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Dahara Sutta

Young

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Then King Pasenadi Kosala went to the Blessed One and, on arrival, exchanged courteous greetings with him. After this exchange of friendly greetings and courtesies, he sat down to one side. As he was sitting there he said to the Blessed One: "Now then, does Master Gotama claim, 'I have awakened to the unexcelled right self-awakening'?"

"If, great king, one speaking rightly could say of anyone, 'He has awakened to the unexcelled right self-awakening,' one could rightly say that of me. For I, great king, have awakened to the unexcelled right self-awakening."

"But Master Gotama, those priests and contemplatives each with his group, each with his community, each the teacher of his group, an honored leader, well-regarded by people at large -- i.e., Purana Kassapa, Makkhali Gosala, Ajita Kesakambalin, Pakudha Kaccayana, Sañjaya Belatthitaputta, and the Nigantha Nathaputta: even they, when I asked them whether they claimed to have awakened to the unexcelled right self-awakening, didn't make that claim. So who is Master Gotama to do so when he is still young and newly gone-forth?"

"There are these four things, great king, that shouldn't be despised and disparaged for being young. Which four? A noble warrior, great king, shouldn't be despised and disparaged for being young. A snake... A fire... And a monk shouldn't be despised and disparaged for being young. These are the four

things that shouldn't be despised and disparaged for being young."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

You shouldn't look down on
-- for being young --
a noble warrior of consummate birth,
a high-born prince of great status.
A person shouldn't disparage him.

For it's possible
that this lord of human beings,
this noble warrior,
will gain the throne
and, angered at that disparagement,
come down harshly
with his royal might.
So, guarding your life,
avoid him.

You shouldn't look down on
-- for being young --
a serpent you meet
in village or wilderness:
A person shouldn't disparage it.

As that potent snake slithers along
with vibrant colors,
it may someday burn the fool,
whether woman or man.
So, guarding your life,
avoid it.

You shouldn't look down on
-- for being young --
a blaze that feeds on many things,

a flame with its blackened trail:
A person shouldn't disparage it.

For if it gains sustenance,
becoming a great mass of flame,
it may someday burn the fool,
whether woman or man.
So, guarding your life,
avoid it.

When a fire burns down a forest
-- that flame with its blackened trail --
the shoots there
take birth once more
with the passage of days and nights.
But if a monk,
his virtue consummate,
burns you with his potency,[1]
you won't acquire sons or cattle
nor will your heirs enjoy wealth.
They become barren,
heir-less,
like palm tree stumps.

So a person who's wise,
out of regard for his own good,
should always show due respect
for a serpent,
a fire,
a noble warrior with high status,
and a monk, his virtue consummate.

When this was said, King Pasenadi Kosala said to the Blessed One: "Magnificent, venerable sir! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way

has the Blessed One -- through many lines of reasoning -- made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Note

1. The "potency" of a virtuous monk is his unwillingness to seek redress when he has been treated wrongly. The bad kamma of having mistreated a monk pure in his virtue is what returns to burn the person who did it.

Dakkhinaavibhangasuttam

Classification of Offerings

I heard thus:

At one time the Blessed One lived with the Sakyas in Nigrodha's monastery in Kapilavatthu. Then Mahapajaapati Gotamii taking a set of new clothes approached the Blessed One, worshipped, sat on a side and said. 'Venerable sir to make this set of clothes for the Blessed One I spun and wove the cloth. May the Blessed One accept this set of clothes from me, out of compassion.' The Blessed One said. 'Gotamii, offer it to the Community. When offered to the Community, it will be offered to me as well.' For the second time Mahapajaapati Gotamii said 'Venerable sir to make this set of clothes for the Blessed One, I spun and wove the cloth. May the Blessed One accept this set of clothes from me, out of compassion.' For the second time the Blessed One said. 'Gotamii, offer it to the Community. When offered to the Community, it will be offered to me as well.' For the third time Mahapajaapati Gotamii said 'Venerable sir to make this set of clothes for the Blessed One I spun and wove the cloth. May the Blessed One accept this set of clothes from me, out of compassion.' For the third time the Blessed One said. 'Gotamii, offer it to the Community. When offered to the Community, it will be offered to me as well.'

Hearing this venerable Ánanda said to the Blessed One. 'Venerable sir, accept the set of new clothes from Mahapajaapatii Gotami. She was of much help to you, as stepmother, supporter, the one who fed milk, when the Blessed One's mother died. The Blessed One too was of great help to Mahapajaapati Gotamii. Come to the Blessed One she took refuge in the Enlightenment, in the Teaching and the Community. Come to the Blessed One

she abstained from, taking the life of living things, taking what is not given, misbehaving sexually, telling lies and taking intoxicating drinks. Come to the Blessed One Mahapajaapati Gotami got established in unwavering faith in Enlightenment, in the Teaching and the Community. Come to the Blessed One Mahajaapati Gotamii dispelled doubts about the truth of unpleasantness, its arising, its cessation and the path and method leading to its cessation. Thus the Blessed One was of great help to Mahapajaapati Gotami'

'That is so. Ánanda, if a person came to another person, took refuge in the Enlightenment, the Teaching and the Community. I say the gratitude he has to return to that second person, is not repaid by joining hands in veneration, getting up and offering a seat on arrival, exchanging pleasant conversation and offering robes, morsel food, dwellings and requisites when ill. Ánanda, if a person come to another person, abstained, from taking the life of living things, taking what is not given, misbehaving sexually, telling lies and taking intoxicating drinks. I say the gratitude he has to return to that second person, is not repaid by joining hands in veneration, getting up and offering a seat on arrival, exchanging pleasant conversation and offering robes, morsel food, dwellings and requisites when ill. Ánanda, if a person came to another person, is established in unwavering faith in the Enlightenment, the Teaching and the Community. I say the gratitude he has to return to that second person, is not repaid by joining hands in veneration, getting up and offering a seat on arrival, exchanging pleasant conversation and offering robes, morsel food, dwellings and requisites when ill. Ánanda, if a person meeting another person, became virtuous. I say the gratitude he has to return to that second person, is not repaid by joining hands in veneration, getting up and offering a seat on arrival, exchanging pleasant conversation and offering robes, morsel food, dwellings and requisites when ill. Ánanda, if a person, met another person and dispelled his doubts about the Enlightenment,

the Teaching and the Community. I say the gratitude he has to return to that second person, is not repaid by joining hands in veneration, getting up and offering a seat on arrival, exchanging pleasant conversation and offering robes, morsel food, dwellings and requisites when ill.

Ánanda, there are fourteen personal offerings that could be made. An offering made to the Thus Gone One, worthy and rightfully enlightened is the first personal offering. An offering made to the silent Enlightened One, is the second personal offering. An offering made to a worthy disciple, [1] is the third personal offering. An offering made to a person fallen to the method of realizing worthiness, [2] is the fourth personal offering. An offering made to a non-returner, [3] is the fifth personal offering. An offering made to a person fallen to the method of realizing the state of non-returning is the sixth personal offering. An offering made to one, returning once, [4] is the seventh personal offering. An offering made to a person fallen to the method of realizing the state of returning once is the eighth personal offering. An offering made to one who has entered the stream of the Teaching is the ninth personal offering. An offering made to a person fallen to the method of realizing the state of entry into the stream of the Teaching is the tenth personal offering. An offering made to one, not greedy and turned away from sensuality is the eleventh personal offering. An offering made to an ordinary virtuous person is the twelfth personal offering. An offering made to an ordinary not virtuous person is the thirteenth personal offering. An offering made to an animal is the fourteenth personal offering. .

Ánanda, of an offering made to an animal the results expected are by hundreds. Of an offering made to an ordinary not virtuous person the results expected are by thousands. Of an offering made to an ordinary virtuous person the results expected are by hundred -thousands Of an offering made to a not greedy one, turned away from sensuality the results expected are by hundred

thousand millions. Of an offering made to a person fallen to the method of realizing the state of entry into the stream of the Teaching, the results expected are innumerable and unlimited. What would be the results for offering a gift to a stream entrant of the Teaching? Or one fallen to the method of realizing the state of not returning? Or one who would not return? Or one fallen to the method of realizing worthiness? Or a worthy disciple of the Thus Gone One? Or the silent enlightened One? Or the worthy, rightfully enlightened Thus Gone One?

Ánanda, these seven are the offerings made to the Community. An offering to both Bhikkhus and Bhikkhunis headed by the Blessed One. This is the first offering made to the Community. After the demise of the Blessed One, an offering made to both Bhikkhus and Bhikkhunis. This is the second offering made to the Community. An offering made to the Bhikkhus. This is the third offering to the Community. An offering made to the Bhikkhunis. This is the fourth offering to the Community. An offering made indicating the number of Bhikkhus and Bhikkhunis. This is the fifth offering to the Community. An offering made indicating the number of Bhikkhus. This is the sixth offering to the Community. An offering made indicating the number of Bhikkhunis. This is the seventh offering to the Community.

Ánanda, in the future there will be the last Bhikkhus in the lineage, not virtuous with evil things, wearing yellow strings round their necks. I say, even the results of an offering made to them on account of the Community is innumerable and limitless. I would not tell you, how an offering made to the Community is more fruitful than a personal offering.

Ánanda, there are four kinds of purity in an offering. An offering is pure, on the side of the donor, not the receiver. An offering is pure, on the side of the receiver, not the donor. An offering is neither

pure on the side of the donor, nor the receiver. An offering is pure, on the side of the donor, as well as the receiver.

Ánanda, how is the offering pure, on the side of the donor and not the receiver? Here the donor is virtuous with good thoughts, the receiver is not virtuous with evil thoughts. Thus the offering is pure, on the side of the donor and not the receiver.

Ánanda, how is the offering pure, on the side of the receiver and not the donor? Here the receiver is virtuous with good thoughts, the donor is not virtuous with evil thoughts. Thus the offering is pure, on the side of the receiver and not the donor.

Ánanda, how is the offering neither pure on the side of the donor nor the receiver? Here the donor is not virtuous with evil thoughts and the receiver is not virtuous with evil thoughts. Thus the offering is neither pure, on the side of the donor nor the receiver

Ánanda, how is the offering pure on the side of the donor as well as the receiver? Here the donor is virtuous with good thoughts and the receiver is virtuous with good thoughts. Thus the offering is pure, on the side of the donor as well as the receiver.'

The Blessed One said. 'These are the four kinds of purity and further said

A virtuous donor offers to one without virtues, things obtained righteously, with a pleasant mind,

Believing the results of actions. That offering is purified on the side of the donor.

A not virtuous donor offers to the virtuous, things not obtained righteously, with an unpleasant mind,

Disbelieving the results of actions. That offering is purified on the side of the receiver

A not virtuous donor offers to the not virtuous, things not obtained righteously, with an unpleasant mind,

Disbelieving the results of actions. That offering is not purified on either side.

A virtuous donor offers to the virtuous, things obtained righteously, with a pleasant mind,

Believing the results of actions. I say, that offering brings great results

One not greedy offers to those not greedy, things obtained righteously, with a pleasant mind,

Believing the results of actions. I say, that is the highest material offering ‘

Footnotes:

1. An offering made to a worthy disciple of the Thus Gone One. 'Tathaagatasavake arahante daana.m deti' A worthy disciple of the Thus Gone One has attained the noble state 'arahatta' which he aims to attain

2. A person fallen to the method of realizing worthiness. 'Arahattaphalasacchikiriyaaya pa.tipanne.' Before attaining worthiness the Bhikkhu has to make much effort to attain worthiness.

3. An offering made to a non-returner. 'Anaagaamissa daana.m deti.' A non-returner would not be born in the sensual world, to enjoy the five strands of sensual pleasures.

4. An offering made to one returning once. 'Sakadaagaamissa daana.m deti.' A certain one is born in this world only once, to fulfill a certain aspiration.

Danda Sutta

The Stick

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. There the Blessed One said: "From an in construable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating and wandering on. Just as a stick thrown up in the air lands sometimes on its base, sometimes on its side, sometimes on its tip; in the same way, beings hindered by ignorance and fettered by craving, transmigrating and wandering on, sometimes go from this world to another world, sometimes come from another world to this.

"Why is that? From an in construable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating and wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries -- enough to become disenchanted with all fabricated things, enough to become dispassionate, enough to be released."

Dantabhumi Sutta

The Discourse on the "Tamed Stage"

Translated from the Pali by I.B. Horner

Thus have I heard: At one time the Lord was staying near Rajagaha in the Bamboo Grove at the squirrels' feeding place. Now at that time the novice Aciravata was staying in the Forest Hut. [1] Then prince Jayasena, [2] who was always pacing up and down, always roaming about on foot, approached the novice Aciravata; having approached he exchanged greetings with the novice Aciravata; having exchanged greetings of friendliness and courtesy, he sat down at a respectful distance. While he was sitting down at a respectful distance, Prince Jayasena spoke thus to the novice Aciravata:

"I have heard, good Aggivessana, that if a monk is abiding here diligent, ardent, self-resolute, he may attain one-pointed-ness of mind."

"That is so, prince; that is so, prince. A monk abiding here diligent, ardent, self-resolute, may attain one-pointed-ness of mind."

"It were good if the reverend Aggivessana were to teach me *Dhamma* as he has heard it, as he has mastered it."

"I, prince, am not able to teach you *Dhamma* as I have heard it, as I have mastered it. Now, if I were to teach you *Dhamma* as I have heard it, as I have mastered it, and if you could not understand the meaning of what I said, that would be weariness to me, that would be a vexation to me."

"Let the reverend Aggivessana teach me *Dhamma* as he has heard it, as he has mastered it. Perhaps I could understand the meaning of what the good Aggivessana says."

"If I were to teach you *Dhamma*, prince, as I have heard it, as I have mastered it, and if you were to understand the meaning of what I say, that would be good; if you should not understand the meaning of what I say, you must remain as you are: you must not question me further on the matter."

"Let the reverend Aggivessana teach me *Dhamma* as he has heard it, as he has mastered it. If I understand the meaning of what the good Aggivessana says, that will be good; if I do not understand the meaning of what the good Aggivessana says, I will remain as I am; I will not question the reverend Aggivessana further on this matter."

Then the novice Aciravata taught *Dhamma* to Prince Jayasena as he had heard it, as he had mastered it. When this had been said, Prince Jayasena spoke thus to the novice Aciravata:

"This is impossible, good Aggivessana, it cannot come to pass that a monk abiding diligent, ardent, self-resolute, should attain one-pointed-ness of mind." Then Prince Jayasena, having declared to the novice Aciravata that this was impossible and could not come to pass, rising from his seat, departed.

And soon after Prince Jayasena had departed, the novice Aciravata approached the Lord; having approached and greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the novice Aciravata told the Lord the whole of the conversation he had with Prince Jayasena as far as it had gone. When this had been said, the Lord spoke thus to the novice Aciravata:

"What is the good of that, Aggivessana? That Prince Jayasena, living as he does in the midst of sense-pleasures, enjoying sense-pleasures, being consumed by thoughts of sense-pleasures, burning with the fever of sense-pleasures, eager in the search for sense-pleasures, should know or see or attain or realize that which can be known by renunciation, seen by renunciation, attained by renunciation, realized by renunciation -- such a situation does not exist. It is as if, Aggivessana, among elephants or horses or oxen to be tamed, two elephants, two horses or two oxen are well tamed, well trained, and two are not tamed, not trained. What do you think about this, Aggivessana? Would these two elephants or horses or oxen that were to be tamed and that were well tamed, well trained -- would these on being tamed reach tamed capacity, would they, being tamed, attain a tamed stage?"

"Yes, revered sir."

"But those two elephants or horses or oxen that were to be tamed but that were neither tamed nor trained -- would these, not being tamed, attain a tamed stage as do the two elephants or horses or oxen to be tamed that were well tamed, well trained?"

"No, revered sir."

"Even so, Aggivessana, that Prince Jayasena, living as he does in the midst of sense-pleasures... should know or see or attain or realize that which can be known and realized by renunciation -- such a situation does not exist. It is as if, Aggivessana, there were a great mountain slope near a village or a market-town which two friends, coming hand in hand from that village or market-town might approach; having approached the mountain slope one friend might remain at the foot while the other might climb to the top. Then the friend standing at the foot of the mountain slope might speak thus to the one standing on the top: 'My dear, what do you see as you stand on the top of the mountain slope?' He

might reply: 'As I stand on the top of the mountain slope I, my dear, see delightful parks, delightful woods, delightful stretches of level ground delightful ponds.' But the other might speak thus: 'This is impossible, it cannot come to pass, my dear, that, as you stand on the top of the mountain slope, you should see . . . delightful ponds.' Then the friend who had been standing on top of the mountain slope having come down to the foot and taken his friend by the arm, making him climb to the top of the mountain slope and giving him a moment in which to regain his breath, might speak to him thus: 'Now, my dear, what is it that you see as you stand on the top of the mountain slope?' He might speak thus: 'I, my dear, as I stand on the top of the mountain slope, see delightful parks... delightful ponds.' He might speak thus: 'Just now, my dear, we understood you to say: This is impossible, it cannot come to pass that, as you stand on the top of the mountain slope, you should see delightful... ponds. But now we understand you to say: 'I, my dear, as I stand on the top of the mountain slope, see delightful parks... delightful ponds.' He might speak thus: 'That was because I, my dear, hemmed in by this great mountain slope, could not see what was to be seen.'

"Even so but to a still greater degree, Aggivessana, is Prince Jayasena hemmed in, blocked, obstructed, enveloped by this mass of ignorance. Indeed, that Prince Jayasena, living as he does in the midst of sense-pleasures, enjoying sense-pleasures, being consumed by thoughts of sense-pleasures, eager in the search for sense-pleasures, should know or see or attain or realize that which can be known... seen... attained... realized by renunciation -- such a situation does not exist. Had these two similes occurred to you, Aggivessana, for Prince Jayasena, Prince Jayasena naturally would have acted in the manner of one having trust in you."

"But how could these two similes for Prince Jayasena have occurred to me, revered sir, seeing that they are spontaneous, that is to say to the Lord, and have never been heard before?"

"As, Aggivessana, a noble anointed king addresses an elephant hunter saying; 'You, good elephant hunter, mount the king's elephant and go into an elephant forest. When you see a forest elephant, tie him to the neck of the king's elephant.' And, Aggivessana, the elephant hunter having answered: 'Yes, sire,' in assent to the noble anointed king, mounts the king's elephant and goes into an elephant forest. Seeing a forest elephant, he ties him to the neck of the king's elephant. So the king's elephant brings him out into the open. But, Aggivessana, the forest elephant has this longing, that is to say for the elephant forest. But in regard to him the elephant hunter tells the noble anointed king that the forest elephant has got out into the open. The noble anointed king then addresses an elephant tamer, saying: 'Come you, good elephant tamer, tame the forest elephant by subduing his forest ways, by subduing his forest memories, and aspirations and by subduing his distress, his fretting and fever for the forest, by making him pleased with the villages and by accustoming him to human ways.'

"And, Aggivessana, the elephant tamer, having answered 'Yes, sire,' in assent to the noble anointed king, driving a great post into the ground ties the forest elephant to it by his neck so as to subdue his forest ways... and accustom him to human ways. Then the elephant tamer addresses him with such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasant to the many folk, liked by the many folk. And, Aggivessana, the forest elephant, on being addressed with words that are gentle... liked by the many folk, listens, lends ear and bends his mind to learning. Next the elephant tamer supplies him with grass-fodder and water. When, Aggivessana, the forest elephant has accepted the grass-fodder and water from the

elephant tamer, it occurs to the elephant tamer: 'The king's elephant will now live.' Then the elephant tamer makes him do a further task, saying: 'Take up, put down.' When, Aggivessana the king's elephant is obedient to the elephant tamer and acts on his instructions to take up and put down, then the elephant tamer makes him do a further task, saying: 'Get up, sit down.' When, Aggivessana, the king's elephant is obedient to the elephant tamer and acts on his instructions to get up and sit down, then the elephant tamer makes him do a further task; known as 'standing your ground': he ties a shield to the great beast's trunk; a man holding a lance is sitting on his neck, and men holding lances are standing surrounding him on all sides; and the elephant tamer, holding a lance with a long shaft, is standing in front. While he is doing the task of 'standing your ground' he does not move a fore-leg nor does he move a hind-leg, nor does he move the forepart of his body, nor does he move the hind-part of his body, nor does he move his head, nor does he move an ear, nor does he move a tusk, nor does he move his tail, nor does he move his trunk. A king's elephant is one who endures blows of sword, axe, arrow, hatchet, and the resounding din of drum and kettle-drum, conch and tam-tam, he is [like] purified gold purged of all its dross and impurities, fit for a king, a royal possession and reckoned as a kingly attribute.

Acquisition of Faith

"Even so, Aggivessana, does a Tathágata arise here in the world, a perfected one, fully Self-Awakened One, endowed with right knowledge and conduct, well-farer, knower of the worlds, the matchless charioteer of men to be tamed, the Awakened One, the Lord. He makes known this world with the *devas*, with Mara, with Brahma, the creation with its recluses and Brahmans, its *devas* and men, having realized them by his own super-knowledge. He

teaches *Dhamma* which is lovely at the beginning, lovely in the middle, lovely at the ending, with the spirit and the letters; he proclaims the Brahma-faring,[3] wholly fulfilled, quite purified. A householder or a householder's son or one born in another family hears that *Dhamma*. Having heard that *Dhamma* he gains faith in the Tathágata. Endowed with this faith that he has acquired, he reflects in this way: 'The household life is confined and dusty, going forth is in the open; it is not easy for one who lives in a house to fare the Brahma-faring wholly fulfilled, wholly pure, polished like a conch-shell. Suppose now that I, having cut off hair and beard, having put on saffron robes, should go forth from home into homelessness?' After a time, getting rid of his wealth, be it small or great, getting rid of his circle of relations, be it small or great, having cut off his hair and beard, having put on saffron robes, he goes forth from home into homelessness. To this extent, Aggivessana, the Aryan disciple gets out into the open.

Morality

"But, Aggivessana, *devas* and mankind have this longing, that is to say, for the five strands of sense-pleasures. The Tathágata disciplines him further, saying: 'Come you, monk, be moral, live controlled by the control of the Obligations, possessed of [right] behavior and posture, seeing danger in the slightest faults; undertaking them, train yourself in the rules of training.'

Sense-Control

"And when, Aggivessana, the Aryan disciple is moral, lives controlled by the control...undertaking them, trains himself in the rules of training, then the Tathágata disciplines him further, saying: 'Come you, monk, be guarded as to the doors of the sense-

organs. Having seen a material shape with the eye...*(as above)*. Having cognized a mental state with the mind, be not entranced by the general appearance, be not entranced by the detail. For if you dwell with the organ of mind uncontrolled, covetousness and dejection, evil unskillful states of mind, might flow in. So fare along with its control, guard the organ of mind, achieve control over the organ of the mind.'

Moderation in eating

"And when, Aggivessana, the Aryan disciple is guarded as to the doors of the sense-organs, then the Tathágata disciplines him further, saying: 'Come you, monk, be moderate in eating...*(as above)*...abiding in comfort.'

Vigilance

"When, Aggivessana, the Aryan disciple is moderate in eating, the Tathágata disciplines him further, saying: 'Come you, monk, abide intent on vigilance...*(as above)*... you should cleanse the mind of obstructive mental states.

Mindfulness and Clear Consciousness

"And when, Aggivessana, the Aryan disciple is intent on vigilance, then the Tathágata disciplines him further, saying: 'Come you, monk, be possessed of mindfulness and clear consciousness. Be one who acts with clear consciousness...*(as above)*... talking, silent.'

Overcoming of the five hindrances

"And when, Aggivessana, the Aryan disciple is possessed of mindfulness and clear consciousness, then the Tathágata disciplines him further, saying: 'Come you, monk, choose a remote lodging in a forest, at the root of a tree, on a mountain slope, in a wilderness, in a hill-cave, a cemetery, a forest haunt, in the open or on a heap of straw.' He chooses a remote lodging in the forest... or on a heap of straw. Returning from alms-gathering, after the meal, he sits down cross-legged, holding the back erect, having made mindfulness rise up in front of him, he, by getting rid of coveting for the world, dwells with a mind devoid of coveting, he purifies the mind of coveting. By getting rid of the taint of ill-will, he dwells benevolent in mind, compassionate for the welfare of all creatures and beings, he purifies the mind of the taint of ill-will. By getting rid of sloth and torpor, he dwells devoid of sloth and torpor; perceiving the light, mindful, clearly conscious, he purifies the mind of sloth and torpor. By getting rid of restlessness and worry, he dwells calmly the mind subjectively tranquilized, he purifies the mind of restlessness and worry. By getting rid of doubt, he dwells doubt-crossed, un-perplexed as to the states that are skillful, he purifies the mind of doubt.

The Four Applications of Mindfulness

"He, by getting rid of these five hindrances which are defilements of the mind and weakening to intuitive wisdom, dwells contemplating the body in the body, ardent, clearly conscious [of it], mindful [of it] so as to control the covetousness and dejection in the world. He fares along contemplating the feelings... the mind... the mental states in mental states, ardent, clearly conscious [of them], mindful [of them] so as to control the covetousness and dejection in the world.

"As, Aggivessana, an elephant tamer, driving a great post into the ground, ties a forest elephant to it by his neck so as to subdue his forest ways, so as to subdue his forest aspirations, and so as to subdue his distress, his fretting and fever for the forest, so as to make him pleased with villages and accustom him to human ways -- even so, Aggivessana, these four applications of mindfulness are ties of the mind so as to subdue the ways of householders and to subdue the aspirations of householders and to subdue the distress, the fretting and fever of householders; they are for leading to the right path, for realizing nibbána.

"The Tathágata then disciplines him further, saying: 'Come you, monk, fare along contemplating the body in the body, but do not apply yourself to a train of thought connected with the body; fare along contemplating the feelings in the feelings... the mind in the mind... mental states in mental states, but do not apply yourself to a train of thought connected with mental states.'

Jhana

"He by allaying initial thought and discursive thought, with the mind subjectively tranquilized and fixed on one point, enters on and abides in the second meditation [4] which is devoid of initial and discursive thought, is born of concentration and is rapturous and joyful. By the fading out of rapture, he dwells with equanimity, attentive and clearly conscious, and experiences in his person that joy of which the Aryans say: 'Joyful lives he who has equanimity and is mindful,' and he enters and abides in the third meditation. By getting rid of joy, by getting rid of anguish, by the going down of his former pleasures and sorrows, he enters and abides in the fourth meditation which has neither anguish nor joy, and which is entirely purified by equanimity and mindfulness.

The Three Knowledge's

1. Recollection of former habitations

"Then with the mind composed thus, quite purified, quite clarified, without blemish, without defilement, grown pliant and workable, fixed, immovable, he directs his mind to the knowledge and recollection of former habitation: he remembers a variety of former habitations, thus: one birth, two births, three...four...five...ten...twenty...thirty...forty... fifty...a hundred...a thousand...a hundred thousand births, and many an eon of integration and many an eon of disintegration and many an eon of integration-disintegration: 'Such a one was I by name, having such a clan, such and such a color, so was I nourished, such and such pleasant and painful experiences were mine, so did the span of life end. Passing from this, I came to be in another state where such a one was I by name, having such and such a clan, such and such a color, so was I nourished, such and such pleasant and painful experiences were mine, so did the span of life end. Passing from this, I arose here.' Thus he remembers divers former habitations in all their modes and details.

2. The Divine Eye

"Then with the mind composed, quite purified, quite clarified, without blemish, without defilement, grown pliant and workable, fixed, immovable, he directs his mind to the knowledge of the passing hence and the arising of beings. With the purified *deva*-vision surpassing that of men, he sees beings as they pass hence or come to be; he comprehends that beings are mean, excellent, comely, ugly, well-going, ill-going, according to the consequence of their deeds, the he thinks: Indeed these worthy beings who were possessed of wrong conduct in body, who were possessed of wrong conduct in speech, who were possessed of wrong conduct of thought, scoffers at the Aryans, holding a wrong view, incurring deeds consequent on a wrong view -- these, at the

breaking up of the body after dying, have arisen in a sorrowful state, a bad bourn, the abyss, Niraya hell. But these worthy beings who were possessed of good conduct in body, who were possessed of good conduct in speech, who were possessed of good conduct in thought, who did not scoff at the Aryans, holding a right view, incurring deeds consequent on a right view -- these, at the breaking up of the body, after dying, have arisen in a good bourn, a heaven world.

3. Destruction of Cankers: Sainthood

"Then with the mind composed... immovable, he directs his mind to the knowledge of the destruction of the cankers.[5] He understands as it really is: This is anguish,[6] this is the arising of anguish, this is the stopping of anguish, this is the course leading to the stopping of anguish. He understands as it really is: These are the cankers, this is the arising of the cankers, this is the stopping of the cankers, this is the course leading to the stopping of the cankers. Knowing thus, seeing thus, his mind is freed from the canker of sense pleasures, is freed from the canker of becoming, freed from the canker of ignorance. In freedom the knowledge came to be: I am freed; and he comprehends: Destroyed is birth, brought to a close is the Brahma-faring, done is what was to be done, there is no more of being such or such.

"That monk is able to endure, heat, cold, hunger, thirst, the touch of mosquitoes, gadflies, wind, sun and creeping things, abusive language and unwelcome modes of speech: he has grown to bear bodily feelings which as they arise are painful, acute, sharp, severe, wretched, miserable, deadly. Purged of all the dross and impurities of attachment, aversion and confusion,[7] he is worthy of oblations, offerings, respect and homage, an unsurpassed field of merit in the world.

"If, Aggivessana, a king's elephant dies in old age, untamed, untrained, the king's old elephant that has died is reckoned as

one that has died untamed: And so, Aggivessana, of a king's elephant that is middle-aged. And too, Aggivessana, if a king's elephant dies young, untamed, untrained, the king's young elephant that has died is reckoned as one that has died untamed. Even so, Aggivessana, if a monk who is an elder dies with the cankers not destroyed, the monk who is an elder that has died is reckoned as one that has died untamed. And so of a monk of middle standing. And too, Aggivessana, if a newly ordained monk dies with the cankers not destroyed, the newly ordained monk that has died is reckoned as one that has died untamed. If, Aggivessana, a king's elephant dies in old age, well tamed, well trained, the king's old elephant that has died is reckoned as one that has died tamed. And so, Aggivessana of a king's elephant that is middle-aged. And too, Aggivessana, if a king's elephant dies young, well tamed, well trained, the king's young elephant that has died is reckoned as one that has died tamed. Even so, Aggivessana, if a monk who is an elder dies with the cankers destroyed, the monk who is an elder that has died is reckoned as one that has died tamed. And so, Aggivessana, of a monk of middle standing. And too, Aggivessana, if a newly ordained monk dies with cankers destroyed, the newly ordained monk that has died is reckoned as one that has died tamed."

Thus spoke the Lord. Delighted, the novice Aciravata rejoiced in what the Lord had said.

Footnotes:

1. A hut in a secluded part of the Bamboo Grove for the use of monks who wanted to practice striving, *padhana* -- [Commentary].
2. A son of King Bimbisara.

3. *Brahmacariyam*: the pure life of a celibate recluse [Ed., *The Wheel*].

4. It is noteworthy that the section on the Four Applications of Mindfulness (*Satipatthána*) is here followed by the *second* meditation (*jhana*) without mention of the first. This may either refer to a meditator who, already previously, has attained to the first *jhana*, or, which seems more probable, it is meant to indicate that the intensive practice of *Satipatthána* which, through emphasis on bare observation, tends to reduce discursive thought, and enables the meditator to enter directly into the second *jhana*, which is free from initial and discursive thought (*vitakka-vicara*). This latter explanation is favored by the facts that (1) in our text, the practice of *Satipatthána* is preceded by the temporary abandonment of the five Hindrances, which indicates a high degree of concentration approaching that of the *jhana*; (2) in our text, the meditator is advised not to engage in the *thought about* the body, feelings, etc. -- that is, in discursive thinking, which is still present in the first *jhana*. [Ed., *The Wheel*].

5. *Asava*.

6. *Dukkha*: usually rendered by "suffering" or "ill" [Ed., *The Wheel*].

7. *Raga, dosa, moha*.

Dantabhumisuttam

The Sphere of Training

I heard thus:

At one time the Blessed One lived in the squirrels' sanctuary in the bamboo grove in Rajagaha. At that time the novice Aciravata lived in a hut in the remote area. Then prince Jayasena wandering and walking for exercise approached the novice Aciravata, exchanged friendly greetings, sat on a side and said: 'Aggivessana, I have heard that the Bhikkhu abiding diligent to dispel, realize one pointed-ness of mind.'

'Prince, that is so, the Bhikkhu abiding diligent to dispel realize one pointed-ness of mind.'

'Good Aggivessana, teach me that Teaching as you have heard and practiced it'

'Prince, it is not possible for me to teach that Teaching, as I have heard and practised. You would not know the meaning of what I say, it will be only fatigue and trouble for me.'

'Good Aggivessana, teach me the Teaching as you have heard and practiced. I would know the meaning and it would be of much benefit to me.'

'Prince, I will teach you the Teaching, as I have heard and practiced it, if you understand the meaning of what I say, you are clever. If you do not understand the meaning of what I say, should be satisfied and should not ask any further questions about it.'

‘Good Aggivessana, teach me the Teaching as you have heard and practiced. If I understand the words of good Aggivessana it would be of much benefit to me..

If I do not understand the meaning of what you say, I will be satisfied and will not ask any further questions about it.’

The novice Aciravata taught prince Jayasena, the Teaching as he had heard and practiced it. Hearing it he said, it is not possible it could not happen that the Bhikkhu abiding diligent to dispel could realize one pointed-ness of mind. Saying these words of impossibility, the prince got up from his seat and went away.’

Then the novice Aciravata soon after the prince had left, approached the Blessed One, worshipped, sat on a side and related all the conversation that took place with prince Jayasena and himself. Then the Blessed One said to the novice. ‘Aggivessana, could it be gained by the prince? That which should be known, seen, attained and realized through non-sensuality. Prince Jayasena would not attain it while living in the midst of sensuality, partaking sensuality molested by sensual thoughts, burning with sensual thirst and on the look out for sensual pleasures...It’s not possible that he would know, see and realize it. Aggivessana, there are two tamed, elephants, or horses, or bulls and there are two untamed, elephants, or horses, or bulls. Of these, which do you, think are more suitable for training. Isn’t it the tamed set?’

‘Yes, venerable sir. It is the tamed set.’

‘Is the untamed set suitable for the training?’

‘No, venerable sir, they are not suitable.’

‘In the same manner Aggivessana, That which should be known, seen, attained and realized through non sensuality, prince

Jayasena would attain while living in the midst of sensuality, partaking sensuality molested by sensual thoughts, burning with sensual thirst and on the look out for sensual pleasures is not possible. It is not possible, that he would know, see and realize it.

Aggivessana, at the end of the village or hamlet there is a huge mountain. Two friends, approach this mountain hand in hand. One of them climbs to the top and the other stand at the foot. The one at the foot of the mountain tells his friend on the top. 'Friend, what do you see from the top of the mountain?' He says, I see pleasant remote places, pleasant forests, pleasant lands and ponds. The one at the foot of the mountain says, It is not possible that you should see pleasant remote places, pleasant forests, pleasant lands and ponds. Then the one on top of the mountain ascends the mountain and taking the one at the foot of the mountain by his arm leads him to the top. Allowing him to observe what he saw, asks him, 'Friend, what do you see from the top of the mountain?' He says, I see pleasant remote places, pleasant forests, pleasant lands and ponds. Friend, it was about this same you said, 'It is not possible to see pleasant remote places, pleasant forests, pleasant lands and ponds from the top of the mountain and now you say, I see pleasant remote places, pleasant forests, pleasant lands and ponds. How could we understand the meaning of these words? He would say, friend, then I was covered by this huge mountain and did not see what should be seen.'

Aggivessana, in the same manner prince Jayasena is covered, hemmed in and obstructed by a huge mass of ignorance Aggivessana, that which should be known, seen, attained and realized through non sensuality, prince Jayasena would attain while living in the midst of sensuality, partaking sensuality molested by sensual thoughts, burning with sensual thirst and on the look out for sensual pleasures is not possible. It is not possible, that he would know, see and realize it.

Aggivessana, if you had explained these two wonderful similes to prince Jayasena, undoubtedly he would have been pleased, and would have expressed his pleasure.

‘Venerable sir, how could I explain these two similes to prince Jayasena, I have never heard before, until I heard it from the Blessed One.’

‘Just as Aggivessana, the head anointed warrior king would address the elephant hunter. Good elephant hunter ascend the royal elephant, enter the elephant grove, search for a wild elephant and fix it with a rope to the royal elephant’s neck and let the royal elephant bring it to open ground. Aggivessana, now the wild elephant is brought to open space. Then the elephant hunter informs the head anointed warrior king. Lord the wild elephant is brought to open space. Next the head anointed warrior king addresses the elephant tamer. Good friend, elephant tamer, tame the wild elephant, so that it may get over the wild ways, wild thoughts and the displeasures and worries of leaving the remote. Make him like the end of the village and the ways of humans. The elephant tamer agrees and fixes a huge strong post and ties the wild elephant to the post by his neck, so that it may get over its wild ways, thoughts and displeasures and worries of leaving the remote and would get used to the end of the village and the ways of humans. The elephant tamer speaks words that are pleasing and go straight to the heart, speaks words that are accepted as polite by many. When the wild elephant listens to the words of the elephant tamer. He is given grass and water. If the wild elephant accepts grass and water, the elephant trainer knows that the elephant would live and not die. Then the elephant trainer gives him a further training as, good one take this! Put it down! If he obeys the elephant trainer, he is given a further training. Good one, go forward! Recede! If the king’s elephant obeys these orders, he is given a further training as stand up and sit down! If the king’s elephant obeys the elephant trainer’s orders he is given

a further training in imperturbability. A great log is tied to the trunk and a man with an elephant lance climbs on the elephant's neck. Men with lances stand all round and the elephant trainer too taking a long elephant lance stands in front of the elephant. He doing imperturbability does not move the front feet nor the hind feet. Does not move the fore part of the body nor the hind part of the body. Does not move the head nor ears. Does not move the teeth, tail or the trunk. The king's elephant endures the contact of weapons, swords, and arrows. Endures loud noises of drums, conches and melodious sounds made by enemies. When all crookedness's, and faults are rectified and is blameless, he becomes worthy for the king, the property of the king and gets the mark of royalty.

Aggivessana, in the same manner the Thus Gone One arises in the world, perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. He declares to the world together with its Maras, Brahmas, the community of recluses and Brahmins gods and men, that Teaching good at the beginning, in the middle and at the end full of meaning even in the letter, complete in every way stating the pure holy life. Hearing this a householder or a householder's son, born to some clan, gains faith in the Thus Gone One. With that faith he reflects. The life in a household is full of defilements; going forth is like open space. It is not easy for one living a household life to lead the holy life complete and pure without defilements. What if I shave head and beard, don yellow robes and go forth as a homeless. Later he gives up a little wealth, or much wealth, a small circle of friends, or a large circle of friends, shaving head and beard, and donning yellow robes goes forth as a homeless. Aggivessana, when this much is done, the noble disciple comes to open space. Aggivessana, here the greed of gods and men is for the five strands sense pleasures. Then the Thus Gone One gives him a further training. Come Bhikkhu be

virtuous, abiding by the higher code of rules, practice the right conduct, seeing fear in the slightest fault. When the Bhikkhu practices right conduct, seeing fear in the slightest fault, the Thus Gone One gives him a further training. Come Bhikkhu protect your doors of mental contact. Seeing a form do not take the sign or details. To one abiding not protecting the mental faculty of the eye, evil desires of covetousness and displeasure may arise fall to its control. Hearing a sound...re...scenting a smell...re...enjoying a taste...re...experiencing a touch with the body,...re.... and cognising an idea in the mind do not take the sign or details. To one abiding not protecting the mental contact of the mind, evil desires of covetousness and displeasure may arise falls to its control. Aggivessana, when the Bhikkhu is protected in his doors of mental contact, the Thus Gone One gives him a further training. Come Bhikkhu, know the right amount to partake of food. Partake food reflecting, it is not, for play, for intoxication, or to look beautiful, but for the upkeep of the body. Not for the enjoyment of soups but to lead the holy life. Reflect I will put an end to earlier feelings, will not arouse new, for a faultless pleasant abiding. Aggivessana, when the Bhikkhu knows the right amount to partake of food, the Thus Gone One gives him a further training. Come Bhikkhu abide wakeful. During the day, sit in the *cankamana* and clean the mind of hindering things. In the first watch of the night sit in the *cankamana* and clean the mind of hindering things. In the middle watch of the night turn to the right, making the lion's posture, place one foot over the other and with the perception of waking go to sleep. In the last watch of the night, sit in the *cankamana* and clean the mind of hindering things. When the Bhikkhu is yoked to wakefulness, the Thus Gone One gives him a further training. Come Bhikkhu be endowed with mindful awareness. Be mindful when approaching and receding, looking on and looking about, bending and stretching, bearing the three robes and bowl, enjoying, drinking, eating and tasting, urinating and excreting, when going, standing, sitting and lying until awake. Be mindful when talking and keeping silence. When

the Bhikkhu is endowed with mindful awareness', the Thus Gone One gives a further training. Come Bhikkhu abound a secluded dwelling. Abound a forest, the root of a tree, a mountain grotto, a charnel ground, a jungle path, an open space or a leaves hut. Then he abounds a forest, the root of a tree, a mountain grotto, a charnel ground, a jungle path, an open space or a leaves hut. After the meal, he sits cross-legged, with the body erect and mindfulness established in front of him. He abides dispelling the coveting mind and cleans the mind of coveting thoughts. He abides dispelling the angry mind and cleans the mind of angry thoughts, with compassion for all living things. Dispelling sloth and torpor he abides mindful and aware of a perception of light to dispel sloth and torpor. He abides dispelling restlessness and worry, internally appeased cleans the mind of restlessness and worry. Abides dispelling doubts about merits that should be done and should not be done and cleans the mind of doubts.

Dispelling the five hindrances and wisely making the finer defilements of the mind weak, abides reflecting the body in the body, abides reflecting feelings in feelings, abides reflecting the mental qualities in the mind and abides reflecting thoughts on the Teaching, mindful and aware to dispel covetousness and displeasure for the world.

Aggivessana, like the elephant trainer who fixes a huge strong post and ties the wild elephant to the post by his neck, so that it may get over its wild ways, thoughts and displeasures and worries of leaving the remote and would get used to the end of the village and the ways of humans. Aggivessana, in the same manner, the noble disciple's mind is bound with the four establishments of mindfulness, so that his worldly ways, thoughts, troubles, worries and fatigue are turned out, for the attainment of extinction.

Then the Thus Gone One trains him further. Come! Bhikkhu, abide reflecting the body in the body. Do not think thoughts concerning the body. Abide reflecting feelings in feelings; do not entertain thoughts concerning feelings. Abide reflecting the mental states in the mind, do not entertain thoughts concerning those mental states. Abide reflecting thoughts on the Teaching do not entertain them. He overcomes thoughts and thought processes, appeases the mind internally and brings it to a single point. With joy and pleasantness born of concentration he attains to the second jhana and to the third jhana

When the mind is concentrated, pure, free from minor defilements, malleable workable not disturbed, he directs the mind for the knowledge of previous births. Recollects the manifold previous births, one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable forward cycles of births, innumerable backward cycles of births, innumerable forward and backward cycles of births. There I was born of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span. Disappearing from there was born there with such name, clan, disposition, and supports, experiencing such pleasant and unpleasant feelings, with such a life span. Disappearing from there is born here. Thus with all modes and all details manifold previous births are recollected.

When the mind is concentrated, pure, free from minor defilements malleable workable not disturbed, he directs the mind for knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, sees beings disappearing and appearing un-exalted and exalted, beautiful and ugly, arising in good and bad states according to the results of actions. These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved

in body speech and mind not blaming noble ones, with the right view of actions after death are born in heaven. Thus, with the heavenly eye purified beyond human sees beings disappearing and appearing.

When the mind is concentrated, pure, free from minor defilements, malleable workable not disturbed, he directs the mind for the destruction of desires. He knows this is unpleasant; this it's arising, this it is cessation, and this, the path to the cessation of unpleasantness as it really is. Knows these are desires, this, their rising, this, their cessation and this, the path to their cessation as it really is. His mind that knows and sees thus, is released from sensual desires, from desires 'to be' and from ignorant desires. When released, he knows, I'm released, birth is destroyed, the holy life is lived, what should be done is done. There's nothing more to wish.

That Bhikkhu endures, cold, heat, hunger, thirst, the sting of gadflies and yellow flies, the heat of the air and the touch of serpents and creeping things. Endures badly enunciated words and unwelcome piercing sharp unpleasant feelings, that deprive life. All greed, anger and delusion turned out, free from blemish becomes worthy of reverence, hospitality, gifts and reverential salutation and it becomes an incomparable field of merit for the world

Aggivessana, the king's elephant even of age if untamed and untrained, his death would be reckoned as an untamed death. Even of middle age if untamed and untrained, his death would be reckoned as an untamed death. Even of young age if untamed and untrained, his death would be reckoned as an untamed death. Aggivessana in the same manner, the death of an elder Bhikkhu not destroyed desires, is reckoned as an untamed death. The death of a middling Bhikkhu not destroyed desires, is reckoned as

an untamed death. The death of a young Bhikkhu not destroyed desires, is reckoned as an untamed death

Aggivessana, the king's elephant even of age if tamed and trained, his death would be reckoned as a tamed death. Even of middle age if tamed and trained, his death would be reckoned as a tamed death. Even of young age if tamed and trained, his death would be reckoned as a tamed death. Aggivessana in the same manner, the death of an elder Bhikkhu, desires destroyed is reckoned as a tamed death. The death of a middling Bhikkhu, desires destroyed is reckoned as a tamed death. The death of a young Bhikkhu, desires destroyed is reckoned as a tamed death'

The Blessed One said thus and the novice Aciravata delighted in the words of the Blessed One.

Dasuttara Sutta

Expanding Decades

Thus have I heard: Once the Lord was staying at Campa beside the Gaggara lotus pond, with a large company of some five hundred monks. Then the venerable Shariputra addressed the monks: 'Friends, monks!'

'Friend!' replied the monks, and the venerable Shariputra stated:

'In growing groups from one to ten I'll teach
Dhamma for the gaining of Nibbana,
That you may make an end of suffering,
And be free from all the ties that bind.
There is, friends,

1. One thing that greatly helps
2. One thing to be developed
3. One thing to be thoroughly known
4. One thing to be abandoned

5. One thing that conduces to diminution
6. One thing that conduces to distinction
7. One thing hard to penetrate
8. One thing to be made to arise
9. One thing to be thoroughly learnt
10. and One thing to be realized.

Now which one thing greatly helps?

1. Tirelessness in wholesome states.

Which one thing is to be developed?

2. Mindfulness with regard to the body, accompanied by pleasure.

Which one thing is to be thoroughly known?

3. Contact as a condition of the corruptions and of grasping.

Which one thing is to be abandoned?

4. Ego-conceit.

Which one thing conduces to diminution?

5. Unwise attention

Which one thing conduces to distinction?

6. Wise attention

Which one thing is hard to penetrate?

7. Uninterrupted mental concentration

Which one thing is to be made to arise?

8. Unshakable knowledge

Which one thing is to be thoroughly learnt?

9. All beings are maintained by nutriment

Which one thing is to be realized?

10. Unshakable deliverance of mind.

Two things greatly help; two things are to be developed... (as above)

Which two things greatly help?

1. Mindfulness and clear awareness

Which two things are to be developed?

2. Calm and Insight

Which two things are to be thoroughly known?

3. Mind and Body

Which two things are to be abandoned?

4. Ignorance and craving for existence

Which two things conduce to diminution?

5. Roughness and friendship with evil

Which two things conduce to distinction?

6. Gentleness and friendship with good

Which two things are hard to penetrate?

7. That which is the root, the condition of the defilement of beings, and that which is the root, the condition of the purification of beings

Which two things are to be made to arise?

8. Knowledge of the destruction of the defilements and of their non-recurrence

...learnt?

9. Two Elements, the conditioned and the unconditioned

...realized?

10. Knowledge and liberation.

That makes twenty things that are real and true, so and not otherwise, unerringly and perfectly realized by the Tathágata.

Three things greatly help; three things are to be developed... (as above.)

Which three things greatly help?

1. Association with good people, hearing the true Dharma, practice of the Dharma in its entirety

Which three things are to be developed?

2. Three kinds of concentration.

...thoroughly known?

3. Three feelings

...abandoned?

4. Three kinds of craving

...conduce to diminution?

5. Three unwholesome roots

...conduce to distinction?

6. Three wholesome roots

...hard to penetrate?

7. Three elements for making deliverance:

a. Deliverance from sensuality
b. Deliverance from material forms
c. That is, the immaterial, whatever has become, is compounded, is conditionally arisen – the deliverance from that is cessation.
...made to arise?

8. Three knowledges of past, present and future.
...thoroughly learnt?

9. Three elements: The element of sense-desire, the element of form, the formless element.
...realized?

10. Three knowledges; of one's past lives, of the decease and rebirth of beings, of the destruction of the corruptions.

Four things greatly help, four things are to be developed...

Which four things greatly help?

1. Four "wheels"

- a. A favorable place of residence
- b. Association with good people
- c. Perfect development of one's personality
- d. Past meritorious actions

Which four things are to be developed?

2. Four foundations: Four foundations of mindfulness: Here a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world; he abides contemplating feelings as feelings...he abides contemplating mind as mind...he abides contemplating mind objects as mind objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

...thoroughly known?

3. Four Nutriments: Material, food, gross or subtle; contact as second; mental volition as third, consciousness as fourth.

...to be abandoned?

4. Four Floods:
 - a. Sensuality,
 - b. Becoming,
 - c. Wrong Views
 - d. Ignorance.
 ...conducive to diminution?
5. Four Yokes
 - a. Sensuality,
 - b. Becoming,
 - c. Wrong Views
 - d. Ignorance
 ...conducive to distinction?
6. Four unyokings from'
 - a. Sensuality
 - b. Becoming
 - c. Views
 - d. Ignorance
 ...hard to penetrate?
7. Four concentrations:
 - a. Conducing to decline
 - b. Conducing to stasis
 - c. Conducing to distinction
 - d. Conducive to penetration
 ...made to arise?
8. Four knowledges: knowledge of Dhamma, of what is consonant with it, knowledge of others minds, conventional knowledge.
 ...thoroughly learnt?
9. Four Noble Truths knowledge of suffering, it's origin, it's cessation, and the path.
 ...to be realized?
10. Four fruits of the ascetic life: the fruits of stream entry, of the once returner, of the non-returner, of Arahantship.
 That makes forty things that are real and true, so and not otherwise, unerringly and perfectly realized by the Tathágata.
 Five things greatly help, five things are to be developed.

Which five things greatly help?

1. Five factors of endeavor: Here, a monk\

a. Has faith, trusting in the enlightenment of the Tathágata: 'This Blessed Lord is an Arahant, a fully enlightened Buddha, perfected in knowledge and conduct, a well-farer, knower of the worlds, unequalled trainer of men to be tamed, teacher of gods and humans, a Buddha, a Blessed Lord.' He proclaims this world with its gods, Maras, Brahmas, the world of ascetics and Brahmins with its princes and people, having come to know it by his own knowledge. He teaches a Dhamma that is ending, in the spirit and in the letter, and he displays the fully perfected, thoroughly purified holy life. And indeed it is good to see such Arahants."

b. Is in good health, suffers little distress or sickness, having a good digestion that is neither too cool nor too hot but is of a middling temperature suitable for exertion,

c. Is not fraudulent or deceitful, showing himself as he really is to his teacher or to the wise among his companions in the holy life

d. Keeps his energy constantly stirred up for abandoning unwholesome states and arousing the wholesome states,

e. Is a man of wisdom endowed with wisdom concerning rising and cessation with the Aryan penetration that leads to the complete destruction of suffering.

Which five things are to be developed?

2. Fivefold perfect concentration:

a. Suffusion with delight

b. Suffusion with happiness

c. Suffusion with will

d. Suffusion with light

e. The reviewing sign.

...thoroughly known?

3. Five aggregates of grasping:

- a. Body
- b. Feelings
- c. Perceptions
- d. Mental Formations
- e. Consciousness

...to be abandoned?

4. Five Hindrances:

- a. Sensuality
- b. ill-will
- c. sloth and torpor
- d. worry and flurry
- e. skeptical doubt

...conduce to diminution?

5. Five mental blockages: here a monk has doubts and hesitations

a. About the teacher, is dissatisfied and cannot settle his mind. Thus his mind is not inclined toward ardor, devotion, persistence and effort

b. About the Dhamma, is dissatisfied and cannot settle his mind. Thus his mind is not inclined toward ardor, devotion, persistence and effort

c. About the Sangha, is dissatisfied and cannot settle his mind. Thus his mind is not inclined toward ardor, devotion, persistence and effort

d. About the Training, is dissatisfied and cannot settle his mind. Thus his mind is not inclined toward ardor, devotion, persistence and effort

e. He is angry with his fellows in the holy life, he feels depressed and negative towards them. Thus his mind is not inclined toward ardor, devotion, persistence and effort

...conduce to distinction?

6. Five faculties:

- a. Faith
- b. Energy
- c. Mindfulness
- d. Concentration
- e. Wisdom

...hard to penetrate?

7. Five elements making for deliverance:

a. a. Here, when a monk considered sense desires, his mind does not leap forward and take satisfaction in them, fix on them or make free with them, but when he considers renunciation it does leap forward, take satisfaction in it, fix on it, and make free with it. And he gets this thought well set, well developed, well raised up, well freed from the corruptions, the vexations and fevers that arise from sense desires, and he does not feel that sensual feeling. This is called the deliverance from sense desires. And the same applies to

- b. Ill will
- c. Cruelty
- d. Forms
- e. Personality

...made to arise?

8. The fivefold knowledge of right concentration: the knowledge that arises within one that:

- a. This concentration is both present happiness and productive of future resultant happiness
- b. This concentration is Ariyan and free from worldliness
- c. This concentration is not practiced by the unworthy
- d. This concentration is calm and perfect, has attained tranquillization, has attained unification, and is not instigated , it cannot be denied or prevented,
- e. I myself attain this concentration with mindfulness, and emerge from it with mindfulness

...thoroughly learnt?

9. Five bases of deliverance: here

- a. the teacher or a respected fellow disciple teaches a monk Dhamma. And as he receives the teaching, he gains a grasp of both the spirit and the letter of the teaching. At this, joy arises in him, and from this joy, delight; and by this delight his senses are calmed, he feels happiness as a result, and with this happiness his mind is established;
- b. he has not heard it thus, but in the course of the teaching Dhamma to others he has learnt it by heart as he has heard it, or
- c. as he is chanting the Dhamma... or
- d. ...when he applies his mind to the Dhamma, thinks and ponders over it and concentrates his attention on it; or
- e. When he has properly grasped some concentration sign, has well considered it, applied his mind to it, and has well penetrated it with wisdom. At this, joy arises in him; and from this joy, delight,

and by this delight his senses are calmed, he feels happiness as a result, and with this happiness his mind is established.

...to be realized?

10. Five branches of Dhamma, as above, plus knowledge and vision of liberation.

That makes fifty things that are real and true, and not otherwise, unerringly and perfectly realized by the Tathágata.

Six things greatly help, six things are to be developed...

Which six things greatly help?

1. Six things to be remembered: as long as monks both in public and in private show living kindness to their fellows in acts of body, speech and thought...share with their virtuous fellows whatever they receive as a rightful gift, including the contents of their alms-bowls, which they do not keep for themselves...keep consistently, unbroken and unaltered those rules of conduct that are spotless, leading to liberation, praised by the wise, unstained and conducive to concentration, and persist therein with their noble fellows in both public and private...continue in that noble view that leads to liberation, to the utter destruction of suffering, remaining in such awareness with their fellows both in public and in private so long as in respect of what they receive as due offerings, even the contents of their alms bowls, they do not make use of them without sharing them with virtuous members of the community; so long as, in company with their brethren, they train themselves, openly and in private, in the rules of conduct, which are complete and perfect, spotless and pure, liberating, praised by the wise, uninfluenced (by mundane concerns), and favorable to concentration of mind; and in company with their brethren, preserve, openly and in private, the insight that is noble and

liberating, and leads one who acts upon it to the utter destruction of suffering.

Which six things are to be developed?

2. Six subjects of recollection: The Buddha, the Dhamma, the Sangha, Morality, Renunciation, the Devas

...thoroughly known?

3. Six internal sense spheres:

- a. Eye sphere
- b. Ear sphere
- c. Nose sphere
- d. Tongue sphere
- e. Body sphere
- f. Mind Sense sphere

...to be abandoned?

4. Six groups of craving, one for each sense sphere.

...conducive to diminution?

5. Six kinds of disrespect: Here, a monk behaves disrespectfully and discourteously towards the teacher, the Dhamma, the Sangha, the training, in respect of earnestness, of hospitality.

...conducive to distinction?

6. Six kinds of respect: Here, a monk behaves respectfully and courteously towards the teacher, the Dhamma, the Sangha, the training, in respect of earnestness, of hospitality.

...hard to penetrate?

7. Six elements making for deliverance:

a. Here a monk might say, "I have developed the emancipation of the heart by loving kindness, expanded it, made it a vehicle and a base, established, worked well on it, set it will in train. And yet Ill-Will still grips my heart." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through loving kindness, ill will has no chance to envelop your heart. This emancipations through loving kindness is the cure for ill will."

b. Or he might say, "I have developed the emancipation of the heart through compassion, and yet cruelty still grips my hearts..." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through compassion, cruelty has no chance to envelop your heart. This emancipations through compassion is the cure for cruelty."

c. Or he might say, "I have developed the emancipation of the heart through equanimity, and yet lust grips my heart." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through equanimity, lust has no chance to envelop your heart. This emancipations through equanimity is the cure for lust."

d. Or he might say, "I have developed the emancipation of the heart through sympathetic joy, and yet aversion still grips my heart..." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the

heart through sympathetic joy, aversion has no chance to envelop your heart. This emancipation through sympathetic joy is the cure for aversion."

e. Or he might say, "I have developed the sign-less emancipation of the heart and yet my heart hankers after signs..." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through the sign-less emancipation, hankering after signs has no chance to envelop your heart. This emancipation through the sign-less emancipation is the cure for hankering after signs."

f. Or he might say, "The idea "I am" is repellent to me, I pay no heed to the idea "I am this." Yet doubts, uncertainties and problems still grip my heart..." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through void, the idea "I am this" has no chance to envelop your heart. This emancipation through void is the cure for the idea "I am this."

Which six things are to be made to arise?

8. Six stable states: on seeing an object with the eye, hearing a sound with the ear, smelling a smell with the nose, tasting a flavor with the tongue, touching a tangible object with the body, or cognizing a mental object with the mind, one is neither pleased nor displeased, but remains equitable, mindful, and clearly aware.

...thoroughly known?

9. Six unsurpassed things: certain sights, things heard, gains, trainings, forms of service, objects of recollection.

...to be realized?

10. Here, a monk applies and bends his mind to, and enjoys different supernatural powers:

- a. Being one, he becomes many
- b. With the divine ear he hears sounds both divine and human
- c. He knows and distinguishes the minds of other beings
- d. He remembers past existences
- e. With the divine eye...he sees beings passing away and arising
- f. He abides, in this life, by his own super-knowledge and realization, in the attainment of the corruption-less liberation of heart and liberation through wisdom.

That makes sixty things that are real and true, so and not otherwise, unerringly and perfectly realized by the Tathágata.'

Seven things help greatly, seven things are to be developed...

Which seven things greatly help?

1. Seven Treasures:

- a. Faith
- b. Morality
- c. Moral Shame
- d. Moral Dread
- e. Learning
- f. Renunciation
- g. Wisdom

...to be developed?

2. Seven factors of enlightenment:

- a. Mindfulness
- b. Investigation of phenomena
- c. Energy
- d. Delight
- e. Tranquility
- f. Concentration

g. Equanimity

...thoroughly known?

3. Seven stations of consciousness: beings

a. Different in Body, different in perception

b. Different in Body, alike in perception

c. Alike in body, different in perception

d. Alike in body, alike in perception

e. Who have attained to the sphere of infinite space

f. ...of infinite consciousness

g. ...of no-thing-ness

...abandoned?

4. Seven latent proclivities: Sensuous greed, resentment, views, doubt, conceit, craving for becoming, and ignorance.

...conduce to diminution?

5. Seven wrong practices: here a monk

a. Lacks Faith

b. Lacks Moral Shame

c. Lacks Moral Dread

d. Has little Learning

e. Is slack

f. Is unmindful

g. Lacks wisdom

...conduce to distinction?

6. Seven right practices: here a monk has faith, moral shame and moral dread, has much learning, has aroused vigor, has established mindfulness, possesses wisdom.

...hard to penetrate?

7. Seven qualities of a true man: here a monk is a knower of the Dhamma, of meanings, of self, of moderation, of the right time, of groups of persons.

...made to arise?

8. Seven perceptions: perception of impermanence, of not self, of foulness, of danger, of abandonment, of dissipation, of cessation.

...thoroughly learnt?

9. Seven grounds for commendation: here a monk is keenly anxious

a. to undertake the training and wants to persist in this

b. To make a close study of the Dhamma

c. To get rid of desires

d. To find solitude

e. To arouse energy

f. To develop mindfulness and discrimination

g. To develop penetrative insight

...to be learnt?

10. Seven powers of an Arahant. Here, for a monk who has destroyed the corruptions,

a. The impermanence of all compounded things is well seen, as it really is, by perfect insight. This is one way whereby he recognizes that for him the corruptions are destroyed

b. ...sense-desires are well seen as being like a pit of glowing embers...

c. ...his heart is bent on and inclined toward detachment and detachment is its object; rejoicing in renunciation, his heart is totally unreceptive to all things pertaining to the corruptions...

d. ...the four foundations of mindfulness have been well and truly developed...

e. ...the five faculties have been well developed...

f. ...the seven factors of enlightenment have been well and truly developed...

g. The Noble Eightfold Path has been well and truly developed... this is one of the powers whereby he recognizes that for him the corruptions are destroyed.

That makes seventy things that are real and true, so and not otherwise, unerringly and perfectly realized by the Tathágata.

Eight things greatly help...

Which eight things greatly helps?

1. Eight causes, eight conditions conduce to wisdom in the fundamentals of the holy life, to gaining what has not been gained and to increasing, expanding and developing what has been gained. Here

a. One lives close to the teacher or to a fellow monk with the standing of a teacher, being thus strongly established in moral shame and moral dread, in love and veneration... He who is so placed

b. From time to time goes to his teacher, asks and interrogates him: "How is that, Lord? What does this mean?" Thus his venerable teachers can reveal what is hidden and clarify obscurities, in this way helping him to solve his problems.

c. Then, having heard Dhamma from them, he achieves withdrawal of body and mind.

d. Further, a monk is moral, he lives restrained according to the restraint of the discipline, persisting in right behavior, seeing danger in the slightest fault and keeping to the rules of training. Also

e. A monk, having learned much, remembers and bears in mind what he has learnt, and those things that are beautiful in the beginning, in the middle, and in the ending, which in spirit and letter proclaim the absolutely perfected and purified holy life, he remembers and reflects on, and penetrates them with vision. Again,

f. A monk, having stirred up energy, continues to dispel unwholesome states, striving strongly and firmly, and not casting off the yoke of the wholesome. Again,

g. A monk is mindful, with the highest mindfulness and discrimination, remembering and bearing in mind what has been done or said in the past. Also,

h. A monk continually contemplates the rise and fall of the five aggregates of grasping, thinking: "Such is material form, its arising and passing; such are feelings, such are perceptions, such are the mental formations, such is consciousness, its arising and passing.

...to be developed?

2. The Noble Eightfold Path.

...thoroughly known?

3. Eight worldly conditions: gain and loss, fame and shame, blame and praise, happiness and misery.

...abandoned?

4. Eight wrong factors: wrong view, wrong thought, wrong action, wrong speech, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration.

...conduce to diminution?

5. Eight occasions of indolence: here a monk

a. Has a job to do. He thinks, "I have got this job to do, but it will make me tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized, or

b. He has done some work. He thinks, "I have done this work, now I am tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized. Or

c. He has to go on a journey, and thinks, He thinks, "I have to go on this journey, it makes me tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized. Or

d. He has been on a journey, and thinks, "He thinks, "I have done this work, now I am tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized. Or

e. He goes on the alms round in a village or town. He does not get his fill of food. He thinks, "I've gone for alms, my body is tired and useless. I'll have a rest." So he lays down...

f. He goes on the alms round and gets his fill of food, and thinks, "I've gone for alms, my body heavy and useless as if I were pregnant. I'll have a rest" So he lays down...

g. He has developed some slight indisposition, and he thinks, "I'd better have a rest" so he lies down...

h. He is recuperating having not long recovered from an illness, and he thinks, "My body is weak and useless, I'll have a rest." So he lays down...

...conduce to distinction?

6. Eight occasions for making an effort. Here a monk

a. Has a job to do, he thinks, "I've got this job to do, but in doing it I won't find it easy to pay attention to the teachings of the Buddhas. So I will stir up sufficient energy to complete the uncompleted. To accomplish the unaccomplished, to realize the unrealized. Or

b. He has done some work, he thinks, "Well, I did the job, but because of it I was not able to pay sufficient attention to the teaching of the Buddhas, so I will stir up sufficient energy..."

c. He has to go on a journey...

d. He has been on a journey... "I've been on this journey, but because of it, I wasn't able to pay sufficient attention..."

e. He goes for alms without getting his fill, so he thinks, "My body is light and fit, I'll stir up energy..."

f. He goes for alms and gets his fill, so he thinks, "My body is strong and fit, I'll stir up energy..."

g. He has some slight indisposition, so he thinks, "This might get worse, so I'll stir up energy..."

h. He is recuperating having not long recovered, and he thinks, "it might be that the illness will recur, so I'll stir up energy..."

...hard to penetrate?

7. Eight unfortunate, inopportune times for leading the holy life here a monk

a. Has a job to do. He thinks, "I have got this job to do, but it will make me tired. I'll have a rest." So he lies down and does not stir

up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized, or

b. He has done some work. He thinks, "I have done this work, now I am tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized. Or

c. He has to go on a journey, and thinks, He thinks, "I have to go on this journey, it makes me tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized. Or

d. He goes on the alms round in a village or town. He does not get his fill of food. He thinks, "I've gone for alms, my body is tired and useless. I'll have a rest." So he lays down...

e. He goes on the alms round and gets his fill of food, and thinks, "I've gone for alms, my body heavy and useless as if I were pregnant. I'll have a rest" So he lays down...

f. He has developed some slight indisposition, and he thinks, "I'd better have a rest" so he lies down...

g. He is recuperating having not long recovered from an illness, and he thinks, "My body is weak and useless, I'll have a rest." So he lays down...

...made to arise?

8. Eight thoughts of a great man: "This Dhamma is

a. For one of few wants, not one of many wants

b. For the contented, not for the discontented,

c. For the withdrawn, not for those delighting in company

d. For the energetic, not for the lazy,

- e. For one of established mindfulness, not for one of lax mindfulness,
- f. For one of concentrated mind, not for one who is not concentrated.
- g. For one who has wisdom, not for one who lacks wisdom
- h. For one who delights in non-proliferation, not for one who delights in proliferation.

...thoroughly learnt?

9. Eight stages of mastery:

a. Perceiving forms internally, one sees external forms limited and beautiful or ugly;

b. Perceiving forms internally, one sees external forms unlimited and beautiful or ugly

c. Not perceiving forms internally, one sees external forms limited...

d. Not perceiving forms internally, one sees external forms unlimited...; not perceiving forms internally, one perceives forms that are

i. Blue

ii. Yellow

iii. Red

iv. White...

...realized?

10. Eight liberations:

a. Possessing form one sees forms;

b. Not perceiving material forms in oneself, one sees them outside;

c. Thinking: "It is beautiful" one becomes intent on it;

d. One enters the sphere of infinite space;

e. The sphere of infinite consciousness

f. The sphere no-thing-ness

g. The sphere of neither perception or non-perception

h. The cessation of perception and feeling.

Nine things greatly help...

Which nine things greatly help?

1. Nine conditions rooted in wise consideration. When a monk practices wise consideration,
 - a. Joy arises in him and
 - b. From his being joyful, delight arises, and
 - c. From his feeling delight, his senses are calmed;
 - d. As a result of this calming he feels happiness and;
 - e. From his feeling happy, his mind becomes concentrated;
 - f. With his mind thus concentrated, he knows and sees things as they really are;
 - g. With his thus knowing and seeing things as they really are, he becomes disenchanted,
 - h. With disenchantment he becomes dispassionate, and
 - i. By dispassion he is liberated.

...to be developed?

2. Nine factors of effort for perfect purity:
 - a. The factor of effort for purity of morality
 - b. ...for purity of mind
 - c. ...for purity of view
 - d. ...of purification by overcoming doubt
 - e. ...of purification by knowledge and vision of path and not-path
 - f. ...of purification by knowledge and vision of progress...
 - g. ...of purification by knowledge and vision
 - h. ...of purity of wisdom.
 - i. ...of purity of deliverance.

...thoroughly known?

3. Nine abodes of beings:
 - a. Beings different in body and different in perception
 - b. Beings different in body and alike in perception
 - c. Beings alike in body and different in perception
 - d. Beings alike in body and like in perception
 - e. The realm of unconscious beings
 - f. The realm of neither perception nor non perception
 - g. Beings who have attained to the sphere of infinite space
 - h. Beings who have attained to the sphere of infinite consciousness

- i. Beings who have attained to the sphere of no-thing-ness
...to be abandoned?
- 4. Nine things rooted in craving: Craving conditions searching...
acquisition...decision making...lustful
desire...attachment...appropriation...avarice...guarding of
possessions, and because of the guarding of possessions there
arise the taking up of stick and sword, quarrels... lying and other
evil unskilled states.
...conduce to diminution?
- 5. Nine causes of malice: Malice is stirred up by the thought,
 - a. He has done me an injury
 - b. He is doing me an injury
 - c. He will do me an injury
 - d. He has done an injury to someone who is dear and pleasant to
me
 - e. He is doing an injury to someone who is dear and pleasant to
me
 - f. He will do an injury to someone who is dear and pleasant to me
 - g. He has done a favor for someone who is hateful and
unpleasant to me
 - h. He is doing a favor for someone who is hateful and unpleasant
to me
 - i. He will do a favor for someone who is hateful and unpleasant to
me
 ...conduce to distinction?
- 6. Nine ways of overcoming malice: Malice is overcome by the
thought:
 - a. He has done me an injury – what good would it do to harbor
malice?
 - b. He is doing me an injury – what good would it do to harbor
malice?
 - c. He will do me an injury – what good would it do to harbor
malice?
 - d. He has done an injury to someone who is dear and pleasant to
me – what good would it do to harbor malice?

- e. He is doing an injury to someone who is dear and pleasant to me – what good would it do to harbor malice?
 - f. He will do an injury to someone who is dear and pleasant to me – what good would it do to harbor malice?
 - g. He has done a favor for someone who is hateful and unpleasant to me – what good would it do to harbor malice?
 - h. He is doing a favor for someone who is hateful and unpleasant to me – what good would it do to harbor malice?
 - i. He will do a favor for someone who is hateful and unpleasant to me – what good would it do to harbor malice?
- ...hard to penetrate?

7. Nine differences: Owing to difference of element there is difference of contact, owing to the difference of contact there is feeling, owing to the difference of feeling there is difference of perception; owing to the difference of perception, there is difference of thought, owing to the difference of thought there is difference of intention, owing to the difference of intention there is difference in obsession, owing to the difference of obsession, there is difference of quest, owing to the difference of quest, there is difference of what is gained.

...made to arise?

8. Nine perceptions of the foul, of death, of the loathsomeness of food, of distaste for the whole world, of impermanence, of the suffering in impermanence, of impersonality in suffering, of relinquishment, of dispassion.

...thoroughly learnt?

9. Nine successive abidings: The Jhanas and spheres of infinite space, infinite consciousness, no-thing-ness, neither perception nor non perception, and cessation of perception and feeling.

...realized?

10. Nine successive cessations: By the attainment of the first Jhana, perceptions of sensuality cease, by the attainment of the second jhana thinking and pondering cease, by the attainment of the third Jhana delight ceases, by the attainment of the fourth Jhana in and out breathing ceases, by the attainment of the sphere of infinite space the perception of materiality ceases, by the attainment of the sphere of infinite consciousness, the perception of the sphere of infinite space ceases. By the attainment of the sphere of no-thing-ness the perception of the sphere of infinite consciousness ceases. By the attainment of the sphere of neither perception nor non perception, the perception of the sphere of no-thing-ness ceases. By the attainment of the cessation of perception and feeling, perception and feeling cease.

That makes ninety things that are real and true so and not otherwise, unerringly and perfectly realized by the Tathágata.

Ten things greatly help...

Which ten things greatly help?

1. Ten things that give protection: Here a monk

a. Is moral, he lives restrained according to the restraint of the disciple, persisting in right behavior, seeing danger in the slightest fault. He keeps to the rules of training.

b. He has learnt much and bears in mind and retains what he has learnt. In these teaching, beautiful in the beginning, the middle and the ending which in spirit and in letter proclaim the absolutely perfected and purified holy life, he is deeply learned, he remembers them, recites them, reflects on them, and penetrates them with vision.

c. He is a friend, associate, and intimate of good people.

d. He is affable, endowed with gentleness and patience. Quick to grasp instruction.

e. Whatever various jobs there are to be done for his fellow monks he is skillful, not lax, using foresight in carrying them out, and is good at doing and planning.

f. He loves the Dhamma and delights in hearing it. He is especially fond of the advanced doctrine and discipline.

g. He is content with any kind of requisites, robes, alms food, lodgings, medicines in case of illness.

h. He ever strives to arouse energy, to get rid of unwholesome states, to establish wholesome states, untiringly and energetically striving to keep such good states, and never shaking off the burden.

i. He is mindful, with a great capacity for clearly recalling things done and said long ago.

j. He is wise with wise perception of arising and passing away, that Aryan perception that leads to the complete destruction of suffering.

...be developed?

2. Ten objects for the attainment of absorption. He perceives the earth-kasina, the water kasina, the fire kasina, the wind kasina, the blue kasina, the yellow kasina, the red kasina, the white kasina, the space kasina, the consciousness kasina, above, below, on all sides, undivided, unbounded.

...thoroughly known?

3. Ten sense spheres: eye and sight-object, ear and sound, nose and smell, tongue and taste, body and tactile object.

...abandoned?

4. Eight wrong factors: wrong view, wrong thought, wrong action, wrong speech, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge and wrong liberation.

...conduce to diminution?

5. Ten unwholesome courses of action. Taking life, taking what is not given, sexual misconduct, lying speech, slander, rude speech, idle chatter, greed, malevolence, wrong view.

...conduce to distinction?

6. Ten wholesome courses of action. Avoidance of taking life, avoidance of taking what is not given, avoidance of sexual misconduct, avoidance of lying speech, avoidance of slander, avoidance of rude speech, avoidance of idle chatter, avoidance of greed, avoidance of malevolence, and avoidance of wrong view.

...hard to penetrate?

7. Ten Aryan dispositions: here a monk

- a. Has got rid of the five factors,
- b. Possesses six factors
- c. Has established one guard
- d. Observes the four supports,
- e. Has got rid of sectarian opinions
- f. Has quite abandoned quest
- g. Is pure of motive
- h. Has tranquilized his emotions, Is well liberated
- i. In heart
- j. By wisdom.

...made to arise?

8. Nine perceptions of the foul, of death, of the loathsomeness of food, of distaste for the whole world, of impermanence, of the

suffering in impermanence, of impersonality in suffering, of relinquishment, of dispassion and the perception of cessation.

...thoroughly learnt?

9. Ten causes of wearing away: by right view wrong view is worn away, and whatever evil and unwholesome states arise on the basis of wrong view are worn away too. And by right view many wholesome states are developed and perfected. By right thought, wrong thought is worn away... by right speech wrong speech is worn away... right action... right livelihood... right effort... right mindfulness... right concentration... right knowledge... right liberation... and by right liberation many wholesome states are developed and perfected.

... to be realized?

10. Ten qualities of the non-learner: the non learners right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge, right liberation.

That makes one hundred things that are real and true, so and not otherwise, unerringly and perfectly realized by the Tathágata.

So said the Venerable Shariputra. And the monks were delighted and rejoiced at his words.

Datthabba Sutta

To Be Known

Translated from the Pali by Nyanaponika Thera

"There are, O monks, these three feelings: pleasant, painful and neither-painful-nor-pleasant. Pleasant feelings should be known as painful, painful feelings should be known as a thorn, and neither-painful-nor-pleasant feelings should be known as impermanent. If a monk has known the feelings in such a way, it is said of him that he has the right outlook. He has cut off craving, severed the fetters to existence and, through the full penetration of conceit, he has made an end of suffering."

Who sees the pain in happiness and views the painful feeling as a thorn,
perceives the transience in neutral feeling, which is peaceful --
right outlook, truly, has such a monk who fully understands these feelings;
And having penetrated them, he will be taint-free in this very life.
Mature in knowledge, firm in Dhamma's ways,
when once his life span ends, his body breaks,
all measure and concept he has transcended.

The Demonstration of the Inconceivable State of Buddhahood Sutra

Thus have I heard:

Once the Buddha was dwelling in the garden of Anathapindika, in the Jeta Grove near Shravasti, accompanied by one thousand monks, ten thousand Bodhisattva-Mahasattvas, and many gods of the Realm of Desire and the Realm of Form.

At that time, Bodhisattva-Mahasattva Manjusri and the god Suguna were both present among the assembly. The World-Honored One told Manjusri, "You should explain the profound state of Buddhahood for the celestial beings and the Bodhisattvas of this assembly."

Manjusri said to the Buddha, "So be it, World-Honored One. If good men and good women wish to know the state of Buddhahood, they should know that it is not a state of the eye, the ear, the nose, the tongue, the body, or the mind; nor is it a state of forms, sounds, scents, tastes, textures, or mental objects. World-Honored One, the non-state is the state of Buddhahood. This being the case, what is the state of supreme enlightenment as attained by the Buddha?"

The Buddha said, "It is the state of emptiness, because all views are equal. It is the state of sign-less-ness, because all signs are equal. It is the state of wish-less-ness, because the three realms are equal. It is the state of non-action, because all actions are equal. It is the state of the unconditioned, because all conditioned things are equal."

Manjusri asked, "World-Honored One, what is the state of the unconditioned?"

The Buddha said, "The absence of thought is the state of the unconditioned."

Manjusri said, "World-Honored One, if the states of the unconditioned and so forth are the state of Buddhahood, and the state of the unconditioned is the absence of thought, then on what basis is the state of Buddhahood expressed? If there is no such basis, then there is nothing to be said; and since there is nothing to be said, nothing can be expressed. Therefore, World-Honored One, the state of Buddhahood is inexpressible in words."

The Buddha asked, "Manjusri, where should the state of Buddhahood be sought?"

Manjusri answered, "It should be sought right in the defilements of sentient beings. Why, because by nature the defilements of sentient beings are inapprehensible. Realization of this is beyond the comprehension of Sravakas and Pratyekabuddhas; therefore, it is called the state of Buddhahood."

The Buddha asked Manjusri "Does the state of Buddhahood increase or decrease?"

"It neither increases nor decreases."

The Buddha asked, "How can one comprehend the basic nature of the defilements of all sentient beings?"

"Just as the state of Buddhahood neither increases nor decreases, so by their nature the defilements neither increase nor decrease."

The Buddha asked, "What is the basic nature of the defilements?"

"The basic nature of the defilements is the basic nature of the state of Buddhahood. World-Honored One, if the nature of the defilements were different from the nature of the state of Buddhahood, then it could not be said that the Buddha abides in

the equality of all things. It is because the nature of the defilements is the very nature of the state of Buddhahood that the Tathágata is said to abide in equality."

The Buddha asked further, "In what equality do you think the Tathágata abides?"

"As I understand it, the Tathágata abides in exactly the same equality in which those sentient beings who act with desire, hatred, and ignorance abide."

The Buddha asked, "In what equality do those sentient beings who act with the three poisons abide?"

"They abide in the equality of emptiness, sign-less-ness, and wish-less-ness."

The Buddha asked, "Manjusri, in emptiness, how could there be desire, hatred, and ignorance?"

Manjusri answered, "Right in that which exists there is emptiness, wherein desire, hatred, and ignorance are also found."

The Buddha asked, "In what existence is there emptiness?"

"Emptiness is said to exist only in words and language. Because there is emptiness, there are desire, hatred, and ignorance. The Buddha has said, 'Monks! Non-arising, non-conditioning, non-action, and non-origination all exist. If these did not exist, then one could not speak of arising, conditioning, action, and origination. Therefore, monks, because there are non-arising, non-conditioning, non-action, and non-origination, one can speak of the existence of arising, conditioning, action, and origination.' Similarly, World-Honored One, if there were no emptiness, sign-less-ness, or wish-less-ness, one could not speak of desire, hatred, ignorance, or other ideas."

The Buddha said, "Manjusri, if this is the case, then it must be, as you said. That who abides in the defilements abides in emptiness."

Manjusri said, "World-Honored One. If a meditator seeks emptiness apart from the defilements, his search will be in vain. How could there be an emptiness that differs from the defilements? If he contemplates the defilements as emptiness, he is said to be engaged in right practice."

The Buddha asked, "Manjusri, do you detach yourself from the defilements or abide in them?"

Manjusri said, "All defilements are equal [in reality]. I have realized that equality through right practice. Therefore, I neither detach myself from the defilements nor abide in them. If a sramana or Brahmin claims that he has overcome passions and sees other beings as defiled, he has fallen into the two extreme views. What are the two? One is the view of Eternalism, maintaining that defilements exist; the other is the view of nihilism, maintaining that defilements do not exist."

World-Honored One, he who practices rightly sees no such things as self or other, existence or nonexistence. Why? Because he clearly comprehends all dharmas."

The Buddha asked, "Manjusri, what should one rely upon for right practice?"

"He who practices rightly relies upon nothing."

The Buddha asked, "Does he not practice according to the path?"

"If he practices in accordance with anything, his practice will be conditioned. A conditioned practice is not one of equality. Why? Because it is not exempt from arising, abiding, and perishing."

The Buddha asked Manjusri, "Are there any categories in the unconditioned? "

Manjusri answered, "World-Honored One, if there were categories in the unconditioned, then the unconditioned would be conditioned and would no longer be the unconditioned."

The Buddha said, "If the unconditioned can be realized by saints, then there is such a thing as the unconditioned; how can you say there are no categories in "Things have no categories, and the saints have transcended categories. That is why I say there are no categories."

The Buddha asked, "Manjusri, would you not say you have attained saint-hood?"

Manjusri asked in turn, "World-Honored One, suppose one asks a magically produced person, 'would you not say you have attained sainthood?' What will be his reply?"

The Buddha answered Manjusri, "One cannot speak of the attainment or non-attainment of a magically produced person."

Manjusri asked, "Has the Buddha not said that all things are like illusions?"

The Buddha answered, "So I have, so I have."

"If all things are like illusions, why do you ask me whether or not I have attained sainthood?"

The Buddha asked, "Manjusri, what equality in the three vehicles have you realized?"

"I have realized the equality of the state of Buddhahood."

The Buddha asked, "Have you attained the state of Buddhahood?"

"If the World-Honored One has attained it, then I have also attained it."

Thereupon, Venerable Subhuti asked Manjusri, "Has not the Tathágata attained the state of Buddhahood?"

Manjusri asked in turn, "Have you attained anything in the state of Sravaka-hood?"

Subhuti answered, "The liberation of a saint is neither an attainment nor a non-attainment. "

"So it is, so it is. Likewise, the liberation of the Tathágata is neither a state nor a non-state."

Subhuti said, "Manjusri, you are not taking care of the novice Bodhisattvas in teaching the Dharma this way."

Manjusri asked, "Subhuti, what do you think? Suppose a physician, in taking care of his patients, does not give them acrid, sour, bitter, or astringent medicines. Is he helping them to recover or causing them to die?"

Subhuti answered, "He is causing them to suffer and die instead of giving them peace and happiness."

Manjusri said, "Such is the case with a teacher of the Dharma. If, in taking care of others, he fears that they might be frightened and so hides from them the profound meanings of the Dharma and instead speaks to them in irrelevant words and fancy phrases, then he is causing sentient beings to suffer birth, old age, disease, and death, instead offering them health, peace, bliss, and nirvana"

When this Dharma was explained, five hundred monks were freed of attachment to any dharma, were cleansed of defilements and were liberated in mind; eight thousand devas left the taints of the mundane world far behind and attained the pure Dharma-eye that sees through all dharmas; seven hundred gods resolved to attain supreme enlightenment and vowed: "In the future, we shall attain an eloquence like that of Manjusri."

Then Elder Subhuti asked Manjusri, "Do you not explain the Dharma of the Sravaka-vehicle to the Sravakas?"

"I follow the Dharmas of all the vehicles."

Subhuti asked, "Are you a Sravaka, a Pratyekabuddha, or a Worthy One, a Supremely Enlightened One?"

"I am a Sravaka, but my understanding does not come through the speech of others. I am a Pratyekabuddha, but I do not abandon great compassion or fear anything. I am a Worthy One, a Supremely Enlightened One, but I still do not give up my original vows."

Subhuti asked, "Why are you a Sravaka?"

"Because I cause sentient beings to hear the Dharma they have not."

"Why are you a Pratyekabuddha?"

"Because I thoroughly comprehend the dependent origination of all dharmas."

"Why are you a Worthy One, a Supremely Enlightened One?"

"Because I realize that all things are equal in the Dharmadhatu "

Subhuti asked. "Manjusri, in what stage do you really abide?"

"I abide in every stage."

Subhuti asked, "Could it be that you also abide in the stage of ordinary people?"

Manjusri said, "I definitely abide in the stage of ordinary people."

Subhuti asked, "With what esoteric implication do you say so?"

"I say so because all dharmas are equal by nature."

Subhuti asked, "If all dharmas are equal, where are such dharmas as the stages of Sravakas, Pratyekabuddhas, Bodhisattvas, and Buddhas established?"

Manjusri answered, "As an illustration, consider the empty space in the ten directions. People speak of the eastern space, the southern space, the western space, the northern space, the four intermediate spaces, the space above, the space below, and so forth. Such distinctions are spoken of, although the empty space itself is devoid of distinctions. In like manner, virtuous one, the various stages are established in the ultimate emptiness of all things, although the emptiness itself is devoid of distinctions "

Subhuti asked, "Have you entered the realization of sainthood and been forever separated from samsara?"

"I have entered it and emerged from it "

Subhuti asked, "Why did you emerge from it after you entered it?"

Manjusri answered, "Virtuous one, you should know that this is a manifestation of the wisdom and ingenuity of a Bodhisattva. He truly enters the realization of sainthood and becomes separated from samsara; then, as a method to save sentient beings, he emerges from that realization. Subhuti, suppose an expert archer plans to harm a bitter enemy, but, mistaking his beloved son in

the wilder-ness for the enemy, he shoots an arrow at him The son shouts, 'I have done nothing wrong. Why do you wish to harm me?' At once, the archer, who is swift-footed, dashes toward his son and catches the arrow before it does any harm. A Bodhisattva is like this: in order to train and subdue Sravakas and Pratyekabuddhas, he attains nirvana; however, he emerges from it and does not fall into the stages of Sravakas and Pratyekabuddhas. That is why his stage is called the Buddha-stage. "

Subhuti asked, "How can a Bodhisattva attain this stage?"

Manjusri answered, "If Bodhisattvas dwell in all stages and yet dwell no-where, they can attain this stage.

"If they can discourse on all the stages but do not abide in the lower stages, they can attain this Buddha-stage.

"If they practice with the purpose of ending the afflictions of all sentient beings, but realize there is no ending in the Dharmadhatu; if they abide in the unconditioned, yet perform conditioned actions; if they remain in samsara, but regard it as a garden and do not seek nirvana before all their vows are fulfilled - then they can attain this stage.

"If they realize ego-less-ness, yet bring sentient beings to maturity, they can attain this stage."

"If they achieve the Buddha-wisdom yet do not generate anger or hatred toward those who lack wisdom, they can attain this stage.

"If they practice by turning the Dharma-wheel for those who seek the Dharma but make no distinctions among things, they can attain this stage.

"Furthermore, if Bodhisattvas vanquish demons yet assume the appearance of the four demons, they can attain this stage."

Subhuti said, "Manjusri, such practices of a Bodhisattva are very difficult for any worldly being to believe."

Manjusri said, "So it is, so it is, as you say. Bodhisattvas perform deeds in the mundane world but transcend worldly dharmas."

Subhuti said, "Manjusri, please tell me how they transcend the mundane world."

Manjusri said, "The five aggregates constitute what we call the mundane world. Of these, the aggregate of form has the nature of accumulated foam, the aggregate of feeling has the nature of a bubble, the aggregate of conception has the nature of a mirage, the aggregate of impulse has the nature of a hollow plantain, and the aggregate of consciousness has the nature of an illusion. Thus, One should know that the essential nature of the mundane world is none other than that of foam, bubbles, mirages, plantains, and illusions; ill it there are neither aggregates nor the names of aggregates, neither sentient beings nor the names of sentient beings, neither the mundane world nor the supra-mundane world. Such a right understanding of the five aggregates is called the supreme understanding. If one attains this supreme understanding, then he is liberated, as he [actually] always has been. If he is so liberated, he is not attached to mundane things. If he is not attached to mundane things, he transcends the mundane world.

"Furthermore, Subhuti, the basic nature of the five aggregates is emptiness. If that nature is emptiness, there is neither 'I' nor 'mine.' If there is neither 'I' nor 'mine,' there is no duality. If there is no duality, there is neither grasping nor abandoning. If there is neither grasping nor abandoning, there is no attachment. Thus, free of attachment, one transcends the mundane world.

"Furthermore, Subhuti, the five aggregates belong to causes and conditions. If they belong to causes and conditions, they do not

belong to oneself or to others. If they do not belong to oneself or to others, they have no owner. If they have no owner, there is no one who grasps them. If there is no grasping, there is no contention, and non-contention is the practice of religious devotees. Just as a hand moving in empty space touches no object and meets no obstacle, so the Bodhisattvas who practice the equality of emptiness transcend the mundane world.

"Moreover, Subhuti, because all the elements of the five aggregates merge in the Dharmadhatu, there are no realms. If there are no realms, there are no elements of earth, water, fire, or air; there is no ego, sentient being, or life; no Realm of Desire, Realm of Form or Realm of Formlessness: no realm of the conditioned or realm of the unconditioned; no realm of samsara or realm of nirvana. When Bodhisattvas enter such a domain free of distinctions, they do not abide in anything, though they remain in the midst of worldly beings. If they do not abide in anything, they transcend the mundane world." When this Dharma of transcending the world was explained, two hundred monks became detached from all dharmas, ended all their defilements, and become liberated in mind. One by one they took off their upper garments to offer to Manjusri, saying, "Any person who does not have faith in or understand this doctrine will achieve nothing and realize nothing."

Then Subhuti asked these monks, "Elders, have you ever achieved or realized anything?"

The monks replied, "Only presumptuous persons will claim they have achieved and realized something. To a humble religious devotee, nothing is achieved or realized. How, then, would such a person think of saying to himself, 'This I have achieved; this I have realized'? If such an idea occurs to him, then it is a demon's deed."

Subhuti asked, "Elders, according to your understanding, what achievement and realization cause you to say so?"

The monks replied, "Only the Buddha, the World-Honored One, and Manjusri know our achievement and realization. Most virtuous one, our understanding is: those who do not fully know the nature of suffering yet claim that suffering should be comprehended are presumptuous. Likewise, if they claim that the cause of suffering should be eradicated, that the cessation of suffering should be realized and that the path leading to the cessation of suffering should be followed, they are presumptuous. Presumptuous also are those who do not really know the nature of suffering, its cause, its cessation, or the path leading to its cessation, but claim that they know suffering, have eradicated the cause of suffering, have realized the cessation of suffering, and have followed the path leading to the cessation of suffering.

"What is the nature of suffering? It is the very nature of non-arising. The same is true concerning the characteristic of the cause of suffering, the cessation of suffering, and the path leading to the cessation of suffering. The nature of non-arising is sign-less and unattainable. In it, there is no suffering to be known, no cause of suffering to be eradicated, no cessation of suffering to be realized, and no path leading to the cessation of suffering to be followed. Those who are not frightened terrified, or awestricken upon hearing these Noble Truths are not presumptuous. Those who are frightened and terrified are the presumptuous ones."

Thereupon, the World-Honored One praised the monks, saying, "Well said well said!" He told Subhuti, "These monks heard Manjusri explain this profound Dharma during the era of Kasyapa Buddha. Because they have practiced this profound Dharma before, they are now able to follow it and understand it immediately. Similarly, all those who hear, believe, and

understand this profound teaching in my era will be among the assembly of Maitreya Buddha in the future."

Then the god Suguga said to Manjusri, "Virtuous one, you have repeatedly taught the Dharma ill this world. Now we beg you to go to the Tushita Heaven. For a long time, the gods there have also been planting many good roots. They will be able to understand the Dharma if they hear it. However, because they are attached to the pleasures of their heaven, they cannot leave their heaven and come to the Buddha to hear the Dharma, and consequently they suffer a great loss. "

Manjusri immediately performed a miraculous feat that caused the god Suguga and all others in the assembly to believe that they had arrived at the palace of the Tushita Heaven. There they saw gardens, woods, magnificent palaces and mansions with sumptuous tiers of railings and windows, high and spacious twenty- storied towers with jeweled nets and curtains, celestial flowers covering the ground, various wonderful birds hovering in flocks and warbling, and celestial maidens in the air scattering flowers of the coral tree, singing verses in chorus, and playing merrily.

Seeing all this, the god Suguna said to Manjusri, "This is extraordinary, Manjusri! How have we arrived so quickly at the palace of the Tushita Heaven to see the gardens and the gods here? Manjusri, will you please teach us the Dharma?"

Elder Subhuti told Suguna, "Soil of heaven, you did not leave the assembly or go anywhere. It is Manjushri's miraculous feat that causes you to see yourself in the palace of the Tushita Heaven."

The god Suguna said to the Buddha, "How rare, World-Honored One! Manjusri has such a command of samádhi and of miraculous power that in an instant he has caused this entire assembly to appear to be in the palace of the Tushita Heaven."

The Buddha said, "Son of heaven, is this your understanding of Manjushri's miraculous power? As I understand it, if Manjusri wishes, he can gather all the merits and magnificent attributes of Buddha-lands as numerous as the sands of the Ganges and cause them to appear in One Buddha-land. He can with one fingertip lift up the Buddha-lands below ours, which are as numerous as the sands of the Ganges, and put them in the empty space on top of the Buddha-lands above ours, which are also as numerous as the sands of the Ganges. He can put all the water of the four great oceans of all the Buddha-lands into a single pore without making the aquatic beings in it feel crowded or removing them from the seas. He can put all the Mount Sumerus of all the worlds into a mustard seed, yet the gods on these mountains will feel that they are still living in their own palaces. He can place all sentient beings of the five planes of existence of all the Buddha-lands on his palm, and cause them to see all kinds of exquisite material objects such as those available in delightful, magnificent countries. He can gather all the fires of all the worlds into a piece of cotton. He can use a spot as small as a pore to eclipse completely every Sun and moon in every Buddha-land. In short, he can accomplish whatever he wishes to do."

At that time, Papiyan, the Evil One, transformed himself into a monk and said to the Buddha, "World-Honored One, we wish to see Manjusri perform such miraculous feats right now. What is the use of saying such absurd things, which nobody in the world can believe?"

The World-Honored One told Manjusri, "You should manifest your miraculous power right before this assembly." Thereupon, without rising from his seat, Manjusri entered the Samadhi of Perfect Mental Freedom in Glorifying All Dharmas, and demonstrated all the miraculous feats described by the Buddha.

Seeing this, the Evil One, the members of the assembly, and the god Suguga all applauded these unprecedented decals, saying, "Wonderful, wonderful! Because of the appearance of the Buddha in this world, we now have this Bodhisattva who can perform such miraculous feats and open a door to the Dharma for the world."

Thereupon, the Evil One, inspired by Manjushri's awesome power, said, "World-Honored One, how wonderful it is that Manjusri possesses such great, miraculous power! And the members of this assembly, who now understand and have faith in the Dharma through his demonstration of miraculous feats, are also marvelous. World-Honored One, even if there were as many demons as the sands of the Ganges, they would not be able to hinder these good men and good women, who understand and believe in the Dharma.

"I, Papiyan the Evil One, have always sought opportunities to oppose the Buddha and to create turmoil among sentient beings. Now I vow that, from this day on, I will never go nearer than one hundred leagues away from the place where this doctrine prevails, or where people have faith in, understand, cherish, receive, read, recite, and teach it.

Devadaha Sutta

At Devadaha

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying among the Sakyans at a Sakyan town named Devadaha. Then a large number of monks headed for outlying districts went to the Blessed One and on arrival, having bowed down to him, sat to one side. As they were sitting there they said to the Blessed One, "Lord, we want to go to the countryside of the outlying districts and to take up residence there."

"Have you informed Shariputra?"

"No, lord, we haven't informed Ven. Shariputra."

"Inform Shariputra, monks. Shariputra is wise, a great help to the monks who are his fellows in the holy life."

"As you say, lord," the monks replied.

At that time Ven. Shariputra was sitting under a certain cassia tree not far from the Blessed One. Then the monks, delighting in and approving of the Blessed One's words, rose from their seats and -- bowing down to the Blessed One and circumambulating him, keeping him to their right -- went to Ven. Shariputra. On arrival, they exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, they sat to one side. As they were sitting there, they said to Ven. Shariputra, "Friend Shariputra, we want to go to the countryside of the outlying districts and to take up residence there. We have already informed the Teacher."

"Friends, in foreign lands there are wise nobles and priests, householders and contemplatives -- for the people there are wise and discriminating -- who will question a monk: 'What is your teacher's doctrine? What does he teach?' Have you listened well to the teachings -- grasped them well, attended to them well, considered them well, penetrated them well by means of discernment -- so that in answering you will speak in line with what the Blessed One has said, will not misrepresent the Blessed One with what is un-factual, will answer in line with the Dhamma, and no one whose thinking is in line with the Dhamma will have grounds for criticizing you?"

"We would come from a long way away to hear the explication of these words in Ven. Shariputra's presence. It would be good if Ven. Shariputra himself would enlighten us as to their meaning."

"Then in that case, friends, listen and pay close attention. I will speak."

"As you say, friend," the monks responded.

Ven. Shariputra said: "Friends, in foreign lands there are wise nobles and priests, householders and contemplatives -- for the people there are wise and discriminating -- who will question a monk: 'What is your teacher's doctrine? What does he teach?'"

"Thus asked, you should answer, 'Our teacher teaches the subduing of passion and desire.'

"Having thus been answered, there may be wise nobles and priests, householders and contemplatives... who will question you further, 'And your teacher teaches the subduing of passion and desire for what?'"

"Thus asked, you should answer, 'our teacher teaches the subduing of passion and desire for form... for feeling... for

perception... for fabrications. Our teacher teaches the subduing of passion and desire for consciousness.'

"Having thus been answered, there may be wise nobles and priests, householders and contemplatives... who will question you further, 'And seeing what danger does your teacher teach the subduing of passion and desire for form... for feeling... for perception... for fabrications. Seeing what danger does your teacher teach the subduing of passion and desire for consciousness?'

"Thus asked, you should answer, 'When one is not free from passion, desire, love, thirst, fever, and craving for form, then from any change and alteration in that form, there arises sorrow, lamentation, pain, grief, and despair. When one is not free from passion... for feeling... for perception... for fabrications... When one is not free from passion, desire, love, thirst, fever, and craving for consciousness, then from any change and alteration in that consciousness, there arise sorrow, lamentation, pain, grief, and despair. Seeing this danger, our teacher teaches the subduing of passion and desire for form... for feeling... for perception... for fabrications. Seeing this danger our teacher teaches the subduing of passion and desire for consciousness.'

"Having thus been answered, there may be wise nobles and priests, householders and contemplatives... who will question you further, 'And seeing what benefit does your teacher teach the subduing of passion and desire for form... for feeling... for perception... for fabrications. Seeing what benefit does your teacher teach the subduing of passion and desire for consciousness?'

"Thus asked, you should answer, 'When one is free from passion, desire, love, thirst, fever, and craving for form, then with any change and alteration in that form, there does not arise any sorrow, lamentation, pain, grief, or despair. When one is free from

passion... for feeling... for perception... for fabrications... When one is free from passion, desire, love, thirst, fever, and craving for consciousness, then with any change and alteration in that consciousness, there does not arise any sorrow, lamentation, pain, grief, or despair. Seeing this benefit, our teacher teaches the subduing of passion and desire for form... for feeling... for perception... for fabrications. Seeing this benefit our teacher teaches the subduing of passion and desire for consciousness.'

"Friends, if one who entered and remained in unskillful mental qualities were to have a pleasant abiding in the here and now -- unthreatened, un-despairing, un-feverish -- and on the break-up of the body, after death, could expect a good destination, then the Blessed One would not advocate the abandoning of unskillful mental qualities. But because one who enters and remains in unskillful mental qualities has a stressful abiding in the here and now -- threatened, despairing, and feverish -- and on the break-up of the body, after death, can expect a bad destination, that is why the Blessed One advocates the abandoning of unskillful mental qualities.

"If one who entered and remained in skillful mental qualities were to have a stressful abiding in the here and now -- threatened, despairing, and feverish -- and on the break-up of the body, after death, could expect a bad destination, then the Blessed One would not advocate entering into skillful mental qualities. But because one who enters and remains in skillful mental qualities has a pleasant abiding in the here and now -- unthreatened, un-despairing, un-feverish -- and on the break-up of the body, after death, can expect a good destination, that is why the Blessed One advocates entering into skillful mental qualities."

That is what Ven. Shariputra said. Gratified, the monks delighted in Ven. Shariputra's words.

Devadahasuttam

At Devadaha

I heard thus:

At one time the Blessed One was living in the Sakya hamlet Devadaha. From there the Blessed One addressed the Bhikkhus. 'Bhikkhus, there are recluses and Brahmins, who hold this view and preach it. "Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions are finished off with austerities, new, are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes." Bhikkhus, Nigantas, are of this view. I approached the Nigantas of this view and asked them. 'Friends, Nigantas, is it true, that you are of this view Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes? Bhikkhus, they acknowledged that it was true. Then I asked them. 'Nigantas, do you know, whether you were in the past, or whether you were not in the past?'

'Friend, we do not know that.'

‘Friends, Nigantas, do you know, whether you did demerit or did not refrain from demerit in the past?’

‘Friend, we do not know that.’

‘Friends, Nigantas, do you know, whether you did this demerit or the other demerit?’

‘Friend, we do not know that.’

‘Friends, Nigantas, do you know, this much unpleasantness is finished, this much unpleasant has to be finished, and when this unpleasantness is finished, all unpleasantness, will finish?’

‘Friend, we do not know that.’

‘Friends, Nigantas, do you know, to dispel demerit, and to accumulate merit here and now?’

‘Friend, we do not know that.’

‘Friends, Nigantas, you do not know, whether you were, or were not, in the past. Whether you did or did not do demerit in the past. You do not know what and what demerit you did in the past and how much unpleasantness, is finished, how much has to be finished and when, how much of it is finished, all unpleasantness finishes. You do not know to dispel demerit and accumulate merit here and now. When that is so it is not suitable that the venerable Nigantas should say. Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes.

Friends, Nigantas, if you knew, we were in the past, and not otherwise. We did demerit in the past and not otherwise. We did this and other demerit in the past. This much unpleasantness is finished, this much has to be finished and when this much unpleasantness is finished all unpleasantness finishes. If you knew how to dispel demerit and accumulate merit here and now, it is suitable that the venerable Nigantas should say. Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes.

‘Friends, Nigantas, it is like a man shot with a poisoned arrow, feels sharp unpleasant feelings, on account of the shot arrow. His friends, co-associates and blood relations call a surgeon to attend on him. The surgeon probes into his open wound with an instrument. On account of that probing, he feels sharp unpleasant feelings. He removes the arrow probing into the wound. On account of removing the arrow, he feels sharp unpleasant feelings. The surgeon administers burning charcoal on the wound as counter medicine. On account of administering burning charcoal on the open wound he feels sharp unpleasant feelings. In the meantime his wound heals, he becomes well, independent and goes where he wishes. Then it occurs to him. I was shot with a poisoned arrow and felt sharp unpleasant feelings on account of it. My friends, co-associates and blood relations called a surgeon to attend on me. He probed into my open wound with an instrument. On account of that probing I felt sharp unpleasant feelings. Probing he removed the arrow, on account of removing the arrow, I felt sharp unpleasant feelings. Then he administered burning

charcoal as counter medicine on my wound. On account of that I felt sharp unpleasant feelings. Now my wound is healed, I'm well, independent and go where I wish. Friends, Nigantas, if you knew, we were in the past, and not otherwise. We did demerit in the past and not otherwise. We did this and other demerit in the past. This much unpleasantness is finished, this much has to be finished and when this much unpleasantness is finished all unpleasantness finishes. If you knew how to dispel demerit and accumulate merit here and now, it is suitable that the venerable Nigantas should say. Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes Friends, Nigantas, since you do not know, whether you were, or were not, in the past. Whether you did or did not do demerit in the past. You do not know what and what demerit you did in the past and how much unpleasantness, is finished, how much has to be finished and when, how much of it is finished, all unpleasantness finishes. You do not know to dispel demerit and accumulate merit here and now. When that is so it is not suitable that the venerable Nigantas should say. Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes.

When this was said, the Nigantas said to me.’ Friend, Nigantanaataputta acknowledges he has knowledge and vision of everything, whether walking, standing, sleeping or awake constantly established. He says thus. Nigantas, you have demerit done in the past, finish that with these difficult austerities. Be restrained in body, words and mind, so that no demerit is done for the future. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes. We like these words, and are pleased with these words.

When this was said, I said to those Nigantas. ‘Friends, Nigantas, these five are with twofold results, here and now. What are the five? Faith, liking, hearsay, careful thinking and forbearance with view, are with twofold results here and now. In which teacher did the venerable Nigantas’ place faith in the past? What was their liking? What was their hearsay? How was their careful thinking? With what view did they forbear? Bhikkhus, when I said that, the Nigantas had no rightful thing to say. Then again, I said thus to the Nigantas. ‘Friends, Nigantas, when do you feel acute severe pain, is it when you pursue difficult exertions or when you do not pursue difficult exertions?’

‘Friend, Gotama, when we pursue difficult exertions, we feel acute severe pain. When we do not pursue difficult exertions, we do not feel acute severe pain.’

‘So then Nigantas, when you pursue difficult exertions, you feel acute, severe pain and when you do not pursue difficult exertions, you do not feel acute severe pain. When this is so, is it suitable that the Nigantas explain it, as whatever this person feels,

whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings; all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not pursued, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes. If the venerable Nigantas feel severe acute pain, at the time they pursue difficult exertions and at the time they do not pursue difficult exertions, it is suitable that the venerable Nigantas explain it, as whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not pursued, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes Nigantas, when you pursue difficult exertions, you feel acute, severe pain and when you do not pursue difficult exertions, you do not feel acute severe pain. You, yourself pursue these difficult exertions and work them out owing to ignorance and delusion. Even when this was pointed out the Nigantas had nothing to say rightfully.

Bhikkhus, again I asked the Nigantas. 'Nigantas, actions with feelings here and now, could they be made actions with feelings hereafter by some method, or exertion?'

'Friend, it could not be done.'

'Nigantas, actions with feelings hereafter, could they be made actions with feelings here and now by some method, or exertion?'

‘Friend, it could not be done.’

‘Nigantas, could actions with pleasant feelings be made actions with unpleasant feelings by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigantas, could actions with unpleasant feelings be made actions with pleasant feelings by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigantas, could actions with ripe feelings be made actions without ripe feelings by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigantas, could actions without ripe feelings be made actions with ripe feelings by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigantas, could actions with much feeling be made actions with little feeling by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigantas, could actions with little feeling be made actions with much feeling by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigantas, could actions with feelings be made actions without feelings by some method, or exertion?’

‘Friend, it could not be done.’ ‘Nigantas, could actions without feelings be made actions with feelings by some method, or exertion?’

‘Friend, it could not be done.’

‘So then Nigantas, it is not possible to change actions with feelings here and now, into actions with feelings hereafter, and change actions with feelings hereafter into actions with feelings here and now, by some method and exertion It is not possible to change actions that bear pleasant feelings into actions that bear unpleasant feelings, and change actions that bear unpleasant feelings into actions that bear pleasant feelings, by some method and exertion It is not possible to change actions ripe for feelings into actions not ripe for feelings, and change actions not ripe for feelings into actions ripe for feelings, by some method and exertion It is not possible to change actions with much feelings into actions with little feelings, and change actions with little feelings into actions with much feelings by some method and exertion. It is not possible to change actions with feelings into actions without feelings, and change actions with feelings into actions without feelings by some method and exertion. When this is so, the venerable Nigantas’ method and exertion becomes fruitless. Bhikkhus, Nigantas who bear this view are blamed rightfully on ten counts.

If beings feel pleasant and unpleasant on account of previous actions, indeed the Nigantas have done evil in the past, that they feel such acute and severe unpleasant feelings. If beings feel pleasant and unpleasant on account of creation by a god, indeed, the Nigantas were created, by an evil god, that they feel such acute and severe unpleasant feelings now. If beings feel pleasant and unpleasant on account of accidental birth, indeed, the Nigantas had had an evil accidental birth, that they feel such acute and severe unpleasant feelings now. If beings feel pleasant and unpleasant on account of noble birth, indeed, the Nigantas had had an evil noble birth, that they feel such acute and severe unpleasant feelings now. If beings feel pleasant and unpleasant on account of the method adopted here and now, indeed, the

Nigantas have adopted an evil method here and now, that they feel such acute and severe unpleasant feelings now.

If beings feel pleasant and unpleasant because of previous actions, the Nigantas are to be blamed. If beings feel pleasant and unpleasant, not because of previous actions, the Nigantas are to be blamed. If beings feel pleasant and unpleasant because of the creation of a god Nigantas are to be blamed. If beings feel pleasant and unpleasant, not because of the creation of a god the Nigantas are to be blamed. If beings feel pleasant and unpleasant because of an accidental occurrence, Nigantas are to be blamed. If beings feel pleasant and unpleasant, not because of an accidental occurrence, the Nigantas are to be blamed. If beings feel pleasant and unpleasant because of a noble birth, Nigantas are to be blamed. If beings feel pleasant and unpleasant, not because of a noble birth, the Nigantas are to be blamed. If beings feel pleasant and unpleasant because of the method here and now, Nigantas are to be blamed. If beings feel pleasant and unpleasant, not because of the method here and now, the Nigantas are to be blamed. Bhikkhus, the Nigantas of this view are rightfully blamed on ten counts. When this is so, the venerable Nigantas' method and exertion becomes fruitless.

'Bhikkhus, how does the method and the exertion become fruitful? Bhikkhus, the Bhikkhu does not soil the unsoiled self with unpleasantness, does not abandon pleasantness rightfully obtained, nor does he indulge in that pleasantness. He knows, when I exert on determinations that originate unpleasantness, those determinants separate. When I observe carefully the origin of my unpleasantness, and develop equanimity, my mind gets detached. In whatever manner I exert on the determinations that originate unpleasantness, those determinants separate, there the exertion is on the determinations. In whatever manner I observe, the origin of my unpleasantness, equanimity develops in that manner. Thus when the exertion is on determinations that

originate unpleasantness, those determinants separate. In this manner too his unpleasantness finishes. When the origin of this and other unpleasantness is observed equanimity develops and detachment sets in. In this manner too unpleasantness finishes.

Bhikkhus, like a man thoroughly attached and bound to a woman, with many desires and interests, sees that woman standing, conversing, laughing and smiling with another man. Bhikkhus, wouldn't that man seeing this woman standing, conversing, laughing and smiling with another man be stricken with grief, lament, unpleasantness, displeasure and distress?'

'Venerable sir, he would be. What is the reason? That man is thoroughly attached and bound to the woman with many desires and interests, and when he sees that woman standing, conversing, laughing and smiling with a another man, he is stricken with grief, lament, unpleasantness, displeasure and distress.'

'Bhikkhus, then it occurs to that man. I'm thoroughly attached and bound to that woman with many desires and interests. When I see her standing, conversing, laughing and smiling with another man, I'm stricken with grief, lament, unpleasantness, displeasure and distress. Why shouldn't I dispel the interest and greed for that woman? He dispels the interest and greed for that woman. Afterwards he sees the woman standing, conversing, laughing and smiling with another man. Would he be stricken with grief, lament, unpleasantness, displeasure and distress on account of seeing her?'

'He would not be stricken with grief, lament, unpleasantness, displeasure and distress, on account of seeing her standing, conversing, laughing and smiling with another man. What is the reason? He has no interest and greed for that woman.'

'In the same manner Bhikkhus, the unsoiled self is not soiled with unpleasantness, pleasantness rightfully obtained is not abandoned, indulging in that pleasantness, is also avoided. He knows, when I exert on determinations that originate unpleasantness, those determinants separate. When I observe carefully the origin of my unpleasantness, and develop equanimity, my mind gets detached. In whatever manner I exert on the determinations that originate unpleasantness, those determinants separate, there the exertion is on the determinations. In whatever manner I observe, the origin of my unpleasantness, equanimity develops in that manner. Thus when the exertion is on

determinations that originate unpleasantness, those determinants separate. In this manner too unpleasantness finishes. When the origin of this and other unpleasantness is observed equanimity develops and detachment sets in. In this manner too unpleasantness finishes.

Bhikkhus, in this manner too the method and the exertion becomes fruitful.

Bhikkhus, again the Bhikkhu reflects thus. If I abide in pleasantness, demerit increases and merit decreases. If I exert the self in unpleasantness, demerit decreases and merit increases. Then he exerts the self in unpleasantness, and his demerit decreases and merit increases. Later he does not exert the self in unpleasantness. What is the reason for that?

For whatever, he exerted the self in unpleasantness, that cause is fulfilled, so later he does not exert the self in unpleasantness. Bhikkhus, like the Fletcher, that straightens and makes the arrow workable with the two kinds of torture of burning and hammering on it. When the arrow is straightened the Fletcher does no more torture of burning and hammering it as it is made workable. Thus the Bhikkhu reflects in this manner. If I abide in pleasantness, demerit increases and merit decreases. If I exert the self in

unpleasantness, demerit decreases and merit increases. Then he exerts the self in unpleasantness, and his demerit decreases and merit increases. Later he does not exert the self in unpleasantness. What is the reason for that? For whatever, he exerted the self in unpleasantness, that cause is fulfilled, so later he does not exert the self in unpleasantness. In this manner too the method and the exertion becomes fruitful,

Again the Thus Gone One arises in the world, perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. He declares to the world together with its Maras, Brahmas, the community of recluses and Brahmins gods and men, that Teaching good at the beginning, in the middle and at the end, full of meaning even in the letter, complete in every way stating the pure holy life. Hearing this a householder or a householder's son, born to some clan, gains faith in the Thus Gone One. With that faith he reflects. The life in a household is full of defilements; going forth is like open space. It is not easy for one living a household to lead the holy life complete and pure without defilements. What if I shave head and beard, don yellow robes and go forth homeless. Later he gives up a little wealth, or much wealth, a small circle of friends, or a large circle of friends, shaving head and beard, and donning yellow robes goes forth homeless.

Gone forth he becomes a trainer in the life of a Bhikkhu, gives up hurting living things, throwing away stick and weapon, ashamed and compassion aroused, abides with compassion for all beings. Abstaining from taking what is not given, desires the given, the self made pure without thieving he abides. Abstaining from low sexual intercourse leads the holy life. Abstaining from telling lies becomes reliable and trustworthy and abides without a dispute with the world. Giving up slandering, hearing here does not say it

elsewhere, to split these; hearing elsewhere does not say it here to split those. Thus he unites the split, promotes unity, fond of unity talks words to unite. Giving up rough talk, says pleasant words pleasing to the ears, and words going straight to the heart of the populace at large. Abstains from frivolous talk. Says appropriate words that are truthful, meaningful, in accordance with the Teaching and Discipline, those words that could be treasured.

Abstains from destroying seed groups and vegetable groups. Partaking one meal a day, abstains from food at night and at untimely hours. Abstains from dance, singing, music, decorations, flowers and scents, ointments and adornments. Abstains from high and stately beds. Abstains from accepting gold and silver, uncooked rice and uncooked flesh,. Abstains from accepting women and girls, slaves, men or women, Abstains from accepting goats and cows, fowl and pigs, elephants, cattle, horses and mares.

Abstains from accepting fields and wealth, and abstains from doing the work of a messenger. Abstains from buying and selling. Abstains from unfair ways of weighing and measuring. Abstains from cutting, severing, destroying, highway robbery, and wrong ways of obtaining morsel food.

Satisfied, covering the body with robes, and feeding the belly with morsel food, goes with all the belongings wherever he goes. Like the birds small and large that go with the weight of their wings. Likewise satisfied covering the body with robes and feeding the belly with morsel food, goes with all the belongings wherever he goes. Endowed with this mass of virtues, he experiences the pleasure of blamelessness internally. Seeing a form with the eye, does not take the sign or the elements .To him that abides with the mental faculty of the eye uncontrolled, may trickle demeritorious things of covetousness and displeasure, he abides

protecting the mental faculty of the eye...Hearing a sound with the ear, Cognizing a smell with the nose- tasting a taste with the tongue,- Cognizing a touch with the body- Cognizing an idea with the mind, does not take the sign or the element. To him that abides with the mental faculty of the mind uncontrolled, may trickle de-meritorious things of covetousness and displeasure, he abides protecting the mental faculty of the mind. Endowed with the noble ones' control of the mental faculties, he experiences the untouched pleasure of the mental faculties. Coming forward and returning is aware, looking on and looking aside is aware, bending and stretching is aware, bearing bowl and the three robes is aware, tasting, drinking, eating and enjoying is aware, going, standing, sitting, lying, awake, and keeping silence is aware.

Endowed with this mass of virtues, with this control of the mental faculties of the noble ones, with the mindful awareness of the noble ones abides in a secluded dwelling, a forest, the root of a tree, a mountain grotto or cave, a charnel ground, a jungle forest, an open space, or a heap straw. Returning from the alms round and after the meal is over, sits in a cross legged position, the body placed straight and mindfulness established in front.

Dispelling covetousness for the world he abides, cleaning the mind of covetousness. Dispelling anger he abides cleaning the mind of anger, compassionate for all born lives. Dispelling sloth and torpor he abides, mindful and aware of a perception of light, mindfully cleaning sloth and torpor from the mind. Dispelling restlessness and worry he abides with a mind internally appeased and cleans the mind of restlessness and worry. Abides with doubts dispelled without doubts of meritorious things that should be done

The Bhikkhu having dispelled the five hindrances of the mind, making the minor defilements weak through wisdom, away from sensual thoughts and away from de-meritorious things, with

thoughts and thought processes and with joy and pleasantness born of seclusion abides in the first jhana. In this manner too the method and the exertion becomes fruitful. Again Bhikkhus, the Bhikkhu overcoming thoughts and thought processes, the mind internally appeased, brought to a single point, without thoughts and thought processes and with joy and pleasantness born of concentration abides in the second jhana. In this manner too the method and the exertion becomes fruitful. Again, Bhikkhus, the Bhikkhu with equanimity to joy and detachment abides mindful and aware, experiencing pleasantness with the body abides in the third jhana. To this the noble ones say abiding in pleasantness mindful of equanimity. In this manner too the method and exertion becomes fruitful. Again, Bhikkhus, the Bhikkhu dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, and mindfulness purified with equanimity abides in the fourth jhana. In this manner too the method and exertion becomes fruitful.

When the mind is concentrated, pure, free from minor defilements, is malleable workable not disturbed, he directs the mind for the knowledge of previous births. Recollects the manifold previous births, one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable forward cycles of births, innumerable backward cycles of births, innumerable forward and backward cycles of births. There, I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born there with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span, disappearing from there, is born here. Thus with all modes and all details manifold previous births are recollected. In this manner too the method and the exertion becomes fruitful.

When the mind is concentrated, pure, free from minor defilements malleable workable not disturbed, he directs the mind for the knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, he sees beings disappearing and appearing un-exalted and exalted, beautiful and ugly. Saw them arising in good and bad states according to their actions: These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind, not blaming noble ones, with the right view of actions after death are born in heaven. Thus with the heavenly eye purified beyond human he sees beings disappearing and appearing. In this manner too the method and the exertion becomes fruitful.

When the mind is concentrated, pure, free from minor defilements, is malleable workable not disturbed, he directs the mind for the destruction of desires. Knows, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness, this is the path to the cessation of unpleasantness, as it really is. Knows these are desires, these are the arising of desires, these are the cessation of desires, and this is the path, to the cessation of desires as it really is. Brahmin, this too is called the footprint of the Thus Gone One, the home of the Thus Gone One, the delight of the Thus Gone One. The noble disciple at this point concludes, the Blessed One is rightfully enlightened. The Teaching of the Blessed One is well proclaimed; the Community of Bhikkhus have gone the right path. When he knows this and sees this, his mind is released from sensual desires. It's released from the desires to be, and from desires of ignorance. When released knows, am released, knowledge arose, birth is destroyed, the holy life is lived to the end. What should be done is done; there is nothing more to wish. In this manner too the method and the exertion becomes fruitful,

Bhikkhus, the Thus Gone One is of this view, is rightfully praised on ten counts. If beings feel pleasant and unpleasant on account of earlier done actions, then the Thus Gone One has done good actions in the past, that he feels such pleasant feelings free of desires now. If beings feel pleasant and unpleasant on account of creation, then the Thus Gone One is created by a good creator, that he feels such pleasant feelings free of desires now. If beings feel pleasant and unpleasant on account of accidental birth then the Thus Gone One has had a good accidental birth, that he feels such pleasant feelings free of desires now. If beings feel pleasant and unpleasant on account of noble birth then the Thus Gone One has had a good noble birth, that he feels such pleasant feelings free of desires now. If beings feel pleasant and unpleasant on account of the method here and now then the Thus Gone One has adopted a good method, that he feels such pleasant feelings free of desires now. If beings feel pleasant and unpleasant on account of earlier done actions, or not on account of earlier actions, in either case the Thus Gone One is praised. If beings feel pleasant and unpleasant on account of a creator or not on account of creator, in either case the Thus Gone One is praised. If beings feel pleasant and unpleasant on account of an accidental birth or not on account of an accidental, in either case the Thus Gone One is praised. If beings feel pleasant and unpleasant on account of noble birth or not on account of a noble birth, in either case the Thus Gone One is praised. If beings feel pleasant and unpleasant on account of the method adopted or not on account of the method adopted, in either case the Thus Gone One is praised.

Bhikkhus, the Thus Gone One of this view is praised on these ten counts.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Devaduuta Sutta

The Heavenly Messengers

I heard thus:

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the Bhikkhus from there: 'Bhikkhus, like a man standing between two houses with doors standing adjacently would see people entering, leaving, wandering and roaming in the two houses, Likewise I see with my heavenly eye purified beyond human, beings disappearing and appearing, un-exalted and exalted, beautiful and ugly, in heaven and in hell. I see beings according their actions: These good beings conducting themselves well by body, speech and mind, not blaming noble ones, developing right view, bearing the right view of actions, at the break up of the body, after death, go to increase, are born in heaven. These good beings conducting themselves well by body, speech and mind, not blaming noble ones, developing right view, bearing the right view of actions, at the break up of the body, after death, are born with humans. These good beings engaged in misconduct by body, speech and mind, blaming noble ones, developing wrong view, bearing the wrong view of actions, at the break up of the body, after death are born in the sphere of ghosts. These good beings engaged in misconduct by body, speech and mind, blaming noble ones, developing wrong view, bearing the wrong view of actions, at the break up of the body, after death, are born with animals. These good beings engaged in misconduct by body, speech and mind, blaming noble ones, developing wrong view, bearing the wrong view of actions, at the break up of the body, after death, decrease, and are born in hell.

Bhikkhus, the warders of hell take him by his hands and feet and show him to the king of the under world 'Lord, this man is unfriendly, not uniting, not chaste, does not honor the elders in the family, mete him the suitable punishment.

The king of the under world cross questions, asks for reasons and studies together with him thus. 'Good man did you not see the first divine messenger among humans?' He says 'Sir I did not see.' Then the king of the under world would ask him. 'Good man didn't you see a toddler who stands and lies with difficulty, mingled in his own urine and excreta while lying?' Then he says, 'Sir, I saw.' The king of the under world asks him. 'Goodman, being a wise aged one, didn't it occur to you, I have not gone beyond birth, now I will do some good by body, words and mind?' He would say, 'Sir, I could not do it owing to negligence' The king of the under world says. 'Good one, owing to negligence you acted in that manner. This evil action was not done by your, mother, father, brother, sister, friends, co -associates or blood relations. It was not done by recluses, Brahmins or gods, it was done by you and you will experience its results.

Bhikkhus, the king of the under word having finished cross questioning, asking for reasons and studying together about the first divine messenger asks him 'Good man did you not see the second divine messenger among humans?' He says 'Sir I did not see.' Then the king of the underworld would ask him. 'Good man didn't you see among humans a woman or man, eighty or ninety years old, decayed and bent like the frame work of a roof, going about supported on a stick, shivering, ill, the youth gone, with broken teeth, gray hair, spotted wrinkled skin?' Then he says, 'Sir, I saw.' The king of the under world asks him. 'Goodman, being a wise aged one, didn't it occur to you, I have not gone beyond decay, now I will do some good by body, words and mind?' He would say, 'Sir, I could not do it owing to negligence.' The king of the under world says, 'Good one, owing to negligence you acted

in that manner. This evil action was not done by your, mother, father, brother, sister, friends, co -associates or blood relations. It was not done by recluses, Brahmins or gods, it was done by you and you will experience its results.

Bhikkhus, the king of the under world having finished cross questioning, asking for reasons and studying together about the second divine messenger asks him 'Good man did you not see the third divine messenger among humans?' He says 'Sir I did not see.' Then the king of the under world would ask him, 'Good man didn't you see among humans a woman or man, gravely ill immersed in his own urine and excreta, raised by others and conducted by others?' Then he says, 'Sir, I saw.' The king of the under world asks him. 'Goodman, being a wise aged one, didn't it occur to you, I have not gone beyond illness, now I will do some good by body, words and mind?' He would say, 'Sir, I could not do it owing to negligence' The king of the under world says. 'Good one, owing to negligence you acted in that manner. This evil action was not done by your, mother, father, brother, sister, friends, co-associates or blood relations. It was not done by recluses, Brahmins or gods, it was done by you and you will experience its results

Bhikkhus, the king of the under world having finished cross questioning, asking for reasons and studying together about the third divine messenger asks him 'Good man did you not see the fourth divine messenger among humans?' He says 'Sir I did not see.' Then the king of the underworld would ask him. 'Good man didn't you see among humans an offender taken hold by the king and given various kinds of torture caned and whipped, flogged with the jungle rope, flogged with the soiled stick, hands severed, legs severed, or both hands and legs severed, ears and nose severed, put in the boiling gruel pot, shell tonsured, put in Raahu's mouth, garlanded with the blazing garland, hands scorched, the bark dress given, put with snakes, put hooks in the

flesh, cut pieces of flesh from the body, drive a spike from ear to ear, beat to make the body like straw, immerse in the boiling oil, give to the dogs to be eaten, raised on a spike alive until death, and cut the neck with the sword?' Then he says, 'Sir, I saw.' The king of the underworld asks him. 'Goodman, being a wise aged one, didn't it occur to you, the results for evil actions are here and now there is no other alternative. Now I will do some good by body, words and mind?' He would say, 'Sir, I could not do it owing to negligence' The king of the under world says. 'Good one, owing to negligence you acted in that manner. This evil action was not done by your, mother, father, brother, sister, friends, co-associates or blood relations. It was not done by recluses, Brahmins or gods, it was done by you and you will experience its results

Bhikkhus, the king of the underworld having finished cross questioning, asking for reasons and studying together about the fourth divine messenger asks him 'Good man did you not see the fifth divine messenger among humans?' He says 'Sir I did not see.' Then the king of the underworld would ask him. 'Good man didn't you see among humans a woman or man dead after one day, two days or three days, bloated and turned blue?' Then he says, 'Sir, I saw.' The king of the underworld asks him. 'Goodman, being a wise aged one, didn't it occur to you, I too will be subject to death, I have not gone beyond it. Now I will do some good by body, words and mind?' He would say, 'Sir, I could not do it owing to negligence' The king of the under world says, 'Good one, owing to negligence you acted in that manner. This evil action was not done by your mother, father, brother, sister, friends, co-associates or blood relations. It was not done by recluses, Brahmins or gods, it was done by you and you will experience its results

Bhikkhus, the king of the underworld having finished cross questioning, asking for reasons and studying together about the fifth divine messenger becomes silent.

Then the warders of hell give him the fivefold binding. That is two hot iron spikes are sent through his two palms, and two other hot spikes are sent through his two feet and the fifth hot iron spike is sent through his chest. On account of this he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell conduct him and hammer him. On account of this he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell take him upside down and cut him with a knife. On account of this too he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell yoke him to a cart and make him go to and fro on a ground that is flaming and ablaze. On account of this too he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell make him ascend and descend a rock of burning ambers. On account of this he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell throw him upside down into a boiling, blazing pot of molten. There he is cooked in the molten scum, and he on his own accord dives in comes up and goes across in the molten pot. On account of this too he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell throw him to the Great Hell. The square Great Hell has four gates and is divided in two, Enclosed by iron walls, is closed with an iron lid. The floor spreads for seven hundred miles, And it stands there everyday.

A fire springs from the eastern wall of the Great Hell to scorch the western wall. A fire springs from the western wall to scorch the eastern wall. A fire springs from the northern wall to scorch the southern wall. A fire springs from the southern wall to scorch the northern wall. A fire springs from the bottom to scorch the top and a fire springs from the top to scorch the bottom. There he

experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Bhikkhus, after the lapse of a very long time, it happens that the eastern door of the Great Hell opens. Then he runs with great speed, in doing so he burns his outer skin, inner skin, flesh, nerves, and even the bones smoke, even if he pulls himself out, it happens. When he has had enough of it the door closes. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Bhikkhus, after the lapse of a very long time, it happens that the western door of the Great Hell opens. Then he runs with great speed, in doing so he burns his outer skin, inner skin, flesh, nerves, and even the bones smoke, even if he pulls himself out, it happens. When he has had enough of it the door closes. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Bhikkhus, after the lapse of a very long time, it happens that the eastern door of the Great Hell opens. Then he runs with great speed, in doing so he burns his outer skin, inner skin, flesh, nerves, and even the bones smoke, even if he pulls himself out, it happens. He escapes through that door.

Parallel and together with the Great Hell is the Hell of Excreta and he falls into that. In it there are needle mouthed living things, that pierce the outer skin, then the inner skin, after that the flesh, the nerves and even the bones and they eat the bone marrow. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Parallel and together with the Hell of Excreta is the Hell where hot ashes rain and he falls into that. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Parallel and together with the Hell where hot ashes rain, is the Simbali forest, more than seven miles tall, it has thorns sixteen inches long, aflame and blazing, he climbs on them and goes to and fro on them. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Parallel and together with the Simbali forest, is a forest of swords. He enters that. The leaves that fall with the wind, cut his feet, hands, feet and hands, ears, nose, ears and nose. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Parallel and together with the forest of swords is a huge salt water river. He falls into that. In it he is carried upstream and downstream. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Then the warders of hell pull him out with a hook and ask him. 'Good man, what do you desire?' He says, 'Sir, I'm hungry.' The warders of hell open his mouth with hot iron spikes and pour into his mouth burning, flaming iron balls. They burn his lips, mouth, throat, chest, the intestines, the lower intestines and they come out with the insides. There he experiences sharp piercing unpleasant feelings, yet he does not die, until his demerit comes to an end.

Then the warders ask him. 'Good man, what do you desire?' He says, 'Sir, I'm thirsty.' The warders of hell open his mouth with hot iron spikes and pour into his mouth burning, flaming molten copper. They burn his lips, mouth, throat, chest, the intestines, the lower intestines and they come out with the insides. There he experiences sharp piercing unpleasant feelings, yet he does not die, until his demerit comes to an end.

Then the warders of Hell put him back into the Great Hell.

In the past to the king of the Underworld it occurred thus. To those who do evil in the world, these various punishments are given. O! If I gain humanity. O! If the Thus Gone One, perfect and rightfully enlightened is born in the world. O! I should associate that Blessed One. O! the Blessed One should teach me and I should know that Teaching.

Bhikkhus, I say this not hearing from another recluse or Brahmin, this is what I have myself known and seen and so I say it.'

Then the Blessed One further said.

Those humans that are negligent, when blamed by the divine messengers

Are born in low births, there they grieve long.

The appeased and worthy ones blamed by the divine messengers,

Are not negligent in the noble Teaching any day.

They see fear in holding, birth, death and being

And release themselves without holding, destroying birth and death

They are the appeased and pleasant, the extinguished here and now.

Gone beyond all fear and revenge, they have gone beyond all unpleasantness.

Dhaatuvibhangasuttam

Classification of Elements

I heard thus:

At one time the Blessed One while touring the Magadha country entered the potter Baggava's workshop in Rajagaha and told him, 'If it is not inconvenient to you, I will spend one night in your workshop.'

'Venerable sir, there is a homeless one already arrived at the workshop, if he does not mind, abide as you like.'

At that time a certain clansman named Pukkusaati who had become homeless out of faith in the Blessed One had already arrived at the workshop. The Blessed One approached venerable Pukkusaati and said 'If it is not inconvenient to the Bhikkhu, I will spend one night at the workshop.'

'Venerable one, abide as you wish, in the potter's workshop, there are no problems.'

Then the Blessed One entered the potter's workshop, made a spread of dried grass in a suitable place, and sat legs crossed, mindfulness established in front of him. The Blessed One sat far into the night in the seated posture. Venerable Pukkusaati too spent most of the night in the seated posture. Then it occurred to the Blessed One, this clansman's posture is pleasing, I will question him. The Blessed One asked venerable Pukkusaati. 'Bhikkhu, in whose faith have you become homeless? Or who is your Teacher? Or whose Teaching pleases you?'

'Venerable one, there is the recluse Gotama, the son of the Sakyas, become homeless. Of that blessed Gotama, such fame

has spread: That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knows the worlds, [1] is the incomparable tamer of those to be tamed, the teacher of gods and men, enlightened and blessed. I became homeless with faith in him. That Blessed One is my teacher. I'm pleased with that Blessed One's teaching. '

'Bhikkhu, where does that rightfully enlightened, Blessed One live now?

'Venerable one, in the northern states there is a township named Savatthi, that rightfully enlightened Blessed One, lives there now.'

'Bhikkhu, have seen that Blessed One, and seeing, could you recognize him?'

'Venerable one, I haven't seen the Blessed One, and seeing him would not recognize him.'

Then it occurred to the Blessed One: This clansman has become homeless on account of faith in me and the Blessed One addressed venerable Pukkusaati. 'Bhikkhu, I will give you the Teaching, listen carefully and attentively.'

Venerable Pukkusaati replied. 'Yes, venerable one.'

The Blessed One said. 'Bhikkhu, man consists of six elements, six spheres of contact, eighteen mental ramblings and four resolutions. (Settled in them, should not imagine. When not imagining, it is said, the sage is appeased.) Be wise and diligent to protect the truth, to develop benevolence and train for appeasement. This is the short exposition of the classification of the six elements.

Bhikkhu, it was said man consists of six elements. Why was it said? The elements are earth, water, fire, air, space and

consciousness. If it was said, man consists of six elements, it was said on account of this.

Bhikkhu, it was said man consists of six spheres of contact. Why was it said? The spheres of contact are eye contact, ear contact, nose contact, tongue contact, body contact and mind contact. If it was said, man consists of six spheres of contact, it was said on account of this.

Bhikkhu, it was said man consists of eighteen mental ramblings. Why was it said? Seeing a form, the mind thinks discursively, settled in pleasure, settled in displeasure and settled in equanimity. Hearing a sound...re...Cognizing a scent...re...Enjoying a taste...re...Experiencing a touch on the body...re...Cognizing an idea in the mind thinks discursively, settled in pleasure, settled in displeasure and settled in equanimity. Thus there are six ramblings of the mind in pleasure, six ramblings of the mind in displeasure and six ramblings of the mind in equanimity. If it was said, man consists of eighteen mental ramblings, it was said on account of this.

Bhikkhu, it was said man is of four resolutions. Why was it said? They are the resolutions of wisdom, of truth, of giving up and appeasement. If it was said, man is of four resolutions, it was said on account of this.

Bhikkhu, it was said be wise and diligent to protect the truth, to develop benevolence and train for appeasement. Why was it said? How is the Bhikkhu wise and diligent? These six are the elements. That is earth, water, fire, air, space and consciousness.

Bhikkhu, what is earth element? There is internal and external earth element. What is internal earth element? It is the hard internal, personal earth such as hair, on the head, on the body, nails, teeth, outer skin, flesh, veins, bones, bone marrow, kidney, heart, liver, lungs, spleen, intestines, larger intestines, belly,

excreta and any other thing that is hard, internal, personal, and fixed as one's own. This internal and external earth is the earth element. These are not me. I'm not in them. They are not self. This should be seen with right wisdom, as it really is and the mind should be nipped and detached from the earth element.

Bhikkhu, what is the water element? There is internal and external water element. What is internal water element? That which is internal, personal, watery and fixed as one's own, such as bile, phlegm, pus, blood, sweat, oil of the body, tears, oil of the eyes, spit, snot, oil of the joints, urine and any other thing that is internal, personal, watery and fixed as one's own. Bhikkhu, this is internal water element. This internal water element and the external water element, go as water element. These are not me. I'm not in them. They are not self. This should be seen with right wisdom, as it really is and the mind should be nipped and detached from the water element

Bhikkhu, what is the fire element? There is internal and external fire element. What is internal fire element? That which is internal, personal, fiery and fixed as one's own. By which there is heat and burning, and anything enjoyed, drunk, eaten and tasted is digested, and any other thing that is internal, personal, fiery and fixed as one's own. Bhikkhu, this is internal fire element. This internal fire element and external fire element, is fire element. These are not me. I'm not in them. They are not self. This should be seen with right wisdom, as it really is and the mind should be nipped and detached from the fire element.

Bhikkhu, what is air element? There is internal and external air element. What is internal air element? The internal air that goes up and down the body, air in the belly, in the lower portion of the abdomen, air going up and down the limbs, in breaths and out breaths or any other internal, personal, airy thing is internal air element. Bhikkhu, this internal and external air element, is the air

element. It is not me. I'm not in it. It is not self. This should be seen with right wisdom, as it really is and the mind should be nipped and detached from the air element.

Bhikkhu, what is the element of space? There is internal and external space element. What is internal space element? The internal spaces in the form of space in the ear lobes, nostrils, open space from the mouth, where anything enjoyed, drunk, eaten and tasted is stored, and the space through which it is turned out or any other internal, space that is one's own. Bhikkhu, this is internal space element. The internal and external space, is the space element. This is not me. I'm not in it. It's not self. This should be seen with right wisdom, as it really is and the mind should be nipped and detached from the space element.

Then there remains consciousness purified and clean, by which something is known, as pleasant, unpleasant or neither unpleasant nor pleasant. Bhikkhu, on account of a pleasant contact, arises pleasant feeling and he knows, I feel pleasant. With the cessation of that pleasant contact, the respective pleasant feeling too ceases and he knows that it has appeased. Bhikkhu, on account of an unpleasant contact, arises unpleasant feeling and he knows, I feel unpleasant. With the cessation of that unpleasant contact, the respective unpleasant feeling too ceases and he knows that it has appeased. Bhikkhu, on account of a neither unpleasant nor pleasant contact, arises neither unpleasant nor pleasant feeling, and he knows, I feel neither unpleasant nor pleasant. With the cessation of that neither unpleasant nor pleasant contact, the respective neither unpleasant nor pleasant feeling too ceases and he knows that it has appeased

Bhikkhu, with the contact of two logs of wood there arise heat and fire and when they are put apart, the respective heat and the fire ceases and appeases. In the same manner on account of a pleasant contact, arises pleasant feeling and he knows, I feel

pleasant. With the cessation of that pleasant contact, the respective pleasant feeling too ceases and he knows that it has appeased. On account of an unpleasant contact, arises unpleasant feeling and he knows, I feel unpleasant. With the cessation of that unpleasant contact, the respective unpleasant feeling too ceases and he knows that it has appeased. On account of a neither unpleasant nor pleasant contact, arises a neither unpleasant nor pleasant feeling, and he knows, I feel neither unpleasant nor pleasant. With the cessation of that neither unpleasant nor pleasant contact, the respective neither unpleasant nor pleasant feeling too ceases and he knows that it has appeased

Then purified equanimity only remains, tender, workable and bright. A clever goldsmith or his apprentice building a furnace would light it. Taking the pair of spincers, would place the gold in the lighted furnace and from time to time he would heat it, sprinkle water on it and look at it. Then that gold becomes purified, with the impurities turned out. Then the gold becomes tender, workable and bright, and suitable to make any ornament such as anklets, earrings or a gold chain. In the same manner only purified equanimity remains tender, workable and bright. Then he knows, this equanimity that is purified and bright I will direct to the sphere of space. He develops the mind and the suitable thoughts, and knows my equanimity will be settled in it for a long time. This equanimity that is purified and bright I will direct to the sphere of consciousness. He develops the mind and the suitable thoughts and knows; my equanimity will be settled in it for a long time. This equanimity that is purified and bright I will direct to the sphere of nothingness. He develops the mind and the suitable ideas, and knows my equanimity will be settled in it for a long time. This equanimity that is purified and bright I will direct to the sphere of neither perception nor non-perception. He develops the mind and the suitable thoughts and knows my equanimity will be settled in it for a long time. Then he knows this equanimity that is purified and

bright I directed to the sphere of space developing the mind and the suitable thoughts is compounded. This equanimity that is purified and bright I directed to the sphere of consciousness, developing the mind and the suitable thoughts is compounded. This equanimity that is purified and bright I directed to the sphere of nothingness developing the mind and the suitable thoughts is compounded. This equanimity that is purified and bright I directed to the sphere of neither perception nor non-perception developing the mind and the suitable thoughts, is compounded So he does not intend or think 'to be' or 'not to be' and does not seize anything and does not worry about it and is extinguished. He knows, birth is destroyed, the holy life is lived, what should be done is done; there is nothing more to wish. Feeling pleasant feelings knows, it is impermanent, is not bent to it and knows that he does not delight in it. Feeling unpleasant feelings knows, it is impermanent, is not bent to it and knows that he does not delight in it. Feeling neither unpleasant nor pleasant feelings knows, it is impermanent, is not bent to it and knows that he does not delight in it. Feeling pleasant, unpleasant or neither unpleasant nor pleasant feelings feels them unyoked. Experiencing feelings that end the body he knows, I experience feelings that end the body. Experiencing feelings that end life he knows, I experience feelings that end life. He knows, at the break up of the body, before the end of life that all feelings and enjoyments will be cooled.

Bhikkhu, on account of oil and a shred, the oily flame burns, when the oil and shred ends and no more fuel is fed, it extinguishes. In the same manner experiencing feelings that end the body he knows, I experience feelings that end the body. Experiencing feelings that end life he knows, I experience feelings that end life. He knows, at the break up of the body, before the end of life that all feelings and enjoyments will be cooled. The Bhikkhu endowed thus has made the highest wise resolution. This is the highest noble wisdom that is knowledge for the destruction of all unpleasantness. The release, established in truth is immovable.

Bhikkhu, thoughts that deviate from the truth are not the truth. [2] Thoughts that do not deviate from the truth, are the truth, it's extinction. [3] Therefore the Bhikkhu endowed thus, has made the highest resolution in truth. This is the highest noble truth. They are thoughts on the truth, extinction. Owing to ignorance, earlier he may have made resolutions. Now they are dispelled, uprooted, made palm stumps not to arise again.

Therefore the Bhikkhu endowed thus has made the highest resolution in giving up. This is the highest noble giving up. That is giving up all earlier resolutions. Owing to ignorance, earlier he may have had covetousness and greedy interest. Now they are dispelled, uprooted, made palm stumps not to arise again. Owing to ignorance, earlier he may have had the evil aversion and anger. Now they are dispelled, uprooted, made palm stumps not to arise again. Owing to ignorance, earlier he may have had the evil ignorance and delusion. Now they are dispelled, uprooted, made palm stumps not to arise again. Therefore the Bhikkhu endowed thus has made the highest resolution in appeasement. The highest and most noble appeasement is the appeasement of greed, hate and delusion.

If it was said, do not be negligent to be wise, protect the truth and develop giving up and train for appeasement, it was said on account of this.

Established anywhere should not imagine, when not imagining it is said the sage is appeased. Why was it said? Bhikkhu, 'I be' is imagining, here I am, is imagining, I will be, is imagining, I will not be, is imagining, I will be material, is imagining, I will be immaterial, is imagining, I will be perceptive or non-perceptive, are imaginings. I will be neither perceptive nor non-perceptive, is imagining. Bhikkhu, imagining is an ailment, a blister, an arrow. When all imaginings end, it is said the sage is appeased. Bhikkhu, the appeased sage is not born, does not decay, does not change,

does not desire. Bhikkhu, one who has nothing to be born has nothing to decay. When there is no decay there's no death. When there is no death, there is no change. When there is no change there are no desires. If it was said, established anywhere should not imagine, when not imagining it is said the sage is appeased, it was said on account of this.

Bhikkhu, remember this as my short classification of the six elements.

Then venerable Pukkusaati knowing I have met the Teacher, the well gone one, the rightfully enlightened one, got up from his seat, arranging the robe on one shoulder, put his head at the feet of the Blessed and said thus. 'Venerable sir pardon me owing to foolishness, delusion and demerit I have addressed the Blessed One as friend, pardon me, it will be for future restraint.'

Bhikkhu, owing to foolishness, delusion and demerit, you have transgressed, addressing me as friend, I would not reckon it. As you ask for pardon seeing your mistake, I pardon you, it is increase in the Teaching to see one's mistake and ask for pardon, for future restraint.'

'Venerable sir, may I gain the higher ordination in your presence.'

'Bhikkhu, are your bowl and robes complete?'

'Venerable sir my bowl and robes are incomplete.'

'Bhikkhu, the Thus Gone One does not confer the higher ordination, when bowl and robes are incomplete.'

Then venerable Pukkusaati delighted in the words of the Blessed One got up from his seat, worshipped the Blessed One and turning his right side towards him, went round the Blessed One and went away in search of bowl and robes. When he was going in search of bowl and robes, a rough cow killed him.

Then many Bhikkhus approached the Blessed One, worshipped, sat on a side and said. 'Venerable sir, the clansman Pukkusaati who was advised in short by the Blessed One has died. Where is he born after death?'

'Bhikkhus, the clansman Pukkusaati is wise, he realized the Teaching, I did not explain much. The clansman Pukkusaati destroyed the five lower bonds binding to the sensual world and is born spontaneously, not to proceed from that world.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Footnotes:

1. Knows the worlds '*lokaviduu.*' The world to anyone is the data that come through the six doors of mental contact. The Blessed One knows this and knows that each ones data is different from another's and so he is known as one who knows the worlds.

2. Thoughts that deviate from the truth are not the truth. '*ta.m hi, Bhikkhu, musaa ya.m mosadhamma.m*' The truth is unpleasantness. That is all data from the six doors of mental contact such as sights, sounds, smells, tastes, touches and ideas are impermanent, therefore unpleasant and so without an abiding self. If someone thinks that this data is permanent, pleasant and mine, he is deviating from the truth. The highest resolution in truth is not to deviate from this truth.

3. Thoughts that do not deviate from the truth are the truth. It is extinction. '*ta.m sacca.m ya.m amosadhamma.m nibbaana.m*' This is to come to the view that all data from the six doors of mental contact in the form of sights, sounds, smells, tastes, touches and ideas are impermanent, therefore they are unpleasant and so there is no abiding self. This is the truth and it

is extinction.

Dhajagga Sutta

The Top of the Standard

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!"

"Yes, lord!" the monks responded.

The Blessed One said: "Once, monks, the devas and asuras were arrayed for battle. Then Sakka, lord of devas, addressed the devas of the Thirty-three: 'If, dear sirs, when the devas are engaged in battle, there should arise fear, terror, or horripilation, then on that occasion you should look up at the top of my standard. For when you look up at the top of my standard, any fear, terror, or horripilation you may have will be abandoned.

"If you don't look up at the top of my standard, then you should look up at the top of the standard of Pajapati the deva-king. For when you look up at the top of the standard of Pajapati the deva-king, any fear, terror, or horripilation you may have will be abandoned.

"If you don't look up at the top of the standard of Pajapati the deva-king, then you should look up at the top of the standard of Varuna the deva-king. For when you look up at the top of the standard of Varuna the deva-king, any fear, terror, or horripilation you may have will be abandoned.

"If you don't look up at the top of the standard of Varuna the deva-king, then you should look up at the top of the standard of

Isana the deva-king. For when you look up at the top of the standard of Isana the deva-king, any fear, terror, or horripilation you may have will be abandoned.

"Monks, in those who look up at the top of the standard of Sakka, lord of the devas; in those who look up at the top of the standard of Pajapati the deva-king; in those who look up at the top of the standard of Varuna, the deva-king; or in those who look up at the top of the standard of Isana, the deva-king, any fear, terror, or horripilation they may have might be abandoned, or it might not. Why is that? Because Sakka, lord of devas, is not free of passion, free of aversion, or free of delusion. He can be frightened, terrorized, cowardly, and quick to flee.

"But, monks, I tell you this: If, when you have gone to the wilderness, to the foot of a tree, or to an empty dwelling, there should arise fear, terror, or horripilation, then on that occasion you should recollect me thus: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, knower of the cosmos, unexcelled trainer of those who can be tamed, teacher of devas and human beings, awakened, blessed.' For when you recollect me, monks, any fear, terror, or horripilation you may have will be abandoned.

"If you don't recollect me, then you should recollect the Dhamma thus: 'The Dhamma is well expounded by the Blessed One, to be seen here and now, timeless, inviting one to come and see, pertinent, to be seen by the wise for themselves.' For when you recollect the Dhamma, monks, any fear, terror, or horripilation you may have will be abandoned.

"If you cannot recollect the Dhamma, then you should recollect the Sangha thus: 'The Sangha of the Blessed One's disciples who have practiced well, practiced straightforwardly, practice methodically, practiced masterfully, i. e., the four pairs, the eight-types [of Noble Ones]: that is the Sangha of the Blessed One's

disciples -- worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the unexcelled field of merit for the world.' For when you recollect the Sangha, monks, any fear, terror, or horripilation you may have will be abandoned.

"Why is that? Because the Tathágata, worthy and rightly self-awakened, is free of passion, free of aversion, free of delusion. He is fearless, cannot be terrorized, bold, not quick to flee."

This is what the Blessed One said. Having said this, the One Well-gone, the Teacher, further said this:

In wilderness, monks,
at the foot of a tree,
or in an empty dwelling,
recollect the Buddha:
You will have no fear.

If you don't recall the Buddha --
best in the world,
the bull of men --
then recollect the Dhamma,
leading outward,
well expounded.

If you don't recall the Dhamma --
leading outward,
well expounded --
then recollect the Sangha,
the field of merit
unexcelled.

For those who have thus recalled
the Buddha,
Dhamma,
and Sangha, monks,

there will be
no terror,
horripilation,
or fear.

Dhajagga Sutta

Banner Protection

Translated from the Pali by Piyadassi Thera

Thus have I heard:

On one occasion the Blessed One was living near Savatthi at Jetavana at the monastery of Anathapindika. Then he addressed the monks saying, "O monks." -- "Venerable Sir," said the monks by way of reply to the Blessed One. Thereupon he spoke as follows:

"Monks, I shall relate a former incident. There arose a battle between the Devas (gods) and Asuras. Then Sakka, the Lord of the devas, addressed the devas of the Tavatimsa heaven thus:

"Happy ones, if the devas who have gone to the battle should experience fear or terror or suffer from hair standing on end, let them behold the crest of my own banner. If you do so, any fear, terror or hair standing on end arising in you will pass away.

"If you fail to look up to the crest of my banner, look at the crest of the banner of Pajapati, King of gods. If you do so, any fear, terror or hair standing on end arising in you will pass away.

"If you fail to look up to the crest of Pajapati, King of the gods, look at the crest of the banner of Varuna, King of the gods. If you do so, any fear, terror or hair standing on end arising in you will pass away.'

"Monks, any fear, terror or hair standing on end arising in them who look at the crest of the banner of Sakka... The Lord of the

gods, of Pajapati... of Varuna... of Isana, the King of the gods, any fear, terror or hair standing on end, may pass away, or may not pass away. What is the reason for this?

"Sakka, the Lord of gods, O monks, is not free from lust, not free from hate, not free from delusion, and is therefore liable to fear, terror, fright, and flight. I also say unto you O monks -- if any fear, terror or hair standing on end should arise in you when you have gone to the forest or to the foot of a tree, or to an empty house (lonely place), then think only of me thus:

"Such Indeed is the Blessed One, Arahant (Consummate One), supremely enlightened, endowed with knowledge and virtue, welcome being, knower of worlds, the peerless trainer of persons, teacher of gods and men, the Buddha, the Blessed One.' Monks, if you think of me, any fear, terror, or standing of hair on end that may arise in you, will pass away.

"If you fail to think of me, then think of the Dhamma (the Doctrine) thus: 'Well expounded is the Dhamma by the Blessed One, a Dhamma to be realized by oneself and gives immediate results, a Dhamma which invites investigation and leads up to Nibbána, a Dhamma to be understood by the wise each for himself.' Monks, if you think of the Dhamma, any fear, terror or hair standing on end that may arise in you, will pass away.

"If you fail to think of the Dhamma, then think of the Sangha (the Order) thus: 'Of good conduct is the Order of Disciples of the Blessed One, of upright conduct is the Order of Disciples of the Blessed One, of wise conduct is the Order of Disciples of the Blessed One, of dutiful conduct is the Order of Disciples of the Blessed One. This Order of Disciples of the Blessed One -- namely those four pairs of persons, [1] the eight kinds of individuals [2] -- is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of reverential salutations, is an incomparable field of merit for the world.' Monks, if you think of

the Sangha, any fear, terror or hair standing on end that may arise in you, will pass away. What is the reason for this? The Tathágata, O monks, who is Arahant, supremely enlightened, is free from lust, free from hate, is free from delusion, and is not liable to fear, terror, fright or flight."

So said the Blessed One. Having thus spoken, the teacher, the "Welcome Being" (*Sugata*), further said:

Whether in forest or at foot of tree,
Or in some secluded spot, O monks,
Do call to mind that Buddha Supreme;
Then will there be no fear to you at all.

If you think not of the Buddha, O monks,
That Lord of the world and Chief of men,
Then do think, O monks, of that Dhamma;
So well preached and leading to Nibbána.

If you think not of the Dhamma, O monks
well preached and leading to Nibbána;
then do think, O monks, of that Sangha,
That wonderful field of merit to all.

To those recalling the Buddha supreme,
to those recalling the Dhamma sublime,
And to those recalling the Sangha,
No fear, no terror will make them quiver.

Footnotes

1. The four pairs of persons constitute the four kinds of Aryan disciples who have attained the four paths and four fruits of sanctity (*magga* and *phala*), namely, *sotapatti* "Stream Entry"; *sakadagami* "Once-Return"; *anagami* "Non-return" and *arahattha*.

Arahantship, the fourth and the last stage at which all fetters are severed and taints rooted out.

2. The above four pairs become eight when the Paths and Fruits are regarded separately.

Dhamma Niyama Sutta

The Discourse on the Orderliness of the Dhamma

Translated from the Pali by Thanissaro Bhikkhu

I have heard that at one time the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's park. There he addressed the monks, saying, "Monks."

"Yes, lord," the monks responded to him.

The Blessed One said, "Whether or not there is the arising of Tathágatas, this property stands -- this steadfastness of the Dhamma, this orderliness of the Dhamma: All processes are inconstant.

"The Tathágata directly awakens to that, breaks through to that. Directly awakening and breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, and makes it plain: All processes are inconstant.

"Whether or not there is the arising of Tathágatas, this property stands -- this steadfastness of the Dhamma, this orderliness of the Dhamma: All processes are stressful.

"The Tathágata directly awakens to that, breaks through to that. Directly awakening and breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, and makes it plain: All processes are stressful.

"Whether or not there is the arising of Tathágatas, this property stands -- this steadfastness of the Dhamma, this orderliness of the Dhamma: All phenomena are not-self.

"The Tathágata directly awakens to that, breaks through to that. Directly awakening and breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, and makes it plain: All phenomena are not-self."

That is what the Blessed One said. Gratified, the monks delighted at his words.

Dhammacariya Sutta

Wrong Conduct

Translated from the Pali by John D. Ireland

"The practice of Dhamma, [1] the practice of continence, [2] mastery of this is said to be best if a person has gone forth from home to the homeless life. But if he is garrulous and, like a brute, delights in hurting others, his life is evil and his impurity increases.

"A quarrelsome Bhikkhu shrouded by delusion, does not comprehend the Dhamma taught by the Awakened One when it is revealed. Annoying those practiced in meditation, being led by ignorance, he is not aware that his defiled path leads to Niraya-hell. Falling headlong, passing from womb to womb, from darkness to greater darkness, such a Bhikkhu undergoes suffering hereafter for certain.

"As a cesspool filled over a number of years is difficult to clean, similarly, whoever is full of impurity is difficult to make pure. Whoever you know to be such, Bhikkhus, bent on worldliness, having wrong desires, wrong thoughts, wrong behavior and resort, being completely united avoid him, sweep him out like dirt, remove him like rubbish. Winnow like chaff the non-recluses. Having ejected those of wrong desires, of wrong behavior and resort, be pure and mindful, dwelling with those who are pure. Being united and prudent you will make an end to suffering."

Footnotes:

1. Dhammacariya.

2. Brahmacariya, the divine-life, the practice of purity or chastity.

Dhammacariya and Brahmacariya are two closely related terms.

"Dhamma" being used here in the sense of virtue or good conduct.

Dhammadaayaada Sutta

To Inherit the Teaching

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the Bhikkhus from there. " Bhikkhus, be the inheritors of my Teaching and not the inheritors of my material. There's my compassion towards you. Whatever it is, be the inheritors of my Teaching not the inheritors of my material. Bhikkhus, should you become the inheritors of my material not the inheritors of my Teaching by that you become the examples: The disciples of a Teacher abiding as inheritors of material and not as inheritors of the Teaching. By that I too become the Teacher who has inherited the disciples with my material and not my Teaching. Bhikkhus, be the inheritors of my Teaching and not the inheritors of my material, by that you become the example; The disciples of the Teacher abiding as inheritors of the Teaching not as inheritors of material, by that I too become an example as the Teacher abiding inheriting the disciples with the Teaching and not inheriting material. Therefore Bhikkhus abide as inheritors of the Teaching and not as inheritors of material.

There is my compassion towards you. Whatever it is be the inheritors of my Teaching and not the inheritors of my material.

Here, Bhikkhus, I have partaken of my meal, being satiated and not desiring any more, and there is some morsel food left over to be thrown away. Then two Bhikkhus overcome by hunger and weakness come along and I tell them: Bhikkhus, I have partaken of my meal, is satiated and do not desire any more, there is some morsel food left over to be thrown away, If you desire, partake of it, if you do not partake it I will throw it to some place where there is

no green, or I will put it in some water where there are no living things. To one of those Bhikkhus, it occurs thus; The Blessed One has partaken of his meal, is satiated and does not desire any more of it. There is some morsel food left over to be thrown away. If we do not partake of it, he will throw it to some place where there is no green, or will put it in some water where there is no life. Yet it is told by the Blessed One this: Bhikkhus, be the heirs of my Teaching and not the heirs of my material. Morsel food is one of the materials, what if I spend this day and night bearing up this hunger and discomfort. He, not partaking that food spends that night and day bearing up that hunger and discomfort. To the other Bhikkhu it occurs thus: The Blessed One has partaken of his meal, is satiated and does not desire any more of it. There is some morsel food left over to be thrown away. If we do not partake of it the Blessed One will throw it to a place where there is no green or will put it in some water where there are no living things. What if I partake of that morsel food and put an end to my hunger and discomfort and spend the night and day in comfort. So he partakes of that morsel food puts an end to his hunger and discomfort and spends the night and day. Bhikkhus, whoever the Bhikkhu who partook of the morsel food, overcame the hunger and discomfort and spent the night and day is still my disciple, yet the earlier Bhikkhu is more reverential and praiseworthy. What is the reason? Because it conduces to that Bhikkhus few desires, satisfaction, purity, the nature of being supported easily, and for arousing of effort. Therefore, be the heirs of my Teaching and not the heirs of my material. Bhikkhus, there is my compassion to you. Any way my disciples should be heirs of the Teaching and not the heirs of my material. The Blessed One said that and then went into the monastery.

Soon after the Blessed One left, venerable Shariputra addressed the Bhikkhus: Friends, of a Teacher abiding in seclusion, how do the disciples of that Teacher not train in that seclusion. And of a Teacher abiding in seclusion how do the disciples train in that

same seclusion. Friend, Shariputra, we came from afar to learn the meaning of these words from venerable Shariputra, good that it occurs to venerable Shariputra, and hearing it from you, the Bhikkhus will bear it in mind. Then listen friends, Bhikkhus: attend carefully. And venerable Shariputra said:

Here, friends, of a Teacher abiding in seclusion, the disciples do not train in that seclusion. The things the Teacher said dispel, they would not dispel, live in abundance and lethargy, missing the main aim, do not yoke themselves to seclusion. For this the elders have to be blamed for three things. Of a Teacher abiding in seclusion, the disciples do not train in that seclusion. This is the first blame that comes on the elders.

The things that the Teacher said dispel, they would not dispel. This is the second blame that comes on the elders. Living in abundance and lethargy, they miss the main aim and do not yoke themselves to seclusion. This is the third blame that comes on the elders. The elders have to be blamed for these three things.

The middling Bhikkhus too have to be blamed for these three things. The novice Bhikkhus too have to be blamed for these three things. Friends, it is in this manner, that of a Teacher abiding in seclusion, the disciples do not train in that seclusion.

Friends, of a Teacher abiding in seclusion how do the disciples of that Teacher train in that seclusion? Of a Teacher abiding in seclusion, the disciples train in that seclusion. The things the Teacher says dispel, they dispel. Not living in abundance and lethargy, they do not miss the main aim and yoke themselves to seclusion. For this the elders are to be praised for three things. Of a Teacher abiding in seclusion the disciples train in that seclusion this is the first praise that come to the elders. The things the Teacher said dispel, that they dispel. This is the second praise that comes to the elders. Not living in abundance and lethargy, they do not miss the main aim and yoke themselves to seclusion.

This is the third praise that comes to the elders. The elders are praised for these three things. The middling Bhikkhus too have to be praised for these three. The novice Bhikkhus too have to be praised for these three. Friends, it is in this manner, that of a Teacher abiding in seclusion, the disciples train in that seclusion...

There friends, greed is an evil, anger is an evil. To dispel greed and anger, there is the middle path, which conduces to wisdom, knowledge enlightenment and extinction. It is this same noble eightfold path such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness, and right concentration. Friends, this is the middle path, which conduces to wisdom, knowledge, enlightenment and extinction. There friends, anger is an evil, ill will is an evil, hypocrisy is an evil, mercilessness is an evil, envy is an evil, selfishness is an evil, deceit is an evil, craftiness is an evil, obstinacy is an evil, haughty talk is an evil, measuring is an evil, conceit is an evil, intoxication is an evil, negligence is an evil, To dispel intoxication and negligence, there is the middle path which conduces to wisdom, knowledge, enlightenment and extinction. It is this same noble eightfold path such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration. Venerable Shariputra said those words and the Bhikkhus delighted in his words.

Dhammakakkappavattana Sutta

The Foundation Of The Kingdom Of Righteousness

Reverence to the Blessed One, the Holy One, the Fully-Enlightened One.

1. Thus have I heard. The Blessed One was once staying at Benares, at the hermitage called Migadâya. And there the Blessed One addressed the company of the five Bhikkhus[1], and said:

2. 'There are two extremes, O Bhikkhus, which the man who has given up the world[2] ought not to follow--the habitual practice, on the one hand of those things whose attraction depends upon the passions, and especially of sensuality--a low and pagan[3] way (of seeking satisfaction) unworthy, unprofitable, and fit only for the worldly-minded--

[1. These are the five mendicants who had waited on the Bodisat during his austerities, as described in 'Buddhist Birth Stories,' pp. 88, 89. Their names are given on p. 113 of that book; see below, the note on § 32.

2. Pabbagito, one who has gone forth, who has renounced worldly things, a 'religious.'

3. Gamma, a word of the same derivation as, and corresponding meaning to, our word 'pagan.']

and the habitual practice, on the other hand, of asceticism (or self-mortification), which is painful, unworthy, and unprofitable.

3. 'There is a middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathâgata[1]--a path which opens

the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to *Nirvâna*!

4. 'What is that middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathâgata--that path which opens the eyes, and bestows understanding, which 'leads to peace of mind, to the higher wisdom, to full enlightenment, to *Nirvâna*? Verily! it is this noble eightfold path that is to say

'Right views;
Right aspirations;
Right speech;
Right conduct;
Right livelihood;
Right effort;
Right mindfulness;
and Right contemplation.

'This, O Bhikkhus, is that middle path, avoiding these two extremes, discovered by the Tathâgata--that path which opens the eyes, and bestows understanding,

[1. The Tathâgata is an epithet of a Buddha. It is interpreted by Buddhaghosa, in the *Samangala Vilâsinî*, to mean that he came to earth for the same purposes, after having passed through the same training in former births, as all the supposed former Buddhas; and that, when he had so come, all his actions corresponded with theirs.

'Avoiding these two extremes' should perhaps be referred to the Tathâgata, but I prefer the above rendering.]

which leads to peace of mind, to the higher wisdom, to full enlightenment, to *Nirvâna*!

5. 'Now[1] this, O Bhikkhus, is the noble truth concerning suffering.

'Birth is attended with pain[2], decay is painful, disease is painful, death is painful. Union with the unpleasant is painful, painful is separation from the pleasant; and any craving that is unsatisfied, that too is painful. In brief, the five aggregates which spring from attachment (the conditions of individuality and their cause)[3] are painful.

'This then, O Bhikkhus, is the noble truth concerning suffering.

6. 'Now this, O Bhikkhus, is the noble truth concerning the origin of suffering.

'Verily, it is that thirst (or craving), causing the renewal of existence, accompanied by sensual delight, seeking satisfaction now here, now there--that is to say, the craving for the gratification of the passions, or the craving for (a future) life, or the craving for success (in this present life)[4].

[1. On the following 'four truths' compare Dhammapada, verse 191, and Mahâ-parinibbâna Sutta II, 2, 3, and IV, 7, 8.

2. Or 'is painful.'

3. *Pañk' upâdânakkhandhâ*. On the Khandhâ, or the material and mental aggregates which go to make up an individual, see my 'Buddhism,' Chap. III. Upâdâna, or 'grasping' is their source, and the uprooting of this upâdâna from the mind is Arahatsip.

One might express the central thought of this First Noble Truth. in the language of the nineteenth century by saying that pain results from existence as an individual. It is the struggle to maintain one's individuality which produces pain--a most pregnant and far-reaching suggestion. See for a fuller exposition the Fortnightly Review for December, 1879.

4. 'The lust of the flesh, the lust of the eye, and the pride of life' {footnote p. 149} correspond very exactly to the first and third of

these three *tanhâs*. 'The lust of the flesh, the lust of life, and the pride of life,' or 'the lust of the flesh, the lust of life, and the love of this present world,' would be not inadequate renderings of all three.

The last two are in Pâli *bhava-tanhâ* and *vibhava-tanhâ*, on which Childers, on the authority of Vigesiha, says: 'The former applies to the *sassata-ditthi*, and means a desire for an eternity of existence; the latter applies to the *ukkheda-ditthi*, and means a desire for annihilation in the very first (the present) form of existence.' *Sassata-ditthi* may be called the 'everlasting life heresy,' and *ukkheda-ditthi* the 'let-us-eat-and-drink-for-tomorrow-we-die heresy.' These two heresies, thus implicitly condemned, have very close analogies to theism and materialism.

Spence Hardy says ('Manual of Buddhism,' p. 496): '*Bhava-tanhâ* signifies the pertinacious love of existence induced by the supposition that transmigratory existence is not only eternal, but felicitous and desirable. *Wibhava-tanhâ* is the love of the present life, under the notion that existence will cease therewith, and that there is to be no future state.'

Vibhava in Sanskrit means, 1. development; 2. might, majesty, prosperity; and 3. property: but the technical Buddhist sense, as will be seen from the above, is something more than this.]

'This then, O Bhikkhus, is the noble truth concerning the origin of suffering.

7. Now this, O Bhikkhus, is the noble truth concerning the destruction of suffering.

'Verily, it is the destruction, in which no passion remains, of this very thirst; the laying aside of, the getting rid of, the being free from, the harbouring no longer of this thirst.

'This then, O Bhikkhus, is the noble truth concerning the destruction of suffering.

8. 'Now this, O Bhikkhus, is the noble truth concerning the way[1] which leads to the destruction of sorrow. Verily! it is this noble eightfold path[2]; that is to say:

[1. Paṭipadâ.

2. Ariyo atangiko Maggo.]

Right views;
Right aspirations;
Right speech;
Right conduct;
Right livelihood;
Right effort;
Right mindfulness;
and Right contemplation.

This then, O Bhikkhus, is the noble truth concerning the destruction of sorrow.

9. 'That this was the noble truth concerning sorrow, was not, O Bhikkhus, among the doctrines handed down, but there arose within me the eye (to perceive it), there arose the knowledge (of its nature), there arose the understanding (of its cause), there arose the wisdom (to guide in the path of tranquillity), there arose the light (to dispel darkness from it)[1].

10. 'And again, O Bhikkhus, that I should comprehend that this was the noble truth concerning sorrow, though it was not among the doctrines banded down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

11. 'And again, O Bhikkhus, that I had comprehended that this was the noble truth concerning sorrow, though it was not among the doctrines handed down, there arose within me the eye, there

[1. The words in parentheses have been added by Gogerly, doubtless from some comment not accessible to me; and I have included them also, but in parentheses, as they seem to complete the ideas actually involved in the text.]

arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

12. 'That this was the noble truth concerning the origin of sorrow, though it was not among the doctrines handed down, there arose within me the eye; but there arose within me the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

13. 'And again, O Bhikkhus, that I should put away the origin of sorrow, though the noble truth concerning it was not among the doctrines handed down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

14. 'And again, O Bhikkhus, that I had fully put away the origin of sorrow, though the noble truth concerning it was not among the doctrines handed down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

15. 'That this, O Bhikkhus, was the noble truth concerning the destruction of sorrow, though it was not among the doctrines handed down; but there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

16. 'And again, O Bhikkhus, that I should fully realise the destruction of sorrow, though the noble truth concerning it was not among the doctrines handed down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

17. 'And again, O Bhikkhus, that I had fully realised the destruction of sorrow, though the noble truth concerning it was not among the doctrines handed down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

18. 'That this was the noble truth concerning the way which leads to the destruction of sorrow, was not, O Bhikkhus, among the doctrines handed down; but there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

19. 'And again, O Bhikkhus, that I should become versed in the way which leads to the destruction of sorrow, though the noble truth concerning it was not among the doctrines handed down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

20. 'And again, O Bhikkhus, that I had become versed in the way which leads to the destruction of sorrow, though the noble truth concerning it was not among the doctrines handed down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

21. 'So long, O Bhikkhus, as my knowledge and insight were not quite clear, regarding each of these four noble truths in this triple order, in this twelvefold manner--so long was I uncertain whether I had attained to the full insight of that wisdom which is

unsurpassed in the heavens or on earth, among the whole race of *Samanas* and *Brâhmans*, or of gods or men.

22. 'But as soon, O *Bhikkhus*, as my knowledge and insight were quite clear regarding each of these four noble truths, in this triple order, in this twelvefold manner--then did I become certain that I had attained to the full insight of that wisdom which is unsurpassed in the heavens or on earth, among the whole race of *Samanas* and *Brâhmans*, or of gods or men.

23. 'And now this knowledge and this insight has arisen within me. Immovable is the emancipation of my heart. This is my last existence. There will now be no rebirth for me!'

24. Thus spake the Blessed One. The company of the five *Bhikkhus*, glad at heart, exalted the words of the Blessed One. And when the discourse had been uttered, there arose within the venerable *Kondañña* the eye of truth, spotless, and without a stain, (and he saw that) whatsoever has an origin, in that is also inherent the necessity of coming to an end[1].

25. And when the royal chariot wheel of the truth had thus been set rolling onwards by the Blessed One, the gods of the earth gave forth a shout, saying:

'In *Benâres*, at the hermitage of the *Migadâya*, the supreme wheel of the empire of Truth has been set rolling by the Blessed One--that wheel which not by any *Samana* or *Brâhman*, not by any god,

[1. It is the perception of this fact which is the *Dhammakakkhu*, the Eye of Truth, or the Eye for Qualities as it might be rendered with reference to the meaning of *Dhamma* in the words that follow.

They are in *Pâli* *yam kiñki samudaya-dhammam, sabbam tam nirodha-dhammam*, literally, 'whatever has the quality of beginning, that has the quality of ceasing.']

not by any Brahma or Mâra, not by any one in the universe, can ever be turned back!

26. And when they heard the shout of the gods of the earth, the attendant gods of the four great kings[1] (the guardian angels of the four quarters of the globe) gave forth a shout, saying:

'In Benâres, at the hermitage of the Migadâya, the supreme wheel of the empire of Truth has been set rolling by the Blessed One-- that wheel which not by any Samana or Brâhman, not by any god, not by any Brahma or Mâra, not by any one in the universe, can ever be turned back!'

27. [And thus as the gods in each of the heavens heard the shout of the inhabitants of the heaven beneath, they took up the cry until the gods in the highest heaven of heavens] gave forth the shout, saying:

'In Benâres, at the hermitage of the Migadâya, the supreme wheel of the empire of Truth has been set rolling by the Blessed One-- that wheel which not by any Samana or Brâhman, not by any god, not by any Brahma or Mâra, not by any one in the universe, can ever be turned back[2]!'

[1. Their names are given in the Mahâ Samaya Sutta in Grimblot's 'Sept Suttas Palis.'

2. The text repeats § 26 for each of the heavens; and the gods thus enumerated are as follows, beginning with Bhummâ Devâ in § 25:

1. Bhummâ Devâ.
2. Katumahârâgika Devâ.
3. Yâmâ Devâ.
4. Tusitâ Devâ.
5. Nimmânaratî Devâ.

6. Paranimmitavasavattî Devâ.
7. Brahmakâyikâ Devâ.

See the Mahâ Samaya Sutta in Grimblot's 'Sept Suttas Palis,' and {footnote p. 155} compare Professor Max Müller's note in 'Buddhaghosha's Parables,' p. xxxiii, and Hardy in the 'Manual of Buddhism,' p. 25.]

28. And thus, in an instant, a second, a moment, the sound went up even to the world of Brahmâ: and this great ten-thousand-world-system quaked and trembled and was shaken violently, and an immeasurable bright light appeared in the universe, beyond even the power of the gods!

29. Then did the Blessed One give utterance to this exclamation of joy: 'Kondañña hath realised it. 'Kondañña hath realised it!' And so the venerable 'Kondañña acquired the name of *Añña-ta-Kondañña* ('the 'Kondañña who realised')'.

End of the Dhamma-kakka-ppavattana-sutta.

[1. The Mahâ Vagga completes the narrative as follows: 'And then the venerable *Añña-ta-Kondañña* having seen the truth, having arrived at the truth, having known the truth, having penetrated the truth, having past beyond doubt, having laid aside uncertainty, having attained to confidence, and being dependent on no one beside himself for knowledge of the religion of the teacher, spake thus to the Blessed One:

"May I become, O my Lord, a novice under the Blessed One, may I receive full ordination!"

"Welcome, O brother!" said the Blessed One, "the truth has been well laid down. Practice holiness to the complete suppression of sorrow!"

'And that was the ordination of the Venerable One.'

The other four, Vappa, Bhaddiya, Mahânâma, and Assagi, were converted on the following days, according to the 'Buddhist Birth Stories,' p. 113.

It is there also said that 'myriads of the angels (devas) had been converted simultaneously with Kondanya.']

Dhammaññu Sutta

One With a Sense of Dhamma

Translated from the Pali by Thanissaro Bhikkhu

"A monk endowed with these seven qualities is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, an unexcelled field of merit for the world. Which seven? There is the case where a monk is one with a sense of Dhamma, a sense of meaning, a sense of himself, a sense of moderation, a sense of time, a sense of social gatherings, and a sense of distinctions among individuals.

"And how is a monk one with a sense of Dhamma? There is the case where a monk knows the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question and answer sessions [the earliest classifications of the Buddha's teachings]. If he didn't know the Dhamma -- dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question and answer sessions -- he wouldn't be said to be one with a sense of Dhamma. So it's because he does know the Dhamma -- dialogues... question and answer sessions -- that he is said to be one with a sense of Dhamma. This is one with a sense of Dhamma.

"And how is a monk one with a sense of meaning? There is the case where a monk knows the meaning of this and that statement -- 'This is the meaning of that statement; that is the meaning of this.' If he didn't know the meaning of this and that statement -- 'this is the meaning of that statement; that is the meaning of this' - - he wouldn't be said to be one with a sense of meaning. So it's because he does know the meaning of this and that statement --

'this is the meaning of that statement; that is the meaning of this' -
- that he is said to be one with a sense of meaning. This is one
with a sense of Dhamma and a sense of meaning.

"And how is a monk one with a sense of himself? There is the
case where a monk knows himself: 'This is how far I have come in
conviction, virtue, learning, liberality, discernment, quick-
wittedness.' If he didn't know himself -- 'This is how far I have
come in conviction, virtue, learning, liberality, discernment, quick-
wittedness' -- he wouldn't be said to be one with a sense of
himself. So it's because he does know himself -- 'This is how far I
have come in conviction, virtue, learning, liberality, discernment,
quick-wittedness' -- that he is said to be one with a sense of
himself. This is one with a sense of Dhamma, a sense of meaning,
and a sense of himself.

"And how is a monk one with a sense of moderation? There is the
case where a monk knows moderation in accepting robes, alms-
food, lodgings, and medicinal requisites for curing the sick. If he
didn't know moderation in accepting robes, alms-food, lodgings,
and medicinal requisites for curing the sick, he wouldn't be said to
be one with a sense of moderation. So it's because he does know
moderation in accepting robes, alms-food, lodgings, and
medicinal requisites for curing the sick, that he is said to be one
with a sense of moderation. This is one with a sense of Dhamma,
a sense of meaning, a sense of himself, and a sense of
moderation.

"And how is a monk one with a sense of time? There is the case
where a monk knows the time: 'This is the time for recitation; this,
the time for questioning; this, the time for making an effort [in
meditation]; this, the time for seclusion.' If he didn't know the time
-- 'this is the time for recitation; this, the time for questioning; this,
the time for making an effort; this, the time for seclusion' -- he
wouldn't be said to be one with a sense of time. So it's because

he does know the time -- 'this is the time for recitation; this, the time for questioning; this, the time for making an effort; this, the time for seclusion' -- that he is said to be one with a sense of time. This is one with a sense of Dhamma, a sense of meaning, a sense of himself, a sense of moderation, and a sense of time.

"And how is a monk one with a sense of social gatherings? There is the case where a monk knows his social gathering: 'This is a social gathering of noble warriors; this, a social gathering of priests; this, a social gathering of householders; this, a social gathering of contemplatives; here one should approach them in this way, stand in this way, act in this way, sit in this way, speak in this way, stay silent in this way.' If he didn't know his social gathering -- 'This is a social gathering of noble warriors; this, a social gathering of priests; this, a social gathering of householders; this, a social gathering of contemplatives; here one should approach them in this way, stand in this way, act in this way, sit in this way, speak in this way, stay silent in this way' -- he wouldn't be said to be one with a sense of social gatherings. So it's because he does know his social gathering -- 'This is a social gathering of noble warriors; this, a social gathering of priests; this, a social gathering of householders; this, a social gathering of contemplatives; here one should approach them in this way, stand in this way, act in this way, sit in this way, speak in this way, stay silent in this way' -- that he is said to be one with a sense of social gatherings. This is one with a sense of Dhamma, a sense of meaning, a sense of himself, a sense of moderation, a sense of time, and a sense of social gatherings.

"And how is a monk one with a sense of distinctions among individuals? There is the case where people are known to monk in terms of two categories.

"Of two people -- one who wants to see noble ones and one who doesn't -- the one who doesn't want to see noble ones is to be

criticized for that reason, the one who does want to see noble ones is, for that reason, to be praised.

"Of two people who want to see noble ones -- one who wants to hear the true Dhamma and one who doesn't -- the one who doesn't want to hear the true Dhamma is to be criticized for that reason, the one who does want to hear the true Dhamma is, for that reason, to be praised.

"Of two people who want to hear the true Dhamma -- one who listens with an attentive ear and one who listens without an attentive ear -- the one who listens without an attentive ear is to be criticized for that reason, the one who listens with an attentive ear is, for that reason, to be praised.

"Of two people who listen with an attentive ear -- one who, having listened to the Dhamma, remembers it, and one who doesn't -- the one who, having listened to the Dhamma, doesn't remember it is to be criticized for that reason, the one who, having listened to the Dhamma, does remember the Dhamma is, for that reason, to be praised.

"Of two people who, having listened to the Dhamma, remember it -- one who explores the meaning of the Dhamma he has remembered and one who doesn't -- the one who doesn't explore the meaning of the Dhamma he has remembered is to be criticized for that reason, the one who does explore the meaning of the Dhamma he has remembered is, for that reason, to be praised.

"Of two people who explore the meaning of the Dhamma they have remembered -- one who practices the Dhamma in line with the Dhamma, having a sense of Dhamma, having a sense of meaning, and one who doesn't -- the one who doesn't practice the Dhamma in line with the Dhamma, having a sense of Dhamma, having a sense of meaning, is to be criticized for that reason, the

one who does practice the Dhamma in line with the Dhamma, having a sense of Dhamma, having a sense of meaning is, for that reason, to be praised.

"Of two people who practice the Dhamma in line with the Dhamma, having a sense of Dhamma, having a sense of meaning -- one who practices for both his own benefit and that of others, and one who practices for his own benefit but not that of others -- the one who practices for his own benefit but not that of others is to be criticized for that reason, the one who practices for both his own benefit and that of others is, for that reason, to be praised.

"This is how people are known to a monk in terms of two categories. And this is how a monk is one with a sense of distinctions among individuals.

"A monk endowed with these seven qualities is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, an unexcelled field of merit for the world."

Dhammika Sutta

To Dhammika

Translated from the Pali by John D. Ireland

Thus have I heard:

At one time the Lord was staying near Savatthi in the Jeta Grove at Anathapindika's monastery. Now the lay-follower Dhammika with five hundred other lay-followers approached the Lord. Having drawn near and having saluted the Lord respectfully he sat down at one side. Sitting there the lay-follower Dhammika addressed the Lord as follows:

"I ask Gotama [1] of extensive wisdom this: How acting is a disciple virtuous -- both the disciple who has gone from home to the homeless state and the followers who are householders? For you clearly understand the behavior [2] of the world with the devas and the final release. There is none equal to you who are skilled in seeing what is profound. You are an illustrious Awakened One (Buddha). Having investigated all knowledge and being compassionate towards beings you have announced the Dhamma, a revealer of what is hidden, of comprehensive vision, stainless, you illuminate all the worlds.

"This Dhamma, subtle and pleasing and taught so clearly by you, Lord, it is this we all wish to hear. Having been questioned, foremost Awakened One, tell us the answer. All these Bhikkhus and also the lay-followers who have come to hear the truth, let them listen to the Dhamma awakened to (anubuddham) by the Stainless One as the devas listen to the well-spoken words of Vasava." [3]

(The Lord:) "Listen to me, Bhikkhus, I will teach you the ascetic practice Dhamma (dhutam), the mode of living suitable for those who have gone forth. Do you all bear it in mind. One who is intent upon what is good and who is thoughtful should practice it.

"A Bhikkhu should not wander about at the wrong time but should walk the village for food at the right time, as one who goes about at the wrong time is liable to be obsessed by attachment, therefore Awakened Ones do not walk for alms at the wrong time. [4] Sights, sounds, tastes, scents and bodily contacts overwhelm the minds of beings. Being rid of desire for these sense objects, at the right time, one may enter (the village) for the morning meal. Having duly obtained food, going back alone and sitting down in a secluded place, being inwardly thoughtful and not letting the mind go out to external objects, a Bhikkhu should develop self-control.

"If he should speak with a lay-disciple, with someone else or with another Bhikkhu, he should speak on the subtle Dhamma, not slandering others nor gossiping. Some set themselves up as disputants in opposition to others; those of little wisdom we do not praise; attachments bind them and they are carried away by their emotions. [5]

"Having heard the Dhamma taught by the Sugata [6] and considered it, a disciple of Him of excellent wisdom should wisely make use of food, a dwelling, a bed, a seat and water for washing the robe. But a Bhikkhu should not be soiled by clinging to these things, as a lotus is not wetted by a drop of water.

"Now I will tell you the layman's duty. Following it a lay-disciple would be virtuous; for it is not possible for one occupied with the household life to realize the complete Bhikkhu practice Dhamma.

"He should not kill a living being, nor cause it to be killed, nor should he incite another to kill. Do not injure any being, either strong or weak, in the world.

"A disciple should avoid taking anything from anywhere knowing it to belong to another. He should not steal nor incite another to steal. He should completely avoid theft.

"A wise man should avoid un-chastity as he would avoid falling into a pit of glowing charcoal. If unable to lead a celibate life, he should not go to another's wife.

"Having entered a royal court or a company of people he should not speak lies. He should not speak lies himself nor incite others to do so. He should completely avoid falsehood.

"A layman who has chosen to practice this Dhamma should not indulge in the drinking of intoxicants. He should not drink them nor encourage others to do so; realizing that it leads to madness. Through intoxication foolish people perform evil deeds and cause other heedless people to do likewise. He should avoid intoxication, this occasion for demerit, which stupefies the mind, and is the pleasure of foolish people.

Do not kill a living being;
do not take what is not given;
do not speak a lie;
do not drink intoxicants;
abstain from sexual intercourse;
do not eat food at night, at the wrong time;
do not wear flower-garlands nor use perfumes;
use the ground as a bed or sleep on a mat.

"This is called the eight-factored observance made known by the known by the Awakened One who has reached the end of suffering.

"With a gladdened mind observe the observance day (uposatha), complete with its eight factors, on the fourteenth, fifteenth and eighth days of the (lunar) fortnight and also the special holiday of

the half month. In the morning, with a pure heart and a joyful mind, a wise man, after observing the uposatha, should distribute suitable food and drink to the community of Bhikkhus. He should support his mother and father as his duty and engage in lawful trading. A layman who carries this out diligently goes to the devas called "Self-radiant." [7]

Footnotes:

1. Gotama is the Buddha's clan or family name.
2. According to the commentary, the Pali term "gati" translated here as "behavior" means either "trend of character" or "the destination of beings after death.
3. "Vasava" is one of the several names for Sakka, ruler of the devas or gods. This is a poetical way of saying they should listen very attentively.
4. The right time for going into the village to collect alms-food is in the forenoon. If a Bhikkhu went about indiscriminately, "at the wrong time," he might see things or have experiences that would endanger his life of purity and cause him to revert to the lay life.
5. Literally, "they send the mind far."
6. Sugata, literally "well-gone," sometimes translated as the "Happy One," is an epithet of the Buddha.
7. A class of heavenly beings (deva). A layman who practices this will, after death, be reborn as one of them.

Dhana Sutta

Treasure

Translated from the Pali by Thanissaro Bhikkhu

"Monks, there are these seven treasures. Which seven? The treasure of conviction, the treasure of virtue, the treasure of conscience, the treasure of concern, the treasure of listening, the treasure of generosity, the treasure of discernment.

"And what is the treasure of conviction? There is the case where a disciple of the noble ones has conviction, is convinced of the Tathágata's Awakening: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.' This is called the treasure of conviction.

"And what is the treasure of virtue? There is the case where a disciple of the noble ones abstains from taking life, abstains from stealing, abstains from illicit sexual conduct, abstains from lying, abstains from taking intoxicants that cause heedlessness. This, monks, is called the treasure of virtue.

"And what is the treasure of conscience? There is the case where a disciple of the noble ones feels shame at [the thought of engaging in] bodily misconduct, verbal misconduct, mental misconduct. This is called the treasure of conscience.

"And what is the treasure of concern? There is the case where a disciple of the noble ones feels concern for [the suffering that results from] bodily misconduct, verbal misconduct, mental misconduct. This is called the treasure of concern.

"And what is the treasure of listening? There is the case where a disciple of the noble ones has heard much, has retained what he/she has heard, has stored what he/she has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that -- in their meaning and expression -- proclaim the holy life that is entirely complete and pure: those he/she has listened to often, retained, discussed, accumulated, examined with his/her mind, and well-penetrated in terms of his/her views. This is called the treasure of listening.

"And what is the treasure of generosity? There is the case of a disciple of the noble ones, his awareness cleansed of the stain of stinginess, living at home, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms. This is called the treasure of generosity.

"And what is the treasure of discernment? There is the case where a disciple of the noble ones is discerning, endowed with discernment of arising and passing away -- noble, penetrating, leading to the right ending of stress. This is called the treasure of discernment."

These, monks, are the seven treasures.

The treasure of conviction,

the treasure of virtue,

the treasure of conscience and concern,

the treasure of listening, generosity,

and discernment as the seventh treasure.

Whoever, man or woman, has these treasures

is said not to be poor, has not lived in vain.

So conviction and virtue, faith and Dhamma-vision

should be cultivated by the wise,

remembering the Buddhas' instruction.

Dhaniya Sutta

Dhaniya the Cattleman

Translated from the Pali by Thanissaro Bhikkhu.

Dhaniya the cattleman:

"The rice is cooked,
my milking done.
I live with my people
along the banks of the Mahi;
my hut is roofed, my fire lit:
so if you want, rain-god,
go ahead and rain."

The Buddha:

"Free from anger,
my stubbornness gone,
I live for one night
along the banks of the Mahi;
my hut's roof is open, my fire out:
so if you want, rain-god,
go ahead and rain."

Dhaniya:

"No mosquitoes or gadflies
are to be found.
The cows range in the marshy meadow
where the grasses flourish.
They could stand the rain if it came:
so if you want, rain-god,
go ahead and rain."

The Buddha:

"A raft, well-made,
has been lashed together.
Having crossed over,
gone to the far shore,
I've subdued the flood.
No need for a raft
is to be found:
so if you want, rain-god,
go ahead and rain."

Dhaniya:

"My wife is compliant, not careless,
is charming, has lived with me long.
I hear no evil about her at all:
so if you want, rain-god,
go ahead and rain."

The Buddha:

"My mind is compliant, released,
has long been nurtured, well tamed.
No evil is to be found in me:
so if you want, rain-god,
go ahead and rain."

Dhaniya:

"I support myself on my earnings.
My sons live in harmony,
free from disease.
I hear no evil about them at all:
so if you want, rain-god,
go ahead and rain."

The Buddha:

"I'm in no one's employ,
I wander the whole world
on the reward [of my Awakening].
No need for earnings
is to be found:
so if you want, rain-god,
go ahead and rain."

Dhaniya:

"There are cows, young bulls,
cows in calf, and breeding cows,
and a great bull, the leader of the herd:
so if you want, rain-god,
go ahead and rain."

The Buddha:

"There are no cows, no young bulls,
no cows in calf or breeding cows,
no great bull, the leader of the herd:
so if you want, rain-god,
go ahead and rain."

Dhaniya:

"The stakes are dug-in, immovable.
The new muñja-grass halters, well-woven,
not even young bulls could break:
so if you want, rain-god,
go ahead and rain."

The Buddha:

"Having broken my bonds
like a great bull,
like a great elephant
tearing a rotting vine,
I never again
will lie in the womb:
so if you want, rain-god,
go ahead and rain."

The great cloud rained down
straightaway,
filling the lowlands and high.
Hearing the rain-god pour down,
Dhaniya said:

"How great our gain
that we've gazed
on the Blessed One!
We go to him,
the One with vision,
for refuge.
May you be our teacher, Great Sage.
My wife and I are compliant.
Let's follow the holy life
under the One Well-gone.
Gone to the far shore
of aging and death,
let's put an end
to suffering and stress."

Mara:

"Those with children
delight
because of their children.
Those with cattle

delight
because of their cows.
A person's delight
comes from acquisitions,
since a person with no acquisitions
doesn't delight."

The Buddha:

"Those with children
grieve
because of their children.
Those with cattle
grieve
because of their cows.
A person's grief
comes from acquisitions,
since a person with no acquisitions
doesn't grieve."

Dhatu Sutta

Properties

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. "Monks, the earth property is inconstant, changeable, alterable. The liquid property... The fire property... The wind property... The space property... The consciousness property is inconstant, changeable, alterable.

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

Dhatu Vibhanga Sutta

An Analysis of the Properties

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion, as the Blessed One was wandering among the Magadhans, he entered Rajagaha, went to the potter Bhaggava, and on arrival said to him, "If it is no inconvenience for you, Bhaggava, I will stay for one night in your shed."

"It's no inconvenience for me, lord, but there is a wanderer who has already taken up residence there. If he gives his permission, you may stay there as you like."

Now at that time a clansman named Pukkusati had left home and gone forth into homelessness through faith, out of dedication to the Blessed One. He was the one who had already taken up residence in the potter's shed. So the Blessed One approached Ven. Pukkusati and said to him, "If it is no inconvenience for you, monk, I will stay one night in the shed."

"The shed is roomy, my friend. Stay as you like."

So the Blessed One, entering the potter's shed and, setting out a spread of grass to one side, sat down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore. He spent most of the night sitting [in meditation]. Ven. Pukkusati also spent most of the night sitting [in meditation]. The thought occurred to the Blessed One, "How inspiring is the way this clansman behaves! What if I were to question him?" So he said to Ven. Pukkusati, "Out of dedication to whom, monk, have you gone forth? Who is your teacher? Of whose Dhamma do you approve?"

"There is, my friend, the contemplative Gotama, a son of the Sakyans, gone forth from a Sakyan clan. Now, this excellent report about the honorable Gotama has been spread about: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the worlds, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.' I have gone forth out of dedication to that Blessed One. That Blessed One is my teacher. It is of that Blessed One's Dhamma that I approve."

"But where, monk, is that Blessed One -- worthy and rightly self-awakened -- staying now?"

"There is, my friend, a city in the northern lands named Savatthi. That is where the Blessed One -- worthy and rightly self-awakened -- is staying now."

"Have you ever seen that Blessed One before? On seeing him, would you recognize him?"

"No, my friend, I have never seen the Blessed One before, nor on seeing him would I recognize him."

Then the thought occurred to the Blessed One: "It is out of dedication to me that this clansman has gone forth. What if I were to teach him the Dhamma?" So he said to Ven. Pukkusati, "I will teach you the Dhamma, monk. Listen and pay close attention. I will speak."

"As you say, friend," replied Ven. Pukkusati.

The Blessed One said: "A person has six properties, six media of sensory contact, eighteen considerations, and four determinations. He has been stilled where the currents of construing do not flow. And when the currents of construing do not flow, he is said to be a

sage at peace. One should not be negligent of discernment, should guard the truth, be devoted to relinquishment, and train only for calm. This is the summary of the analysis of the six properties.

"A person has six properties.' Thus it was said. In reference to what was it said? These are the six properties: the earth property, the liquid property, the fire property, the wind property, the space property, the consciousness property. 'A person has six properties.' Thus it was said, and in reference to this was it said.

"A person has six media of sensory contact.' Thus it was said. In reference to what was it said? These are the six media of sensory contact: the eye as a medium of sensory contact, the ear... the nose... the tongue... the body... the intellect as a medium of sensory contact. 'A person has six media of sensory contact.' Thus it was said, and in reference to this was it said.

"A person has eighteen considerations.' Thus it was said. In reference to what was it said? These are the eighteen considerations: On seeing a form with the eye, one considers a form that can act as a basis for joy, a form that can act as a basis for sadness, or a form that can act as a basis for equanimity. On hearing a sound with the ear... On smelling an aroma with the nose... On tasting a flavor with the tongue... On feeling a tactile sensation with the body... On cognizing an idea with the intellect, one considers an idea that can act as a basis for joy, an idea that can act as a basis for sadness, or an idea that can act as a basis for equanimity. Thus there are six considerations conducive to joy, six conducive to sadness, and six conducive to equanimity. 'A person has eighteen considerations.' Thus it was said, and in reference to this was it said.

"A person has four determinations.' Thus it was said. In reference to what was it said? These are the four determinations: the determination for discernment, the determination for truth, the

determination for relinquishment, the determination for calm. 'A person has four determinations.' Thus it was said, and in reference to this was it said.

"One should not be negligent of discernment, should guard the truth, be devoted to relinquishment, and train only for calm.' Thus it was said. In reference to what was it said? And how is one not negligent of discernment? These are the six properties: the earth property, the liquid property, the fire property, the wind property, the space property, the consciousness property.

"And what is the earth property? The earth property can be either internal or external. What is the internal earth property? Anything internal, within oneself, that's hard, solid, and sustained [by craving]: head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, membranes, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, or anything else internal, within oneself, that's hard, solid, and sustained: This is called the internal earth property. Now both the internal earth property and the external earth property are simply earth property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the earth property and makes the earth property fade from the mind.

"And what is the liquid property? The liquid property may be either internal or external. What is the internal liquid property? Anything internal, belonging to oneself, that's liquid, watery, and sustained: bile, phlegm, pus, blood, sweat, fat, tears, oil, saliva, mucus, oil-of-the-joints, urine, or anything else internal, within oneself, that's liquid, watery, and sustained: This is called the internal liquid property. Now both the internal liquid property and the external liquid property are simply liquid property. And that should be seen as it actually is present with right discernment: 'This is not mine,

this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the liquid property and makes the liquid property fade from the mind.

"And what is the fire property? The fire property may be either internal or external. What is the internal fire property? Anything internal, belonging to oneself, that's fire, fiery, and sustained: that by which [the body] is warmed, aged, and consumed with fever; and that by which what is eaten, drunk, chewed, and savored gets properly digested; or anything else internal, within oneself, that's fire, fiery, and sustained: This is called the internal fire property. Now both the internal fire property and the external fire property are simply fire property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the fire property and makes the fire property fade from the mind.

"And what is the wind property? The wind property may be either internal or external. What is the internal wind property? Anything internal, belonging to oneself, that's wind, windy, and sustained: up-going winds, down-going winds, winds in the stomach, winds in the intestines, winds that course through the body, in-and-out breathing, or anything else internal, within oneself, that's wind, windy, and sustained: This is called the internal wind property. Now both the internal wind property and the external wind property are simply wind property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the wind property and makes the wind property fade from the mind.

"And what is the space property? The space property may be either internal or external. What is the internal space property? Anything internal, belonging to oneself, that's space, spatial, and sustained: the holes of the ears, the nostrils, the mouth, the [passage] whereby what is eaten, drunk, consumed, and tasted gets swallowed, and where it collects, and whereby it is excreted from below, or anything else internal, within oneself, that's space, spatial, and sustained: This is called the internal space property. Now both the internal space property and the external space property are simply space property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the space property and makes the space property fade from the mind.

"There remains only consciousness: pure and bright. What does one cognize with that consciousness? One cognizes 'pleasure.' One cognizes 'pain.' One cognizes 'neither pleasure nor pain.' In dependence on a sensory contact that is to be felt as pleasure, there arises a feeling of pleasure. When sensing a feeling of pleasure, one discerns that 'I am sensing a feeling of pleasure.' One discerns that 'With the cessation of that very sensory contact that is to be felt as pleasure, the concomitant feeling -- the feeling of pleasure that has arisen in dependence on the sensory contact that is to be felt as pleasure -- ceases, is stilled.' In dependence on a sensory contact that is to be felt as pain... In dependence on a sensory contact that is to be felt as neither pleasure nor pain, there arises a feeling of neither pleasure nor pain. When sensing a feeling of neither pleasure nor pain, one discerns that 'I am sensing a feeling of neither pleasure nor pain.' One discerns that 'With the cessation of that very sensory contact that is to be felt as neither pleasure nor pain, the concomitant feeling -- the feeling of neither pleasure nor pain that has arisen in dependence on the

sensory contact that is to be felt as neither pleasure nor pain -- ceases, is stilled.'

"Just as when, from the friction and conjunction of two fire sticks, heat is born and fire appears, and from the separation and disjunction of those very same fire sticks, the concomitant heat ceases, is stilled; in the same way, in dependence on a sensory contact that is to be felt as pleasure, there arises a feeling of pleasure... In dependence on a sensory contact that is to be felt as pain... In dependence on a sensory contact that is to be felt as neither pleasure nor pain, there arises a feeling of neither pleasure nor pain... One discerns that 'With the cessation of that very sensory contact that is to be felt as neither pleasure nor pain, the concomitant feeling... ceases, is stilled.'

"There remains only equanimity: pure and bright, pliant, malleable, and luminous. Just as if a skilled goldsmith or goldsmith's apprentice were to prepare a furnace, heat up a crucible, and, taking gold with a pair of tongs, place it in the crucible: He would blow on it time and again, sprinkle water on it time and again, examine it time and again, so that the gold would become refined, well-refined, thoroughly refined, flawless, free from dross, pliant, malleable, and luminous. Then whatever sort of ornament he had in mind -- whether a belt, an earring, a necklace, or a gold chain -- it would serve his purpose. In the same way, there remains only equanimity: pure and bright, pliant, malleable, and luminous. One discerns that 'If I were to direct equanimity as pure and bright as this toward the dimension of the infinitude of space, I would develop the mind along those lines, and thus this equanimity of mine -- thus supported, thus sustained -- would last for a long time. One discerns that 'If I were to direct equanimity as pure and bright as this toward the dimension of the infinitude of consciousness... the dimension of nothingness... the dimension of neither perception nor non-perception, I would develop the mind

along those lines, and thus this equanimity of mine -- thus supported, thus sustained -- would last for a long time.'

"One discerns that 'If I were to direct equanimity as pure and bright as this towards the dimension of the infinitude of space and to develop the mind along those lines, that would be fabricated. One discerns that 'If I were to direct equanimity as pure and bright as this towards the dimension of the infinitude of consciousness... the dimension of nothingness... the dimension of neither perception nor non-perception and to develop the mind along those lines, that would be fabricated.' One neither fabricates nor mentally fashions for the sake of becoming or un-becoming. This being the case, one is not sustained by anything in the world (does not cling to anything in the world). Un-sustained, one is not agitated. Un-agitated, one is totally unbound right within. One discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"Sensing a feeling of pleasure, one discerns that it is fleeting, not grasped at, not relished. Sensing a feeling of pain... Sensing a feeling of neither pleasure nor pain, one discerns that it is fleeting, not grasped at, not relished. Sensing a feeling of pleasure, one senses it disjoined from it. Sensing a feeling of pain... Sensing a feeling of neither pleasure nor pain, one senses it disjoined from it. When sensing a feeling limited to the body, one discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, one discerns that 'I am sensing a feeling limited to life.' One discerns that 'With the break-up of the body, after the termination of life, all that is experienced, not being relished, will grow cold right here.'

"Just as an oil lamp burns in dependence on oil and wick; and from the termination of the oil and wick -- and from not being provided any other sustenance -- it goes out un-nourished; even so, when sensing a feeling limited to the body, one discerns that 'I

am sensing a feeling limited to the body.' When sensing a feeling limited to life, one discerns that 'I am sensing a feeling limited to life.' One discerns that 'With the break-up of the body, after the termination of life, all that is sensed, not being relished, will grow cold right here.'

"Thus a monk so endowed is endowed with the highest determination for discernment, for this -- the knowledge of the passing away of all suffering and stress -- is the highest noble discernment.

"His release, being founded on truth, does not fluctuate, for whatever is deceptive is false; Un-binding -- the un-deceptive -- is true. Thus a monk so endowed is endowed with the highest determination for truth, for this -- Unbinding, the un-deceptive -- is the highest noble truth.

"Whereas formerly he foolishly had taken on mental acquisitions and brought them to completion, he has now abandoned them, their root destroyed, like an uprooted palm tree, deprived of the conditions of development, not destined for future arising. Thus a monk so endowed is endowed with the highest determination for relinquishment, for this -- the renunciation of all mental acquisitions -- is the highest noble relinquishment.

"Whereas formerly he foolishly had greed -- as well as desire and infatuation -- he has now abandoned them, their root destroyed like an uprooted palm tree, deprived of the conditions of development, not destined for future arising. Whereas formerly he foolishly had malice -- as well as ill-will and hatred -- he has now abandoned them... Whereas formerly he foolishly had ignorance -- as well as delusion and confusion -- he has now abandoned them, their root destroyed like an uprooted palm tree, deprived of the conditions of development, not destined for future arising. Thus a monk so endowed is endowed with the highest determination for calm, for this -- the calming of passions,

aversions, and delusions -- is the highest noble calm. 'One should not be negligent of discernment, should guard the truth, be devoted to relinquishment, and train only for calm.' Thus it was said, and in reference to this was it said.

"He has been stilled where the currents of construing do not flow. And when the currents of construing do not flow, he is said to be a sage at peace.' Thus it was said. With reference to what was it said? 'I am' is a construing. 'I am this' is a construing. 'I shall be' is a construing. 'I shall not be'... 'I shall be possessed of form'... 'I shall not be possessed of form'... 'I shall be percipient'... 'I shall not be percipient'... 'I shall be neither percipient nor non-percipient' is a construing. Construing is a disease, construing is a cancer, construing is an arrow. By going beyond all construing, he is called a sage at peace.

"Furthermore, a sage at peace is not born, does not age, does not die, is un-agitated, and is free from longing. He has nothing whereby he would be born. Not being born, will he age? Not aging, will he die? Not dying, will he be agitated? Not being agitated, for what will he long? It was in reference to this that it was said, 'He has been stilled where the currents of construing do not flow. And when the currents of construing do not flow, he is said to be a sage at peace.' Now, monk, you should remember this, my brief analysis of the six properties."

Then the thought occurred to Ven. Pukkusati: "Surely, the Teacher has come to me! Surely, the One Well-gone has come to me! Surely, the Rightly Self-awakened One has come to me!" Getting up from his seat, arranging his upper robe over one shoulder, and bowing down with his head at the Blessed One's feet, he said, "A transgression has overcome me, lord, in that I was so foolish, so muddle-headed, and so unskilled as to assume that it was proper to address the Blessed One as 'friend.' May the

Blessed One please accept this confession of my transgression as such, so that I may restrain myself in the future."

"Yes, monk, a transgression overcame you in that you were so foolish, so muddle-headed, and so unskilled as to assume that it was proper to address me as 'friend.' But because you see your transgression as such and make amends in accordance with the Dhamma, we accept your confession. For it is a cause of growth in the Dhamma and discipline of the noble ones when, seeing a transgression as such, one makes amends in accordance with the Dhamma and exercises restraint in the future."

"Lord, may I receive full acceptance (ordination as a monk) from the Blessed One?"

"And are your robes and bowl complete?"

"No, lord, my robes and bowl are not complete."

"Tathágatas do not give full acceptance to one whose robes and bowl are incomplete."

Then Ven. Pukkusati, delighting and rejoicing in the Blessed One's words, got up from his seat, bowed down to the Blessed One and, keeping him on his right, left in search of robes and a bowl. And while he was searching for robes and a bowl, a runaway cow killed him.

Then a large number of monks approached the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to the Blessed One, "Lord, the clansman Pukkusati, whom the Blessed One instructed with a brief instruction, has died. What is his destination? What is his future state?"

"Monks, the clansman Pukkusati was wise. He practiced the Dhamma in accordance with the Dhamma and did not pester me

with issues related to the Dhamma. With the destruction of the first five fetters, he has arisen spontaneously [in the Pure Abodes], there to be totally unbound, never again to return from that world."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

The Diamond Sutra

Translated by A. F. Price and Wong Mou-Lam

Section One

The Convocation of the Assembly

Thus have I heard. Upon a time Buddha sojourned in Anathapindika's Park by Shravasti with a great company of Bhikshus, even twelve hundred and fifty. One day, at the time for breaking fast, the World-honored One enrobed, and carrying His bowl made His way into the great city of Shravasti to beg for His food. In the midst of the city He begged from door to door according to rule. This done, He returned to His retreat and took His meal. When He had finished He put away His robe and begging bowl, washed His feet, arranged His seat, and sat down.

Section Two

Subhuti Makes a Request

Now in the midst of the assembly was the Venerable Subhuti. Forthwith he arose, uncovered his right shoulder, knelt upon his right knee, and, respectfully raising his hands with palms joined, addressed Buddha thus: World-honored One, if good men and good women seek the Consummation of Incomparable Enlightenment, by what criteria should they abide and how should they control their thoughts?

Buddha said: Very good, Subhuti! Just as you say, the Tathágata is ever-mindful of all the Bodhisattvas, protecting and instructing them well. Now listen and take my words to heart: I will declare to you by what criteria good men and good women seeking the

Consummation of Incomparable Enlightenment should abide, and how they should control their thoughts.

Said Subhuti: Pray, do, World-honored One. With joyful anticipation we long to hear.

Section Three

The Real Teaching of the Great Way

Buddha said: Subhuti, all the Bodhisattva-Heroes should discipline their thoughts as follows: All living creatures of whatever class, born from eggs, from wombs, from moisture, or by transformation whether with form or without form, whether in a state of thinking or exempt from thought-necessity, or wholly beyond all thought realms -- all these are caused by Me to attain Unbounded Liberation Nirvana. Yet when vast, uncountable, immeasurable numbers of beings have thus been liberated, verily no being has been liberated. Why is this, Subhuti? It is because no Bodhisattva who is a real Bodhisattva cherishes the idea of an ego-entity, a personality, a being, or a separated individuality.

Section Four

Even the Most Beneficent Practices are Relative

Furthermore, Subhuti, in the practice of charity a Bodhisattva should be detached. That is to say, he should practice charity without regard to appearances; without regard to sound, odor, touch, flavor or any quality. Subhuti, thus should the Bodhisattva practice charity without attachment. Wherefore? In such a case his merit is incalculable. Subhuti, what do you think? Can you measure all the space extending eastward?

No, World-honored One, I cannot.

Then can you, Subhuti, measure all the space extending southward, westward, northward, or in any other direction, including nadir and zenith?

No, World-honored One, I cannot.

Well, Subhuti, equally incalculable is the merit of the Bodhisattva who practices charity without any attachment to appearances. Subhuti, Bodhisattvas should persevere one-pointedly in this instruction.

Section Five

Understanding the Ultimate Principle of Reality

Subhuti, what do you think? Is the Tathágata to be recognized by some material characteristic?

No, World-honored One; the Tathágata cannot be recognized by any material characteristic. Wherefore? Because the Tathágata has said that material characteristics are not, in fact, material characteristics.

Buddha said: Subhuti, where-so-ever are material characteristics there is delusion; but whoso perceives that all characteristics are in fact no-characteristics, perceives the Tathágata.

Section Six

Rare is True Faith

Subhuti said to Buddha: World-honored One, will there always be men who will truly believe after coming to hear these teachings?

Buddha answered: Subhuti, do not utter such words! At the end of the last five-hundred-year period following the passing of the Tathágata, there will be self-controlled men, rooted in merit,

coming to hear these teachings, who will be inspired with belief. But you should realize that such men have not strengthened their root of merit under just one Buddha, or two Buddhas, or three, or four, or five Buddhas, but under countless Buddhas; and their merit is of every kind. Such men, coming to hear these teachings, will have an immediate uprising of pure faith, Subhuti; and the Tathágata will recognize them. Yes, He will clearly perceive all these of pure heart, and the magnitude of their moral excellences.

Wherefore? It is because such men will not fall back to cherishing the idea of an ego-entity, a personality, a being, or a separated individuality. They will neither fall back to cherishing the idea of things as having intrinsic qualities, nor even of things as devoid of intrinsic qualities.

Wherefore? Because if such men allowed their minds to grasp and hold on to anything they would be cherishing the idea of an ego-entity, a personality, a being, or a separated individuality; and if they grasped and held on to the notion of things as having intrinsic qualities they would be cherishing the idea of an ego-entity, a personality, a being, or a separated individuality. Likewise, if they grasped and held on to the notion of things as devoid of intrinsic qualities they would be cherishing the idea of an ego-entity, a personality, a being, or a separated individuality. So you should not be attached to things as being possessed of, or devoid of, intrinsic qualities. This is the reason why the Tathágata always teaches this saying: My teaching of the Good Law is to be likened unto a raft. [Does a man who has safely crossed a flood upon a raft continue his journey carrying that raft upon his head?] The Buddha-teaching must be relinquished; how much more so mis-teaching!

Section Seven

Great Ones, Perfect Beyond Learning, Utter no Words of Teaching

Subhuti, what do you think? Has the Tathágata attained the Consummation of Incomparable Enlightenment? Has the Tathágata a teaching to enunciate?

Subhuti answered: As I understand Buddha's meaning there is no formulation of truth called Consummation of Incomparable Enlightenment. Moreover, the Tathágata has no formulated teaching to enunciate. Wherefore? Because the Tathágata has said that truth is uncontainable and inexpressible. It neither is nor is it not. Thus it is that this unformulated Principle is the foundation of the different systems of all the sages.

Section Eight

The Fruits of Meritorious Action

Subhuti, what do you think? If anyone filled three thousand galaxies of worlds with the seven treasures and gave all away in gifts of alms, would he gain great merit?

Subhuti said: Great indeed, World-honored One! Wherefore? Because merit partakes of the character of no-merit, the Tathágata characterized the merit as great.

Then Buddha said: On the other hand, if anyone received and retained even only four lines of this Discourse and taught and explained them to others, his merit would be the greater. Wherefore? Because, Subhuti, from this Discourse issue forth all the Buddhas and the Consummation of Incomparable Enlightenment teachings of all the Buddhas. Subhuti, what is called "the Religion given by Buddha" is not, in fact Buddha-Religion.

Section Nine

Real Designation is Un-designate

Subhuti, what do you think? Does a disciple who has entered the Stream of the Holy Life say within himself: I obtain the fruit of a Stream-entrant?

Subhuti said: No, World-honored One. Wherefore? Because "Stream-entrant" is merely a name. There is no stream-entering. The disciple who pays no regard to form, sound, odor, taste, touch, or any quality, is called a Stream-entrant.

Subhuti, what do you think? Does an adept who is subject to only one more rebirth say within himself: I obtain the fruit of a Once-to-be-reborn?

Subhuti said: No, World-honored One. Wherefore? Because "Once-to-be-reborn" is merely a name. There is no passing away nor coming into existence. [The adept who realizes] this is called "Once-to-be-reborn."

Subhuti, what do you think? Does a venerable one who will never more be reborn as a mortal say within himself: I obtain the fruit of a Non-returner?

Subhuti said: No, World-honored One. Wherefore? Because "Non-returner" is merely a name. There is no non-returning; hence the designation "Non-returner."

Subhuti, what do you think? Does a holy one say within himself: I have obtained Perfective Enlightenment?

Subhuti said: No, World-honored One. Wherefore? Because there is no such condition as that called "Perfective Enlightenment." World-honored one, if a holy one of Perfective Enlightenment said to himself "such am I," he would necessarily partake of the idea of

an ego-entity, a personality, a being, or a separated individuality. World-honored One, when the Buddha declares that I excel amongst holy men in the Yoga of perfect quiescence, in dwelling in seclusion, and in freedom from passions, I do not say within myself: I am a holy one of Perfective Enlightenment, free from passions. World-honored One, if I said within myself: Such am I; you would not declare: Subhuti finds happiness abiding in peace, in seclusion in the midst of the forest. This is because Subhuti abides nowhere: therefore he is called, "Subhuti, Joyful-Abider-in-Peace, Dweller-in-Seclusion-in-the-Forest."

Section Ten

Setting Forth Pure Lands

Buddha said: Subhuti, what do you think? In the remote past when the Tathágata was with Dîpankara Buddha, did he have any degree of attainment in the Good Law?

No, World-honored One. When the Tathágata was with Dîpankara Buddha he had no degree of attainment in the Good Law.

Subhuti, what do you think? Does a Bodhisattva set forth any majestic Buddha-lands?

No, World-honored One. Wherefore? Because setting forth majestic Buddha-lands is not a majestic setting forth; this is merely a name.

Then Buddha continued: Therefore, Subhuti, all Bodhisattvas, lesser and great, should develop a pure, lucid mind, not depending upon sound, flavor, touch, odor, or any quality. A Bodhisattva should develop a mind which alights upon no thing whatsoever; and so should he establish it. Subhuti, this may be likened to a human frame as large as the mighty Mount Sumeru. What do you think? Would such a body be great?

Subhuti replied: Great indeed, World-honored One. This is because Buddha has explained that no body is called a great body.

Section Eleven

The Superiority of Unformulated Truth

Subhuti, if there were as many Ganges rivers as the sand-grains of the Ganges, would the sand-grains of them all be many?

Subhuti said: Many indeed, World-honored One! Even the Ganges rivers would be innumerable; how much more so would be their sand-grains?

Subhuti, I will declare a truth to you. If a good man or good woman filled three thousand galaxies of worlds with the seven treasures for each sand-grain in all those Ganges rivers, and gave all away in gifts of alms, would he gain great merit?

Subhuti answered: Great indeed, World-honored One!

Then Buddha declared: Nevertheless, Subhuti, if a good man or good woman studies this Discourse only so far as to receive and retain four lines, and teaches and explains them to others, the consequent merit would be far greater.

Section Twelve

Veneration of the True Doctrine

Furthermore, Subhuti, you should know that where-so-ever this Discourse is proclaimed, by even so little as four lines, that place should be venerated by the whole realms of Gods, Men and Titans as though it were a Buddha-Shrine. How much more is this so in the case of one who is able to receive and retain the whole and read and recite it throughout! Subhuti, you should know that

such a one attains the highest and most wonderful truth. Where-so-ever this sacred Discourse may be found there should you comport yourself as though in the presence of Buddha and disciples worthy of honor.

Section Thirteen

How this Teaching should be Received and Retained

At that time Subhuti addressed Buddha, saying: World-honored One, by what name should this Discourse be known, and how should we receive and retain it?

Buddha answered: Subhuti, this Discourse should be known as "The Diamond of the Perfection of Transcendental Wisdom" - thus should you receive and retain it. Subhuti, what is the reason herein?

According to the Buddha-teaching the Perfection of Transcendental Wisdom is not really such. "Perfection of Transcendental Wisdom" is just the name given to it. Subhuti, what do you think? Has the Tathágata a teaching to enunciate?

Subhuti replied to the Buddha: World-honored One, the Tathágata has nothing to teach.

Subhuti, what do you think? Would there be many molecules in [the composition of] three thousand galaxies of worlds?

Subhuti said: Many indeed, World-honored One!

Subhuti, the Tathágata declares that all these molecules are not really such; they are called "molecules." [Furthermore,] the Tathágata declares that a world is not really a world; it is called "a world." Subhuti, what do you think? May the Tathágata be perceived by the thirty-two physical peculiarities [of an outstanding sage]?

No, World-honored One, the Tathágata may not be perceived by these thirty-two marks. Wherefore? Because the Tathágata has explained that the thirty-two marks are not really such; they are called "the thirty-two marks."

Subhuti, if on the one hand a good man or a good woman sacrifices as many lives as the sand-grains of the Ganges, and on the other hand anyone receives and retains even only four lines of this Discourse, and teaches and explains them to others, the merit of the latter will be the greater.

Section Fourteen

Perfect Peace Lies in Freedom from Characteristic Distinctions

Upon the occasion of hearing this Discourse Subhuti had an interior realization of its meaning and was moved to tears. Whereupon he addressed the Buddha thus: It is a most precious thing, World-honored One, that you should deliver this supremely profound Discourse. Never have I heard such an exposition since of old my eye of wisdom first opened. World-honored One, if anyone listens to this Discourse in faith with a pure, lucid mind, he will thereupon conceive an idea of Fundamental Reality. We should know that such a one establishes the most remarkable virtue. World-honored One, such an idea of Fundamental Reality is not, in fact, a distinctive idea; therefore the Tathágata teaches: "Idea of Fundamental Reality" is merely a name.

World-honored One, having listened to this Discourse, I receive and retain it with faith and understanding. This is not difficult for me, but in ages to come - in the last five-hundred years, if there be men coming to hear this Discourse who receive and retain it with faith and understanding, they will be persons of most remarkable achievement. Wherefore? Because they will be free from the idea of an ego-entity, free from the idea of a personality, free from the idea of a being, and free from the idea of a

separated individuality. And why? Because the distinguishing of an ego-entity is erroneous. Likewise the distinguishing of a personality, or a being, or a separated individuality is erroneous. Consequently those who have left behind every phenomenal distinction are called Buddhas all.

Buddha said to Subhuti: Just as you say! If anyone listens to this Discourse and is neither filled with alarm nor awe nor dread, be it known that such a one is of remarkable achievement. Wherefore? Because, Subhuti, the Tathágata teaches that the First Perfection [the Perfection of Charity] is not, in fact, the First Perfection: such is merely a name. Subhuti, the Tathágata teaches likewise that the Perfection of Patience is not the Perfection of Patience: such is merely a name. Why so? It is shown thus, Subhuti: When the Rajah of Kalinga mutilated my body, I was at that time free from the idea of an ego-entity, a personality, a being, and a separated individuality. Wherefore? Because then when my limbs were cut away piece by piece, had I been bound by the distinctions aforesaid, feelings of anger and hatred would have been aroused in me.

Subhuti, I remember that long ago, sometime during my past five-hundred mortal lives, I was an ascetic practicing patience. Even then was I free from those distinctions of separated selfhood. Therefore, Subhuti, Bodhisattvas should leave behind all phenomenal distinctions and awaken the thought of the Consummation of Incomparable Enlightenment by not allowing the mind to depend upon notions evoked by the sensible world - by not allowing the mind to depend upon notions evoked by sounds, odors, flavors, touch-contacts, or any qualities. The mind should be kept independent of any thoughts which arise within it. If the mind depends upon anything it has no sure haven. This is why Buddha teaches that the mind of a Bodhisattva should not accept the appearances of things as a basis when exercising charity. Subhuti, as

Bodhisattvas practice charity for the welfare of all living beings they should do it in this manner. Just as the Tathágata declares that characteristics are not characteristics, so He declares that all living beings are not, in fact, living beings.

Subhuti, the Tathágata is He who declares that which is true; He who declares that which is fundamental; He who declares that which is ultimate. He does not declare that which is deceitful, nor that which is monstrous. Subhuti, that Truth to which the Tathágata has attained is neither real nor unreal. Subhuti, if a Bodhisattva practices charity with mind attached to formal notions he is like unto a man groping sightless in the gloom; but a Bodhisattva who practices charity with mind detached from any formal notions is like unto a man with open eyes in the radiant glory of the morning, to whom all kinds of objects are clearly visible.

Subhuti, if there be good men and good women in future ages, able to receive, read and recite this Discourse in its entirety, the Tathágata will clearly perceive and recognize them by means of His Buddha-knowledge; and each one of them will bring immeasurable and incalculable merit to fruition.

Section Fifteen

The Incomparable Value of This Teaching

Subhuti, if on one hand, a good man or a good woman performs in the morning as many charitable acts of self-denial as the sand-grains of the Ganges, and performs as many again in the noonday and as many again in the evening, and continues so doing throughout numberless ages, and, on the other hand, anyone listens to this Discourse with heart of faith and without contention, the latter would be the more blessed. But how can any comparison be made with one who writes it down, receives it, retains it, and explains it to others!

Subhuti, we can summarize the matter by saying that the full value of this Discourse can neither be conceived nor estimated, nor can any limit be set to it. The Tathágata has declared this teaching for the benefit of initiates of the Great Way; He has declared it for the benefit of initiates of the Supreme Way. Whosoever can receive and retain this teaching, study it, recite it and spread it abroad will be clearly perceived and recognized by the Tathágata and will achieve a perfection of merit beyond measurement or calculation - a perfection of merit unlimited and inconceivable. In every case such a one will exemplify the Tathágata-Consummation of the Incomparable Enlightenment. Wherefore? Because, Subhuti, those who find consolation in limited doctrines involving the conception of an ego-entity, a personality, a being, or a separated individuality are unable to accept, receive, study, recite and openly explain this Discourse.

Subhuti, in every place where this Discourse is to be found the whole realms of Gods, Men and Titans should offer worship; for you must know that such a place is sanctified like a shrine, and should properly be venerated by all with ceremonial obeisance and circumambulation and with offerings of flowers and incense.

Section Sixteen

Purgation Through Suffering the Retribution for Past Sins

Furthermore, Subhuti, if it be that good men and good women who receive and retain this Discourse are downtrodden, their evil destiny is the inevitable retributive result of sins committed in their past mortal lives. By virtue of their present misfortunes the reacting effects of their past will be thereby worked out, and they will be in a position to attain the Consummation of Incomparable Enlightenment.

Subhuti, I remember the infinitely remote past before Dîpankara Buddha. There were 84,000 myriads of multimillions of Buddhas

and to all these I made offerings; yes, all these I served without the least trace of fault. Nevertheless, if anyone is able to receive, retain, study and recite this Discourse at the end of the last [500-year] period, he will gain such a merit that mine in the service of all the Buddhas could not be reckoned as one-hundredth part of it, not even one thousand myriad multimillion part of it - indeed, no such comparison is possible.

Subhuti, if I fully detailed the merit gained by good men and good women coming to receive, retain, study and recite this Discourse in the last period, my hearers would be filled with doubt and might become disordered in mind, suspicious and unbelieving. You should know, Subhuti, that the significance of this Discourse is beyond conception; likewise the fruit of its rewards is beyond conception.

Section Seventeen

No One Attains Transcendental Wisdom

At that time Subhuti addressed Buddha, saying: World-honored One, if good men and good women seek the Consummation of Incomparable Enlightenment, by what criteria should they abide and how should they control their thoughts?

Buddha replied to Subhuti: Good men and good women seeking the Consummation of Incomparable Enlightenment must create this resolved attitude of mind: I must liberate all living beings, yet when all have been liberated, verily not any one is liberated. Wherefore? If a Bodhisattva cherishes the idea of an ego-entity, a personality, a being, or a separated individuality, he is consequently not a Bodhisattva, Subhuti. This is because in reality there is no formula which gives rise to the Consummation of Incomparable Enlightenment.

Subhuti, what do you think? When the Tathágata was with Dîpankara Buddha was there any formula for the attainment of the Consummation of Incomparable Enlightenment?

No, World-honored One, as I understand Buddha's meaning, there was no formula by which the Tathágata attained the Consummation of Incomparable Enlightenment.

Buddha said: You are right, Subhuti! Verily there was no formula by which the Tathágata attained the Consummation of Incomparable Enlightenment. Subhuti, had there been any such formula, Dîpankara Buddha would not have predicted concerning me: "In the ages of the future you will come to be a Buddha called Shakyamuni"; but Dîpankara Buddha made that prediction concerning me because there is actually no formula for the attainment of the Consummation of Incomparable Enlightenment. The reason herein is that Tathágata is a signification implying all formulas. In case anyone says that the Tathágata attained the Consummation of Incomparable Enlightenment, I tell you truly, Subhuti, that there is no formula by which the Buddha attained it. Subhuti, the basis of Tathágata's attainment of the Consummation of Incomparable Enlightenment is wholly beyond; it is neither real nor unreal. Hence I say that the whole realm of formulations is not really such, therefore it is called "Realm of formulations."

Subhuti, a comparison may be made with [the idea of] a gigantic human frame.

Then Subhuti said: The World-honored One has declared that such is not a great body; "a great body" is just the name given to it.

Subhuti, it is the same concerning Bodhisattvas. If a Bodhisattva announces: I will liberate all living creatures, he is not rightly called a Bodhisattva. Wherefore? Because, Subhuti, there is

really no such condition as that called Bodhisattva-ship, because Buddha teaches that all things are devoid of selfhood, devoid of separate individuality. Subhuti, if a Bodhisattva announces: I will set forth majestic Buddha-lands, one does not call him a Bodhisattva, because the Tathágata has declared that the setting forth of majestic Buddha-lands is not really such: "a majestic setting forth" is just the name given to it.

Subhuti, Bodhisattvas who are wholly devoid of any conception of separate selfhood are truthfully called Bodhisattvas.

Section Eighteen

All Modes of mind are Really Only Mind

Subhuti, what do you think? Does the Tathágata possess the human eye?

Yes, World-honored One, He does.

Well, do you think the Tathágata possesses the divine eye?

Yes, World-honored One, He does.

And do you think the Tathágata possesses the Gnostic eye?

Yes, World-honored One, He does.

And do you think the Tathágata possesses the eye of transcendent wisdom?

Yes, World-honored One, He does.

And do you think the Tathágata possesses the Buddha-eye of omniscience?

Yes, World-honored One, He does.

Subhuti, what do you think? Concerning the sand-grains of the Ganges, has the Buddha taught about them?

Yes, World-honored One, the Tathágata has taught concerning these grains.

Well, Subhuti, if there were as many Ganges rivers as the sand-grains of the Ganges and there was a Buddha-land for each sand-grain in all those Ganges rivers, would those Buddha-lands be many?

[Subhuti replied]: Many indeed, World-honored One!

Then Buddha said: Subhuti, however many living beings there are in all those Buddha-lands, though they have manifold modes of mind, the Tathágata understands them all. Wherefore? Because the Tathágata teaches that all these are not Mind; they are merely called "mind". Subhuti, it is impossible to retain past mind, impossible to hold on to present mind, and impossible to grasp future mind.

Section Nineteen

Absolute Reality is the Only Foundation

Subhuti, what do you think? If anyone filled three thousand galaxies of worlds with the seven treasures and gave all away in gifts of alms, would he gain great merit?

Yes, indeed, World-honored One, he would gain great merit!

Subhuti, if such merit was Real, the Tathágata would not have declared it to be great, but because it is without a foundation the Tathágata characterized it as "great."

Section Twenty

The Unreality of Phenomenal Distinctions

Subhuti, what do you think? Can the Buddha be perceived by His perfectly-formed body?

No, World-honored One, the Tathágata cannot be perceived by His perfectly-formed body, because the Tathágata teaches that a perfectly-formed body is not really such; it is merely called "a perfectly-formed body."

Subhuti, what do you think? Can the Tathágata be perceived by means of any phenomenal characteristic?

No, World-honored One, the Tathágata may not be perceived by any phenomenal characteristic, because the Tathágata teaches that phenomenal characteristics are not really such; they are merely termed "phenomenal characteristics."

Section Twenty-One

Words cannot express Truth. That which Words Express is not
Truth

Subhuti, do not say that the Tathágata conceives the idea: I must set forth a Teaching. For if anyone says that the Tathágata sets forth a Teaching he really slanders Buddha and is unable to explain what I teach. As to any Truth-declaring system, Truth is un-declarable; so "an enunciation of Truth" is just the name given to it.

Thereupon, Subhuti spoke these words to Buddha: World-honored One, in the ages of the future will there be men coming to hear a declaration of this Teaching who will be inspired with belief?

And Buddha answered: Subhuti, those to whom you refer are neither living beings nor not-living beings. Wherefore? Because "living beings," Subhuti, these "living beings" are not really such; they are just called by that name.

Section Twenty-Two

It Cannot be Said that Anything is Attainable

Then Subhuti asked Buddha: World-honored One, in the attainment of the Consummation of Incomparable Enlightenment did Buddha make no acquisition whatsoever?

Buddha replied: Just so, Subhuti. Through the Consummation of Incomparable Enlightenment I acquired not even the least thing; therefore it is called "Consummation of Incomparable Enlightenment."

Section Twenty-Three

The Practice of Good Works Purifies the Mind

Furthermore, Subhuti, This is altogether everywhere, without differentiation or degree; therefore it is called "Consummation of Incomparable Enlightenment." It is straightly attained by freedom from separate personal selfhood and by cultivating all kinds of goodness.

Subhuti, though we speak of "goodness", the Tathágata declares that there is no goodness; such is merely a name.

Section Twenty-Four

The Incomparable Merit of This Teaching

Subhuti, if there be one who gives away in gifts of alms a mass of the seven treasures equal in extent to as many mighty Mount Sumerus as there would be in three thousand galaxies of worlds, and if there be another who selects even only four lines from this Discourse upon the Perfection of Transcendental Wisdom, receives and retains them, and clearly expounds them to others, the merit of the latter will be so far greater than that of the former that no conceivable comparison can be made between them.

Section Twenty-Five

The Illusion of Ego

Subhuti, what do you think? Let no one say the Tathágata cherishes the idea: I must liberate all living beings. Allow no such thought, Subhuti.

Wherefore? Because in reality there are no living beings to be liberated by the Tathágata. If there were living beings for the Tathágata to liberate, He would partake in the idea of selfhood, personality entity, and separate individuality.

Subhuti, though the common people accept the ego as real, the Tathágata declares that ego is not different from non-ego. Subhuti, those whom the Tathágata referred to as "common people" are not really common people; such is merely a name.

Section Twenty-Six

The Body of Truth has No Marks

Subhuti, what do you think? May the Tathágata be perceived by the thirty-two marks [of a great man]?

Subhuti answered: No, the Tathágata may not be perceived thereby.

Then Buddha said: Subhuti, if the Tathágata may be perceived by such marks, any great imperial ruler is the same as the Tathágata.

Subhuti then said to Buddha: World-honored One, as I understand the meaning of Buddha's words, the Tathágata may not be perceived by the thirty-two marks.

Whereupon the World-honored One uttered this verse:

Who sees Me by form,

Who seeks Me in sound,

Perverted are his footsteps upon the Way,

For he cannot perceive the Tathágata.

Section Twenty-Seven

It is Erroneous to Affirm that All Things are Ever Extinguished

Subhuti, if you should conceive the idea that the Tathágata attained the Consummation of Incomparable Enlightenment by reason of His perfect form, do not countenance such thoughts. The Tathágata's attainment was not by reason of His perfect form. [On the other hand] Subhuti, if you should conceive the idea that anyone in whom dawns the Consummation of Incomparable Enlightenment declares that all manifest standards are ended and extinguished, do not countenance such thoughts. Wherefore? Because the man in whom the Consummation of Incomparable Enlightenment dawns does not affirm concerning any formula that it is finally extinguished.

Section Twenty-Eight

Attachment to Rewards of Merit

Subhuti, if one Bodhisattva bestows in charity sufficient of the seven treasures to fill as many worlds as there are sand-grains in the river Ganges, and another, realizing that all things are egoless, attains perfection through patient forbearance, the merit of the latter will far exceed that of the former. Why is this, Subhuti? It is because all Bodhisattvas are insentient as to the rewards of merit.

Then Subhuti said to Buddha: What is this saying, World-honored One, that Bodhisattvas are insentient as to rewards of merit?

[And Buddha answered]: Subhuti, Bodhisattvas who achieve merit should not be fettered with desire for rewards. Thus it is said that the rewards of merit are not received.

Section Twenty-Nine

Perfect Tranquility

Subhuti, if anyone should say that the Tathágata comes or goes or sits or reclines, he fails to understand my teaching. Why? Because Tathágata has neither whence nor whither, therefore is He called "Tathágata".

Section Thirty

The Integral Principle

Subhuti, if a good man or a good woman ground an infinite number of galaxies of worlds to dust, would the resulting minute particles be many?

Subhuti replied: Many indeed, World-honored One! Wherefore? Because if such were really minute particles Buddha would not have spoken of them as minute particles. For as to this, Buddha has declared that they are not really such. "Minute particles" is just the name given to them. Also, World-honored One, when the Tathágata speaks of galaxies of worlds, these are not worlds; for if reality could be predicated of a world it would be a self-existent cosmos and the Tathágata teaches that there is really no such thing. "Cosmos" is merely a figure of speech.

[Then Buddha said]: Subhuti, words cannot explain the real nature of a cosmos. Only common people fettered with desire make use of this arbitrary method.

Section Thirty-One

Conventional Truth Should be Cut Off

Subhuti, if anyone should say that Buddha declares any conception of the ego do you consider he would understand my teaching correctly?

No, World-honored One, such a man would not have any sound understanding of the Tathágata's teaching, because the World-honored One declares that notions of selfhood, personality, entity and separate individuality, as really existing, are erroneous - these terms are merely figures of speech.

[Thereupon Buddha said]: Subhuti, those who aspire to the Consummation of Incomparable Enlightenment should recognize and understand all varieties of things in the same way and cut off the arising of [views which are mere] aspects. Subhuti, as regards aspects, the Tathágata declares that in reality they are not such. They are called "aspects".

Section Thirty-Two

The Delusion of Appearances

Subhuti, someone might fill innumerable worlds with the seven treasures and give all away in gifts of alms, but if any good man or any good woman awakens the thought of Enlightenment and takes even only four lines from this Discourse, reciting, using, receiving, retaining and spreading them abroad and explaining them for the benefit of others, it will be far more meritorious. Now in what manner may he explain them to others? By detachment from appearances - abiding in Real Truth. - So I tell you - Thus shall ye think of all this fleeting world:

A star at dawn, a bubble in a stream;

A flash of lightning in a summer cloud,

A flickering lamp, a phantom, and a dream.

When the Buddha finished this Discourse the venerable Subhuti, together with the Bhikshus, Bhikshunis, lay-brothers and sisters, and the whole realms of Gods, Men and Titans, were filled with joy by His teaching, and, taking it sincerely to heart they went their ways.

Dighajanu Sutta

To Dighajanu

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was dwelling among the Koliyans. Now the Koliyans have a town named Kakkarapatta. There Dighajanu (Long-Shin) the Koliyan went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One, "We are lay people enjoying sensual pleasures; living crowded with spouses and children; using Kasi fabrics and sandalwood; wearing garlands, scents, and creams; handling gold and silver. May the Blessed One teach the Dhamma for those like us, for our happiness and well-being in this life, for our happiness and well-being in lives to come."

[The Blessed One said:] "There are these four qualities, Tiger-Paw, that lead to a lay person's happiness and well-being in this life. Which four? Being consummate in initiative, being consummate in vigilance, having admirable people as friends, and maintaining one's livelihood in tune.

"And what does it mean to be consummate in initiative? There is the case where a lay person, by whatever occupation he makes his living -- whether by farming or trading or cattle tending or archery or as a king's man or by any other craft -- is clever and untiring at it, endowed with discrimination in its techniques, enough to arrange and carry it out. This is called being consummate in initiative.

"And what does it mean to be consummate in vigilance? There is the case when a lay person has righteous wealth -- righteously gained, coming from his initiative, his striving, his making an effort,

gathered by the strength of his arm, earned by his sweat -- he manages to protect it through vigilance [with the thought], 'How shall neither kings nor thieves make off with this property of mine, nor fire burn it, nor water sweep it away, nor hateful heirs make off with it?' This is called being consummate in vigilance.

"And what does it mean to have admirable people as friends? There is the case where a layperson, in whatever town or village he may dwell, spends time with householders or householders' sons, young or old, who are advanced in virtue. He talks with them, engages them in discussions. He emulates consummate conviction in those who are consummate in conviction, consummate virtue in those who are consummate in virtue, consummate generosity in those who are consummate in generosity, and consummate discernment in those who are consummate in discernment. This is called having admirable people as friends.

"And what does it mean to maintain one's livelihood in tune? There is the case where a layperson, knowing the income and outflow of his wealth, maintains a livelihood in tune, neither a spendthrift nor a penny-pincher, [thinking], 'Thus will my income exceed my outflow, and my outflow will not exceed my income.' Just as when a weigher or his apprentice, when holding the scales, knows, 'It has tipped down so much or has tipped up so much,' in the same way, the lay person, knowing the income and outflow of his wealth, maintains a livelihood in tune, neither a spendthrift nor a penny-pincher, [thinking], 'Thus will my income exceed my outflow, and my outflow will not exceed my income.' If a layperson has a small income but maintains a grand livelihood, it will be rumored of him, 'This clansman devours his wealth like a fruit-tree eater [Commentary: one who shakes more fruit off a tree than he can possibly eat].' If a layperson has a large income but maintains a miserable livelihood, it will be rumored of him, 'This clansman will die of starvation.' But when a lay person, knowing

the income and outflow of his wealth, maintains a livelihood in tune, neither a spendthrift nor a penny-pincher, [thinking], 'Thus will my income exceed my outflow, and my outflow will not exceed my income,' this is called maintaining one's livelihood in tune.

"These are the four drains on one's store of wealth: being debauched in sex; being debauched in drink; being debauched in gambling; and having evil people as friends, associates, and companions. Just as if there were a great reservoir with four inlets and four drains, and a man were to close the inlets and open the drains, and the sky were not to pour down proper showers, the depletion of that great reservoir could be expected, not its increase. In the same way, these are the four drains on one's store of wealth: being debauched in sex, being debauched in drink, being debauched in gambling, and having evil people as friends, associates, and companions.

"These are the four inlets to one's store of wealth: not being debauched in sex; not being debauched in drink; not being debauched in gambling; and having admirable people as friends, associates, and companions. Just as if there were a great reservoir with four inlets and four drains, and a man were to open the inlets and close the drains, and the sky were to pour down proper showers, the increase of that great reservoir could be expected, not its depletion. In the same way, these are the four inlets to one's store of wealth: not being debauched in sex, not being debauched in drink, not being debauched in gambling, and having admirable people as friends, associates, and companions.

"These, Tiger-Paw, are the four qualities that lead to a lay person's happiness and well-being in this life.

"There are these four qualities that lead to a lay person's happiness and well-being in lives to come. Which four? Being consummate in conviction, being consummate in virtue, being consummate in generosity, being consummate in discernment.

"And what does it mean to be consummate in conviction? There is the case where a disciple of the noble ones has conviction, is convinced of the Tathágata's Awakening: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.' This is called being consummate in conviction.

"And what does it mean to be consummate in virtue? There is the case where a disciple of the noble ones abstains from taking life, abstains from stealing, abstains from illicit sexual conduct, abstains from lying, abstains from taking intoxicants that cause heedlessness. This is called being consummate in virtue.

"And what does it mean to be consummate in generosity? There is the case of a disciple of the noble ones, his awareness cleansed of the stain of miserliness, living at home, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms. This is called being consummate in generosity.

"And what does it mean to be consummate in discernment? There is the case where a disciple of the noble ones is discerning, endowed with discernment of arising and passing away -- noble, penetrating, leading to the right ending of stress. This is called being consummate in discernment.

"These, Tiger-Paw, are the four qualities that lead to a lay person's happiness and well-being in lives to come."

Heedful at administering
or working at one's occupation,
maintaining one's life in tune,
one protects one's store of wealth.
A person of conviction,

consummate in virtue,
magnanimous, free of selfishness,
constantly clears the path
to security in the lives to come.

Thus for one who seeks the household life,
these eight qualities, leading to welfare and happiness
both in this life and in lives to come,
have been declared by the one
whose name
is truth.

And this is how, for householders,
generosity and merit increase.

Dighanakha Sutta

Advice to Dighanakha the Wandering Ascetic

I heard thus.

At one time the Blessed One lived on vultures' peak where pigs were molested, in Rajagaha. Then the wandering ascetic Dighanakha approached the Blessed One, exchanged friendly greetings, stood on a side, and said to the Blessed One: 'Good Gotama, I'm of this view, and declare Everything is not pleasing to me' 'Aggivessana, according to this view of yours, everything is not pleasing to me. Is that view pleasing to you?' 'Good Gotama, that view pleases me and such others like them.' 'Aggivessana, there are very many in the world, who have this view, that too is like that and that too is like that. They do not give up that view, but take up another view. Aggivessana, only a few in this world say, that too is like that and that too is like that, and they give up that view and do not uphold another view'.

'Aggivessana, there are recluses and Brahmins, in this world, who uphold this view and declare it. Every thing is pleasing to me Aggivessana, there are recluses and Brahmins in this world, who uphold this view and declare it. Every thing is not pleasing to me. Aggivessana, there are recluses and Brahmins, in this world, who uphold this view and declare it. Some things are pleasing to me and other things are not pleasing to me. Aggivessana the view of those recluses and Brahmins, every thing is pleasing to me, is close upon greed, is yoked to interest, appropriating and seizing. Aggivessana the view of those recluses and Brahmins, every thing is not pleasing to me, is away from greed, not yoked to interest, appropriating and seizing'. When this was said, the wandering ascetic Dighanakha said thus to the Blessed One.' Does good Gotama, praise my view?' 'Aggivessana, the view of

those recluses and Brahmins, some things are pleasing to me and other things are not pleasing. Pleasing things, are close upon greed, yoked to interest, appropriating and seizing. The things not pleasing, are away from greed, unyoked from interest, appropriating and seizing..

Aggivessana, a wise man reflects, if I held this view, every thing is pleasing to me, this only is the truth all else is false, stubbornly and did not give it up easily. I have to worry on account of two things. About the recluses and Brahmins of this view, every thing is not pleasing to me and the recluses and Brahmins of this view, some things are pleasing to me and some other things are not pleasing to me. On account of these two views, there is a split. On account of a split, a dispute, and trouble. Then seeing that his view has split, and there is a dispute and trouble, he gives up that view and does not uphold another view. This is the giving up of such views. Aggivessana, a wise man reflects. If I held this view, every thing, is not pleasing to me, this is the truth. All else is false, stubbornly and not give it up easily. I have to worry on account of two things. About the recluses and Brahmins of this view. Every thing is pleasing, to me and the recluses and Brahmins of this view, some things are pleasing to me and some other things are not pleasing to me. On account of these two views, there is a split, a dispute and trouble. Then seeing that his view has split, and there is a dispute and trouble, he gives up that view and does not uphold another. This is the giving up of such views Aggivessana, a wise man reflects. If I held this view, some things are pleasing to me and other things are not pleasing to me, this is the truth. All else is false, stubbornly and not give it up easily. I have to worry on account of two things. About the recluses and Brahmins of the view, every thing is pleasing to me and the recluses and Brahmins of the view, every thing is not pleasing to me. On account of these two views, there is a split, a dispute and trouble. Then seeing that his view has split, he gives up that view and does not uphold another. This is the giving up of such views.

Aggivessana, this material body of the four primary elements, brought forth by mother and father and supported on rice and bread, is subject to change through brushing and breaking. It should be reflected, as impermanent, unpleasant, an illness, an abscess, an arrow, a troublesome thing, as foreign and as breaking apart, as void, and as not mine. When he sees this body as impermanent, unpleasant, an illness, an abscess, an arrow, as a troublesome thing, as foreign and as breaking apart, as void, and as not mine, the interest for the body, the love for it and following the needs of the body, fade.

Aggivessana, these three are the feelings, pleasant, unpleasant and neither unpleasant nor pleasant. Aggivessana, when a pleasant feeling is felt, at such time an unpleasant feeling or a neither unpleasant nor pleasant feelings is not felt. Only the pleasant feeling is felt. Aggivessana, when an unpleasant feeling is felt, at such times a pleasant feeling or a neither unpleasant nor pleasant feelings is not felt. Only the unpleasant feeling is felt. . Aggivessana, when a neither unpleasant nor pleasant feeling is felt, at such time a pleasant feeling or an unpleasant feelings is not felt. Only the neither unpleasant nor pleasant feeling is felt. Aggivessana, even the pleasant feelings are impermanent, compounded, dependently arisen. They get destroyed, fade, get detached and cease. Aggivessana, even the unpleasant feelings are impermanent, compounded and dependently arisen. They get destroyed, fade, get detached and cease. Aggivessana, even the neither unpleasant nor pleasant feelings are impermanent, compounded and dependently arisen. They get destroyed, fade, get detached and cease. When the noble disciple sees this, his mind breaks away from pleasant feelings, unpleasant feelings and even from neither unpleasant- nor pleasant feelings. When the mind breaks away, it gets detached, when detached it is released. When released knowledge arises I'm released. Birth is destroyed the holy life is lived. What should be done is done. He knows there is nothing more to wish. Aggivessana, the so released mind

does not disagree with anyone has no dispute with any one, abides with the truth vogue in the world without a dispute. At that time venerable Shariputra was fanning the Blessed One, standing beside him, and it occurred to venerable Shariputra. This is the reason, that the Blessed One asked us constantly, to dispel thoughts. When venerable Shariputra reflected on this, his mind was released from desires, without holdings. To the wandering ascetic Dighanakha the stainless, pure vision arose. Whatever arises, all that ceases. [1] Then the wandering ascetic Dighanakha here and now, mastered the Teaching, experienced it and penetrated it, without doubts became confident of things that should be done and should not be done and did not need a teacher in the dispensation any more. Then he said. I understand good Gotama. It is like something over turned is reinstalled. Something covered is made manifest. As though the path is told to one who had lost his way. As though an oil lamp was lighted for those who have sight to see forms in the dark. In various ways, good Gotama explained it. Now I take refuge in good Gotama, in the Teaching and the Community of Bhikkhus. May I be remembered as a lay disciple from today until life ends.

Footnote:

1. Whatever arises, all that ceases.'*ya.m kinci samudayadhamma.m sabba.m tam nirodhadhamma.m ti.*' This is the core of the Teaching, and it is this realization, that happens, when he enters the stream of the Teaching.

Dighavu-kumara Vatthu

The Story of Prince Dighavu

Translated from the Pali by Thanissaro Bhikkhu.

Once, monks, in Varanasi, Brahmadata was the king of Kasi -- rich, prosperous, with many possessions, many troops, many vehicles, many territories, with fully-stocked armories & granaries. Dighiti was the king of Kosala -- poor, not very prosperous, with few possessions, few troops, few vehicles, few territories, with poorly stocked armories & granaries. So Brahmadata the king of Kasi, raising a fourfold army, marched against Dighiti the king of Kosala. Dighiti the king of Kosala heard, "Brahmadata the king of Kasi, they say, has raised a fourfold army and is marching against me." Then the thought occurred to him, "King Brahmadata is rich, prosperous... with fully-stocked armories & granaries, whereas I am poor... with poorly-stocked armories & granaries. I am not competent to stand against even one attack by him. Why don't I slip out of the city beforehand?" So, taking his chief consort, he slipped out of the city beforehand. Then King Brahmadata, conquering the troops, vehicles, lands, armories, & granaries of King Dighiti, lived in lordship over them.

Meanwhile, King Dighiti had set out for Varanasi together with his consort and, traveling by stages, arrived there. There he lived with her on the outskirts of Varanasi in a potter's house, disguised as a wanderer. Not long afterwards, she became pregnant. She had a pregnancy wish of this sort: she wanted to see a fourfold army, armed & arrayed, standing on a parade ground at dawn, and to drink the water used for washing the swords. She said to King Dighiti, "Your majesty, I am pregnant, and I have a pregnancy wish of this sort: I want to see a fourfold army, armed & arrayed, standing on a parade ground at dawn, and to drink the water used

for washing the swords." He said, "My queen, where is there for us -- fallen on hard times -- a fourfold army, armed & arrayed, standing on a parade ground, and water used for washing the swords?"

"If I don't get this, your majesty, I will die."

Now at that time the Brahman adviser to King Brahmadata was a friend of King Dighiti. So King Dighiti went to him and, on arrival, said, "A lady friend of yours, old friend, is pregnant, and she has a pregnancy wish of this sort: she wants to see a fourfold army, armed & arrayed, standing on a parade ground at dawn, and to drink the water used for washing the swords."

"In that case, let me see her."

So King Dighiti's consort went to King Brahmadata's Brahman adviser. When he saw her coming from afar, he rose from his seat, arranged his robe over one shoulder and, with his hands raised in salutation to her, exclaimed three times, "Surely the king of Kosala has come to your womb! Surely the king of Kosala has come to your womb! Don't be worried, my queen. You will get to see a fourfold army, armed & arrayed, standing on a parade ground at dawn, and to drink the water used for washing the swords."

Then he went to King Brahmadata and, on arrival, said to him, "Your majesty, signs have appeared such that tomorrow at dawn a fourfold army, armed & arrayed, should stand on a parade ground and that the swords should be washed."

So King Brahmadata ordered his people, "I say, then: Do as the Brahman adviser says." Thus King Dighiti's chief consort got to see a fourfold army, armed & arrayed, standing on a parade ground at dawn, and got to drink the water used for washing the swords. Then, with the maturing of the fetus, she gave birth to a

son, whom they named Dighavu (long life). Not long afterwards, Prince Dighavu reached the age of discretion. The thought occurred to King Dighiti, "This King Brahmadata of Kasi has done us great harm. He has seized our troops, vehicles, lands, armories, & granaries. If he finds out about us, he will have all three of us killed. Why don't I send Prince Dighavu to live outside of the city?" So Prince Dighavu, having gone to live outside of the city, learned all the crafts.

Now at that time King Dighiti's barber had gone over to King Brahmadata. He saw King Dighiti, together with his consort, living on the outskirts of Varanasi in a potter's house, disguised as a wanderer. On seeing them, he went to King Brahmadata and, on arrival, said to him, "Your majesty, King Dighiti of Kosala, together with his consort, is living on the outskirts of Varanasi in a potter's house, disguised as a wanderer."

So King Brahmadata ordered his people, "I say then: go fetch King Dighiti together with his consort."

Responding, "As you say, your majesty," they went and fetched King Dighiti together with his consort.

Then King Brahmadata ordered his people, "I say then: having bound King Dighiti & his consort with a stout rope with their arms pinned tightly against their backs, and having shaved them bald, march them to a harsh-sounding drum from street to street, crossroads to crossroads, evict them out the south gate of the city and there, to the south of the city, cut them into four pieces and bury them in holes placed in the four directions."

Responding, "As you say, your majesty," the king's people bound King Dighiti & his consort with a stout rope, pinning their arms tightly against their backs, shaved them bald, and marched them to a harsh-sounding drum from street to street, crossroads to crossroads.

Then the thought occurred to Prince Dighavu, "It's been a long time since I saw my mother & father. What if I were to go see them?" So he entered Varanasi and saw his mother & father bound with a stout rope, their arms pinned tightly against their backs, their heads shaven bald, being marched to a harsh-sounding drum from street to street, crossroads to crossroads. So he went to them. King Dighiti saw Prince Dighavu coming from afar, and on seeing him, said, "Don't, my dear Dighavu, be far-sighted. Don't be near-sighted. For vengeance is not settled through vengeance. Vengeance is settled through non-vengeance."

When this was said, the people said to him, "This King Dighiti has gone crazy. He's talking nonsense. Who is Dighavu? Why is he saying, 'Don't, my dear Dighavu, be far-sighted. Don't be near-sighted. For vengeance is not settled through vengeance. Vengeance is settled through non-vengeance'?"

"I'm not crazy or talking nonsense. He who knows will understand." Then a second time... a third time he said, "Don't, my dear Dighavu, be far-sighted. Don't be near-sighted. For vengeance is not settled through vengeance. Vengeance is settled through non-vengeance."

A third time, the people said to him, "This King Dighiti has gone crazy. He's talking nonsense. Who is Dighavu? Why is he saying, 'Don't, my dear Dighavu, be far-sighted. Don't be near-sighted. For vengeance is not settled through vengeance. Vengeance is settled through non-vengeance'?"

"I'm not crazy or talking nonsense. He who knows will understand."

Then the king's people, having marched King Dighiti together with his chief consort to a harsh-sounding drum from street to street, crossroads to crossroads, evicted them out the south gate of the

city and there, to the south of the city, cut them into four pieces, buried them in holes placed in the four directions, stationed guards, and left.

Then Prince Dighavu, having entered Varanasi, brought out some liquor and got the guards to drink it. When they had fallen down drunk, he collected sticks, made a pyre, raised the bodies of his mother & father onto the pyre, set fire to it, and then circumambulated it three times with his hands raised in salutation.

Now at that time, King Brahmadata had gone up to the terrace on top of his palace. He saw Prince Dighavu circumambulating the pyre three times with his hands raised in salutation, and on seeing him, the thought occurred to him, "Doubtlessly this person is a relative or blood-kinsman of King Dighiti. Ah, how unfortunate for me, for there is no one who will tell me what this means!"

Then Prince Dighavu, having gone into the wilderness and having cried & wept as much as he needed to, dried his tears and entered Varanasi. Going to an elephant stable next to the king's palace, he said to the chief elephant trainer, "Teacher, I want to learn this craft."

"In that case, young man, you may learn it."

Then, rising in the last watch of the night, Prince Dighavu sang in a sweet voice and played the lute in the elephant stable. King Brahmadata, also rising in the last watch of the night, heard the sweet-voiced singing & lute-playing in the elephant stable. On hearing it, he asked his people, "I say: Who was that, rising in the last watch of the night, singing in a sweet voice and playing a lute in the elephant stable?"

"Your majesty, a young man -- the student of such-and-such an elephant trainer, rising in the last watch of the night, was singing in a sweet voice and playing a lute in the elephant stable."

"I say then: go fetch that young man."

Responding, "As you say, your majesty," they went and fetched Prince Dighavu.

Then King Brahmadatta said to Prince Dighavu, "I say: Was that you rising in the last watch of the night, singing in a sweet voice and playing a lute in the elephant stable?"

"Yes, your majesty."

"I say then, my young man: sing and play the lute."

Responding, "As you say, your majesty," and seeking to win favor, Prince Dighavu sang with a sweet voice and played the lute.

Then King Brahmadatta said to him, "I say: You, my young man, are to stay and attend to me."

"As you say, your majesty," Prince Dighavu replied. Then he rose in the morning before King Brahmadatta, went to bed in the evening after him, did whatever the king ordered, always acting to please him, speaking politely to him. And it was not long before King Brahmadatta placed the prince close to him in a position of trust.

Then one day King Brahmadatta said to Prince Dighavu, "I say then, my young man: harness the chariot. I'm going hunting."

Responding, "As you say, your majesty," Prince Dighavu harnessed the chariot and then said to King Brahmadatta, "Your chariot is harnessed, your majesty. Now is the time for you to do as you see fit."

Then King Brahmadatta mounted the chariot, and Prince Dighavu drove it. He drove it in such a way that the king's entourage went one way, and the chariot another. Then, after they had gone far,

King Brahmadata said to Prince Dighavu, "I say then, my young man: un-harness the chariot. I'm tired. I'm going to lie down."

Responding, "As you say, your majesty," Prince Dighavu un-harnessed the chariot and sat down cross-legged on the ground. Then King Brahmadata lay down, placing his head on Prince Dighavu's lap. As he was tired, he went to sleep right away. Then the thought occurred to Prince Dighavu: "This King Brahmadata of Kasi has done us great harm. He has seized our troops, vehicles, lands, armories, & granaries. And it was because of him that my mother & father were killed. Now is my chance to wreak vengeance!" He drew his sword from his scabbard. But then he thought, "My father told me, as he was about to die, 'Don't, my dear Dighavu, be far-sighted. Don't be near-sighted. For vengeance is not settled through vengeance. Vengeance is settled through non-vengeance.' It would not be proper for me to transgress my father's words." So he put his sword back in its scabbard. A second time... A third time the thought occurred to Prince Dighavu: "This King Brahmadata of Kasi has done us great harm. He has seized our troops, vehicles, lands, armories, & granaries. And it was because of him that my mother & father were killed. Now is my chance to wreak vengeance!" He drew his sword from his scabbard. But then he thought, "My father told me, as he was about to die, 'Don't, my dear Dighavu, be far-sighted. Don't be near-sighted. For vengeance is not settled through vengeance. Vengeance is settled through non-vengeance.' It would not be proper for me to transgress my father's words." So once again he put his sword back in its scabbard.

Then King Brahmadata suddenly got up -- frightened, agitated, unnerved, alarmed. Prince Dighavu said to him, "Your majesty, why have you gotten up suddenly -- frightened, agitated, unnerved, & alarmed?"

"I say, my young man: Just now as I was dreaming, Prince Dighavu -- son of Dighiti, king of Kasi -- struck me down with a sword." Then Prince Dighavu, grabbing King Brahmadata by the head with his left hand, and drawing his sword from its scabbard with his right, said, "I, your majesty, am that very Prince Dighavu, son of Dighiti, king of Kasi. You have done us great harm. You have seized our troops, vehicles, lands, armories, & granaries. And it was because of you that my mother & father were killed. Now is my chance to wreak vengeance!"

So King Brahmadata, dropping his head down to Prince Dighavu's feet, said, "Grant me my life, my dear Dighavu! Grant me my life, my dear Dighavu!"

"Who am I that I would dare grant life to your majesty? It is your majesty who should grant life to me!"

"In that case, my dear Dighavu, you grant me my life and I grant you your life."

Then King Brahmadata and Prince Dighavu granted one another their lives and, taking one another by the hands, swore an oath to do one another no harm.

Then King Brahmadata said to Prince Dighavu, "In that case, my dear Dighavu, harness the chariot. We will go on."

Responding, "As you say, your majesty," Prince Dighavu harnessed the chariot and then said to King Brahmadata, "Your chariot is harnessed, your majesty. Now is the time for you to do as you see fit."

Then King Brahmadata mounted the chariot, and Prince Dighavu drove it. He drove it in such a way that it was not long before they met up with the king's entourage.

Then King Brahmadata, having entered Varanasi, had his ministers & councilors convened and said to them, "I say, then. If you were to see Prince Dighavu, the son of Dighiti, the king of Kasi, what would you do to him?"

Different ministers said, "We would cut off his hands, your majesty" -- "We would cut off his feet, your majesty" -- "We would cut off his hands & feet, your majesty" -- "We would cut off his ears, your majesty" -- "We would cut off his nose, your majesty" -- "We would cut off his ears & nose, your majesty" -- "We would cut off his head, your majesty."

Then the king said, "This, I say, is Prince Dighavu, the son of Dighiti, the king of Kasi. You are not allowed to do anything to him. It was by him that my life was granted to me, and it was by me that his life was granted to him."

Then King Brahmadata said to Prince Dighavu, "What your father said to you as he was about to die -- 'Don't, my dear Dighavu, be far-sighted. Don't be near-sighted. For vengeance is not settled through vengeance. Vengeance is settled through non-vengeance' -- in reference to what did he say that?"

"What my father said to me as he was about to die -- 'don't be far-sighted' -- 'Don't bear vengeance for a long time' is what he was saying to me as he was about to die. And what he said to me as he was about to die -- 'Don't be near-sighted' -- 'don't be quick to break with a friend' is what he was saying to me as he was about to die. And what he said to me as he was about to die -- 'for vengeance is not settled through vengeance. Vengeance is settled through non-vengeance' -- My mother & father were killed by your majesty. If I were to deprive your majesty of life, those who hope for your majesty's well being would deprive me of life. And those who hope for my well being would deprive them of life. And in that way vengeance would not be settled by vengeance. But now I have been granted my life by your majesty, and your

majesty has been granted your life by me. And in this way vengeance has been settled by non-vengeance. That is what my father was saying to me as he was about to die."

Then King Brahmadatta said, "Isn't it amazing! Isn't it astounding! How wise this Prince Dighavu is, in that he can understand in full the meaning of what his father said in brief!" So he returned his father's troops, vehicles, lands, armories, & granaries, and gave him his daughter in marriage.

Such, monks, is the forbearance & gentleness of kings who wield the scepter, who wield the sword. So now let your light shine forth, so that you -- who have gone forth in such a well-taught Dhamma & Discipline -- will be their equal in forbearance & gentleness.

The Disciple Speaks

Rejoice at the glad tidings! The Buddha our Lord has found the root of all evil; he has shown us the way of salvation. The Buddha dispels the illusions of our mind and redeems us from the terror of death.

The Buddha, our Lord, brings comfort to the weary and sorrow-laden; he restores peace to those who are broken down under the burden of life. He gives courage to the weak when they would fain give up self-reliance and hope. You who suffer from the tribulations of life, you who have to struggle and endure, you who yearn for a life of truth, rejoice at the glad tidings! There is balm for the wounded, and there is bread for the hungry. There is water for the thirsty, and there is hope for the despairing. There is light for those in darkness, and there is inexhaustible blessing for the upright.

Heal your wounds, you wounded, and eat your fill, you hungry. Rest, you weary, and you who are thirsty quench your thirst. Look up to the light, you who sit in darkness; be full of good cheer, you who are forlorn.

Trust in truth, You who love the truth, for the kingdom of righteousness is founded upon earth. The darkness of error is dispelled by the light of truth. We can see our way and take firm and certain steps. The Buddha, our Lord, has revealed the truth. The truth cures our diseases and redeems us from perdition; the truth strengthens us in life and in death; the truth alone can conquer the evils of error. Rejoice at the glad tidings!

Samsára And Nirvana Samsara

Look about and contemplate life! Everything is transient and nothing endures. There is birth and death, growth and decay; there is combination and separation. The glory of the world is like a flower: it stands in full bloom in the morning and fades in the heat of the day.

Wherever you look, there is a rushing and a struggling, and an eager pursuit of pleasure. There is a panic flight from pain and death, and hot are the flames of burning desires. The world is Vanity Fair, full of changes and transformations. All is Samsára, the turning Wheel of Existence.

Is there nothing permanent in the world? Is there in the universal turmoil no resting-place where our troubled heart can find peace? Is there nothing everlasting? Oh, that we could have cessation of anxiety, that our burning desires would be extinguished! When shall the mind become tranquil and composed?

The Buddha, our Lord, was grieved at the ills of life. He saw the vanity of worldly happiness and sought salvation in the one thing that will not fade or perish, but will abide forever and ever.

You, who long for life, learn that immortality is hidden in transiency. You, who wish for happiness without the sting of regret, lead a life of righteousness. You, who yearn for riches, receive treasures that are eternal. Truth is wealth, and a life of truth is happiness.

All compounds will be dissolved again, but the verities, which determine all combinations and separations as laws of nature, endure forever and aye. Bodies fall to dust, but the truths of the mind will not be destroyed.

Truth knows neither birth nor death; it has no beginning and no end. Welcome the truth. The truth is the immortal part of mind. Establish the truth in your mind, for the truth is the image of the eternal; it portrays the immutable; it reveals the everlasting; the truth gives unto mortals the boon of immortality.

The Buddha has proclaimed the truth; let the truth of the Buddha dwell in your hearts. Extinguish in yourselves every desire that antagonizes the Buddha, and in the perfection of your spiritual growth you will become like unto him. That of your heart, which cannot or will not develop into Buddha must perish, for it is mere illusion and unreal; it is the source of your error; it is the cause of your misery.

You attain to immortality by filling your minds with truth. Therefore, become like unto vessels fit to receive the Master's words. Cleanse yourselves of evil and sanctify your lives. There is no other way of reaching truth.

Learn to distinguish between Self and Truth. Self is the cause of selfishness and the source of evil; truth cleaves to no self; it is universal and leads to justice and righteousness. Self, that which seems to those who love their self as their being, is not the eternal, the everlasting, the imperishable. Seek not self, but seek the truth.

If we liberate our souls from our petty selves, wish no ill to others, and become clear as a crystal diamond reflecting the light of truth, what a radiant picture will appear in us mirroring things as they are, without the admixture of burning desires, without the distortion of erroneous illusion, without the agitation of clinging and unrest.

Yet you love self and will not abandon self-love. So be it, but then, verily, you should learn to distinguish between the false self and the true self. The ego with all its egotism is the false self. It is an

unreal illusion and a perishable combination. He only who identifies his self with the truth will attain Nirvana; and he who has entered Nirvana has attained Buddhahood; he has acquired the highest good; he has become eternal and immortal.

All compound things shall be dissolved again, worlds will break to pieces and our individualities will be scattered; but the words of Buddha will remain forever.

The extinction of self is salvation; the annihilation of self is the condition of enlightenment; the blotting out of self is Nirvana.

Happy is he who has ceased to live for pleasure and rests in the truth. Verily his composure and tranquility of mind are the highest bliss.

Let us take our refuge in the Buddha, for he has found the everlasting in the transient. Let us take our refuge in that which is the immutable in the changes of existence. Let us take our refuge in the truth that is established through the enlightenment of the Buddha. Let us take our refuge in the community of those who seek the truth and endeavor to live in the truth.

Truth, The Savior

The things of the world and its inhabitants are subject to change. They are combinations of elements that existed before, and all living creatures are what their past actions made them; for the law of cause and effect is uniform and without exception.

But in the changing things there is a constancy of law, and when the law is seen there is truth. The truth lies hidden in Samsára as the permanent in its changes.

Truth desires to appear; truth longs to become conscious; truth strives to know itself.

There is truth in the stone, for the stone is here; and no power in the world, no god, no man, no demon, can destroy its existence. But the stone has no consciousness. There is truth in the plant and its life can expand; the plant grows and blossoms and bears fruit. Its beauty is marvelous, but it has no consciousness. There is truth in the animal; it moves about and perceives its surroundings; it distinguishes and learns to choose. There is consciousness, but it is not yet the consciousness of Truth. It is a consciousness of self-only.

The consciousness of self dims the eyes of the mind and hides the truth. It is the origin of error, it is the source of illusion, it is the germ of evil. Self begets selfishness. There is no evil but what flows from self. There is no wrong but what is done by the assertion of self. Self is the beginning of all hatred, of iniquity and slander, of impudence and indecency, of theft and robbery, of oppression and bloodshed. Self is Mara, the tempter, the evildoer, and the creator of mischief. Self entices with pleasures. Self promises a fairy's paradise. Self is the veil of Maya, the enchanter. But the pleasures of self are unreal, its paradisiac labyrinth is the road to misery, and its fading beauty kindles the flames of desires that never can be satisfied.

Who shall deliver us from the power of self? Who shall save us from misery? Who shall restore us to a life of blessedness?

There is misery in the world of Samsára; there is much misery and pain. But greater than all the misery is the bliss of truth. Truth gives peace to the yearning mind; it conquers error; it quenches the flames of desires; it leads to Nirvana. Blessed is he who has found the peace of Nirvana. He is at rest in the struggles and tribulations of life; he is above all changes; he is above birth and death; he remains unaffected by the evils of life.

Blessed is he who has found enlightenment. He conquers, although he may be wounded; he is glorious and happy, although

he may suffer; he is strong, although he may break down under the burden of his work; he is immortal, although he will die. The essence of his being is purity and goodness.

Blessed is he who has attained the sacred state of Buddhahood, for he is fit to work out the salvation of his fellow beings. The truth has taken its abode in him. Perfect wisdom illumines his understanding, and righteousness is always the purpose of all his actions. The truth is a living power for good, indestructible and invincible! Work the truth out in your mind, and spread it among mankind, for truth alone is the savior from evil and misery. The Buddha has found the truth and the truth has been proclaimed by the Buddha! Blessed be the Buddha!

The Enlightenment

There was in Kapilavatthu a Sakya king, strong of purpose and revered by all men, a descendant of the Okkakas, who call themselves Gotama, and his name was Shuddhodana or Pure-Rice. His wife Mayadevi was beautiful as the water lily and pure in mind as the lotus. As the Queen of Heaven, she lived on earth, untainted by desire, and immaculate.

The king, her husband, honored her in her holiness, and the spirit of truth, glorious and strong in his wisdom like unto a white elephant, descended upon her. When she knew that the hour of motherhood was near, she asked the king to send her home to her parents; and Shuddhodana, anxious about his wife and the child she would bear him, willingly granted her request.

At Lumbini there is a beautiful grove, and when Mayadevi passed through it the trees were one mass of fragrant flowers and many birds were warbling in their branches. The Queen, wishing to stroll through the shady walks, left her golden palanquin, and, when she reached the giant sala tree in the midst of the grove, felt that her hour had come. She took hold of a branch. Her attendants

hung a curtain about her and retired. When the pain of travail came upon her, four pure-minded angels of the great Brahma held out a golden net to receive the babe, who came forth from her right side like the rising sun bright and perfect.

The Brahma-angels took the child and placing him before the mother said: "Rejoice, O queen, a mighty son has been born unto thee."

At her couch stood an aged woman imploring the heavens to bless the child. All the worlds were flooded with light. The blind received their sight by longing to see the coming glory of the Lord; the deaf and dumb spoke with one another of the good omens indicating the birth of the Buddha to be. The crooked became straight; the lame walked. All prisoners were freed from their chains and the fires of all the hells were extinguished.

No clouds gathered in the skies and the polluted streams became clear, whilst celestial music rang through the air and the angels rejoiced with gladness. With no selfish or partial joy but for the sake of the law they rejoiced, for creation engulfed in the ocean of pain was now to obtain release. The cries of beasts were hushed; all malevolent beings received a loving heart, and peace reigned on earth. Mara, the evil one, alone was grieved and rejoiced not.

The Naga kings, earnestly desiring to show their reverence for most excellent law, as they had paid honor to former Buddhas, now went to greet the Bodhisattva. They scattered before him Mandâra flowers, rejoicing with heartfelt joy to pay their religious homage.

The royal father, pondering the meaning of these signs, was now full of joy and now sore distressed. The queen mother, beholding her child and the commotion, which his birth created, felt in her timorous heart the pangs of doubt.

Now there was at that time in a grove near Lumbini Asita, a rishi, leading the life of a hermit. He was a Brahman of dignified mien, famed not only for wisdom and scholarship, but also for his skill in the interpretation of signs. And the king invited him to see the royal babe.

The seer, beholding the prince, wept and sighed deeply. And when the king saw the tears of Asita he became alarmed and asked: "Why has the sight of my son caused thee grief and pain?"

But Asita's heart rejoiced, and, knowing the king's mind to be perplexed, he addressed him, saying: "The king, like the moon when full, should feel great joy, for he has begotten a wondrously noble son. I do not worship Brahma, but I worship this child; and the gods in the temples will descend from their places of honor to adore him. Banish all anxiety and doubt. The spiritual omens manifested indicate that the child now born will bring deliverance to the whole world.

"Recollecting that I myself am old, on that account I could not hold my tears; for now my end is coming on and I shall not see the glory of this babe. For this son of thine will rule the world. The wheel of empire will come to him. He will either be a king of kings to govern all the lands of the earth, or verily will become a Buddha. He is born for the sake of everything that lives. His pure teaching will be like the shore that receives the shipwrecked. His power of meditation will be like a cool lake; and all creatures parched with the drought of lust may freely drink thereof. On the fire of covetousness he will cause the cloud of his mercy to rise, so that the rain of the law may extinguish it. The heavy gates of despondency will he open, and give deliverance to all creatures ensnared in the self-entwined meshes of folly and ignorance. The king of the law has come forth to rescue from bondage all the poor, the miserable, the helpless."

When the royal parents heard Asita's words they rejoiced in their hearts and named their new-born infant Siddhartha, that is he who has accomplished his purpose."

And the queen said to her sister, Pajapati: "A mother who has borne a future Buddha will never give birth to another child. I shall soon leave this world, my husband, the king, and Siddhartha, my child. When I am gone, be thou a mother to him." And Pajapati wept and promised.

When the queen had departed from the living, Pajapati took the boy Siddhartha and reared him. And as the light of the moon increases little by little, so the royal child grew from day to day in mind and in body; and truthfulness and love resided in his heart. When a year had passed Shuddhodana the king made Pajapati his queen and there was never a better stepmother than she.

The Ties of Life

When Siddhartha had grown to youth, his father desired to see him married, and he sent to all his kinsfolk, commanding them to bring their princesses that the prince might select one of them as his wife.

But the kinsfolk replied and said: "The prince is young and delicate; nor has he learned any of the sciences. He would not be able to maintain our daughter, and should there be war he would be unable to cope with the enemy."

The prince was not boisterous, but pensive in his nature. He loved to stay under the great jambu-tree in the garden of his father, and, observing the ways of the world, gave himself up to meditation. And the prince said to his father: "Invite our kinsfolk that they may

see me and put my strength to the test." And his father did as his son bade him.

When the kinsfolk came, and the people of the city Kapilavatthu had assembled to test the prowess and scholarship of the prince, he proved himself manly in all the exercises both of the body and of the mind, and there was no rival among the youths and men of India who could surpass him in any test, bodily or mental. He replied to all the questions of the sages; but when he questioned them, even the wisest among them were silenced.

Then Siddhartha chose himself a wife. He selected his cousin Yashodhara, the gentle daughter of the king of Koli. In their wedlock was born a son whom they named Rahula which means "fetter" or "tie," and King Shuddhodana, glad that an heir was born to his son, said: "The prince having begotten a son, will love him as I love the prince. This will be a strong tie to bind Siddhartha's heart to the interests of the world, and the kingdom of the Sakyas will remain under the scepter of my descendants."

With no selfish aim, but regarding his child and the people at large, Siddhartha, the prince, attended to his religious duties, bathing his body in the holy Ganges and cleansing his heart in the waters of the law. Even as men desire to give happiness to their children, so did he long to give peace to the world.

The Three Woes

The palace, which the king had given to the prince was resplendent with all the luxuries of India; for the king was anxious to see his son happy. All sorrowful sights, all misery, and all knowledge of misery were kept away from Siddhartha, for the king desired that no troubles should come nigh him; he should not know that there was evil in the world.

But as the chained elephant longs for the wilds of the jungles, so the prince was eager to see the world, and he asked his father, the king, for permission to do so. And Shuddhodana ordered a jewel-fronted chariot with four stately horses to be held ready, and commanded the roads to be adorned where his son would pass.

The houses of the city were decorated with curtains and banners, and spectators arranged themselves on either side, eagerly gazing at the heir to the throne. Thus Siddhartha rode with Channa, his charioteer, through the streets of the city, and into a country watered by rivulets and covered with pleasant trees.

There by the wayside they met an old man with bent frame, wrinkled face and sorrowful brow, and the prince asked the charioteer: "Who is this? His head is white, his eyes are bleared, and his body is withered. He can barely support himself on his staff."

The charioteer, much embarrassed, hardly dared speak the truth. He said: "These are the symptoms of old age. This same man was once a suckling child, and as a youth full of sportive life; but now, as years have passed away, his beauty is gone and the strength of his life is wasted."

Siddhartha was greatly affected by the words of the charioteer, and he sighed because of the pain of old age. "What joy or pleasure can men take," he thought to himself, when they know they must soon wither and pine away!"

And lo! While they were passing on, a sick man appeared on the way-side, gasping for breath, his body disfigured, convulsed and groaning with pain. The prince asked his charioteer: "What kind of man is this?" And the charioteer replied and said: "This man is sick. The four elements of his body are confused and out of order. We are all subject to such conditions: the poor and the rich, the

ignorant and the wise, all creatures that have bodies are liable to the same calamity."

And Siddhartha was still more moved. All pleasures appeared stale to him, and he loathed the joys of life.

The charioteer sped the horses on to escape the dreary sight, when suddenly they were stopped in their fiery course. Four persons passed by, carrying a corpse; and the prince, shuddering at the sight of a lifeless body, asked the charioteer: "What is this they carry? There are streamers and flower garlands; but the men that follow are overwhelmed with grief!"

The charioteer replied: "This is a dead man: his body is stark; his life is gone; his thoughts are still; his family and the friends who loved him now carry the corpse to the grave." And the prince was full of awe and terror: "Is this the only dead man, he asked, or does the world contain other instances?"

With a heavy heart the charioteer replied: "All over the world it is the same. He who begins life must end it. There is no escape from death."

With bated breath and stammering accents the prince exclaimed: "O worldly men! How fatal is your delusion! Inevitably your body will crumble to dust, yet carelessly, unheedingly, ye live on." The charioteer observing the deep impression these sad sights had made on the prince turned his horses and drove back to the city.

When they passed by the palace of the nobility, Kisa Gotami, a young princess and niece of the king, saw Siddhartha in his manliness and beauty, and, observing the thoughtfulness of his countenance, said: "Happy the father that begot thee, happy the mother that nursed thee, happy the wife that calls husband this lord so glorious."

The prince hearing this greeting, said: "Happy are they that have found deliverance. Longing for peace of mind, I shall seek the bliss of Nirvana."

Then asked Kisa Gotami: "How is Nirvana attained?" The prince paused, and to him whose mind was estranged from wrong the answer came: "When the fire of lust is gone out, then Nirvana is gained; when the fires of hatred and delusion are gone out, then Nirvana is gained; when the troubles of mind, arising from blind credulity, and all other evils have ceased, then Nirvana is gained!"

Siddhartha handed her his precious pearl necklace as a reward for the wisdom she had inspired in him, and having returned home looked with disdain upon the treasures of his palace.

His wife welcomed him and entreated him to tell her the cause of his grief. He said: "I see everywhere the impression of change; therefore, my heart is heavy. Men grow old, sicken, and die. That is enough to take away the zest of life."

The king, his father, hearing that the prince had become estranged from pleasure, was greatly overcome with sorrow and like a sword it pierced his heart.

The Bodhisattvas Renunciation

It was night. The prince found no rest on his soft pillow; he arose and went out into the garden. "Alas!" he cried "all the world is full of darkness and ignorance; there is no one who knows how to cure the ills of existence." And he groaned with pain.

Siddhartha sat down beneath the great jambu-tree and gave himself to thought, pondering on life and death and the evils of decay. Concentrating his mind he became free from confusion. All low desires vanished from his heart and perfect tranquility came over him.

In this state of ecstasy he saw with his mental eye all the misery and sorrow of the world; he saw the pains of pleasure and the inevitable certainty of death that hovers over every being; yet men are not awakened to the truth. And a deep compassion seized his heart.

While the prince was pondering on the problem of evil, he beheld with his mind's eye under the jambu tree a lofty figure endowed with majesty, calm and dignified. "Whence comest thou, and who mayst thou be asked the prince.

In reply the vision said: "I am a Samana. Troubled at the thought of old age, disease, and death I have left my home to seek the path of salvation. All things hasten to decay; only the truth abideth forever. Everything changes, and there is no permanency; yet the words of the Buddhas are immutable. I long for the happiness that does not decay; the treasure that will never perish; the life that knows of no beginning and no end. Therefore, I have destroyed all worldly thought. I have retired into an unfrequented dell to live in solitude; and, begging for food, I devote myself to the one thing needful.

Siddhartha asked: "Can peace be gained in this world of unrest? I am struck with the emptiness of pleasure and have become disgusted with lust. All oppresses me, and existence itself seems intolerable."

The Samana replied: "Where heat is, there is also a possibility of cold; creatures subject to pain possess the faculty of pleasure; the origin of evil indicates that good can be developed. For these things are correlatives. Thus where there is much suffering, there will be much bliss, if thou but open thine eyes to behold it. Just as a man who has fallen into a heap of filth ought to seek the great pond of water covered with lotuses, which is near by: even so seek thou for the great deathless lake of Nirvana to wash off the defilement of wrong. If the lake is not sought, it is not the fault of

the lake. Even so when there is a blessed road leading the man held fast by wrong to the salvation of Nirvana, if the road is not walked upon, it is not the fault of the road, but of the person. And when a man who is oppressed with sickness, there being a physician, who can heal him, does not avail himself of the physician's help, that is not the fault of the physician. Even so when a man oppressed by the malady of wrong-doing does not seek the spiritual guide of enlightenment, that is no fault of the evil-destroying guide."

The prince listened to the noble words of his visitor and said: "Thou bringest good tidings, for now I know that my purpose will be accomplished. My father advises me to enjoy life and to undertake worldly duties, such as will bring honor to me and to our house. He tells me that I am too young still, that my pulse beats too full to lead a religious life."

The venerable figure shook his head and replied: "Thou shouldst know that for seeking a religious life no time can be inopportune."

A thrill of joy passed through Siddhartha's heart. "Now is the time to seek religion," he said; "now is the time to sever all ties that would prevent me from attaining perfect enlightenment; now is the time to wander into homelessness and, leading a mendicant's life, to find the path of deliverance."

The celestial messenger heard the resolution of Siddhartha with approval. "Now, indeed he added, is the time to seek religion. Go, Siddhartha, and accomplish thy purpose. For thou art Bodhisattva, the Buddha-elect; thou art destined to enlighten the world. Thou art the Tathágata, the great master, for thou wilt fulfill all righteousness and be Dharmaraja, the king of truth. Thou art Bhagavat, the Blessed One, for thou art called upon to become the savior and redeemer of the world. Fulfill thou the perfection of truth. Though the thunderbolt descends upon thy head, yield thou never to the allurements that beguile men from the path of truth.

As the sun at all seasons pursues his own course, nor ever goes on another, even so if thou forsake not the straight path of righteousness, thou shalt become a Buddha. Persevere in thy quest and thou shalt find what thou seekest. Pursue thy aim unswervingly and thou shalt gain the prize. Struggle earnestly and thou shalt conquer. The benediction of all deities, of all saints of all that seek light is upon thee, and heavenly wisdom guides thy steps. Thou shalt be the Buddha, our Master, and our Lord; thou shalt enlighten the world and save mankind from perdition.

Having thus spoken, the vision vanished, and Siddhartha's heart was filled with peace. He said to himself: "I have awakened to the truth and I am resolved to accomplish my purpose. I will sever all the ties that bind me to the world, and I will go out from my home to seek the way of salvation. The Buddhas are beings whose words cannot fail: there is no departure from truth in their speech. For as the fall of a stone thrown into the air, as the death of a mortal, as the sunrise at dawn, as the lion's roar when he leaves his lair, as the delivery of a woman with child, as all these things are sure and certain-even so the word of the Buddhas is sure and cannot fail. Verily I shall become a Buddha."

The prince returned to the bedroom of his wife to take a last farewell glance at those whom he dearly loved above all the treasures of the earth. He longed to take the infant once more into his arms and kiss him with a parting kiss. But the child lay in the arms of his mother, and the prince could not lift him without awakening both. There Siddhartha stood gazing at his beautiful wife and his beloved son, and his heart grieved. The pain of parting overcame him powerfully. Although his mind was determined, so that nothing, be it good or evil, could shake his resolution, the tears flowed freely from his eyes, and it was beyond his power to check their stream. But the prince tore himself away with a manly heart, suppressing his feelings but not extinguishing his memory.

The Bodhisattva mounted his noble steed Kanthaka, and when he left the palace, Mara stood in the gate and stopped him: "Depart not, O my Lord," exclaimed Mara. "In seven days from now the wheel of empire will appear, and will make thee sovereign over the four continents and the two thousand adjacent islands. Therefore, stay, my Lord."

The Bodhisattva replied: "Well do I know that the wheel of empire will appear to me; but it is not sovereignty that I desire. I will become a Buddha and make all the world shout for joy."

Thus Siddhartha, the prince, renounced power and worldly pleasures, gave up his kingdom, severed all ties, and went into homelessness. He rode out into the silent night, accompanied only by his faithful charioteer Channa. Darkness lay upon the earth, but the stars shone brightly in the heavens.

King Bimbisara

Siddhartha had cut his waving hair and had exchanged his royal robe for a mean dress of the color of the ground. Having sent home Channa, the charioteer, together with the noble steed Kanthaka, to King Shuddhodana to bear him the message that the prince had left the world, the Bodhisattva walked along on the highroad with a beggar's bowl in his hand.

Yet the majesty of his mind was ill-concealed under the poverty of his appearance. His erect gait betrayed his royal birth and his eyes beamed with a fervid zeal for truth. The beauty of his youth was transfigured by holiness and surrounded his head like a halo. All the people who saw this unusual sight gazed at him in wonder. Those who were in haste arrested their steps and looked back; and there was no one who did not pay him homage.

Having entered the city of Rajagaha, the prince went from house to house silently waiting till the people offered him food. Wherever

the Blessed One came, the people gave him what they had; they bowed before him in humility and were filled with gratitude because he condescended to approach their homes. Old and young people were moved and said: "This is a noble Muni! His approach is bliss. What a great joy for us!"

And King Bimbisara, noticing the commotion in the city, inquired the cause of it, and when he learned the news sent one of his attendants to observe the stranger. Having heard that the Muni must be a Sakya and of noble family, and that he had retired to the bank of a flowing river in the woods to eat the food in his bowl, the king was moved in his heart; he donned his royal robe, placed his golden crown upon his head and went out in the company of aged and wise counselors to meet his mysterious guest.

The king found the Muni of the Sakya race seated under a tree. Contemplating the composure of his face and the gentleness of his deportment, Bimbisara greeted him reverently and said: "O Samana, thy hands are fit to grasp the reins of an empire and should not hold a beggar's bowl. I am sorry to see thee wasting thy youth. Believing that thou art of royal descent, I invite thee to join me in the government of my country and share my royal power. Desire for power is becoming to the noble-minded, and wealth should not be despised. To grow rich and lose religion is not true gain. But he who possesses all three, power, wealth, and religion, enjoying them in discretion and with wisdom, him I call a great master."

The great Shakyamuni lifted his eyes and replied: "Thou art known, O king, to be liberal and religious, and thy words are prudent. A kind man who makes good use of wealth is rightly said to possess a great treasure; but the miser who hoards up his riches will have no profit. Charity is rich in returns; charity is the greatest wealth, for though it scatters, it brings no repentance.

"I have severed all ties because I seek deliverance. How is it possible for me to return to the world? He who seeks religious truth, which is the highest treasure of all, must leave behind all that can concern him or draw away his attention, and must be bent upon that one goal alone. He must free his soul from covetousness and lust, and also from the desire for power.

"Indulge in lust but a little, and lust like a child will grow. Wield worldly power and you will be burdened with cares. Better than sovereignty over the earth, better than living in heaven, better than lordship over all the worlds, is the fruit of holiness. The Bodhisattva has recognized the illusory nature of wealth and will not take poison as food. Will a fish that has been baited still covet the hook, or an escaped bird love the net? Would a rabbit rescued from the serpent's mouth go back to be devoured? Would a man who has burnt his hand with a torch take up the torch after he had dropped it to the earth? Would a blind man who has recovered his sight desire to spoil his eyes again?

"The sick man suffering from fever seeks for a cooling medicine. Shall we advise him to drink that which will increase the fever? Shall we quench a fire by heaping fuel upon it?

"I pray thee, pity me not. Rather pity those who are burdened with the cares of royalty and the worry of great riches. They enjoy them in fear and trembling, for they are constantly threatened with a loss of those boons on whose possession their hearts are set, and when they die they cannot take along either their gold or the kingly diadem.

"My heart hankers after no vulgar profit, so I have put away my royal inheritance and prefer to be free from the burdens of life. Therefore, try not to entangle me in new relationships and duties, nor hinder me from completing the work I have begun. I regret to leave thee. But I will go to the sages who can teach me religion and so find the path on which we can escape evil.

"May thy country enjoy peace and prosperity, and may wisdom be shed upon thy rule like the brightness of the noon-day sun. May thy royal power be strong and may righteousness be the scepter in thine hand."

The king, clasping his hands with reverence, bowed down before Shakyamuni and said: "Mayest thou obtain that which thou seekest, and when thou hast obtained it, come back, I pray thee, and receive me as thy disciple." The Bodhisattva parted from the king in friendship and goodwill, and purposed in his heart to grant his request.

The Bodhisattva's Search

Alara and Uddaka were renowned as teachers among the Brahmans, and there was no one in those days who surpassed them in learning and philosophical knowledge. The Bodhisattva went to them and sat at their feet. He listened to their doctrines of the atman or self, which is the ego of the mind and the doer of all doings. He learned their views of the transmigration of souls and of the law of karma; how the souls of bad men had to suffer by being reborn in men of low caste, in animals, or in hell, while those who purified themselves by libation, by sacrifices, and by self-mortification would become kings, or Brahmans, or devas, so as to rise higher and higher in the grades of existence. He studied their incantations and offerings and the methods by which they attained deliverance of the ego from material existence in states of ecstasy.

Alara said: "What is that self which perceives the actions of the five roots of mind, touch, smell, taste, sight, and hearing? What is that which is active in the two ways of motion, in the hands and in the feet? The problem of the soul appears in the expressions 'I say,' 'I know and perceive,' 'I come,' and 'I go' or 'I will stay here.' Thy soul is not thy body; it is not thy eye, not thy ear, not thy nose, not thy tongue, nor is it thy mind. The I is the one who feels the

touch in thy body. The I is the smeller in the nose, the taster in the tongue, the seer in the eye, the hearer in the ear, and the thinker in the mind. The I moves thy hands and thy feet. The I is thy soul. Doubt in the existence of the soul is irreligious, and without discerning this truth there is no way of salvation. Deep speculation will easily involve the mind; it leads to confusion and unbelief; but a purification of the soul leads to the way of escape. True deliverance is reached by removing from the crowd and leading a hermit's life, depending entirely on alms for food. Putting away all desire and clearly recognizing the non-existence of matter, we reach a state of perfect emptiness. Here we find the condition of immaterial life. As the muñja grass when freed from its horny case, as a sword when drawn from its scabbard, or as the wild bird escaped from its prison, so the ego liberating itself from all limitations, finds perfect release. This is true deliverance, but those only who will have deep faith will learn."

The Bodhisattva found no satisfaction in these teachings. He replied: "People are in bondage, because they have not yet removed the idea of the ego. The thing and its quality are different in our thought, but not in reality. Heat is different from fire in our thought, but you cannot remove heat from fire in reality. You say that you can remove the qualities and leave the thing, but if you think your theory to the end, you will find that this is not so.

"Is not man an organism of many aggregates? Are we not composed of various attributes? Man consists of the material form, of sensation, of thought, of dispositions, and, lastly, of understanding. That which men call the ego when they say 'I am' is not an entity behind the attributes; it originates by their co-operation. There is mind; there is sensation and thought, and there is truth; and truth is mind when it walks in the path of righteousness. But there is no separate ego-soul outside or behind the thought of man. He who believes the ego is a distinct

being has no correct conception. The very search for the atman is wrong; it is a wrong start and it will lead you in a false direction.

"How much confusion of thought comes from our interest in self, and from our vanity when thinking 'I am so great,' or 'I have done this wonderful deed?' The thought of thine ego stands between thy rational nature and truth; banish it, and then wilt thou see things as they are. He who thinks correctly will rid himself of ignorance and acquire wisdom. The ideas 'I am' and 'I shall be' or 'I shall not be' do not occur to a clear thinker.

"Moreover, if our ego remains, how can we attain true deliverance? If the ego is to be reborn in any of the three worlds, be it in hell, upon earth, or be it even in heaven, we shall meet again and again the same inevitable doom of sorrow. We shall remain chained to the wheel of individuality and shall be implicated in egotism and wrong. All combination is subject to separation, and we cannot escape birth, disease, old age, and death. Is this a final escape?"

Said Uddaka: "Consider the unity of things. Things are not their parts, yet they exist. The members and organs of thy body are not thine ego, but thine ego possesses all these parts. What, for instance, is the Ganges? Is the sand the Ganges? Is the water the Ganges? Is the hither bank the Ganges? Is the farther bank the Ganges? The Ganges is a mighty river and it possesses all these several qualities. Exactly so is our ego."

But the Bodhisattva replied: "Not so, sir! If we remove the water, the sand, the hither bank and the farther bank where can we find any Ganges? In the same way I observe the activities of man in their harmonious union, but there is no ground for an ego outside its parts."

The Brahman sage, however, insisted on the existence of the ego, saying: "The ego is the doer of our deeds. How can there be karma without a self as its performer? Do we not see around us the effects of karma? What makes men different in character, station, possessions, and fate? It is their karma, and karma includes merit and demerit. The transmigration of the soul is subject to its karma. We inherit from former existences the evil effects of our evil deeds and the good effects of our good deeds. If that were not so, how could we be different?"

The Tathágata meditated deeply on the problems of transmigration and karma, and found the truth that lies in them. "The doctrine of karma, he said, is undeniable, but the theory of the ego has no foundation. Like everything else in nature, the life of man is subject to the law of cause and effect. The present reaps what the past has sown, and the future is the product of the present. But there is no evidence of the existence of an immutable ego-being, of a self which remains the same and migrates from body to body. There is rebirth but no transmigration.

"Is not this individuality of mine a combination, material as well as mental? Is it not made up of qualities that sprang into being by a gradual evolution? The five roots of sense perception in this organism have come from ancestors who performed these functions. The ideas, which I think, came to me partly from others who thought them, and partly they rise from combinations of the ideas in my own mind. Those who have used the same sense-organs, and have thought the same ideas before I was composed into this individuality of mine, are my previous existences; they are my ancestors as much as the I of yesterday is the father of the I of today, and the karma of my past deeds affects the fate of my present existence.

"Supposing there were an atman that performs the actions of the senses then if the door of sight were torn down and the eye

plucked out, that atman would be able to peep through the larger aperture and see the forms of its surroundings better and more clearly than before. It would be able to hear sounds better if the ears were torn away; smell better if the nose were cut off; taste better if the tongue were pulled out; and feel better if the body were destroyed.

"I observe the preservation and transmission of character; I perceive the truth of karma, but see no atman whom your doctrine makes the doer of your deeds. There is rebirth without the transmigration of a self. For this atman, this self, this ego in the 'I say' and in the 'I will' is an illusion. If this self were a reality, how could there be an escape from selfhood? The terror of hell would be infinite, and no release could be granted. The evils of existence would not be due to our ignorance and wrong-doing, but would constitute the very nature of our being."

Then the Bodhisattva went to the priests officiating in the temples. But the gentle mind of the Shakyamuni was offended at the unnecessary cruelty performed on the altars of the gods. He said: "Ignorance only can make these men prepare festivals and hold vast meetings for sacrifices. Far better to revere the truth than try to appease the gods by shedding blood. What love can a man possess who believes that the destruction of life will atone for evil deeds? Can a new wrong expiate old wrongs? And can the slaughter of an innocent victim blot out the evil deeds of mankind? This is practicing religion by the neglect of moral conduct. Purify your hearts and cease to kill; that is true religion. Rituals have no efficacy; prayers are vain repetitions; and incantations have no saving power. But to abandon covetousness and lust, to become free from evil passions, and to give up all hatred and ill-will, that is the right sacrifice and the true worship."

Uruvela, Place Of Mortification

The Bodhisattva went in search of a better system and came to a settlement of five Bhikkhus in the jungle of Uruvela; and when the Blessed One saw the life of those five men, virtuously keeping in check their senses, subduing their passions, and practicing austere self-discipline, he admired their earnestness and joined their company. With holy zeal and a strong heart, the Shakyamuni gave himself up to meditative thought and a rigorous mortification of the body. Whereas the five Bhikkhus were severe, the Shakyamuni was severer still, and so they revered him, their junior, as their master.

So the Bodhisattva continued for six years patiently torturing himself and suppressing the wants of nature. He trained his body and exercised his mind in the modes of the most rigorous ascetic life. At last, he ate each day one hemp grain only, seeking to cross the ocean of birth and death and to arrive at the shore of deliverance.

And when the Bodhisattva was a-hungered, lo! Mara, the Evil One, approached him and said: "Thou art emaciated from fasts, and death is near. What good is thy exertion? Deign to live, and thou wilt be able to do good work." But the Shakyamuni made reply: "O thou friend of the indolent, thou wicked one; for what purpose hast thou come? Let the flesh waste away, if but the mind becomes more tranquil and attention more steadfast. What is life in this world? Death in battle is better to me than that I should live defeated."

And Mara withdrew, saying: "For seven years I have followed the Blessed One step by step, but I have found no fault in the Tathágata."

The Bodhisattva was shrunken and attenuated, and his body was like a withered branch; but the fame of his holiness spread in the surrounding countries, and people came from great distances to see him and receive his blessing. However, the Holy One was not

satisfied. Seeking true wisdom he did not find it, and he came to the conclusion that mortification would not extinguish desire nor afford enlightenment in ecstatic contemplation.

Seated beneath a jambu-tree, he considered the state of his mind and the fruits of his mortification. His body had become weaker, nor had his fasts advanced him in his search for salvation, and therefore when he saw that it was not the right path, he proposed to abandon it. He went to bathe in the Neranjara River, but when he strove to leave the water he could not rise on account of his weakness. Then espying the branch of a tree and taking hold of it, he raised himself and left the stream. But while returning to his abode, he staggered and lay as though dead.

There was a chief herdsman living near the grove whose eldest daughter was called Nanda; and Nanda happened to pass by the spot where the Blessed One had swooned, and bowing down before him she offered him rice-milk and he accepted the gift. When he had partaken of the rice-milk all his limbs were refreshed, his mind became clear again, and he was strong to receive the highest enlightenment.

After this occurrence, the Bodhisattva again took some food. His disciples, having witnessed the scene of Nanda and observing the change in his mode of living, were filled with suspicion. They feared that Siddhartha's religious zeal was flagging and that he whom they had hitherto revered as their Master had become oblivious of his high purpose.

When the Bodhisattva saw the Bhikkhus turning away from him, he felt sorry for their lack of confidence, and was aware of the loneliness of his life. Suppressing his grief he wandered on alone, and his disciples said, "Siddhartha leaves us to seek a more pleasant abode."

The Discourse of the Teaching Bestowed by the Buddha

Translated into Chinese by Kumarajiva sometime around 344-413
CE

I. OCCASION

WHEN LORD BUDDHA, Sage of the Sakyas, first turned the Wheel of the Dhamma, Venerable Anna Kondanna crossed over (the ocean of birth and death); while as a result of his last Discourse Venerable Subhadda crossed over likewise. All those who were (ready) to cross over, them he (helped) to cross over. When about to attain Final Nibbána, he was lying between the twin Sala trees in the middle watch of the night. No sound disturbed the calm and silence; then, for the sake of the disciples (savaka), he spoke briefly on the essentials of Dhamma:

II. ON THE CULTIVATION OF VIRTUE IN THIS WORLD

1. Exhortation on keeping the Precepts

O Bhikkhus, after my Parinibbána you should reverence and honor the Precepts of the Patimokkha. Treat them as a light, which you have discovered in the dark, or as a poor man would treat a treasure found by him. You should know that they are your chief guides and there should be no difference (in your observance of them) from when I yet remained in the world. If you would maintain in purity the Precepts, you should not give yourselves over to buying, selling, or barter. You should not covet fields or buildings, nor accumulate servants, attendants, or animals. You should flee from all sorts of property and wealth, as you would avoid a fire or a pit. You should not cut down grass or trees; neither break new soil nor plough the earth. Nor may you

compound medicines, practice divination or sorcery according to the position of the stars, cast horoscopes by the waxing and waning of the moon, nor reckon days of good fortune. All these are things, which are improper (for a Bhikkhu).

Conduct yourselves in purity, eating only at the proper times and living your lives in purity and solitude. You should not concern yourselves with worldly affairs, nor yet circulate rumors. You should not mumble incantations, mix magic potions, nor bind yourselves in friendship to powerful persons, showing to them and the rich (special) friendliness while treating with contempt those lacking (in worldly wealth, power and so forth). All such things are not to be done!

You should seek, with a steadfast mind, and with Right Mindfulness (Samma sati), for Enlightenment. Neither conceal your faults (within), nor work wonders (without), thereby leading (yourself and) other people astray. As to the four offerings, be content with them, knowing what is sufficient. Receive them when offered but do not hoard them. This, briefly, is what is meant by observing the Precepts. These Precepts are fundamental (to a life based on Dhamma-Vinaya) and accord exactly with freedom (mokkha), and so are called the Patimokkha. By relying on them you may attain all levels of collectedness (samádhi) and likewise the knowledge of the extinction of dukkha (un-satisfactoriness). It is for this reason, Bhikkhus, that you should always maintain the Precepts in purity and never break them. If you can keep these Precepts pure you possess an excellent (method for the attainment of Enlightenment), but if you do not do so, no merit of any kind will accrue to you. You ought to know for this reason that the Precepts are the chief dwelling-place of the merit, which results in both body and mind (Citta) being at rest.

2. Exhortation on the control of Mind and Body

O Bhikkhus, if you are able already to keep within the Precepts, you must next control the five senses, not permitting the entry of the five sense desires by your unrestraint, just as a cowherd by taking and showing his stick prevents cows from entering another's field, ripe for the harvest. In an evil-doer indulging the five senses, his five desires will not only exceed all bounds but will become uncontrollable, just as a wild horse unchecked by the bridle must soon drag the man leading it into a pit. If a man were robbed, his sorrow does not extend beyond the period of his life but the evil of that robber (sense-desires) and the depredations caused by him bring calamities extending over many lives, creating very great dukkha. You should control yourselves!

Hence, wise men control themselves and do not indulge their senses but guard them like robbers who must not be allowed freedom from restraint. If you do allow them freedom from restraint, before long Mara will destroy you. The mind is the lord of the five senses and for this reason you should well control the mind. Indeed, you ought to fear indulgence of the mind's (desires) more than poisonous snakes, savage beasts, dangerous robbers, or fierce conflagrations. No simile is strong enough to illustrate (this danger). But think of a man carrying a jar of honey who, as he goes, heeds only the honey and is unaware of a deep pit (in his path)! Or think of a mad elephant unrestrained by shackles! Again, consider a monkey who after climbing into a tree, cannot, except with difficulty, be controlled! Such as these would be difficult to check; therefore hasten to control your desires and do not let them go unrestrained! Indulge the mind (with its desires) and you lose the benefit of being born a man; check it completely and there is nothing you will be unable to accomplish. That is the reason, O Bhikkhus, why should strive hard to subdue your minds.

3. Exhortation on the moderate use of food

O Bhikkhus, in receiving all sorts of food and drinks, you should regard them as if taking medicine. Whether they be good or bad, do not accept or reject according to your likes and dislikes; just use them to support your bodies, thereby staying hunger and thirst. As bees while foraging among the flowers extract only the nectar, without harming their color and scent, just so, O Bhikkhus, should you do (when collecting alms-food). Accept just enough of what people offer to you for the avoidance of distress. But do not ask for much and thereby spoil the goodness of their hearts, just as the wise man, having estimated the strength of his ox, does not wear out its strength by overloading.

4. Exhortation on sleeping

O Bhikkhus, by day you should practice good Dhamma and not allow yourselves to waste time. In the early evening and late at night do not cease to make an effort, while in the middle of the night you should chant the Suttas to make yourselves better informed. Do not allow yourselves to pass your lives vainly and fruitlessly on account of sleep. You should envisage the world as being consumed by a great fire and quickly determine to save yourselves from it. Do not (spend much time in) sleep! The robbers of the three afflictions forever lie in wait to kill men so that (your danger) is even greater than in a household rent by hatred. So, fearful, how can you sleep and not arouse yourselves? These afflictions are a poisonous snake asleep in your own hearts. They are like a black cobra sleeping in your room. Destroy the snake quickly with the sharp spear of keeping to Precepts! Only when that dormant snake has been driven away will you be able to rest peacefully. If you sleep, not having driven it away, you are men without shame (hiri). The clothing of shame (hiri) among all ornaments is the very best. Shame can also be compared to an iron goad that can control all human wrongdoing; for which reason, O Bhikkhus, you should always feel ashamed of unskillful actions (akusalakamma). You should not be without it even for a moment,

for if you are parted from shame, all merits will be lost to you. He who has fear of blame (ottappa) has that which is good, while he who has no fear of blame (anottappa) is not different from the birds and beasts.

5. Exhortation on refraining from anger and ill will

O Bhikkhus, if there were one who came and dismembered you joint by joint, you should not hate him but rather include him in your heart (of friendliness -- Mettá). Besides, you should guard your speech and refrain from reviling him. If you succumb to thoughts of hatred you block your own (progress in) Dhamma and lose the benefits of (accumulated) merits. Patience (khanti) is a virtue, which cannot be equaled even by keeping the Precepts and (undertaking) the Austere Practices. Whosoever is able to practice patience can be truly called a great and strong man, but he who is unable to endure abuse as happily as though he were drinking ambrosia, cannot be called one attained to knowledge of Dhamma. Why is this? The harm caused by anger and resentment shatters all your goodness and so (greatly) spoils your good name that neither present nor future generations of men will wish to hear it. You should know that angry thoughts are more terrible than a great fire, so continually guard yourselves against them and do not let them gain entrance. Among the three robbers (the afflictions), none steals merit more than anger and resentment: Those householders dressed in white who have desires and practice little Dhamma, in them, having no way to control themselves, anger may still be excusable; but among those become homeless (pabbajjita) because they wish to practice Dhamma and to abandon desire, the harboring of anger and resentment is scarcely to be expected, just as one does not look for thunder or lightning from a translucent, filmy cloud.

6. Exhortation on refraining from arrogance and contempt

O Bhikkhus, rubbing your heads you should deeply consider yourselves in this way: 'It is good that I have discarded personal adornment. I wear the russet robe of patches and carry a bowl with which to sustain life.' When thoughts of arrogance or contempt arise, you must quickly destroy them by regarding yourselves in this way. The growth of arrogance and contempt is not proper among those wearing white and living the household life: how much less so for you, gone forth to homelessness! You should subdue your bodies, collecting food (in your bowls) for the sake of Dhamma-practice to realize Enlightenment.

7. Exhortation on flattery

O Bhikkhus, a mind inclined to flattery is incompatible with Dhamma, therefore it is right to examine and correct such a mind. You should know that flattery is nothing but deception, so that those who have entered the way of Dhamma-practice have no use for it. For this reason, be certain to examine and correct the errors of the mind, for to do so is fundamental.

III. ON THE ADVANTAGES FOR GREAT MEN GONE FORTH TO HOMELESSNESS

1. The virtue of few wishes

O Bhikkhus, you should know that those having many desires, by reason of their desire for selfish profit, experience much dukkha. Those with few desires, neither desiring nor seeking anything, do not therefore experience such dukkha. Straightaway lessen your desires! Further, in order to obtain all kinds of merit you should practice the fewness of desires. Those who desire little do not indulge in flattery so as to sway another's mind, nor are they led by their desires. Those who practice the diminishing of desires thus achieve a mind of contentment having no cause for either grief or fear and, finding the things they receive are sufficient,

never suffer from want. From this cause indeed, comes Nibbána. Such is the meaning of 'having few wishes.'

2. The virtue of contentment

O Bhikkhus, if you wish to escape from all kinds of dukkha, you must see that you are contented. The virtue of contentment is the basis of abundance, happiness, peace, and seclusion. Those who are contented are happy even though they have to sleep on the ground. Those who are not contented would not be so though they lived in celestial mansions. Such people feel poor even though they are rich, while those who are contented are rich even in poverty. The former are constantly led by their five desires and are greatly pitied by the contented. Such is the meaning of 'contentment'.

3. The virtue of seclusion

O Bhikkhus, seek the joy of quietness and passivity. Avoid confusion and noise and dwell alone in secluded places. Those who dwell in solitude are worshipped with reverence by Sakka and all celestials. This is why you should leave your own and other clans to live alone in quiet places, reflecting (to develop insight) upon dukkha, it's arising and its cessation. Those who rejoice in the pleasures of company must bear as well the pains of company, as when many birds flock to a great tree it may wither and collapse. Attachment to worldly things immerses one in the dukkha experienced by all men, like an old elephant bogged down in a swamp from which he cannot extricate himself. Such is the meaning of 'secluding oneself.'

4. The virtue of energetic striving

O Bhikkhus, if you strive diligently, nothing will be difficult for you. As a little water constantly trickling can bore a hole through a rock, so must you always strive energetically. If the mind of a disciple

(savaka) becomes idle and inattentive, he will resemble one who tries to make fire by friction but rests before the heat is sufficient. However much he desires fire, he cannot (make even a spark). Such is the meaning of 'energetic striving'.

5. The virtue of attentiveness

O Bhikkhus, seek for a Noble Friend (kalyanamitta). Seek him who will best (be able to) aid you (in developing) the unexcelled and unbroken attention. If you are attentive, none of the (three) robbers, the afflictions, can enter your mind. That is why you must keep your mind in a state of constant attention, for by loss of attention you lose all merits. If your power of attention is very great, though you fall among (conditions favoring) the five robbers of sense-desire, you will not be harmed by them, just as a warrior entering a battle well covered by armor has nothing to fear. Such is the meaning of 'unbroken attention.'

6. The virtue of collectedness (samádhi)

O Bhikkhus, if you guard your mind, so guarded the mind will remain in a state of steady collectedness. If your minds are in a state of collectedness, you will be able to understand the arising and passing away of the impermanent world. For this reason you should strive constantly to practice the various stages of absorption (jhana). When one of these states of collectedness is reached, the mind no longer wanders. A disciple who practices (to attain collectedness) is just like an irrigator who properly regulates his dykes. As he guards water, even a small amount, so should you guard the water of wisdom, thereby preventing it from leaking away. Such is the meaning of 'collectedness'.

7. The virtue of wisdom

O Bhikkhus, if you have wisdom, then do not hunger to make a display of it. Ever look within yourselves so that you do not fall

into any fault. In this way you will be able to attain freedom from (the tangle of) the interior and exterior (spheres of senses and sense-objects--ayatana). If you do not accomplish this you cannot be called Dhamma practitioners, nor yet are you common persons clad in white, so there will be no name to fit you! Wisdom is a firmly -bound raft, which will ferry you across the ocean of birth, old age, sickness, and death. Again, it is a brilliant light with which to dispel the black obscurity of ignorance. It is a good medicine for all who are ill. It is a sharp axe for cutting down the strangling fig--tree of the afflictions. That is why you should, by the hearing-, thinking- and development-wisdoms increase your benefits (from Dhamma). If you have Insight (vipassana) stemming from (development-wisdom), though your eyes are but fleshly organs you will be able to see clearly (into your own Citta.) Such is the meaning of 'wisdom'.

8. The virtue of restraint from idle talk

O Bhikkhus, if you indulge in all sorts of idle discussions then your mind will be full of chaotic thoughts, and though you have gone forth to homelessness you will be unable to attain Freedom. That is why, O Bhikkhus, you should immediately cease from chaotic thoughts and idle discussions. If you want to attain the Happiness of Nibbána, you must eliminate completely the illness of idle discussion.

IV. SELF- EXERTION

O Bhikkhus, as regards all kinds of virtue, you should ever rid yourselves of laxity, as you would flee from a hateful robber. That Dhamma which the greatly compassionate Lord has taught for your benefit is now concluded, but it is for you to strive diligently to practice this teaching. Whether you live in the mountains or on the Great Plains, whether you sojourn beneath a tree or in your own secluded dwellings, bear in mind the Dhamma you have received and let none of it be lost. You should always exert

yourselves in practicing it diligently, lest you die after wasting a whole lifetime and come to regret it afterwards. I am like a good doctor who, having diagnosed the complaint, prescribes some medicine; but whether it is taken or not, does not depend on the doctor. Again, I am like a good guide who points out the best road; but if, having heard of it, (the enquirer) does not take it, the fault is not with the guide.

V. ON CLEARING UP ALL DOUBTS

O Bhikkhus, if you have any doubts regarding the Four Noble Truths: of un-satisfactoriness (dukkha) and the rest, (its arising, its cessation and the Practice-path going to its cessation), you should ask about them at once. Do not harbor such doubts without seeking to resolve them.

On that occasion the Lord spoke thus three times, yet there were none who question-ed him. And why was that? Because there were none in that assembly (of Bhikkhus) who harbored any doubts.

Then the venerable Aniruddha, seeing what was in the minds of those assembled, respectfully addressed the Buddha thus: 'Lord, the moon may grow hot and the sun may become cold, but the Four Noble Truths proclaimed by the Lord cannot be otherwise. The Truth of Dukkha taught by the Lord describes real dukkha, which cannot become happiness. The accumulation of desires truly is the cause of the Arising of Dukkha; there can never be a different cause. If dukkha is destroyed (the Cessation of Dukkha), it is because the cause of dukkha has been destroyed, for if the cause is destroyed the result must also be destroyed. The Practice path going to the Cessation of Dukkha is the true path, nor can there be another. Lord, all these Bhikkhus are certain and have no doubts about the Four Noble Truths.

In this assembly, those who have not yet done what should be done (i. e., attained to Enlightenment), will, on seeing the Lord attain Final Nibbána, certainly feel sorrowful. (Among them) those who have newly entered upon the Dhamma-way and who have heard what the Lord has (just said), they will all reach Enlightenment (in due course) seeing Dhamma as clearly as a flash of lightning in the dark of the night. But is there anyone who has done what should be done (being an Arahant), already having crossed over the ocean of dukkha who will think thus: "The Lord has attained Final Nibbána; why was this done so quickly?"

Although the Venerable Aniruddha had thus spoken these words, and the whole assembly had penetrated the meaning of the Four Noble Truths, still the Lord wished to strengthen all in that great assembly. With a mind of infinite compassion he spoke (again) for their benefit.

"O Bhikkhus do not feel grieved. If I were to live in the world for a whole eon (kappa), my association with you would still come to an end, since a meeting with no parting is an impossibility. The Dhamma is now complete for each and every one, so even if I were to live longer it would be of no benefit at all. Those who were (ready) to cross over, both among the celestials and men, have all without exception attained Enlightenment, while those who have not yet completed their crossing (of the ocean of Samsára to the Further Shore or Nibbána) have already produced the necessary causes (to enable them to do so in course of time).

From now on, all my disciples must continue to practice (in this way) without ceasing, whereby the body of the Tathágata's Dhamma will be ever lasting and indestructible. But as to the world, nothing there is eternal, so that all meeting must be followed by partings. Hence, do not harbor grief, for such (impermanence) is the nature of worldly things. But do strive diligently and quickly seek for Freedom. With the light of Perfect

Wisdom destroy the darkness of ignorance, for in this world is nothing strong or enduring.

Now that I am about to attain Final Nibbána, it is like being rid of a terrible sickness. This body is a thing of which we are indeed well rid, an evil thing falsely going by the name of self and sunk in the ocean of birth, disease, old age, and death. Can a wise man do aught but rejoice when he is able to rid himself of it, as others might (be glad) when slaying a hateful robber?

O Bhikkhus, you should always exert the mind, seeking the Way out (of the Wandering-on, or samsára). All forms in the world, without exception, whether moving or non-moving, are subject to decay and followed by destruction. All of you should stop. It is needless to speak again. Time is passing away. I wish to cross over to Freedom (from existence in this world). These are my very last instructions."

The Discourse Collection

Selected Texts
from the Sutta Nipata
Translated from the Pali by
John D. Ireland

Introduction

The Sutta-nipata or "Discourse-collection," from which this selection has been compiled, contains some of the oldest and most profound discourses of the Buddha. The complete text has been translated at least three times into English, the most recent being by E. M. Hare under the title "Woven Cadences" (Oxford University Press, London, 1945). The Pali original consists mainly of verse interspersed with some prose passages and Hare has followed this arrangement by translating it into English blank verse. However, in the selection appearing below the aim has been to keep as near as possible to the original, and no attempt has been made to versify it.

The first discourse shows the distinction between the mode of conduct of the Bhikkhu and the layman, both regarded as virtuous or good (sadhu). For, as it is said elsewhere:

These two ways of life are not the same:
that of a householder supporting a wife
and one without worldly attachments...

As a peacock never approaches the swiftness
of a swan, so a householder cannot imitate a
Bhikkhu, a hermit meditating in the forest.

-- Snp. vv. 220-221

The lay-follower is given the five precepts of abstaining from killing, stealing and so forth, and then the eight precepts are observed on special occasions (uposatha, "observance days"). Also perhaps it is appropriate to commence with Dhammika's

praising the Buddha, for these two, moral discipline and faith in the Buddha, are the basic requisites for making further progress on the Buddhist path.

The next two discourses (2, 3) deal with wrong and right conduct, pointing out the results both courses lead to.

One of the essentials for the practice of the Buddha's teaching is having "good friends" and the avoidance of those who hinder one's progress (4). The best friend is "He from whom one learns the Dhamma" (5) and as such the Buddha is known as the "Good Friend" to all beings.

The next two (6, 7) give the practical training and the direction one should tend towards.

Continuous effort is needed to practice the Dhamma (8) and to inspire one there is no better example than the Buddha's own struggle (9). Then there are two contemplations on the transience of life and the futility of sorrowing over the natural course of events in this world (10, 11).

Two important discourses follow dealing with the misconception that purity can come from outside without putting forth any effort (12) and with wrongly holding to views and opinions leading to contention and suffering (13). These two, together with the rest of what follows, are regarded as some of the oldest discourses of the Sutta-nipata and contain much that is difficult to understand. In the Parayana-vagga, the last chapter of the Sutta-nipata, sixteen brahmanas -- "famous throughout the world, meditator's, delighting in meditation, and wise..." (v. 1009) -- come to the Buddha and ask Him various questions. Five of them are included here (14, 15, 16, 18, 19).

No. 17 may be compared with the Sakkapanha Suttanta (Digha-Nikáya 21, translated as No. 10 in the Wheel Series), which contains a closely parallel series of questions and answers.

No. 20 consists of the concluding verses of a fairly long discourse and indicates the disparity existing between the realization of the "Ariya," the Buddhas and their disciples, and the way of thinking usual to the ordinary people of this world.

A note ought to be included on the term "Dhamma," an important and frequent word in Buddhist literature and which has, in most cases, been left un-translated below for the reason that there is no equivalent word in English to cover all its various shades of meaning. It could be rendered by Law (cosmic and moral), Norm, Teaching, Doctrine, Scripture, Truth, Nature, practice, method, conduct, causality, etc., for these are all meanings of the term 'Dhamma'. But they all tend to fall short of a true definition. The Dhamma is the heart of the Buddha's teaching and without it Buddhism would be something quite dead, and yet it is not the exclusive possession of the historical religion. In addition, it has another set of meanings and is practically always used in this sense in the plural, as mental (and sensory) objects, ideas, things, phenomena, elements, forces, states. etc. In this latter sense however it has not been left un-translated below.

In conclusion I wish to acknowledge the valuable assistance given by the Ven. Nyanaponika Mahathera in correcting several errors in the translation of this short anthology and in supplying much advice and commentarial literature used in formulating the notes.

John D. Ireland
London,
February 1965.

Wrong Conduct

"The practice of Dhamma,[1] the practice of continence,[2] mastery of this is said to be best if a person has gone forth from home to the homeless life. But if he is garrulous and, like a brute, delights in hurting others, his life is evil and his impurity increases. "A quarrelsome Bhikkhu shrouded by delusion, does not

comprehend the Dhamma taught by the Awakened One when it is revealed. Annoying those practiced in meditation, being led by ignorance, he is not aware that his defiled path leads to Niraya-hell. Falling headlong, passing from womb to womb, from darkness to (greater) darkness, such a Bhikkhu undergoes suffering hereafter for certain.

"As a cesspool filled over a number of years is difficult to clean, similarly, whoever is full of impurity is difficult to make pure.

Whoever you know to be such, Bhikkhus, bent on worldliness, having wrong desires, wrong thoughts, wrong behavior and resort, being completely united avoid him, sweep him out like dirt,

remove him like rubbish. Winnow like chaff the non-recluses.

Having ejected those of wrong desires, of wrong behavior and resort, be pure and mindful, dwelling with those who are pure.

Being united and prudent you will make an end to suffering."

-- vv. 274-283

Footnotes:

1. Dhammacariya.

2. Brahmacariya, the divine-life, the practice of purity or chastity.

Dhammacariya and Brahmacariya are two closely related terms.

"Dhamma" being used here in the sense of virtue or good conduct.

Right Conduct

"By developing what habit, what conduct, what actions may man be correctly established in and arrive at the highest goal?

"He should respect his elders and not be envious of them. He

should know the right time for seeing his teacher.[1] If a talk on

Dhamma has started he should know the value of the opportunity and should listen carefully to the well-spoken words.[2]

"When the time is right let him go to his teacher's presence,

unassuming, putting aside stubbornness. Let him keep in mind and practice (what he has learned): the meaning and the text (of the Teaching), self-control and (the other virtues of) the Holy Life.[3] Delighting in the Dhamma, devoted to the Dhamma, established in the Dhamma, skilled in investigating the Dhamma,[4] let him not indulge in talk harmful to the (practice of) Dhamma. Let him be guided by well-spoken truths.

"Abandoning the uttering of laughter and lamentations; giving up anger, fraud, hypocrisy, longing, conceit, violence, harshness, moral taints and infatuation; let him live without pride, self controlled. Understanding is essential (for listening) to a well-spoken word. Learning and understanding are essential to meditation, but a man who is hasty and heedless does not increase his wisdom and learning.

"Those who are devoted to the Dhamma made known by the Noble Ones (ariya) are unsurpassed in speech, thought and action. They are established in peace, gentleness and concentration, and have reached the essence of learning and wisdom."

-- vv. 324-330

Footnotes:

1. That is when needing their advice for dispelling mental defilements.
2. The phrase "well-spoken" (subhasita) is a technical term in the Pali Canon. It refers to sayings connected with Dhamma and concerning one's well-being, happiness and progress on the path.
3. The rendering follows the Commentary.
4. Or, "having discriminative knowledge of the Dhamma."

On Friendship

"One who, overstepping and despising a sense of shame, says, 'I am your friend,' but does not take upon himself any tasks he is capable of doing, is to be recognized as no friend. One who speaks amiably to his companions, but whose actions do not conform to it, him the wise know for certain as a talker not a doer. He is no friend who, anticipating conflict, is always alert in looking out for weaknesses.[1] But he on whom one can rely, like a child sleeping on its mother's breast, is truly a friend who cannot be parted from one by others.

"One who bears the human burden of responsibility, with it fruits and blessings in mind, he cultivates a cause [2] of joy and happiness worthy of praise. Having tasted the flavor of solitude and peace one is free from fear and wrong-doings imbibing the rapture of Dhamma."

-- vv. 253-257

Footnotes:

1. Such a person dislikes to be reproved, and when an occasion for this occurs he would wish to have a weapon with which to retaliate, and therefore, he takes note of one's weaknesses.
2. According to the Commentary, this joy-producing cause is strenuous effort (viriyā).

The Simile of the Boat

"He from whom a person learns the Dhamma should be venerated, as the devas venerate Indra, their Lord.[1] He, (a teacher) of great learning, thus venerated, will explain the Dhamma, being well-disposed towards one. Having paid attention

and considered it, a wise man, practicing according to Dhamma, becomes learned, intelligent and accomplished by associating himself diligently with such a teacher.

"But by following an inferior and foolish teacher who has not gained (fine) understanding of the Dhamma and is envious of others, one will approach death without comprehending the Dhamma and unrelieved of doubt.

"If a man going down into a river, swollen and swiftly flowing, is carried away by the current -- how can he help others across?

"Even so, he who has not comprehended the Dhamma, has not paid attention to the meaning as expounded by the learned, being himself without knowledge and unrelieved of doubt -- how can he make others understand?

"But if (the man at the river) knows the method and is skilled and wise, by boarding a strong boat equipped with oars and a rudder, he can, with its help, set others across. Even so, he who is experienced and has a well-trained mind, who is learned and dependable,[2] clearly knowing, he can help others to understand who are willing to listen and ready to receive.[3]

"Surely, therefore, one should associate with a good man who is wise and learned. By understanding the meaning of what one has learned and practicing accordingly one who has Dhamma-experience[4] attains (supreme) happiness."[5]

-- vv. 316-323

Footnotes:

1. "Inda" (Sanskrit "Indra") is another name for Sakka, the ruler of the gods.
2. He has a character which remains unperturbed by the vicissitudes of life (Comy).
3. Possessing the supporting conditions for attaining the Paths and Fruits of Stream-winning, Once-returning, Never-returning and Final Sainthood (Arahatta).

4. One who has fully understood or experienced the Dhamma by penetrating to its essence through the practice taught by a wise teacher (Comy).
5. The transcendental happiness of the Paths and Fruits and of Nibbána.

Advice to Rahula

"Renouncing the five pleasures of sense that entrance and delight the mind, and in faith departing from home, become one who makes an end of suffering!

"Associate with good friends and choose a remote lodging, secluded, with little noise. Be moderate in eating. Robes, alms-food, remedies and a dwelling, -- do not have craving for these things; do not be one who returns to the world.[1] Practice restraint according to the Discipline,[2] and control the five sense-faculties.

"Practice mindfulness of the body and continually develop dispassion (towards it). Avoid the sign of the beautiful connected with passion; by meditating on the foul [3] cultivate a mind that is concentrated and collected.

"Meditate on the Sign-less [4] and get rid of the tendency to conceit. By thoroughly understanding and destroying conceit [5] you will live in the (highest) peace."

In this manner the Lord repeatedly exhorted the Venerable Rahula.

-- vv. 337-342

Footnotes:

1. By being dragged back to it again by your craving for these things (Comy).
2. The Vinaya, or disciplinary code of the community of Bhikkhus.

3. The "foul," or asubha-kammatthana, refers to the practice of contemplating a corpse in various stages of decay and the contemplation on the thirty-two parts of the body, as a means of developing detachment from body and dispassion in regard to its beautiful (or, "the sign of the beautiful," subha-nimitta).
4. The Sign-less (animitta) is one of the three Deliverances (vimokkha) by which beings are liberated from the world. The other two are Desire-less-ness (appanihita) and Emptiness (sunnata). The Sign-less is connected with the idea of impermanence of all conditioned things (cf. Visuddhi Magga, XXI 67f).
5. The word "mana" means both conceit and misconceiving.

The Training

"Violence breeds misery;[1] look at people quarreling. I will relate the emotion agitating me.

"Having seen people struggling and contending with each other like fish in a small amount of water, fear entered me. The world is everywhere insecure, every direction is in turmoil; desiring an abode for myself I did not find one uninhabited.[2] When I saw contention as the sole outcome, aversion increased in me; but then I saw an arrow [3] here, difficult to see, set in the heart. Pierced by it, once runs in every direction, but having pulled it out one does not run nor does one sink. [4]

"Here follows the (rule of) training:

"Whatever are worldly fetters, may you not be bound by them! Completely break down sensual desires and practice so as to realize Nibbána for yourself!

"A sage should be truthful, not arrogant, not deceitful, not given to slandering others, and should be without anger. He should remove the evil of attachment and wrongly directed longing; he should conquer drowsiness, lassitude and sloth, and not dwell in

indolence. A man whose mind is set on Nibbána should not be arrogant. He should not lapse into untruth nor generate love for sense objects. He should thoroughly understand (the nature of) conceit and abstain from violence. He should not delight in what is past, nor be fond of what is new, nor sorrow for what is disappearing, nor crave for the attractive.

"Greed, I say, is a great flood; it is a whirlpool sucking one down, a constant yearning, seeking a hold, continually in movement;[5] difficult to cross is the morass of sensual desire. A sage does not deviate from truth, a brahmana [6] stands on firm ground; renouncing all, he is truly called 'calmed.'

"Having actually experienced and understood the Dhamma he has realized the highest knowledge and is independent.[7] He comports himself correctly in the world and does not envy anyone here. He who has left behind sensual pleasures, an attachment difficult to leave behind, does not grieve nor have any longing; has cut across the stream and is unfettered.

"Dry out that which is past,[8] let there be nothing for you in the future.[9] If you do not grasp at anything in the present you will go about at peace. One who, in regard to this entire mind-body complex, has no cherishing of it as 'mine,' and who does not grieve for what is non-existent truly suffers no loss in the world. For him there is no thought of anything as 'this is mine' or 'this is another's'; not finding any state of ownership, and realizing, 'nothing is mine,' he does not grieve.

"To be not callous, not greedy, at rest and unruffled by circumstances -- that is the profitable result I proclaim when asked about one who does not waver. For one who does not crave, who has understanding, there is no production (of new kamma).[10] Refraining from initiating (new kamma) he sees security everywhere. A sage does not speak in terms of being equal, lower or higher. Calmed and without selfishness he neither grasps nor rejects."

-- vv. 935-954

Footnotes:

1. Attadanda bhayam jatam: "Violence" (attadanda, lit.: "seizing a stick" or "weapons") includes in it all wrong conduct in deeds, words and thoughts. Bhaya is either a subjective state of mind, "fear," or the objective condition of "fearfulness," danger, misery; and so it is explained in the Comy. as the evil consequences of wrong conduct, in this life and in future existence.
2. Uninhabited by decay and death, etc. (Comy).
3. The arrow of lust, hate, delusion and (wrong) views.
4. That is, sink into the four "floods" of sensual desire, continual becoming, wrong views and ignorance. These are the two contrasting dangers of Samsara, i.e., restless running, ever seeking after sensual delights, and sinking, or passively clinging to the defilements, whereby one is overwhelmed by the "flood." In the first discourse of the Samyutta-Nikáya the Buddha says: "If I stood still, I sank; if I struggled, I was carried away. Thus by neither standing still nor struggling, I crossed the flood."
5. According to the commentary these four phrases, beginning with a "whirlpool sucking down," are all synonyms for craving (tanha) or greed (gedha) called the "great flood."
6. In Buddhism the title "Brahmana" is sometimes used for one who has reached final deliverance. The Buddha himself is sometimes called "the Brahmana."
7. Independent of craving and views.
8. "Dry out" (visodehi) your former, and not your matured kamma, i.e., make it unproductive, by not giving room to passions that may grow out of the past actions.
9. Do not rouse in kamma-productive passions concerning the future.
10. Volitional acts, good or bad, manifesting in deeds of body, speech and mind leading to a future result.

On Vigilance

"Rouse yourself! Sit up! What good is there in sleeping? For those afflicted by disease (suffering), struck by the arrow (craving), what sleep is there?

"Rouse yourself! Sit up! Resolutely train yourself to attain peace.[1] Do not let the king of death,[2] seeing you are careless, lead you astray and dominate you.

"Go beyond this clinging,[3] to which devas and men are attached, and (the pleasures) they seek. Do not waste your opportunity. When the opportunity has passed they sorrow when consigned to Niraya-hell.

"Negligence is a taint, and so is the (greater) negligence growing from it. By earnestness and understanding withdraw the arrow (of sensual passions)."

-- vv. 331-334

Footnotes:

1. "Peace" is a synonym for Nibbána, the final goal.
2. The king of death (maccuraja), or Mara (death), is the personification of everything that binds us to this world and prevents the gaining of deliverance.
3. This clinging to pleasures of the senses.

The Buddha's Great Struggle

"When, near the river Nerañjara, I exerted myself in meditation for attaining to security from bondage,[1] there came Namuci[2] speaking words of compassion:

"You are emaciated and ill-looking, you are near to death! A thousand parts of you belong to death and only a fraction of you is alive. Live, good Sir! It is better to live. Living you may perform

meritorious deeds. From practicing celibacy and tending the sacrificial fire much merit is made, but what is obtained from striving? It is difficult to enter the path of exertion, it is difficult to do, difficult to maintain."

Mara spoke these words whilst standing in the presence of the Awakened One. To Mara speaking thus, the Lord replied:

"You who are the friend of the negligent, O Evil One, for what reason have you come here? Those who still have use for merit Mara may consider worthwhile addressing. I have faith and energy and wisdom. Being thus bent on striving why do you ask me to live? This wind will wither the currents of the rivers, why should not my exertion dry up even the blood? When the blood dries up, the bile and phlegm wither. On the wasting away of the flesh the mind becomes more and more serene and my mindfulness, wisdom and concentration are established more firmly. In me, who abides enduring such an extreme experience, the mind does not long for sensual pleasures. See the purity of a being!

"Sensual desire is your first army, the second is called discontent, the third is hunger and thirst, the fourth craving, the fifth sluggishness and laziness, the sixth fear, the seventh indecision, and the eighth disparagement of others and stubbornness: gain, fame, honor, prestige wrongly acquired and whoever praises himself and despises others -- these, Namuci, are your armies, the Dark One's [3] striking forces. A lazy, cowardly person cannot overcome them, but by conquering them one gains bliss.

"I wear muñja-grass![4] Shame on life here in this world! It is better for me to die in battle than to live defeated. Some recluses and brahmanas are not seen (exerting themselves) here, so immersed are they (in worldliness). They are not aware of that path by which those of perfect conduct walk.

"Seeing the surrounding army ready and Mara mounted (on his elephant), I am going out to fight so that he may not shift me from my position. This army of yours which the world together with the devas is unable to subdue, that I will destroy with wisdom, like an

unbaked clay-bowl with a stone. Having mastered the mind and firmly established mindfulness I shall wander from country to country guiding many disciples. And they will be diligent and energetic in practicing my teaching, the teaching of one without sensual desire, and they will go where, having gone, one does not grieve."

Mara: "For seven years I followed the Lord step by step but did not find an opportunity to defeat that mindful Awakened One. A crow flew around a stone having the color of fat: 'Can we find even here something tender? May it be something to eat?'

"Not finding anything edible the crow left that place. As with the crow and the stone, we leave Gotama, having approached and become disheartened."

Overcome by sorrow his lute fell from his arm and thereupon the unhappy spirit disappeared from that place.

-- vv. 425-449

Footnotes:

1. Yogakkhema, a name for Nibbána.
2. Namuci, meaning "He who does not let go" (his hold over beings easily) is a name for Mara, the Evil One.
3. The "Dark One" or Kanha (Sanskrit: Krishna), is another name for Mara. He is the Indian Cupid (Kamadeva) and personifies sensual passions. He carries a lute (vina), mentioned at the close, with which he captivates beings by his playing. His other equipment includes a bow, arrows, a noose and a hook.
4. Indian warriors used to wear a tuft of a certain grass, called muñja, on their head or headgear, for indicating that they were prepared to die in battle and determined not to retreat.

On Decay

"Short indeed is this life, this side of a hundred years one dies; whoever lives long even he dies from old age. People grieve for

things they are attached to, yet there exist no permanent possessions but just a state of (constant) separation. Seeing this one should no longer live the household life. That which a man imagines to be his will disappear at death. Knowing this a wise man will have no attachment (to anything).

"As a man awakened from sleep no longer sees what happened in his dream, similarly one does not see a loved one who is dead. Those people who were seen and heard and called by their names as such and such, only their names remain when they have passed away. Those greedy for objects of attachment do not abandon sorrow, grief and avarice, but sages having got rid of possessions, live perceiving security. For a Bhikkhu with a detached mind, living in a secluded dwelling, it is right, they say, that he no longer shows himself in the abodes (of existence).[1]

"A sage who is completely independent does not make close friends or enemies. In him sorrow and selfishness do not stay, like water on a lotus leaf. As a lotus is not wetted by water, so a sage is not affected by what is seen or heard, nor by what is perceived by the other senses. A wise man is not deluded by what is perceived by the senses. He does not expect purity by any other way.[2] He is neither pleased nor is he repelled (by the six sense-objects)."

-- vv. 804-813

Footnotes:

1. There is a play on words here: "bhávaná," besides meaning "an abode of existence" also means "a house." So as well as saying, he is not reborn into any realm of existence, the passage also indicates he lives secluded and does not associate with people in the village.

2. By any way other than the Noble Eightfold Path (Comy).

The Arrow

"Un-indicated and unknown is the length of life of those subject to death. Life is difficult and brief and bound up with suffering. There is no means by which those who are born will not die. Having reached old age, there is death. This is the natural course for a living being. With ripe fruits there is the constant danger that they will fall. In the same way, for those born and subject to death, there is always the fear of dying. Just as the pots made by a potter all end by being broken, so death is (the breaking up) of life. "The young and old, the foolish and the wise, all are stopped short by the power of death, all finally end in death. Of those overcome by death and passing to another world, a father cannot hold back his son, nor relatives a relation. See! While the relatives are looking on and weeping, one by one each mortal is led away like an ox to slaughter.

"In this manner the world is afflicted by death and decay. But the wise do not grieve, having realized the nature of the world. You do not know the path by which they came or departed. Not seeing either end you lament in vain. If any benefit is gained by lamenting, the wise would do it. Only a fool would harm himself. Yet through weeping and sorrowing the mind does not become calm, but still more suffering is produced, the body is harmed and one becomes lean and pale, one merely hurts oneself. One cannot protect a departed one (peta) by that means. To grieve is in vain.

"By not abandoning sorrow a being simply undergoes more suffering. Bewailing the dead he comes under the sway of sorrow. See other men faring according to their deeds! Hence beings tremble here with fear when they come into the power of death. Whatever they imagine, it (turns out) quite different from that. This is the sort of disappointment that exists. Look at the nature of the world! If a man lives for a hundred years, or even more, finally, he is separated from his circle of relatives and gives up his life in the end. Therefore, having listened to the Arahant,[1] one should give

up lamenting. Seeing a dead body, one should know, "He will not be met by me again." As the fire in a burning house is extinguished with water, so a wise, discriminating, learned and sensible man should quickly drive away the sorrow that arises, as the wind (blows off) a piece of cotton. He who seeks happiness should withdraw the arrow: his own lamentations, longings and grief.

"With the arrow withdrawn, unattached, he would attain to peace of mind; and when all sorrow has been transcended he is sorrow-free and has realized Nibbána.

-- vv. 574-593

Footnote:

1. The Perfect One, i.e., the Buddha.

On Purity

"Here I see one who is pure, entirely free of sickness. By seeing him a man may attain to purity!"

"Convinced of that and thinking it 'the highest,' he believes it to be knowledge when he contemplates 'the pure one.' [1] But if by sights man can gain purification or if through such knowledge he could leave suffering behind, then, one who still has attachments could be purified by another. [2] However, this is merely the opinion of those who so assert.

"The (true) brahmana [3] has said one is not purified by another, nor by what is seen, heard or perceived (by the other senses), nor, by the performance of ritual observances. He (the true brahmana) is not defiled by merit or demerit. Having given up what he had (previously) grasped at, he no longer engages in producing (any kamma). Having left a former (object) they attach themselves to another, dominated by craving they do not go beyond attachment. They reject and seize, like a monkey letting go of a branch to take

hold of another.

"A person having undertaken a ritual act goes this way and that, fettered by his senses. But one with a wide wisdom, having understood and gone into the Dhamma with his experience, does not go this way and that. For a person indifferent towards all conditions, whatever is seen, heard or cognized, he is one who sees it as it really is and lives with clarity (of mind). With what could he be identified in the world?

"They do not speculate nor pursue (any notion), they do not claim perfect purity. Loosening the knot (of clinging) with which they are bound, they do not have longing anywhere in the world. The (true) brahmana who has gone beyond limitations, having understood and seen there is no longer any assumption for him, he is neither disturbed by lust nor agitated by revulsion. For him there is nothing upheld as 'the highest.'"

-- vv. 788-795

Footnotes:

1. This refers to the old Indian belief in "auspicious sights" (dittha-mangala), the belief that by merely beholding something or someone regarded as a holy object or person, purity, or whatever else is desired, may be gained.
2. By another method, other than that of the Noble Eightfold Path (Comy.); but it could also mean, "by the sight of another person."
3. I.e., the Buddha.

On Views

"A person who associates himself with certain views, considering them as best and making them supreme in the world, he says, because of that, that all other views are inferior; therefore he is not free from contention (with others). In what is seen, heard,

cognized and in ritual observances performed, he sees a profit for himself. Just by laying hold of that view he regards every other view as worthless. Those skilled (in judgment)[1] say that (a view becomes) a bond if, relying on it, one regards everything else as inferior. Therefore a Bhikkhu should not depend on what is seen, heard or cognized, nor upon ritual observances. He should not present himself as equal to, nor imagine himself to be inferior, nor better than, another. Abandoning (the views) he had (previously) held and not taking up (another), he does not seek a support even in knowledge. Among those who dispute he is certainly not one to take sides. He does not [have] recourse to a view at all. In whom there is no inclination to either extreme, for becoming or non-becoming, here or in another existence, for him there does not exist a fixed viewpoint on investigating the doctrines assumed (by others). Concerning the seen, the heard and the cognized he does not form the least notion. That brahmana [2] who does not grasp at a view, with what could he be identified in the world? "They do not speculate nor pursue (any notion); doctrines are not accepted by them. A (true) brahmana is beyond, does not fall back on views."

-- vv. 796-803

Footnotes:

1. I.e., the Buddhas and their disciples who have realized the goal.
2. I.e., a perfected one.

Ajita's Questions

The Venerable Ajita: "By what is the world enveloped? Because of what is it not known? With what do you say it is soiled? What is its great fear?"

The Lord: "The world is enveloped by ignorance, Ajita. Because of wrongly directed desire and heedlessness it is not known (as it really is). It is soiled by longings and its great fear is suffering."

Ajita: "Everywhere flow the streams.[1] What is the obstruction for the streams, tell me the restricting of them, by what are they cut off?"

The Lord: "Whatever streams are in the world, it is mindfulness that obstructs them and restricts them, and by wisdom they are cut off."

Ajita: "It is just wisdom and mindfulness. Now mind-and-body, sir, explain this: where does it cease?"

The Lord: "This question you have asked, Ajita, I will answer for you: where mind-and-body completely cease. By the cessation of consciousness they cease." [2]

Ajita: "Those who have fully understood the Dhamma, those who are training and the other individuals here, [3] explain their (rule of) conduct."

The Lord: "Not craving for sensual pleasures and with a mind that is pure and tranquil [4] a Bhikkhu should mindfully go forth, skillful in all situations."

-- vv. 1032-1039

Footnotes:

1. "The streams" are cravings flowing out towards pleasurable and desirable objects in the world.
2. This question and answer refers to the doctrine of dependent-arising (paticca-samuppada). Where rebirth-consciousness (patisandhi-vinnana) does not arise there is no establishment of an individual (mind-and-body, namarupa) in a realm of existence, nor the consequent appearance of old age and death and the other sufferings inherent in life.
3. "Those who have fully understood" are Arahants (perfected ones) who have reached the highest goal. "Those who are

training" are those noble beings (ariya) who are working towards and are assured of that goal. The other individuals are ordinary beings (puthujjana) who have not yet reached assurance.

4. The word anavilo means pure, clear, tranquil, un-agitated, unmuddied, etc. In the Dhammapada v. 82, the wise are compared to a deep lake with this quality.

Punnaka's Questions

The Venerable Punnaka: "To him who is free from craving, who has seen the root (of things)[1] I have come with a question: for what reason did sages, warriors, brahmanas and other men prepare, here in this world, various sacrificial gifts for the gods (devata)? I ask the Lord this, let him tell me the answer."

The Lord: "Whatever sages, warriors, brahmanas and other men, Punnaka, prepared various sacrificial gifts for the gods, they did so in the hope of this or that (future) existence, being induced by (the fact of) old age and decay."

Punnaka: "By preparing various sacrificial gifts for the gods, being zealous in sacrificing, do they cross beyond birth and decay, Lord?"

The Lord: "They hope and extol, pray and sacrifice for things of the senses, Punnaka. For the sake of such reward they pray.

These devotees of sacrifice, infatuated by their passion for existence,[2] do not cross beyond birth and decay, I say."

Punnaka: "If these devotees of sacrifice do not cross beyond birth and decay through sacrifice, Sir, then by what practice does one cross beyond birth and decay in this world of gods and men?"

The Lord: "He who has comprehended in the world the here and the beyond, in whom there is no perturbation by anything in the world, who is calm, free from the smoldering fires,[3] untroubled and desireless, -- he has crossed beyond birth and decay, I say."

-- vv. 1043-1048

Footnotes:

1. "The root of unwholesome actions, etc." (Comy). There are six roots or basic conditions in a person leading to the performance of unwholesome (unskilled) and wholesome (skilled) actions: greed, aversion, delusion, non-greed (renunciation, detachment), non-aversion (love) and non-delusion (wisdom). The Buddha has seen and understood this as it really is.
2. Or, "burning with lust for life."
3. The three "fires" of greed, aversion and delusion. This is a punning reference, also to be seen in the previous note, to the brahmana's sacrificial fire.

Mettagu's Questions

The Venerable Mettagu: "I ask the Lord this question, may he tell me the answer to it. I know him to be a master of knowledge and a perfected being. From whence have arisen these many sufferings evident in the world?"

The Lord: "You have asked me the source of suffering. Mettagu, I will tell it to you as it has been discerned by me. These many sufferings evident in the world have arisen from worldly attachments. Whoever ignorantly creates an attachment, that stupid person comes upon suffering again and again. Therefore a man of understanding should not create attachment, seeing it is the source of suffering."

Mettagu: "What I did ask you have explained, now I ask another question. Come tell me this: how do the wise cross the flood, birth and old age, sorrow and grief? Explain it thoroughly to me, O sage, for this Dhamma has been understood[1] by you."

The Lord: "I will set forth the Dhamma, Mettagu, a teaching to be directly perceived,[2] not something based on hearsay, by

experiencing which and living mindfully one may pass beyond the entanglements of the world."

Mettagu: "I rejoice in the thought of that highest Dhamma, great sage, by experiencing which and living mindfully one may pass beyond the entanglements of the world."

The Lord: "Whatever you clearly comprehend, Mettagu, above, below, across and in between, get rid of delight in it. Rid yourself of habitual attitudes[3] and (life affirming) consciousness.[4] Do not continue in existence. Living thus, mindful and vigilant, a Bhikkhu who has forsaken selfish attachments may, by understanding, abandon suffering, birth and old age, sorrow and grief, even here in this life."

Mettagu: "I rejoice in the words of the great sage. Well explained, O Gotama, is the state of non-attachment.[5] The Lord has surely abandoned suffering as this Dhamma has been realized by him. They will certainly abandon suffering who are constantly admonished by you, O Sage. Having understood, I venerate it, Noble One. May the Lord constantly admonish me also."

The Lord: "Whom you know as a true brahmana, a master of knowledge, owning nothing, not attached to sensual (-realm) existence, he has certainly crossed this flood. Having crossed beyond he is untainted and freed from doubt. One who has discarded this clinging (leading) to renewal of existence is a man who has realized the highest knowledge. Free from craving, undistressed, desire-less, he has crossed beyond birth and old age, I say."

-- vv. 1049-1060

Footnotes:

1. The Pali word "vidito" also means, found out, discovered.
2. Ditthe dhamme: to be seen for oneself in this life or here and now. It is an expression used of Nibbána.
3. Or, "fixed views."

4. Or, "kamma-producing consciousness."
5. I.e., Nibbána.

Further Questions

"From what arise contentions and disputes, lamentations and sorrows, along with selfishness and conceit, and arrogance along with slander? From where do these various things arise? Come tell me this."

"From being too endeared (to objects and persons) arise contentions and disputes, lamentations and sorrows along with avarice, selfishness and conceit, arrogance and slander. Contentions and disputes are linked with selfishness, and slander is born of contention."

"What are the sources of becoming endeared in the world? What are the sources of whatever passions prevail in the world, of longings and fulfillments that are man's goal (in life)?"

"Desires are the source of becoming endeared (to objects and persons) in the world, also of whatever passions prevail. These are the sources of longings and fulfillments that are man's goal (in life)."[1]

"Now what is the source of desire in the world? What is the cause of judgments[2] that arise; of anger, untruth, doubts and whatever other (similar) states that have been spoken of by the Recluse (i.e., the Buddha)?"

"It is pleasant, it is unpleasant," so people speak in the world; and based upon that arises desire. Having seen the appearing and disappearing of material things a man makes his judgments in the world.[3] Anger, untruth and doubts, these states arise merely because of the existence of this duality.[4] Let a doubter train himself by way of insight to understand these states as taught by the Recluse."

"What is the source of thinking things as pleasant or unpleasant?"

When what is absent are these states not present? What is the meaning of appearing and disappearing? Explain the source of it to me."

"The pleasant and the unpleasant have their source in sense-impression. When this sense-impression is absent, these states are not present. The idea of appearing and disappearing is produced from this, I say."

"What is the source of sense-impression? From what arises so much grasping? By the absence of what is there no selfish attachment? By the disappearance of what is sense-impression not experienced?"

"Sense-impression is dependent upon the mental and the material. Grasping has its source in wanting (something). What not being present there is no selfish attachment. By the disappearance of material objects sense-impression is not experienced."

"For whom does materiality disappear? How do pleasure and discomfort cease to be? Tell me how it ceases so that I may be satisfied in my mind that I have understood it."

"His perception is not the ordinary kind, nor is his perception abnormal;[5] he is not without perception nor is his perception (of materiality) suspended.[6] -- to such an one immateriality ceases.[7] Perception is indeed the source of the world of multiplicity."

"What we asked, you have explained. We now ask another question. Tell us the answer to it. Do not some of the learned declare purification of the spirit[8] as the highest state to be attained? And do not others speak of something else as the highest?"[9]

"Some of the learned do declare purification of the spirit as the highest. But contrary to them some teach a doctrine of annihilation. Those clever ones declare this to be (final liberation) without basis of life's fuel remaining. Knowing that these (theorists) rely on (mere opinions for their statements) a sage investigates that upon which they rely. Having understood and being free

(from theories) he will not dispute with anyone. The wise do not enter into any existence."

-- vv. 862-877

Footnotes:

1. Man's longings, hopes and aspirations and their satisfaction are his refuge giving him an aim in life.
2. Judgments or evaluations of things motivated by craving for them or by opinions of them as being desirable or otherwise.
3. The "appearing" of the pleasant and the "disappearing" of the unpleasant is judged to be "good." The "appearance" of the unpleasant and the "disappearance" of the pleasant is judged to be "bad."
4. I.e., of the pleasant and the unpleasant.
5. He is neither insane nor mentally disturbed (Comy).
6. He has not attained the state of cessation of perception and feeling (sanna-vedayita nirodha) nor the immaterial absorptions (arupajjhana) (Comy). In the former perception completely ceases, but in the latter there is still the perception of an immaterial object.
7. According to the commentary what remains after these four negations is the state of one who has reached the highest of the fine-material absorptions (rupajjhana) and is in the process of attaining the first immaterial absorption. This answers the question "for whom does (the perception of) materiality disappear?" And as "pleasure and discomfort" have previously been stated to "have their source in sense-impression," in other words, the Perception of material objects, the second question is answered too.
8. The term "spirit" (yakkha) is equivalent here to "being" or "man."
9. An alternative rendering of this sentence could be: "Do not some of the learned declare (the immaterial attainments) as the highest state, as man's purification?"

Mogharaja's Question

The Venerable Mogharaja: "Twice have I asked Sakka[1] but the Seeing One has not answered me. I have heard a divine sage replies when asked a third time. I do not know the view of the greatly famous Gotama concerning this world, the next world and the Brahma-world with its deities. To him of supreme vision I have come with a question: how should one regard the world so that one is not seen by the King of Death?"

The Lord: "Look upon the world as empty,[2] Mogharaja, ever mindful; uprooting the view of self you may thus be one who overcomes death. So regarding the world one is not seen by the King of Death."

-- vv. 1116-1119

Footnotes:

1. The name "Sakka" is used here as a title for the Buddha. It means, "a man of the Sakya clan." The Buddha is also sometimes called Shakyamuni, "the sage of the Sakyas."

2. In the Samyutta-Nikáya (vol. iv, p. 54) the Venerable Ánanda asks: "How is the world empty, venerable sir?" And the Lord replies: "Because, Ánanda, it is empty of a self or what belongs to a self, therefore it is said, 'the world is empty.'"

The "world," here and elsewhere, is not to be understood in the way we usually think of it, but is defined as the five aggregates (khandha) of material form, feeling, perception, activities and consciousness, or as the eye and visible objects, the ear and sounds, etc., that is to say, the whole of our subjective and objective experience.

Pingiya's Request

The Venerable Pingiya: "I am old and feeble, the comeliness of youth has vanished. My sight is weak and I am hard of hearing. I do not wish to perish whilst still confused. Teach me the Dhamma

by understanding which I may abandon birth and decay." [1]
The Lord: "Seeing heedless people afflicted and suffering through their bodies, Pingiya, you should be heedful and renounce body so as to not come again to birth."

Pingiya: "In the ten directions -- the four quarters, four between, and those above and below -- there is nothing in the world not seen, heard, sensed or understood by you. Teach me the Dhamma by understanding which I may abandon birth and decay."

The Lord: "Seeing men caught in craving, Pingiya, tormented and afflicted by old age, you should be heedful and renounce craving so as to not come again to birth."

-- vv. 1120-1123

Footnote:

1. Jara: decay, decrepitude, old age.

The Noble One's Teaching

"See how the world together with the devas has self-conceit for what is not-self. Enclosed by mind-and-body it imagines, 'This is real.' Whatever they imagine it to be, it is quite different from that. It is unreal, of a false nature and perishable. Nibbána, not false in nature, that the Noble Ones [1] know as true. Indeed, by the penetration of the true, they are completely stilled and realize final deliverance.

"Forms, sounds, tastes, scents, bodily contacts and ideas which are agreeable, pleasant and charming, all these, while they last, are deemed to be happiness by the world with its devas. But when they cease that is agreed by all to be unsatisfactory. By the Noble Ones, the cessation of the existing body [2] is seen as happiness. This is the reverse of the outlook of the whole world. "What others call happiness, that the Noble Ones declare to be suffering. What others call suffering, that the Noble Ones have

found to be happiness. See how difficult it is to understand the Dhamma! Herein those without insight have completely gone astray. For those under the veil (of ignorance) it is obscured, for those who cannot see it is utter darkness. But for the good and the wise it is as obvious as the light for those who can see. Even though close to it, the witless who do not know the Dhamma, do not comprehend it.

"By those overcome by attachment to existence, those who drift with the stream of existence, those in the realm of Mara, this Dhamma is not properly understood. Who other than the Noble Ones, are fit to fully understand that state, by perfect knowledge of which they realize final deliverance, free from defilements?[3]
-- vv. 756-765

Footnotes:

1. The Noble Ones or ariya are the Buddhas and their disciples.
2. The "existing body" (sakkaya) is a term for the five aggregates as objects of grasping.
3. Anusava; the defilements or asava, literally "out-flows," are dissipations of energy in the form of sensual desire, becoming (the perpetuation of existence), views and ignorance and are the same as the four "floods" mentioned earlier. One who has destroyed the defilements (khinasava) is another name for an Arahant or Perfected One.

Discourse on Great Blessings

Thus have I heard:

At one time the Blessed One was staying near Savatthi at Anathapindika's Park in Prince Jeta's Grove. Then, late in the night a certain deity of exceeding radiance, lighting up the whole of Prince Jeta's Grove, approached the Blessed One. Having approached and saluted the Blessed One, he stood at one side. Standing there at one side, the deity addressed the Blessed One with a verse:

"Many devas and humans have thought about good omens, longing for well-being.

Tell us, what is the highest good omen?"

The Blessed One responded:
Not associating with fools,
Associating with the wise, and
Honoring those worthy of honor
This is the Greatest Blessing.

Living in a suitable place,
Having done good in the past, and
Directing oneself on the right course
This is the Greatest Blessing.

Vast learning and the arts,
Being well-trained in discipline, and
Words well-spoken
This is the Greatest Blessing.

The supporting of parents,
The welfare of children and wife,

Un-conflicting livelihood
This is the Greatest Blessing.

Giving, and living the Dharma way,
Supporting of relatives,
And blameless actions
This is the Greatest Blessing.

Dispassion towards (and) refraining from evil,
Self-control towards intoxicating drinks,
Diligence in the Teachings -
This is the Greatest Blessing.

Reverence and humility,
Contentment and gratitude,
Timely hearing of the Dharma
This is the Greatest Blessing.

Patience and being responsive to correction,
Seeing recluses,
Timely Dharma discussion
This is the Greatest Blessing.

Self-control and living the Holy Life,
The vision of the Noble Truths,
And the realization of Nirvana
This is the Greatest Blessing.

When he's touched by the worldly conditions,
Whose mind is not shaken,
Being sorrow less, stainless, secure
This is the Greatest Blessing.

Having done such things,
Everywhere invincible,

Everywhere they fare a long well
That, to them, is the Greatest Blessing

Ditthi Sutta

Views

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, the park of Anathapindika. Then Anathapindika the householder left Savatthi early in the morning to see the Blessed One, but the thought then occurred to him, "Now is not the right time to see the Blessed One, for he is in seclusion. And it is not the right time to see the monks who are developing their minds [in meditation], for they are in seclusion. What if I were to visit the park of the wanderers of other persuasions?" Then he headed to the park of the wanderers of other persuasions were staying.

Now on that occasion the wanderers of other persuasions had come together in a gathering and were sitting, discussing many kinds of childish topics, making a great noise and racket. They saw Anathapindika the householder coming from afar, and on seeing him, hushed one another: "Be quiet, good sirs. Don't make any noise. Here comes Anathapindika the householder, a disciple of the contemplative Gotama. He is one of those disciples of the contemplative Gotama, clad in white, who lives in Savatthi. These people are fond of quietude, trained in quietude, and speak in praise of quietude. Maybe, if he perceives our group as quiet, he will think of coming our way." So the wanderers fell silent.

Then Anathapindika the householder went to where the wanderers of other persuasions were staying. On arrival he greeted them courteously. After an exchange of friendly greetings and courtesies, he sat down to one side. As he was sitting there, the wanderers said to him, "Tell us, householder, what views the contemplative Gotama has."

"Venerable sirs, I don't know entirely what views the Blessed One has."

"Well, well. So you don't know entirely what views the contemplative Gotama has. Then tell us what views the monks have."

"I don't even know entirely what views the monks have."

"So you don't know entirely what views the contemplative Gotama has or even that the monks have. Then tell us what views you have."

"It wouldn't be difficult for me to expound to you what views I have. But please let the venerable ones expound each in line with his position, and then it won't be difficult for me to expound to you what views I have."

When this had been said, one of the wanderers said to Anathapindika the householder, "*The cosmos is eternal*. Only this is true; anything otherwise is worthless. This is the sort of view I have."

Another wanderer said to Anathapindika, "*The cosmos is not eternal*. Only this is true; anything otherwise is worthless. This is the sort of view I have."

Another wanderer said, "*The cosmos is finite...*" "*The cosmos is infinite...*" "*The soul and the body are the same...*" "*The soul is one thing and the body another...*" "*After death a Tathágata exists...*" "*After death a Tathágata does not exist...*" "*After death a Tathágata both does and does not exist...*" "*After death a Tathágata neither does nor does not exist*. Only this is true; anything otherwise is worthless. This is the sort of view I have."

When this had been said, Anathapindika the householder said to the wanderers, "As for the venerable one who says, '*the cosmos*

is eternal. Only this is true; anything otherwise is worthless. This is the sort of view I have,' his view arises from his own inappropriate attention or in dependence on the words of another. Now this view has been brought into being, is fabricated, willed, dependently originated. Whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. This venerable one thus adheres to that very stress, submits himself to that very stress." (Similarly for the other positions.)

When this had been said, the wanderers said to Anathapindika the householder, "We have each and every one expounded to you in line with our own positions. Now tell us what views you have."

"Whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. Whatever is stress is not me, is not what I am, is not my self. This is the sort of view I have."

"So, householder, whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. You thus adhere to that very stress, submit yourself to that very stress."

"Venerable sirs, whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. Whatever is stress is not me, is not what I am, is not my self. Having seen this well with right discernment as it actually is present, I also discern the higher escape from it as it actually is present."

When this had been said, the wanderers fell silent, abashed, sitting with their shoulders drooping, their heads down, brooding, at a loss for words. Anathapindika the householder, perceiving that the wanderers were silent, abashed... at a loss for words, got

up and went to where the Blessed One was staying. On arrival, having bowed down to the Blessed One, he sat down to one side. As he was seated there, he told the Blessed One the entirety of his conversation with the wanderers.

The Blessed One said: Well done, householder. Well done. That is how you should periodically refute those foolish men with the Dhamma." Then he instructed, urged, roused, and encouraged Anathapindika the householder with a talk on Dhamma. When Anathapindika the householder had been instructed, urged, roused and encouraged by the Blessed One with a talk on Dhamma, he got up from his seat and, having bowed down to the Blessed One, left, keeping the Blessed One on his right side. Not long afterward, the Blessed One addressed the monks: "Monks, even a monk who has long penetrated the Dhamma in this Doctrine and Discipline would do well to refute the wanderers of other persuasions with the Dhamma periodically in just the way Anathapindika the householder has done."

Duggata Sutta

Fallen on Hard Times

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. There the Blessed One said: "From an inconstruable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating and wandering on. When you see someone who has fallen on hard times, overwhelmed with hard times, you should conclude: 'We, too, have experienced just this sort of thing in the course of that long, long time.'

"Why is that? From an inconstruable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating and wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries -- enough to become disenchanted with all fabricated things, enough to become dispassionate, enough to be released."

Dutthagatthaka Sutta

Corrupted

Translated from the Pali by Thanissaro Bhikkhu

There are some who dispute
corrupted at heart,
and those who dispute
their hearts set on truth,
but a sage doesn't enter
a dispute that's arisen,
which is why he is
nowhere constrained.

Now, how would one
led on by desire,
entrenched in his likes,
forming his own conclusions,
overcome his own views?
He'd dispute in line
with the way that he knows.

Whoever boasts to others, unasked,
of his practices, precepts,
is, say the skilled,
ignoble by nature --
he who speaks of himself
of his own accord.

But a monk at peace,
fully unbound in himself,
who doesn't boast of his precepts
-- "That's how I am" --
he, say the skilled,

is noble by nature --
he with no vanity
with regard to the world.

One whose doctrines aren't clean --
fabricated, formed, given preference
when he sees it to his own advantage --
relies on a peace
dependent
on what can be shaken.

Because entrenchments [1] in views
aren't easily overcome
when considering what's grasped
among doctrines,
that's why
a person embraces or rejects a doctrine --
in light of these very
entrenchments.

Now, one who is cleansed [2]
has no preconceived view
about states of becoming
or not-
anywhere in the world.
Having abandoned conceit [3] and illusion,
by what means would he go? [4]
He isn't involved.

For one who's involved
gets into disputes
over doctrines,
but how -- in connection with what [5] --
would you argue
with one uninvolved?
He has nothing

embraced or rejected,
has sloughed off every view
right here -- every one.

Footnotes:

1. Entrenchments: a rendering of the Pali term, *nivesana*, which can also be rendered as abode, situation, home, or establishment.

2. Nd.I: Cleansed through discernment.

3. Nd.I explains a variety of ways of understanding the word "conceit," the most comprehensive being a list of nine kinds of conceit: viewing people better than oneself as worse than oneself, on a par with oneself, or better than oneself; viewing people on a par with oneself as worse than oneself, on a par with oneself, or better than oneself; viewing people worse than oneself as worse than oneself, on a par with oneself, or better than oneself. In other words, the truth of the view is not the issue here; the issue is the tendency to compare oneself with others.

4. Nd.I: "By what means would he go" to any destination in any state of becoming.

5. In connection with what: a rendering of the instrumental case that attempts to cover several of its meanings, in particular "by what means" and "in terms of what." For a discussion of the use of the instrumental case in the Atthaka Vagga

Dvayatanupassana Sutta

The Contemplation of Dualities

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in the Eastern Monastery, the palace of Migara's mother. Now on that occasion -- the Uposatha day of the fifteenth, the full-moon night -- the Blessed One was sitting in the open air surrounded by the community of monks. Surveying the silent community of monks, he addressed them: "Monks, if there are any who ask, 'Your listening to teachings that are skillful, noble, leading onward, going to self-awakening is a prerequisite for what?' they should be told, 'For the sake of knowing qualities of dualities as they actually are.' 'What duality are you speaking about?' 'This is stress. This is the origination of stress': this is one contemplation. 'This is the cessation of stress. This is the path of practice leading to the cessation of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Those who don't discern stress,
what brings stress into play,
and where it totally stops,
without trace;
who don't know the path,
the way to the stilling of stress:
lowly
in their release of awareness

and release of discernment,
incapable
of making an end,
they're headed
to birth and aging.

But those who discern stress,
what brings stress into play,
and where it totally stops,
without trace;
who discern the path,
the way to the stilling of stress:
consummate
in their release of awareness
and release of discernment,
capable
of making an end,
they aren't headed
to birth and aging.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from acquisition as a requisite condition': this is one contemplation. 'From the remainder-less fading and cessation of that very acquisition, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

The manifold stresses
that come into play in the world,

come from acquisition as their cause.

Anyone not knowing [this]
creates acquisition.

The fool, he comes to stress
again and again.

Therefore, discerning [this],
you shouldn't create acquisition
as you contemplate birth
as what brings stress
into play.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from ignorance as a requisite condition': this is one contemplation. 'From the remainder-less fading and cessation of that very ignorance, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Those who journey the wandering-on
through birth and death, again and again,
in this state here
or anywhere else,
that destination is simply through ignorance.
This ignorance is a great delusion
whereby they have wandered-on
a long, long time.
While beings immersed in clear knowing
don't go to further becoming.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from fabrication as a requisite condition': this is one contemplation. 'From the remainder-less fading and cessation of that very fabrication, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Any stress that comes into play
is all from fabrication
as a requisite
condition.
With the cessation of fabrication,
there is no stress
coming into play.
Knowing this drawback --
that stress comes from fabrication
as a requisite
condition --
with the tranquilizing of all fabrication,
with the stopping of perception:
that's how there is
the ending of stress.
Knowing this as it actually is,
an attainer-of-wisdom
sees rightly.
Seeing rightly,
the wise --

overcoming the fetter of Mara --
go to no further becoming.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from consciousness as a requisite condition': this is one contemplation. 'From the remainder-less fading and cessation of that very consciousness, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Any stress that comes into play
is all from consciousness
as a requisite
condition.

With the cessation of consciousness,
there is no stress
coming into play.

Knowing this drawback --
that stress comes from fabrication
as a requisite
condition --

with the stilling of consciousness, the monk
free from hunger
is totally unbound.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from contact as a requisite condition': this is one

contemplation. 'From the remainder-less fading and cessation of that very contact, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

For those overcome by contact,
flowing along in the stream of becoming,
following a miserable path,
the ending of fetters
is far away.

While those who comprehend contact,
delighting in stilling through discernment,
they, by breaking through contact,
free from hunger,
are totally unbound.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from feeling as a requisite condition': this is one contemplation. 'From the remainder-less fading and cessation of that very feeling, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Knowing that
whatever is felt --
pleasure, pain,
neither pleasure nor pain,
within or without --
is stressful,
deceptive,
dissolving,
seeing its passing away
at each contact,
each
contact,
he knows it right there:
with just the ending of feeling,
there is no stress
coming into play.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from craving as a requisite condition': this is one contemplation. 'From the remainder-less fading and cessation of that very craving, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

With craving his companion, a man
wanders on a long, long time.
Neither in this state here
nor anywhere else

does he go beyond
the wandering-on.
Knowing this drawback --
that craving brings stress into play --
free from craving,
devoid of clinging,
mindful, the monk
lives the wandering life.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from clinging as a requisite condition': this is one contemplation. 'From the remainder-less fading and cessation of that very clinging, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

From clinging as a requisite condition
comes becoming.
One who has come into being
goes
to stress.
There is death
for one who is born.
This is the coming into play
of stress.
Thus, with the ending of clinging, the wise
seeing rightly,
directly knowing

the ending of birth,
go to no further becoming.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from disturbance as a requisite condition': this is one contemplation. 'From the remainder-less fading and cessation of that very disturbance, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Any stress that comes into play
is all from disturbance
as a requisite
condition.
With the cessation of disturbance,
there is no stress
coming into play.
Knowing this drawback --
that stress comes from disturbance
as a requisite
condition --
with the relinquishing
of all disturbance,
a monk released in non-disturbance,
his craving for becoming crushed,
his mind at peace,
his wandering-on in birth totally ended:
he has no further becoming.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from nutriment as a requisite condition': this is one contemplation. 'From the remainder-less fading and cessation of that very nutriment, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Any stress that comes into play
is all from nutriment
as a requisite
condition.
With the cessation of nutriment,
there is no stress
coming into play.
Knowing this drawback --
that stress comes from nutriment
as a requisite
condition --
comprehending all nutriment,
independent of all nutriment,
rightly seeing
freedom from disease
through the total ending
of fermentations,
judiciously associating,
a judge,
he, an attainer-of-wisdom,

goes beyond judgment,
beyond classification.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from what is perturbed as a requisite condition': this is one contemplation. 'From the remainder-less fading and cessation of what is perturbed, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Any stress that comes into play
is all from what is perturbed
as a requisite
condition.
With the cessation of what is perturbed,
there is no stress
coming into play.
Knowing this drawback --
that stress comes from what is perturbed
as a requisite
condition --
the monk thus renouncing perturbation,
putting a stop to fabrications,
free from perturbation, free
from clinging,
mindful he lives
the wandering life.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'For one who is dependent, there is wavering': this is one contemplation. 'One who is independent doesn't waver': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

One who's independent
doesn't
waver.
One who's dependent,
clinging
to this state here
or anywhere else,
doesn't go beyond
the wandering-on.
Knowing this drawback --
the great danger in
dependencies --
independent,
free from clinging,
mindful the monk
lives the wandering life.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Formless phenomena are more peaceful than forms': this is one contemplation. 'Cessation is more peaceful than formless phenomena': this is a second

contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Those beings headed to forms,
and those standing in the formless,
with no knowledge of cessation,
return to further becoming.

But, comprehending form,
not taking a stance in formless things,
those released in cessation
are people who've left death behind.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever is considered as "This is true" by the world with its deities, Maras, and Brahmas, with its contemplatives and priests, its royalty and common-folk, is rightly seen as it actually is with right discernment by the noble ones as "This is false": this is one contemplation. 'Whatever is considered as "This is false" by the world with its deities, Maras, and Brahmas, with its contemplatives and priests, its royalty and common-folk, is rightly seen as it actually is with right discernment by the noble ones as "This is true": this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

See the world, together with its deities,
conceiving not-self to be self.
Entrenched in name and form,
they conceive that 'This is true.'
In whatever terms they conceive it
it turns into something other than that,
and that's what's false about it:
changing,
it's deceptive by nature.
Un-deceptive by nature
is Unbinding:
that the noble ones know
as true.
They, through breaking through
to the truth,
free from hunger,
are totally unbound.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever is considered as "This is bliss" by the world with its deities, Maras, and Brahmas, with its contemplatives and priests, its royalty and common-folk, is rightly seen as it actually is with right discernment by the noble ones as "This is stressful": this is one contemplation. 'Whatever is considered as "This is stressful" by the world with its deities, Maras, and Brahmas, with its contemplatives and priests, its royalty and common-folk, is rightly seen as it actually is with right discernment by the noble ones as "This is bliss": this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

All sights, sounds, smells, tastes,
tactile sensations, and ideas
that are welcome,
appealing,
agreeable --
as long as they're said
to exist,
are supposed by the world
together with its deities
to be bliss.

But when they cease,
they're supposed by them
to be stress.

The stopping of self-identity
is viewed by the noble ones
as bliss.

This is contrary
to what's seen
by the world as a whole.

What others say is blissful,
the noble ones say is stress.

What others say is stressful,
the noble know as bliss.

See the Dhamma, hard to understand!

Here those who don't know
are confused.

For those who are veiled,
it's darkness,
blindness

for those who don't see.

But for the good it is blatant,

like light
for those who see.
Though in their very presence,
they don't understand it --
dumb animals, un-adept in the Dhamma.
It's not easy
for those overcome
by passion for becoming,
flowing along
in the stream of becoming,
falling under Mara's sway,
to wake up
to this Dhamma.

Who, apart from the noble,
is worthy to wake up
to this state? --
The state that,
through rightly knowing it,
they're free from fermentation,
totally
unbound.

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words. And while this explanation was being given, the minds of sixty monks, through lack of clinging, were fully released from fermentation.

Dvedhavitakka Sutta

Two Sorts of Thinking

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks replied.

The Blessed One said, "Monks, before my self-awakening, when I was still just an un-awakened Bodhisattva, the thought occurred to me: 'Why don't I keep dividing my thinking into two sorts?' So I made thinking imbued with sensuality, thinking imbued with ill will, and thinking imbued with harmfulness one sort, and thinking imbued with renunciation, thinking imbued with non-ill will, and thinking imbued with harmlessness another sort.

"And as I remained thus heedful, ardent, and resolute, thinking imbued with sensuality arose. I discerned that 'Thinking imbued with sensuality has arisen in me; and that leads to my own affliction or to the affliction of others or to the affliction of both. It obstructs discernment, promotes vexation, and does not lead to Unbinding.'

"As I noticed that it leads to my own affliction, it subsided. As I noticed that it leads to the affliction of others... to the affliction of both... it obstructs discernment, promotes vexation, and does not lead to Unbinding, it subsided. Whenever thinking imbued with sensuality had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.

"And as I remained thus heedful, ardent, and resolute, thinking imbued with ill will arose. I discerned that 'Thinking imbued with ill

will has arisen in me; and that leads to my own affliction or to the affliction of others or to the affliction of both. It obstructs discernment, promotes vexation, and does not lead to Unbinding.'

"As I noticed that it leads to my own affliction, it subsided. As I noticed that it leads to the affliction of others... to the affliction of both... it obstructs discernment, promotes vexation, and does not lead to Unbinding, it subsided. Whenever thinking imbued with ill will had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.

"And as I remained thus heedful, ardent, and resolute, thinking imbued with harmfulness arose. I discerned that 'Thinking imbued with harmfulness has arisen in me; and that leads to my own affliction or to the affliction of others or to the affliction of both. It obstructs discernment, promotes vexation, and does not lead to Unbinding.'

"As I noticed that it leads to my own affliction, it subsided. As I noticed that it leads to the affliction of others... to the affliction of both... it obstructs discernment, promotes vexation, and does not lead to Unbinding, it subsided. Whenever thinking imbued with harmfulness had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.

"Whatever a monk keeps pursuing with his thinking and pondering, that becomes the inclination of his awareness. If a monk keeps pursuing thinking imbued with sensuality, abandoning thinking imbued with renunciation, his mind is bent by that thinking imbued with sensuality. If a monk keeps pursuing thinking imbued with ill will, abandoning thinking imbued with non-ill will, his mind is bent by that thinking imbued with ill will. If a monk keeps pursuing thinking imbued with harmfulness, abandoning thinking imbued with harmlessness, his mind is bent by that thinking imbued with harmfulness.

"Just as in the last month of the Rains, in the autumn season when the crops are ripening, a cowherd would look after his cows: He would tap and poke and check and curb them with a stick on this side and that. Why is that? Because he foresees flogging or imprisonment or a fine or public censure arising from that [if he let his cows wander into the crops]. In the same way I foresaw in unskillful qualities drawbacks, degradation, and defilement, and I foresaw in skillful qualities rewards related to renunciation and promoting cleansing.

"And as I remained thus heedful, ardent, and resolute, thinking imbued with renunciation arose. I discerned that 'Thinking imbued with renunciation has arisen in me; and that leads neither to my own affliction, nor to the affliction of others, nor to the affliction of both. It fosters discernment, promotes lack of vexation, and leads to Unbinding. If I were to think and ponder in line with that even for a night... even for a day... even for a day and night, I do not envision any danger that would come from it, except that thinking and pondering a long time would tire the body. When the body is tired, the mind is disturbed; and a disturbed mind is far from concentration.' So I steadied my mind right within, settled, unified, and concentrated it. Why is that? So that my mind would not be disturbed.

"And as I remained thus heedful, ardent, and resolute, thinking imbued with non-ill will arose. I discerned that 'Thinking imbued with non-ill will has arisen in me; and that leads neither to my own affliction, nor to the affliction of others, nor to the affliction of both. It fosters discernment, promotes lack of vexation, and leads to Unbinding. If I were to think and ponder in line with that even for a night... even for a day... even for a day and night, I do not envision any danger that would come from it, except that thinking and pondering a long time would tire the body. When the body is tired, the mind is disturbed; and a disturbed mind is far from concentration.' So I steadied my mind right within, settled, unified,

and concentrated it. Why is that? So that my mind would not be disturbed.

"And as I remained thus heedful, ardent, and resolute, thinking imbued with harmlessness arose. I discerned that 'Thinking imbued with harmlessness has arisen in me; and that leads neither to my own affliction, nor to the affliction of others, nor to the affliction of both. It fosters discernment, promotes lack of vexation, and leads to Unbinding. If I were to think and ponder in line with that even for a night... even for a day... even for a day and night, I do not envision any danger that would come from it, except that thinking and pondering a long time would tire the body. When the body is tired, the mind is disturbed; and a disturbed mind is far from concentration.' So I steadied my mind right within, settled, unified, and concentrated it. Why is that? So that my mind would not be disturbed.

"Whatever a monk keeps pursuing with his thinking and pondering, that becomes the inclination of his awareness. If a monk keeps pursuing thinking imbued with renunciation, abandoning thinking imbued with sensuality, his mind is bent by that thinking imbued with renunciation. If a monk keeps pursuing thinking imbued with non-ill will, abandoning thinking imbued with ill will, his mind is bent by that thinking imbued with non-ill will. If a monk keeps pursuing thinking imbued with harmlessness, abandoning thinking imbued with harmfulness, his mind is bent by that thinking imbued with harmlessness.

"Just as in the last month of the hot season, when all the crops have been gathered into the village, a cowherd would look after his cows: While resting under the shade of a tree or out in the open, he simply keeps himself mindful of 'those cows.' In the same way, I simply kept myself mindful of 'those mental qualities.'

"Unflagging persistence was aroused in me, and un-muddled mindfulness established. My body was calm and un-aroused, my

mind concentrated and single. Quite withdrawn from sensuality, withdrawn from unskillful mental qualities, I entered and remained in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, I entered and remained in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. With the fading of rapture I remained in equanimity, mindful and alert, and physically sensitive of pleasure. I entered and remained in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' With the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- I entered and remained in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, and attained to imperturbability, I directed it to the *knowledge of recollecting my past lives*. I recollected my manifold past lives, i.e., one birth, two... five, ten... fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction and expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus I remembered my manifold past lives in their modes and details.

"This was the first knowledge I attained in the first watch of the night. Ignorance was destroyed; knowledge arose; darkness was

destroyed; light arose -- as happens in one who is heedful, ardent, and resolute.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, and attained to imperturbability, I directed it to the *knowledge of the passing away and reappearance of beings*. I saw -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and I discerned how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech and mind, who reviled the Noble Ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the Noble Ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified and surpassing the human -- I saw beings passing away and re-appearing, and I discerned how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma.

"This was the second knowledge I attained in the second watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose -- as happens in one who is heedful, ardent, and resolute.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, and attained to imperturbability, I directed it to the *knowledge of the ending of the mental fermentations*. I discerned, as it was actually

present, that 'this is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' My heart, thus knowing, thus seeing, was released from the fermentation of sensuality, released from the fermentation of becoming, released from the fermentation of ignorance. With release, there was the knowledge, 'Released.' I discerned that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This was the third knowledge I attained in the third watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose -- as happens in one who is heedful, ardent, and resolute.

"Suppose, monks, that in a forested wilderness there were a large low-lying marsh, in dependence on which there lived a large herd of deer; and a certain man were to appear, not desiring their benefit, not desiring their welfare, not desiring their rest from bondage. He would close off the safe, restful path that led to their rapture, and would open up a false path, set out a male decoy, place a female decoy, and thus the large herd of deer, at a later time, would fall into ruin and disaster. Then suppose that a certain man were to appear to that same large herd of deer, desiring their benefit, desiring their welfare, desiring their rest from bondage. He would open up the safe, restful path that led to their rapture, would close off the false path, take away the male decoy, destroy the female decoy, and thus the large herd of deer, at a later time, would come into growth, increase, and abundance.

"I have given this simile in order to convey a meaning. The meaning is this: 'The large, low-lying marsh' is a term for sensual pleasures. 'The large herd of deer' is a term for beings. 'The man

not desiring their benefit, not desiring their welfare, not desiring their rest from bondage' is a term for Mara, the Evil One. 'The false path' is a term for the eightfold wrong path, i.e., wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration. 'The male decoy' is a term for passion and delight. 'The female decoy' is a term for ignorance. 'The man desiring their benefit, desiring their welfare, desiring their rest from bondage' is a term for the Tathágata, the Worthy One, the Rightly Self-awakened One. 'The safe, restful path that led to their rapture' is a term for the noble eightfold path, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

"So, monks, I have opened up the safe, restful path, closed off the false path, removed the male decoy, destroyed the female. Whatever a teacher should do -- seeking the welfare of his disciples, out of sympathy for them -- that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhana, monks. Don't be heedless. Don't later fall into regret. This is our message to you."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.