they overshoot what one knows by oneself and they overshoot what is considered to be true in the world. Therefore I say that this is wrong on the part of those recluses and brahmins.’²⁵¹

²⁴⁷ SA: Cessation is called happiness in the sense that it is unfelt happiness (*avedayita-sukha*, the happiness of non-feeling). Thus felt happiness (*vedayita-sukha*) arises by way of the cords of sensual pleasure and the eight meditative attainments, while cessation is called unfelt happiness. Whether it is felt or not, it is exclusively happiness in the sense that happiness consists in the absence of suffering (*niddukkhabhāva*).

²⁴⁸ I read: *Yattha yattha āvuso sukhaṃ upalabbhati yamhi yamhi, taṃ taṃ tathāgato sukhasmiṃ paññāpeti*. SA: Whether felt happiness is found or unfelt happiness, the Tathāgata describes as happiness all that is without suffering.

²⁴⁹ SA: His name was Sīvaka, but because he had a topknot (*cūḷā*), he was called Moḷiyasīvaka (*moḷi* or *moli* being another word for topknot).

²⁵⁰ This view is often referred to as *pubbakatahetuvāda*. At MN II 214-23, where it is ascribed to the Jains, the Buddha criticizes it from one angle, and at AN I 173-74 from still another angle.

²⁵¹ In the argument, *vedanā* is being used in the narrower sense of painful feeling. Bile (*pitta*), phlegm (*semha*), and wind (*vāta*) are the three bodily humours (*dosa*) of Indian Ayurveda medicine. It should be noted that the Buddha’s appeal to per-

‘Some feelings, Sīvaka, arise here originating from phlegm disorders ... originating from wind disorders ... originating from an imbalance (of the three) ... produced by change of climate ... produced by careless behaviour ... caused by assault ... [231] produced as the result of kamma: how some feelings arise here produced as the result of kamma one can know for oneself, and that is considered to be true in the world.²⁵² Now when those recluses and brahmins hold such a doctrine and view as this, “Whatever a person experiences ... all that is caused by what was done in the past,” they overshoot what one knows by oneself and they overshoot what is considered to be true in the world. Therefore I say that this is wrong on the part of those recluses and brahmins.’

When this was said, the wanderer Moḷiyasīvaka said to the Blessed One: ‘Magnificent, Master Gotama! Magnificent, Master Gotama!... From today let Master Gotama remember me as a lay follower who has gone for refuge for life.’

Bile, phlegm, and also wind,
Imbalance and climate too,
Carelessness and assault,
With kamma result as the eighth.

22 (2) The Method of the Hundred and Eight

‘Bhikkhus, I will teach you a Dhamma discourse on the method of the hundred and eight. Listen to that....

‘And what, bhikkhus, is the Dhamma discourse on the method of the hundred and eight? I have spoken of two kinds of feelings by (one) method of exposition; I have spoken of three kinds of feelings by (another) method of exposition; I have spoken of five kinds of feelings ... six kinds of feelings ... eighteen kinds of feelings ... thirty-six kinds of feelings by (another) method of exposition; and I have spoken of one hundred and eight kinds of feelings by (still another) method of exposition.

‘And what, bhikkhus, are the two kinds of feelings? Bodily and mental. These are called the two kinds of feelings. [232]

‘And what, bhikkhus, are the three kinds of feelings? Pleasant feeling, painful feeling, neither-painful-nor-painful feeling. These are called the three kinds of feelings.

‘And what, bhikkhus, are the five kinds of feelings? The pleasure faculty, the pain faculty, the joy faculty, the displeasure faculty, the equanimity faculty. These are called the five kinds of feelings.²⁵³

‘And what, bhikkhus, are the six kinds of feelings? Feeling born of eye-contact ... feeling born of mind-contact. These are called the six kinds of feeling.

‘And what, bhikkhus, are the eighteen kinds of feelings? Six examinations accompanied by joy, six examinations accompanied by displeasure, six examinations accompanied by equanimity. These are called the eighteen kinds of feelings.²⁵⁴

‘And what, bhikkhus, are the thirty-six kinds of feelings? Six types of joy based on the household life, six types of joy based on renunciation; six types of displeasure based on the household life, six types of displeasure based on renunciation; six types of equanimity based on the household life, six types of equanimity based on renunciation. These are called the thirty-six kinds of feelings.²⁵⁵

sonal experience and common sense as the two criteria for rejecting the view that all feeling is caused by past kamma implies that the view against which he is arguing is the claim that past kamma is the *sole and sufficient cause* of all present experience. However, the Buddha’s line of argument also implies he is not denying the possibility that kamma may induce the illnesses, etc., that serve as the immediate causes of the painful feelings; for this level of causality is not immediately perceptible to those who lack supernormal cognitive faculties. Thus kamma can still be an indirect cause in the arising of painful feeling directly induced by the first seven causes. It is the sole and sufficient cause only in the eighth case.

²⁵² I have translated *sannipātikāni*, *visamaparihārajāni*, and *opakkamikāni* in accordance with the explanations given by SA. On *kammavipākajāni vedayitāni*, SA says that these are produced solely (*kevalam*) as a result of kamma. Feelings arisen directly from the other seven causes are not ‘feelings produced by kamma,’ even though kamma may function as an underlying cause of the illness, etc., responsible for the painful feelings. According to the Abhidhamma, all bodily painful feeling is the result of kamma (*kamma-vipāka*), but it is not necessarily produced exclusively by kamma; kamma usually operates through more natural networks of causality to bring about its result.

SA says that this sutta is spoken from the standpoint of worldly convention (*lokavohāra*), on which SM comments: ‘Because it is generally accepted in the world that (feelings) originate from bile and so forth. Granted, feelings based on the physical body are actually produced by kamma, but this worldly convention is arrived at by way of the present condition (*paccuppanna-paccayavasena*). Accepting what is said, the opponent’s doctrine is refuted.’

²⁵³ Dealt with at 48:31-40.

²⁵⁴ See MN III 216,29-217,3. The six of each type arise in regard to the six objects, forms, sounds, etc.

²⁵⁵ See MN III 217-19. Again, the six of each type arise in regard to the six objects.

‘And what, bhikkhus, are the hundred and eight kinds of feelings? The (above) thirty-six feelings in the past, the (above) thirty-six feelings in the future, the (above) thirty-six feelings at present. These are called the hundred and eight kinds of feelings.

‘This, bhikkhus, is the Dhamma discourse on the method of the hundred and eight.’

23 (3) A Certain Bhikkhu

Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: ‘Venerable sir, what now is feeling? What is the origin of feeling? What is the way leading to the origination of feeling? What is the cessation of feeling? What is the way leading to the cessation of feeling? What is the gratification in feeling? What is the danger? What is the escape?’ [233]

‘There are, bhikkhu, these three feelings: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. This is called feeling. With the arising of contact there is the arising of feeling. Craving is the way leading to the origination of feeling. With the cessation of contact there is the cessation of feeling. This noble eightfold path is the way leading to the cessation of feeling; that is, right view ... right concentration.

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

24 (4) Before²⁵⁶

‘Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, it occurred to me: ‘What now is feeling? What is the origin of feeling? What is the way leading to the origination of feeling? What is the cessation of feeling? What is the way leading to the cessation of feeling? What is the gratification in feeling? What is the danger? What is the escape?’

‘Then, bhikkhus, it occurred to me: “There are these three feelings ... (*all as in preceding sutta*) ... this is the escape from feeling.”’

25 (5) Knowledge

“‘These are feelings’”: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This is the origin of feeling’”: thus, bhikkhus, in regard to things unheard before, there arose in me vision ... and light.

“‘This is the way leading to the origination of feeling’”: thus, bhikkhus, in regard to things unheard before, there arose in me vision ... and light.

“‘This is the cessation of feeling’”: thus, bhikkhus, in regard to things unheard before, there arose in me vision ... and light. [234]

“‘This is the way leading to the cessation of feeling’”: thus, bhikkhus, in regard to things unheard before, there arose in me vision ... and light.

“‘This is the gratification in feeling’ ... ‘This is the danger in feeling’ ... ‘This is the escape from feeling’”: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.’

26 (6) A Number of Bhikkhus

(*Identical with §23 except that ‘a number of bhikkhus’ are the interlocutors rather than ‘a certain bhikkhu.’*)

27 (7) Recluses and Brahmins (1)

‘Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling.

‘Those recluses or brahmins, bhikkhus, who do not understand as they really are the gratification, the danger, and the escape in the case of these three feelings:²⁵⁷ these I do not consider to be recluses among recluses or

²⁵⁶ In Ee, this sutta is not counted separately but is printed as though it were a continuation of the preceding one. Be and Ce treat it as a separate sutta.

²⁵⁷ In all three eds., the text of this sutta includes the words *samudayañ ca atthaṅgamañ ca* (‘the origination and the passing away’), and the wording of the next sutta is the same. Since this would obviate the need for its separate existence, we can be sure that 36:27 originally had only the three terms *assāda*, *ādīnava*, *nissaraṇa*, and 36:28 all five. I have translated on the basis of this hypothesis, which can claim support from the parallels: 14:37-38, 22:107-8, and 22:129-34.

brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of recluseship or the goal of brahminhood.

‘But, bhikkhus, those recluses and brahmins who understand these things as they really are: these I consider to be recluses among recluses and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of recluseship and the goal of brahminhood.’ [235]

28 (8) Recluses and Brahmins (2)

‘Those recluses or brahmins, bhikkhus, who do not understand as they really are the origination and the passing away, the gratification, the danger, and the escape in the case of these three feelings: these I do not consider to be recluses among recluses or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of recluseship or the goal of brahminhood.

‘But, bhikkhus, those recluses and brahmins who understand these things as they really are: these I consider to be recluses among recluses and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of recluseship and the goal of brahminhood.’

29 (9) Recluses and Brahmins (3)

‘Those recluses or brahmins, bhikkhus, who do not understand feeling, its origin, its cessation, and the way leading to its cessation: these I do not consider to be recluses among recluses ... nor do they enter and dwell in the goal of recluseship or the goal of brahminhood.

‘But, bhikkhus, those recluses and brahmins who understand feeling, its origin, its cessation, and the way leading to its cessation: these I consider to be recluses among recluses ... and they enter and dwell in the goal of recluseship and the goal of brahminhood.’

30 (10) Simple Version

‘Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-painful feeling.’²⁵⁸

31 (11) Spiritual

‘Bhikkhus, there is carnal rapture, there is spiritual rapture, there is rapture more spiritual than the spiritual. There is carnal happiness, there is spiritual happiness, there is happiness more spiritual than the spiritual. There is carnal equanimity, there is spiritual equanimity, there is equanimity more spiritual than the spiritual. There is carnal deliverance, there is spiritual deliverance, there is deliverance more spiritual than the spiritual.

And what, bhikkhus, is carnal rapture? There are, bhikkhus, these five cords of sensual pleasure. What five? Forms cognizable by the eye ... tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleasure. The rapture that arises in dependence on these five cords of sensual pleasure: this is called carnal rapture. [236]

‘And what, bhikkhus, is spiritual rapture? Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. With the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. This is called spiritual rapture.

‘And what, bhikkhus, is rapture more spiritual than the spiritual? When a bhikkhu whose contaminants are destroyed reviews his mind liberated from lust, liberated from hatred, liberated from delusion, there arises rapture. This is called rapture more spiritual than the spiritual.’²⁵⁹

‘And what, bhikkhus, is carnal happiness? There are, bhikkhus, these five cords of sensual pleasure. What five? Forms cognizable by the eye ... tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleasure. The happiness that arises in dependence on these five cords of sensual pleasure: this is called carnal happiness.

‘And what, bhikkhus, is spiritual happiness? Here, bhikkhus, secluded from sensual pleasures ... a bhikkhu enters and dwells in the first jhāna ... the second jhāna.... With the fading away as well of rapture, he dwells

²⁵⁸ In Ee, this sutta is considered the opening paragraph of the following sutta, but in Be and Ce (which I follow) it is counted separately.

²⁵⁹ *Nirāmisā nirāmisatarā pīti*. SA: More spiritual than the spiritual rapture of the jhānas.

equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhāna of which the noble ones declare: “He is equanimous, mindful, one who dwells happily.” This is called spiritual happiness.

‘And what, bhikkhus, is happiness more spiritual than the spiritual? When a bhikkhu whose contaminants are destroyed reviews his mind liberated from lust, liberated from hatred, [237] liberated from delusion, there arises happiness. This is called happiness more spiritual than the spiritual.

‘And what, bhikkhus, is carnal equanimity. There are, bhikkhus, these five cords of sensual pleasure. What five? Forms cognizable by the eye ... tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleasure. The equanimity that arises in dependence on these five cords of sensual pleasure: this is called carnal equanimity.

‘And what, bhikkhus, is spiritual equanimity? With the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, a bhikkhu enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity.

‘And what, bhikkhus, is equanimity more spiritual than the spiritual? When a bhikkhu whose contaminants are destroyed reviews his mind liberated from lust, liberated from hatred, liberated from delusion, there arises equanimity. This is called equanimity more spiritual than the spiritual.

‘And what, bhikkhus, is carnal deliverance? Deliverance connected with the form sphere is carnal deliverance.

‘And what, bhikkhus, is spiritual deliverance? Deliverance connected with the formless sphere is spiritual deliverance.²⁶⁰

‘And what, bhikkhus, is deliverance more spiritual than the spiritual? When a bhikkhu whose contaminants are destroyed reviews his mind liberated from lust, liberated from hatred, liberated from delusion, there arises deliverance. This is called deliverance more spiritual than the spiritual.’

²⁶⁰ Having called the rapture, etc., of the jhānas spiritual rapture, etc., it seems contradictory for the text to say that the form-sphere deliverance is carnal. SA attempts a solution by proposing that form-sphere deliverance is said to be carnal because of its object, namely, a carnal form (*rūpāmisavasen’eva sāmiso nāma*).

Book III
Chapter 37
Connected Discourses on Women
(Mātugāma-saṃyutta)

I. First Repetition Series

1 (1) Agreeable and Disagreeable (1)

[238] ‘Bhikkhus, when a woman possesses five factors she is extremely disagreeable to a man. What five? She is not beautiful, she is not wealthy, she is not virtuous, she is lethargic, she does not bear children. When a woman possesses these five factors she is extremely disagreeable to a man.

‘Bhikkhus, when a woman possesses five factors she is extremely agreeable to a man. What five? She is beautiful, she is wealthy, she is virtuous, she is clever and industrious, she bears children. When a woman possesses these five factors she is extremely agreeable to a man.’

2 (2) Agreeable and Disagreeable (2)

‘Bhikkhus, when a man possesses five factors he is extremely disagreeable ... extremely agreeable to a woman. What five? ...’

(The same as the above.) [239]

3 (3) Peculiar

‘Bhikkhus, there are five kinds of suffering peculiar to women,²⁶¹ which women experience but not men. What five?’

‘Here, bhikkhus, even when young, a woman goes to live with her husband’s family and is separated from her relatives. This is the first kind of suffering peculiar to women....’

‘Again, a woman is subject to menstruation. This is the second kind of suffering peculiar to women....’

‘Again, a woman becomes pregnant. This is the third kind of suffering peculiar to women....’

‘Again, a woman gives birth. This is the fourth kind of suffering peculiar to women....’

‘Again, a woman is made to serve a man. This is the fifth kind of suffering peculiar to women....’

‘These, bhikkhus, are the five kinds of suffering peculiar to women, which women experience but not men.’ [240]

4 (4) Three Qualities

‘Bhikkhus, when a woman possesses three qualities, with the breakup of the body, after death, she is generally reborn in a state of misery, in a bad destination, in the nether world, in hell. What are the three? Here, bhikkhus, in the morning a woman dwells at home with her heart obsessed by the taint of selfishness; at noon she dwells at home with her heart obsessed by envy; in the evening she dwells at home with her heart obsessed by sensual lust. When a woman possesses these three qualities ... she is generally reborn in a state of misery ... in hell.’

(Anuruddha: (i) The Dark Side)

Then the Venerable Anuruddha approached the Blessed One ... and said to him:²⁶² ‘Here, venerable sir, with the divine eye, which is purified and surpasses the human, I see women, with the breakup of the body, after death, being reborn in a state of misery, in a bad destination, in the nether world, in hell. When a woman possesses how many qualities, venerable sir, is she reborn thus?’

5 (5) Angry

‘When, Anuruddha, a woman possesses five qualities, with the breakup of the body, after death, she is reborn in a state of misery, in a bad destination, in the nether world, in hell. What five?’

‘She is without faith, shameless, unafraid of wrongdoing, angry, a dullard. When a woman possesses these five qualities [241] she is reborn in a state of misery ... in hell.’

²⁶¹ *Mātugāmassa āveṇikāni dukkhāni*. SA: Particular (to women); not shared by men.

²⁶² Anuruddha excelled in the exercise of the divine eye, which discerns the passing away and rebirth of beings.

6 (6)–13 (13) Malicious, Etc.

‘When, Anuruddha, a woman possesses five qualities, with the breakup of the body, after death, she is reborn in a state of misery ... in hell. What five?’

‘She is without faith, shameless, unafraid of wrongdoing, malicious, [envious ... stingy ... of loose conduct ... immoral ... unlearned ... lazy ... muddle-minded],²⁶³ a dullard. When a woman possesses these five qualities she is reborn in a state of misery ... in hell.’ [242–43]

14 (14) The Five

‘When, Anuruddha, a woman possesses five qualities ... in hell. What are the five?’

‘She destroys life, she takes what is not given, she engages in sexual misconduct, she speaks falsehood, she indulges in wine, liquor, and intoxicants that cause negligence. When a woman possesses these five qualities, with the breakup of the body, after death, she is reborn in a state of misery, in a bad destination, in the nether world, in hell.’

II. Second Repetition Series**(Anuruddha: (ii) The Bright Side)**

Then the Venerable Anuruddha approached the Blessed One ... and said to him: ‘Here, venerable sir, with the divine eye, which is purified and surpasses the human, I see women, with the breakup of the body, after death, being reborn in a good destination, in a heavenly world. When a woman possesses how many qualities, venerable sir, is she reborn thus?’

15 (1) Without Anger

‘When, Anuruddha, a woman possesses five qualities, with the breakup of the body, after death, she is reborn in a good destination, in a heavenly world. What are the five?’

‘She has faith, she has a sense of shame, she is afraid of wrongdoing, she is without anger, she is wise. When a woman possesses these five qualities [244] she is reborn in a good destination, in a heavenly world.’

16 (2)–23 (9) Without Malice, Etc.

‘When, Anuruddha, a woman possesses five qualities ... she is reborn ... in a heavenly world. What are the five?’

‘She has faith, she has a sense of shame, she is afraid of wrongdoing, she is without malice, [without envy ... not stingy ... not of loose conduct ... virtuous ... learned ... energetic ... mindful],²⁶⁴ wise. When a woman possesses these five qualities she is reborn in a good destination, in a heavenly world.’ [245]

24 (10) The Five Precepts

‘When, Anuruddha, a woman possesses five qualities ... she is reborn ... in a heavenly world. What are the five?’

‘She abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from wine, liquor, and intoxicants that cause negligence. When a woman possesses these five qualities, with the breakup of the body, after death, she is reborn in a good destination, in a heavenly world.’

III. Powers**25 (1) Confident**

[246] ‘Bhikkhus, there are five powers of a woman. What are the five? The power of beauty, the power of wealth, the power of relatives, the power of sons, the power of virtue. These are the five powers of a woman. When a woman possesses these five powers, she dwells confident at home.’

26 (2) Having Won Over

‘Bhikkhus, there are five powers of a woman.... (as above) ... When a woman possesses these five powers, she dwells at home having won over her husband.’²⁶⁵

²⁶³ In 37:7-13, the terms in square brackets successively replace ‘malicious’ as the fourth item in the list.

²⁶⁴ In 37:17-23, the terms in square brackets successively replace ‘without malice’ as the fourth item in the list.

27 (3) Under Her Control

‘Bhikkhus, there are five powers of a woman.... (as above) ... When a woman possesses these five powers, she abides with her husband under her control.’

28 (4) One

‘Bhikkhus, when a man possesses one power, he abides with a woman under his control. What is that one power? The power of authority. When a woman has been overcome by the power of authority, neither the power of beauty can rescue her, nor the power of wealth, nor the power of relatives, nor the power of sons, nor the power of virtue.’ [247]

29 (5) In That Respect

‘Bhikkhus, there are these five powers of a woman ... (as above) ... the power of virtue.

‘If, bhikkhus, a woman possesses the power of beauty but not the power of wealth, then she is deficient in that respect. But if she possesses the power of beauty and the power of wealth too, then she is complete in that respect.

‘If, bhikkhus, a woman possesses the powers of beauty and wealth, but not the power of relatives, then she is deficient in that respect. But if she possesses the powers of beauty and wealth, and the power of relatives too, then she is complete in that respect.

‘If, bhikkhus, a woman possesses the powers of beauty, wealth, and relatives, but not the power of sons, then she is deficient in that respect. But if she possesses the powers of beauty, wealth, and relatives, and the power of sons too, then she is complete in that respect.

‘If, bhikkhus, a woman possesses the powers of beauty, wealth, relatives, and sons, but not the power of virtue, then she is deficient in that respect. But if she possesses the powers of beauty, wealth, relatives, and sons, and the power of virtue too, then she is complete in that respect.

‘These are the five powers of a woman.’

30 (6) They Expel

‘Bhikkhus, there are these five powers of a woman ... [248] ... the power of virtue.

‘If, bhikkhus, a woman possesses the power of beauty but not the power of virtue, they expel her;²⁶⁶ they do not accommodate her in the family.

‘If, bhikkhus, a woman possesses the powers of beauty and wealth, but not the power of virtue, they expel her; they do not accommodate her in the family.

‘If, bhikkhus, a woman possesses the powers of beauty, wealth, and relatives, but not the power of virtue, they expel her; they do not accommodate her in the family.

‘If, bhikkhus, a woman possesses the powers of beauty, wealth, relatives, and sons, but not the power of virtue, they expel her; they do not accommodate her in the family.

‘If, bhikkhus, a woman possesses the power of virtue but not the power of beauty, they accommodate her in the family; they do not expel her.²⁶⁷

‘If, bhikkhus, a woman possesses the power of virtue but not the power of wealth, they accommodate her in the family; they do not expel her.

‘If, bhikkhus, a woman possesses the power of virtue but not the power of relatives, they accommodate her in the family; they do not expel her.

‘If, bhikkhus, a woman possesses the power of virtue but not the power of sons, they accommodate her in the family; they do not expel her.

‘These are the five powers of a woman.’

31 (7) The Cause

‘Bhikkhus, there are these five powers of a woman ... the power of virtue.

‘Bhikkhus, it is not because of the power of beauty, or the power of wealth, or the power of relatives, or the power of sons, that with the breakup of the body, after death, a woman is reborn in a good destination, in a heav-

²⁶⁵ *Sāmikam pasayha agāraṃ ajjhāvasati*. SA glosses *pasayha* with *abhibhavitvā*, and in the next sutta *abhibhuyya vattati* with *abhibhavati ajjhottharati*. In this way the two become simply verbal variations with the same meaning.

²⁶⁶ *Nāsent’eva naṃ, kule na vāsentī*. SA gives us a glimpse at the social mores of the period: ‘Saying, “You immoral, unchaste adulteress,” they take her by the neck and eject her; they do not accommodate her in that family.’

²⁶⁷ *Vāsent’eva naṃ kule, na nāsentī*. SA: ‘Reflecting, “What does beauty or wealth, etc., matter when she is virtuous and upright?”, the relatives accommodate her in that family; they do not expel her.’

enly world. It is because of the power of virtue that a woman is reborn in a good destination, in a heavenly world.

‘These are the five powers of a woman.’ [249]

32 (8) Situations

‘Bhikkhus, there are five situations that are difficult to obtain for a woman who has not done merit. What are the five?’

‘She may wish: “May I be born into a suitable family!” This is the first situation that is difficult to obtain for a woman who has not done merit.

‘She may wish: “Having been born into a suitable family, may I marry into a suitable family!” This is the second situation....

‘She may wish: “Having been born into a suitable family and having married into a suitable family, may I dwell at home without a rival!²⁶⁸ This is the third situation....

‘She may wish: “Having been born into a suitable family ... dwelling at home without a rival, may I bear sons!” This is the fourth situation.... [250]

‘She may wish: “Having been born into a suitable family ... having borne sons, may I abide with my husband under my control!” This is the fifth situation....

‘These are the five situations that are difficult to obtain for a woman who has not done merit.

‘Bhikkhus, there are five situations that are easy to obtain for a woman who has done merit. What are the five?’

‘She may wish: “May I be born into a suitable family!” This is the first situation....

‘She may wish: “Having been born into a suitable family ... having borne sons, may I abide with my husband under my control!” This is the fifth situation....

‘These are the five situations that are easy to obtain for a woman who has done merit.’

33 (9) Confident

‘Bhikkhus, when a woman possesses five qualities she dwells confident at home. What are the five? She abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from wine, liquor, and intoxicants that cause negligence. When a woman possesses these five qualities she dwells confident at home.’

34 (10) Growth

‘Bhikkhus, growing in five areas of growth, a woman noble disciple grows with a noble growth, and she acquires the essence, acquires the best, of this bodily existence. What are the five? She grows in faith, she grows in virtue, she grows in learning, she grows in generosity, she grows in wisdom. Growing in these five areas of growth, a woman noble disciple grows with a noble growth, and she acquires the essence, acquires the best, of this bodily existence.’

When she grows here in faith and virtue,
In wisdom, generosity, and learning,
The virtuous woman lay disciple
Acquires right here the essence for herself.

²⁶⁸ *Asapattī*. That is, without another wife of her husband. It was not unusual at the time for affluent men to take a second wife or concubine, especially if the first wife turned out to be barren. See Singh, *Life in North-Eastern India*, pp.38-41.

Book IV
Chapter 38
Connected Discourses with Jambukhādaka
(Jambukhādaka-saṃyutta)

1 A Question on Nibbāna

[251] On one occasion the Venerable Sāriputta was dwelling in Magadha at Nālaka village. Then the wanderer Jambukhādak²⁶⁹ approached the Venerable Sāriputta and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Sāriputta:

‘Friend Sāriputta, it is said, “Nibbāna, Nibbāna.” What now is Nibbāna?’

‘The destruction of lust, the destruction of hatred, the destruction of delusion: this, friend, is called Nibbāna.’²⁷⁰

‘But, friend, is there a path, is there a way for the realization of this Nibbāna?’

‘There is a path, friend, there is a way for the realization of this Nibbāna.’ [252]

‘And what, friend, is that path, what is that way for the realization of this Nibbāna?’

‘It is, friend, this noble eightfold path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the path, friend, this is the way for the realization of this Nibbāna.’

‘Excellent is the path, friend, excellent is the way for the realization of this Nibbāna. And it is enough, friend Sāriputta, for diligence.’

2 Arahantship

‘Friend Sāriputta, it is said, “arahantship, arahantship.” What now is arahantship?’

‘The destruction of lust, the destruction of hatred, the destruction of delusion: this, friend, is called arahantship.’

‘But, friend, is there a path, is there a way for the realization of this arahantship?’

‘There is a path, friend, there is a way for the realization of this arahantship.’

‘And what, friend, is that path, what is that way for the realization of this arahantship?’

‘It is, friend, this noble eightfold path; that is, right view ... right concentration. This is the path, friend, this is the way for the realization of this arahantship.’

‘Excellent is the path, friend, excellent is the way for the realization of this arahantship. And it is enough, friend Sāriputta, for diligence.’

3 Proponents of Dhamma

‘Friend Sāriputta, who are the proponents of Dhamma in the world? Who are practising well in the world? Who are the sublime ones in the world?’

‘Those, friend, who teach the Dhamma for the abandonment of lust, [253] for the abandonment of hatred, for the abandonment of delusion: they are the proponents of Dhamma in the world. Those who are practising for the abandonment of lust, for the abandonment of hatred, for the abandonment of delusion: they are practising well in the world. Those for whom lust, hatred, and delusion have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising: they are the sublime ones in the world.’²⁷¹

‘But, friend, is there a path, is there a way for the abandonment of this lust, hatred, and delusion?’

‘There is a path, friend, there is a way for the abandonment of this lust, hatred, and delusion.’

‘And what, friend, is that path...?’

‘It is, friend, this noble eightfold path....’

‘Excellent is the path, friend, excellent is the way for the abandonment of this lust, hatred, and delusion. And it is enough, friend Sāriputta, for diligence.’

4 For What Purpose?

‘For what purpose, friend Sāriputta, is the holy life lived under the recluse Gotama?’

²⁶⁹ SA: He was the Venerable Sāriputta’s nephew.

²⁷⁰ SA argues against the idea that Nibbāna is the mere destruction of the defilements (*kilesakhayamattaṃ nibbānaṃ*), holding that Nibbāna is called the destruction of lust, etc., in the sense that lust, etc., are destroyed contingent upon Nibbāna (*yaṃ āgama rāgādayo khīyanti, taṃ nibbānaṃ*). For a fuller version of the argument, see Vism 507-9 (PP 16:67-74).

²⁷¹ Cp. AN I 217-19. *Sugata* is usually an epithet of the Buddha but here, in the plural, it denotes all arahants.

‘It is, friend, for the full understanding of suffering that the holy life is lived under the Blessed One.’

‘But, friend, is there a path, is there a way for the full understanding of this suffering?’

‘There is a path, friend, there is a way ... [254] this noble eightfold path....’

5 One Who Has Attained Consolation

‘Friend Sāriputta, it is said, “one who has attained consolation, one who has attained consolation.” In what way, friend, has one attained consolation?’²⁷²

‘When, friend, a bhikkhu understands as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of the six bases for contact, in this way he has attained consolation.’

‘But, friend, is there a path, is there a way for the realization of this consolation?’

‘There is a path, friend, there is a way ... this noble eightfold path....’

6 One Who Has Attained Supreme Consolation

‘Friend Sāriputta, it is said, “one who has attained supreme consolation, one who has attained supreme consolation.” In what way, friend, has one attained supreme consolation?’

‘When, friend, [255] having understood as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of the six bases for contact, a bhikkhu is liberated by non-clinging, in this way he has attained supreme consolation.’

‘But, friend, is there a path, is there a way for the realization of this supreme consolation?’

‘There is a path, friend, there is a way ... this noble eightfold path....’

7 Feeling

‘Friend Sāriputta, it is said, “feeling, feeling.” What now is feeling?’

‘There are, friend, these three feelings: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three feelings.’

‘But, friend, is there a path, is there a way for the full understanding of these three feelings?’

‘There is a path, friend, there is a way ... this noble eightfold path....’ [256]

8 Taints

‘Friend Sāriputta, it is said, “taint, taint.” What now is a taint?’

‘There are, friend, these three taints: the taint of sensuality, the taint of becoming, the taint of ignorance. These are the three taints.’

‘But, friend, is there a path, is there a way for the abandonment of these three taints?’

‘There is a path, friend, there is a way ... this noble eightfold path....’

9 Ignorance

‘Friend Sāriputta, it is said, “ignorance, ignorance.” What now is ignorance?’

‘Non-knowledge of suffering, non-knowledge of the origin of suffering, non-knowledge of the cessation of suffering, non-knowledge of the way leading to the cessation of suffering. This is called ignorance.’

‘But, friend, is there a path, is there a way for the abandonment of this ignorance?’

‘There is a path, friend, there is a way ... this noble eightfold path....’ [257]

10 Craving

‘Friend Sāriputta, it is said, “craving, craving.” What now is craving?’

‘There are, friend, these three kinds of craving: craving for sensual pleasures, craving for becoming, craving for disbecoming. These are the three kinds of craving.’

‘But, friend, is there a path, is there a way for the abandonment of this craving?’

‘There is a path, friend, there is a way ... this noble eightfold path....’

11 Floods

‘Friend Sāriputta, it is said, “flood, flood.” What now is a flood?’

‘There are, friend, these four floods: the flood of sensuality, the flood of becoming, the flood of views, the flood of ignorance. These are the four floods.’

‘But, friend, is there a path, is there a way for the abandonment of these four floods?’

²⁷² *Assāsapatta*. The answer is a coded formula for the *sekha*. The next sutta, on *paramassāsapatta*, concerns the arahant.

‘There is a path, friend, there is a way ... this noble eightfold path....’ [258]

12 Clinging

‘Friend Sāriputta, it is said, “clinging, clinging.” What now is clinging?’

‘There are, friend, these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules and vows, clinging to a doctrine of self. These are the four kinds of clinging.’

‘But, friend, is there a path, is there a way for the abandonment of these four kinds of clinging?’

‘There is a path, friend, there is a way ... this noble eightfold path....’

13 Becoming

‘Friend Sāriputta, it is said, “becoming, becoming.” What now is becoming?’

‘There are, friend, these three kinds of becoming: sense-sphere becoming, form-sphere becoming, formless-sphere becoming. These are the three kinds of becoming.’

‘But, friend, is there a path, is there a way for the full understanding of these three kinds of becoming?’ [259]

‘There is a path, friend, there is a way ... this noble eightfold path....’

14 Suffering

‘Friend Sāriputta, it is said, “suffering, suffering.” What now is suffering?’

‘There are, friend, these three kinds of suffering: the suffering due to pain, the suffering due to constructions, the suffering due to change. These are the three kinds of suffering.’²⁷³

‘But, friend, is there a path, is there a way for the full understanding of these three kinds of suffering?’

‘There is a path, friend, there is a way ... this noble eightfold path....’

15 Identity

‘Friend Sāriputta, it is said, “identity, identity.” What now is identity?’

‘These five aggregates subject to clinging, friend, have been called identity by the Blessed One; that is, the form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional-constructions aggregate subject to clinging, [260] the consciousness aggregate subject to clinging. These five aggregates subject to clinging have been called identity by the Blessed One.’

‘But, friend, is there a path, is there a way for the full understanding of this identity?’

‘There is a path, friend, there is a way for the full understanding of this identity.’

‘And what, friend, is that path, what is that way for the full understanding of this identity.’

‘It is, friend, this noble eightfold path; that is, right view ... right concentration. This is the path, friend, this is the way for the full understanding of this identity.’

‘Excellent is the path, friend, excellent is the way for the full understanding of this identity. And it is enough, friend Sāriputta, for diligence.’

16 Difficult to Do

‘Friend Sāriputta, what is difficult to do in this Dhamma and Discipline?’

‘Going forth, friend, is difficult to do in this Dhamma and Discipline.’

‘What, friend, is difficult to do by one who has gone forth?’

‘To find delight, friend, is difficult to do by one who has gone forth.’

‘What, friend, is difficult to do by one who has found delight?’

‘Practice in accordance with the Dhamma, friend, is difficult to do by one who has found delight.’

‘But, friend, if a bhikkhu is practising in accordance with the Dhamma, would it take him long to become an arahant?’

‘Not long, friend.’²⁷⁴

²⁷³ The three types are explained at Vism 499,?? (PP 16:34-35). Briefly, suffering due to pain (*dukkha-dukkhatā*) is painful bodily and mental feeling; suffering of the constructions (*sankhāra-dukkhatā*) is all constructed phenomena of the three planes, because they are oppressed by rise and fall; and suffering due to change (*vipariṇāma-dukkhatā*) is pleasant feeling, which brings suffering when it comes to an end.

²⁷⁴ SA quotes MN II 96,19-20: ‘Instructed in the morning, by the evening he will attain distinction (enlightenment); instructed in the evening, by the morning he will attain distinction.’

Book V
Chapter 39
Connected Discourses with Sāmaṇḍaka
(Sāmaṇḍaka-saṃyutta)

1–16 A Question on Nibbāna, Etc.

[261] On one occasion the Venerable Sāriputta was dwelling among the Vajjians at Ukkacelā. Then the wanderer Sāmaṇḍaka approached the Venerable Sāriputta and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Sāriputta:

‘Friend Sāriputta, it is said, “Nibbāna, Nibbāna.” What now is Nibbāna?’ ...

(The remainder of this chapter is identical with the preceding chapter except for the identity of the interlocutor.) [262]

‘But, friend, if a bhikkhu is practising in accordance with the Dhamma, would it take him long to become an arahant?’

‘Not long, friend.’

Book VI
Chapter 40
Connected Discourses with Moggallāna
(Moggallāna-saṃyutta)

1 The First Jhāna

On one occasion the Venerable Mahāmoggallāna was dwelling at Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s Park. [263] There the Venerable Mahāmoggallāna addressed the bhikkhus thus: ‘Friends, bhikkhus!’²⁷⁵

‘Friend!’ those bhikkhus replied. The Venerable Mahāmoggallāna said this:

‘Here, friends, while I was alone in seclusion, a reflection arose in my mind thus: “It is said, ‘the first jhāna, the first jhāna.’ What now is the first jhāna?”

‘Then, friends, it occurred to me: “Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. This is called the first jhāna.”

‘Then, friends, secluded from sensual pleasures, secluded from unwholesome states, I entered and dwelt in the first jhāna.... While I dwelt therein perception and attention accompanied by sensuality assailed me.’²⁷⁶

‘Then, friends, the Blessed One came to me by means of spiritual power and said this: “Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the first jhāna. Steady your mind in the first jhāna, unify your mind in the first jhāna, concentrate your mind in the first jhāna.” Then, friends, on a later occasion, secluded from sensual pleasures, secluded from unwholesome states, I entered and dwelt in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion.

‘If, friends, one speaking rightly could say of anyone: “He is a disciple who attained to greatness of direct knowledge²⁷⁷ with the assistance of the Teacher,” it is of me that one could rightly say this.’

2 The Second Jhāna

... “It is said, ‘the second jhāna, the second jhāna.’ What now is the second jhāna?”²⁷⁸

‘Then, friends, it occurred to me: “Here, [264] with the subsiding of thought and examination, a bhikkhu enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. This is called the second jhāna.”

‘Then, friends, with the subsiding of thought and examination, I entered and dwelt in the second jhāna.... While I dwelt therein perception and attention accompanied by thought and examination assailed me.

‘Then, friends, the Blessed One came to me by means of spiritual power and said this: “Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the second jhāna. Steady your mind in the second jhāna, unify your mind in the second jhāna, concentrate your mind in the second jhāna.” Then, on a later occasion, with the subsiding of thought and examination, I entered and dwelt in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration.

‘If, friends, one speaking rightly could say of anyone: “He is a disciple who attained to greatness of direct knowledge with the assistance of the Teacher,” it is of me that one could rightly say this.’

3 The Third Jhāna

... “It is said, ‘the third jhāna, the third jhāna.’ What now is the third jhāna?”

‘Then, friends, it occurred to me: “Here, with the fading away as well of rapture, a bhikkhu dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhāna of which the noble ones declare: ‘He is equanimous, mindful, one who dwells happily.’ This is called the third jhāna.”

²⁷⁵ The first nine suttas of this saṃyutta report Moggallāna’s experiences during his week-long struggle for arahantship immediately after his ordination as a bhikkhu. For another perspective on his development, see AN IV 85-88, and for a narrative account, see Nyanaponika and Hecker, *Great Disciples of the Buddha*, pp.78-83.

²⁷⁶ *Kāmasahagatā saññā manasikārā samudācaranti*. SA glosses: accompanied by the five hindrances.

²⁷⁷ *Mahābhīṇṇatam patto*. Moggallāna excelled in the supernormal powers (*iddhividha*); see 51:14, 51:31.

²⁷⁸ Cp. 21:1, where the same experience is discussed in terms of ‘noble silence’ (*ariya tuṇhībhāva*), a technical code term for the second jhāna.

‘Then, friends, with the fading away as well of rapture ... I entered and dwelt in the third jhāna.... While I dwelt therein perception and attention accompanied by rapture assailed me. [265]

‘Then, friends, the Blessed One came to me by means of spiritual power and said this: “Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the third jhāna. Steady your mind in the third jhāna, unify your mind in the third jhāna, concentrate your mind in the third jhāna.” Then, on a later occasion, with the fading away as well of rapture, I dwelt equanimous and, mindful and clearly comprehending, I experienced happiness with the body; I entered and dwelt in the third jhāna of which the noble ones declare: “He is equanimous, mindful, one who dwells happily.”

‘If, friends, one speaking rightly could say of anyone ... it is of me that one could rightly say this.’

4 The Fourth Jhāna

... “It is said, ‘the fourth jhāna, the fourth jhāna.’ What now is the fourth jhāna?”

‘Then, friends, it occurred to me: “Here, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, a bhikkhu enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. This is called the fourth jhāna.”

‘Then, friends, with the abandoning of pleasure and pain ... I entered and dwelt in the fourth jhāna.... While I dwelt therein perception and attention accompanied by happiness assailed me.

‘Then, friends, the Blessed One came to me by means of spiritual power and said this: “Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the fourth jhāna. Steady your mind in the fourth jhāna, unify your mind in the fourth jhāna, concentrate your mind in the fourth jhāna.” Then, on a later occasion, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, [266] I entered and dwelt in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity.

‘If, friends, one speaking rightly could say of anyone ... it is of me that one could rightly say this.’

5 The Base of the Infinity of Space

... “It is said, ‘the base of the infinity of space, the base of the infinity of space.’ What now is the base of the infinity of space?”

‘Then, friends, it occurred to me: “Here, with the complete transcendence of perceptions of forms, with the passing away of perceptions of sensory impingement, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ a bhikkhu enters and dwells in the base of the infinity of space. This is called the base of the infinity of space.”

‘Then, friends, with the complete transcendence of perceptions of forms ... I entered and dwelt in the base of the infinity of space. While I dwelt therein perception and attention accompanied by forms assailed me.

‘Then, friends, the Blessed One came to me by means of spiritual power and said this: “Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the base of the infinity of space. Steady your mind in the base of the infinity of space, unify your mind in the base of the infinity of space, concentrate your mind in the base of the infinity of space.” Then, on a later occasion, with the complete transcendence of perceptions of forms, with the passing away of perceptions of sensory impingement, with non-attention to perceptions of diversity, aware that “space is infinite,” I entered and dwelt in the base of the infinity of space.

‘If, friends, one speaking rightly could say of anyone ... it is of me that one could rightly say this.’

6 The Base of the Infinity of Consciousness

... “It is said, ‘the base of the infinity of consciousness, the base of the infinity of consciousness.’ What now is the base of the infinity of consciousness?” [267]

‘Then, friends, it occurred to me: “Here, by completely transcending the base of the infinity of space, aware that ‘consciousness is infinite,’ a bhikkhu enters and dwells in the base of the infinity of consciousness. This is called the base of the infinity of consciousness.”

‘Then, friends, by completely transcending the base of the infinity of space ... I entered and dwelt in the base of the infinity of consciousness. While I dwelt therein perception and attention accompanied by the base of the infinity of space assailed me.

‘Then, friends, the Blessed One came to me by means of spiritual power and said this: “Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the base of the infinity of consciousness. Steady your mind in the base of the infinity of consciousness, unify your mind in the base of the infinity of consciousness, concentrate your mind in the base of the infinity of consciousness.” Then, on a later occasion, by completely transcending the base of the infinity of space, aware that “consciousness is infinite,” I entered and dwelt in the base of the infinity of consciousness.

‘If, friends, one speaking rightly could say of anyone ... it is of me that one could rightly say this.’

7 The Base of Nothingness

... “It is said, ‘the base of nothingness, the base of nothingness.’ What now is the base of nothingness?”

‘Then, friends, it occurred to me: “Here, by completely transcending the base of the infinity of consciousness, aware that ‘there is nothing,’ a bhikkhu enters and dwells in the base of nothingness. This is called the base of nothingness.”

‘Then, friends, by completely transcending the base of the infinity of consciousness ... I entered and dwelt in the base of nothingness. While I dwelt therein perception and attention accompanied by the base of the infinity of consciousness assailed me.

‘Then, friends, the Blessed One came to me by means of spiritual power and said this: “Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the base of nothingness. Steady your mind in the base of nothingness, [268] unify your mind in the base of nothingness, concentrate your mind in the base of nothingness.” Then, on a later occasion, by completely transcending the base of the infinity of consciousness, aware that “there is nothing,” I entered and dwelt in the base of nothingness.

‘If, friends, one speaking rightly could say of anyone ... it is of me that one could rightly say this.’

8 The Base of Neither-perception-nor-non-perception

... “It is said, ‘the base of neither-perception-nor-non-perception, the base of neither-perception-nor-non-perception.’ What now is the base of neither-perception-nor-non-perception?”

‘Then, friends, it occurred to me: “Here, by completely transcending the base of nothingness, a bhikkhu enters and dwells in the base of neither-perception-nor-non-perception. This is called the base of neither-perception-nor-non-perception.”

‘Then, friends, by completely transcending the base of nothingness ... I entered and dwelt in the base of neither-perception-nor-non-perception. While I dwelt therein perception and attention accompanied by the base of nothingness assailed me.

‘Then, friends, the Blessed One came to me by means of spiritual power and said this: “Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the base of neither-perception-nor-non-perception. Steady your mind in the base of neither-perception-nor-non-perception, unify your mind in the base of neither-perception-nor-non-perception, concentrate your mind in the base of neither-perception-nor-non-perception.” Then, on a later occasion, by completely transcending the base of nothingness, I entered and dwelt in the base of neither-perception-nor-non-perception. This is called the base of neither-perception-nor-non-perception.

‘If, friends, one speaking rightly could say of anyone ... it is of me that one could rightly say this.’

9 The Signless

... “It is said, ‘the signless concentration of mind, the signless concentration of mind.’ What now is the signless concentration of mind?”²⁷⁹

‘Then, friends, it occurred to me: “Here, [269] by non-attention to all signs, a bhikkhu enters and dwells in the signless concentration of mind. This is called the signless concentration of mind.”

‘Then, friends, by non-attention to all signs ... I entered and dwelt in the signless concentration of mind. While I dwelt therein my consciousness followed along with signs.²⁸⁰

‘Then, friends, the Blessed One came to me by means of spiritual power and said this: “Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the signless concentration of mind. Steady your mind in the signless concentration of mind, unify your mind in the signless concentration of mind, concentrate your mind in the signless concentration of mind.” Then, on a later occasion, by non-attention to all signs, I entered and dwelt in the signless concentration of mind.

‘If, friends, one speaking rightly could say of anyone: “He is a disciple who attained to greatness of direct knowledge with the assistance of the Teacher,” it is of me that one could rightly say this.’

²⁷⁹ *Animitta cetosamādhi*. SA: This refers to insight-concentration (*vipassanā-samādhi*), which occurs when one has abandoned the sign of permanence, etc.

The ‘signless concentration of mind’ is not defined further in the Nikāyas, but its placement after the eighth formless attainment suggests it is a *samādhi* qualitatively different from those attained in *samatha* meditation. Below, it occurs in the explanation of the ‘signless liberation of mind’ (*animitta cetovimutti*, at 41:7; IV 297,3-6 = MN I 298,19-25). At 43:4, the signless concentration (*animitta samādhi*) is called the path leading to the unconstructed.

²⁸⁰ *Nimittānusāri viññānaṃ hoti*. SA: This occurred while his insight knowledge was flowing along sharp and strong as he dwelt in insight-concentration. Just as, when a man is cutting down a tree with a sharp axe, if he constantly inspects the blade he doesn’t accomplish the function of cutting down the tree, so the elder developed a liking (*nikanti*) for insight and thus did not accomplish its function.

10 Sakka

I

Then, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Venerable Mahāmogallāna disappeared from Jeta's Grove and reappeared among the Tāvatiṃsa devas. Then Sakka, lord of the devas, approached the Venerable Mahāmogallāna together with five hundred devatās. [270] Having approached, he paid homage to the Venerable Mahāmogallāna and stood to one side. The Venerable Mahāmogallāna then said to him:

‘Good, lord of the devas, is the going for refuge to the Buddha. Because of going for refuge to the Buddha, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world. Good, lord of the devas, is the going for refuge to the Dhamma. Because of going for refuge to the Dhamma, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world. Good, lord of the devas, is the going for refuge to the Sangha. Because of going for refuge to the Sangha, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world.’

‘Good, Sir Moggallāna, is the going for refuge to the Buddha ... to the Dhamma ... to the Sangha. Because of going for refuge to the Sangha, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world.’

Then Sakka, lord of the devas, approached the Venerable Mahāmogallāna together with six hundred devatās... together with seven hundred devatās... together with eight hundred devatās... together with eighty thousand devatās. Having approached, he paid homage to the Venerable Mahāmogallāna and stood to one side. The Venerable Mahāmogallāna then said to him:

(The conversation is exactly the same as above.) [271]

II

Then Sakka, lord of the devas, approached the Venerable Mahāmogallāna together with five hundred devatās. Having approached, he paid homage to the Venerable Mahāmogallāna and stood to one side. The Venerable Mahāmogallāna then said to him:

‘Good, lord of the devas, is the possession of confirmed confidence²⁸¹ in the Buddha thus: “The Blessed One is an arahant, fully enlightened, accomplished in true knowledge and conduct, sublime, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.” Because of possessing confirmed confidence in the Buddha, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world.

‘Good, lord of the devas, is the possession of confirmed confidence in the Dhamma thus: [272] “The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, accessible, to be personally experienced by the wise.” Because of possessing confirmed confidence in the Dhamma, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world.

‘Good, lord of the devas, is the possession of confirmed confidence in the Sangha thus: “The Sangha of the Blessed One's disciples is practising the good way, practising the straight way, practising the true way, practising the proper way; that is, the four pairs of persons, the eight types of individuals—this Sangha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.” Because of possessing confirmed confidence in the Sangha, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world.

‘Good, lord of the devas, is the possession of the virtues dear to the noble ones, unbroken, untorn, unblemished, unmottled, freeing, praised by the wise, unadhered to, leading to concentration. Because of possessing the virtues dear to the noble ones, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world.’

‘Good, Sir Moggallāna, is the possession of confirmed confidence in the Buddha ... the possession of confirmed confidence in the Dhamma ... the possession of confirmed confidence in the Sangha ... [273] ... the possession of the virtues dear to the noble ones, unbroken ... leading to concentration. Because of possessing the virtues dear to the noble ones, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world.’

Then Sakka, lord of the devas, approached the Venerable Mahāmogallāna together with six hundred devatās... together with seven hundred devatās... together with eight hundred devatās... together with eighty thousand devatās. Having approached, he paid homage to the Venerable Mahāmogallāna and stood to one side. The Venerable Mahāmogallāna then said to him :

²⁸¹ *Buddhe aveccappasāda*. This is the faith of a noble disciple at the minimal level of stream-enterer; see **II,n.120**. The four qualities to be extolled here are called the four factors of stream-entry (*sotāpattiyaṅga*); see **12:41**.

(As above.) [274]

III

Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with five hundred devatās. Having approached, he paid homage to the Venerable Mahāmoggallāna and stood to one side. The Venerable Mahāmoggallāna then said to him:

‘Good, lord of the devas, is the going for refuge to the Buddha. Because of going for refuge to the Buddha, some beings here, [275] with the breakup of the body, after death, are reborn in a good destination, in a heavenly world. They surpass other devas in ten respects: in celestial lifespan, in celestial beauty, in celestial happiness, in celestial glory, in celestial sovereignty, and in celestial forms, sounds, odours, tastes, and tactile objects.

‘Good, lord of the devas, is the going for refuge to the Dhamma ... to the Sangha. Because of going for refuge to the Sangha ... and in celestial forms, sounds, odours, tastes, and tactile objects.’

‘Good, Sir Moggallāna, is the going for refuge to the Buddha ... to the Dhamma ... to the Sangha. Because of going for refuge to the Sangha ... and in celestial forms, sounds, odours, tastes, and tactile objects.’

Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with six hundred devatās... together with seven hundred devatās... [276] together with eight hundred devatās... together with eighty thousand devatās. Having approached, he paid homage to the Venerable Mahāmoggallāna and stood to one side. The Venerable Mahāmoggallāna then said to him:

(As above.)

IV

Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with five hundred devatās. Having approached, he paid homage to the Venerable Mahāmoggallāna and stood to one side. [277] The Venerable Mahāmoggallāna then said to him:

‘Good, lord of the devas, is the possession of confirmed confidence in the Buddha thus: “The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.” Because of possessing confirmed confidence in the Buddha, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world. They surpass other devas in ten respects: in celestial lifespan, in celestial beauty, in celestial happiness, in celestial glory, in celestial sovereignty, and in celestial forms, sounds, odours, tastes, and tactile objects.

‘Good, lord of the devas, is the possession of confirmed confidence in the Dhamma thus ... Good, lord of the devas, is the possession of confirmed confidence in the Sangha thus ... Good, lord of the devas, is the possession of the virtues dear to the noble ones, unbroken ... leading to concentration. Because of possessing the virtues dear to the noble ones ... and in celestial forms, sounds, odours, tastes, and tactile objects.

‘Good, Sir Moggallāna, is the possession of confirmed confidence in the Buddha ... the possession of confirmed confidence in the Dhamma ... the possession of confirmed confidence in the Sangha ... [278] ... the possession of the virtues dear to the noble ones, unbroken ... leading to concentration. Because of possessing the virtues dear to the noble ones ... and in celestial forms, sounds, odours, tastes, and tactile objects.’

Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with six hundred devatās... together with seven hundred devatās... together with eight hundred devatās... together with eighty thousand devatās. Having approached, he paid homage to the Venerable Mahāmoggallāna and stood to one side. The Venerable Mahāmoggallāna then said to him:

(As above.) [279–80]

11 Candana

Then Candana, a son of the devas....

Then Suyāma, a son of the devas....

Then Santusita, a son of the devas....

Then Sunimmita, a son of the devas....

Then Vasavatti, a son of the devas....

(To be elaborated in full exactly as in §10.)²⁸²

²⁸² The above suttas are abridged in all three eds. Candana is at 2:5; the other devas are the reigning deities of the four sense-sphere heavens above Tāvātimsa.

Book VII
Chapter 41
Connected Discourses with Citta
(*Citta-saṃyutta*)

1 The Fetter

[281] On one occasion a number of elder bhikkhus were dwelling at Macchikāsaṇḍa in the Wild Mango Grove.²⁸³

Now on that occasion, when the elder bhikkhus had returned from their alms round, after their meal they assembled in the pavilion and were sitting together when this conversation arose: ‘Friends, “the fetter” and “the things that fetter”’: are these things different in meaning and also different in phrasing, or are they one in meaning and different only in phrasing?’

Some elder bhikkhus answered thus: ‘Friends, “the fetter” and “the things that fetter”’: these things are different in meaning and also different in phrasing.’ But some (other) elder bhikkhus answered thus: ‘Friends, “the fetter” and “the things that fetter”’: these things are one in meaning and different only in phrasing.’

Now on that occasion Citta the householder had arrived in Migapathaka on some business²⁸⁴ [282] Then Citta the householder heard: ‘A number of elder bhikkhus, it is said, having returned from their alms round, had assembled in the pavilion after their meal and were sitting together when this conversation arose:...’ Then Citta the householder approached those elder bhikkhus, paid homage to them, sat down to one side, and said to them: ‘I have heard, venerable sirs, that a number of elder bhikkhus ... were sitting together when this conversation arose: “Friends, ‘the fetter’ and ‘the things that fetter’’: are these things different in meaning and also different in phrasing, or are they one in meaning and different only in phrasing?”...’

‘That is so, householder.’

‘Venerable sirs, “the fetter” and “the things that fetter”’: these things are different in meaning and also different in phrasing. I will give you a simile for this, since some wise people here understand the meaning of a statement by means of a simile.

‘Suppose, venerable sirs, a black ox and a white ox were yoked together by a single rope or yoke.²⁸⁵ Would one be speaking rightly if one were to say: “The black ox is the fetter of the white ox; the white ox is the fetter of the black ox”?’ [283]

‘No, householder. The black ox is not the fetter of the white ox nor is the white ox the fetter of the black ox, but rather the single rope or yoke by which the two are yoked together: that is the fetter there.’

‘So too, friend, the eye is not the fetter of forms nor are forms the fetter of the eye, but rather the desire and lust that arises there in dependence on both: that is the fetter there. The ear is not the fetter of sounds ... The nose is not the fetter of odours ... The tongue is not the fetter of tastes ... The body is not the fetter of tactile objects ... The mind is not the fetter of mental phenomena nor are mental phenomena the fetter of the mind, but rather the desire and lust that arises there in dependence on both: that is the fetter there.’

‘It is a gain for you, householder, it is well gained by you, householder, in that you have the eye of wisdom which ranges over the deep word of the Buddha.’

2 Isidatta (1)

On one occasion a number of elder bhikkhus were dwelling at Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder approached those elder bhikkhus, paid homage to them, sat down to one side, and said to them: ‘Venerable sirs, let the elders consent to accept tomorrow’s meal from me.’

The elder bhikkhus consented by silence. [284] Then Citta the householder, having understood that the elders had consented, rose from his seat, paid homage to them, and departed, keeping them on his right.

When the night had passed, in the morning the elder bhikkhus dressed, took their bowls and outer robes, and went to the residence of Citta the householder. There they sat down on the appointed seats. Then Citta the householder approached the elder bhikkhus, paid homage to them, sat down to one side, and said to the venerable chief elder:

²⁸³ *Ambāṭakavana*. CPD identifies *ambāṭaka* as the hog plum or wild mango, *Spondios mangifera*.

²⁸⁴ At AN I 26,5 Citta is declared the foremost male lay disciple among the speakers on the Dhamma (*etadaggaṃ dhamma-kathikānaṃ*); see too 17:23. For a biographical sketch, see Nyanaponika and Hecker, *Great Disciples of the Buddha*, pp.365-72. Migapathaka, according to SA, was his own tributary village (*bhoga-gāma*), situated just behind the Wild Mango Grove.

²⁸⁵ The simile and its application are also at 35:232.

‘Venerable elder, it is said, “diversity of elements, diversity of elements.” In what way, venerable sir, has the diversity of elements been spoken of by the Blessed One?’²⁸⁶

When this was said, the venerable chief elder was silent. A second time and a third time Citta the householder asked the same question, and a second time and a third time the venerable chief elder was silent.²⁸⁷

Now on that occasion the Venerable Isidatta was the most junior bhikkhu in that Sangha. Then the Venerable Isidatta said to the venerable chief elder: ‘Allow me, venerable elder, to answer Citta the householder’s question.’

‘Answer it, friend Isidatta.’

‘Now, householder, are you asking thus: “Venerable elder, it is said, ‘diversity of elements, diversity of elements.’ In what way, venerable sir, has the diversity of elements been spoken of by the Blessed One?”’ [285]

‘Yes, venerable sir.’

‘This diversity of elements, householder, was spoken of by the Blessed One thus: the eye element, form element, eye-consciousness element;... the mind element, mental-phenomena element, mind-consciousness element. It is in this way, householder, that the diversity of elements was spoken of by the Blessed One.’

Then Citta the householder, having delighted and rejoiced in the Venerable Isidatta’s words, with his own hand served and satisfied the elder bhikkhus with the various kinds of delicious food. When the elder bhikkhus had finished eating and had washed their bowls and hands,²⁸⁸ they rose from their seats and departed.

Then the venerable chief elder said to the Venerable Isidatta: ‘It is good, friend Isidatta, that the answer to this question occurred to you. The answer did not occur to me. Therefore, friend Isidatta, whenever a similar question comes up at some other time, you should clear it up.’²⁸⁹

3 Isidatta (2)

(Opening as in the preceding sutta down to:) [286]

Then Citta the householder approached the elder bhikkhus, paid homage to them, sat down to one side, and said to the venerable chief elder:

‘Venerable elder, there are various views that arise in the world: “The world is eternal” or “The world is not eternal”; or “The world is finite” or “The world is infinite”; or “The soul and the body are the same” or “The soul is one thing, the body is another”; or “The Tathāgata exists after death,” or “The Tathāgata does not exist after death,” or “The Tathāgata both exists and does not exist after death,” or “The Tathāgata neither exists nor does not exist after death”—these as well as the sixty-two views mentioned in the Brahmajāla.²⁹⁰ Now when what exists do these views come to be? When what is non-existent do these views not come to be?’

When this was said, the venerable chief elder was silent. A second time and a third time Citta the householder asked the same question, and a second time and a third time the venerable chief elder was silent.

Now on that occasion the Venerable Isidatta was the most junior bhikkhu in that Sangha. Then the Venerable Isidatta said to the venerable chief elder: ‘Allow me, venerable elder, to answer Citta the householder’s question.’

‘Answer it, friend Isidatta.’ [287]

‘Now, householder, are you asking thus: “Venerable elder, there are various views that arise in the world: ‘The world is eternal’ ... these as well as the sixty-two speculative views mentioned in the Brahmajāla. Now when what exists do these views come to be? When what is non-existent do these views not come to be?”’

‘Yes, venerable sir.’

‘As to the various views that arise in the world, householder, ... these as well as the sixty-two speculative views mentioned in the Brahmajāla: when there is identity view, these views come to be; when there is no identity view, these views do not come to be.’

‘But, venerable sir, how does identity view come to be?’

‘Here, householder, the uninstructed worldling, who has no regard for the noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for the good persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self as possessing form, or form as in self, or self as in form. He regards feeling as self ... perception as self ... volitional constructions as self ... consciousness as self, or self as possessing

²⁸⁶ The problem is also posed at **35:129**, but the reply given below draws on **14:1**.

²⁸⁷ SA says that he knew the answer but was not a confident speaker. This explanation is not very convincing in view of the elder’s confession to Isidatta below.

²⁸⁸ *Onītapattapāṇino*. See **n.136**. SA: ‘Having removed their bowls from their hands (*pāṇito apanītapattā dhovivā*), having washed them, having deposited them into their bags, (they left) with the bowls hanging from their shoulders.’ On *osāpeti*, ‘to deposit,’ see **I.n.223**.

²⁸⁹ I translate the awkward idiom freely in accordance with the natural sense.

²⁹⁰ DN No. 1.

consciousness, or consciousness as in self, or self as in consciousness. It is in such a way that identity view comes to be.’

‘And, venerable sir, how does identity not come to be?’

‘Here, householder, the instructed noble disciple, who has regard for the noble ones and is skilled and disciplined in their Dhamma, who has regard for the good persons and is skilled and disciplined in their Dhamma, does not regard form as self, or self as possessing form, or form as in self, or self as in form. He does not regard feeling as self ... or perception as self ... or volitional constructions as self ... or consciousness as self ... or self as in consciousness. It is in such a way that identity view does not come to be.’ [288]

‘Venerable sir, where does Master Isidatta come from?’

‘I come from Avantī, householder.’

‘There is, venerable sir, a clansman from Avantī named Isidatta, an unseen friend of ours, who has gone forth. Has the venerable one ever met him?’

‘Yes, householder.’

‘Where is that venerable one now dwelling, venerable sir?’

When this was said, the Venerable Isidatta was silent.

‘Is the master Isidatta?’

‘Yes, householder.’

‘Then let Master Isidatta delight in the delightful Wild Mango Grove at Macchikāsaṇḍa. I will be zealous in providing Master Isidatta with robes, almsfood, lodgings, and medicinal requisites.’

‘That is kindly said, householder.’

Then Citta the householder, having delighted and rejoiced in the Venerable Isidatta’s words, with his own hand served and satisfied the elder bhikkhus with the various kinds of delicious food. When the elder bhikkhus had finished eating and had washed their bowls and hands, they rose from their seats and departed.

Then the venerable chief elder said to the Venerable Isidatta: ‘It is good, friend Isidatta, that the answer to this question occurred to you. The answer did not occur to me. Therefore, friend Isidatta, whenever a similar question comes up at some other time, you should clear it up.’

Then the the Venerable Isidatta set his lodging in order and, taking bowl and robe, he left Macchikāsaṇḍa. When he left Macchikāsaṇḍa, he left for good and he never returned.²⁹¹

4 Mahaka’s Miracle

On one occasion a number of elder bhikkhus were dwelling at Macchikāsaṇḍa in the Wild Mango Grove. [289] Then Citta the householder approached those elder bhikkhus, paid homage to them, sat down to one side, and said to them: ‘Venerable sirs, let the elders consent to accept tomorrow’s meal from me in my cowshed.’

The elder bhikkhus consented by silence. Then Citta the householder, having understood that the elders had consented, rose from his seat, paid homage to them, and departed, keeping them on his right.

When the night had passed, in the morning the elder bhikkhus dressed, took their bowls and outer robes, and went to the cowshed of Citta the householder. There they sat down on the appointed seats.

Then Citta the householder, with his own hand, served and satisfied the elder bhikkhus with delicious milk-rice made with ghee. When the elder bhikkhus had finished eating and had washed their bowls and hands, they rose from their seats and departed.

Then Citta the householder, having said, ‘Give away the remainder,’ followed close behind the elder bhikkhus. Now on that occasion the heat was sweltering,²⁹² and the elders went along as if their bodies were melting because of the food they had eaten.

Now on that occasion the Venerable Mahaka was the most junior bhikkhu in that Sangha. Then the Venerable Mahaka said to the venerable chief elder: ‘It would be good, venerable elder, if a cool wind would blow, and a canopy of clouds would form, and the sky would rain down continuously.’ And the chief elder said: ‘That would be good, friend.’ Then the Venerable Mahaka performed such a feat of spiritual power [290] that a cool wind blew, and a canopy of clouds formed, and the sky rained down continuously.

Then it occurred to Citta the householder: ‘Such is the spiritual power and might possessed by the most junior bhikkhu in this Sangha!’

Then, when the Venerable Mahaka arrived at the monastery, he said to the venerable chief elder: ‘Is this much enough, venerable elder?’

²⁹¹ Neither SA nor SM gives an explanation for his sudden departure. He may have seen the danger in fame and honour and preferred to dwell in complete anonymity. Th 120 is ascribed to Isidatta.

²⁹² In Ce and Ee the reading is *kuṭṭhitam*, glossed *kuthitam* by SA (Ce); in Be it is *kuthitam*, glossed *kudhitam*. SA: This is a term of unique occurrence in the Buddha-word of the Tipiṭaka (*tepiṭike buddhavacane asambhinnapadam*).

‘That’s enough, friend Mahaka. What’s been done is sufficient, friend Mahaka, what’s been offered is sufficient.’

Then the elder bhikkhus went to their dwellings and the Venerable Mahaka went to his own dwelling.

Then Citta the householder approached the Venerable Mahaka, paid homage to him, sat down to one side, and said to him: ‘It would be good, venerable sir, if Master Mahaka would show me a superhuman miracle of spiritual power.’

‘Then, householder, spread your cloak upon the verandah and scatter a bundle of grass upon it.’

‘Yes, venerable sir,’ Citta the householder replied, and he spread his cloak upon the verandah and scattered a bundle of grass upon it.

Then, when he had entered his dwelling and shut the bolt, the Venerable Mahaka performed a feat of spiritual power such that a flame shot through the keyhole and the chink of the door and burnt the grass but not the cloak.²⁹³ Citta the householder shook out his cloak and stood to one side, shocked and terrified.

Then the Venerable Mahaka came out of his dwelling and said to Citta the householder: ‘Is this much enough, householder?’ [291]

‘That’s enough, Venerable Mahaka. What’s been done is sufficient, Venerable Mahaka, what’s been offered is sufficient. Let Master Mahaka delight in the delightful Wild Mango Grove at Macchikāsaṇḍa. I will be zealous in providing Master Mahaka with robes, almsfood, lodgings, and medicinal requisites.’

‘That is kindly said, householder.’

Then the Venerable Mahaka set his lodging in order and, taking bowl and robe, he left Macchikāsaṇḍa. When he left Macchikāsaṇḍa, he left for good and he never returned.

5 Kāmabhū (1)

On one occasion the Venerable Kāmabh; was dwelling at Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder approached the Venerable Kāmabh;, paid homage to him, and sat down to one side. The Venerable Kāmabh; then said to him:

‘This has been said, householder:

“Faultless, with its white awning,
The one-spoked chariot rolls;
See him coming, trouble-free,
The stream cut, no more in bondage.”²⁹⁴

How, householder, should the meaning of this brief statement be understood in detail?

‘Was this stated by the Blessed One, venerable sir?’

‘Yes, householder.’

‘Then wait a moment, venerable sir, while I consider its meaning.’

Then, after a moment’s silence, Citta the householder said to the Venerable Kāmabh;: [292]

“‘Faultless’”: this, venerable sir, is a designation for the virtues. “‘White awning’”: this is a designation for liberation. “‘One spoke’”: this is a designation for mindfulness. “‘Rolls’”: this is a designation for going forward and returning. “‘Chariot’”: this is a designation for this body consisting of the four great elements, originating from mother and father, built up out of rice and gruel, subject to impermanence, to being worn and rubbed away, to breaking apart and dispersal.

‘Lust, venerable sir, is trouble; hatred is trouble; delusion is trouble. For a bhikkhu whose taints are destroyed, these have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising. Therefore the bhikkhu whose taints are destroyed is called “trouble-free.” The “one who is coming” is a designation for the arahant.

“‘The stream’”: this, venerable sir, is a designation for craving. For a bhikkhu whose taints are destroyed, this has been abandoned, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising. Therefore the bhikkhu whose taints are destroyed is called “one with the stream cut.”

‘Lust, venerable sir, is bondage; hatred is bondage; delusion is bondage. For a bhikkhu whose taints are destroyed, these have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising. Therefore the bhikkhu whose taints are destroyed is called “one no more in bondage.”

‘Thus, venerable sir, when it was said by the the Blessed One:

“Faultless, with its white awning,

²⁹³ The passage is quoted at Vism 393-94 (PP 12:85).

²⁹⁴ At Ud 76,26-27, spoken with reference to the arahant Lakunḍaka-bhaddiya.

The one-spoked chariot rolls;
See him coming, trouble-free,
The stream cut, no more in bondage—”

it is in such a way that I understand in detail the meaning of what was stated by the Blessed One in brief.’

‘It is a gain for you, householder, it is well gained by you, householder, in that you have the eye of wisdom which ranges over the deep word of the Buddha.’ [293]

6 Kāmabhū (2)

On one occasion the Venerable Kāmabh; was dwelling at Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder approached the Venerable Kāmabh;, paid homage to him, sat down to one side, and said to him: ‘Venerable sir, how many kinds of constructions are there?’²⁹⁵

‘There are, householder, three kinds of constructions: the bodily construction, the verbal construction, and the mental construction.’²⁹⁶

‘Good, venerable sir,’ Citta the householder said. Then, having delighted and rejoiced in the Venerable Kāmabh;’s statement, he asked him a further question: ‘But, venerable sir, what is the bodily construction? What is the verbal construction? What is the mental construction?’

‘In-breathing and out-breathing, householder, are the bodily construction; thought and examination are the verbal construction; perception and feeling are the mental construction.’

‘Good, venerable sir,’ Citta the householder said. Then ... he asked him a further question: ‘But, venerable sir, why are in-breathing and out-breathing the bodily construction? Why are thought and examination the verbal construction? Why are perception and feeling the mental construction?’

‘Householder, in-breathing and out-breathing are bodily, these things are dependent upon the body; that is why in-breathing and out-breathing are the bodily construction. First one thinks and examines, then afterwards one breaks into speech; that is why thought and examination are the verbal construction. Perception and feeling are mental, these things are dependent upon the mind; that is why perception and feeling are the mental construction.’

Saying, ‘Good, venerable sir,’ ... he then asked him a further question: ‘Venerable sir, how does the attainment of the cessation of perception and feeling come about?’²⁹⁷

‘Householder, when a bhikkhu is attaining the cessation of perception and feeling, it does not occur to him: “I will attain the cessation of perception and feeling,” or “I am attaining the cessation of perception and feeling,” or “I have attained the cessation of perception and feeling”; [294] but rather his mind has previously been developed in such a way that it leads him to such a state.’²⁹⁸

Saying, ‘Good, venerable sir,’ ... he then asked him a further question: ‘Venerable sir, when a bhikkhu is attaining the cessation of perception and feeling, which of these things cease first in him: the bodily construction or the verbal construction or the mental construction?’

‘Householder, when a bhikkhu is attaining the cessation of perception and feeling, first the verbal construction ceases, after that the bodily construction, and after that the mental construction.’²⁹⁹

²⁹⁵ This discussion is a close parallel to MN I 301,17-302,27 and I 296,11-23. The last question and answer, however, are not found in those two passages. SA explains that Citta used to abide in cessation [SM: as a non-returner] and thus he raised the question wishing to ask about the constructions that are the basis cessation (see n.297).

²⁹⁶ The three terms—*kāyasāṅkhāra*, *vacīsāṅkhāra*, *cittasāṅkhāra*—are identical with those used to define the *saṅkhāra* factor of dependent origination (as at 12:2), but in this context the purport is different, as the following discussion will show. On the three *saṅkhāra* in the context of dependent origination, see II,n.7. Here, in the compounds *kāyasāṅkhāra* and *cittasāṅkhāra*, *saṅkhāra* clearly has a passive sense: what is ‘constructed’ (*saṅkharīyati*) in dependence on the body or the mind. In the case of *vacīsāṅkhāra* the sense is active: what ‘constructs’ (*saṅkharoti*) speech.

²⁹⁷ The question refers to *saññāvedayita-nirodha*, also called *nirodha-samāpatti*, the attainment of cessation. This is a meditative state in which mind and all mental functions stop. It is said to be accessible only to arahants and non-returners who have mastered the eight attainments of *samādhi*. For a detailed treatment according to the commentarial method, see Vism 702-9 (PP 23:16-52). According to SA, Citta had asked this question to find out if the monk was familiar with the attainment and had mastered it.

²⁹⁸ SA: This means that before attaining cessation he has delimited the duration of the attainment, resolving, ‘I will be mindless (*acittaka*) for such a time.’

²⁹⁹ The verbal construction (thought and examination) ceases in the second jhāna; the bodily construction (in-and-out breathing) ceases in the fourth jhāna; the mental construction (perception and feeling) ceases on entering the attainment of cessation.

Saying, ‘Good, venerable sir,’... he then asked him a further question: ‘Venerable sir, what is the difference between one who is dead, who has expired, and a bhikkhu who has attained the cessation of perception and feeling?’

‘Householder, in the case of one who is dead, who has expired, the bodily construction has ceased and subsided, the verbal construction has ceased and subsided, the mental construction has ceased and subsided; his vitality is extinguished, his physical heat has been dissipated, and his faculties are fully broken up. In the case of a bhikkhu who has attained the cessation of perception and feeling, the bodily construction has ceased and subsided, the verbal construction has ceased and subsided, the mental construction has ceased and subsided; but his vitality is not extinguished, his physical heat has not been dissipated, and his faculties are exceptionally clear.³⁰⁰ This is the difference between one who is dead, who has completed his time, and a bhikkhu who has attained the cessation of perception and feeling.’

Saying, ‘Good, venerable sir,’... he then asked him a further question: ‘Venerable sir, how does emergence from the cessation of perception and feeling come about?’

‘Householder, when a bhikkhu is emerging from the attainment of the cessation of perception and feeling, it does not occur to him: “I will emerge from the attainment of the cessation of perception and feeling,” or “I am emerging from the attainment of the cessation of perception and feeling,” or “I have emerged from the attainment of the cessation of perception and feeling”; but rather his mind has previously been developed in such a way that it leads him to such a state.’³⁰¹ [295]

Saying, ‘Good, venerable sir,’... he then asked him a further question: ‘Venerable sir, when a bhikkhu is emerging from the attainment of the cessation of perception and feeling, which of these things arises first in him: the bodily construction or the verbal construction or the mental construction?’

‘Householder, when a bhikkhu is emerging from the attainment of the cessation of perception and feeling, first the mental construction arises, after that the bodily construction, and after that the verbal construction.’³⁰²

Saying, ‘Good, venerable,’... he then asked him a further question: ‘Venerable sir, when a bhikkhu has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact touch him?’

‘Householder, when a bhikkhu has emerged from the attainment of the cessation of perception and feeling, three kinds of contact touch him: emptiness contact, signless contact, undirected contact.’³⁰³

Saying, ‘Good, venerable sir,’... he then asked him a further question: ‘Venerable sir, when a bhikkhu has emerged from the attainment of the cessation of perception and feeling, towards what does his mind flow, towards what does it slope, towards what does it incline?’

‘Householder, when a bhikkhu has emerged from the attainment of the cessation of perception and feeling, his mind flows towards seclusion, slopes towards seclusion, inclines towards seclusion.’³⁰⁴

‘Good, venerable sir,’ Citta the householder said. Then, having delighted and rejoiced in the the Venerable Kāmaṅga’s statement, he asked him a further question: ‘Venerable sir, how many things are helpful for the attainment of the cessation of perception and feeling?’

‘Indeed, householder, you are asking last what should have been asked first; but still I will answer you. For the attainment of the cessation of perception and feeling, two things are helpful: serenity and insight.’³⁰⁵

³⁰⁰ *Indriyāni vipasannāni*. SA: The sense faculties are strained when activity occurs and external objects impinge on the senses. They are afflicted, soiled as it were, like a mirror set up at a crossroads hit by dust carried by the wind. But as a mirror placed in a casket and deposited in a case shines within, so the five senses of a bhikkhu who has attained cessation shine brightly within cessation.

³⁰¹ SA: Before attaining cessation, at the time of delimiting the duration, he resolved, ‘I will be mindless for such a time and afterwards will again become mindful.’

³⁰² SA: When one emerges from cessation the citta of fruition attainment is the first to arise. It is with reference to the perception and feeling associated with that citta that it is said, ‘First the mental construction arises.’ Afterwards, at the time of bhavaṅga, the bodily construction (breathing) arises, and still later, at the time of regular activity, the verbal construction resumes, namely, thought and examination able to originate speech.

³⁰³ *Suññata phassa, animitta phassa, appaṇihita phassa*. SA: These can be explained by way of their own quality (*saguṇa*) or by way of their object (*ārammaṇa*). By way of quality: the attainment of fruition (*phala-samāpatti*) is called emptiness, and the accompanying contact is called emptiness contact; the same method in the other two cases. By way of object: Nibbāna is called emptiness because it is empty of lust, etc.; signless, because the signs of lust, etc., are absent; and undirected, because it is not directed towards lust, hatred, or delusion. The contact of the arisen fruition attainment, which takes emptiness-Nibbāna as object, is called emptiness contact; the same method in the other two cases.

Fruition attainment is a special meditation attainment in which the mind directly experiences the bliss of Nibbāna. It is of four levels, corresponding to the four levels of awakening (the fruition attainment of stream-entry, etc.). See Vism 698ñ701 (PP 23:3ñ15).

³⁰⁴ SA: It is Nibbāna that is called seclusion (*viveka*). His mind flows, slopes, and inclines towards that seclusion.

7 Godatta

On one occasion the Venerable Godatta was dwelling at Macchikāsaṇḍa in the Wild Mango Grove. [296] Then Citta the householder approached the Venerable Godatta, paid homage to him, and sat down to one side. The Venerable Godatta then said to him as he was sitting to one side:

‘Householder, the measureless liberation of mind, the liberation of mind by nothingness, the liberation of mind by emptiness, and the signless liberation of mind: are these things different in meaning and also different in phrasing, or are they one in meaning and different only in phrasing?’³⁰⁶

‘There is a method, venerable sir, by which these things are different in meaning and also different in phrasing, and there is a method by which they are one in meaning and different only in phrasing.

‘And what, venerable sir, is the method by which these things are different in meaning and also different in phrasing? Here a bhikkhu dwells pervading one quarter with a mind imbued with lovingkindness, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with lovingkindness, vast, exalted, measureless, without hostility, and without ill will. He dwells pervading one quarter with a mind imbued with compassion ... with a mind imbued with altruistic joy ... with a mind imbued with equanimity, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with equanimity, vast, exalted, measureless, without hostility, and without ill will. This is called the measureless liberation of mind.

‘And what, venerable sir, is the liberation of mind by nothingness? Here, by completely transcending the base of the infinity of consciousness, aware that “there is nothing,” a bhikkhu enters and dwells in the base of nothingness. This is called the liberation of mind by nothingness.

‘And what, venerable sir, is the liberation of mind by emptiness? Here a bhikkhu, gone to the forest or to the foot of a tree or to an empty hut, reflects thus: “Empty is this of self [297] or of what belongs to self.” This is called the liberation of mind by emptiness.

‘And what, venerable sir, is the signless liberation of mind? Here, with non-attention to all signs, a bhikkhu enters and dwells in the signless concentration of mind. This is called the signless liberation of mind.

‘This, venerable sir, is the method by which these things are different in meaning and also different in phrasing.’³⁰⁷ And what, venerable sir, is the method by which these things are one in meaning and different only in phrasing?

‘Lust, venerable sir, is a maker of measurement, hatred is a maker of measurement, delusion is a maker of measurement. For a bhikkhu whose taints are destroyed, these have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising. To whatever extent there are measureless liberations of mind, the unshakeable liberation of mind is declared the chief among them.’³⁰⁸ Now that unshakeable liberation of mind is empty of lust, empty of hatred, empty of delusion.

‘Lust, venerable sir, is a something, hatred is a something, delusion is a something.’³⁰⁹ For a bhikkhu whose taints are destroyed, these have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising. To whatever extent there are liberations of mind by nothingness, the unshakeable liberation of mind is declared the chief among them. Now that unshakeable liberation of mind is empty of lust, empty of hatred, empty of delusion.

‘Lust, venerable sir, is a maker of signs, hatred is a maker of signs, delusion is a maker of signs.’³¹⁰ For a bhikkhu whose taints are destroyed, these have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising. To whatever extent there are signless liberations of mind,

³⁰⁵ This is said because cessation is attained by first entering each jhāna and formless attainment and then contemplating it with insight by way of the three characteristics. The procedure is explained at Vism 705-7 (PP 23:31-43).

³⁰⁶ This conversation is also at MN I 297,9-298,27, with Sāriputta and Mahākotṭhita as the speakers.

³⁰⁷ On this interpretation, the measureless liberation of mind (*appamāṇā cetovimutti*) is the four divine abodes; the liberation of mind by nothingness (*ākiñcaññā cetovimutti*), the third formless attainment; the liberation of mind by emptiness (*suññatā cetovimutti*), concentration based on insight into the selfless nature of phenomena; and the signless liberation of mind (*animitta cetovimutti*), concentration based on insight into impermanence. SA, however, takes the signless liberation as a supramundane state with Nibbāna as object.

³⁰⁸ *Akuppā cetovimutti*. SA: The liberation of mind consisting in the fruition of arahantship.

³⁰⁹ SA explains *kiñcana* as if it were derived from a verb *kiñcati* glossed *maddati palibundhati* (‘crushes, impedes’), thus as meaning obstruction or impediment. The true derivation, however, is from *kiṃ + cana*, and the acquired meaning seems to have been devised for a didactic purpose. See PED for other references where this sense is evident. For the etymology, see SED, q.v. 2. *ka, kas, ka, kim*.

³¹⁰ SA explains that lust, etc., are called sign-makers (*nimitta-karaṇa*) because they mark off a person as lustful, hating, or deluded. I prefer, though, to understand this statement as meaning that lust causes the ‘sign of beauty’ (*subha-nimitta*) to appear, hatred the ‘sign of the repulsive’ (*paṭigha-nimitta*), and delusion the signs of permanence, pleasure, and self.

the unshakeable liberation of mind is declared the chief among them. Now that unshakeable liberation of mind is empty of lust, empty of hatred, empty of delusion.

‘This, venerable sir, is the method by which these things are one in meaning and different only in phrasing.’³¹¹

‘It is a gain for you, householder, it is well gained by you, householder, in that you have the eye of wisdom which ranges over the deep word of the Buddha.’

8 Nigaṇṭha Nātaputta

Now on that occasion Nigaṇṭha Nātaputta had arrived at Macchikāsaṇḍa [298] together with a large retinue of nigaṇṭhas.³¹² Citta the householder heard about this and, together with a number of lay followers, he approached Nigaṇṭha Nātaputta.³¹³ He exchanged greetings with Nigaṇṭha Nātaputta and, when they had concluded their greetings and cordial talk, sat down to one side. Nigaṇṭha Nātaputta then said to him: ‘Householder, do you have faith in the recluse Gotama when he says: “There is a concentration without thought and examination, there is a cessation of thought and examination?”’³¹⁴

‘In this matter, venerable sir, I do not go by faith in the Blessed One³¹⁵ when he says: “There is a concentration without thought and examination, there is a cessation of thought and examination.”’

When this was said, Nigaṇṭha Nātaputta looked up proudly³¹⁶ towards his own retinue and said: ‘See this, sirs! How straightforward is this Citta the householder! How honest and open! One who thinks that thought and examination can be stopped might imagine he could catch the wind in a net or arrest the current of the river Ganges with his own fist.’

‘What do you think, venerable sir, which is superior: knowledge or faith?’

‘Knowledge, householder, is superior to faith.’

‘Well, venerable sir, to whatever extent I wish, secluded from sensual pleasures, secluded from unwholesome states, I enter and dwell in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. [299] Then, to whatever extent I wish, with the subsiding of thought and examination, I enter and dwell in the second jhāna.... Then, to whatever extent I wish, with the fading away as well of rapture ... I enter and dwell in the third jhāna.... Then, to whatever extent I wish, with the abandoning of pleasure and pain ... I enter and dwell in the fourth jhāna.

‘Since I know and see thus, venerable sir, in what other recluse or brahmin need I place faith regarding the claim that there is a concentration without thought and examination, a cessation of thought and examination?’

When this was said, Nigaṇṭha Nātaputta looked askance at his own retinue and said: ‘See this, sirs! How crooked is this Citta the householder! How fraudulent and deceptive!’

‘Just now, venerable sir, we understood you to say: “See this, sirs! How straightforward is this Citta the householder! How honest and open!”—yet now we understand you to say: “See this, sirs! How crooked is this Citta the householder! How fraudulent and deceptive!” If your former statement is true, venerable sir, then your latter statement is false, while if your former statement is false, then your latter statement is true.

‘Further, venerable sir, these ten reasonable questions come up. When you understand their meaning, then, together with your retinue, you might return to me.’³¹⁷ One question, one synopsis, one answer. Two questions, two

³¹¹ SA: Though the emptiness liberation of mind is not mentioned separately, it is included throughout by the phrase ‘empty of lust,’ etc.

³¹² Nigaṇṭha Nātaputta is identical with Mahāvīra, the historical progenitor of Jainism. Though he makes several personal appearances in the Pāli Canon (see particularly MN No. 56), there is no report of him meeting the Buddha. His followers were called *nigaṇṭha*, ‘knotless ones.’

³¹³ SA: Why did this noble disciple, a non-returner, approach a wretched, misguided, naked ascetic? To free (the Buddhists) from blame and to refute his doctrine. For the Nigaṇṭhas held that the Buddha’s followers do not show hospitality to anyone else, and he wanted to free his co-religionists from this criticism. He also approached with the idea of refuting Nātaputta’s doctrine.

³¹⁴ *Atthi avitakko avicāro samādhi, atthi vitakkavicārānaṃ nirodho*. As will be shown, this refers to the second jhāna.

³¹⁵ *Na ... bhagavato saddhāya gacchāmi*. Citta is here laying a verbal trap, which will be sprung just below.

³¹⁶ All three eds. reads *ulloketaṃ* here, though SS read *apaloketaṃ* and SA (Ce) *oloketaṃ*. The explanation in SA supports *ulloketaṃ*: ‘He swelled his chest, drew in his belly, stretched forth his neck, surveyed all directions, and then looked up.’ Below I follow Be and Ee in reading *apaloketaṃ* (Ce repeated *ulloketaṃ*), which provides a meaningful contrast: he looks askance because he is too embarrassed to look his followers face to face.

³¹⁷ *Atha maṃ paṭihareyyāsi*. I translate the verb following the paraphrase of SA: ‘When the meaning of these (questions) is known, then you might come up to me along with your retinue of nigaṇṭhas; having come up to my doorkeeper, you might inform me of your arrival.’ On *paṭihāra* as doorkeeper, see SED, s.v. *prati-hr#2 > pratihāra*.

synopses, two answers. Three ... four ... five ... six ... seven ... [300] eight ... nine ... ten questions, ten synopses, ten answers.³¹⁸

Then Citta the householder, having asked Nigaṇṭha Nātaputta these ten reasonable questions, rose from his seat and departed.

9 The Naked Ascetic Kassapa

Now on that occasion the naked ascetic Kassapa, who in lay life had been an old friend of Citta the householder, had arrived in Macchikāsaṇḍa. Citta the householder heard about this and approached the naked ascetic Kassapa. He exchanged greetings with him and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

‘How long has it been, Venerable Kassapa, since you went forth?’

‘It has been thirty years, householder, since I went forth.’

‘In these thirty years, venerable sir, have you attained any superhuman distinction in knowledge and vision worthy of the noble ones, any dwelling in comfort?’

‘In these thirty years since I went forth, householder, I have not attained any superhuman distinction in knowledge and vision worthy of the noble ones,³¹⁹ no dwelling in comfort, but only nakedness, and the shaven head, and the brush for cleaning my seat.’³²⁰

When this was said, Citta the householder said to him: ‘It is wonderful indeed, sir! It is amazing indeed, sir! How well expounded is the Dhamma³²¹ in that, after thirty years, [301] you have not attained any superhuman distinction in knowledge and vision worthy of the noble ones, no dwelling in comfort, but only nakedness, and the shaven head, and the brush for cleaning your seat.’

‘But, householder, how long has it been it since you became a lay follower?’

‘In my case too, venerable sir, it has been thirty years.’

‘In these thirty years, householder, have you attained any superhuman distinction in knowledge and vision worthy of the noble ones, any dwelling in comfort?’

‘How could I not, venerable sir?³²² For to whatever extent I wish, secluded from sensual pleasures, secluded from unwholesome states, I enter and dwell in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. Then, to whatever extent I wish, with the subsiding of thought and examination, I enter and dwell in the second jhāna.... Then, to whatever extent I wish, with the fading away as well of rapture ... I enter and dwell in the third jhāna.... Then, to whatever extent I wish, with the abandoning of pleasure and pain ... I enter and dwell in the fourth jhāna. Further, if I were to die before the Blessed One does, it would not be surprising if the Blessed One were to declare of me: “There is no fetter bound by which Citta the householder could return to this world.”’³²³

When this was said, the naked ascetic Kassapa said to Citta the householder: ‘It is wonderful indeed, sir! It is amazing indeed, sir! How well expounded is the Dhamma, in that a layman clothed in white can attain a superhuman distinction in knowledge and vision worthy of the noble ones, a dwelling in comfort. [302] May I receive the going forth in this Dhamma and Discipline, may I receive the higher ordination?’

³¹⁸ This refers to the ten questions at AN V 50-54 (see too Khp 2). The questions begin, ‘What is one?’, with the answer, ‘All beings subsist on nutriment.’ According to SM the ‘question’ (*pañha*) means the inquiry (*vīmaṃsā*); the synopsis (*uddesa*), a brief statement of the meaning; and the answer (*veyyākaraṇa*), a detailed explanation of the meaning. One might have translated, ‘The question about one ... the question about ten,’ but the numbers are clearly distributive and the expressions *dve pañhā* and so forth are plurals.

³¹⁹ Reading with Be and Ce, *koci uttari manussadhammā alamariyaññadassanaviseso*. Ee should be amended accordingly. The expression occurs often in the suttas as an umbrella term for all the higher meditative attainments and stages of realization. The analysis at Vin III 91 bifurcates the the two main components of the compound and treats *uttari manussadhammā* as an independent plural compound, but the singular *koci* here (and just below, the *evarūpaṃ* before *-visesaṃ*) indicates that in sutta usage *uttari manussadhammā* functions as an adjectival ablative in relation to *alamariyaññadassanavisesa*. SA explains *manussadhamma*, ‘the human norm,’ as the ten courses of wholesome action. What is beyond that (*tato manussadhammato uttari*) is ‘superhuman.’ *Alamariyaññadassanavisesa* is explained as ‘distinction of knowledge and vision capable of engendering the state of a noble one.’

³²⁰ *Pāvaḷanipphoṭanā*. According to SA, this is a brush made from peacock’s feathers, used to sweep the ground of grit and dust before sitting down.

³²¹ *Dhammassa svākkhātātā*. It is not clear to me whether Citta’s exclamation is intended as a straightforward praise of the Buddha’s teaching or an ironic putdown of the ascetics’ teaching.

³²² I read with Ce: *kiṃ hi no siyā bhante*.

³²³ This means he is a non-returner, having eradicated the five lower fetters binding beings to the sense-sphere realm.

Then Citta the householder took the naked ascetic Kassapa to the elder bhikkhus and said to them: ‘Venerable sirs, this naked ascetic Kassapa is an old friend of ours from lay life. Let the elders give him the going forth, let them give him the higher ordination. I will be zealous in providing him with robes, almsfood, lodging, and medicinal requisites.’

Then the naked ascetic Kassapa received the going forth in this Dhamma and Discipline, he received the higher ordination. And soon, not long after his higher ordination, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Kassapa, by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.’ And the Venerable Kassapa became one of the arahants.

10 Seeing the Sick

On that occasion Citta the householder was sick, afflicted, gravely ill. Then a number of park devatās, grove devatās, tree devatās, and devatās dwelling in medicinal herbs and forest giants assembled and said to Citta the householder: ‘Make a wish, householder, thus: “May I become a wheel-turning monarch in the future!”’

When this was said, Citta the householder said to those devatās: ‘That too is impermanent; that too is unstable; one must abandon that too and pass on.’

When this was said, Citta the householder’s friends and companions, relatives and kinsmen, said to him: [303] ‘Set up mindfulness, master. Don’t babble.’

‘What did I say that makes you speak to me thus.’

‘You said to us: “That too is impermanent; that too is unstable; one must abandon that too and pass on.”’

‘That was because park devatās, grove devatās, tree devatās, and devatās dwelling in medicinal herbs and forest giants assembled and said to me: “Make a wish, householder, thus: ‘May I become a wheel-turning monarch in the future!’” And I said to them: “Even that is impermanent; even that is unstable; even that one must abandon when one passes on.”’

‘What advantage do those devatās see, master, that they speak to you thus?’

‘It occurs to those devatās: “This Citta the householder is virtuous, of good character. If he should wish: ‘May I become a wheel-turning monarch in the future!’—as he is virtuous, this wish of his would succeed because of its purity. The righteous king of the Dhamma will provide righteous offerings.”³²⁴ Seeing this advantage, those devatās assembled and said: “Make a wish, householder, thus: ‘May I become a wheel-turning monarch in the future!’” And I said to them: “That too is impermanent; that too is unstable; one must abandon that too and pass on.”’

‘Then exhort us too, householder.’

‘Therefore, you should train yourselves thus: [304] “We will be possessed of confirmed confidence in the Buddha thus: ‘The Blessed One is an arahant, fully enlightened, accomplished in true knowledge and conduct, sublime, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.’

“We will be possessed of confirmed confidence in the Dhamma thus: ‘The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, accessible, to be personally experienced by the wise.’

“We will be possessed of confirmed confidence in the Sangha thus: ‘The Sangha of the Blessed One’s disciples is practising the good way, practising the straight way, practising the true way, practising the proper way; that is, the four pairs of persons, the eight types of individuals—this Sangha of the Blessed One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.’

“Whatever there may be in our family that can be given away, all that we will share unreservedly with the virtuous ones who are of good character.” It is in such a way that you should train yourselves.’

Then, having enjoined his family and colleagues, his relatives and kinsmen, to place confidence in the Buddha, the Dhamma, and the Sangha, and having exhorted them in generosity,³²⁵ Citta the householder passed away.

³²⁴ Ce alone has the correct reading here: *dharmika dhammarājā dharmikaṃ baliṃ anuppadassati*. I am grateful to VĀT for pointing this out to me.

³²⁵ Ee’s reading seems the best: *saṅghe ca pasādetvā cāge ca samādapetvā*.

Book VIII
Chapter 42
Connected Discourses to Headmen
(*Gamaṇi-saṃyutta*)

1 Caṇḍa

[305] Setting at Savatthi. Then the headman Caṇḍa the Wrathful³²⁶ approached the Blessed One, paid homage to him, sat down to one side, and said to him: ‘Venerable sir, what is the cause and reason why someone here is reckoned as wrathful? And what is the cause and reason why someone here is reckoned as gentle?’³²⁷

‘Here, headman, someone has not abandoned lust. Because he has not abandoned lust, other people irritate him. Being irritated by others, he manifests irritation: he is reckoned as wrathful. He has not abandoned hatred. Because he has not abandoned hatred, other people irritate him. Being irritated by others, he manifests irritation: he is reckoned as wrathful. He has not abandoned delusion. Because he has not abandoned delusion, other people irritate him. Being irritated by others, he manifests irritation: he is reckoned as wrathful.

‘This, headman, is the cause and reason why someone here is reckoned as wrathful.

‘Here, headman, someone has abandoned lust. Because he has abandoned lust, other people do not irritate him. Not being irritated by others, he does not manifest irritation: he is reckoned as gentle. He has abandoned hatred. Because he has abandoned hatred, other people do not irritate him. Not being irritated by others, he does not manifest irritation: he is reckoned as gentle. He has abandoned delusion. Because he has abandoned delusion, other people do not irritate him. Not being irritated by others, he does not manifest irritation: he is reckoned as gentle.

‘This, headman, is the cause and reason why someone here is reckoned as gentle.’ [306]

When this was said, Caṇḍa the headman said to the Blessed One: ‘Magnificent, venerable sir! Magnificent, venerable sir! The Dhamma has been made clear in many ways by the Blessed One, as though he were turning upright what had been turned upside down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go for refuge to the Blessed One, and to the Dhamma, and to the Bhikkhu Sangha. From today let the Blessed One remember me as a lay follower who has gone for refuge for life.’

2 Talapuṭa

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then Talapuṭa the troupe headman³²⁸ approached the Blessed One, paid homage to him, sat down to one side, and said to him: ‘Venerable sir, I have heard it said among actors of old in the lineage of teachers: “If an actor, in the theatre or the arena, entertains and amuses people by truth and lies,³²⁹ then with the breakup of the body, after death, he is reborn in the company of the laughing devas.” What does the Blessed One say about that?’

‘Enough, headman, let it be! Don’t ask me that!’

A second time and a third time Talapuṭa the troupe headman said: “Venerable sir, I have heard it said ... [307] ... What does the Blessed One say about that?’

‘Surely, headman, I am not getting through to you³³⁰ when I say, “Enough, headman, let it be! Don’t ask me that!” But still, I will answer you. In the theatre or arena, among beings who are not yet free from lust, who are bound by the bondage of lust, an actor entertains them with titillating things that excite them even more strongly to lust. In the theatre or arena, among beings who are not yet free from hatred, who are bound by the bondage of hatred, an actor entertains them with infuriating things that excite them even more strongly to hatred. In the theatre or arena, among beings who are not yet free from delusion, who are bound by the bondage of delusion, an actor entertains them with bewildering things that excite them even more strongly to delusion.

³²⁶ According to SA, *caṇḍa* (‘wrathful’) is a sobriquet assigned to this headman by the redactors of the Dhamma. I have treated the word both as a nickname and an epithet. The same method is used for the names in 42:3-5.

³²⁷ *Sorata* (Ee: *sūrata*). See I,n.256, n.462.

³²⁸ His name means ‘palmyra box.’ SA says he was called thus because his facial complexion was the colour of a ripe palmyra fruit just fallen from its stalk. He was the director of a large troupe of actors and had become famous throughout India. His verses, which stand out by their moral earnestness, are at Th 1091-1145.

³²⁹ *Saccālikena*. Woodward renders ‘by his counterfeiting of the truth’ (KS 4:214), but I follow SA, which glosses this as a *dvanda* compound: *saccena ca alikena ca*.

³³⁰ Here, where the present is required, we should read with Be and Ce *na labhāmi*, and below, where the aorist is appropriate, *nālatthaṃ*. Ee has the latter reading in both places.

‘Thus, being intoxicated and negligent himself, having made others intoxicated and negligent, with the breakup of the body, after death, he is reborn in the “Hell of Laughter.”³³¹ But if he holds such a view as this: “If an actor, in the theatre or the arena, entertains and amuses people by truth and lies, then with the breakup of the body, after death, he is reborn in the company of the laughing devas”—that is a wrong view on his part. For a person with wrong view, I say, there is one of two destinations: either hell or the animal realm.’³³²

When this was said, Talaputa the troupe headman cried out and burst into tears. (The Blessed One said:) ‘So I did not get through to you when I said, “Enough, headman, let it be! Do not ask me that!”’

‘I am not crying, venerable sir, because of what the Blessed One said to me, but because I have been tricked, cheated, and deceived for a long time by those actors of old in the lineage of teachers who said: “If an actor, [308] in the theatre or the arena, entertains and amuses people by truth and lies, then with the breakup of the body, after death, he is reborn in the company of the laughing devas.”’

‘Magnificent, venerable sir! Magnificent, venerable sir! The Dhamma has been made clear in many ways by the Blessed One, as though he were turning upright what had been turned upside down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go for refuge to the Blessed One, and to the Dhamma, and to the Bhikkhu Sangha. May I receive the going forth under the Blessed One, venerable sir, may I receive the higher ordination?’

Then Talaputa the troupe headman received the going forth under the Blessed One, he received the higher ordination. And soon, not long after his higher ordination ... the Venerable Talaputa became one of the arahants.

3 Yodhājīva

Then the headman Yodhājīva the Mercenary³³³ approached the Blessed One, paid homage to him, sat down to one side, and said to him: ‘Venerable sir, I have heard it said by mercenaries of old in the lineage of teachers: “When a mercenary is one who strives and exerts himself in battle, if others slay him and finish him off while he is striving and exerting himself in battle, then with the breakup of the body, after death, he is reborn in the company of the battle-slain devas.”³³⁴ What does the Blessed One say about that?’

‘Enough, headman, let it be! Don’t ask me that!’

A second time and a third time Yodhājīva the headman said: “Venerable sir, I have heard it said ... What does the Blessed One say about that?” [309]

‘Surely, headman, I am not getting through to you when I say, “Enough, headman, let it be! Don’t ask me that!” But still, I will answer you. When, headman, a mercenary is one who strives and exerts himself in battle, his mind is already low, depraved, misdirected by the thought: “Let these beings be slain or slaughtered or annihilated or destroyed or exterminated.” If others then slay him and finish him off while he is striving and exerting himself in battle, then with the breakup of the body, after death, he is reborn in the “Battle-slain Hell.”³³⁵ But if he holds such a view as this: “When a mercenary strives and exerts himself in battle, if others slay him and finish him off while he is striving and exerting himself in battle, then with the breakup of the body, after death, he is reborn in the company of the battle-slain devas”—that is a wrong view on his part. For a person with wrong view, I say, there is one of two destinations: either hell or the animal realm.’

When this was said, Yodhājīva the headman cried out and burst into tears. (The Blessed One said:) ‘So I did not get through to you when I said, “Enough, headman, let it be! Do not ask me that!”’

‘I am not crying, venerable sir, because of what the Blessed One said to me, but because I have been tricked, cheated, and deceived for a long time by those mercenaries of old in the lineage of teachers who said: “When a mercenary is one who strives and exerts himself in battle, if others slay him and finish him off while he is striving and exerting himself in battle, then with the breakup of the body, after death, he is reborn in the company of the battle-slain devas.”’

‘Magnificent, venerable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life.’ [310]

³³¹ *Pahāso nāma nirayo*. SA: There is no separate hell with this name. This is actually one part of the Avīci hell where the denizens are tortured in the guise of actors dancing and singing.

³³² See MN I 387-89, partly parallel to this passage, though concerned with a different wrong view about rebirth.

³³³ SA explains the name as meaning ‘one who earns his living by warfare’ (*yuddhena jīvikaṃ kappanako*); this name, too, was assigned by the redactors of the Dhamma. I take the occupation to be that of a mercenary or professional soldier.

³³⁴ This free rendering of the name was suggested by VĀT. Ce and Ee read *sarañjītānaṃ*, but Be’s *parajitānaṃ*, ‘conquered by others,’ makes better sense.

³³⁵ Again, SA says this is not a separate hell but a section of Avīci where beings appear as soldiers conquered in battle.

4 Hatthāroha

Then the headman Hatthāroha the Elephant Warrior approached the Blessed One ... (*text is elided, ending:*)
‘... who has gone for refuge for life.’

5 Assāroha

Then the headman Assāroha the Cavalry Warrior approached the Blessed One ... and said to him:

(*All as in §3 except phrased in terms of the cavalry warrior (assāroha) who strives and exerts himself in battle.*)
[311]

6 Asibandhakaputta

On one occasion the Blessed One was dwelling at Nālandā in Pāvārika’s Mango Grove. [312] Then Asibandhakaputta the headman approached the Blessed One, paid homage to him, sat down to one side, and said to him: ‘Venerable sir, the brahmins of the western region—those who carry around waterpots, wear garlands of water plants, immerse themselves in water, and tend the sacred fire—are said to direct a dead person upwards, to guide him along, and to get him admitted to heaven.³³⁶ But the Blessed One, the Arahant, the Fully Enlightened One, is able to bring it about that with the breakup of the body, after death, the entire world might be reborn in a good destination, in a heavenly world.’

‘Well then, headman, I will question you about this. Answer as you see fit. What do you think, headman? Suppose there is a person here who destroys life, takes what is not given, engages in sexual misconduct, speaks falsely, speaks divisively, speaks harshly, chatters idly, one who is covetous, full of ill will, and holds wrong view. Then a great crowd of people would come together and assemble around him, and they would send up prayers and recite praise and circumambulate him with their palms joined, saying: “With the breakup of the body, after death, may this person be reborn in a good destination, in a heavenly world.” What do you think, headman? Because of the prayers of the great crowd of people, because of their praise, because they circumambulate him with their palms joined, would that person, with the breakup of the body, after death, be reborn in a good destination, in a heavenly world?’

‘No, venerable sir.’

‘Suppose, headman, a person would hurl a huge boulder into a deep pool of water. Then a great crowd of people would come together and assemble around it, and they would send up prayers and recite praise and circumambulate it with their palms joined, saying: “Emerge, good boulder! Rise up, [313] good boulder! Come up on high ground, good boulder!” What do you think, headman? Because of the prayers of the great crowd of people, because of their praise, because they circumambulate it with their palms joined, would that boulder emerge, rise up, and come up on high ground?’

‘No, venerable sir.’

‘So, too, headman, if a person is one who destroys life ... and holds wrong view, even though a great crowd of people would come together and assemble around him ... still, with the breakup of the body, after death, that person will be reborn in a state of misery, in a bad destination, in the nether world, in hell.’

‘What do you think, headman? Suppose there is a person here who abstains from the destruction of life, from taking what is not given, from sexual misconduct, from false speech, from divisive speech, from harsh speech, from idle chatter, one who is not covetous, without ill will, who holds right view. Then a great crowd of people would come together and assemble around him, and they would send up prayers and recite praise and circumambulate him with their palms joined, saying: “With the breakup of the body, after death, may this person be reborn in a state of misery, in a bad destination, in the nether world, in hell.” What do you think, headman? Because of the prayers of the great crowd of people, because of their praise, because they circumambulate him with their palms joined, would that person, with the breakup of the body, after death, be reborn in a state of misery ... in hell?’

‘No, venerable sir.’

‘Suppose, headman, a man submerges a pot of ghee or a pot of oil in a deep pool of water and breaks it. Any of its shards or fragments there would sink downwards, but the ghee or oil would rise upwards. [314] Then a great crowd of people would come together and assemble around it, and they would send up prayers and recite praise and circumambulate it with their palms joined, saying: “Sink down, good ghee or oil! Settle, good ghee or oil! Go downwards, good ghee or oil!” What do you think, headman? Because of the prayers of the great crowd of people, because of their praise, because they circumambulate it with their palms joined, would that ghee or oil sink down or settle or go downwards?’

³³⁶ The three verbs are *uyyāpentī* (glossed *upari yāpentī*), *saññāpentī* (glossed *sammā ñāpentī*), and *saggaṃ okkāmenti*, on which SA says: ‘They stand around him saying, “Go, sir, to the Brahma-world; go, sir, to the Brahma-world”, and thus get him admitted to heaven.’

‘No, venerable sir.’

‘So, too, headman, if a person is one who abstains from the destruction of life ... who holds right view, even though a great crowd of people would come together and assemble around him ... still, with the breakup of the body, after death, that person will be reborn in a good destination, in a heavenly world.’

When this was said, Asibandhakaputta the headman said to the Blessed One: ‘Magnificent, venerable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life.’

7 The Simile of the Field

On one occasion the Blessed One was dwelling at Nālandā in Pāvārika’s Mango Grove. Then Asibandhakaputta the headman approached the Blessed One, paid homage to him, sat down to one side, and said to him: ‘Venerable sir, doesn’t the Blessed One dwell compassionate towards all living beings?’

‘Yes, headman, the Tathāgata dwells compassionate towards all living beings.’

‘Then why is it, venerable sir, that the Blessed One teaches the Dhamma thoroughly to some, yet he does not teach it so thoroughly to others?’ [315]

‘Well then, headman, I will question you about this. Answer as you see fit. What do you think, headman? Suppose a farmer here had three fields: one excellent, one of middling quality, and one inferior—rough, salty, with bad ground. What do you think, headman? If that farmer wishes to sow seed, where would he sow it first: in the excellent field, in the field of middling quality, or in the field that was inferior, the one that was rough, salty, with bad ground?’

‘If, venerable sir, that farmer wishes to sow seed, he would sow it in the excellent field. Having sown seed there, he would next sow seed in the field of middling quality. Having sown seed there, he might or might not sow seed in the field that was inferior, the one that was rough, salty, with bad ground. For what reason? Because at least it can be used as fodder for the cattle.’

‘Headman, just like the field that is excellent are the bhikkhus and bhikkhunīs to me. I teach them the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; I reveal the holy life that is perfectly complete and pure. For what reason? Because they dwell with me as their island, with me as their shelter, with me as their protector, with me as their refuge.’

‘Then, headman, just like the field of middling quality are the male and female lay followers to me. To them too I teach the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; I reveal the holy life that is perfectly complete and pure. For what reason? Because they dwell with me as their island, with me as their shelter, with me as their protector, with me as their refuge.’

‘Then, headman, just like that field that is inferior—[316] rough, salty, with bad ground—are the recluses, brahmins, and wanderers of other sects to me. Yet to them too I teach the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; I reveal the holy life that is perfectly complete and pure. For what reason? Because if they understand even a single sentence,³³⁷ that will lead to their welfare and happiness for a long time.’

‘Suppose, headman, a man had three waterpots: one without cracks, which does not let water run through and escape; one without cracks, but which lets water run through and escape; and one with cracks, which lets water run through and escape. What do you think, headman? If that man wants to store water, where would he store it first: in the waterpot that is without cracks, which does not let water run through and escape; or in the waterpot that is without cracks, but which lets water run through and escape; or in the waterpot that has cracks, which lets water run through and escape?’

‘If, venerable sir, that man wants to store water, he would store it in the waterpot that is without cracks, which does not let water run through and escape. Having stored water there, he would next store it in the waterpot that is without cracks, but which lets water run through and escape. Having stored it there, he might or might not store it in the waterpot that has cracks, which lets water run through and escape. For what reason? Because it can at least be used for washing dishes.’

‘Headman, just like the waterpot that is without cracks, which does not let water run through and escape, are the bhikkhus and bhikkhunīs to me. I teach them the Dhamma that is good in the beginning ... perfectly complete and pure. For what reason? Because they dwell ... with me as their refuge.’

‘Then, headman, just like the waterpot that is without cracks, but which lets water run through and escape, are the male and female lay followers to me. To them [317] too I teach the Dhamma that is good in the beginning ... perfectly complete and pure. For what reason? Because they dwell ... with me as their refuge.’

‘Then, headman, just like the waterpot that has cracks, which lets water run through and escape, are the recluses, brahmins, and wanderers of other sects to me. Yet to them too I teach the Dhamma that is good in the begin-

³³⁷ *Ekapaḍaṃ*. The meaning can range from a single term to a single passage.

ning ... perfectly complete and pure. For what reason? Because if they understand even a single word, that will lead to their welfare and happiness for a long time.'

When this was said, Asibandhakaputta the headman said to the Blessed One: 'Magnificent, venerable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life.'

8 The Conch Blower

On one occasion the Blessed One was dwelling at Nālandā in Pāvārika's Mango Grove. Then Asibandhakaputta the headman, a lay disciple of the nigaṇṭhas,³³⁸ approached the Blessed One.... The Blessed One then said to him as he was sitting to one side:

'In what way, headman, does Nigaṇṭha Nātaputta teach the Dhamma to his disciples?'

'Venerable sir, Nigaṇṭha Nātaputta teaches the Dhamma to his disciples thus: "Anyone at all who destroys life is bound for a state of misery, bound for hell. Anyone at all who takes what is not given is bound for a state of misery, bound for hell. Anyone at all who engages in sexual misconduct is bound for a state of misery, bound for hell. Anyone at all who speaks falsehood is bound for a state of misery, bound for hell. One is led on (to rebirth) by the manner in which one usually dwells." It is in such a way, venerable sir, that Nigaṇṭha Nātaputta teaches the Dhamma to his disciples.'

'If, headman, it were the case that one is led on (to rebirth) by the manner in which one usually dwells, [318] then according to Nigaṇṭha Nātaputta's word, no one at all would be bound for a state of misery, bound for hell. What do you think, headman? In the case of a person who destroys life, if one compares one occasion with another, whether by day or by night, which is more frequent: the occasions when he is destroying life or those when he is not doing so?'

'In the case of a person who destroys life, venerable sir, if one compares one occasion with another, whether by day or by night, the occasions when he is destroying life are infrequent while those when he is not doing so are frequent.'

'So, headman, if it were the case that one is led on (to rebirth) by the manner in which one usually dwells, then according to Nigaṇṭha Nātaputta's word no one at all would be bound for a state of misery, bound for hell.'

'What do you think, headman? In the case of a person who takes what is not given ... who engages in sexual misconduct ... [319] who speaks falsehood, if one compares one occasion with another, whether by day or by night, which is more frequent: the occasions when he is speaking falsehood or those when he is not speaking falsehood?'

'In the case of a person who speaks falsehood, venerable sir, if one compares one occasion with another, whether by day or by night, the occasions when he is speaking falsehood are infrequent while those when he is not speaking falsehood are frequent.'

'So, headman, if it were the case that one is led on (to rebirth) by the manner in which one usually dwells, then according to Nigaṇṭha Nātaputta's word no one at all would be bound for a state of misery, bound for hell.'

'Here, headman, some teacher holds such a doctrine and view as this: "Anyone at all who destroys life ... who takes what is not given ... who engages in sexual misconduct ... who speaks falsehood is bound for a state of misery, is bound for hell." Then a disciple has full confidence in that teacher. It occurs to him: "My teacher holds such a doctrine and view as this: 'Anyone at all who destroys life is bound for a state of misery, bound for hell.' Now I have destroyed life, so I too am bound for a state of misery, bound for hell." Thus he acquires such a view. If he does not abandon that assertion and that state of mind, and if he does not relinquish that view, then just as if he had been dragged and dropped off there (he will wind up) in hell.'

'It occurs to him: "My teacher holds such a doctrine and view as this: 'Anyone at all who takes what is not given is bound for a state of misery, bound for hell.' Now I have taken what is not given, so I too am bound for a state of misery, bound for hell." Thus he acquires such a view. If he does not abandon that assertion ... (he will wind up) in hell.'

'It occurs to him: "My teacher holds such a doctrine and view as this: 'Anyone at all who engages in sexual misconduct [320] is bound for a state of misery, bound for hell.' Now I have engaged in sexual misconduct, so I too am bound for a state of misery, bound for hell." Thus he acquires such a view. If he does not abandon that assertion ... (he will wind up) in hell.'

'It occurs to him: "My teacher holds such a doctrine and view as this: 'Anyone at all who speaks falsehood is bound for a state of misery, bound for hell.' Now I have spoken falsehood, so I too am bound for a state of misery, bound for hell." Thus he acquires such a view. If he does not abandon that assertion ... (he will wind up) in hell.'

'But here, headman, a Tathāgata arises in the world, an arahant, fully enlightened, accomplished in true knowledge and conduct, sublime, knower of the world, unsurpassed leader of persons to be tamed, teacher of

³³⁸ The Jains. On Nigaṇṭha Nātaputta, see 41:8.

devas and humans, the Enlightened One, the Blessed One.” In many ways he criticizes and censures the destruction of life, and he says: “Abstain from the destruction of life.” He criticizes and censures the taking of what is not given, and he says: “Abstain from taking what is not given.” He criticizes and censures sexual misconduct, and he says: “Abstain from sexual misconduct.” He criticizes and censures false speech, and he says: “Abstain from false speech.”

‘Then a disciple has full confidence in that teacher. He reflects thus: “In many ways the Blessed One criticizes and censures the destruction of life, and he says: ‘Abstain from the destruction of life.’ Now I have destroyed life to such and such an extent. That wasn’t proper; that wasn’t good. But even if I were to become remorseful over this, that evil deed of mine still could not be undone.” Having reflected thus, he abandons the destruction of life and in the future he abstains from the destruction of life. Thus there comes about the abandoning of that evil deed;³³⁹ thus there comes about the transcending of that evil deed.

‘He reflects thus: “In many ways the Blessed One criticizes and censures the taking of what is not given, and he says: ‘Abstain from taking what is not given.’ Now I have taken what is not given to such and such an extent. That wasn’t proper; that wasn’t good. But even if I were to become remorseful over this, that evil deed of mine still could not be undone.” Having reflected thus, [321] he abandons the taking of what is not given and in the future he abstains from taking what is not given. Thus there comes about the abandoning of that evil deed; thus there comes about the transcending of that evil deed.

‘He reflects thus: “In many ways the Blessed One criticizes and censures sexual misconduct, and he says: ‘Abstain from sexual misconduct.’ Now I have engaged in sexual misconduct to such and such an extent. That wasn’t proper; that wasn’t good. But even if I were to become remorseful over this, that evil deed of mine still could not be undone.” Having reflected thus, he abandons sexual misconduct and in the future he abstains from sexual misconduct. Thus there comes about the abandoning of that evil deed; thus there comes about the transcending of that evil deed.

‘He reflects thus: “In many ways the Blessed One criticizes and censures false speech, and he says: ‘Abstain from false speech.’ Now I have spoken falsehood to such and such an extent. That wasn’t proper; that wasn’t good. But even if I were to become remorseful over this, that evil deed of mine still could not be undone.” Having reflected thus, he abandons false speech and in the future he abstains from false speech. Thus there comes about the abandoning of that evil deed; thus there comes about the transcending of that evil deed.

‘Having abandoned the destruction of life, he abstains from the destruction of life. Having abandoned the taking of what is not given, he abstains from taking what is not given. Having abandoned sexual misconduct, he abstains from sexual misconduct. Having abandoned false speech, he abstains from false speech. Having abandoned divisive speech, he abstains from divisive speech. Having abandoned harsh speech, he abstains from harsh speech. Having abandoned idle chatter, he abstains from idle chatter. Having abandoned covetousness, he is uncovetous. [322] Having abandoned ill will and hatred, he has a mind without ill will. Having abandoned wrong view, he is one of right view.

‘Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter with a mind imbued with lovingkindness, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with lovingkindness, vast, exalted, measureless, without hostility, and without ill will. Just as a strong conch blower can easily send his signal to the four quarters, so too, when the liberation of mind by lovingkindness is developed and cultivated in this way, any limited kamma that was done does not remain there, does not persist there.³⁴⁰

‘He dwells pervading one quarter with a mind imbued with compassion ... with a mind imbued with altruistic joy ... with a mind imbued with equanimity, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with equanimity, vast, exalted, measureless, without hostility, and without ill will. Just as a

³³⁹ Ee has here omitted the phrase, *evam etassa pāpassa kammaṣṣa pahānaṃ hoti*.

³⁴⁰ SA: When (simple) ‘lovingkindness’ is said, this can be interpreted either as access concentration or absorption, but when it is qualified as ‘liberation of mind’ (*cetovimutti*) it definitely means absorption. It is sense-sphere kamma that is called limited kamma (*pamāṇakataṃ kammaṃ*); form-sphere kamma is called limitless (or measureless, *appamāṇakataṃ*) kamma. This is called limitless because it is done by transcending the limit, for it is developed by way of specified, unspecified, and directional pervasion (see Vism 309-11; PP 49-58).

Does not remain there, does not persist there (na taṃ tatrāvāsisati, na taṃ tatrāvatiṭṭhati): That sense-sphere kamma does not linger on, does not stay on, in that form-sphere or formless-sphere kamma. What is meant? That sense-sphere kamma is unable to overpower the form-sphere or formless sphere kamma or to persist and gain the opportunity (to yield its own results); rather, as a great flood might inundate a little stream, the form-sphere or formless-sphere kamma overpowers the sense-sphere kamma, and remains after having made an opportunity (for its own results). Having prevented the other’s result, on its own it leads to rebirth in the Brahma-world.

strong conch blower can easily send his signal to the four quarters, so too, when the liberation of mind by equanimity is developed and cultivated in this way, any limited kamma that was done does not remain there, does not persist there.’

When this was said, Asibandhakaputta the headman said to the Blessed One: ‘Magnificent, venerable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life.’

9 Families

On one occasion the Blessed One, while wandering on tour among the Kosalans together with a large Sangha of bhikkhus, arrived at Nālandā. [323] He stayed there at Nālandā in Pāvārika’s Mango Grove.

Now on that occasion Nālandā was in the grip of famine, a time of scarcity, with crops blighted and turned to straw.³⁴¹ On that occasion Nigaṇṭha Nātaputta was residing at Nālandā together with a large retinue of nigaṇṭhas. Then Asibandhakaputta the headman, a lay disciple of the nigaṇṭhas, approached Nigaṇṭha Nātaputta, paid homage to him, and sat down to one side. Nigaṇṭha Nātaputta then said to him: ‘Come, headman, refute the doctrine of the recluse Gotama. Then a good report concerning you will be spread about thus: “Asibandhakaputta the headman has refuted the doctrine of the recluse Gotama, who is so powerful and mighty.”’

‘But how, venerable sir, shall I refute the doctrine of the recluse Gotama, who is so powerful and mighty?’

‘Go, headman, approach the recluse Gotama and ask him: “Venerable sir, doesn’t the Blessed One in many ways praise kindness towards families, the protection of families, compassion towards families?” If, when he is questioned by you thus, the recluse Gotama answers, “Yes, headman, the Tathāgata in many ways praises kindness towards families, the protection of families, compassion towards families,” then you should say to him: “Then why, venerable sir, is the Blessed One wandering on tour with a large Sangha of bhikkhus at a time of famine, a time of scarcity, when crops are blighted and have turned to straw? The Blessed One is practising for the annihilation of families, for the calamity of families, for the destruction of families.” When the recluse Gotama is posed this dilemma by you, he will neither be able to throw it up nor to gulp it down.’ [324]

‘Yes, venerable sir,’ Asibandhakaputta the headman replied. Then he rose from his seat and, after paying homage to Nigaṇṭha Nātaputta, keeping him on his right, he departed and went to the Blessed One. After paying homage to the Blessed One, he sat down to one side and said to him: ‘Venerable sir, doesn’t the Blessed One in many ways praise kindness towards families, the protection of families, compassion towards families?’

‘Yes, headman, the Tathāgata in many ways praises kindness towards families, the protection of families, compassion towards families.’

‘Then why, venerable sir, is the Blessed One wandering on tour with a large Sangha of bhikkhus at a time of famine, a time of scarcity, when crops are blighted and have turned to straw? The Blessed One is practising for the annihilation of families, for the calamity of families, for the destruction of families.’

‘I recollect ninety-one aeons back, headman, but I do not recall any family that has ever been destroyed merely by offering cooked almsfood. Rather, whatever families there are that are rich, with much wealth and property, with abundant gold and silver, with abundant possessions and means of subsistence, with abundant wealth and grain, they have all become so from giving, from truthfulness, and from self-control.³⁴²

‘There are, headman, eight causes and conditions for the destruction of families. Families come to destruction on account of the king, or on account of thieves, or on account of fire, or on account of water; or they do not find what they have put away;³⁴³ or mismanaged undertakings fail; or there arises within a family a wastrel who squanders, dissipates, and fritters away its wealth; [325] and impermanence is the eighth. These are the eight causes and conditions for the destruction of families. But while these eight causes and conditions for the destruction of families exist, if anyone speaks thus of me: “The Blessed One is practising for the annihilation of families, for the calamity of families, for the destruction of families,” if he does not abandon that assertion and that state of mind, and if he does not relinquish that view, then just as if he had been dragged and dropped off there (he will wind up) in hell.’

³⁴¹ I follow von Hinüber’s proposals regarding the correct reading and interpretation of these terms (in ‘The Ghost Word *Dvīhitikā* and the Description of Famines in Early Buddhist Literature’). The reading, firstly, should be: *Nālandā dubbhikkhā hoti duhitikā setaṭṭikā salākāvuttā*. All extant mss., it seems, have been contaminated by *dvīhitikā* and *setaṭṭhikā*, though SA recognizes *duhitikā* as a v.l. here and other texts on crop failure preserve *setaṭṭikā* (Vin II 256,21-23 = AN IV 278,28-279,2). While SA explains both *dvīhitikā* and *duhitikā* as derived from *du-īhiti* (or *du-ihiti*, ‘difficult faring’), the correct derivation is from *du-hita* (see n.212 above). The corruption *setaṭṭhikā* is explained by SA as meaning ‘white with bones,’ i.e., with the bones of people who have perished in the famine, but other commentaries identify *setaṭṭikā* as a crop disease (*rogajāti*) caused by insects which devour the pith of the grain stalks. The word is analysed *seta-aṭṭi-kā*, ‘the white disease,’ because the afflicted crops turn white and do not yield grain (see VinA 1291,5-7 = AA IV 136,16-18; VinA 175,4-8).

³⁴² I read *saññamasambhūtāni*, as in Ce and Ee, as against Be’s *sāmaññasambhūtāni*. SA merely glosses with *sesasīlam*.

³⁴³ I read *nihitam vā nādhigacchati*, again with Ce and Ee, as against Be’s *nihitam vā thānā vigacchati*.

When this was said, Asibandhakaputta the headman said to the Blessed One: ‘Magnificent, venerable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life.’

10 Mañicūlaka

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the members of the king’s retinue had assembled in the royal palace and were sitting together when the following conversation arose: ‘Gold and silver are allowable for the recluses who are followers of the Sakyan scion; the recluses who are followers of the Sakyan scion consent to gold and silver; the recluses who are followers of the Sakyan scion accept gold and silver.’

Now on that occasion Mañicūlaka the headman was sitting in that assembly. Then Mañicūlaka the headman said to that assembly: ‘Do not speak thus, masters. Gold and silver are not allowable for the recluses who are followers of the Sakyan scion; the recluses who are followers of the Sakyan scion do not consent to gold and silver; the recluses who are followers of the Sakyan scion do not accept gold and silver. They have renounced jewellery and gold; they have given up the use of gold and silver.’³⁴⁴ And Mañicūlaka was able to convince that assembly.

Then Mañicūlaka approached the Blessed One, paid homage to him, and sat down to one side. [326] Sitting to one side, he reported to the Blessed One all that had happened, adding: ‘I hope, venerable sir, that when I answered thus I stated what has been said by the Blessed One and did not misrepresent him with what is contrary to fact; that I explained in accordance with the Dhamma, and that no reasonable consequence of my statement gives ground for criticism.’

‘For sure, headman, when you answered thus you stated what has been said by me and did not misrepresent me with what is contrary to fact; you explained in accordance with the Dhamma, and no reasonable consequence of your statement gives ground for criticism. For, headman, gold and silver are not allowable for the recluses who are followers of the Sakyan scion; the recluses who are followers of the Sakyan scion do not consent to gold and silver; the recluses who are followers of the Sakyan scion do not accept gold and silver. They have renounced jewellery and gold; they have given up the use of gold and silver. If gold and silver are allowable for anyone, the five cords of sensual pleasure are allowable for him. If the five cords of sensual pleasure are allowable for anyone, you can definitely consider him to be one who does not have the character of a recluse or of a follower of the Sakyan scion.

‘Further, headman, I say this: “Grass may be sought by one needing grass; wood may be sought by one needing wood; a cart may be sought by one needing a cart; a man may be sought by one needing a man.” [327] But I do not say that there is any method by which gold and silver may be consented to or sought.’

11 Bhadraka

On one occasion the Blessed One was dwelling at a town of the Mallans named Uruvelakappa. Then Bhadraka the headman approached the Blessed One, paid homage to him, sat down to one side, and said to him: ‘It would be good, venerable sir, if the Blessed One would teach me about the origin and the passing away of suffering.’

‘If, headman, I were to teach you about the origin and the passing away of suffering with reference to the past, saying, “So it was in the past,” perplexity and uncertainty about that might arise in you. And if I were to teach you about the origin and the passing away of suffering with reference to the future, saying, “So it will be in the future,” perplexity and uncertainty about that might arise in you. Instead, headman, while I am sitting right here, and you are sitting right there, I will teach you about the origin and the passing away of suffering. Listen to that and attend carefully, I will speak.’

‘Yes, venerable sir,’ Bhadraka the headman replied. The Blessed One said this:

‘What do you think, headman? Are there any people in Uruvelakappa on whose account sorrow, lamentation, pain, displeasure, and despair would arise in you in the event they were to be executed or imprisoned or fined or censured?’³⁴⁵

‘There are such people, venerable sir.’

‘But are there any people in Uruvelakappa on whose account [328] sorrow, lamentation, pain, displeasure, and despair would not arise in you in the event they were to be executed or imprisoned or fined or censured?’

‘There are such people, venerable sir.’

‘What, headman, is the cause and reason why in relation to some people in Uruvelakappa sorrow, lamentation, pain, displeasure, and despair would arise in you in the event they were to be executed or imprisoned or fined or censured? And what is the cause and reason why in relation to other people in Uruvelakappa no sorrow, lamenta-

³⁴⁴ The rule is Nissaggiya-pācittiya No. 18; see Vin III 236-39 and Vin I 245,2-7. The sutta is cited at Vin II 296-97 as testimony for the prohibition against the acceptance of gold and silver by bhikkhus.

³⁴⁵ Be omits the second question, apparently by editorial oversight, as it is in Ce and Ee.

tion, pain, displeasure, and despair would arise in you in the event they were to be executed or imprisoned or fined or censured?’

‘Those people in Uruvelakappa, venerable sir, in relation to whom sorrow, lamentation, pain, displeasure, and despair would arise in me in the event they were to be executed or imprisoned or fined or censured—these are the ones for whom I have desire and attachment. But those people in Uruvelakappa in relation to whom no sorrow, lamentation, pain, displeasure, and despair would arise in me in the event they were to be executed or imprisoned or fined or censured—these are the ones for whom I have no desire and attachment.’

‘Headman, by means of this principle that is seen, understood, immediately attained, fathomed, apply the method to the past and to the future thus:³⁴⁶ “Whatever suffering arose in the past, all that arose rooted in desire, with desire as its source; for desire is the root of suffering. Whatever suffering will arise in the future, all that will arise rooted in desire, with desire as its source; for desire is the root of suffering.”’

‘It is wonderful, venerable sir! It is amazing, venerable sir! How well that has been stated by the Blessed One: “Whatever suffering arises, [329] all that is rooted in desire, has desire as its source; for desire is the root of suffering.”³⁴⁷ Venerable sir, I have a boy named Ciravāsī, who stays at an outside residence. I rise early and send a man, saying, “Go, man, and find out how the boy Ciravāsī is.” Until that man returns, venerable sir, I am upset, thinking, “I hope the boy Ciravāsī has not met with any affliction!”’

‘What do you think, headman? If the boy Ciravāsī were to be executed or imprisoned or fined or censured, would sorrow, lamentation, pain, displeasure, and despair arise in you?’

‘Venerable sir, if the boy Ciravāsī were to be executed or imprisoned or fined or censured, even my life would be upset, so how could sorrow, lamentation, pain, displeasure, and despair not arise in me?’

‘In this way too, headman, it can be understood: “Whatever suffering arises, all that arises rooted in desire, with desire as its source; for desire is the root of suffering.”’

‘What do you think, headman? Before you saw Ciravāsī’s mother or heard about her, did you have any desire or attachment or affection for her?’

‘No, venerable sir.’

‘Then was it, headman, because of seeing her or hearing about her that this desire and attachment and affection arose in you?’

‘Yes, venerable sir.’

‘What do you think, headman? If Ciravāsī’s mother were to be executed or imprisoned or fined or censured, would sorrow, lamentation, pain, displeasure, and despair arise in you?’ [330]

‘Venerable sir, if Ciravāsī’s mother were to be executed or imprisoned or fined or censured, my life would be upset, so how could sorrow, lamentation, pain, displeasure, and despair not arise in me?’

‘In this way too, headman, it can be understood: “Whatever suffering arises, all that arises rooted in desire, with desire as its source; for desire is the root of suffering.”’

12 Rāsiya

Then Rāsiya the headman approached the Blessed One, paid homage to him, sat down to one side, and said to him: ‘Venerable sir, I have heard: “The recluse Gotama criticizes all austerity. He categorically blames and reviles any ascetic who leads a rough life.” Do those who speak thus, venerable sir, state what has been said by the Blessed One and not misrepresent him with what is contrary to fact? Do they explain in accordance with the Dhamma so that no reasonable consequence of their assertion would be open to criticism?’

‘Those who speak thus, headman, do not state what has been said by me but misrepresent me with untruth and falsehood.’

I

‘There are, headman, these two extremes which should not be cultivated by one who has gone forth into homelessness: the pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Without veering towards either of these extremes, the Tathāgata has awakened to the middle way, [331] which gives rise to

³⁴⁶ Cp. 12:33 (II 58,3-5). SA’s treatment of the line here indicates that it takes *akālikena pattenā* as a single expression, with *akālikena* functioning as an adverbial instrumental in apposition to *pattenā*: *Akālikena pattenā ti na kālantarena pattenā; kālaṃ anattikkamivā va pattenā ti attho*; ‘Immediately attained: not attained after an interval of time; the meaning is that it is attained even without any time having passed by.’ For more on *akālikena*, see I,n.33, II,n.103. The opening of this paragraph in Ee seems garbled.

³⁴⁷ Note that the headman here ascribes to the Buddha, as a direct quotation, a general statement of the causal tie between desire and suffering. As this statement is not found in the Buddha’s words just above but is clearly needed as the referent of ‘this principle’ (*iminā dhammena*), it is likely that the statement had at some point dropped out of the text. See too just below, where the Buddha makes the generalization himself.

vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna. And what is that middle way awakened to by the Tathāgata, which gives rise to vision ... leads to Nibbāna? It is this noble eightfold path; that is, right view ... right concentration. This is that middle way awakened to by the Tathāgata, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.³⁴⁸

II

‘There are, headman, these three persons who enjoy sensual pleasures existing in the world. What three?’³⁴⁹

(i)

‘Here, headman, someone who enjoys sensual pleasures seeks wealth unlawfully, by violence. Having done so, he does not make himself happy and pleased, nor does he share it and do meritorious deeds.

(ii)

‘Then, headman, someone here who enjoys sensual pleasures seeks wealth unlawfully, by violence. Having done so, he makes himself happy and pleased, but he does not share it and do meritorious deeds.

(iii)

‘Then, headman, someone here who enjoys sensual pleasures seeks wealth unlawfully, by violence. Having done so, he makes himself happy and pleased, and he shares it and does meritorious deeds.

(iv)

‘Then, headman, someone here who enjoys sensual pleasures seeks wealth both lawfully and unlawfully, both by violence and without violence. Having done so, [332] he does not make himself happy and pleased, nor does he share it and do meritorious deeds.

(v)

‘Then, headman, someone here who enjoys sensual pleasures seeks wealth both lawfully and unlawfully, both by violence and without violence. Having done so, he makes himself happy and pleased, but he does not share it and do meritorious deeds.

(vi)

‘Then, headman, someone here who enjoys sensual pleasures seeks wealth both lawfully and unlawfully, both by violence and without violence. Having done so, he makes himself happy and pleased, and he shares it and does meritorious deeds.

(vii)

‘Then, headman, someone here who enjoys sensual pleasures seeks wealth lawfully, without violence. Having done so, he does not make himself happy and pleased, nor does he share it and do meritorious deeds.

(viii)

‘Then, headman, someone here who enjoys sensual pleasures seeks wealth lawfully, without violence. Having done so, he makes himself happy and pleased, but he does not share it and do meritorious deeds.

(ix)

‘Then, headman, someone here who enjoys sensual pleasures seeks wealth lawfully, without violence. Having done so, he makes himself happy and pleased, and he shares it and does meritorious deeds. But he uses his wealth while being tied to it, infatuated with it, blindly absorbed in it, not seeing the danger in it, not understanding the escape.

(x)

‘Then, headman, someone here who enjoys sensual pleasures seeks wealth lawfully, without violence. Having done so, [333] he makes himself happy and pleased, and he shares it and does meritorious deeds. And he uses his wealth without being tied to it, uninfatuated with it, not blindly absorbed in it, seeing the danger in it, understanding the escape.

³⁴⁸ These are the words with which the Buddha opened his first sermon; see 56:11. SA: The pursuit of sensual happiness is mentioned to show the types who enjoy sensual pleasure (II-III); the pursuit of self-moritification, to show the ascetics (IV-V); the middle way to show the three types of wearing away (VI). What is the purpose in showing all this? The Tathāgata, who attained perfect enlightenment by abandoning the two extremes and by following the middle way, does not criticize or praise all enjoyers of sensual pleasures or all ascetics. He criticizes those who deserve criticism and praises those who deserve praise.

³⁴⁹ The three coordinates of the pattern to be expanded upon are: (i) how wealth is acquired, whether unlawfully, lawfully, or both; (ii) whether or not it is used for one’s own benefit; and (iii) whether or not it is used to benefit others. Those who rank positive on all three counts will be further divided into those who remain attached to their wealth and those who are unattached to it. This same tenfold analysis of the *kāmabhogī* is at AN V 177-82.

III

(i)

‘Therein, headman, the one enjoying sensual pleasures who seeks wealth unlawfully, by violence, and who does not make himself happy and pleased nor share it and do meritorious deeds, may be criticized on three grounds. On what three grounds may he be criticized? “He seeks wealth unlawfully, by violence”—this is the first ground on which he may be criticized. “He does not make himself happy and pleased”—this is the second ground on which he may be criticized. “He does not share it and do meritorious deeds”—this is the third ground on which he may be criticized. This one enjoying sensual pleasures may be criticized on these three grounds.

(ii)

‘Therein, headman, the one enjoying sensual pleasures who seeks wealth unlawfully, by violence, and who makes himself happy and pleased but does not share it and do meritorious deeds, may be criticized on two grounds and praised on one ground. On what two grounds may he be criticized? “He seeks wealth unlawfully, by violence”—this is the first ground on which he may be criticized. “He does not share it and do meritorious deeds”—this is the second ground on which he may be criticized. And on what one ground may he be praised? “He makes himself happy and pleased”—this is the one ground on which he may be praised. This one enjoying sensual pleasures may be criticized on these two grounds and praised on this one ground.

(iii)

‘Therein, headman, the one enjoying sensual pleasures who seeks wealth unlawfully, by violence, and [334] makes himself happy and pleased, and shares it and does meritorious deeds, may be criticized on one ground and praised on two grounds. On what one ground may he be criticized? “He seeks wealth unlawfully, by violence”—this is the one ground on which he may be criticized. And on what two grounds may he be praised? “He makes himself happy and pleased”—this is the first ground on which he may be praised. “He shares it and does meritorious deeds”—this is the second ground on which he may be praised. This one enjoying sensual pleasures may be criticized on this one ground and praised on these two grounds.

(iv)

‘Therein, headman, the one enjoying sensual pleasures who seeks wealth both lawfully and unlawfully, both by violence and without violence, and who does not make himself happy and pleased nor share it and do meritorious deeds, may be praised on one ground and criticized on three grounds. On what one ground may he be praised? “He seeks wealth lawfully, without violence”—this is the one ground on which he may be praised. On what three grounds may he be criticized? “He seeks wealth unlawfully, by violence”—this is the first ground on which he may be criticized. “He does not make himself happy and pleased”—this is the second ground on which he may be criticized. “He does not share it and do meritorious deeds”—this is the third ground on which he may be criticized. This one enjoying sensual pleasures may be praised on this one ground and criticized on these three grounds.

(v)

‘Therein, headman, the one enjoying sensual pleasures who seeks wealth both lawfully and unlawfully, both by violence and without violence, and who makes himself happy and pleased but does not share it and do meritorious deeds, may be praised on two grounds and criticized on two grounds. On what two grounds may he be praised? “He seeks wealth lawfully, without violence”—this is the first ground on which he may be praised. “He makes himself happy and pleased”—this is the second ground on which he may be praised. [335] On what two grounds may he be criticized? “He seeks wealth unlawfully, by violence”—this is the first ground on which he may be criticized. “He does not share it and do meritorious deeds”—this is the second ground on which he may be criticized. This one enjoying sensual pleasures may be praised on these two grounds and criticized on these two grounds.

(vi)

‘Therein, headman, the one enjoying sensual pleasures who seeks wealth both lawfully and unlawfully, both by violence and without violence, and who makes himself happy and pleased and shares it and does meritorious deeds, may be praised on three grounds and criticized on one ground. On what three grounds may he be praised? “He seeks wealth lawfully, without violence”—this is the first ground on which he may be praised. “He makes himself happy and pleased”—this is the second ground on which he may be praised. “He shares it and does meritorious deeds”—this is the third ground on which he may be praised. On what one ground may he be criticized? “He seeks wealth unlawfully, by violence”—this is the one ground on which he may be criticized. This one enjoying sensual pleasures may be praised on these three grounds and criticized on this one ground.

(vii)

‘Therein, headman, the one enjoying sensual pleasures who seeks wealth lawfully, without violence, and who does not make himself happy and pleased nor share it and do meritorious deeds, may be praised on one ground and criticized on two grounds. On what one ground may he be praised? “He seeks wealth lawfully, without violence”—this is the one ground on which he may be praised. On what two grounds may he be criticized? “He

does not make himself happy and pleased”—this is the first ground on which he may be criticized. “He does not share it and do meritorious deeds”—this is the second ground on which he may be criticized. This one enjoying sensual pleasures may be praised on this one ground and criticized on these two grounds. [336]

(viii)

‘Therein, headman, the one enjoying sensual pleasures who seeks wealth lawfully, without violence, and who makes himself happy and pleased but does not share it and do meritorious deeds, may be praised on two grounds and criticized on one ground. On what two grounds may he be praised? “He seeks wealth lawfully, without violence”—this is the first ground on which he may be praised. “He makes himself happy and pleased”—this is the second ground on which he may be praised. On what one ground may he be criticized? “He does not share it and do meritorious deeds”—this is the one ground on which he may be criticized. This one enjoying sensual pleasures may be praised on these two grounds and criticized on this one ground.

(ix)

‘Therein, headman, the one enjoying sensual pleasures who seeks wealth lawfully, without violence, and makes himself happy and pleased, and shares it and does meritorious deeds, but who uses that wealth while being tied to it, infatuated with it, blindly absorbed in it, not seeing the danger in it, not understanding the escape—he may be praised on three grounds and criticized on one ground. On what three grounds may he be praised? “He seeks wealth lawfully, without violence”—this is the first ground on which he may be praised. “He makes himself happy and pleased”—this is the second ground on which he may be praised. “He shares it and does meritorious deeds”—this is the third ground on which he may be praised. On what one ground may he be criticized? “He uses that wealth while being tied to it, infatuated with it, blindly absorbed in it, not seeing the danger in it, not understanding the escape”—this is the one ground on which he may be criticized. This one enjoying sensual pleasures may be praised on these three grounds and criticized on this one ground.

(x)

‘Therein, headman, the one enjoying sensual pleasures who seeks wealth lawfully, without violence, and makes himself happy and pleased, and shares it and does meritorious deeds, [337] and who uses that wealth without being tied to it, uninfatuated with it, not blindly absorbed in it, seeing the danger in it, understanding the escape—he may be praised on four grounds. On what four grounds may he be praised? “He seeks wealth lawfully, without violence”—this is the first ground on which he may be praised. “He makes himself happy and pleased”—this is the second ground on which he may be praised. “He shares it and does meritorious deeds”—this is the third ground on which he may be praised. “He uses that wealth without being tied to it, uninfatuated with it, not blindly absorbed in it, seeing the danger in it, understanding the escape”—this is the fourth ground on which he may be praised. This one enjoying sensual pleasures may be praised on these four grounds.

IV

‘There are, headman, these three kinds of ascetics of rough life existing in the world. What three?

(i)

‘Here, headman, some ascetic of rough life has gone forth out of faith from the household life into homelessness with the thought: “Perhaps I may achieve a wholesome state; perhaps I may realize a superhuman distinction in knowledge and vision worthy of the noble ones.”³⁵⁰ He afflicts and torments himself, yet he does not achieve a wholesome state; he does not realize a superhuman distinction in knowledge and vision worthy of the noble ones.

(ii)

‘Then, headman, some ascetic of rough life has gone forth out of faith.... He afflicts and torments himself, and he achieves a wholesome state, yet he does not realize a superhuman distinction in knowledge and vision worthy of the noble ones. [338]

(iii)

‘Then, headman, some ascetic of rough life has gone forth out of faith.... He afflicts and torments himself, he achieves a wholesome state, and he realizes a superhuman distinction in knowledge and vision worthy of the noble ones.

V

(i)

‘Therein, headman, the ascetic of rough life who afflicts and torments himself, yet who does not achieve a wholesome state or realize a superhuman distinction in knowledge and vision worthy of the noble ones, may be

³⁵⁰ See n.319. Here a wholesome state (*kusala dhamma*) must rank lower than a ‘superhuman distinction,’ since the attainment of the former does not necessarily entail the latter. The former can include simple moral conduct and wholesome states of sensuous consciousness, while the latter will include only the jhānas, formless attainments, direct knowledges, and supra-mundane paths and fruits.

criticized on three grounds. On what three grounds may he be criticized? “He afflicts and torments himself”—this is the first ground on which he may be criticized. “He does not achieve a wholesome state”—this is the second ground on which he may be criticized. “He does not realize a superhuman distinction in knowledge and vision worthy of the noble ones”—this is the third ground on which he may be criticized. This ascetic of rough life may be criticized on these three grounds.

(ii)

‘Therein, headman, the ascetic of rough life who afflicts and torments himself, and who achieves a wholesome state, yet who does not realize a superhuman distinction in knowledge and vision worthy of the noble ones, may be criticized on two grounds and praised on one ground. On what two grounds may he be criticized? “He afflicts and torments himself”—this is the first ground on which he may be criticized. “He does not realize a superhuman distinction in knowledge and vision worthy of the noble ones”—this is the second ground on which he may be criticized. On what one ground may he be praised? “He achieves a wholesome state”—this is the one ground on which he may be praised. This ascetic of rough life may be criticized on these two grounds and praised on this one ground. [339]

(iii)

‘Therein, headman, the ascetic of rough life who afflicts and torments himself, and who achieves a wholesome state, and who realizes a superhuman distinction in knowledge and vision worthy of the noble ones, may be criticized on one ground and praised on two grounds. On what one ground may he be criticized? “He afflicts and torments himself”—this is the one ground on which he may be criticized. On what two grounds may he be praised? “He achieves a wholesome state”—this is the first ground on which he may be praised. “He realizes a superhuman distinction in knowledge and vision worthy of the noble ones”—this is the second ground on which he may be praised. This ascetic of rough life may be criticized on this one ground and praised on these two grounds.

VI

‘There are, headman, these three kinds of wearing away that are directly visible,³⁵¹ immediate, inviting one to come and see, applicable, to be personally experienced by the wise. What three?

(i)

‘Someone is lustful, and on account of lust he intends for his own affliction, for the affliction of others, for the affliction of both. When lust is abandoned, he does not intend for his own affliction, or for the affliction of others, or for the affliction of both. The wearing away is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

(ii)

‘Someone is full of hatred, and on account of hatred he intends for his own affliction, for the affliction of others, for the affliction of both. When hatred is abandoned, he does not intend for his own affliction, or for the affliction of others, or for the affliction of both. [340] The wearing away is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

(iii)

‘Someone is deluded, and on account of delusion he intends for his own affliction, for the affliction of others, for the affliction of both. When delusion is abandoned, he does not intend for his own affliction, or for the affliction of others, or for the affliction of both. The wearing away is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

‘These, headman, are the three kinds of wearing away that are directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.’

When this was said, Rāsiya the headman said to the Blessed One: ‘Magnificent, venerable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life.’

13 Pāṭaliya

On one occasion the Blessed One was dwelling among the Koliyans where there was a town of the Koliyans named Uttara. Then Pāṭaliya the headman approached the Blessed One, paid homage to him, sat down to one side, and said to him:

³⁵¹ *Tisso sandiṭṭhikā nijjarā*. *Nijjarā*, ‘wearing away,’ seems to have been a Jain concept adopted by the Buddha. The Jains held that ascetic practice was the means to ‘wear away’ all suffering (*sabbaṃ dukkhaṃ nijjinnaṃ bhavissati*); see their position at MN I 93,2-11 and II 214,7-13, and the Buddha’s alternative approach to ‘wearing away’ at MN II 223-25. Three other kinds of *sandiṭṭhikā nijjarā* are described at AN I 221,5-30 (i.e., virtue, the jhānas, the destruction of the taints) and a twentyfold *nijjarā* is at MN III 76,12-77,23. SA says that one path is described as three kinds of wearing away because of the wearing away of the three defilements.

‘I have heard, venerable sir: “The recluse Gotama knows magic.”³⁵² I hope, venerable sir, that those who say, “The recluse Gotama knows magic,” state what has been said by the Blessed One and do not misrepresent him with what is contrary to fact; that they explain in accordance with the Dhamma, and that no reasonable consequence of their assertion gives ground for criticism. For we would not wish to misrepresent the Blessed One, venerable sir.’

‘Those, headman, who say, “The recluse Gotama knows magic,” state what has been said by me and do not misrepresent me with what is contrary to fact; they explain in accordance with the Dhamma, and no reasonable consequence of their assertion gives ground for criticism.’ [341]

‘Then it is really true, sir! We did not believe those recluses and brahmins who said, “The recluse Gotama knows magic.” The recluse Gotama is indeed a magician!’³⁵³

‘Headman, does one who asserts, “I know magic,” also assert, “I am a magician”?’

‘So it is, Blessed One! So it is, Sublime One!’

‘Well then, headman, I will question you about this same matter. Answer as you see fit.

I

(i)

‘What do you think, headman? Do you know the Koliyans’ hirelings with drooping head-dresses?’³⁵⁴

‘I do, venerable sir.’

‘What do you think, headman? What is the job of the Koliyans’ hirelings with drooping head-dresses?’

‘Their job, venerable sir, is to arrest thieves for the Koliyans and to carry the Koliyans’ messages.’

‘What do you think, headman? Do you know whether the Koliyans’ hirelings with drooping head-dresses are virtuous or immoral?’

‘I know, venerable sir, that they are immoral, of bad character. They are to be included among those in the world who are immoral, of bad character.’

‘Would one be speaking rightly, headman, if one were to say: “Pāṭaliya the headman knows the Koliyans’ hirelings with drooping head-dresses, who are immoral, of bad character. Pāṭaliya the headman too is immoral, of bad character”?’

‘No, venerable sir. I am quite different from the Koliyans’ hirelings with drooping head-dresses. My character is quite different from theirs.’ [342]

‘If, headman, it can be said about you, “Pāṭaliya the headman knows the Koliyans’ hirelings with drooping head-dresses, who are immoral, of bad character, but Pāṭaliya the headman is not immoral, of bad character,” then why can’t it be said about the Tathāgata: “The Tathāgata knows magic, but the Tathāgata is not a magician”? I understand magic, headman, and the result of magic, and I understand how a magician, faring along, with the breakup of the body, after death, is reborn in a state of misery, in a bad destination, in the nether world, in hell.

(ii)

‘I understand, headman, the destruction of life, and the result of the destruction of life, and I understand how one who destroys life, faring along, with the breakup of the body, after death, is reborn in a state of misery, in a bad destination, in the nether world, in hell.

‘I understand, headman, the taking of what is not given ... sexual misconduct ... false speech ... divisive speech ... harsh speech ... [343] ... idle chatter ... covetousness ... ill will and hatred ... wrong view, and the result of wrong view, and I understand how one who holds wrong view, faring along, with the breakup of the body, after death, is reborn in a state of misery, in a bad destination, in the nether world, in hell.

II

‘There are, headman, some recluses and brahmins who hold such a doctrine and view as this: “Anyone at all who destroys life experiences pain and grief in this very life. Anyone at all who takes what is not given ... who engages in sexual misconduct ... who speaks falsely experiences pain and grief in this very life.

(i)

‘Someone here, headman, is seen garlanded and adorned, freshly bathed and groomed, with hair and beard trimmed, enjoying sensual pleasures with women as if he were a king. They ask someone about him: “Sir, what

³⁵² *Samaṇo Gotamo māyaṃ jānāti*. At MN I 375,13-14 the Jains proclaim, ‘The recluse Gotama is a magician (*māyāvī*); he knows a converting magic (*āvaṭṭaniṃ māyaṃ jānāti*) by which he converts the disciples of other teachers.’

³⁵³ *Samaṇo khalu bho Gotamo māyāvī*.

³⁵⁴ *Lambacūlakā bhaṭṭā*. SA gives no help, but Rhys Davids writes in his *Buddhist India* (p.21, quoted at KS 4:245): ‘The Koliyan central authorities were served by a special body of *peons*, or police, distinguished, as by a kind of uniform, from which they took their name, by a special head-dress. These particular men had a bad reputation for extortion and violence.’ I am unsure whether Rhys Davids based this observation on other sources apart from the present sutta.

has this man done, that he has been garlanded and adorned ... as if he were a king?" [344] They answer: "Sir, this man attacked the king's enemy and took his life. The king was pleased with him and bestowed a reward upon him. That is why this man is garlanded and adorned ... as if he were a king."

(ii)

'Then headman, someone here is seen with his arms tightly bound behind him with a strong rope, his head shaven, being led around from street to street, from square to square, to the ominous beating of a drum, being taken out through the south gate and beheaded to the south of the city. They ask someone about him: "Sir, what has this man done, that with his arms tightly tied behind his back ... he is beheaded to the south of the city?" They answer: "Sir, this man, an enemy of the king, has taken the life of a man or a woman. That is why the rulers, having had him arrested, imposed such a punishment upon him."

'What do you think, headman, have you ever seen or heard of such a case?'

'I have seen this, venerable sir, and I have heard of it, and I will hear of it (still again).'

'Therein, headman, when those recluses and brahmins who hold such a doctrine and view as this say: "Anyone at all who destroys life experiences pain and grief here and now," do they speak truthfully or falsely?'

'Falsely, venerable sir.'

'Are those who prattle empty falsehood virtuous or immoral?' [345]

'Immoral, venerable sir.'

'Are those who are immoral and of bad character practising wrongly or rightly?'

'Practising wrongly, venerable sir.'

'Do those who are practising wrongly hold wrong view or right view?'

'Wrong view, venerable sir.'

'Is it proper to place confidence in those who hold wrong view?'

'No, venerable sir.'

(iii)

'Then, headman, someone here is seen garlanded and adorned ... enjoying sensual pleasures with women as if he were a king. They ask someone about him: "Sir, what has this man done, that he has been garlanded and adorned ... as if he were a king?" They answer: "Sir, this man attacked the king's enemy and stole a gem. The king was pleased with him and bestowed a reward upon him. That is why this man is garlanded and adorned ... as if he were a king."

(iv)

'Then, headman, someone here is seen with his arms tightly bound behind his back with a strong rope ... beheaded to the south of the city. They ask someone about him: "Sir, what has this man done, that with his arms tightly bound behind his back ... he is beheaded to the south of the city?" They answer: "Sir, this man, an enemy of the king, stole something from a village or a forest, he committed theft. That is why the rulers, having had him arrested, imposed such a punishment on him."

'What do you think, headman, have you ever seen or heard of such a case?'

'I have seen this, venerable sir, and I have heard of it, and I will hear of it (still again).'

'Therein, headman, when those recluses and brahmins who hold such a doctrine and view as this say: "Anyone at all who takes what is not given experiences pain and grief here and now," do they speak truthfully or falsely?... Is it proper to place confidence in those who hold wrong view?'

'No, venerable sir.'

(v)

'Then, headman, someone here is seen garlanded and adorned ... enjoying sensual pleasures with women as if he were a king. They ask someone about him: "Sir, what has this man done, that he has been garlanded and adorned ... as if he were a king?" They answer: "Sir, this man seduced the wives of the king's enemy. The king was pleased with him and bestowed a reward upon him. That is why this man is garlanded and adorned ... as if he were a king."

(vi)

'Then, headman, someone here is seen with his arms tightly bound behind his back with a strong rope ... beheaded to the south of the city. They ask someone about him: "Sir, what has this man done, that with his arms tightly bound behind his back ... he is beheaded to the south of the city?" They answer: "Sir, this man seduced women and girls of good families. That is why the rulers, having had him arrested, imposed such a punishment upon him."

'What do you think, headman, have you ever seen or heard of such a case?'

'I have seen this, venerable sir, and I have heard of it, and I will hear of it (still again).'

'Therein, headman, when those recluses and brahmins who hold such a doctrine and view as this say: "Anyone at all who engages in sexual misconduct experiences pain and grief here and now," do they speak truthfully or falsely?... Is it proper to place confidence in those who hold wrong view?'

'No, venerable sir.' [347]

(vii)

‘Then, headman, someone here is seen garlanded and adorned ... enjoying sensual pleasures with women as if he were a king. They ask someone about him: “Sir, what has this man done, that he has been garlanded and adorned ... as if he were a king?” They answer: “Sir, this man amused the king with false speech. The king was pleased with him and bestowed a reward upon him. That is why this man is garlanded and adorned ... as if he were a king.”

(viii)

‘Then, headman, someone here is seen with his arms tightly bound behind his back with a strong rope ... beheaded to the south of the city. They ask someone about him: “Sir, what has this man done, that with his arms tightly bound behind his back ... he is beheaded to the south of the city?” They answer: “Sir, this man has brought to ruin a householder or a householder’s son with false speech. That is why the rulers, having had him arrested, imposed such a punishment upon him.”

‘What do you think, headman, have you ever seen or heard of such a case?’

‘I have seen this, venerable sir, and I have heard of it, and I will hear of it (still again).’

‘Therein, headman, when those recluses and brahmins who hold such a doctrine and view as this say: “Anyone at all who speaks falsely experiences pain and grief here and now,” [348] do they speak truthfully or falsely?... Is it proper to place confidence in those who hold wrong view?’

‘No, venerable sir.’

III

‘It is wonderful, venerable sir! It is amazing, venerable sir! I have a rest house in which there are beds, seats, a waterpot, and an oil lamp. When any recluse or brahmin comes to reside there, then I share it with him to the best of my means and ability. In the past, venerable sir, four teachers—holding different views, with different convictions, different preferences—came to dwell in that rest house.

(i)

‘One teacher held such a doctrine and view as this:³⁵⁵ “There is nothing given, nothing offered, nothing presented in charity; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no good and virtuous recluses and brahmins in the world who, having realized this world and the other world for themselves by direct knowledge, make them known to others.”

(ii)

‘One teacher held such a doctrine and view as this: “There is what is given, [349] what is offered, what is presented in charity; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are good and virtuous recluses and brahmins in the world who, having realized this world and the other world for themselves by direct knowledge, make them known to others.”

(iii)

‘One teacher held such a doctrine and view as this:³⁵⁶ “When one acts or makes others act, when one mutilates or makes others mutilate, when one tortures or makes others inflict torture, when one inflicts sorrow or makes others inflict sorrow, when one oppresses or makes others inflict oppression, when one intimidates or makes others inflict intimidation, when one destroys life, takes what is not given, breaks into houses, plunders wealth, commits burglary, ambushes highways, seduces another’s wife, utters falsehood—no evil is done by the doer. If, with a razor-rimmed wheel, one were to make the living beings of this earth into one mass of flesh, into one heap of flesh, because of this there would be no evil and no outcome of evil. If one were to go along the south bank of the Ganges killing and slaughtering, mutilating and making others mutilate, torturing and making others inflict torture, because of this there would be no evil and no outcome of evil. If one were to go along the north bank of the Ganges giving gifts and making others give gifts, making offerings and making others make offerings, because of this there would be no merit and no outcome of merit. By giving, by taming oneself, by restraint, by speaking truth, there is no merit and no outcome of merit.”

(iv)

‘One teacher held such a doctrine and view as this: “When one acts or makes others act, when one mutilates or makes others mutilate ... [350] ... evil is done by the doer. If, with a razor-rimmed wheel, one were to make the living beings of this earth into one mass of flesh, into one heap of flesh, because of this there would be evil and an outcome of evil. If one were to go along the south bank of the Ganges killing and slaughtering, mutilating and making others mutilate, torturing and making others inflict torture, because of this there would be evil and an outcome of evil. If one were to go along the north bank of the Ganges giving gifts and making others give gifts,

³⁵⁵ See 24:5, III,n.252.

³⁵⁶ See 24:6, III,n.253.

making offerings and making others make offerings, because of this there would be merit and an outcome of merit. By giving, by taming oneself, by restraint, by speaking truth, there is merit and an outcome of merit.”

‘There arose in me, venerable sir, the perplexity and doubt: “Which of these honourable recluses and brahmins speak truth, which speak falsehood?”’

‘It is fitting for you to be perplexed, headman, fitting for you to doubt. Doubt has arisen in you about a perplexing matter.’

‘I have confidence in the Blessed One thus: “The Blessed One is capable of teaching me the Dhamma in such a way that I might abandon this state of perplexity.”’

IV

‘There is, headman, concentration of the Dhamma. If therein you were to obtain concentration of mind, you might abandon this state of perplexity.³⁵⁷ And what, headman, is concentration of the Dhamma?’

(i)

‘Herein, headman, having abandoned the destruction of life, the noble disciple abstains from the destruction of life. Having abandoned the taking of what is not given, he abstains from taking what is not given. Having abandoned sexual misconduct, he abstains from sexual misconduct. Having abandoned false speech, he abstains from false speech. [351] Having abandoned divisive speech, he abstains from divisive speech. Having abandoned harsh speech, he abstains from harsh speech. Having abandoned idle chatter, he abstains from idle chatter. Having abandoned covetousness, he is uncovetous. Having abandoned ill will and hatred, he has a mind without ill will. Having abandoned wrong view, he is one of right view.

‘Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter with a mind imbued with lovingkindness, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with lovingkindness, vast, exalted, measureless, without hostility, and without ill will.

‘He reflects thus: “This teacher holds such a doctrine and view as this: ‘There is nothing given, nothing offered....’ If the word of this good teacher is true, for me it yet counts as incontrovertible³⁵⁸ that I do not oppress anyone whether frail or firm. In both respects I have made a lucky throw:³⁵⁹ since I am restrained in body, speech, and mind, and since, with the breakup of the body, after death, I shall be reborn in a good destination, in the heavenly world.” (As he reflects thus) gladness is born. When one is gladdened, rapture is born. When the mind is elated by rapture the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated.

‘This, headman, is concentration of the Dhamma. [352] If therein you were to obtain concentration of mind, you might abandon that state of perplexity.’

(ii)

‘Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter with a mind imbued with lovingkindness ... without ill will.

‘He reflects thus: “This teacher holds such a doctrine and view as this: ‘There is what is given, there is what is offered....’ If the word of this good teacher is true, for me it yet counts as incontrovertible that I do not oppress anyone whether frail or firm. In both respects I have made a lucky throw: since I am restrained in body, speech, and mind, and since, with the breakup of the body, after death, I shall be reborn in a good destination, in the heavenly world.” (As he reflects thus) gladness is born. When one is gladdened, rapture is born. When the mind is elated by rapture the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated.

‘This, headman, is concentration of the Dhamma. If therein you were to obtain concentration of mind, you might abandon that state of perplexity.’

³⁵⁷ SA proposes alternative interpretations of *dhamma-samādhi* and *citta-samādhi*: (i) *dhamma-samādhi* is the *dhamma* of the ten wholesome courses of action, *citta-samādhi* the four paths along with insight; (ii) the five *dhammā* (mentioned below)—namely, gladness, rapture, tranquillity, happiness, and concentration—are called *dhamma-samādhi*, while *citta-samādhi* is again the four paths along with insight; (iii) the ten wholesome courses of action and the four divine abodes are *dhamma-samādhi*, the one-pointedness of mind arisen for one who fulfils this *dhamma-samādhi* is *citta-samādhi*.

³⁵⁸ *Apaṇṇakatāya mayham*. SA: ‘This practice leads to what is incontrovertible for me, to absence of wrongness (*anaparādhakatāya*).’ At MA III 116,?? *apaṇṇaka* is glossed *aviruddho advejhagāmī ekamsagāhiko*; ‘uncontradicted, unambiguous, definitive.’

³⁵⁹ *Kaṭaggaha*. The allusion is to the lucky throw at dice, glossed *jayaggaha*, ‘the victorious throw.’ The opposite is *kalig-gaha*, the dark throw or losing throw. The style of reasoning here is reminiscent of that used at MN I 402-11 (which also includes the metaphor of dice) and at AN I 192-93.

(iii)

‘Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter with a mind imbued with lovingkindness ... [353] without ill will.

‘He reflects thus: “This teacher holds such a doctrine and view as this: ‘When one acts or makes others act ... If, with a razor-rimmed wheel, one were to make the living beings of this earth into one mass of flesh, into one heap of flesh, because of this there would be no evil and no outcome of evil.’ If the word of this good teacher is true ... in the heavenly world.” (As he reflects thus) gladness is born. When one is gladdened, rapture is born. When the mind is elated by rapture the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated.

‘This, headman, is concentration of the Dhamma. If therein you were to obtain concentration of mind, you might abandon that state of perplexity.’

(iv)

‘Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter with a mind imbued with lovingkindness ... [354] ... without ill will. ‘He reflects thus: “This teacher holds such a doctrine and view as this: ‘When one acts or makes others act ... If, with a razor-rimmed wheel, one were to make the living beings of this earth into one mass of flesh, into one heap of flesh, because of this there would be evil and an outcome of evil.’ If the word of this good teacher is true ... in the heavenly world.” (As he reflects thus) gladness is born. When one is gladdened, rapture is born. When the mind is elated by rapture the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated.

‘This, headman, is concentration of the Dhamma. If therein you were to obtain concentration of mind, you might abandon that state of perplexity.’

V

(i)

‘Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter with a mind imbued with compassion ... [355] ... with a mind imbued with altruistic joy ... with a mind imbued with equanimity, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with equanimity, vast, exalted, measureless, without hostility, and without ill will.

‘He reflects thus: “This teacher holds such a doctrine and view as this: ‘There is nothing given, nothing offered...’” ... then you might abandon that state of perplexity.

(ii)–(iv)

‘Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter with a mind imbued with compassion ... with a mind imbued with altruistic joy ... with a mind imbued with equanimity ... [356] ... without ill will.

‘He reflects thus: “This teacher holds such a doctrine and view as this: ‘There is what is given, there is what is offered...’” ... then you might abandon that state of perplexity....

‘He reflects thus: “This teacher holds such a doctrine and view as this: ‘When one acts or makes others act ... [357] ... If, with a razor-rimmed wheel, one were to make the living beings of this earth into one mass of flesh, into one heap of flesh, because of this there would be no evil and no outcome of evil’” ... then you might abandon that state of perplexity....

‘He reflects thus: “This teacher holds such a doctrine and view as this: ‘When one acts or makes others act, when one mutilates or makes others mutilate ... [358] ... If, with a razor-rimmed wheel, one were to make the living beings of this earth into one mass of flesh, into one heap of flesh, because of this there would be evil and an outcome of evil.’ If the word of this good teacher is true, for me it yet counts as incontrovertible that I do not oppress anyone whether frail or firm. In both respects I have made a lucky throw: since I am restrained in body, speech, and mind, and since, with the breakup of the body, after death, I shall be reborn in a good destination, in the heavenly world.” (As he reflects thus) gladness is born. When one is gladdened, rapture is born. When the mind is elated by rapture the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated.

‘This, headman, is concentration based upon the Dhamma. If you were to obtain concentration of mind therein, then you might abandon that state of perplexity.’

When this was said, Pātaliya the headman said to the Blessed One: ‘Magnificent, venerable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life.’

Book IX
Chapter 43
Connected Discourses on the Unconstructed
(Asaṅkhata-saṃyutta)

I. The First Chapter

1 (1) Mindfulness Directed to the Body

[359] Setting at Sāvathī. ‘Bhikkhus, I will teach you the unconstructed and the path leading to the unconstructed. Listen to that....’

‘And what, bhikkhus, is the unconstructed? The destruction of lust, the destruction of hatred, the destruction of delusion: this is called the unconstructed.’

‘And what, bhikkhus, is the path leading to the unconstructed? Mindfulness directed to the body:³⁶⁰ this is called the path leading to the unconstructed.’

‘Thus, bhikkhus, I have taught you the unconstructed and the path leading to the unconstructed. Whatever should be done, bhikkhus, by a compassionate teacher out of compassion for his disciples, desiring their welfare, that I have done for you. These are the feet of trees, bhikkhus, these are empty huts. Meditate, bhikkhus, do not be negligent, lest you regret it later. This is our instruction to you.’ [360]

2 (2) Serenity and Insight

‘Bhikkhus, I will teach you the unconstructed and the path leading to the unconstructed. Listen to that....’

‘And what, bhikkhus, is the unconstructed? The destruction of lust, the destruction of hatred, the destruction of delusion: this is called the unconstructed.’

‘And what, bhikkhus, is the path leading to the unconstructed? Serenity and insight: this is called the path leading to the unconstructed....’

3 (3) With Thought and Examination

... ‘And what, bhikkhus, is the path leading to the unconstructed? Concentration with thought and examination; concentration without thought, with examination only; concentration without thought, without examination:³⁶¹ this is called the path leading to the unconstructed....’

4 (4) Emptiness Concentration

... ‘And what, bhikkhus, is the path leading to the unconstructed? The emptiness concentration, the signless concentration, the undirected concentration:³⁶² this is called the path leading to the unconstructed....’

5 (5) Foundations of Mindfulness

... ‘And what, bhikkhus, is the path leading to the unconstructed? The four foundations of mindfulness....’

³⁶⁰ *Kāyagatā sati*. In sutta usage this includes all the practices comprised under ‘contemplation of the body’ (*kāyānupāsana*) in the Satipaṭṭhāna Sutta (DN No. 22, MN No. 10). They are treated separately under this heading in the Kāyagatā-sati Sutta (MN No. 119). The commentaries generally confine the term to the meditation on the thirty-two aspects of the body, as at Vism 240 (8:44).

³⁶¹ A concentration without thought but with examination (*avitakka vicāramatta samādhi*) does not fit into the familiar sequence of the four jhānas, in which the first jhāna includes both thought and examination and the second excludes both. To reconcile the two schemes, the Abhidhamma system supplements the fourfold sequence of jhānas with a fivefold sequence in which the second jhāna is the *avitakka vicāramatta samādhi*. The second jhāna of the tetrad then becomes the third jhāna of the pentad. See DhsA 179-80, which explains the reasons for the two sequences.

³⁶² *Suññata samādhi, animitta samādhi, apanihita samādhi*. SA gives no explanation of these terms. The three are mentioned as a set at DN III 219,21-22, again without explanation, but DA III 1003-4 comments on them thus: One who, at the stage of advanced insight, contemplates things as non-self, acquires the emptiness concentration on arriving at the path and fruit (because he has seen things as empty of self); one who contemplates as impermanent acquires the signless concentration (because he has seen through the ‘sign of permanence’); one who contemplates as suffering acquires the undirected concentration (because he has no leaning to things seen as painful). See too the discussion of the ‘triple gateway to liberation’ at Vism 657-59 (PP 21:66-73). On *animitta cetosamādhi*, see n.279 above.

6 (6) Right Striving

... ‘And what, bhikkhus, is the path leading to the unconstructed? The four kinds of right striving....’

7 (7) Bases for Spiritual Power

... ‘And what, bhikkhus, is the path leading to the unconstructed? The four bases for spiritual power....’ [361]

8 (8) Spiritual Faculties

... ‘And what, bhikkhus, is the path leading to the unconstructed? The five spiritual faculties....’

9 (9) Powers

... ‘And what, bhikkhus, is the path leading to the unconstructed? The five powers....’

10 (10) Factors of Enlightenment

... ‘And what, bhikkhus, is the path leading to the unconstructed? The seven factors of enlightenment....’

11 (11) The Eightfold Path

... ‘And what, bhikkhus, is the path leading to the unconstructed? The noble eightfold path: this is called the path leading to the unconstructed.

‘Thus, bhikkhus, I have taught you the unconstructed and the path leading to the unconstructed.... This is our instruction to you.’

II. The Second Chapter

12 (1) The Unconstructed

(i. Serenity)

[362] ‘Bhikkhus, I will teach you the unconstructed and the path leading to the unconstructed. Listen to that....

‘And what, bhikkhus, is the unconstructed? The destruction of lust, the destruction of hatred, the destruction of delusion: this is called the unconstructed.

‘And what, bhikkhus, is the path leading to the unconstructed? Serenity: this is called the path leading to the unconstructed....

‘Thus, bhikkhus, I have taught you the unconstructed and the path leading to the unconstructed.... This is our instruction to you.’

(ii. Insight)

... ‘And what, bhikkhus, is the path leading to the unconstructed? Insight: this is called the path leading to the unconstructed....’

(iii–viii. Concentration)

(iii) ... ‘And what, bhikkhus, is the path leading to the unconstructed? [363] Concentration with thought and examination: this is called the path leading to the unconstructed....’

(iv) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Concentration without thought, with examination only....’

(v) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Concentration without thought, without examination....’

(vi) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Emptiness concentration....’

(vii) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Signless concentration....’

(viii) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Undirected concentration: this is called the path leading to the unconstructed....’

(ix–xii. The four foundations of mindfulness)³⁶³

(ix) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world: this is called the path leading to the unconstructed....’

(x) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world....’ [364]

³⁶³ The next seven groups make up the ‘thirty-seven accessories of enlightenment.’ More detailed explanations of the terms used are given in the Introduction (pp.??) and in the notes to chaps. 45-51.

(xi) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu dwells contemplating mind in mind, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world....’

(xii) ... ‘And what, bhikkhus is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu dwells contemplating mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world: this is called the path leading to the unconstructed....’

(xiii–xvi. The four kinds of right striving)

(xiii) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu generates desire for the non-arising of unarisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives: this is called the path leading to the unconstructed....’

(xiv) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu generates desire for the abandoning of arisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives....’

(xv) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu generates desire for the arising of unarisen wholesome states; he makes an effort, arouses energy, applies his mind, and strives....’

(xvi) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu generates desire for the continuance of arisen wholesome states, [365] for their non-decline, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives: this is called the path leading to the unconstructed....’

(xvii–xx. The four bases for spiritual power)

(xvii) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and activities of striving: this is called the path leading to the unconstructed....’

(xviii) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to energy and activities of striving....’

(xix) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to mind and activities of striving....’

(xx) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to investigation and activities of striving: this is called the path leading to the unconstructed....’

(xxi–xxv. The five spiritual faculties)

(xxi) ... ‘And what, bhikkhus, is the path leading to the unconstructed. Here, bhikkhus, a bhikkhu develops the faculty of faith, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment: this is called the path leading to the unconstructed....’ [366]

(xxii–xxv) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu develops the faculty of energy ... the faculty of mindfulness ... the faculty of concentration ... the faculty of wisdom, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment: this is called the path leading to the unconstructed....’

(xxvi–xxx. The five powers)

(xxvi) ... ‘And what, bhikkhus, is the path leading to the unconstructed. Here, bhikkhus, a bhikkhu develops the power of faith, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment: this is called the path leading to the unconstructed....’

(xxvii–xxx) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu develops the power of energy ... the power of mindfulness ... [367] ... the power of concentration ... the power of wisdom, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment: this is called the path leading to the unconstructed....’

(xxxii–xxxvii. The seven factors of enlightenment)

(xxxii) ... ‘And what, bhikkhus, is the path leading to the unconstructed. Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment: this is called the path leading to the unconstructed....’

(xxxiii–xxxvii) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu develops the enlightenment factor of investigation of states ... the enlightenment factor of energy ... the enlightenment factor of rapture ... the enlightenment factor of tranquillity ... the enlightenment factor of concentration ... the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment: this is called the path leading to the unconstructed....’

(xxxviii–xlv. The noble eightfold path)

(xxxviii) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu develops right view, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment: this is called the path leading to the unconstructed....’ [368]

(xxxix–xlv) ... ‘And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu develops right intention ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment: this is called the path leading to the unconstructed.

‘Thus, bhikkhus, I have taught you the unconstructed and the path leading to the unconstructed. Whatever should be done, bhikkhus, by a compassionate teacher out of compassion for his disciples, desiring their welfare, that I have done for you. These are the feet of trees, bhikkhus, these are empty huts. Meditate, bhikkhus, do not be negligent, lest you regret it later. This is our instruction to you.’

13 (2) The Uninclined³⁶⁴

‘Bhikkhus, I will teach you the uninclined and the path leading to the uninclined. Listen to that....

‘And what, bhikkhus, is the uninclined?...’

(To be elaborated in full as in §§1–12.)³⁶⁵ [369]

14 (3)–43 (32) The Taintless, Etc.

‘Bhikkhus, I will teach you the taintless and the path leading to the taintless. Listen to that....

‘Bhikkhus, I will teach you the truth and the path leading to the truth.... I will teach you the far shore ... the subtle ... the very difficult to see ... the unaging ... [370] ... the stable ... the undisintegrating ... the unmanifest ... the unproliferated³⁶⁶ ... the peaceful ... the deathless ... the sublime ... the auspicious ... [371] ... the secure ... the destruction of craving ... the wonderful ... the amazing ... the unailing ... the unailing state ... Nibbāna ... the unafflicted ... dispassion ... [372] ... purity ... freedom ... the unadhesive ... the island ... the shelter ... the asylum ... the refuge ... [373] ...

44 (33) The Destination

‘Bhikkhus, I will teach you the destination and the path leading to the destination. Listen to that....

‘And what, bhikkhus, is the destination. The destruction of lust, the destruction of hatred, the destruction of delusion: this is called the destination.

‘And what, bhikkhus, is the path leading to the destination? Mindfulness directed to the body: this is called the path leading to the destination.

‘Thus, bhikkhus, I have taught you the destination and the path leading to the destination. Whatever should be done, bhikkhus, by a compassionate teacher out of compassion for his disciples, desiring their welfare, that I have done for you. These are the feet of trees, bhikkhus, these are empty huts. Meditate, bhikkhus, do not be negligent, lest you regret it later. This is our instruction to you.’

(Each to be elaborated in full as in §§1–12.)

³⁶⁴ I follow the numbering in Ee. Though Woodward says ‘the sections are wrongly numbered in the text’ (KS 4:261, n.1), in fact it is the text that is correct and Woodward’s numbering that is off. For this sutta I prefer the Be reading *anataṃ* and the gloss in SA (Be): *taṇhānatiyā abhāvena anataṃ*; ‘uninclined due to the absence of inclination through craving.’ This seems more original than the Ce and Ee reading *antaṃ*, ‘the end,’ with SA (Ce) explaining: *taṇhāratiyā abhāvena antaṃ*; ‘the end due to the absence of delight through craving.’

³⁶⁵ Under each of the epithets for Nibbāna, Ee has ‘IñXLV’ as if the elaboration is to be developed only as in §12. In the last sutta, however, ‘the path leading to the destination’ begins with ‘mindfulness directed to the body,’ which means that each elaboration is to be developed in full as in §§1–12.

³⁶⁶ *Nippapañcaṃ*. SA: Through the absence of proliferation by craving, conceit, and views.

Book X
Chapter 44
Connected Discourses on the Undeclared
(Abyākata-saṃyutta)

1 Khemā

[374] On one occasion the Blessed One was dwelling at Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s Park. Now on that occasion the bhikkhunī Khemā,³⁶⁷ while wandering on tour among the Kosalans, had taken up residence in Torāṇavatthu between Sāvathī and Sāketa. Then King Pasenadi of Kosala, while travelling from Sāketa to Sāvathī, took up residence for one night in Torāṇavatthu between Sāketa and Sāvathī. Then King Pasenadi of Kosala addressed a man thus: ‘Go, good man, and find out whether there is any recluse or brahmin in Torāṇavatthu whom I could visit today.’

‘Yes, sire,’ the man replied, but though he traversed the whole of Torāṇavatthu he did not see any recluse or brahmin there whom King Pasenadi could visit. The man did see, however, the bhikkhunī Khemā resident in Torāṇavatthu, so he approached King Pasenadi and said to him:

‘Sire, there is no recluse or brahmin in Torāṇavatthu whom your majesty could visit. But, sire, there is the bhikkhunī named Khemā, a disciple of the Blessed One, the Arahant, the Fully Enlightened One. Now a good report concerning this revered lady has spread about thus: [375] “She is wise, competent, intelligent, learned, a splendid speaker, ingenious.” Let your majesty visit her.’

Then King Pasenadi of Kosala approached the bhikkhunī Khemā, paid homage to her, sat down to one side, and said to her:

‘How is it, revered lady, does the Tathāgata exist after death?’³⁶⁸

‘Great king, the Blessed One has not declared this: “The Tathāgata exists after death.”’

‘Then, revered lady, does the Tathāgata not exist after death?’

‘Great king, the Blessed One has not declared this either: “The Tathāgata does not exist after death.”’

‘How is it then, revered lady, does the Tathāgata both exist and not exist after death?’

‘Great king, the Blessed One has not declared this: “The Tathāgata both exists and does not exist after death.”’

‘Then, revered lady, does the Tathāgata neither exist nor not exist after death?’

‘Great king, the Blessed One has not declared this either: “The Tathāgata neither exists nor does not exist after death.”’

‘How is this, revered lady? When asked, “Revered lady, does the Tathāgata exist after death?” you say: “Great king, the Blessed One has not declared this: ‘The Tathāgata exists after death.’”... And when asked, “Then, revered lady, does the Tathāgata neither exist nor not exist after death?” you say: “Great king, the Blessed One has not declared this either: ‘The Tathāgata neither exists nor does not exist after death.’” What now, [376] revered lady, is the cause and reason why this has not been declared by the Blessed One?’

‘Well then, great king, I will question you about this same matter. Answer as you see fit. What do you think, great king? Do you have an accountant or calculator or mathematician who can count the grains of sand in the river Ganges thus: “There are so many grains of sand,” or “There are so many hundreds of grains of sand,” or “There are so many thousands of grains of sand,” or “There are so many hundreds of thousands of grains of sand”?’

‘No, revered lady.’

‘Then, great king, do you have an accountant or calculator or mathematician who can count the water in the great ocean thus: “There are so many gallons of water,” or “There are so many hundreds of gallons of water,” or “There are so many thousands of gallons of water,” or “There are so many hundreds of thousands of gallons of water”?’

‘No, revered lady. For what reason? Because the great ocean is deep, immeasurable, hard to fathom.’

‘So too,³⁶⁹ great king, that form by which one describing the Tathāgata might describe him has been abandoned by the Tathāgata, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising. The Tathāgata, great king, is liberated from reckoning in terms of form; he is deep, immeasurable, hard

³⁶⁷ At AN I 25,19 she is declared the foremost bhikkhunī among those with great wisdom (*etadaggaṃ mahāpaññānam*), and at 17:24 she is extolled as a model for the other bhikkhunīs. For a biographical sketch, see Nyanaponika and Hecker, *Great Disciples of the Buddha*, pp.263-66.

³⁶⁸ As at 16:12, 24:15-18, 33:11-55.

³⁶⁹ The reply here is identical with the Buddha’s famous reply to Vacchagotta at MN I 487-88. Though worded in terms of the Tathāgata, the questions refer to any arahant misconceived as a ‘being’ or a self.

to fathom like the great ocean.³⁷⁰ “The Tathāgata exists after death” does not apply; “the Tathāgata does not exist after death” does not apply; “the Tathāgata both exists and does not exist after death” does not apply; “the Tathāgata neither exists nor does not exist after death” does not apply.

‘That feeling by which one describing the Tathāgata might describe him [377] ... That perception by which one describing the Tathāgata might describe him ... Those volitional constructions by which one describing the Tathāgata might describe him ... That consciousness by which one describing the Tathāgata might describe him has been abandoned by the Tathāgata, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising. The Tathāgata, great king, is liberated from reckoning in terms of consciousness; he is deep, immeasurable, hard to fathom like the great ocean. “The Tathāgata exists after death” does not apply; “the Tathāgata does not exist after death” does not apply; “the Tathāgata both exists and does not exist after death” does not apply; “the Tathāgata neither exists nor does not exist after death” does not apply.’

Then King Pasenadi of Kosala, having delighted and rejoiced in the bhikkhunī Khemā’s statement, rose from his seat, paid homage to her, and departed, keeping her on his right.

Then, on a later occasion, King Pasenadi of Kosala approached the Blessed One. Having approached, he paid homage to the Blessed One, sat down to one side, and said to him:

‘How is it, venerable sir, does the Tathāgata exist after death?’ [378]

‘Great king, I have not declared this: “The Tathāgata exists after death.”’

(All as above down to:)

‘Great king, I have not declared this either: “The Tathāgata neither exists nor does not exist after death.”’

‘How is this, venerable sir? When asked, “How is it, venerable sir, does the Tathāgata exist after death?” you say: “Great king, I have not declared this: “The Tathāgata exists after death.””... And when asked, “Then, venerable sir, does the Tathāgata neither exist nor not exist after death?” you say: “Great king, I have not declared this either: “The Tathāgata neither exists nor does not exist after death.”” What now, venerable sir, is the cause and reason why this has not been declared by the Blessed One?’

‘Well then, great king, I will question you about this same matter. Answer as you see fit. What do you think, great king? Do you have an accountant or calculator or mathematician ... (all as above down to:) [379] ... The Tathāgata, great king, is liberated from reckoning in terms of consciousness: he is deep, immeasurable, hard to fathom like the great ocean. “The Tathāgata exists after death” does not apply; “the Tathāgata does not exist after death” does not apply; “the Tathāgata both exists and does not exist after death” does not apply; “the Tathāgata neither exists nor does not exist after death” does not apply.’

‘It is wonderful, venerable sir! It is amazing, venerable sir! How the meaning and the phrasing of both teacher and disciple coincide and agree with each other and do not diverge, that is, in regard to the chief matter.³⁷¹ On one occasion, venerable sir, I approached the bhikkhunī Khemā and asked her about this matter. The revered lady explained this matter to me in exactly the same terms and phrases that the Blessed One used. It is wonderful, venerable sir! It is amazing, venerable sir! How the meaning and the phrasing of both teacher and disciple coincide and agree with each other and do not diverge, that is, in regard to the chief matter. Now, venerable sir, we must go. We are busy and have much to do.’

‘Then, great king, do what you think is now fitting for the time.’

Then King Pasenadi of Kosala, having delighted and rejoiced in the Blessed One’s statement, [380] rose from his seat, paid homage to him, and departed, keeping him on his right.

2 Anurādha

(Identical with 22:86.) [381–84]

³⁷⁰ SA: ‘The form by which one might describe the Tathāgata’ considered as a being (*sattasāṅkhātāṃ tathāgataṃ*)—as tall or short, dark or light, etc.—has been abandoned by the omniscient Tathāgata through the abandoning of its origin. He is ‘liberated from reckoning in terms of form’ (*rūpasāṅkhāya vimutto*), that is, by the non-arising of future form even the statement, ‘He will be such and such’ through his physical form and mental qualities, loses its validity; thus he is liberated even from description by way of form. He is deep (*gambhīra*) through the depth of his inclination (*ajjhāsaya-gambhīratā*) and through the depth of his qualities (*guṇa-gambhīratā*). As to the description which might be used in relation to the omniscient Tathāgata with such deep qualities, considering him as a being, when one sees the non-existence (invalidity) of this description [SM: ‘a being’] owing to the non-existence [SM: of the five aggregates], then the statement ‘The Tathāgata—considered as a being—exists after death’ does not apply, i.e., it is not valid.

³⁷¹ Be and Ee read *virodhayissati*, Ce *vihāyissati*. SA glosses *na viruddham padaṃ* (Ce: *viruddhasaddaṃ*) *bhavissati*; ‘there will be no contradictory term.’ SA glosses *aggapadasmim* simply as ‘in the teaching’ (*desanāya*). *Aggapadasmim* occurs also at AN V 320,32, glossed by its commentary with *nibbāne*.

3 Sāriputta and Koṭṭhita (1)

On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then, in the evening, the Venerable Mahākoṭṭhita emerged from seclusion and approached the Venerable Sāriputta. He exchanged greetings with the Venerable Sāriputta and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

‘How is it, friend Sāriputta, does the Tathāgata exist after death?’

‘Friend, the Blessed One has not declared this: “The Tathāgata exists after death.”’

(As in the preceding sutta down to:) [385]

‘Friend, the Blessed One has not declared this either: “The Tathāgata neither exists nor does not exist after death.”’

‘How is this, friend? When asked, “How is it, friend, does the Tathāgata exist after death?” you say: “Friend, the Blessed One has not declared this: “The Tathāgata exists after death.””... And when asked, “Then, friend, does the Tathāgata neither exist nor does not exist after death?” you say: “Friend, the Blessed One has not declared this either: “The Tathāgata neither exists nor does not exist after death.”” What now, friend, is the cause and reason why this has not been declared by the Blessed One?’

““The Tathāgata exists after death”: this, friend, is an involvement with form.³⁷² “The Tathāgata does not exist after death”: this is an involvement with form. “The Tathāgata both exists and does not exist after death”: this is an involvement with form. “The Tathāgata neither exists nor does not exist after death”: this is an involvement with form.

““The Tathāgata exists after death”: this, friend, is an involvement with feeling ... an involvement with perception ... an involvement with volitional constructions [386] ... an involvement with consciousness. “The Tathāgata does not exist after death”: this is an involvement with consciousness. “The Tathāgata both exists and does not exist after death”: this is an involvement with consciousness. “The Tathāgata neither exists nor does not exist after death”: this is an involvement with consciousness.

‘This, friend, is the cause and reason why this has not been declared by the Blessed One.’

4 Sāriputta and Koṭṭhita (2)

(As above down to:)

‘What now, friend, is the cause and reason why this has not been declared by the Blessed One?’

‘Friend, it is one who does not know and see form as it really is, who does not know and see its origin, its cessation, and the way leading to its cessation, that thinks: “The Tathāgata exists after death,” or “The Tathāgata does not exist after death,” or “The Tathāgata both exists and does not exist after death,” or “The Tathāgata neither exists nor does not exist after death.” It is one who does not know and see feeling as it really is ... who does not know and see perception as it really is ... who does not know and see volitional constructions as they really are ... who does not know and see consciousness as it really is, who does not know and see its origin, its cessation, and the way leading to its cessation, that thinks: “The Tathāgata exists after death” ... [387] ... or “The Tathāgata neither exists nor does not exist after death.”’

‘But, friend, one who knows and sees form ... feeling ... perception ... volitional constructions ... consciousness as it really is, who knows and sees its origin, its cessation, and the way leading to its cessation, does not think: “The Tathāgata exists after death” ... or “The Tathāgata neither exists nor does not exist after death.”’

‘This, friend, is the cause and reason why this has not been declared by the Blessed One.’

5 Sāriputta and Koṭṭhita (3)

(As above down to:)

‘What now, friend, is the cause and reason why this has not been declared by the Blessed One?’

‘Friend, it is one who is not devoid of lust for form, who is not devoid of desire, affection, thirst, passion, and craving for form, that thinks: “The Tathāgata exists after death,” or “The Tathāgata does not exist after death,” or “The Tathāgata both exists and does not exist after death,” or “The Tathāgata neither exists nor does not exist after death.” It is one who is not devoid of lust for feeling ... who is not devoid of lust for perception ... who is not devoid of lust for volitional constructions ... who is not devoid of lust for consciousness, who is not devoid of desire, affection, thirst, passion, and craving for consciousness, that thinks: “The Tathāgata exists after death” ... [388] or “The Tathāgata neither exists nor does not exist after death.”’

‘But, friend, one who is devoid of lust for form ... who is devoid of lust for feeling ... who is devoid of lust for perception ... who is devoid of lust for volitional constructions ... who is devoid of lust for consciousness, who

³⁷² *Rūpagatam etam*. SA: This is mere form. He shows: ‘No other being is found here apart from form, but when there is form there is merely this name.’ SM: What is being rejected here? The self posited by the outside thinkers, spoken of here as ‘Tathāgata.’

is devoid of desire, affection, thirst, passion, and craving for consciousness, does not think: “The Tathāgata exists after death” ... or “The Tathāgata neither exists nor does not exist after death.”

‘This, friend, is the cause and reason why this has not been declared by the Blessed One.’

6 Sāriputta and Koṭṭhita (4)

On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then, in the evening, the Venerable Sāriputta emerged from seclusion and approached the Venerable Mahākoṭṭhita. He exchanged greetings with the Venerable Mahākoṭṭhita and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

‘How is it, friend Koṭṭhita, does the Tathāgata exist after death?’

(All as above down to:)

‘What now, friend, is the cause and reason why this has not been declared by the Blessed One?’

(i. Delight in the aggregates)

‘Friend, it is one who delights in form, who takes delight in form, who rejoices in form, and who does not know and see the cessation of form as it really is, that thinks: [389] “The Tathāgata exists after death” ... or “The Tathāgata neither exists nor does not exist after death.” It is one who delights in feeling ... who delights in perception ... who delights in volitional constructions ... who delights in consciousness, who takes delight in consciousness, who rejoices in consciousness, and who does not know and see the cessation of consciousness as it really is, that thinks: “The Tathāgata exists after death” ... or “The Tathāgata neither exists nor does not exist after death.”

‘But, friend, one who does not delight in form ... who does not delight in feeling ... who does not delight in perception ... who does not delight in volitional constructions ... who does not delight in consciousness, who does not take delight in consciousness, who does not rejoice in consciousness, and who knows and sees the cessation of consciousness as it really is, does not think: “The Tathāgata exists after death” ... or “The Tathāgata neither exists nor does not exist after death.”

‘This, friend, is the cause and reason why this has not been declared by the Blessed One.’

(ii. Delight in becoming)

‘But, friend, could there be another method (of explaining) why this has not been declared by the Blessed One?’

‘There could be, friend. It is one who delights in becoming, who takes delight in becoming, who rejoices in becoming, and who does not know and see the cessation of becoming as it really is, that thinks: “The Tathāgata exists after death” ... or “The Tathāgata neither exists nor does not exist after death.” [390]

‘But, friend, one who does not delight in becoming, who does not take delight in becoming, who does not rejoice in becoming, and who knows and sees the cessation of becoming as it really is, does not think: “The Tathāgata exists after death” ... or “The Tathāgata neither exists nor does not exist after death.”

‘This, friend, is the cause and reason why this has not been declared by the Blessed One.’

(iii. Delight in clinging)

‘But, friend, could there be another method (of explaining) why this has not been declared by the Blessed One?’

‘There could be, friend. It is one who delights in clinging, who takes delight in clinging, who rejoices in clinging, and who does not know and see the cessation of clinging as it really is, that thinks: “The Tathāgata exists after death” ... or “The Tathāgata neither exists nor does not exist after death.” [390]

‘But, friend, one who does not delight in clinging, who does not take delight in clinging, who does not rejoice in clinging, and who knows and sees the cessation of clinging as it really is, does not think: “The Tathāgata exists after death” ... or “The Tathāgata neither exists nor does not exist after death.”

‘This, friend, is the cause and reason why this has not been declared by the Blessed One.’

(iv. Delight in craving)

‘But, friend, could there be another method (of explaining) why this has not been declared by the Blessed One?’

‘There could be, friend. It is one who delights in craving, who takes delight in craving, who rejoices in craving, and who does not know and see the cessation of craving as it really is, that thinks: “The Tathāgata exists after death” ... [391] or “The Tathāgata neither exists nor does not exist after death.”

‘But, friend, one who does not delight in craving, who does not take delight in craving, who does not rejoice in craving, and who knows and sees the cessation of craving as it really is, does not think: “The Tathāgata exists after death” ... or “The Tathāgata neither exists nor does not exist after death.”

‘This, friend, is the cause and reason why this has not been declared by the Blessed One.’

(v. Another method?)

‘But, friend, could there be another method (of explaining) why this has not been declared by the Blessed One?’

‘Here now, friend Sāriputta, why should you want anything additional to this? Friend Sāriputta, when a bhikkhu is liberated by the destruction of craving, there is no round for describing him.’³⁷³

7 Moggallāna

Then the wanderer Vacchagotta approached the Venerable Mahāmoggallāna and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Mahāmoggallāna:

‘How is it, Master Moggallāna, is the world eternal?’

‘Vaccha, the Blessed One has not declared this: “The world is eternal.”’

‘Then, Master Moggallāna, is the world not eternal?’

‘Vaccha, the Blessed One has not declared this either: “The world is not eternal.”’

‘How is it then, Master Moggallāna, is the world finite?’

‘Vaccha, the Blessed One has not declared this: “The world is finite.”’

‘Then, Master Moggallāna, is the world infinite?’

‘Vaccha, the Blessed One has not declared this either: “The world is infinite.”’ [392]

‘How is it then, Master Moggallāna, are the soul and the body the same?’

‘Vaccha, the Blessed One has not declared this: “The soul and the body are the same.”’

‘Then, Master Moggallāna, is the soul one thing, the body another?’

‘Vaccha, the Blessed One has not declared this either: “The soul is one thing, the body is another.”’

‘How is it, Master Moggallāna, does the Tathāgata exist after death?’

‘Vaccha, the Blessed One has not declared this: “The Tathāgata exists after death.”’

‘Then, Master Moggallāna, does the Tathāgata not exist after death?’

‘Vaccha, the Blessed One has not declared this either: “The Tathāgata does not exist after death.”’

‘How is it, then, Master Moggallāna, does the Tathāgata both exist and not exist after death?’

‘Vaccha, the Blessed One has not declared this either: “The Tathāgata both exists and does not exist after death.”’

‘Then, Master Moggallāna, does the Tathāgata neither exist nor not exist after death?’

‘Vaccha, the Blessed One has not declared this either: “The Tathāgata neither exists nor does not exist after death.”’

‘What, Master Moggallāna, is the cause and reason why, when wanderers of other sects are asked such questions, they give such answers as: “The world is eternal” or “The world is not eternal”; or “The world is finite” or “The world is infinite”; or “The soul and the body are the same” or “The soul is one thing, the body is another”; or “The Tathāgata exists after death,” or “The Tathāgata does not exist after death,” or “The Tathāgata both exists and does not exist after death,” or “The Tathāgata neither exists nor does not exist after death”? [393] And what is the cause and reason why, when the recluse Gotama is asked such questions, he does not give such answers?’

‘Vaccha, wanderers of other sects regard the eye thus: “This is mine, this I am, this is my self.” They regard the ear ... the nose ... the tongue ... the body ... the mind thus: “This is mine, this I am, this is my self.” Therefore, when the wanderers of other sects are asked such questions, they give such answers as: “The world is eternal” ... or “The Tathāgata neither exists nor does not exist after death.” But, Vaccha, the Tathāgata, the Arahant, the Fully Enlightened One, regards the eye thus: “This is not mine, this I am not, this is not my self.” He regards the ear ... the mind thus: “This is not mine, this I am not, this is not my self.” Therefore, when the Tathāgata is asked such questions, he does not give such answers.’

Then the wanderer Vacchagotta rose from his seat and approached the Blessed One. He exchanged greetings with the Blessed One ... and said to him:

‘How is it, good Gotama, is the world eternal?’

(All as above down to:)

‘Vaccha, I have not declared this either: “The Tathāgata neither exists nor does not exist after death.”’ [394]

‘What, Master Gotama, is the cause and reason why, when wanderers of other sects are asked such questions, they give such answers as: “The world is eternal” ... or “The Tathāgata neither exists nor does not exist after death”? And what is the cause and reason why, when the recluse Gotama is asked such questions, he does not give such answers?’

³⁷³ See III,n.81.

‘Vaccha, wanderers of other sects regard the eye ... the mind thus: “This is mine, this I am, this is my self.” Therefore, when the wanderers of other sects are asked such questions, they give such answers as: “The world is eternal” ... or “The Tathāgata neither exists nor does not exist after death.” But, Vaccha, the Tathāgata, the Arahant, the Fully Enlightened One, regards the eye ... the mind thus: “This is not mine, this I am not, this is not my self.” Therefore, when the Tathāgata is asked such questions, he does not give such answers.’

‘It is wonderful, Master Gotama! It is amazing, Master Gotama! How the meaning and the phrasing of both teacher and disciple coincide and agree with each other and do not diverge, that is, in regard to the chief matter. Just now, Master Gotama, I approached the recluse Moggallāna [395] and asked him about this matter. The recluse Moggallāna explained this matter to me in exactly the same terms and phrases that Master Gotama used. It is wonderful, Master Gotama! It is amazing, Master Gotama! How the meaning and the phrasing of both teacher and disciple coincide and agree with each other and do not diverge, that is, in regard to the chief matter.’

8 Vacchagotta

Then the wanderer Vacchagotta approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him:

‘How is it, Master Gotama, is the world eternal?’ ... (as above) ...

‘What, Master Gotama, is the cause and reason why, when wanderers of other sects are asked such questions, they give such answers as: “The world is eternal” ... or “The Tathāgata neither exists nor does not exist after death.” And what is the cause and reason why, when Master Gotama is asked such questions, he does not give such answers?’

‘Vaccha, wanderers of other sects regard form as self, or self as possessing form, or form as in self, or self as in form. They regard feeling as self ... perception as self ... volitional constructions as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. Therefore, [396] when the wanderers of other sects are asked such questions, they give such answers as: “The world is eternal” ... or “The Tathāgata neither exists nor does not exist after death.” But, Vaccha, the Tathāgata, the Arahant, the Fully Enlightened One, does not regard form as self ... or self as in consciousness. Therefore, when the Tathāgata is asked such questions, he does not give such answers.’

Then the wanderer Vacchagotta rose from his seat and approached the Venerable Mahāmoggallāna. He exchanged greetings with the Venerable Mahāmoggallāna ... and said to him:

‘How is it, Master Moggallāna, is the world eternal?’

(All as above down to:)

‘Vaccha, the Blessed One has not declared this either: “The Tathāgata neither exists nor does not exist after death.”’

‘What, Master Moggallāna, is the cause and reason why, when wanderers of other sects are asked such questions, they give such answers as: “The world is eternal” ... or “The Tathāgata neither exists nor does not exist after death”? And what is the cause and reason why when the recluse Gotama is asked such questions, he does not give such answers?’ [397]

‘Vaccha, wanderers of other sects regard form as self ... or self as in consciousness. Therefore, when the wanderers of other sects are asked such questions, they give such answers as: “The world is eternal” ... or “The Tathāgata neither exists nor does not exist after death.” But, Vaccha, the Tathāgata, the Arahant, the Fully Enlightened One, does not regard form as self ... or self as in consciousness. Therefore, when the Tathāgata is asked such questions, he does not give such answers.’

‘It is wonderful, Master Moggallāna! It is amazing, Master Moggallāna! How the meaning and the phrasing of both teacher and disciple coincide and agree with each other and do not diverge, that is, in regard to the chief matter. Just now, Master Moggallāna, I approached the recluse Gotama and asked him about this matter. The recluse Gotama explained this matter to me in exactly the same terms and phrases that Master Moggallāna used. It is wonderful, Master Moggallāna! It is amazing, Master Moggallāna! How the meaning and the phrasing of both teacher and disciple coincide and agree with each other and do not diverge, that is, in regard to the chief matter.’ [398]

9 The Debating Hall

Then the wanderer Vacchagotta approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One:

‘In recent days, Master Gotama, a number of recluses, brahmins, and wanderers of various sects, had assembled in the debating hall and were sitting together when this conversation arose among them:³⁷⁴ “This P;raṇa

³⁷⁴ SA explains *kutūhalasālā* (lit. ‘commotion hall’) as a place where recluses and brahmins of other sects engage in various discussions. It is so named because commotion arises as they say, ‘What does this one say? What does that one say?’

Kassapa—the leader of an order, the leader of a group, the teacher of a group, the well known and famous spiritual guide considered holy by many people—declares the rebirth of a disciple who has passed away and died thus: ‘That one was reborn there, that one was reborn there.’ And in the case of a disciple who was a person of the highest kind, a supreme person, one who had attained the supreme attainment, when that disciple has passed away and died he also declares his rebirth thus: ‘That one was reborn there, that one was reborn there.’ This Makkhali Gosāla ... This Nigaṇṭha Nātaputta ... This Saṅgya Belatṭhiputta ... This Pakudha Kaccāyana ... This Ajita Kesakambala ... when that disciple has passed away [399] and died he also declares his rebirth thus: ‘That one was reborn there, that one was reborn there.’ This recluse Gotama—the leader of an order, the leader of a group, the teacher of a group, the well known and famous spiritual guide considered holy by many people—declares the rebirth of a disciple who has passed away and died thus: ‘That one was reborn there, that one was reborn there.’ But in the case of a disciple who was a person of the highest kind, a supreme person, one who had attained the supreme attainment, when that disciple has passed away and died he does not declare his rebirth thus: ‘That one was reborn there, that one was reborn there.’ Rather, he declares of him: ‘He cut off craving, severed the fetter, and, by completely breaking through conceit, he has made an end to suffering.’”

‘There was perplexity in me, Master Gotama, there was doubt: “How is the Dhamma of the recluse Gotama to be understood?”’

‘It is fitting for you to be perplexed, Vaccha, it is fitting for you to doubt. Doubt has arisen in you about a perplexing matter. I declare, Vaccha, rebirth for one with fuel, not for one without fuel. Just as a fire burns with fuel, but not without fuel, so, Vaccha, I declare rebirth for one with fuel, not for one without fuel.’³⁷⁵

‘Master Gotama, when a flame is flung by the wind and goes some distance, what does Master Gotama declare to be its fuel on such an occasion?’

‘When, Vaccha, a flame is flung by the wind and goes some distance, I declare that it is fuelled by the wind. For on that occasion the wind is its fuel.’ [400]

‘And, Master Gotama, when a being has laid down this body but has not yet been reborn in another body, what does Master Gotama declare to be its fuel on that occasion?’

‘When, Vaccha, a being has laid down this body but has not yet been reborn in another body, I declare that it is fuelled by craving.³⁷⁶ For on that occasion craving is its fuel.’

10 Ānanda (or: Is There a Self?)

Then the wanderer Vacchagotta approached the Blessed One ... and said to him:

‘How is it now, Master Gotama, is there a self?’

When this was said, the Blessed One was silent.

‘Then, Master Gotama, is there no self?’

A second time the Blessed One was silent.

Then the wanderer Vacchagotta rose from his seat and departed.

Then, not long after the wanderer Vacchagotta had left, the Venerable Ānanda said to the Blessed One: ‘Why is it, venerable sir, that when the Blessed One was asked a question by the wanderer Vacchagotta, he did not answer?’

‘If, Ānanda, when I was asked by the wanderer Vacchagotta, “Is there a self?” I had answered, “There is a self,” this would have been siding with³⁷⁷ those recluses and brahmins who are eternalists. And if, when I was asked by him, “Is there no self?” I had answered, “There is no self,” [401] this would have been siding with those recluses and brahmins who are annihilationists.

The teachers mentioned are the famous ‘six heretics,’ the rivals of Gotama (see **I,n.200**). It is strange that predictions about rebirth are ascribed to Ajita, since elsewhere he is reported to have taught materialism and to have denied an afterlife. Even Saṅgya is reported to have been a sceptic about such issues.

³⁷⁵ *Sa-upādānassa khvāhaṃ Vaccha upapattim paññāpemi no anupādānassa*. There is a double meaning here, with *upādāna* meaning both ‘fuel’ and subjective ‘clinging,’ but I have translated the sentence in consonance with the following simile.

³⁷⁶ *Tam ahaṃ taṇhūpādānaṃ vadāmi*. The Buddha’s statement makes it clear enough that a temporal gap can intervene between the death moment and re-conception. Since this contradicts Theravāda orthodoxy, SA holds that at the death moment itself the being is said to be ‘not yet reborn’ because the rebirth-consciousness has not yet arisen. This, however, does not sound convincing.

³⁷⁷ Here and below I read *saddhiṃ*, with Be and Ee, as against *laddhi* in Ce. SA glosses: *tesaṃ laddhiyā saddhiṃ etaṃ abhaviṣsa*. To my knowledge *laddhi*, in the sense of belief, is a term of later usage, and it may have been incorporated into Ce via a misunderstanding of the commentary.

‘If, Ānanda, when I was asked by the wanderer Vacchagotta, “Is there a self?” I had answered, “There is a self,” would this have been consistent on my part with the arising of the knowledge that “all phenomena are non-self”?’³⁷⁸

‘No, venerable sir.’

‘And if, when I was asked by him, “Is there no self?” I had answered, “There is no self,” the wanderer Vacchagotta, already confused, would have fallen into even greater confusion, thinking, “It seems that the self I formerly had now does not exist.”’

11 Sabhiyakaccāna

On one occasion the Venerable Sabhiyakaccāna was dwelling at Ñātika in the Brick Hall. Then the wanderer Vacchagotta approached the Venerable Sabhiyakaccāna and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him:

‘How is it, Master Kaccāna, does the Tathāgata exist after death?’

(All as in §1 down to:) [402]

‘What then, Master Kaccāna, is the cause and reason why this has not been declared by the Blessed One?’

‘Vaccha, as to the cause and condition for describing him as “material” or as “non-material” or as “percipient” or as “non-percipient” or as “neither percipient nor non-percipient”: if that cause and condition were to cease completely and totally without remainder, in what way could one describe him as “material” or as “non-material” or as “percipient” or as “non-percipient” or as “neither percipient nor non-percipient”?’

‘How long has it been since you went forth, Master Kaccāna?’

‘Not long, friend. Three years.’

‘One, friend, who has gotten so much in such a time has indeed gotten much,³⁷⁹ not to speak of one who has surpassed this!’ [403]

Concluding Verse

Originating from the rock of the One of Ten Powers,
Ending in the great ocean of Nibbāna,
Flowing with the waters of the eightfold path,
May the river of the Conqueror’s Word carry on for long!³⁸⁰

³⁷⁸ I read *ñāṇassa uppādāya*, with Be and Ce, as against *ñāṇassa upādāya* in Ee. SA: ‘As to the insight knowledge that arises thus, “All phenomena are non-self”, would I have been consistent with that?’

³⁷⁹ *Yassa p’assa āvuso etam ettakena ettakam eva, taṃ p’assa bahu*. I translate this obscure exclamation with the aid of SA.

³⁸⁰ This verse, found in Ce and Ee, was evidently added by a redactor or scribe. The translation is by VĀT.