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Baalapandita Sutta

To Recognize the Fool and the Wise One

I heard thus:

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the Bhikkhus from there.

'Bhikkhus, these three are the marks, characteristics and attainments of the fool. What are the three? The fool has foolish thoughts, foolish words and foolish actions. If the fool was not with foolish thoughts, words and actions, how are the wise to know this good person is a fool, an unworthy one. Since the fool thinks, speaks and acts foolishly, the wise know he is a fool. The fool experiences unpleasantness and displeasure here and now in three ways. Bhikkhus, if the fool is with a crowd, in the street corner or a junction, and if the people there were talking about some current topic, and if he destroyed living things, took the not given, misbehaved sexually, told lies and took intoxicating drinks, it occurs to him: "These things the people are talking are evident in me too." This is the first instance that the fool experiences unpleasantness and displeasure.

Again, Bhikkhus, the fool sees 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, putting hooks in the flesh, cutting pieces of flesh from the body, driving a spike from ear to ear, beating to make the body like straw, immersing in the boiling oil, giving to the dogs to be eaten, raising on a

spike alive until dead, and cutting the neck with the sword. Bhikkhus, then it occurs to the fool, for the reason of doing evil this robber, this evil doer is punished. If the king gets hold of me, I too will be subjected to these same punishments. This is the second instance that the fool experiences unpleasantness and displeasure.

Again, Bhikkhus, when the fool is relaxed on a chair, on the bed or on a cover on the floor, he thinks of his misbehaviors by body, speech and mind. At such times they press on him heavily. Like the shadow of a huge mountain peak, would fall on the earth heavily in the evening...In the same manner when the fool is relaxed on a chair, on the bed or on a cover on the floor, he thinks of his misbehaviors by body, speech and mind. At such times they press on him heavily. Bhikkhus, then it occurs to the fool. 'I did not do good and create merit. I didn't dispel the fear of the frightened, I did evil bloody acts and later I will reap their results.' He grieves, laments, beats his breast and comes to great bewilderment of mind. Bhikkhus, this is the third instance that the fool experiences unpleasantness and displeasure.

Bhikkhus, the fool misbehaving by body, speech and mind, at the break up of the body after death, goes to decrease, is born in hell. Saying it rightly that hell is completely unwelcome and disagreeable. It is not easy to give a comparison for that unpleasantness.

Then a certain Bhikkhu said. 'Venerable sir, is it possible to give a comparison?'

The Blessed One said, 'It is possible Bhikkhu. An evil doer, a robber is taken hold and shown to the king and is told, 'Great king, this is a robber, an evil doer, mete the suitable punishment to him.' Then the king would say. 'Good one, whip this person six thousand times in the morning.' He is whipped six thousand times in the morning. In the mid day the king would ask 'Good

one, how is that man?' 'Great king he is alive as he was.' Then the king would say, 'Good one, whip this person six thousand times in the midday.' He is whipped six thousand times in the mid day. In the evening the king would ask 'Good one, how is that man?' 'Great king he is alive as he was.' Then the king would say, 'Good one, whip this person six thousand times in the evening.' He is whipped six thousand times in the evening. Bhikkhus, would that man whipped six thousand times three times a day feel unpleasant and displeased?'

'Even if given sixty whips, he would feel unpleasant and displeased, so what to speak of it when given six thousand whips three times a day'

Then the Blessed One took a small stone that fitted his fist and addressed the Bhikkhus. 'Bhikkhus, which is bigger in size, the stone in my fist or the Himalaya mountains?'

'Venerable sir, the stone in your fist cannot be reckoned as a comparison, not even as a quarter, nor even as a sign for the Great Himalayas'

'In the same manner Bhikkhus, the unpleasantness and displeasure experienced on account of giving six thousand whips three times a day cannot be reckoned as a comparison, not even as a quarter, nor even as a sign for the unpleasantness and displeasure experienced in hell. 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 copper. 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. Bhikkhus, the Great Hell is square and has four gates. It's divided into two and is enclosed with an iron wall. The top is closed with an iron lid. The floor spreads up to seven hundred miles and it stands there everyday.

I may explain the unpleasantness of the hell in various ways, yet it is not easy to explain that unpleasantness completely.

Bhikkhus, there are beings that go on their fours and grinding grass dry or wet with their teeth, eat it. Who are such beings? They are horses, cattle, donkeys, goats, deer or any other animals that go on their fours and eat grass. The fool greedy for tastes do evil things and after death are born in the company of the four footed and eat grass.

Bhikkhus, there are animals that eat excreta (feces). They run sniffing the smell of excreta, thinking we will eat this and that, like the Brahmin that runs for the smell of a sacrifice thinking we will eat here and there. In the same manner animals that eat

excreta run sniffing the smell of excreta, thinking we will eat this and that. Bhikkhus, what are the animals that eat excreta? They are cocks, pigs, dogs, foxes and any other animals that eat excreta. The fool greedy for tastes do evil things and after death are born in the company of the animals that eat excreta.

Bhikkhus, there are crawling things that are born, live and die in the dark...Bhikkhus, what are the crawling things that are born, live and die in the dark? Beetles, worm maggots, earthworms and similar crawling things are born, live and die in the dark. Fools greedy for tastes do evil things and after death are born in the company of those born in the dark.

Bhikkhus, there are things that are born, live and die in the water...Bhikkhus, what are the things that are born, live and die in water? Fish, turtles, crocodiles and similar beings are born, live and die in water. Fools greedy for tastes do evil things and after death are born in the company of those born in water.

Bhikkhus, there are things that are born, live and die in excreta (feces)...Bhikkhus, what are the things that are born, live and die in excreta? Things that are born live and die in rotten fish, in rotten flesh, in rotten bread, in a dirty village pool. Fools greedy for tastes do evil things and after death are born in the company of those born in the company of those who live and die in excreta.

I may explain the unpleasantness of the animal world in various ways, yet it is not easy to explain that unpleasantness completely.

Bhikkhus, a man would throw into the ocean a plow share with a single hole in it. Then with the eastern winds it would be carried west and with the western winds carried east. With the northern winds it would be carried south and with the southern winds carried north. Then there is a blind turtle in the depths of the

ocean and it comes up to the surface after the lapse of a hundred years. Bhikkhus this turtle with one eye to see, would he put his neck in the plow share and yoke it to the hole to see light?’

‘Venerable sir, it would happen after the lapse of a very long time.’

‘Bhikkhus, it is more likely that the blind turtle would put his neck in the plough share and yoke the eye to the hole to see light rather than the fool once fallen to hell would gain humanity. What is the reason? Here, there is no righteous living, good conduct, merit or a pleasant mind. Here they eat each other and the weaker one is eaten up. Bhikkhus, even if the fool regains humanity after a very long time he is born in a low clan such as with the out castes, the hunters, with the bamboo weavers, chariot builders, rubbish collectors or in such other low family. Born into a poor family without eatables, drinks and clothing, he gains them with difficulty. He too is not with pleasant appearance and has a deformed body and suffers with many ailments, either blind, deformed, lame or paralyzed, or he does not gain eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. He misbehaves by body, speech and mind and after death goes to decrease and is born in hell.

Bhikkhus, it is like the gambler, who at the first throw loses his sons, wife and all his wealth and is further pursued. That unlucky throw on account of which the gambler loses his sons, wife and all his wealth is much better than the fool misbehaving by body, speech and mind who would after death be born in hell. Bhikkhus, now the fools’ sphere is completely told.’

‘Bhikkhus, these three are the marks, characteristics and attainments of the wise one. What are the three? The wise one thinks for the well being, speaks good words and acts wisely...If the wise one was not with wise thoughts, words and actions,

how are the wise to know this good person is a wise one, a worthy one. Since the wise one thinks, speaks and acts wisely, the wise recognize him as a wise one. The wise one experiences pleasantness and pleasure here and now in three ways. Bhikkhus, if the wise one is with a crowd, in the street corner or a junction, and if the people there were talking some current topic, and if he abstained from destroying living things, did not take the not given, did not misbehave sexually, did not tell lies and did not take intoxicating drinks, it occurs to him. 'These things the people are talking I too, know of these things. This is the first instance that the wise one experiences pleasantness and pleasure.'

Again, Bhikkhus, the wise one sees 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, putting hooks in the flesh, cutting pieces of flesh from the body, driving a spike from ear to ear, beating to make the body like straw, immersing in the boiling oil, giving to the dogs to be eaten, raising on a spike alive until dead, and cutting the neck with the sword. Bhikkhus, then it occurs to the wise one, 'for the reason of doing evil this robber, or evil doer is punished. These things are not evident in me. I too see these as evil.' This is the second instance that the wise one experiences pleasantness and pleasure.

Again, Bhikkhus, when the wise one is relaxed on a chair, on the bed or on a cover on the floor, he thinks of his good conduct by body, speech and mind. At such times they press on him heavily. Like the shadow of a huge mountain peak, would fall on the earth heavily in the evening...In the same manner when the wise

one is relaxed on a chair, on the bed or on a cover on the floor, he thinks of his good conduct by body, speech and mind. At such times they press on him heavily. Bhikkhus, then it occurs to the wise one, 'I did not do demerit, I dispelled the fear of the frightened, I did no evil bloody deeds, I created merit, and later I will reap their results.' He does not grieve, lament, beat his breast and come to bewilderment of mind. Bhikkhus, this is the third instance that the wise one experiences pleasantness and pleasure.

Bhikkhus, the wise one conducting well by body, speech and mind, at the break up of the body after death, goes to increase and is born in heaven. Saying it rightly that heaven is completely welcome and agreeable. It is not easy to give a comparison for that pleasantness.

Then a certain Bhikkhu said. 'Venerable sir, is it possible to give a comparison?'

The Blessed One said, 'It is possible Bhikkhu. It is like the pleasantness and pleasure experienced by the Universal Monarch endowed with the seven treasures and the four powers.

What are the seven treasures?

Bhikkhus, the consecrated warrior king on the full moon day washes his hair, bathes and observes the eight precepts, on the top most story of his palace, then the heavenly wheel treasure appears to him, with the thousand-fold spokes, axle and knob complete in every way. Seeing the wheel treasure it occurs to the consecrated warrior king, 'I have heard it said that when the consecrated warrior king on the full moon day washes his hair, bathes and observes the eight precepts, on the top most story of his palace, the heavenly wheel treasure appears to him, with the thousand-fold spokes, axle and knob, complete in every way. Have I become the Universal Monarch?' Then the consecrated

warrior king getting up from his seat, takes the golden water spout in his left hand and the wheel treasure in his right hand sprinkles water on the good wheel treasure. Bhikkhus, then the wheel treasure goes to the east even without a word, together with the king and the fourfold army. In whatever region the wheel treasure stops, there the king and the fourfold army dwells. The subordinate kings in the east approach the Universal Monarch and tell him. 'Welcome great king, you have come at the right time, please advise us.' The Universal Monarch says, 'Life should not be destroyed, the not given should not be taken, sexual misconduct should not be indulged in, lies should not be told and intoxicating drinks should not be taken. Enjoy your kingships as you have done.

Thus they become the subordinate kings of the Universal Monarch. The wheel treasure goes to the east as far as the eastern ocean. Then it turns and goes to the south...as far as the southern ocean...Then it turns and goes to the west...as far as the western ocean. Then it turns and goes to the north...Even without a word, together with the king and the fourfold army. In whatever region the wheel treasure stops, there the king and the fourfold army dwells. The subordinate kings in the north approach the Universal Monarch and tell him, 'Welcome great king, you have come at the right time, please advise us.' The Universal Monarch says, 'Life should not be destroyed, the not given should not be taken, sexual misconduct should not be indulged in, lies should not be told and intoxicating drinks should not be taken. Enjoy your kingships as you have done. Thus they become the subordinate kings of the Universal Monarch. The wheel treasure goes north as far as the northern ocean. Winning over all the lands surrounded by the ocean, returning to the Universal Monarch's kingdom, stands at the entrance to the inner chamber decorating it, as though the axle was broken. Bhikkhus, the Universal Monarch's wheel treasure is such...

Again, Bhikkhus, to the Universal Monarch appears the elephant treasure, Uposatha by name, completely white, firm in a sevenfold manner, with supernormal powers which could go through the air. Seeing it the pleased Universal Monarch would say, 'the elephant conveyance is fine, if it is well trained.' Bhikkhus, that elephant treasure as its name implies is of good birth and well trained. In the past a Universal Monarch wanting to examine the elephant treasure, ascended it in the morning traversing all the land surrounded by the ocean, returned to his kingdom for the midday meal. Bhikkhus, the Universal Monarch's elephant treasure is such...

Again, Bhikkhus, to the Universal Monarch appears the horse treasure, Valaaha by name, completely white, except the black head and the dark mane. It has supernormal powers which could go through the air. Seeing it the pleased Universal Monarch would say, 'the horse conveyance is fine, if it is well trained.' Bhikkhus, that horse treasure as its name implies, is of good birth and well trained. In the past a Universal Monarch wanting to examine the horse treasure, ascended it in the morning traversing all the land surrounded by the ocean, returned to his kingdom for the midday meal. Bhikkhus, the Universal Monarch's horse treasure is such...

Again, Bhikkhus, to the Universal Monarch appears the gem treasure. A lapis gem of good birth, with eight facets and well completed. The effulgence of the gem treasure pervaded seven miles all round. In the past a Universal Monarch wanting to examine the gem treasure left his kingdom attended by the fourfold army in the darkness of the night with the gem treasure fixed on the top of the flag. The people in the villages around which they went started their usual work, thinking it was day light. Bhikkhus, the Universal Monarch's gem treasure is such.

Again, Bhikkhus, to the Universal Monarch appears the woman treasure. Beautiful, pleasant to look at and endowed with the highest beauty. Not too tall nor too short, not too thin nor too fat, not too dark nor too fair, that beauty beyond human but not divine. Bhikkhus, that woman treasure had a bodily contact like that of cotton tuft or silk tuft. When cold she had a warm body and when warm had a cold body. From her body emanated the scent of sandalwood and from her mouth emanated the scent of white lotus'. This woman treasure would get up and attend to the needs of the Universal Monarch with a pleasant mind, at his appearance. That woman treasure's mental needs would not exceed those of the Universal Monarch, her bodily needs would never. Bhikkhus, the Universal Monarch's woman treasure is such.

Again, Bhikkhus, to the Universal Monarch appears the householder treasure.

To the householder treasure there appears the heavenly eye as a result of earlier done actions. When he sees a treasure with or without ownership, he would inform the king. 'Great king, be unconcerned I will fill your treasury.' In the past a Universal Monarch wanting to examine the householder treasure embarked a ship and in the middle of the Ganges in the middle of the stream said 'Householder, I'm in need of sovereign gold.' 'Then Great king reach either of the two banks'. 'Householder, I need the sovereign gold here itself.' Then that householder treasure removed the water in the river with both his hands and raised a pot full of sovereign gold and told the Universal Monarch. 'Great king, is that enough, is the work done?' 'Householder, that is enough, the work is done!' Bhikkhus, the Universal Monarch's householder treasure is such.

Again, Bhikkhus, to the Universal Monarch appears the adviser treasure, circumspect, learned, wise and competent. He is

competent and could attend to the needs of the Universal Monarch, dismiss whatever should be dismissed, and establish whatever should be established. Approaching the Universal Monarch he says 'Great king be unconcerned, I will advise.' Bhikkhus, the Universal Monarch's adviser treasure is such.

Bhikkhus, the Universal Monarch is endowed with these seven treasures.

Bhikkhus, what are the four powers?

Bhikkhus, the Universal Monarch is handsome, pleasant to look at and endowed with the highest beauty much more handsome than any other human being. The Universal Monarch is endowed with this first power.

Again, Bhikkhus, the Universal Monarch has long life, lives much longer than any other human being. The Universal Monarch is endowed with this second power.

Again, Bhikkhus, the Universal Monarch has few ailments and few disorders. Is endowed with a good digestive system, not too cold, nor too hot unlike other humans. The Universal Monarch is endowed with this third power.

Again, Bhikkhus, the Universal Monarch is dear to the Brahmin householders. Just as the father is dear to the sons so the Universal Monarch is dear to the Brahmin householders. The Brahmin householders are dear to the Universal Monarch. Just as the sons are dear to the father, so the Brahmin householders are dear to the Universal Monarch. In the past the Universal Monarch went to the park with the fourfold army, then the Brahmin householders approached the Universal Monarch and said. 'Great king, go slowly so that we could see you better.' The Universal Monarch too addressed the charioteer and said. 'Charioteer go slowly so that I may see better these Brahmin

householders.' The Universal Monarch is endowed with this fourth power.

Bhikkhus, the Universal Monarch is endowed with these four powers.

Bhikkhus, would the Universal Monarch endowed with these seven treasures and these four powers experience much pleasantness and pleasure on account of it?'

'Endowed with even one of these treasures the Universal Monarch would experience much pleasantness and pleasure on account of it. There is nothing to complain of when endowed with seven treasures and four powers.'

Then the Blessed One took a small stone that fitted his fist and addressed the Bhikkhus. 'Bhikkhus, which is bigger in size, the stone in my fist or the Himalaya mountains?'

'Venerable sir, the stone in your fist cannot be reckoned as a comparison, not even as a quarter, nor even as a sign for the Great Himalayas'

'In the same manner Bhikkhus, the pleasantness and pleasure experienced by the Universal Monarch on account of the seven treasures and the four powers cannot be reckoned as a comparison, not even as a quarter, nor even as a sign for the pleasantness and pleasure experienced in heaven. Bhikkhus, if that wise one after a long lapse of time was to regain humanity he would be born in a rich, warrior clan, Brahmin clan or householder clan, or such other high clan with much wealth, riches, sovereign gold and silver, with much grains. He would be handsome and pleasant to look at, a gainer of eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. Conducts well in body, words and mentally after death he would be born in heaven. Bhikkhus, it is

like the gambler, who at the first throw wins a great mass of wealth. It would be a more lucky throw if the wise one conducting well by body, speech and mind would after death be born in heaven. Bhikkhus, now the wise one's sphere is completely told.'

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

Bahiya Sutta

About Bahiya

Translated from the Pali by John D. Ireland.

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Thus have I heard. At one time the Lord was staying near Savatthi in the Jeta Wood at Anathapindika's monastery. At that time Bahiya of the Bark-cloth was living by the seashore at Supparaka. He was respected, revered, honored, venerated, and given homage, and was one who obtained the requisites of robes, almsfood, lodging, and medicines.

Now while he was in seclusion, this reflection arose in the mind of Bahiya of the Bark-cloth: "Am I one of those in the world who are arahats or who have entered the path to arahatship?"

Then a devata who was a former blood-relation of Bahiya of the Bark-cloth understood that reflection in his mind. Being compassionate and wishing to benefit him, he approached Bahiya and said: "You, Bahiya, are neither an arahat nor have you entered the path to arahatship. You do not follow that practice whereby you could be an arahat or enter the path to arahatship."

"Then, in the world including the devas, who are arahats or have entered the path to arahatship?"

"There is, Bahiya, in a far country a town called Savatthi. There the Lord now lives who is the Arahata, the Fully Enlightened One. That Lord, Bahiya, is indeed an arahata and he teaches Dhamma for the realization of arahatship."

Then Bahiya of the Bark-cloth, profoundly stirred by the words of that devata, then and there departed from Supparaka. Stopping only for one night everywhere (along the way), he went to Savatthi where the Lord was staying in the Jeta Wood at Anathapindika's monastery. At that time a number of bhikkhus were walking up and down in the open air. Then Bahiya of the Bark-cloth approached those bhikkhus and said: "Where, revered sirs, is the Lord now living, the Arahata, the Fully Enlightened One? We wish to see that Lord who is the Arahata, the Fully Enlightened One."

"The Lord, Bahiya, has gone for almsfood among the houses."

Then Bahiya hurriedly left the Jeta Wood. Entering Savatthi, he saw the Lord walking for almsfood in Savatthi -- pleasing, lovely to see, with calmed senses and tranquil mind, attained to perfect poise and calm, controlled, a perfected one, watchful with restrained senses. On seeing the Lord he approached, fell down with his head at the Lord's feet, and said: "Teach me Dhamma, Lord; teach me Dhamma, Sugata, so that it will be for my good and happiness for a long time."

Upon being spoken to thus, the Lord said to Bahiya of the Bark-cloth: "It is an unsuitable time, Bahiya, we have entered among the houses for almsfood."

A second time Bahiya said to the Lord: "It is difficult to know for certain, revered sir, how long the Lord will live or how long I will live. Teach me Dhamma, Lord; teach me Dhamma, Sugata, so that it will be for my good and happiness for a long time." A

second time the Lord said to Bahiya: "It is an unsuitable time, Bahiya, we have entered among the houses for almsfood."

A third time Bahiya said to the Lord: "It is difficult to know for certain... Teach me Dhamma, Sugata, so that it will be for my good and happiness for a long time."

"Herein, Bahiya, you should train yourself thus: 'In the seen will be merely what is seen; in the heard will be merely what is heard; in the sensed will be merely what is sensed; in the cognized will be merely what is cognized.' In this way you should train yourself, Bahiya.

"When, Bahiya, for you in the seen is merely what is seen... in the cognized is merely what is cognized, then, Bahiya, you will not be 'with that.' When, Bahiya, you are not 'with that,' then, Bahiya, you will not be 'in that.' When, Bahiya, you are not 'in that,' then, Bahiya, you will be neither here nor beyond nor in between the two. Just this is the end of suffering."

Now through this brief Dhamma teaching of the Lord the mind of Bahiya of the Bark-cloth was immediately freed from the taints without grasping. Then the Lord, having instructed Bahiya with this brief instruction, went away.

Not long after the Lord's departure a cow with a young calf attacked Bahiya of the Bark-cloth and killed him. When the Lord, having walked for almsfood in Savatthi, was returning from the alms round with a number of bhikkhus, on departing from the town he saw that Bahiya of the Bark-cloth had died.

Seeing this he said to the bhikkhus: "Bhikkhus, take Bahiya's body, put it on a litter, carry it away and burn it, and make a stupa for it. Your companion in the holy life has died."

"Very well, revered sir," those bhikkhus replied to the Lord.

Taking Bahiya's body, they put it upon a litter, carried it away and burnt it, and made a stupa for it. Then they went to the Lord, prostrated themselves, and sat down to one side. Sitting there those bhikkhus said to the Lord: "Bahiya's body has been burnt revered sir, and a stupa has been made for it. What is his destiny, what is his future birth?"

"Bhikkhus, Bahiya of the Bark-cloth was a wise man. He practiced according to Dhamma and did not trouble me by disputing about Dhamma. Bhikkhus, Bahiya of the Bark-cloth has attained final Nibbana."

Then, on realizing its significance, the Lord uttered on that occasion this inspired utterance:

*Where neither water nor yet earth
Nor fire nor air gain a foothold,
There gleam no stars, no sun sheds light,
There shines no moon, yet there no darkness reigns.*

*When a sage, a brahman, has come to know this
For himself through his own wisdom,
Then he is freed from form and formless.
Freed from pleasure and from pain.*

This inspired utterance was spoken by the Lord also, so I did hear.

Bahiya Sutta

About Bahiya

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. Now at that time Bahiya of the Bark-cloth was living in Supparaka by the seashore. He was worshipped, revered, honored, venerated, given homage -- a recipient of robes, almsfood, lodgings, and medical requisites for the sick. Then, when he was alone in seclusion, this line of thinking arose to his awareness: "Now, of those who in this world are arahants or have entered the path of arahantship, am I one?"

Then a devata who had once been a blood relative of Bahiya of the Bark-cloth -- compassionate, desiring his welfare, knowing with her own awareness the line of thinking that had arisen in his awareness -- went to where he was staying and on arrival said to him: "You, Bahiya, are neither an arahant nor have you entered the path of arahantship. You don't even have the practice whereby you would become an arahant or enter the path of arahantship."

"But who, living in this world with its devas, is an arahant or has entered the path to arahantship?"

"Bahiya, there is a city in the northern country named Savatthi. The Blessed One -- an arahant, rightly self-awakened -- is living there now. He is truly an arahant and he teaches the Dhamma that leads to arahantship. "

Then Bahiya, deeply chastened by the devata, left Supparaka right then and, in the space of one day and night, went all the way to where the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. At that time, a large number of monks were doing walking meditation in the open air. He went to them and, on arrival, said, "Where, venerable sirs, is the Blessed One staying -- the arahant, right self-awakened? We want to see him."

"He has gone into the town for alms."

Then Bahiya, hurriedly leaving Jeta's Grove and entering Savatthi, saw the Blessed One going for alms in Savatthi -- calm, calming, his senses at peace, his mind at peace, tranquil and poised in the ultimate sense, accomplished, trained, guarded, his senses restrained, a Great One (naga). Seeing him, he approached the Blessed One and, on reaching him, threw himself down, with his head at the Blessed One's feet, and said, "Teach me the Dhamma, O Blessed One! Teach me the Dhamma, O One-Well-Gone, that will be for my long-term welfare and bliss."

When this was said, the Blessed One said to him: "This is not the time, Bahiya. We have entered the town for alms."

A second time, Bahiya said to the Blessed One: "But it is hard to know for sure what dangers there may be for the Blessed One's life, or what dangers there may be for mine. Teach me the Dhamma, O Blessed One! Teach me the Dhamma, O One-Well-Gone, that will be for my long-term welfare and bliss."

A second time, the Blessed One said to him: "This is not the time, Bahiya. We have entered the town for alms."

A third time, Bahiya said to the Blessed One: "But it is hard to know for sure what dangers there may be for the Blessed One's

life, or what dangers there may be for mine. Teach me the Dhamma, O Blessed One! Teach me the Dhamma, O One-Well-Gone, that will be for my long-term welfare and bliss."

"Then, Bahiya, you should train yourself thus: In reference to the seen, there will be only the seen. In reference to the heard, only the heard. In reference to the sensed, only the sensed. In reference to the cognized, only the cognized. That is how you should train yourself. When for you there will be only the seen in reference to the seen, only the heard in reference to the heard, only the sensed in reference to the sensed, only the cognized in reference to the cognized, then, Bahiya, there is no you in terms of that. When there is no you in terms of that, there is no you there. When there is no you there, you are neither here nor yonder nor between the two. This, just this, is the end of stress."

Through hearing this brief explanation of the Dhamma from the Blessed One, the mind of Bahiya of the Bark-cloth right then and there was released from the effluents through lack of clinging/sustenance. Having exhorted Bahiya of the Bark-cloth with this brief explanation of the Dhamma, the Blessed One left.

Now, not long after the Blessed One's departure, Bahiya -- attacked by a cow with a calf -- lost his life. Then the Blessed One, having gone for alms in Savatthi, after the meal, returning from his alms round with a large number of monks, saw that Bahiya had died. On seeing him, he said to the monks, "Take Bahiya's body and, placing it on a litter and carrying it away, cremate it and build him a memorial. Your companion in the holy life has died."

"As you say, lord," the monks replied. After placing Bahiya's body on a litter, carrying it off, cremating it, and building him a memorial, they 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 him, "Bahiya's body has been cremated, lord, and

his memorial has been built. What is his destination? What is his future state?"

"Monks, Bahiya of the Bark-cloth was wise. He practiced the Dhamma in accordance with the Dhamma and did not pester me with issues related to the Dhamma. Bahiya of the Bark-cloth, monks, is totally unbound."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

Where water, earth, fire, & wind have no footing:

There the stars do not shine,
the sun is not visible,
the moon does not appear,
darkness is not found.

And when a sage,
a brahman through sagacity,
has known [this] for himself,
then from form & formless,
from bliss & pain,
he is freed.

Bahudhaatukasuttam

The Discourse on Many Elements

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. From there the Blessed One addressed the Bhikkhus. 'Whatever fears, misfortunes and dangers arise, they all arise from the foolish not from the wise. Thus Bhikkhus, the foolish are with fears, misfortunes and dangers. Therefore Bhikkhus, to become wise inquirers, you should train thus.

When this was said, venerable Ánanda asked the Blessed One, 'Venerable sir, saying it rightly how does the wise Bhikkhu become an inquirer?'

'Ánanda, when the Bhikkhu becomes clever, in the elements, in the spheres, in dependent arising and in the possible and impossible, he becomes an inquirer'

'Venerable sir, saying it rightly how is the wise Bhikkhu clever in the elements?'

'Ánanda, there are eighteen elements. They are the elements of eye, forms and eye consciousness; ear, sounds, and ear consciousness; nose, scents and nose consciousness; tongue, tastes and tongue consciousness; body, touches and body consciousness; mind, ideas and mind consciousness. Ánanda, these are the eighteen elements, when the Bhikkhu knows and sees them, he becomes clever in the elements.

'Venerable sir, is there another method through which the Bhikkhu becomes clever in the elements?'

‘There is a method. The Bhikkhu becomes clever in the six elements, such as the elements of earth, water, fire, air, space and consciousness Ánanda, these are the six elements, when the Bhikkhu knows and sees them, saying it rightly he becomes clever in the elements’.

‘Venerable sir, is there another method through which the Bhikkhu becomes clever in the elements?’

‘There is a method. These six are the elements of pleasantness, unpleasantness, pleasure, displeasure, equanimity and ignorance, when the Bhikkhu knows and sees them, saying it rightly he becomes clever in the elements’

‘Venerable sir, is there another method through which the Bhikkhu becomes clever in the elements?’

‘There is a method. These six are the elements of sensuality, non sensuality, anger, non anger, hurting and non hurting, when the Bhikkhu knows and sees them, saying it rightly he becomes clever in the elements’

‘Venerable sir, is there another method through which the Bhikkhu becomes clever in the elements?’

‘There is a method. These three are the elements, of sensuality, materiality and immateriality, when the Bhikkhu knows and sees them, saying it rightly he becomes clever in the elements.’

‘Venerable sir, is there another method through which the Bhikkhu becomes clever in the elements?’

‘There is a method. These two are the elements, such as the compounded and the un-compounded element when the Bhikkhu knows and sees them, saying it rightly he becomes clever in the elements.’

‘Venerable sir, saying it rightly how is the Bhikkhu clever in the spheres?’

‘Ānanda, these six are the internal and external spheres of the eye and forms, ear and sounds, nose and scents, tongue and tastes, body and touches and mind and ideas, when the Bhikkhu knows and sees them, saying it rightly he becomes clever in the spheres.’

‘Venerable sir, saying it rightly how is the Bhikkhu clever in dependent arising?’

‘Ānanda, the Bhikkhu knows, when this is present, this happens, when this arises, this arise. When this is not present, this does not happen, when this ceases, this cease. Such as from ignorance arise determinations, from determinations arise consciousness, from consciousness arise name and matter. From name and matter arise the six spheres, from the six spheres arise contact and from contact arise feelings. From feelings arise craving, from craving arises holding, from holding arises being and from being arises birth. From birth arises decay, death, grief, lament, unpleasantness displeasure and distress. Thus arises the complete mass of unpleasantness. With the cessation of ignorance, cease determinations, with the cessation of determinations cease consciousness, with the cessation of consciousness cease name and matter. With the cessation of name and matter cease the six spheres, with the cessation of the six spheres cease contact. With the cessation of contact cease feelings, with the cessation of feelings cease craving, with the cessation of craving ceases holding. With the cessation of holding ceases being, with the cessation of being ceases birth and with the cessation of birth cease decay, death, grief, lament, unpleasantness, displeasure and distress. Thus ceases the complete mass of unpleasantness. When the Bhikkhu knows

and sees this, saying it rightly he becomes clever in dependent arising'

'Venerable sir, saying it rightly how is the Bhikkhu clever in the possible and impossible.'

'Ánanda , the Bhikkhu knows, it is impossible, that one come to right view should take any determination as permanent. It is possible that an ordinary person should take any determination as permanent. It is impossible, that one come to right view should take any determination as pleasant. It is possible that an ordinary person should take any determination as pleasant. It is impossible, that one come to right view should take any thought as his. It is possible that an ordinary person should take any thought as his. It is impossible, that one come to right view should deprive the life of his mother. It is possible that an ordinary person should deprive the life of his mother. It is impossible, that one come to right view should deprive the life of his father. It is possible that an ordinary person should deprive the life of his father. It is impossible, that one come to right view, should cause hurt to the body of the Thus Gone One with a defiled mind. It is possible that an ordinary person should cause hurt to the body of the Thus Gone One, with a defiled mind. It is impossible that one come to right view should cause a breach in the Community. It is possible that an ordinary person should cause a breach in the Community. It is impossible that one come to right view should go to another Teacher. It is possible that an ordinary person should go to another Teacher. It is impossible that two rightfully Enlightened Ones should be born in the same world element at one and same time. It is possible that a single rightfully Enlightened One should be born in the world element at one time. It is impossible that two Universal Monarchs should be born in the same world element at one and same time. It is possible that a single Universal Monarch should be born in the world element at one time. It is impossible that a woman should

be the perfect rightfully Enlightened One. It is possible that a man should be the perfect rightfully Enlightened One. It is impossible that a woman should be the Universal Monarch. It is possible that a man should be the Universal Monarch. It is impossible that a woman should be the King of Gods. It is possible that a man should be the King of Gods. It is impossible that a woman should be the King of Death. It is possible that a man should be the King of Death. It is impossible that a woman should be Brahma. It is possible that a man should be Brahma. It is impossible that bodily misconduct should give birth to welcome pleasant results. It is possible that bodily misconduct should give birth to unwelcome unpleasant results. It is impossible that verbal misconduct, ...re.... mental misconduct should give birth to welcome pleasant results. It is possible that verbal misconduct...re...mental misconduct should give birth to unwelcome unpleasant results. It is impossible that bodily good conduct should give birth to unwelcome unpleasant results. It is possible that bodily good conduct should give birth to welcome pleasant results. It is impossible that verbal good conduct...re...mental good conduct should give birth to unwelcome unpleasant results. It is possible that verbal good conduct...re...mental good conduct should give birth to welcome pleasant results. It is impossible that one mis-conducting bodily, originating from that, on account of that should be born in heaven, in a higher state after death. It is possible that one mis-conducting bodily, originating from that, on account of that should be born in hell in a lower state after death. It is impossible that one mis-conducting verbally...re...mentally, originating from that, on account of that should be born in heaven in a higher state after death. It is possible that one mis-conducting verbally,...re...mentally, originating from that, on account of that should be born in hell in a lower state after death. It is impossible that one well conducted bodily, originating from that, on account of that should be born in hell in a lower state after death. It is possible that one well conducted bodily, originating from that, on

account of that should be born in heaven in a higher state after death. It is impossible that one well conducted verbally...re...mentally, originating from that, on account of that should be born in hell, in a lower state after death. It is possible that one well conducted verbally,...re...mentally, originating from that, on account of that should be born in heaven, in a higher state after death.

Then venerable Ānanda said, 'It is wonderful venerable sir. What is the name of this discourse?'

'Ānanda, call it, the Discourse on many elements, or The fourfold circle, or The mirror of the Teaching, or The drum of deathlessness, or The noble victory in the battle.

The Blessed One said thus and venerable Ānanda delighted in the words of the Blessed One.

Bahuna Sutta

To Bahuna

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying in Campa, on the shore of Gaggara Lake. Then Ven. Bahuna went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Lord, freed, dissociated, and released from how many things does the Tathágata dwell with unrestricted awareness?"

"Freed, dissociated, and released from ten things, Bahuna, the Tathágata dwells with unrestricted awareness. Which ten? Freed, dissociated, and released from form, the Tathágata dwells with unrestricted awareness. Freed, dissociated, and released from feeling... Freed, dissociated, and released from perception... Freed, dissociated, and released from fabrications... Freed, dissociated, and released from consciousness... Freed, dissociated, and released from birth... Freed, dissociated, and released from aging... Freed, dissociated, and released from death... Freed, dissociated, and released from stress... Freed, dissociated, and released from defilement, the Tathágata dwells with unrestricted awareness.

"Just as a red, blue, or white lotus born in the water and growing in the water, rises up above the water and stands with no water adhering to it, in the same way the Tathágata -- freed, dissociated, and released from these ten things -- dwells with unrestricted awareness."

Bahuvedaniiya Sutta

The Discourse On Many Feelings

I heard thus.

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The carpenter Pancakanga approached venerable Udayi worshipped and sat on a side and asked 'Venerable sir, how many feelings are made known by the Blessed One?' 'Householder, three feelings, are made known by the Blessed One. They are pleasant feelings, unpleasant feelings and neither unpleasant nor pleasant feelings'. 'Venerable Udayi, there are only two feelings pointed out by the Blessed One. They are pleasant feelings and unpleasant feelings, neither unpleasant nor pleasant feelings are an exalted state declared by the Blessed One'. For the second time venerable Udayi said to the carpenter Pancakanga. 'Householder, not two feelings, the Blessed One has said of three feelings, pleasant feelings, unpleasant feelings and neither unpleasant nor pleasant feelings'. For the second time, the carpenter Pancakanga said, 'Venerable Udayi, two feelings are made known by the Blessed One and they are pleasant feelings and unpleasant feelings. This neither unpleasant nor pleasant feelings, is an exalted state is said, by the Blessed One'. For the third time venerable Udayi said to the carpenter Pancakanga. 'Householder, the Blessed One has said of three feelings, pleasant feelings, unpleasant feelings and neither unpleasant nor pleasant feelings'. For the third time, the carpenter Pancakanga said. 'Venerable Udayi, only two feelings are pointed out by the Blessed One and they are pleasant feelings and unpleasant feelings. The neither unpleasant nor pleasant feelings, is an exalted state is said, by the Blessed One'. Venerable Udayi could not convince the carpenter Pancakanga

and the carpenter Pancakanga could not convince venerable Udayi.

Venerable Ánanda heard this conversation between venerable Udayi and the carpenter Pancakanga and approached the Blessed One worshipped the Blessed One and sat on a side and related the complete conversation to the Blessed One. Then the Blessed One addressed venerable Ánanda. 'Two feelings are also declared by me, three in another, five in another, six in another, eighteen in another, thirty-six in another and also in another one hundred and eight feelings. Thus Ánanda, this Teaching is analytically preached. Ánanda, in this analytical Teaching, if one does not approve another's view appreciating and accepting it, this kind of thing could happen and quarrels, fights, disputes and verbal fights would ensue. Therefore you should be united, open hearted, should co-operate like milk and water, and should look at each other with understanding and abide'.

Ánanda, there are five strands of sense desires. What five: Pleasant agreeable forms cognizable by eye consciousness arousing fondness and sensual desires. Pleasant agreeable sounds—Pleasant agreeable smells-- Pleasant agreeable tastes -- Pleasant agreeable touches cognizable by body consciousness arousing fondness and sensual desires. Ánanda, these are the five strands of sensual desires. All pleasure and pleasantness that arise on account of the five strands of sensual desires, are said sensual pleasures.

Ánanda, if someone says, this is the highest pleasure, beings experience, I would not second it. What is the reason? Ánanda, there is a pleasantness which exceeds this, and is more exalted than this. Ánanda, what is that pleasantness which exceeds this and is more exalted than this? Here the Bhikkhu secluded from sensual desires, secluded from things of demerit, with thoughts

and thought processes and with joy and pleasantness born from seclusion abides in the first jhana. Ánanda, this exceeds, and is more exalted than the previous..

Ánanda, if someone says, this is the highest pleasure, beings experience, I would not second it. What is the reason: Ánanda, there is a pleasantness which exceeds this, and is more exalted than this. Ánanda, what is that pleasantness which exceeds this and is more exalted than this? Here, the Bhikkhu overcoming thoughts and thought processes, and the mind, in one point internally appeased without thoughts and thought processes and with joy and pleasantness born of concentration abides in the second jhana Ánanda, this pleasantness exceeds and is more exalted than the previous.

Ánanda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason? Ánanda, there is a pleasantness which exceeds this, and is more exalted than this. Ánanda, what is that pleasantness which exceeds this and is more exalted than this?

Here the Bhikkhu with equanimity to joy and detachment abides mindful and aware, of pleasantness with the body too and abides in the third jhana. To this the noble ones say, abiding mindfully in equanimity. Ánanda, this exceeds and is more exalted than the previous.

Ánanda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason: Ánanda, there is a pleasantness which exceeds this, and is more exalted than this. Ánanda, what is that pleasantness which exceeds this and is more exalted than this?

Here the Bhikkhu dispelling pleasantness and unpleasantness, and earlier overcoming pleasure and displeasure, without unpleasantness and pleasantness and mindfulness purified with

equanimity abides in the fourth jhana. Ananda, this pleasantness exceeds and is more exalted than the previous.

Ananda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason? Ananda, there is a pleasantness which exceeds this, and is more exalted than this. Ananda, what is that pleasantness which exceeds this and is more exalted than this?

Here, Ananda, the Bhikkhu overcoming all perceptions of matter, not attending to various perceptions with space is boundless abides in the sphere of space. Ananda, this pleasantness exceeds and is more exalted than the previous.

Ananda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason? Ananda, there is a pleasantness which exceeds this, and is more exalted than this. Ananda, what is that pleasantness which exceeds this and is more exalted than this?

Here, Ananda, the Bhikkhu, overcoming all space and with consciousness is boundless abides in the sphere of consciousness. Ananda, this pleasantness exceeds and is more exalted than the previous.

Ananda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason? Ananda, there is a pleasantness which exceeds this, and is more exalted than this. Ananda, what is that pleasantness which exceeds this and is more exalted than this?

Here, Ananda, the Bhikkhu overcoming all the sphere of consciousness, with there is nothing abides in the sphere of nothingness. Ananda, this pleasantness exceeds and is more exalted than the previous.

Ánanda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason: Ánanda, there is a pleasantness which exceeds this, and is more exalted than this. Ánanda, what is that pleasantness which exceeds this and is more exalted than this? Here, Ánanda, the Bhikkhu overcoming all the sphere of nothingness abides in the sphere of neither perception nor non-perception. Ánanda, this pleasantness exceeds and is more exalted than the previous.

Ánanda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason? Ánanda, there is a pleasantness which exceeds this, and is more exalted than this. Ánanda, what is that pleasantness which exceeds this and is more exalted?

Here, Ánanda, the Bhikkhu, overcoming all the sphere of neither perception nor non-perception attains to the sphere where perceptions and feelings fade Ánanda, this pleasantness exceeds and is more exalted than the previous.

Ánanda, there is a possibility, for ascetics of other sects to question, does the recluse Gotama declare the cessation of perceptions and feelings also as a feeling? How could that happen? How could that be? This is our reply to those ascetics of other sects. Friends, for the matter of only feeling pleasant, the Blessed One does not declare it as pleasant. Whenever pleasantness is gained to that the Blessed One declares pleasant [1].

The Blessed One said thus and venerable Ánanda, delighted in the words of the Blessed One.

Footnotes:

[1] Friends for the matter of only feeling pleasant, the Blessed One does not declare it as pleasant. Whenever pleasantness is

gained, to that the Blessed One declares pleasant. *'na kho aavuso bhagavaa sukha.myeva vedana.m sandhaaya sukhasmi.m pa~n~naapeti.apica aavuso yattha yattha sukha.m upalabhati yahi.m yahi.m ta.m ta.m tathaagato sukhasmi.m pa~n~naapeti.'* Yet when pleasantness is gained, to that the Blessed One declares pleasant. The discourse shows how the least pleasantness in the sensual sphere and the most exalted pleasantness in the immaterial sphere is gained,. yet the Blessed One is not pleased clinging to even that highest pleasantness. Extinction and enlightenment means giving up that too.

Bakkula Sutta

Thus have I heard:

On one occasion the venerable Bakkula was living at Rajagaha in the Bamboo Grove, at the Squirrels Sanctuary.

Then Acela Kassapa, a former companion of the venerable Bakkula in his lay life, went to the venerable Bakkula and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and asked the venerable Bakkula: "Friend Bakkula, how long is it since you went forth?"

"It is eighty years since I went forth, friend."

"Friend Bakkula, in these eighty years how many times have you engaged in sexual intercourse?"

"Friend Kassapa, you should not ask me such a question as that. You should ask me a question as this: 'Friend Bakkula, in these eighty years how many times have perceptions of sensual desire arisen in you?'"

"Friend Bakkula, in these eighty years how many times have perceptions of sensual desire arisen in you?"

"Friend Kassapa, in the eighty years since I went forth I do not recall any perception of sensual desire to have ever arisen in me."

[That in the eighty years since he went forth the venerable Bakkula did not recall any perception of sensual desire to have ever arisen in him—this we remember as a wonderful and marvelous quality of the venerable Bakkula.]

"Friend, in the eighty years since I went forth I do not recall any perception of ill will...any perception of cruelty to have ever arisen in me."

[That in the eighty years since he went forth the venerable Bakkula did not recall any perception of ill will...any perception of cruelty to have ever arisen in him—this we remember as a wonderful and marvelous quality of the venerable Bakkula.]

"Friend, in the eighty years since I went forth I do not recall ever having accepted a robe from a householder...ever having cut a robe with a cutter...ever having sewn a robe with a needle...ever having colored a robe with dye...ever having sewn a robe at the *kathina* time...ever having worked on making robes for my companions in the holy life."

[...This too we remember as a wonderful and marvelous quality of the venerable Bakkula.]

"Friend, in the eighty years since I went forth I do not recall ever having accepted an invitation to a meal...ever having given rise to the thought: 'Oh, may someone invite me to a meal!'...Ever having sat down inside a house...ever having eaten inside a house."

[...This too we remember as a wonderful and marvelous quality of the venerable Bakkula.]

"Friend, in the eighty years since I went forth I do not recall having grasped at the signs and features of a woman...ever having taught the Dhamma to a woman, even as much as a four-line stanza...ever having gone to the Bhikkhunís quarters...ever having taught the Dhamma to a Bhikkhuní...ever having taught the Dhamma to a female probationer...ever having taught the Dhamma to a female novice."

[...This too we remember as a wonderful and marvelous quality of the venerable Bakkula.]

"Friend, in the eighty years since I went forth I do not recall ever having given the going forth...ever having given the full admission...ever having had a novice wait on me."

[...This too we remember as a wonderful and marvelous quality of the venerable Bakkula.]

"Friend, in the eighty years since I went forth I do not recall ever having bathed in a bath house...ever having bathed with bath powder...ever having undertaking the work of massaging the limbs of my companions in the holy life...ever having had an affliction arise in me for as long as it takes to milk a cow...ever having taken medicine, even as much as a piece of gallnut...ever having used a bolster...ever having made up a bed...ever having entered upon residence for the rains in a resting place inside a village."

[...This too we remember as a wonderful and marvelous quality of the venerable Bakkula.]

"Friend, for seven days after going forth I ate the country's alms-food as a debtor; on the eighth day final knowledge arose."

[That for seven days the venerable Bakkula ate the country's alms-food as a debtor, and on the eighth day final knowledge arose—this too we remember as a wonderful and marvelous quality of the venerable Bakkula.]

Then Acela Kassapa said: "I would receive the going forth in this Dhamma and Discipline, I would receive the full admission."

And Acela Kassapa received the going forth in this Dhamma and Discipline he received the full admission. And soon, not long after his full admission, dwelling alone, withdrawn, diligent,

ardent, and resolute, the venerable Kassapa, by realizing for himself with direct knowledge, here and now entered upon and abided in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. He knew directly: "Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being." And the venerable Kassapa became one of the Arahants.

Then, on a later occasion, the venerable Bakkula took a key and went from cell to cell, saying, "come forth, venerable sirs; come forth, venerable sirs. Today I shall attain final Nibbána.

[That the venerable Bakkula took a key and went from cell to cell saying: "come forth, venerable sirs; come forth, venerable sirs. Today I shall attain final Nibbána—this too we remember as a wonderful and marvelous quality of the venerable Bakkula.]

Then, seated in the midst of the Sangha of Bhikkhus, the venerable Bakkula attained final Nibbána.

[That seated in the midst of the Sangha of Bhikkhus, the venerable Bakkula attained final Nibbána—this too we remember as a wonderful and marvelous quality of the venerable Bakkula.]

Bakkulasuttam

The Wonderful Things About Venerable Bakkula

I heard thus:

At one time venerable Bakkula lived in the squirrels' sanctuary in the bamboo grove in Rajagaha. Then Acela-Kassapa a friend of venerable Bakkula when he was a householder approached him, exchanged friendly greetings, sat on a side and said.

'For how long was venerable Bakkula a homeless one?'

'Friend, I was homeless for eighty years.'

'Friend Bakkula, during these eighty years, how many times did you indulge in sexual things?'

'Friend, Kassapa, I should not be questioned in that manner, as during these eighty years, how many times did you indulge in sexual things? Friend Kassapa, you should question me thus, during these eighty years, how many times did sexual perceptions arise to you?'

'Friend Bakkula, during these eighty years, how many times did sexual perceptions arise to you?'

'Friend, Kassapa, during these eighty years of homeless life, I do not know of a single sexual perception that has arisen to me'

'That venerable Bakkula does not know of a single sexual perception during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula'

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of a single angry, hurting perception that has arisen to me’

‘That venerable Bakkula does not know of a single angry, hurting perception during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of a single sensual thought that has arisen to me’

‘That venerable Bakkula does not know of a single sensual thought during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of a single angry, hurting thought that has arisen to me’

‘That venerable Bakkula does not know of a single angry, hurting thought during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of accepting a robe from a householder.’

‘That venerable Bakkula does not know of accepting a robe from a householder during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of cutting the robe with an instrument.’

‘That venerable Bakkula does not know of cutting the robe with an instrument during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of sewing the robe with a needle.’

‘That venerable Bakkula does not know of sewing the robe with a needle during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of dyeing the robe with dye.’

‘That venerable Bakkula does not know of dyeing the robe with dye during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of sewing the katina robe.’

‘That venerable Bakkula does not know of sewing the katina robe, during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of employing co-associates to sew the robe...re...accepting an invitation...re...even the arising of the thought. O! Someone should invite me!’

‘That venerable Bakkula does not know of employing co-associates to sew the robe...re... accepting an invitation...re...even the arising of the thought. O! Someone should invite me! During these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of sitting inside a house...re...partaking food inside a house...re...observing even the minor sign of a woman...re...teaching a woman at least the four lines of a verse...re...approaching the attendance hall of the

Bhikkhunis...re...teaching the Bhikkhunis...re...teaching the trainee novices female or male...re....’

‘That venerable Bakkula does not know of sitting inside a house...re.... teaching the trainee novices female or male, during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of ordaining someone...re... conferring the higher ordination to someone...re... providing requisites to someone or attending to a novice...re...taking a steam bath ...re...using bathing powder to bathe...re...employing a co-associate to massage the body...re...the arising of an ailment even for a short while...re...’Partaking of some medicine for a sickness, at least some green porridge...re...sleeping turned to the wrong side...re...sleeping...re...observing rains at the end of the village

‘That venerable Bakkula does not know of ordaining someone...re.... observing the rains at the end of the village, during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, it was only for seven days that I partook the countryman’s morsels with a debt, on the eighth day I realized extinction

‘It was only for seven days that venerable Bakkula partook the countryman’s morsels with a debt, on the eighth day he realized extinction. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Bakkula, may I obtain the going forth and the higher ordination in this Dispensation.’ There upon Acela Kassapa obtained the going forth and the higher ordination, in that Dispensation Not long after the higher ordination of venerable

Kassapa, he withdrew from the crowd, abode zealous for dispelling and attained the noble end of the holy life here and now, for which sons of clansmen rightfully go forth homeless. He knew that birth was destroyed, the holy life was lived, what should be done was done, knew there was nothing more to wish. Venerable Kassapa became one of the perfect.

Not long afterwards venerable Bakkula took a bunch of keys and went from one dwelling to the other saying, 'Friends, come! Today will be my final extinction.'

That, venerable Bakkula took a bunch of keys and went from one dwelling to the other saying, 'Friends, come! Today will be my final extinction. I bear this too, as a wonderful and surprising thing of venerable Bakkula.'

Venerable Bakkula attained final extinction in the midst of the Community of Bhikkhus seated.

That, venerable Bakkula attained final extinction in the midst of the Community of Bhikkhus seated. I bear this too, as a wonderful and surprising thing of venerable Bakkula.'

Bala Pandita Sutta

The Fool And the Wise Person

Translated from the Pali by Thanissaro Bhikkhu

Dwelling at Savatthi. "When a fool is obstructed by ignorance and conjoined with craving, this body thus results. Now there is both this body and external name-and-form. Here, in dependence on this duality, there is contact at the six senses. Touched by these, or one or another of them, the fool is sensitive to pleasure and pain.

"When a wise person is obstructed by ignorance and conjoined with craving, this body thus results. Now there is both this body and external name-and-form. Here, in dependence on this duality, there is contact at the six senses. Touched by these, or one or another of them, the wise person is sensitive to pleasure and pain.

"So what difference, what distinction, what distinguishing factor is there between the wise person and the fool?"

"For us, lord, the teachings have the Blessed One as their root, their guide, and their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen and pay close attention. I will speak."

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

The Blessed One said, "The ignorance with which the fool is obstructed, the craving with which he is conjoined, through

which this body results: that ignorance has not been abandoned by the fool; that craving has not been destroyed. Why is that? The fool has not practiced the holy life for the right ending of stress. Therefore, at the break-up of the body, he is headed for a [new] body. Headed for a body, he is not entirely freed from birth, aging, death, sorrow, lamentation, pain, distress, and despair. I tell you, he is not entirely freed from stress and suffering.

"The ignorance with which the wise person is obstructed, the craving with which he is conjoined, through which this body results: that ignorance has been abandoned by the wise person; that craving has been destroyed. Why is that? The wise person has practiced the holy life for the right ending of stress. Therefore, at the break-up of the body, he is not headed for a new body. Not headed for a body, he is entirely freed from birth, aging, death, sorrow, lamentation, pain, distress, and despair. He is, I tell you, entirely freed from stress and suffering."

Bhaddekaratta Sutta

An Auspicious Day

Translated from the Pali by Thanissaro Bhikkhu.

Translator's Introduction

The title of this discourse has sparked some controversy, centered on the word "*ratta*." Modern translators in Asian vernaculars are unanimous in rendering it as "night," a reading seconded by Sanskrit and Tibetan versions of the discourse. Translators working in English have balked at this reading, however, on the grounds that the title it yields -- "Auspicious One-Night" -- makes no sense. Thus I.B. Horner drops the word "*ratta*" for her translation entirely; Ven Ñānamoli renders it as "attachment," yielding "One Fortunate Attachment"; and Ven. Ñānananda, taking his cue from Ven. Ñānamoli, renders it as "lover," yielding "Ideal Lover of Solitude."

If we look at idiomatic Pali usage, though, we find that there is good reason to stick with the traditional reading of "night." There is a tendency in the Pali Canon to speak of a 24-hour period of day and night as a "night." This would be natural for a society that used a lunar calendar -- marking the passage of time by the phases of the moon -- just as it is natural for us, using a solar calendar, to call the same period of time a "day." As the verse that forms the summary of this discourse explicitly mentions one practicing "relentlessly both day and night," the "night" in the title of the discourse would seem to be a 24-hour, rather than a 12-hour, night -- and so I have chosen to render the Pali idiom into its English equivalent: An Auspicious Day.

Ven. Ñānamoli is probably right in assuming that "*bhaddekaratta*" was a pre-Buddhist term that the Buddha adopted and re-interpreted in light of his own teaching. The point of the discourse would thus be that -- instead of the play of cosmic forces, the stars, or the lucky omens -- one's own development of the mind's attitude to time is what makes a day auspicious.

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

"Yes, lord," the monks responded.

The Blessed One said: "Monks, I will teach you the summary & exposition of one who has had an auspicious day. Listen & pay close attention. I will speak."

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

The Blessed One said:

You shouldn't chase after the past
or place expectations on the future.

What is past
is left behind.

The future
is as yet unreached.

Whatever quality is present
you clearly see right there,
right there.

Not taken in,
unshaken,
that's how you develop the heart.

Ardently doing
what should be done today,
for -- who knows? -- tomorrow
 death.

There is no bargaining
with Mortality & his mighty horde.

Whoever lives thus ardently,
 relentlessly
 both day & night,
has truly had an auspicious day:
so says the Peaceful Sage.

"And how, monks, does one chase after the past? One gets carried away with the delight of 'In the past I had such a form (body)'... 'In the past I had such a feeling'... 'In the past I had such a perception'... 'In the past I had such a thought-fabrication'... 'In the past I had such a consciousness.' This is called chasing after the past.

"And how does one not chase after the past? One does not get carried away with the delight of 'In the past I had such a form (body)'... 'In the past I had such a feeling'... 'In the past I had such a perception'... 'In the past I had such a thought-fabrication'... 'In the past I had such a consciousness.' This is called not chasing after the past.

"And how does one place expectations on the future? One gets carried away with the delight of 'In the future I might have such a form (body)'... 'In the future I might have such a feeling'... 'In the future I might have such a perception'... 'In the future I might have such a thought-fabrication'... 'In the future I might have such a consciousness.' This is called placing expectations on the future.

"And how does one not place expectations on the future? One does not get carried away with the delight of 'In the future I might have such a form (body)'... 'In the future I might have such a feeling'... 'In the future I might have such a perception'... 'In the future I might have such a thought-fabrication'... 'In the future I might have such a consciousness.' This is called not placing expectations on the future.

"And how is one taken in with regard to present qualities? There is the case where an uninstructed run-of-the-mill person who has not seen the noble ones, is not versed in the teachings of the noble ones, is not trained in the teachings of the noble ones, sees form as self, or self as possessing form, or form as in self, or self as in form.

"He/she sees feeling as self, or self as possessing feeling, or feeling as in self, or self as in feeling.

"He/she sees perception as self, or self as possessing perception, or perception as in self, or self as in perception.

"He/she sees thought-fabrications as self, or self as possessing thought-fabrications, or thought-fabrications as in self, or self as in thought-fabrications.

"He/she sees consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. This is called being taken in with regard to present qualities.

"And how is one not taken in with regard to present qualities? There is the case where a disciple of the noble ones who has seen the noble ones, is versed in the teachings of the noble ones, is well-trained in the teachings of the noble ones, does not see form as self, or self as possessing form, or form as in self, or self as in form.

"He/she does not see feeling as self, or self as possessing feeling, or feeling as in self, or self as in feeling.

"He/she does not see perception as self, or self as possessing perception, or perception as in self, or self as in perception.

"He/she does not see thought-fabrications as self, or self as possessing thought-fabrications, or thought-fabrications as in self, or self as in thought-fabrications.

"He/she does not see consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. This

You shouldn't chase after the past
or place expectations on the future.

What is past
is left behind.

The future
is as yet unreached.

Whatever quality is present
you clearly see right there,
right there.

Not taken in,
unshaken,
that's how you develop the heart.

Ardently doing
what should be done today,
for -- who knows? -- tomorrow
death.

There is no bargaining
with Mortality & his mighty horde.

Whoever lives thus ardently,
relentlessly

both day & night,
has truly had an auspicious day:
so says the Peaceful Sage.

"Monks, I will teach you the summary & exposition of one who has had an auspicious day.' Thus it was said, and in reference to this was it said."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Bhaddekarattasuttam

A single Auspicious Attachment

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika, in Jeta's grove in Savatthi. The Blessed One addressed the Bhikkhus from there. 'Bhikkhus, I will teach you the short and detailed exposition of the single auspicious attachment, listen attending carefully.

Do not recollect the past, nor desire the future,

The past is over, the future has not come.

These things of the present see them with insight as they arise
[1]

Not faltering and not moved, think about them.

Today itself-the dispelling should be done

Tomorrow death might come

We will not have any associations with Death and his great army
[2]

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells

Bhikkhus, how do you recollect the past? You think interestedly, I was of such matter in the past. I was of such feelings in the past. I was of such perceptions in the past. I was of such

determinations in the past. I was of such consciousness in the past. Bhikkhus, thus you recollect the past.

Bhikkhus, how do you not recollect the past? You do not think interestedly, I was of such matter in the past. I was of such feelings in the past. I was of such perceptions in the past. I was of such determinations in the past. I was of such consciousness in the past. Bhikkhus, thus you do not recollect the past.

Bhikkhus, how do you not desire the future? You do not desire interestedly, I should be of such matter in the future I should be of such feelings in the future I should be of such perceptions in the future I should be of such determinations in the future I should be of such consciousness in the future Bhikkhus, thus you do not desire the future.

.Bhikkhus, how do you falter with things of the present?
Bhikkhus, the not learned ordinary man, who has not seen noble ones and Great Beings, not clever in their Teaching, and not trained in their Teaching reflects, matter in self, or a material self, or in self-matter, or in matter self. Reflects feelings in self, or a feeling self, or in self-feelings, or in feelings self. Reflects perceptions in self, or a perceiving self, or in self-perceptions, or in perceptions self. Reflects determinations in self, or a determining self, or in self-determinations or in determinations self. Reflects consciousness in self, or a conscious self, or in self-consciousness, or in consciousness self. Bhikkhus, thus you falter with things of the present.

Bhikkhus, how do you not falter with things of the present?
Bhikkhus, the learned noble disciple, who has seen noble ones and Great Beings, clever in their Teaching, and trained in their Teaching does not reflect, matter in self, or a material self, or in self-matter, or in matter self. Does not reflect feelings in self, or a feeling self, or in self-feelings, or in feelings self. Does not reflect perceptions in self, or a perceiving self, or in self-perceptions, or

in perceptions self. Does not reflect determinations in self, or a determining self, or in self-determinations or in determinations self. Does not reflect consciousness in self, or a conscious self, or in self-consciousness, or in consciousness self. Bhikkhus, thus you do not falter with things of the present.

Do not recollect the past, nor desire the future,

The past is over, the future has not come.

These things of the present, see them with insight as they arise
[1]

Not faltering and not moved, think about them.

Today itself-the dispelling should be done

Tomorrow death might come

We will not have any associations with Death and his great army
[2]

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells

Bhikkhus, if I said, I will teach the short and detailed exposition of the single auspicious attachment, it was said on account of this.

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

Footnotes:

1. These things of the present, see them with insight as they arise 'Paccuppannan ca yo dhamma.m tattha tattha vipassati.'

The things that constantly arise in the present are matter, that is whatever matters at one or the other of the doors of mental contact, such as sights, sounds, smells, tastes, touches and ideas. Then the feelings that arise on account of these sights etcetera and the perceptions and determinations and consciousnesses that follows. These things have to be seen with right insight and the self-view should be destroyed.

2. We will not have any associations with Death and his great army 'na hi no sa.mgaran tena mahaasenena maccunaa' The army of Death consists of all the defiling things that arise in the mind. They are sensuality, aversion, hunger, thirst, craving, sloth and torpor, fear, doubts, besmearing, and stubbornness. Gain, fame and honor obtained unrighteous, praising oneself-and disparaging others. This is the army of Death.

Bhaya Bherava Sutta

Fear and Terror

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi at Jeta's Grove, Anathapindika's monastery. Then Janussoni the Brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Master Gotama, the sons of good families who have gone forth from the home life into homelessness out of conviction in Master Gotama: is Master Gotama their leader? Is Master Gotama their helper? Is Master Gotama their inspirer? Do they take Master Gotama as their example?"

"Yes, Brahman, so it is. The sons of good families who have gone forth from the home life into homelessness out of conviction in me: I am their leader. I am their helper. I am their inspirer. They take me as their example."

"But, Master Gotama, it's not easy to endure isolated forest or wilderness dwellings. It's not easy to maintain seclusion, not easy to enjoy being alone. The forests, as it were, plunder the mind of a monk who has not attained concentration."

"Yes, Brahman, so it is. It's not easy to endure isolated forest or wilderness dwellings. It's not easy to maintain seclusion, not easy to enjoy being alone. The forests, as it were, plunder the mind of a monk who has not attained concentration. Before my Awakening, when I was still an un-awakened Bodhisattva, the thought occurred to me as well: 'It's not easy to maintain

seclusion, not easy to enjoy being alone. The forests, as it were, plunder the mind of a monk who has not attained concentration.'

"The thought occurred to me: 'When priests or contemplatives who are unpurified in their bodily activities resort to isolated forest or wilderness dwellings, it's the fault of their unpurified bodily activities that they give rise to unskillful fear and terror. But it's not the case that I am unpurified in my bodily activities when I resort to isolated forest or wilderness dwellings. I am purified in my bodily activities. I am one of those noble ones who are purified in their bodily activities when they resort to isolated forest or wilderness dwellings.' Seeing in myself this purity of bodily activities, I felt even more undaunted about staying in the wilderness.

"The thought occurred to me: 'When priests or contemplatives who are unpurified in their verbal activities... unpurified in their mental activities... unpurified in their livelihood resort to isolated forest or wilderness dwellings, it's the fault of their unpurified livelihood that they give rise to unskillful fear and terror. But it's not the case that I am unpurified in my livelihood when I resort to isolated forest or wilderness dwellings. I am purified in my livelihood. I am one of those noble ones who are purified in their livelihood when they resort to isolated forest or wilderness dwellings.' Seeing in myself this purity of livelihood, I felt even more undaunted about staying in the wilderness.

"The thought occurred to me: 'When priests or contemplatives who are covetous and fiercely passionate for sensual pleasures... I am not covetous...'

"...'When priests or contemplatives who have minds of ill will, with destructive attitudes... I have a mind of good will...'

"...'When priests or contemplatives who are overcome by sloth and drowsiness... I am devoid of sloth and drowsiness...'

"...'When priests or contemplatives who are restless and with an unstill mind... I have a still mind...'

"...'When priests or contemplatives who are uncertain and doubting... I have gone beyond uncertainty...'

"...'When priests or contemplatives who are given to praising themselves and disparaging others... I do not praise myself or disparage others...'

"...'When priests or contemplatives who tend toward panic and dread... I have gone beyond horripilation...'

"...'When priests or contemplatives who are desirous of gains, offerings, and fame... I have few wants...'

"...'When priests or contemplatives who are lazy and lacking in persistence... My persistence is aroused...'

"...'When priests or contemplatives who are muddled in their mindfulness and un-alert... I have mindfulness established...'

"...'When priests or contemplatives who are un-concentrated, with straying minds... I am consummate in concentration...'

"The thought occurred to me: 'When priests or contemplatives who are drooling idiots, resort to isolated forest or wilderness dwellings, it's the fault of their drooling idiocy that they give rise to unskillful fear and terror. But it's not the case that I am a drooling idiot, when I resort to isolated forest or wilderness dwellings. I am consummate in discernment. I am one of those noble ones who are consummate in discernment when they resort to isolated forest or wilderness dwellings.' Seeing in myself this consummate discernment, I felt even more undaunted about staying in the wilderness.

"The thought occurred to me: 'What if -- on recognized, designated nights such as the eighth, fourteenth, and fifteenth of the lunar fortnight -- I were to stay in the sort of places that are awe-inspiring and make your hair stand on end, such as park-shrines, forest-shrines, and tree-shrines? Perhaps I would get to see that fear and terror.' So at a later time -- on recognized, designated nights such as the eighth, fourteenth, and fifteenth of the lunar fortnight -- I stayed in the sort of places that are awe-inspiring and make your hair stand on end, such as park-shrines, forest-shrines, and tree-shrines. And while I was staying there a wild animal would come, or a bird would make a twig fall, or wind would rustle the fallen leaves. The thought would occur to me: 'is this that fear and terror coming?' Then the thought occurred to me: 'why do I just keep waiting for fear? What if I were to subdue fear and terror in whatever state they come?' So when fear and terror came while I was walking back and forth, I would not stand or sit or lie down. I would keep walking back and forth until I had subdued that fear and terror. When fear and terror came while I was standing, I would not walk or sit or lie down. I would keep standing until I had subdued that fear and terror. When fear and terror came while I was sitting, I would not lie down or stand up or walk. I would keep sitting until I had subdued that fear and terror. When fear and terror came while I was lying down, I would not sit up or stand or walk. I would keep lying down until I had subdued that fear and terror.

"There are some priests and contemplatives, Brahman, who have the perception of 'day' when it is night, and of 'night' when it is day. This, I tell you, is their being in a dwelling of delusion. As for me, I have the perception of 'day' when it is day, and of 'night' when it is night. If anyone, when speaking rightly, were to say, 'A being not subject to delusion has appeared in the world for the benefit and happiness of many, out of sympathy for the world, for the welfare, benefit, and happiness of human and divine beings,' he would rightly be speaking of me.

"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 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 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.

"Now, Brahman, if the thought should occur to you, 'Perhaps Gotama the contemplative is even today not free of passion, not free of aversion, not free of delusion, which is why he resorts to isolated forest and wilderness dwellings,' it should not be seen in that way. It's through seeing two compelling reasons that I resort to isolated forest and wilderness dwellings: seeing a pleasant abiding for myself in the present, and feeling sympathy for future generations."

"How truly future generations have been shown sympathy by Master Gotama in the manner of one who is worthy and rightly self-awakened! Magnificent, Master Gotama! 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 Master Gotama -- through many

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

Bhayabherava Sutta

Great Fear

I heard thus:

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Savatthi.

Then the Brahmin Jaanussoni approached the Blessed One exchanged friendly greetings, sat on a side and said thus: "Good Gotama, to those sons of clansmen who have gone forth from the household and put on robes, out of faith, good Gotama, is the foremost, is of great help, is the instigator, and they in turn become imitations of good Gotama." "Brahmin, that is so, to those sons of clansmen who have gone forth out of faith in me and put on yellow robes, I am the foremost, of great help, am the instigator, and they imitate me" Good Gotama, I think attachment to seclusion and loneliness is difficult on beds and seats in remote jungle forests and paths, and I think without concentration even the mind would be distracted.

O! Brahmin, before my enlightenment, when I was seeking enlightenment, it occurred to me attachment to seclusion and loneliness is difficult on beds and seats in remote jungle forests and paths and even the mind without concentration is carried away when in the forest. Those recluses and Brahmins impure in bodily actions abiding on beds and seats in remote jungle forests and paths, come to much fear and evil owing to their impurity. I abide on beds and seats in remote jungle forests and paths pure in bodily actions The noble ones are pure in bodily actions, am one of them, and abide in remote jungle forests and paths with much confidence.

Those recluses and Brahmins impure in verbal actions abiding on beds and seats in remote jungle forests and paths, come to much fear and evil owing to their impurity. I abide on beds and seats in remote jungle forests and paths pure in verbal actions. The noble ones are pure in verbal actions, am one of them and abide in remote jungle forests and paths with much confidence..

Those recluses and Brahmins impure in mental actions abiding on beds and seats in remote jungle forests and paths, come to much fear and evil owing to their impurity. I abide on beds and seats in remote jungle forests and paths pure in mental actions. The noble ones are pure in mental actions, am one of them and abide in remote jungle forests and paths with much confidence. Those recluses and Brahmins in livelihood impure abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to their impurity. I abide on beds and seats in remote jungle forests and paths pure in livelihood. The noble ones are pure in livelihood, am one of them and abide in remote jungle forests and paths with much confidence.

O! Brahmin, it occurred to me thus: Those recluses and Brahmins greedy for sensuality, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to their greed for sensuality. I abide on beds and seats in remote jungle forests and paths greed for sensuality overcome. The noble ones have overcome the greed for sensuality, am one of them and abide in remote jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins with angry mind and evil thoughts, abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to their angry mind and evil thoughts. I abide on beds and seats in remote jungle forests and paths with thoughts of loving kindness. The noble ones abide in jungle forests and paths with

thoughts of loving kindness, am one of them and abide in remote jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins overcome by sloth and torpor abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to sloth and torpor, I abide on beds and seats in remote jungle forests and paths, sloth and torpor destroyed. The noble ones abide in jungle forests and paths sloth and torpor destroyed, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins, restless and worried abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to restlessness and worry. I abide on beds and seats in remote jungle forests and paths, with mind appeased. The noble ones abide in jungle forests and paths with appeased minds, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins, overcome by doubts, abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to doubts. I abide on beds and seats in remote jungle forests and paths doubts overcome. The noble ones abide in jungle forests and paths doubts overcome, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins, who praise themselves and disparage others abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to praising themselves and disparaging others. I abide on beds and seats in remote jungle forests and paths neither praising myself nor disparaging others. The noble ones abide in jungle forests and paths neither praising themselves nor

disparaging others, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins, paralyzed with much fear, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to that. I abide on beds and seats in remote jungle forests and paths fear dispelled. The noble ones abide in jungle forests and paths fear dispelled, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins, with desires of gain, honor and fame, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to that trend. I abide on beds and seats in remote jungle forests and paths without desires of gain, honor, or fame. The noble ones abide in jungle forests and paths with few desires, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins, lazy and lacking effort, abiding on beds and seats in remote jungle forests and path come to much fear and evil owing to that trend. I abide on beds and seats in remote jungle forests and paths with aroused effort. The noble ones abide in jungle forests and paths with aroused effort, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins, without mindfulness, unaware, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to that trend. I abide on beds and seats in remote jungle forests and paths, mindfulness established. The noble ones abide in jungle forests and paths mindfulness established, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins, un-concentrated and mind scattered, abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to that trend I abide on beds and seats in remote jungle forests and paths, concentrated and the mind in one point. The noble ones abide in jungle forests and paths concentrated and the mind in one point, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins, deaf and dumb, lacking in wisdom, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to that trend. I abide on beds and seats in remote jungle forests and paths endowed with wisdom. The noble ones abide in jungle forests and paths endowed with wisdom, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: What if I abide in orchard, forest, or tree monuments on auspicious nights on the waxing side like the fourteenth, fifteenth and the eighth nights so that I could come to face great fear. Then I abode in orchard, forest and tree monuments on auspicious nights on the waxing side like the fourteenth, fifteenth and the eighth nights. When I abode thus, either a wild animal or a pea-cock came. Or a branch fell or the leaves fluttered with the wind. Then it occurred to me, isn't it in this manner that great fear and doubts come, then again it occurred why should I abide with fear and doubts. In whatever posture I was when fear and doubts overcame me, maintaining that same posture I overcame that fear and doubts. If fear overcame me while walking, I wouldn't change that posture until I overcame that fear. If fear overcame me while standing, I wouldn't change that posture until I overcame that fear. If fear overcame me while sitting, I wouldn't change that posture until I

overcame that fear. If fear overcame me while lying, I wouldn't change that posture until I overcame that fear.

Brahmin, there are certain recluses and Brahmins who perceive the night as the day and the day as the night. I say they abide in delusion. I perceive the night as the night, and the day as the day. Saying it rightly the non-deluded being is born in the world for the good and well being of many, out of compassion for gods and men. Saying it rightly, I am that non-deluded being born for the good and well being of many, out of compassion for gods and men.

Brahmin, my effort aroused undeterred, unconfused mindfulness established, the body appeased, the mind concentrated in one point. I secluded it from sensual thoughts and evil thoughts, with thoughts and thought processes experiencing joy and pleasantness born of seclusion abode in the first jhana.

Overcoming thoughts and thought processes, the mind internally appeased, in one point, without thoughts and thought processes, experiencing joy and pleasantness born of concentration I abode in the second jhana. With joy and with equanimity to detachment became mindful and aware experiencing pleasantness with the body, and abode in the third jhana. To this the noble ones say, abiding mindfully in equanimity.

Dispelling pleasantness and unpleasantness, earlier having dispelled pleasure and displeasure and without unpleasantness and pleasantness mindfulness purified with equanimity abode in the fourth jhana.

When the concentrated mind was without blemish pure, malleable, workable and not vacillating I directed the mind to know previous births. I recollected the manifold previous births such as one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand births,

innumerable forward cycles of births, innumerable backward cycles of births and 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, There too I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, and with such a life span. Disappearing from there is born here. Thus I recollect the manifold previous births. This is the first knowledge that I realized in the first watch of the night and knowledge arose and darkness got dispelled when I abode diligent for dispelling.

When the concentrated mind was without blemish pure, malleable, workable and not vacillating I directed the mind to know the disappearing and appearing of beings. With the purified heavenly eye gone beyond human, I saw being disappearing and appearing un-exalted and exalted, beautiful and ugly, in good and bad states, according to their actions I knew beings. These good beings, miscomputing in bodily, verbal and mental behavior, blaming noble ones and with wrong view, at the end of life go to loss are born in hell.

These good beings, endowed with good conduct, bodily, verbally and mentally, not blaming noble ones, come to right view and to right view of actions, at the end of life go to increase are born in heaven. Thus with the purified heavenly eye gone beyond human I saw beings disappearing and appearing un-exalted and exalted, beautiful and ugly, in good and bad states according their actions. This is the second knowledge I realized in the second watch of the night and knowledge arose and darkness got dispelled, when I abode diligent for dispelling.

When the concentrated mind was without blemish pure, malleable, workable and not vacillating I directed the mind to the knowledge of the destruction of desires: Then I thoroughly knew

as it really is, this is unpleasant. Thoroughly knew as it really is, this is the arising of unpleasantness. Thoroughly knew as it really is, this is the cessation of unpleasantness. Thoroughly knew as it really is, this is the path to the cessation of unpleasantness. Knew as it really is, these are desires. Knew as it really is, this is the arising of desires. Knew as it really is, this is the cessation of desires. Knew as it really is, this is the path to the cessation of desires. When I knew and realized this, my mind experienced the release from sensual desires. the release from desires 'to be'., the release from desires of ignorance.. Knowledge arose I am released, birth is ended, the holy life is lived to the end, what should be done is done is done, there is nothing more to wish . This is the third knowledge I realized in the third watch of the night and knowledge arose and darkness got dispelled, when I abode diligent for dispelling. . .

Brahmin, it might occur to you, is the recluse Gotama even today not free from greed, hate and delusion, that he abides on beds and seats in remote jungle forests and paths, it should not be thought in that manner.

Brahmin, I see two good reasons for abiding on beds and seats in remote jungle forests and paths: For a pleasant abiding here and now and out of compassion for the future generations.

Good Gotama, has compassion for the future generation, he is indeed worthy and rightfully enlightened.

Now, I know, good Gotama. It seems as though something overturned is re-installed, something covered is made manifest, As though the path is told to someone who has lost his way. It seems as though an oil lamp is lighted for the darkness so that those who have eyes could see forms.. Good Gotama has taught in various ways, now I take refuge in good Gotama, in the Teaching and the Community of Bhikkhus. May I be

remembered as a lay disciple who has taken refuge from today until life ends.

Bhikkhu Aparihaniya Sutta

Conditions for No Decline Among the Monks

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying in Rajagaha, on Vulture Peak Mountain. There he addressed the monks: "Monks, I will teach you the seven conditions that lead to no decline. Listen and pay close attention. I will speak."

"Yes, lord," the monks responded.

The Blessed One said: "And which seven are the conditions that lead to no decline?"

[1] "As long as the monks meet often, meet a great deal, their growth can be expected, not their decline.

[2] "As long as the monks meet in harmony, adjourn from their meetings in harmony, and conduct Sangha business in harmony, their growth can be expected, not their decline.

[3] "As long as the monks neither decree what has been un-decreed nor repeal what has been decreed, but practice undertaking the training rules as they have been decreed, their growth can be expected, not their decline.

[4] "As long as the monks honor, respect, venerate, and do homage to the elder monks -- those with seniority who have long been ordained, the fathers of the Sangha, leaders of the Sangha -- regarding them as worth listening to, their growth can be expected, not their decline.

[5] "As long as the monks do not submit to the power of any arisen craving that leads to further becoming, their growth can be expected, not their decline.

[6] "As long as the monks see their own benefit in wilderness dwellings, their growth can be expected, not their decline.

[7] "As long as the monks each keep firmly in mind: 'If there are any well-behaved fellow followers of the chaste life who have yet to come, may they come; and may the well-behaved fellow-followers of the chaste life who have come live in comfort,' their growth can be expected, not their decline.

"As long as the monks remain steadfast in these seven conditions, and as long as these seven conditions endure among the monks, the monks' growth can be expected, not their decline."

Bhikkhuni Sutta

The Nun

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion Ven. Ánanda was staying in Kosambi, at Ghosita's Park. Then a certain nun said to a certain man, "Go, my good man, to my lord Ánanda and, on arrival, bowing your head to his feet in my name, tell him, 'The nun named such-and-such, venerable sir, is sick, in pain, severely ill. She bows her head to the feet of her lord Ánanda and says, "It would be good if my lord Ánanda were to go to the nuns' quarters, to visit this nun out of sympathy for her.'"

Responding, "Yes, my lady," the man then approached Ven. Ánanda and, on arrival, having bowed down, sat to one side. As he was sitting there he said to Ven. Ánanda, "The nun named such-and-such, venerable sir, is sick, in pain, severely ill. She bows her head to the feet of her lord Ánanda and says, 'It would be good if my lord Ánanda were to go to the nuns' quarters, to visit this nun out of sympathy for her.'"

Ven. Ánanda accepted with silence.

Then in the early morning, having put on his robes and, carrying his bowl and outer robe, he went to the nuns' quarters. The nun saw Ven. Ánanda coming from afar. On seeing him, she lay down on a bed, having covered her head.

Then Ven. Ánanda approached the nun and, on arrival, sat down on a prepared seat. As he was sitting there, he said to the nun: "This body, sister, comes into being through food. And yet it is by relying on food that food is to be abandoned.

"This body comes into being through craving. And yet it is by relying on craving that craving is to be abandoned.

"This body comes into being through conceit. And yet it is by relying on conceit that conceit is to be abandoned.

"This body comes into being through sexual intercourse. Sexual intercourse is to be abandoned. The Buddha calls sexual intercourse a cutting off of the bridge.

"This body, sister, comes into being through food. And yet it is by relying on food that food is to be abandoned.' Thus it was said. And in reference to what was it said? There is the case, sister, where a monk, considering it thoughtfully, takes food -- not playfully, nor for intoxication, nor for putting on bulk, nor for beautification -- but simply for the survival and continuance of this body, for ending its afflictions, for the support of the holy life, [thinking,] 'Thus will I destroy old feelings [of hunger] and not create new feelings [from overeating]. I will maintain myself, be blameless, and live in comfort.' Then, at a later time, he abandons food, having relied on food. 'This body, sister, comes into being through food. And yet it is by relying on food that food is to be abandoned.' Thus it was said, and in reference to this was it said.

"This body comes into being through craving. And yet it is by relying on craving that craving is to be abandoned.' Thus it was said. And in reference to what was it said? There is the case, sister, where a monk hears, 'The monk named such-and-such, they say, through the ending of the fermentations, has entered and remains in the fermentation-free release of awareness and release of discernment, having known and realized them for himself in the here and now.' The thought occurs to him, 'I hope that I, too, will -- through the ending of the fermentations -- enter and remain in the fermentation-free release of awareness and release of discernment, having known and realized them for

myself in the here and now.' Then, at a later time, he abandons craving, having relied on craving. 'This body comes into being through craving. And yet it is by relying on craving that craving is to be abandoned.' Thus it was said. And in reference to this was it said.

"This body comes into being through conceit. And yet it is by relying on conceit that conceit is to be abandoned.' Thus it was said. And in reference to what was it said? There is the case, sister, where a monk hears, 'The monk named such-and-such, they say, through the ending of the fermentations, has entered and remains in the fermentation-free release of awareness and release of discernment, having known and realized them for himself in the here and now.' The thought occurs to him, 'The monk named such-and-such, they say, through the ending of the fermentations, has entered and remains in the fermentation-free release of awareness and release of discernment, having known and realized them for himself in the here and now. Then why not me?' Then, at a later time, he abandons conceit, having relied on conceit. 'This body comes into being through conceit. And yet it is by relying on conceit that conceit is to be abandoned.' Thus it was said, and in reference to this was it said.

"This body comes into being through sexual intercourse. Sexual intercourse is to be abandoned. The Buddha calls sexual intercourse a cutting off of the bridge."

Then the nun -- getting up from her bed, arranging her upper robe over one shoulder, and bowing down with her head at Ven. Ánanda's feet -- said, "A transgression has overcome me, venerable sir, in that I was so foolish, so muddle-headed, and so unskilled as to act in this way. May my lord Ánanda please accept this confession of my transgression as such, so that I may restrain myself in the future."

"Yes, sister, a transgression overcame you in that you were so foolish, so muddle-headed, and so unskilled as to act in this way. 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."

That is what Ven. Ānanda said. Gratified, the nun delighted in Ven. Ānanda's words.

Bhojana Sutta

A Meal

Translated from the Pali by Thanissaro Bhikkhu

"In giving a meal, the donor gives five things to the recipient. Which five? He/she gives life, beauty, happiness, strength, and quick-wittedness. Having given life, he/she has a share in long life, either human or divine. Having given beauty, he/she has a share in beauty, either human or divine. Having given happiness, he/she has a share in happiness, either human or divine. Having given strength, he/she has a share in strength, either human or divine. Having given quick-wittedness, he/she has a share in quick-wittedness, either human or divine. In giving a meal, the donor gives these five things to the recipient."

The prudent person giving life, strength,
beauty, quick-wittedness --
the wise person, a giver of happiness --
attains happiness himself.
Having given life, strength, beauty,
happiness, and quick-wittedness,
he has long life and status
wherever he arises.

Bhumija Sutta

To Bhumija

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary.

Then, early in the morning, Ven. Bhumija put on his robes and, carrying his bowl and outer robe, went to Prince Jayasena's residence. [1] On arrival, he sat down on a seat made ready. Prince Jayasena went to Ven. Bhumija and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there he said to Ven. Bhumija, "Master Bhumija, there are some priests and contemplatives who espouse this teaching, espouse this view: 'if one follows the holy life, even when having made a wish for results, one is incapable of obtaining results. If one follows the holy life even when having made no wish, one is incapable of obtaining results. If one follows the holy life even when both having made a wish and having made no wish, one is incapable of obtaining results. If one follows the holy life even when neither having made a wish nor having made no wish, one is incapable of obtaining results.' [2] With regard to that, what does Master Bhumija's teacher say, what is his view, what does he declare?"

"I haven't heard this face to face with the Blessed One, prince, I haven't received this face to face with the Blessed One, but there is the possibility that the Blessed One would answer in this way: 'If one follows the holy life inappropriately, even when having made a wish for results, one is incapable of obtaining results. If one follows the holy life inappropriately, even when

having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, one is incapable of obtaining results. But if one follows the holy life appropriately, even when having made a wish, one is capable of obtaining results. If one follows the holy life appropriately, even when having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, one is capable of obtaining results.' I haven't heard this face to face with the Blessed One, I haven't received this face to face with the Blessed One, but there is the possibility that the Blessed One would answer in this way."

"If that is what Master Bhumija's teacher says, if that is his view, if that is what he declares, then yes, Master Bhumija's teacher stands, as it were, having struck all of those many priests and contemplatives down by the head."

Prince Jayasena then served Ven. Bhumija from his own dish of milk rice.

Then Ven. Bhumija, after his meal, returning from his alms-round, went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there he said to the Blessed One: "Just now, lord, early in the morning, I put on my robes and, carrying my bowl and outer robe, went to Prince Jayasena's residence. On arrival, I sat down on a seat made ready. Then Prince Jayasena went to me and, on arrival, exchanged courteous greetings with me. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there he said to me, 'Master Bhumija, there are some priest and contemplatives who espouse this teaching, espouse this view: "If one follows the holy life even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor

having made no wish, one is incapable of obtaining results." With regard to that, what does Master Bhumija's teacher say, what is his view, what does he declare?'

"When this was said, I replied to Prince Jayasena, 'I haven't heard this face to face with the Blessed One, prince, I haven't received this face to face with the Blessed One, but there is the possibility that the Blessed One would answer in this way: "If one follows the holy life inappropriately, even when having made a wish [for results]... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, one is incapable of obtaining results. But if one follows the holy life appropriately, even when having made a wish... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, one is capable of obtaining results." I haven't heard this face to face with the Blessed One, I haven't received this face to face with the Blessed One, but there is the possibility that the Blessed One would answer in this way.'

"If that is what Master Bhumija's teacher says, if that is his view, if that is what he declares, then yes, Master Bhumija's teacher stands, as it were, having struck all of those many priests and contemplatives down by the head.'

"Answering in this way when thus asked, lord, am I speaking in line with what the Blessed One has said, am I not misrepresenting the Blessed One with what is un-factual, am I answering in line with the Dhamma so that no one whose thinking is in line with the Dhamma will have grounds for criticizing me?"

"Certainly, Bhumija, in answering in this way when thus asked, you are speaking in line with what I have said, you are not misrepresenting me with what is un-factual, and you are answering in line with the Dhamma so that no one whose

thinking is in line with the Dhamma will have grounds for criticizing you. For any priests or contemplatives endowed with wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration: If they follow the holy life even when having made a wish [for results], they are incapable of obtaining results. If they follow the holy life even when having made no wish, they are incapable of obtaining results. If they follow the holy life even when both having made a wish and having made no wish, they are incapable of obtaining results. If they follow the holy life even when neither having made a wish nor having made no wish, they are incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"Suppose a man in need of oil, looking for oil, wandering in search of oil, would pile gravel in a tub and press it, sprinkling it again and again with water. If he were to pile gravel in a tub and press it, sprinkling it again and again with water even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, he would be incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"In the same way, any priests or contemplatives endowed with wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration: If they follow the holy life even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, they are incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"Suppose a man in need of milk, looking for milk, wandering in search of milk, would twist the horn of a newly-calved cow. If he were to twist the horn of a newly-calved cow even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, he would be incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"In the same way, any priests or contemplatives endowed with wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration: If they follow the holy life even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, they are incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"Suppose a man in need of butter, looking for butter, wandering in search of butter, would sprinkle water on water in a crock and twirl it with a churn-stick. If he were to sprinkle water on water in a crock and twirl it with a churn-stick even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, he would be incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"In the same way, any priests or contemplatives endowed with wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration: If they follow the holy life even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor

having made no wish, they are incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"Suppose a man in need of fire, looking for fire, wandering in search of fire, would take a fire stick and rub it into a wet, sappy piece of wood. If he were to take a fire stick and rub it into a wet, sappy piece of wood even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, he would be incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"In the same way, any priests or contemplatives endowed with wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration: If they follow the holy life even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, they are incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"But as for any priests or contemplatives endowed with right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration: If they follow the holy life even when having made a wish, they are capable of obtaining results. If they follow the holy life even when having made no wish, they are capable of obtaining results. If they follow the holy life even when both having made a wish and having made no wish, they are capable of obtaining results. If they follow the holy life even when neither having made a wish nor having made no wish, they are capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"Suppose a man in need of oil, looking for oil, wandering in search of oil, would pile sesame seeds in a tub and press them, sprinkling them again and again with water. If he were to pile sesame seeds in a tub and press them, sprinkling them again and again with water, even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, he would be capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"In the same way, any priests or contemplatives endowed with right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration: If they follow the holy life even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, they are capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"Suppose a man in need of milk, looking for milk, wandering in search of milk, would twist the teat of a newly-calved cow. If he were to twist the teat of a newly-calved cow even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, he would be capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"In the same way, any priests or contemplatives endowed with right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration: If they follow the holy life even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no

wish, they are capable of obtaining results. Why is that?
Because it is an appropriate way of obtaining results.

"Suppose a man in need of butter, looking for butter, wandering in search of butter, would sprinkle water on curds in a crock and twirl them with a churn-stick. [3] If he were to sprinkle water on curds in a crock and twirl them with a churn-stick even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, he would be capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"In the same way, any priests or contemplatives endowed with right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration: If they follow the holy life even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, they are capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"Suppose a man in need of fire, looking for fire, wandering in search of fire, would take a fire stick and rub it into a dry, sapless piece of wood. If he were to take a fire stick and rub it into a dry, sapless piece of wood even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, he would be capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"In the same way, any priests or contemplatives endowed with right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration: If they follow the holy life even when having made a wish for results, they are capable of obtaining results. If they follow the holy life

even when having made no wish, they are capable of obtaining results. If they follow the holy life even when both having made a wish and having made no wish, they are capable of obtaining results. If they follow the holy life even when neither having made a wish nor having made no wish, they are capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"Bhumija, if these four similes had occurred to you in the presence of Prince Jayasena, he would have naturally felt confidence in you and -- feeling confidence -- would have shown his confidence in you."

"But, lord, how could these four similes have occurred to me in the presence of Prince Jayasena, as they are natural to the Blessed One and have never before been heard from him?"

That is what the Blessed One said. Gratified, Ven. Bhumija delighted in the Blessed One's words.

Footnotes

[1] According to the Commentary, Ven. Bhumija was Prince Jayasena's uncle.

[2] These priests and contemplatives are probably the proponents of non-action, annihilation, and non-relatedness.

[3] To this day, this is the way butter is obtained in rural north India. The churn-stick is a small stick that has attached to its end blocks of wood resembling an orange with alternate sections removed. This is twirled in the curds. The water sprinkled on the curds dilutes the buttermilk, which helps in separating it from the milk fat left on the blocks of the churn-stick.

Bhutamidam Sutta

This Has Come Into Being

Translated from the Pali by Thanissaro Bhikkhu

On one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he addressed Ven. Shariputra, "Shariputra, it is said in Ajita's Question in the Way to the Further Shore:

Those here who have fathomed the Dhamma,
those who are learners,
those who are run-of-the-mill:
When you, dear sir, astute,
are asked this,
tell me their manner of life.

"How is the detailed meaning of this brief statement to be understood?"

When this was said, Ven. Shariputra remained silent.

A second time... A third time the Blessed One addressed Ven. Shariputra, "Shariputra, it is said in Ajita's Question in the Way to the Further Shore:

Those here who have fathomed the Dhamma,
those who are learners,
those who are run-of-the-mill:
When you, dear sir, astute,
are asked this,
tell me their manner of life.

"How is the detailed meaning of this brief statement to be understood?"

A third time, Ven. Shariputra remained silent.

"Do you see, Shariputra, that 'this has come into being'?"

"One sees with right discernment, lord, that 'this has come into being.' Seeing with right discernment that 'this has come into being,' one practices for disenchantment with, for dispassion toward, for the cessation of what has come into being. One sees with right discernment that 'it has come into being from this nutriment.' Seeing with right discernment that 'it has come into being from this nutriment,' one practices for disenchantment with, for dispassion toward, for the cessation of the nutriment by which it has come into being. One sees with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation.' Seeing with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation,' one practices for disenchantment with, for dispassion toward, for the cessation of what is subject to cessation. This is how one is a learner.

"And how, lord, is one a person who has fathomed the Dhamma?"

"One sees with right discernment, lord, that 'this has come into being.' Seeing with right discernment that 'this has come into being,' one is -- through disenchantment, dispassion, cessation, through lack of clinging/sustenance -- released from what has come into being. One sees with right discernment that 'it has come into being from this nutriment.' Seeing with right discernment that 'it has come into being from this nutriment,' one is -- through disenchantment, dispassion, cessation, through lack of clinging/sustenance -- released from the nutriment by which it has come into being. One sees with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation.' Seeing with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation,' one is -- through disenchantment,

dispassion, cessation, through lack of clinging/sustenance -- released from what is subject to cessation. This is how one is a person who has fathomed the Dhamma.

"It is in this way, lord, that I understand the detailed meaning of the brief statement in Ajita's Question in the Way to the Further Shore:

Those here who have fathomed the Dhamma,
those who are learners,
those who are run-of-the-mill:
When you, dear sir, astute,
are asked this,
tell me their manner of life."

"Excellent, Shariputra. Excellent. One sees with right discernment that 'this has come into being.' Seeing with right discernment that 'this has come into being,' one practices for disenchantment with, for dispassion toward, for the cessation of what has come into being. One sees with right discernment that 'it has come into being from this nutriment.' Seeing with right discernment that 'it has come into being from this nutriment,' one practices for disenchantment with, for dispassion toward, for the cessation of the nutriment by which it has come into being. One sees with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation.' Seeing with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation,' one practices for disenchantment with, for dispassion toward, for the cessation of what is subject to cessation. This is how one is a learner.

"And how is one a person who has fathomed the Dhamma?

"One sees with right discernment that 'this has come into being.' Seeing with right discernment that 'this has come into being,'

one is -- through disenchantment, dispassion, cessation, through lack of clinging/sustenance -- released from what has come into being. One sees with right discernment that 'it has come into being from this nutriment.' Seeing with right discernment that 'it has come into being from this nutriment,' one is -- through disenchantment, dispassion, cessation, through lack of clinging/sustenance -- released from the nutriment by which it has come into being. One sees with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation.' Seeing with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation,' one is -- through disenchantment, dispassion, cessation, through lack of clinging/sustenance -- released from what is subject to cessation. This is how one is a person who has fathomed the Dhamma.

"It is in this way that the detailed meaning of the brief statement in Ajita's Question in the Way to the Further Shore is to be understood:

Those here who have fathomed the Dhamma,
those who are learners,
those who are run-of-the-mill:
When you, dear sir, astute,
are asked this,
tell me their manner of life."

Bhummija Sutta

To Venerable Bhummija

I heard thus:

At one time the Blessed One lived in the squirrels' sanctuary in the bamboo grove in Raajagaha. Venerable Bhummija put on robes in the morning, taking bowl and robes approached the home of prince Jayasena and sat on the prepared seat. Then prince Jayasena approached venerable Bhummija, exchanged friendly greetings, sat on a side and said, 'Good Bhummija, there are recluses and Brahmins who hold this view and declare it: 'Leading the holy life with attachment, it is not possible to attain some distinction. Leading the holy life without attachment, it is not possible to attain some distinction. Leading the holy life with attachment and without attachment, it is not possible to attain some distinction. Leading the holy life neither with nor without attachment it is not possible to attain some distinction. What is good Bhummija's teacher's view about this?'

Prince, not that I have heard it from the Blessed One or this was acknowledged by him. Yet there is a possibility that the Blessed One would say it. Without right and true insight, leading the holy life with attachment, it is not possible to attain some distinction [1] Without right and true insight leading the holy life without attachment, it is not possible to attain some distinction. Without right and true insight leading the holy life with attachment and without attachment, it is not possible to attain some distinction. Without right and true insight, leading the holy life neither with nor without attachment it is not possible to attain some distinction. With right and true insight, leading the holy life with attachment, it is possible to attain some distinction. With right and true insight leading the holy life without attachment, it is

possible to attain some distinction. With right and true insight leading the holy life with attachment and without attachment, it is possible to attain some distinction. With right and true insight, leading the holy life neither with nor without attachment it is possible to attain some distinction.

'If good Bhumija's teacher holds this view and professes it, indeed his teacher presses on the tops of all recluses and Brahmins, I think.' Then prince Jayasena served venerable Bhumija with his own share of milk rice.

After the alms round and when the meal was over, venerable Bhumija approached the Blessed One, worshipped, sat on a side and said thus. 'Venerable sir, I put on robes in the morning, taking bowl and robes approached the home of prince Jayasena and sat on the prepared seat. Then prince Jayasena approached me, exchanged friendly greetings, sat on a side and said, 'Good Bhumija, there are recluses and Brahmins who hold this view and declare it: 'Leading the holy life with attachment, it is not possible to attain some distinction. Leading the holy life without attachment, it is not possible to attain some distinction. Leading the holy life with attachment and without attachment, it is not possible to attain some distinction. Leading the holy life neither with nor without attachment it is not possible to attain some distinction. What is good Bhumija's teacher's view about this?'

Then I said thus: 'Prince, not that I have heard it from the Blessed One or this was acknowledged by him. Yet there is a possibility that the Blessed One would say it. Without right and true insight, leading the holy life with attachment, it is not possible to attain some distinction [1] Without right and true insight leading the holy life without attachment, it is not possible to attain some distinction. Without right and true insight leading the holy life with attachment and without attachment, it is not

possible to attain some distinction. Without right and true insight, leading the holy life neither with nor without attachment it is not possible to attain some distinction. With right and true insight, leading the holy life with attachment, it is possible to attain some distinction. With right and true insight leading the holy life without attachment, it is possible to attain some distinction. With right and true insight leading the holy life with attachment and without attachment, it is possible to attain some distinction. With right and true insight, leading the holy life neither with nor without attachment it is possible to attain some distinction. Then venerable sir, prince Jayasena said, 'if good Bhumija's teacher holds this view and professes it, indeed his teacher presses on the tops of all recluses and Brahmins, I think '.

'Venerable sir, when asked thus and when this reply was given, how far was I saying the words of the Blessed One, was I talking according to the Teaching and not blaming the Blessed One?'

'There, Bhumija, when asked thus and when this reply was given, you said the words of the Blessed One, talking according to the Teaching and not blaming the Blessed One in any way.'

'Bhumija, whoever recluses and Brahmins with wrong view, thoughts, speech, actions, livelihood, endeavor, mindfulness and concentration were to lead the holy life with attachment, it is not possible to attain some distinction. Whoever were to lead the holy life without attachment, it is not possible to attain some distinction. Whoever were to lead the holy life with and without attachment, it is not possible to attain some distinction. Whoever were to lead the holy life neither with nor without attachment it is not possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction without right and true insight.

Bhumija, it is like a man in search of oil, if he was to put some sand in a trough and while sprinkling it with water was to press it

for oil. Even if he was to press it with attachment, without attachment, with and without attachment, neither with nor without attachment, he would not obtain oil. What is the reason? Bhumija, it is not the right and true method to obtain oil.

In the same manner Bhumija, whoever recluses and Brahmins with wrong view, thoughts, speech, actions, livelihood, endeavor, mindfulness and concentration were to lead the holy life with attachment, it is not possible to attain some distinction. Were to lead the holy life without attachment, it is not possible to attain some distinction. Were to lead the holy life with and without attachment, it is not possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is not possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction without right and true insight.

Bhumija, it is like a man in search of milk, come to a young cow with calf milking the cow from the horn, it is not possible to obtain milk. Milking the cow, with attachment, without attachment, with and without attachment, neither with nor without attachment it is not possible to obtain milk from the horn. What is the reason? Bhumija it is not the right and true method to obtain milk...

In the same manner Bhumija, whoever recluses and Brahmins with wrong, view, thoughts, speech, actions, livelihood, endeavor, mindfulness and concentration were to lead the holy life with attachment, it is not possible to attain some distinction. Were to lead the holy life without attachment, it is not possible to attain some distinction. Were to lead the holy life with and without attachment, it is not possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is not possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction without right and true insight.

Bhumija, it is like a man in want of fresh butter was to put some water in a pot and churn it. Churning it with attachment, without attachment, with and without attachment, neither with nor without attachment it is not possible to obtain fresh butter. What is the reason? Bhumija it is not the right and true method to obtain butter.

In the same manner Bhumija, whoever recluses and Brahmins with wrong, view, thoughts, speech, actions, livelihood, endeavor, mindfulness and concentration were to lead the holy life with attachment, it is not possible to attain some distinction. Were to lead the holy life without attachment, it is not possible to attain some distinction. Were to lead the holy life with and without attachment, it is not possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is not possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction without right and true insight.

Bhumija, it is like a man in want of fire was to come with an over-cover to a wet sappy log. Rubbing it with attachment, without attachment, with and without attachment, neither with nor without attachment it is not possible to obtain fire. What is the reason? Bhumija it is not the right and true method to obtain fire.

In the same manner Bhumija, whoever recluses and Brahmins with wrong, view, thoughts, speech, actions, livelihood, endeavor, mindfulness and concentration were to lead the holy life with attachment, it is not possible to attain some distinction. Were to lead the holy life without attachment, it is not possible to attain some distinction. Were to lead the holy life with and without attachment, it is not possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is not possible to attain some distinction. What is the reason? Because

it is for the attainment of some distinction without right and true insight.

‘Bhummija, whoever recluses and Brahmins with right, view, thoughts, speech, actions, livelihood, endeavor, mindfulness and concentration were to lead the holy life with attachment, it is possible to attain some distinction. Were to lead the holy life without attachment, it is possible to attain some distinction. Were to lead the holy life with and without attachment, it is possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction with right and true insight.

Bhummija, it is like a man in search of oil, was to put some sesame flour in a trough and while sprinkling it with water was to press it for oil. Even if he was to press it with attachment, without attachment, with and without attachment, neither with nor without attachment, he would obtain oil. What is the reason? Bhummija it is the right and true method to obtain oil.

In the same manner Bhummija, whoever recluses and Brahmins with right, view, thoughts, speech, actions, livelihood, endeavor, mindfulness and concentration were to lead the holy life with attachment, it is possible to attain some distinction. Were to lead the holy life without attachment, it is possible to attain some distinction. Were to lead the holy life with and without attachment, it is possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction with right and true insight.

Bhummija, it is like a man in search of milk, come to a young cow with calf milking the cow from the nipple. It is possible to obtain milk from the nipple. Milking the cow, with attachment, without attachment, with and without attachment, neither with nor

without attachment it is possible to obtain milk from the nipple. What is the reason? Bhumija it is the right and true method to obtain milk...

In the same manner Bhumija, whoever recluses and Brahmins with right, view, thoughts, speech, actions, livelihood, endeavor, mindfulness and concentration were to lead the holy life with attachment, it is possible to attain some distinction. Were to lead the holy life without attachment, it is possible to attain some distinction. Were to lead the holy life with and without attachment, it is possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction with right and true insight.

Bhumija, it is like a man in want of fresh butter was to put some curd in a pot and churn it. Churning it with attachment, without attachment, with and without attachment, neither with nor without attachment it is possible to obtain fresh butter. What is the reason? Bhumija, it is the right and true method to obtain butter.

In the same manner Bhumija, whoever recluses and Brahmins with right, view, thoughts, speech, actions, livelihood, endeavor, mindfulness and concentration were to lead the holy life with attachment, it is possible to attain some distinction. Were to lead the holy life without attachment, it is possible to attain some distinction. Were to lead the holy life with and without attachment, it is possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction with right and true insight.

Bhumija, it is like a man in want of fire was to come with an over-cover to a dry sapless log. Rubbing it with attachment, without attachment, with and without attachment, neither with

nor without attachment it is possible to obtain fire. What is the reason? Bhumija, it is the right and true method to obtain fire.

In the same manner Bhumija, whoever recluses and Brahmins with right, view, thoughts, speech, actions, livelihood, endeavor, mindfulness and concentration were to lead the holy life with attachment, it is possible to attain some distinction. Were to lead the holy life without attachment, it is possible to attain some distinction. Were to lead the holy life with and without attachment, it is possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction with right and true insight...

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.’

The Blessed One said thus and venerable Bhumija was delighted in the words of the Blessed One.

Footnote:

[1] Without right and true insight, leading the holy life with attachment, it is not possible to attain some distinction. *‘Aasa~nce pi karitvaa ayoniso brahmacariya.m carati, abhabbo phalassa adhigamaaya.’* The complete Sutta tells us that leading the holy life should be with right and true insight. i.e. The one leading the holy life should know for what purpose he is doing so. He should correctly understand the acutely unsatisfactory nature of life, and so make an effort to achieve a distinction above human. So then he should arouse effort to attain that distinction not yet attained.

Brahmajala Sutta

The Supreme Net What the Teaching Is Not

Thus have I heard: [1]

Once the Lord was traveling along the main road between Rajagaha and Nalanda [2] with a large company of some five hundred monks. And the wanderer, Suppiya [3] was also traveling on that road with his pupil the youth, Brahmadata. And Suppiya was finding fault in all sorts of ways with the Buddha, the Dhamma and the Sangha, whereas his pupil, Brahmadata was speaking in various ways in their praise. And so these two, teacher and pupil, directly opposing each other's arguments, followed close behind the Lord and his order of monks.

Then the Lord stopped for one night with his monks at the royal park of Ambalathika. And Suppiya too stopped there for the night with his pupil Brahmadata. And Suppiya went on abusing the Buddha, the Dhamma and the Sangha, while his pupil Brahmadata defended them. And thus disputing, they followed close behind the Buddha and his order of monks.

Now in the early morning a number of monks, having got up, gathered together and sat in the Round Pavilion, and this was the trend of their talk: "It is wonderful, friends, it is marvelous how the Blessed Lord, the Arahant, the fully Enlightened Buddha knows, sees and clearly distinguishes the different inclinations of beings! For here is the wanderer Suppiya finding fault in all sorts of ways with the Buddha, the Dhamma and the Sangha, while his pupil Brahmadata in various ways defends them. And, still disputing, they follow closely behind the Blessed Lord and his order of monks."

Then the Lord, being aware of what those monks were saying, went to the Round Pavilion and sat down on the prepared seat. Then he said: "Monks, what was the subject of your conversation just now? What talk have I interrupted?" And they told him.

"Monks, if anyone should speak in disparagement of me, of the Dhamma or of the Sangha, you should not be angry, resentful or upset on that account. If you were to be angry or displeased at such disparagement, that would only be a hindrance to you. For if others disparage me, the Dhamma or the Sangha, and you are angry or displeased, can you recognize whether what they say is right or not?" 'No, Lord.' "If others disparage me, the Dhamma or the Sangha, then you must explain what is incorrect as being incorrect", saying: 'That is incorrect, that is false, that is not our way,[4] that is not found among us.'

"But, monks, if others should speak in praise of me, of the Dhamma or of the Sangha, you should not on that account be pleased, happy or elated. If you were to be pleased, happy or elated at such praise, that would only be a hindrance to you." If others praise me, the Dhamma or the Sangha, you should acknowledge the truth of what is true, saying: 'That is correct, that is right, that is our way, that is found among us'.

"It is, monks, for elementary, inferior matters of moral practice [5] that the worldling [6] would praise the Tathágata. [7] And what are these elementary, inferior matters for which the worldling would praise him?"

Short Section On Morality [8]

"Abandoning the taking of life, the ascetic Gotama dwells refraining from taking life, without stick or sword, scrupulous, compassionate, trembling for the welfare of all living beings." Thus the worldling would praise the Tathagata. [9]

"Abandoning the taking of what is not given, the ascetic Gotama dwells refraining from taking what is not given, living purely, accepting what is given, awaiting what is given, without stealing. Abandoning un-chastity, the ascetic Gotama lives far from it, aloof from the village-practice of sex." [10]

"Abandoning false speech, the ascetic Gotama dwells refraining from false speech, a truth-speaker, one to be relied on, trustworthy, dependable, not a deceiver of the world. Abandoning malicious speech, he does not repeat there what he has heard here to the detriment of these, or repeat here what he has heard there to the detriment of those. Thus he is a reconciler of those at variance and an encourager of those at one, rejoicing in peace, loving it, delighting in it, one who speaks up for peace. Abandoning harsh speech, he refrains from it. He speaks whatever is blameless, pleasing to the ear, agreeable, reaching the heart, urbane, pleasing and attractive to the multitude. Abandoning idle chatter, he speaks at the right time, what is correct and to the point, [11] of Dhamma and discipline. He is a speaker whose words are to be treasured, seasonable, reasoned, well-defined and connected with the goal." [12] Thus the worldling would praise the Tathágata.

"The ascetic Gotama is a refrainer from damaging seeds and crops. He eats once a day and not at night, refraining from eating at improper times. [13] He avoids watching dancing, singing, music and shows. He abstains from using garlands, perfumes, cosmetics, ornaments and adornments. He avoids using high or wide beds. He avoids accepting gold and silver. [14] He avoids accepting raw grain or raw flesh, he does not accept women and young girls, male or female slaves, sheep and goats, cocks and pigs, elephants, cattle, horses and mares, fields and plots, [15] he refrains from running errands, from buying and selling, from cheating with false weights and measures, from bribery and corruption, deception, and

insincerity, from wounding, killing, imprisoning, highway robbery, and taking food by force." Thus the worldling would praise the Tathágata.

Middle Section On Morality

"Whereas, gentlemen, some ascetics and Brahmins, feeding on the food of the faithful, are addicted to the destruction of such seeds as are propagated from roots, from stems, from joints, from cuttings, from seeds, the ascetic Gotama refrains from such destruction." Thus the worldling would praise the Tathágata.

"Whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to the enjoyment of stored-up goods such as food, drink, clothing, carriages, beds, perfumes, meat, the ascetic Gotama refrains from such enjoyment."

"Whereas some ascetics and Brahmins ... remain addicted to attending such shows as dancing, singing, music, displays, recitations, hand-music, cymbals and drums, fairy-shows, [16] acrobatic and conjuring tricks, [17] combats of elephants, buffaloes, bulls, goats, rams, cocks and quail, fighting with staves, boxing, wrestling, sham-fights, parades, maneuvers and military reviews, the ascetic Gotama refrains from attending such displays."

"Whereas some ascetics and Brahmins remain addicted to such games and idle pursuits as eight- or ten-row chess, [18] chess in the air, [19] hopscotch, spillikins, dicing, hitting sticks, 'hand-pictures', ball-games, blowing through toy pipes, playing with toy ploughs, turning somersaults, playing with toy windmills, measures, carriages, and bows, guessing letters, [20] guessing thoughts, [21] mimicking deformities, the ascetic Gotama refrains from such idle pursuits."

"Whereas some ascetics and Brahmins remain addicted to high and wide beds and long chairs, couches adorned with animal figures, [22] fleecy or variegated coverlets, coverlets with hair on both sides or one side, silk coverlets, embroidered with gems or without, elephant-, horse- or chariot-rugs, choice spreads of antelope-hide, couches with awnings, or with red cushions at both ends, the ascetic Gotama refrains from such high and wide beds."

"Whereas some ascetics and Brahmins remain addicted to such forms of self-adornment and embellishment as rubbing the body with perfumes, massaging, bathing in scented water, shampooing, using mirrors, ointments, garlands, scents, unguents, cosmetics, bracelets, headbands, fancy sticks, bottles, swords, sunshades, decorated sandals, turbans, gems, yak-tail fans, long-fringed white robes, the ascetic Gotama refrains from such self-adornment."

"Whereas some ascetics and Brahmins remain addicted to such un-edifying conversation [23] as about kings, robbing ministers, armies, dangers, wars, food, drink, clothes, beds, garlands, perfumes, relatives, carriages, villages, towns and cities, countries, women, heroes, street- and well-gossip, talk of the departed, desultory chat, speculations about land and sea, [24] talk about being and non-being, [25] the ascetic Gotama refrains from such conversation."

"Whereas some ascetics and Brahmins remain addicted to disputation such as:

'You don't understand this doctrine and discipline - I do!'

"How could you understand this doctrine and discipline?"

'Your way is all wrong - mine is right!'

"I am consistent - you aren't!"

'You said last what you should have said first, and you said first what you should have said last!'

"What you took so long to think up has been refuted!"
'Your argument has been overthrown, you're defeated!'
"Go on, save your doctrine - get out of that if you can!"

The ascetic Gotama refrains from such disputation."

"Whereas some ascetics and Brahmins remain addicted to such things as running errands and messages, such as for kings, ministers, nobles, Brahmins, householders and young men who say: 'Go here - go there! Take this there bring that from there!' the ascetic Gotama refrains from such errand-running."

"Whereas some ascetics and Brahmins remain addicted to deception, patter, hinting, belittling, and are always on the make for further gains, the ascetic Gotama refrains from such deception." Thus the worldling would praise the Tathágata.

Large Section On Morality

"Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by such base arts, such wrong means of livelihood as palmistry, [26] divining by signs, portents, dreams, body-marks, mouse-gnawing, fire-oblations, oblations from a ladle of husks, rice-powder, rice-grains, ghee or oil, from the mouth or of blood, reading the finger-tips, house- and garden-lore, skill in charms, ghost-lore, earth-house lore, [27] snake-lore, poison-lore, rat-lore, bird-lore, crow-lore, foretelling a person's life-span, charms against arrows, knowledge of animals' cries, the ascetic Gotama refrains from such base arts and wrong means of livelihood."

"Whereas some ascetics and Brahmins make their living by such base arts as judging the marks of gems, sticks, clothes, swords, spears, arrows, weapons, women, men, boys, girls, male and female slaves, elephants, horses, buffaloes, bulls, cows, goats,

rams, cocks, quail, iguanas, bamboo-rats, [28] tortoises, deer, the ascetic Gotama refrains from such base arts."

"Whereas some ascetics and Brahmins make their living by such base arts as predicting: 'The chiefs will march out [29] - the chiefs will march back', 'Our chiefs will advance and the other chiefs will retreat', 'Our chiefs will win and the other chiefs will lose', 'The other chiefs will win and ours will lose', 'Thus there will be victory for one side and defeat for the other', the ascetic Gotama refrains from such base arts."

"Whereas some ascetics and Brahmins make their living by such base arts as predicting an eclipse of the moon, the sun, a star; that the sun and moon will go on their proper course - will go astray; that a star will go on its proper course - will go astray; that there will be a shower of meteors, a blaze in the sky, an earthquake, thunder; a rising, setting, darkening, brightening of the moon, the sun, the stars; and 'such will be the outcome of these things', the ascetic Gotama refrains from such base arts and wrong means of livelihood."

"Whereas some ascetics and Brahmins make their living by such base arts as predicting good or bad rainfall; a good or bad harvest; security, danger; disease, health; or accounting, computing, calculating, poetic composition, philosophizing, the ascetic Gotama refrains from such base arts and wrong means of livelihood."

"Whereas some ascetics and Brahmins make their living by such base arts as arranging the giving and taking in marriage, engagements and divorces; [declaring the time for] saving and spending, bringing good or bad luck, procuring abortions, [30] using spells to bind the tongue, binding the jaw, making the hands jerk, causing deafness, getting answers with a mirror, a girl-medium, a Deva; worshipping the sun or Great Brahma,

breathing fire, invoking the Goddess of luck, the ascetic Gotama refrains from such base arts and wrong means of livelihood."

"Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by such base arts, such wrong means of livelihood as appeasing the Devas and redeeming vows to them, making earth-house spells, causing virility or impotence, preparing and consecrating building sites, giving ritual rinsing's and bathing's, making sacrifices, giving emetics, purges, expectorants and phlegmagogues, giving ear-, eye-, nose-medicine, ointments and counter-ointments, eye-surgery, surgery, pediatry, using balms to counter the side-effects of previous remedies, the ascetic Gotama refrains from such base arts and wrong means of livelihood." [31] It is, monks, for such elementary, inferior matters of moral practice that the worldling would praise the Tathágata.

"There are, monks, other matters, profound, hard to see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to be experienced by the wise, which the Tathágata, having realized them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathágata would rightly speak. And what are these matters?"

The Sixty-Two Kinds Of Wrong Views

"There are, monks, some ascetics and Brahmins who are speculators about the past, having fixed views about the past, and who put forward various speculative theories about the past, in eighteen different ways. On what basis, on what grounds do they do so?"

"There are some ascetics and Brahmins who are Eternalists, who proclaim the eternity of the self and the world in four ways. On what grounds?"

Wrong view number 1: "Here, monks, a certain ascetic or Brahmin has by means of effort, exertion, application, earnestness and right attention attained to such a state of mental concentration that he thereby recalls past existences - one birth, two births, three, four, five, ten births, a hundred, a thousand, a hundred thousand births, several hundred, several thousand, several hundred thousand births. 'There my name was so-and-so, my clan was so-and-so, my caste was so-and-so, my food was such-and-such, I experienced such-and-such pleasant and painful conditions, I lived for so long. Having passed away from there, I arose there. There my name was so-and-so ... And having passed away from there, I arose here.' Thus he remembers various past lives, their conditions and details. And he says: 'The self and the world are eternal, barren [32] like a mountain-peak, set firmly as a post. These beings rush round, circulate, pass away and re-arise, but this remains eternally. Why so? I have by means of effort, exertion, attained to such a state of mental concentration that I have thereby recalled various past existences. That is how I know the self and the world are eternal ...' That is the first way in which some ascetics and Brahmins proclaim the eternity of the self and the world."

Wrong view number 2: "And what is the second way? Here, monks, a certain ascetic or Brahmin has by means of effort, exertion ... attained to such a state of mental concentration that he thereby recalls one period of contraction and expansion, [33] two such periods, three, four, five, ten periods of contraction and expansion ... 'There my name was so-and-so. . .' That is the second way in which some ascetics and Brahmins proclaim the eternity of the self and the world."

Wrong view number 3: "And what is the third way? Here, monks, a certain ascetic or Brahmin has by means of effort attained to such a state of mental concentration that he recalls ten, twenty,

thirty, forty periods of contraction and expansion. 'There my name was so-and-so ...' That is the third way in which some ascetics and Brahmins proclaim the eternity of the self and the world."

Wrong view number 4: "And what is the fourth way? Here a certain ascetic or Brahmin is a logician, [34] a reasoner. Hammering it out by reason, following his own line of thought, he argues: 'The self and the world are eternal, barren like a mountain-peak, set firmly as a post. These beings rush round, circulate, pass away and re-arise, but this remains for ever.' That is the fourth way in which some ascetics and Brahmins proclaim the eternity of the self and the world."

"These are the four ways in which these ascetics and Brahmins are Eternalists, and proclaim the eternity of the self and the world on four grounds. And whatever ascetics or Brahmins are Eternalists and proclaim the eternity of the self and the world, they do so on one or other of these four grounds. There is no other way."

"This, monks, the Tathágata understands : These viewpoints thus grasped and adhered to will lead to such-and-such destinations in another world. This the Tathágata knows, and more, but he is not attached to that knowledge. And being thus unattached he has experienced for himself perfect peace, and having truly understood the arising and passing away of feelings, their attraction and peril and the deliverance from them, the Tathágata is liberated without remainder."

"There are, monks, other matters, profound, hard to see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to be experienced by the wise, which the Tathágata, having realized them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathágata

would rightly speak. And what are these matters?"

End Of First Recitation-Section

"There are, monks, some ascetics and Brahmins who are partly Eternalists and partly Non-Eternalists, who proclaim the partial eternity and the partial non-eternity of the self and the world in four ways. On what grounds?"

"There comes a time, monks, sooner or later after a long period, when this world contracts. At a time of contraction, beings are mostly reborn in the Abhassara Brahma [35] world. And there they dwell, mind-made, [36] feeding on delight, [37] self-luminous, moving through the air, glorious - and they stay like that for a very long time."

Wrong view number 5: "But the time comes, sooner or later after a long period, when this world begins to expand. In this expanding world an empty palace of Brahma [38] appears. And then one being, from exhaustion of his life-span or of his merits, [39] falls from the Abhassara world and arises in the empty Brahma-palace. And there he dwells, mind-made, feeding on delight, self-luminous, moving through the air, glorious - and he stays like that for a very long time."

"Then in this being who has been alone for so long there arises unrest, discontent and worry, and he thinks: 'Oh, if only some other beings would come here!' And other beings, from exhaustion of their life-span or of their merits, fall from the Abhassara world and arise in the Brahma palace as companions for this being. And there they dwell, mind-made, ... and they stay like that for a very long time."

"And then, monks, that being who first arose there thinks: "I am Brahma, the Great Brahma, the Conqueror, the Unconquered,

the All-Seeing, the All-Powerful, the Lord, the Maker and Creator, Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be. These beings were created by me. How so? Because I first had this thought: 'Oh, if only some other beings would come here!' That was my wish, and then these beings came into this existence!" But those beings who arose subsequently think: "This, friends, is Brahma, Great Brahma, the Conqueror, the Unconquered, the All-Seeing, the All-Powerful, the Lord, the Maker and Creator, Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be. How so? We have seen that he was here first, and that we arose after him."

"And this being that arose first is longer-lived, more beautiful and more powerful than they are. And it may happen that some being falls from that realm and arises in this world. Having arisen in this world, he goes forth from the household life into homelessness. Having gone forth, he by means of effort, exertion, application, earnestness and right attention attains to such a degree of mental concentration that he thereby recalls his last existence, but recalls none before that. And he thinks: 'That Brahma, ... he made us, and he is permanent, stable, eternal, not subject to change, the same for ever and ever. But we who were created by that Brahma, we are impermanent, unstable, short-lived, fated to fall away, and we have come to this world.' This is the first case where-by some ascetics and Brahmins are partly Eternalists and partly Non-Eternalists."

Wrong view number 6: "And what is the second way? There are, monks, certain Devas called Corrupted by Pleasure. [40] They spend an excessive amount of time addicted to merriment, play and enjoyment, so that their mindfulness is dissipated, and by the dissipation of mindfulness those beings fall from that state."

"And it can happen that a being, having fallen from that state, arises in this world. Having arisen in this world, he goes forth from the household life into homelessness. Having gone forth, he by means of effort, exertion, recalls his last existence, but recalls none before that."

"He thinks: 'Those reverend Devas who are not corrupted by pleasure do not spend an excessive amount of time addicted to merriment, play and enjoyment. Thus their mindfulness is not dissipated, and so they do not fall from that state. They are permanent, stable, eternal, not subject to change, the same for ever and ever. But we, who are corrupted by pleasure, spent an excessive amount of time addicted to merriment, play and enjoyment. Thus we, by the dissipation of mindfulness, have fallen from that state, we are impermanent, unstable, short-lived, fated to fall away, and we have come to this world.' This is the second case."

Wrong view number 7: "And what is the third way? There are, monks, certain Devas called Corrupted in Mind. [41] They spend an excessive amount of time regarding each other with envy. By this means their minds are corrupted. On account of their corrupted minds they become weary in body and mind. And they fall from that place."

"And it can happen that a being, having fallen from that state, arises in this world. He ... recalls his last existence, but recalls none before that."

"He thinks: 'Those reverend Devas who are not corrupted in mind do not spend an excessive amount of time regarding each other with envy ... They do not become corrupted in mind, or weary in body and mind, and so they do not fall from that state. They are permanent, stable, eternal ... But we, who are corrupted in mind, ... are impermanent, unstable, short-lived,

fated to fall away, and we have come to this world.' This is the third case."

Wrong view number 8: "And what is the fourth way? Here, a certain ascetic or Brahmin is a logician, a reasoner. Hammering it out by reason, following his own line of thought, he argues: 'Whatever is called eye or ear or nose or tongue or body, that is impermanent, unstable, non-eternal, liable to change. But what is called thought, [42] or mind or consciousness, that is a self that is permanent, stable, eternal, not subject to change, the same for ever and ever!' This is the fourth case."

"These are the four ways in which these ascetics and Brahmins are partly Eternalists and partly Non-Eternalists ... Whatever ascetics and Brahmins ... proclaim the partial eternity and the partial non-eternity of the self and the world, they do so on one or other of these four grounds. There is no other way."

"This, monks, the Tathágata understands : These viewpoints thus grasped and adhered to will lead to such-and-such destinations in another world. This the Tathágata knows, and more, but he is not attached to that knowledge. And being thus unattached he has experienced for himself perfect peace, and having truly understood the arising and passing away of feelings, their attraction and peril and the deliverance from them, the Tathágata is liberated without remainder.

These, monks, are those other matters, profound, hard to see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to be experienced by the wise, which the Tathágata, having realized them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathágata would rightly speak."

"There are, monks, some ascetics and Brahmins who are Finitists and Infinitists, [43] and who proclaim the finitude and infinitude of the world on four grounds. What are they?"

Wrong view number 9: "Here a certain ascetic or Brahmin has by means of effort ... attained to such a state of concentration that he dwells perceiving the world as finite. He thinks: 'This world is finite and bounded by a circle. How so? Because I have ... attained to such a state of concentration that I dwell perceiving the world as finite. Therefore I know that this world is finite and bounded by a circle.' This is the first case."

Wrong view number 10: "And what is the second way? Here a certain ascetic or Brahmin has attained to such a state of concentration that he dwells perceiving the world as infinite. He thinks: 'This world is infinite and unbounded. Those ascetics and Brahmins who say it is finite and bounded are wrong. How so? Because I have attained to such a state of concentration that I dwell perceiving the world as infinite. Therefore I know that this world is infinite and unbounded.' This is the second case."

Wrong view number 11: "And what is the third way? Here a certain ascetic or Brahmin has attained to such a state of consciousness that he dwells perceiving the world as finite up-and-down, and infinite across. He thinks: 'The world is finite and infinite. Those ascetics and Brahmins who say it is finite are wrong, and those who say it is infinite are wrong. How so? Because I have attained to such a state of concentration that I dwell perceiving the world as finite up-and-down, and infinite across. Therefore I know that the world is both finite and infinite.' This is the third case."

Wrong view number 12: "And what is the fourth case? Here a certain ascetic or Brahmin is a logician, a reasoner. Hammering it out by reason, he argues: 'This world is neither finite nor

infinite. Those who say it is finite are wrong, and so are those who say it is infinite, and those who say it is finite and infinite. This world is neither finite nor infinite.' This is the fourth case." [44]

"These are the four ways in which these ascetics and Brahmins are Finitists and Infinitists, and proclaim the finitude and infinitude of the world on four grounds. There is no other way."

"This, monks, the Tathágata understands: These viewpoints thus grasped and adhered to will lead to such-and-such destinations in another world ...

These, monks, are those other matters, profound, hard to see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to be experienced by the wise, which the Tathágata, having realized them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathágata would rightly speak."

"There are, monks, some ascetics and Brahmins who are Eel-Wrigglers. [45] When asked about this or that matter, they resort to evasive statements, and they wriggle like eels on four grounds. What are they?"

Wrong view number 13: "In this case there is an ascetic or Brahmin who does not in truth know whether a thing is good or bad. He thinks : 'I do not in truth know whether this is good or whether it is bad. Not knowing which is right, I might declare : "That is good", or "That is bad", and that might be a lie, and that would distress me. And if I were distressed, that would be a hindrance to me.' [46] Thus fearing to lie, abhorring to lie, [47] he does not declare a thing to be good or bad, but when asked about this or that matter, he resorts to evasive statements and wriggles like an eel : 'I don't say this, I don't say

that. I don't say it is otherwise. I don't say it is not. I don't not say it is not.' This is the first case."

Wrong view number 14: "What is the second way? Here an ascetic or Brahmin does not in truth know whether a thing is good or bad. He thinks : "I might declare : 'That is good', or 'That is bad', and I might feel desire or lust or hatred or aversion. If I felt desire, lust, hatred or aversion, that would be attachment on my part. If I felt attachment, that would distress me, and if I were distressed, that would be a hindrance to me." Thus, fearing attachment, abhorring attachment, he resorts to evasive statements ... This is the second case."

Wrong view number 15: "What is the third way? Here an ascetic or Brahmin does not in truth know whether a thing is good or bad. He thinks : "I might declare : 'That is good', or 'That is bad', but there are ascetics and Brahmins who are wise, skilful, practiced debaters, like archers who can split hairs, who go around destroying others' views with their wisdom, and they might cross-examine me, demanding my reasons and arguing. And I might not be able to reply. Not being able to reply would distress me, and if I were distressed, that would be a hindrance to me.' Thus, fearing debate, abhorring debate, he resorts to evasive statements. This is the third case."

Wrong view 16 "What is the fourth way? Here, an ascetic or Brahmin is dull and stupid. Because of his dullness and stupidity, when he is questioned he resorts to evasive statements and wriggles like an eel : "If you ask me whether there is another world - if I thought so, I would say there is another world. But I don't say so. And I don't say otherwise. And I don't say it is not, and I don't not say it is not." 'Is there no other world? ...' " Is there both another world and no other world? . . ." 'Is there neither another world nor no other world? ...' [48] "Are there spontaneously-born

beings? ..." 'Are there not... ?' "Both ... ?" 'Neither ... ?' "Does the Tathágata exist after death? Does he not exist after death? Does he both exist and not exist after death? Does he neither exist nor not exist after death? ..." 'If I thought so, I would say so ... I don't say it is not.' This is the fourth case."

"These are the four ways in which those ascetics and Brahmins who are Eel-Wrigglers resort to evasive statements ... There is no other way."

"This, monks, the Tathágata understands : These viewpoints thus grasped and adhered to will lead to such-and-such destinations in another world

These, monks, are those other matters, profound, hard to see ... which the Tathágata, having realized them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathágata would rightly speak."

"There are, monks, some ascetics and Brahmins who are Chance-Originationists, and who proclaim the chance origin of the self and the world on two grounds. What are they?"

Wrong view number 17: "There are, monks, certain Devas called Unconscious. [49] As soon as a perception arises in them, those Devas fall from that realm. And it may happen that a being falls from that realm and arises in this world. He ... recalls his last existence, but none before that. He thinks : 'The self and the world have arisen by chance. How so? Before this I did not exist. Now from not-being I have been brought to being.' This is the first case,"

Wrong view number 18: "What is the second case? Here, an ascetic or Brahmin is a logician, a reasoner. He hammers out

his own opinion and declares : 'The self and the world have arisen by chance.' This is the second case."

"These are the two ways in which those ascetics and Brahmins who are Chance-Originists proclaim the chance origin of the self and the world. There is no other way."

"This, monks, the Tathágata understands...These, monks, are those other matters, profound, hard to see...which the Tathágata, having realized them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathágata would rightly speak."

"And these, monks, are the eighteen ways in which these ascetics and Brahmins are speculators about the past...There is no other way."

"This, monks, the Tathágata understands..."

"There are, monks, some ascetics and Brahmins who are speculators about the future, having fixed views about the future, and who put forward various speculative theories about the future in forty-four different ways. On what basis, on what grounds do they do so?"

"There are, monks, some ascetics and Brahmins who proclaim a doctrine of Conscious Post-Mortem Survival, and do so in sixteen different ways. On what basis?"

Wrong view numbers 19 - 34: "They declare that the self after death is healthy and conscious and

(1) material, [50] (2) immaterial, [51] (3) both material and immaterial, (4) neither material nor immaterial, (5) finite, (6) infinite, (7) both, (8) neither, (9) of uniform perception, (10) of varied perception, (11) of limited perception, (12) of unlimited

perception, (13) wholly happy, (14) wholly miserable, (15) both, (16) neither."

"These are the sixteen ways in which these ascetics and Brahmins proclaim a doctrine of conscious post-mortem survival. There is no other way."

"This, monks, the Tathágata understands...These, monks, are those other matters, profound, hard to see...which the Tathágata, having realized them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathágata would rightly speak."

End Of Second Recitation-Section

"There are, monks, some ascetics and Brahmins who proclaim a doctrine of Unconscious Post-Mortem Survival, and they do so in eight ways. On what basis?"

Wrong view 35 - 42: "They declare that the self after death is healthy and unconscious and (1) material, (2) immaterial, (3) both, (4) neither, (5) finite, (6) infinite, (7) both, (8) neither." [52]

"These are the eight ways in which these ascetics and Brahmins proclaim a doctrine of Unconscious Post-Mortem Survival. There is no other way."

"This, monks, the Tathágata understands...These, monks, are those other matters, profound, hard to see which the Tathágata, having realized them by his own super knowledge, proclaims, and about which those who would truthfully praise the Tathágata would rightly speak."

"There are some ascetics and Brahmins who declare a doctrine of Neither-Conscious- nor-Unconscious Post-Mortem Survival, and they do so in eight ways. On what basis?"

Wrong view 43 - 50: "They declare that the self after death is healthy and neither conscious nor unconscious and (1) material, (2) immaterial, (3) both, (4) neither, (5) finite, (6) infinite, (7) both, (8) neither." [53]

"These are the eight ways in which these ascetics and Brahmins proclaim a doctrine of Neither-Conscious-Nor-Unconscious Post-Mortem Survival. There is no other way."

"This, monks, the Tathágata understands...These, monks, are those other matters, profound, hard to see...which the Tathágata, having realized them by his own super knowledge, proclaims, and about which those who would truthfully praise the Tathágata would rightly speak."

"There are, monks, some ascetics and Brahmins who are Annihilationists, who proclaim the annihilation, destruction and non-existence of beings, and they do so in seven ways. On what basis?"

Wrong view 51: "Here a certain ascetic or Brahmin declares and holds the view: 'Since this self is material, composed of the four great elements, [54] the product of mother and father, [55] at the breaking up of the body is annihilated and perishes, and does not exist after death. This is the way in which this self is annihilated.' That is how some proclaim the annihilation, destruction and non-existence of beings."

Wrong view 52: Another says to him : 'Sir, there is such a self as you say. I don't deny it. But that self is not wholly annihilated. For there is another self, divine, [56] material, belonging to the sense-sphere, [57] fed on real food. [58] You don't know it or see it, but I do. It is this self that at the breaking-up of the body perishes..." [59]

Wrong view 53: Another says to him : "Sir, there is such a self as you say. I don't deny it. But that self is not wholly annihilated. For there is another self, divine, material, mind made, [60] complete with all its parts, not defective in any sense organ...It is this self that at the breaking-up of the body perishes..."

Wrong view 54: Another says to him : "Sir, there is such a self as you say ... There is another self which, by passing entirely beyond bodily sensations, by the disappearance of all sense of resistance and by non-attraction to the perception of diversity, seeing that space is infinite, has realized the Sphere of Infinite Space. [61] It is this self that at the breaking up of the body perishes. . ."

Wrong view 55: Another says to him : "There is another self which, by passing entirely beyond the Sphere of Infinite Space, seeing that consciousness is infinite, has realized the Sphere of Infinite Consciousness. It is this self that at the breaking-up of the body perishes..."

Wrong view 56: Another says to him : "There is another self which, by passing entirely beyond the Sphere of Infinite Consciousness, seeing that there is no thing, has realized the Sphere of No-Thing-ness. It is this self that at the breaking-up of the body perishes..."

Wrong view 57: Another says to him: "Sir, there is such a self as you say. I don't deny it. But that self is not wholly annihilated. For there is another self which, by passing entirely beyond the Sphere of No-Thing-ness and seeing : This is peaceful, this is sublime, has realized the Sphere of Neither Perception-Nor-Non-Perception. You don't know it or see it, but I do. It is this self that at the breaking-up of the body is annihilated and perishes, and does not exist after death. This is the way in which the self is completely annihilated." That is how

some proclaim the annihilation, destruction and non-existence of beings.

"These are the seven ways in which these ascetics and Brahmins proclaim a doctrine of annihilation, destruction and non-existence of beings...There is no other way."

"This, monks, the Tathágata understands ... These, monks, are those other matters, profound, hard to see, which the Tathágata, having realized them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathágata would rightly speak."

"There are, monks, some ascetics and Brahmins who are Proclaimers of Nibbána Here and Now, and who proclaim Nibbána here and now for an existent being in five ways. On what grounds?"

Wrong view 58: "Here a certain ascetic or Brahmin declares and holds the view : In as far as this self, being furnished and endowed with the fivefold sense-pleasures, indulges in them, then that is when the self realizes the highest Nibbána here and now. [62] So some proclaim it."

Wrong view 59: Another says to him : "Sir, there is such a self as you say. I don't deny it. But that is not where the self realizes the highest Nibbána here and now. Why so? Because, Sir, sense-desires are impermanent, painful and subject to change, and from their change and transformation there arise sorrow, lamentation, pain, grief and distress. But when this self, detached from sense-desires, detached from unwholesome states, enters and abides in the first jhana [63] which is accompanied by thinking and pondering, [64] and the delight, [65] and happiness [66] born of detachment, that is when the self realizes the highest Nibbána here and now."

Wrong view 60: Another says to him : "Sir, there is such a self as you say. But that is not when the self attains Nibbána. How so? Because on account of thinking and pondering, that state is considered gross. But when the self by the subsiding of thinking and pondering enters and abides in the second jhana, with inner tranquility and oneness of mind, which is free from thinking and pondering and is born of concentration, [67] and accompanied by delight and joy, that is when the self realizes the highest Nibbána here and now."

Wrong view 61: Another says to him : "Sir, there is such a self as you say. But that is not when the self attains Nibbána. How so? Because on account of the presence of delight there is mental exhilaration, and that state is considered gross. But when the self, with the waning of delight, dwells in equanimity, [68] mindful and clearly aware, [69] experiencing in his own body that joy of which the Noble Ones say: "Happy dwells one who has equanimity and mindfulness, and so enters and abides in the third jhana, that is when the self realizes the highest Nibbána here and now."

Wrong view number 62: Another says to him : "Sir, there is such a self as you say. I don't deny it. But that is not where the self experiences the highest Nibbána here and now. Why so? Because the mind contains the idea of joy, and that state is considered gross. But when, with the abandonment of pleasure and pain, with the disappearance of previous joy and grief, one enters and abides in a state beyond pleasure and pain in the fourth jhana, which is purified by equanimity and mindfulness, that is where the self realizes the highest Nibbána here and now." That is how some proclaim the highest Nibbána here and now for an existent being.

"These are the five ways in which these ascetics and Brahmins proclaim a doctrine of Nibbána here and now. There is no other way."

"This, monks, the Tathágata understands..."

"These are the forty-four ways in which those ascetics and Brahmins who are speculators about the future, having fixed ideas about the future, put forward various speculative views about the future. There is no other way."

"This, monks, the Tathágata understands..."

"These are the sixty-two ways in which those ascetics and Brahmins who are speculators about the past, the future, or both, put forward views about these. There is no other way. "

"This, monks, the Tathágata understands : These view-points thus grasped and adhered to will lead to such-and-such destination in another world. This the Tathágata knows, and more, but he is not attached to that knowledge. And being thus unattached he has experienced for himself perfect peace, and having truly understood the arising and passing away of feelings, their attraction and peril and the deliverance from them, the Tathágata is liberated without remainder."

"These, monks, are those other matters, profound, hard to see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to be experienced by the wise, which the Tathágata, having realized them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathágata would rightly speak."

Conclusion

Wrong view 1 - 4: "Thus, monks, when those ascetics and Brahmins who are Eternalists proclaim the eternity of the self and the world in four ways, that is merely the feeling of those who do not know and see, the worry and vacillation of those immersed in craving."

Wrong view 5 - 8: "When those who are partly Eternalists and partly Non-Eternalists proclaim the partial eternity and the partial non-eternity of the self and the world in four ways, that is merely the feeling of those who do not know and see . . ."

Wrong view 9 - 12: "When those who are Finitists and Infinitists proclaim the finitude and infinitude of the world on four grounds, that is merely the feeling of those who do not know and see ..."

Wrong view 13 - 16: "When those who are Eel-Wrigglers resort to evasive statements, and wriggle like eels on four grounds, that is merely the feeling ..."

Wrong view 17 - 18: "When those who are Chance Originationists proclaim the chance origin of the self and the world on two grounds, this is merely the feeling ..."

Wrong view 1 - 18: "When those who are speculators about the past, having fixed views about the past, put forward various speculative theories about the past in eighteen different ways, this is merely the feeling of those who do not know and see, the worry and vacillation of those immersed in craving."

Wrong view 19 - 34: "When those who proclaim a doctrine of Conscious Post-Mortem Survival do so in sixteen different ways, that is merely the feeling..."

Wrong view 35 - 42: "When those who proclaim a doctrine of Unconscious Post-Mortem Survival do so in eight different ways, that is merely the feeling..."

Wrong view 43 - 50: "When those who proclaim a doctrine of Neither-Conscious- nor-Unconscious Post-Mortem survival do so in eight ways, that is merely the feeling ..."

Wrong view 51 - 57: "When those who are Annihilationists proclaim the annihilation, destruction and non-existence of beings in seven ways, that is merely the feeling..."

Wrong view 58 - 62: "When those who are Proclaimers of Nibbána Here and Now proclaim Nibbána here and now for an existent being on five grounds, that is merely the feeling..."

Wrong view 19 - 62 "When those who are speculators about the future in forty-four different ways ..."

Wrong view 1 - 62: "When those ascetics and Brahmins who are speculators about the past, the future, or both, having fixed views, put forward views in sixty-two different ways, that is merely the feeling of those who do not know and see, the worry and vacillation of those immersed in craving."

"When those ascetics and Brahmins who are Eternalists proclaim the eternity of the self and the world in four ways, that is conditioned by contact." [70]

"When those who are partly Eternalists and partly Non-Eternalists ..."

"When those who are Finitists and Infinitists ..."

"When those who are Eel-Wrigglers ..."

"When those who are Chance-Originationists ..."

"When those who are speculators about the past in eighteen ways ..."

"When those who proclaim a doctrine of Conscious Post-Mortem Survival ..."

"When those who proclaim a doctrine of Unconscious Post-Mortem Survival ..."

"When those who proclaim a doctrine of Neither-Conscious-Nor-Unconscious Post-Mortem Survival ..."

"When those who are Annihilationists..."

"When those who are Proclaimers of Nibbána Here and Now ..."

"When those who are speculators about the future ..."

"When those ascetics and Brahmins who are speculators about the past, the future, or both, having fixed views, put forward views in sixty-two different ways, that is conditioned by contact."

"That all of these (Eternalists and the rest) should experience that feeling without contact is impossible."

"With regard to all of these ..., they experience these feelings by repeated contact through the six sense-bases; [71]feeling conditions craving; craving conditions clinging; clinging conditions becoming; becoming conditions birth; birth conditions ageing and death, sorrow, lamentation, sadness and distress. When, monks, a monk understands as they really are the arising and passing away of the six bases of contact, their attraction and peril, and the deliverance from them, he knows that which goes beyond all these views." [72]

"Whatever ascetics and Brahmins who are speculators about the past or the future or both, having fixed views on the matter and put forth speculative views about it, these are all trapped in the net with its sixty-two divisions, and wherever they emerge and try to get out, they are caught and held in this net. Just as a skilled fisherman or his apprentice might cover a small piece of water with a fine-meshed net, thinking : 'Whatever larger creatures there may be in this water, they are all trapped in the net, caught, and held in the net', so it is with all these : they are trapped and caught in this net."

"Monks, the body of the Tathágata stands with the link that bound it to becoming cut. [73] As long as the body subsists, Devas and humans will see him. But at the breaking-up of the body and the exhaustion of the life-span, Devas and humans will see him no more. Monks, just as when the stalk of a bunch of mangoes has been cut, all the mangoes on it go with it, just so the Tathágata's link with becoming has been cut. As long as the body subsists, Devas and humans will see him. But at the breaking-up of the body and the exhaustion of the life-span, Devas and humans will see him no more."

At these words the Venerable Ánanda said to the Lord : "It is marvelous, Lord, it is wonderful. What is the name of this exposition of Dhamma?"

"Ánanda, you may remember this exposition of Dhamma as the Net of Advantage, the Net of Dhamma, the Supreme Net, the Net of Views, or as the Incomparable Victory in Battle."

Thus the Lord spoke, and the monks rejoiced and were delighted at his words. And as this exposition was being proclaimed, the ten-thousand world-system shook.

Footnotes:

[1] There is a separate translation of this Digha Nikáya by Bhikkhu Bodhi, *The All-Embracing Net of Views : The Brahmajala Sutta and its Commentaries* (BPS 1978). This is most valuable for its introduction as well as the translated commentarial material.

[2] Nalanda, afterwards the seat of a famous Buddhist University, was about 12 km north of Rajagaha (modern Rajgir), the Magadhan capital.

[3] A follower of Sanjaya Belatthaputta. Shariputra and Moggallana, the Buddha's most famous disciples, were originally followers of Sanjaya, and it was their defection, besides the loss of his gains, that angered Suppiya (DA).

[4] Lit. "That is not in us."

[5] DA points out that "morality is inferior in comparison with higher qualities, for morality does not reach the excellence of concentration, nor concentration the excellence of wisdom."

[6] Puthujjana : an "ordinary person" who, not having broken through the first three fetters (personality-view, doubt, attachment to rites and rituals), has not yet "entered the stream" and so started on the higher (supra-mundane) path.

[7] The Buddha's usual way of referring to himself.

[8] These three sections on morality occur verbatim in all of the first 13 Digha Nikáya and may once have formed a separate "tract" (RD).

[9] This "refrain" is repeated throughout.

[10] Brahmachariya is the supreme or holy life, i.e. celibacy. DA points out that it involves refraining from other forms of erotic behavior besides intercourse.

[11] Atthavadi : attha may also mean "that which is profitable" (see next note).

[12] Atthasamhitam : here the meaning of attha as "the profitable" is clear.

[13] "At improper times" means between mid-day and the following dawn.

[14] The first four precepts are undertaken by novices (samaneras). The elaboration of the different forms of wrong speech here (and elsewhere) reflects the importance of controlling the tongue. Curiously, there is no mention of abstaining from intoxicants, but instead a reference to "damaging seeds and crops". The next five items correspond to the novices' precepts 6-10.

[15] The Buddha did, however, accept land from Anathapindika and others for the Sangha.

[16] Sobha-nagarakam : "of the city Sobha" (this was the city of the gandhabbas or heavenly musicians). RD thinks of a ballet with fairy scenes. BB renders it "art exhibitions" - which surely gives the wrong impression for modern readers!

[17] Candalam vamsam dhopanam : rather obscure. The performers were presumably low-caste. DA thinks of an iron ball (used for juggling?).

[18] Chess, with a board of 64 or 100 squares, originated in India. Though previously not unknown, it was popularized in Europe by the Crusaders.

[19] Mental chess, played without a board.

[20] Written in the air, or on one's back. Writing was known, but was not used by the Buddha or other teachers of the day.

[21] A guessing game, not telepathy.

[22] Pallanka : (whence, ultimately, our "palanquin"), also means "sitting cross-legged". Pallaka is also the couch on which one sits cross-legged.

[23] Tiracchana-katha : lit. "animal-talk". As animals walk parallel to the earth, so this kind of talk does not lead upward (DA).

[24] Lokakkhayikam : philosophical speculations of a materialist kind (DA).

[25] Iti-bhavabhava-katha : also rendered "profit and loss", but the philosophical sense (as in the Homer and Nanamoli translations of MN 76) is preferable.

[26] Angam : including soles as well as palms.

[27] Knowing charms to be used by one dwelling in an earthen house.

[28] Kannika-lakkhanam : from kanna "ear". DA thinks it means either ear-rings or house-gables, both of which are incongruous here. Follow the Thai translation which, probably following an old tradition, has tun 'bamboo-rat' (see McFariand, Thai-English Dictionary, p. 371). Franke says "an animal that is always mentioned with the hare", and considers that it must mean an animal with long ears.

[29] Rannam (gen. pl.) : i.e. the joint leaders of a republican state.

[30] Viruddha-gabbha-karanam : Or perhaps "reviving the fetus".

[31] It is the practice of medicine for gain that is here condemned.

[32] i.e., producing nothing new.

[33] Samvattam-vivattam : "The PED definitions should be reversed" (BB).

[34] Takki. BB renders this "rationalist", which is somewhat misleading.

[35] This is part of the world of Form (rupaloka) which escapes destruction.

[36] Manomaya : mentally created, not sexually generated. They are Devas. In another sense, all Dhammas are said to be mind-made.

[37] Not requiring material food, but nourished by the jhana factor piti "delight".

[38] Brahma is allotted a relatively humble position, and his creator-role explained away, in Buddhism.

[39] The life-span of beings is fixed in some realms, and variable in others. Merit (Punna) is karmically wholesome action, leading to a favorable rebirth.

[40] Khiddapadosika : these Devas and the next group are mentioned only here and in Digha Nikáya 20, 24. They illustrate the consequences of desire and aversion even in the (relatively) "higher" worlds. Moral progress is virtually impossible outside the human state, so that they are actually fortunate to fall back to that state. Mindfulness (sati) is all-important. DA says the bodies of these Devas are so delicate that if by forgetfulness they miss a single meal they will pass away from that place. Even if they eat immediately afterwards, it is too late!

[41] Manopadosika. DA says these dwell on the plane of the Four Great Kings (i.e. only just above the human realm). Interestingly, if only one of the Devas gets angry while the other remains calm, this prevents the first from passing away, which would seem to illustrate the sentiment of Dhp. 5, 6. These

Devas are not essentially different from those mentioned in verses 1-2, though on a lower level.

[42] Citta : more or less synonymous with mano "mind", but often used much like "heart" in English ("to know in one's heart", etc.).

[43] Antanantika : or "Extensionists" (RD).

[44] DA associates these various views with the higher jhanas, obtained with the aid of the kasinas (colored discs, etc. DA says : " (1) Without having extended the counterpart sign to the boundaries of the world-sphere, he abides perceiving the world as finite. (2) But he who has extended the kasina-image to the boundaries of the world-sphere perceives the world to be infinite. (3) Not extending the sign in the upward and downward directions, but extending it across, he perceives the world as finite in the upward and downward directions, and infinite across. (4) The rationalist doctrine should be understood by the method stated." [This is unexplained, though the Sub-Commentary attempts an explanation: "If the self were finite, its rebirth in distant places could not be recollected. And if it were infinite, one living in this world would be able to experience the happiness of the heavenly worlds and the suffering of the hells, etc. If one holds it to be both finite and infinite, one would incur the errors of both the previous positions. Therefore the self cannot be declared to be either finite or infinite"] (Translated by BB, pp. 172, 171).

[45] Amara-vikheppika can be interpreted as either "eel-wriggling" (RD) or "endless equivocation" (BB) : amara (lit. "deathless") is the name of a slippery fish, perhaps an eel, which escapes capture by wriggling (DA). A deliberate pun may well be intended.

[46] Either for the higher training or for a heavenly rebirth (DA).

[47] Due to moral shame and moral dread (hiri-ottappa) (DA), i.e. shame at doing what is wrong, and dread of it. These two qualities are called "guardians of the world" (cf. Nyanaponika Thera, *Abhidhamma Studies*, 2nd. ed., Colombo 1965, p. 80). Thus it is recognized that the first three classes of "eel-wrigglers" have a moral conscience. Their equivocation stems from lack of understanding, not of scruple.

[48] The four "alternatives" of Indian logic: a thing (a) is, (b) is not, (c) both is and is not, (d) neither is nor is not.

[49] Having attained a high absorption, and fearing the perils of conscious existence, they have wished for, and gained, an unconscious state. With the first stirring of perception, however, they fall away from that realm (DA).

[50] The view of the Ajivikas (DA).

[51] This is the view of the Jains. DA says the other views mentioned are based on various meditational experiences.

[52] The Sub-Commentary (see BB, p. 190) is helpful here : (1) is based on experience of the unconscious realm, (2) takes perception to be the self, (3) takes the material, or material and immaterial Dhammas + perception to be the self, (4) is based on reasoning. (5-8) are to be understood as at note 44 above.

[53] (1) is based on a subtle perception incapable of performing this function at death and rebirth-linking. RD points out that this and other passages disprove the idea that consciousness (vinnana) transmigrates. For holding this belief Sati was severely rebuked by the Buddha. A new re-linking consciousness (patisandhi) arises at conception, dependent on the old. The rest at in note 52 above.

[54] "Earth" (pathavi) or extension, "water" (apo) or cohesion, "fire" (tejo) or temperature, "air" (vayo) or motion: the traditional names for the four qualities present, in varying proportions, in all matter.

[55] In the Buddhist view, there is additionally required the presence of the gandhabba or "being-to-be-born", i.e. the arising of a new "continuity of consciousness" dependent on that of some being just deceased.

[56] Dibba (Skt. divya) : derived from the same stem as Deva: cf. Latin divus.

[57] Kamavacara : belonging to the sensuous sphere (kamaloka), the lowest of the three worlds.

[58] Kabalinkarahara generally means "material food." Here it denotes the kind of nutriment on which the lower Devas subsist.

[59] DA says this one takes the divine form (dibb'-atthabhava), i.e. the form of the Devas of the sensuous sphere, for the self. The assumption is that this survives the break-up of the physical body for a period of time (of unspecified duration), "annihilation" occurring at its cessation, and similarly with the remaining "selves". As BB points out, "Only the first form of Annihilationism is materialistic; six admit that the doctrine can take on a spiritual garb."

[60] "Produced by the jhana-mind" (DA).

[61] The next four correspond to the 4th-7th "liberations" or the four higher, "formless" jhanas.

[62] This is not, of course, the real Nibbána of Buddhism. DA says it means the subsiding of suffering (dukkhavupasama) in this very individual form (subsiding being something far short of cessation). The New Sub-Commentary (quoted by BB, p.197)

adds : "It is not the supreme fruit and not the unconditioned element (asankhata-dhatu equals Nibbána), for these are beyond the domain of these theorists."

[63] The various jhanas are mistaken for Nibbána.

[64] Vitakka-vicara: otherwise rendered "initial and sustained thought", and the like.

[65] Piti : a difficult word to translate. Renderings vary from "interest" through "zest" to "rapture". It is classified not as a feeling (vedana) but as part of the group of mental formations (sankhárá), i.e. as a mental reaction. BDic says : "It may be described psychologically as "joyful interest" - for which the simplest term would seem to be "delight".

[66] Sukha : pleasant feeling, physical or mental (though for the latter the word somanassa exists). The difference between this and piti may seem subtle but is important.

[67] Samadhi here has its basic meaning of "concentration".

[68] Upekkhaka.

[69] Sampajana : not "self-possessed" as so many translators have repeated after RD.

[70] Phassa is the "contact" between sense-base and its object, e.g. eye and visible object. Such contact is the basis of feeling (vedana).

[71] Eye, ear, nose, tongue, body as base of the tactile sense, and mind (which is always the sixth sense in Buddhism).

[72] This is the first, partial, exposition of dependent origination (paticca-samuppada) in the Canon.

[73] All that formerly bound him to the cycle of rebirth

Brahmana Sutta

To Unnabha the Brahman

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion Ven. Ānanda was staying in Kosambi, at Ghosita's Park. Then the Brahman Unnabha went to where Ven. Ānanda was staying and on arrival greeted him courteously. After an exchange of friendly greetings and courtesies, he sat down to one side. As he was sitting there, he said to Ven. Ānanda: "Master Ānanda, what is the aim of this holy life lived under the contemplative Gotama?"

"Brahman, the holy life is lived under the Blessed One with the aim of abandoning desire."

"Is there a path, is there a practice, for the abandoning of that desire?"

"Yes, there is a path, there is a practice, for the abandoning of that desire."

"What is the path, the practice, for the abandoning of that desire?"

"Brahman, there is the case where a monk develops the base of power endowed with concentration founded on desire and the fabrications of exertion. He develops the base of power endowed with concentration founded on persistence... concentration founded on intent... concentration founded on discrimination and the fabrications of exertion. This, Brahman, is the path, this is the practice for the abandoning of that desire."

"If that's so, Master Ánanda, then it's an endless path, and not one with an end, for it's impossible that one could abandon desire by means of desire."

"In that case, Brahman, let me question you on this matter. Answer as you see fit. What do you think: Didn't you first have desire, thinking, 'I'll go to the park,' and then when you reached the park, wasn't that particular desire allayed?"

"Yes, sir."

"Didn't you first have persistence, thinking, 'I'll go to the park,' and then when you reached the park, wasn't that particular persistence allayed?"

"Yes, sir."

"Didn't you first have the intent, thinking, 'I'll go to the park,' and then when you reached the park, wasn't that particular intent allayed?"

"Yes, sir."

"Didn't you first have [an act of] discrimination, thinking, 'I'll go to the park,' and then when you reached the park, wasn't that particular act of discrimination allayed?"

"Yes, sir."

"So it is with an Arahant whose mental effluents are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis. Whatever desire he first had for the attainment of Arahantship, on attaining Arahantship that particular desire is allayed. Whatever persistence he first had for the attainment of Arahantship, on attaining Arahantship that particular persistence is allayed."

Whatever intent he first had for the attainment of Arahantship, on attaining Arahantship that particular intent is allayed. Whatever discrimination he first had for the attainment of Arahantship, on attaining Arahantship that particular discrimination is allayed. So what do you think, Brahman? Is this an endless path, or one with an end?"

"You're right, Master Ánanda. This is a path with an end, and not an endless one. Magnificent, Master Ánanda! 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 Master Ánanda -- through many lines of reasoning -- made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Sangha of monks. May Master Ánanda remember me as a lay follower who has gone for refuge, from this day forward, for life."

Brahma Net Sutra

Bodhisattva Mind-Ground Chapter

Second Part ⁽⁹⁾

Based on Kumarajiva's text

I. Vairocana Buddha

At that time, Vairocana Buddha began speaking in general about the Mind-Ground for the benefit of the Great Assembly. What he said represents but an infinitesimal part, the tip of a hair, of His innumerable teachings -- as numerous as the grains of sand in the river Ganges.

He concluded: "The Mind-Ground has been explained, is being explained and will be explained by all the Buddhas -- past, present, and future. It is also the Dharma Door (cultivation method) that all the Bodhisattvas of the past, present, and future have studied, are studying and will study."

"I have cultivated this Mind-Ground Dharma Door for hundreds of eons. My name is Vairocana. I request all Buddhas to transmit my words to all sentient beings, so as to open this path of cultivation to all."

At that time, from his Lion's Throne in the Lotus Treasury World, Vairocana Buddha emitted rays of light. A voice among the rays is heard telling the Buddhas seated on thousands of lotus petals, "You should practice and uphold the Mind-Ground Dharma Door and transmit it to the innumerable Shakyamuni Buddhas, ⁽¹⁰⁾ one after another, as well as to all sentient beings. Everyone should

uphold, read, recite, and single mindedly put its teachings into practice."

After receiving the Dharma-door of the Mind-Ground, the Buddhas seated atop the thousands of lotus flowers along with the innumerable Shakyamuni Buddhas all arose from their Lion seats, their bodies emitting innumerable rays of light. In each of these rays appeared innumerable Buddhas who simultaneously made offerings of green, yellow, red and white celestial flowers to Vairocana Buddha. They then slowly took their leave.

The Buddhas then disappeared from the Lotus Treasury World, entered the Essence-Nature Empty Space Floral Brilliance Samadhi, and returned to their former places under the Bodhi-tree in this world of Jambudvipa. They then arose from their samádhi, sat on their Diamond Thrones in Jambudvipa and the Heaven of the Four Kings, and preached the Dharma of the "Ten Oceans of Worlds."

Thereupon, they ascended to Lord Shakyas palace and expounded the "Ten Dwellings," proceeded to the Suyama Heaven and taught the "Ten Practices," proceeded further to the Fourth Heaven and taught the "Ten Dedications," proceeded further to the Transformation of Bliss Heaven and taught the "Ten Dhyana Samádhi," proceeded further to the Heaven of Comfort From Others' Emanations and taught the "Ten Grounds," proceeded further to the First Dhyana Heaven and taught the "Ten Vajra Stages," proceeded further to the Second Dhyana Heaven and taught the "Ten Patience's," and proceeded further to the Third Dhyana Heaven and taught the "Ten Vows." Finally, in the Fourth Dhyana Heaven, at Lord Brahma's Palace, they taught the "Mind-Ground Dharma-Door" chapter, which Vairocana Buddha, in eons past, expounded in the Lotus Treasury World (the cosmos).

All the other innumerable transformation Shakyamuni Buddhas did likewise in their respective worlds as the chapter "Auspicious Kalpa" has explained.

II. Shakyamuni Buddha

At that time, Shakyamuni Buddha, after first appearing in the Lotus Treasury World, proceeded to the east and appeared in the Heavenly King's palace to teach the "Demon Transforming Sutra." He then descended to Jambudvipa to be born in Kapilavastu -- his name being Siddhartha and his father's name Shuddhodana. His mother was Queen Maya. He achieved Enlightenment at the age of thirty, after seven years of cultivation, under the name of Shakyamuni Buddha. ⁽¹¹⁾

The Buddha spoke in ten assemblies from the Diamond Seat at Bodhgaya to the palace of Brahma.

At that time, he contemplated the wonderful Jewel Net ⁽¹²⁾ hung in Lord Brahma's palace and preached the *Brahma Net Sutra* for the Great Assembly. He said:

"The innumerable worlds in the cosmos are like the eyes of the net. Each and every world is different, its variety infinite. So too are the Dharma Doors (methods of cultivation) taught by the Buddhas.

"I have come to this world eight thousand times. Based in this Saha World, seated upon the Jeweled Diamond Seat in Bodhgaya and all the way up to the palace of the Brahma King, I have spoken in general about the Mind-Ground Dharma Door for the benefit of the great multitude. ⁽¹³⁾

"Thereafter, I descended from the Brahma King's palace to Jambudvipa, the Human World. I have preached the Diamond Illuminated Jeweled Precepts (the Bodhisattva precepts) from

beneath the Bodhi-tree for the sake of all sentient beings on earth, however dull and ignorant they may be. Vairocana Buddha customarily recited these precepts when he first developed the Bodhi Mind in the causal stages. They are precisely the original source of all Buddhas and all Bodhisattvas as well as the seed of the Buddha Nature.

"All sentient beings possess this Buddha Nature. All with consciousness, form, and mind are encompassed by the precepts of the Buddha Nature. Sentient beings possess the correct cause of the Buddha Nature and therefore they will assuredly attain the ever-present Dharma Body.

For this reason, the ten Pratimoksa (Bodhisattva) precepts came into being in this world. These precepts belong to the True Dharma. They are received and upheld in utmost reverence by all sentient beings of the Three Periods of Time -- past, present, and future.

"Once again, I shall preach for the Great Assembly the chapter on the Inexhaustible Precept Treasury. These are the precepts of all sentient beings, the source of the pure Self-Nature."

Now, I, Vairocana Buddha

Am sitting atop a lotus pedestal.

On a thousand flowers surrounding me

Are a thousand Shakyamuni Buddhas.

Each flower supports a hundred million worlds.

In each world a Shakyamuni Buddha appears.

All are seated beneath a Bodhi-tree,

All simultaneously attain Buddhahood.
All these innumerable Buddhas
Have Vairocana as their original body.
These countless Shakyamuni Buddhas
All bring followers along -- as numerous as
Motes of dust.
They all proceed to my lotus pedestal
To listen to the Buddha's precepts.
I now preach the Dharma, this exquisite nectar.
Afterward, the countless Buddhas return to
their respective worlds
And, under a Bodhi-tree, proclaim these
Major and minor precepts
Of Vairocana, the Original Buddha.
The precepts are like the radiant sun and moon,
Like a shining necklace of gems,
Bodhisattvas as numerous as motes of dust
Uphold them and attain Buddhahood.
These precepts are recited by Vairocana,
These precepts I recite as well.

You novice Bodhisattvas

Should reverently accept and uphold them.

And once you have done so,

Transmit and teach them to sentient beings. ⁽¹⁴⁾

Now listen attentively as I recite

The Bodhisattva Pratimoksa -- the source of all precepts in the
Buddha Dharma.

All of you in the Great Assembly should firmly believe

That you are the Buddhas of the future,

While I am a Buddha already accomplished.

If you should have such faith at all times,

Then this precept code is fulfilled. ⁽¹⁵⁾

All beings with resolve

Should accept and uphold the Buddha's precepts.

Sentient beings on receiving them

Join forthwith the ranks of Buddhas.

They are in essence equal to the Buddhas,

They are the true offspring of the Buddhas.

Therefore, Great Assembly,

Listen with utmost reverence

As I proclaim the Bodhisattva Moral Code.

III. The Buddha Reciting the Bodhisattva Precepts

At that time, when Shakyamuni Buddha first attained Supreme Enlightenment under the Bodhi tree, he explained the Bodhisattva precepts. The Buddha taught filial piety toward one's parents, ⁽¹⁶⁾ Elder Masters and the Triple Jewel. Filial piety and obedience, he said, are the Ultimate Path [to Buddhahood]. ⁽¹⁷⁾ Filial piety is called the precepts -- and it means restraint and cessation. ⁽¹⁸⁾

The Buddha then emitted limitless lights from his mouth. Thereupon, the whole Great Assembly, consisting of innumerable Bodhisattvas, the gods of the eighteen Brahma Heavens, the gods of the six Desire Heavens, and the rulers of the sixteen great kingdoms ⁽¹⁹⁾ all joined their palms and listened single mindedly to the Buddha recite the Mahayana precepts.

The Buddha then said to the Bodhisattvas: Twice a month I recite the precepts observed by all Buddhas. All Bodhisattvas, from those who have just developed the Bodhi Mind to the Bodhisattvas of the Ten Dwellings, the Ten Practices, the Ten Dedications, and the Ten Grounds also recite them. Therefore, this precept-light shines forth from my mouth. It does not arise without a cause. This light is neither blue, yellow, red, white, nor black. It is neither form, nor thought. It is neither existent nor nonexistent, neither cause nor effect. ⁽²⁰⁾ This precept-light is precisely the original source of all Buddhas and all members of this Great Assembly. Therefore all you disciples of the Buddha should receive and observe, read, recite and study these precepts with utmost attention.

Disciples of the Buddha, listen attentively! Whoever can understand and accept a Dharma Master's words of transmission can receive the Bodhisattva precepts⁽²¹⁾ and be called foremost in purity.⁽²²⁾ This is true whether that person is a king, a prince, an official, a monk, a nun, or a god of the eighteen Brahma Heavens, a god of the six Desire Heavens, or a human, a eunuch, a libertine, a prostitute, a slave, or a member of the Eight Divisions of Divinities, a Vajra spirit, an animal, or even a transformation-being.⁽²³⁾

IV. The Ten Major Precepts

The Buddhas said to his disciples, "There are ten major Bodhisattva precepts. If one receives the precepts but fails to recite them, he is not a Bodhisattva, nor is he a seed of Buddhahood. I, too, recite these precepts.

"All Bodhisattvas have studied them in the past, will study in the future, and are studying them now. I have explained the main characteristics of the Bodhisattva precepts. You should study and observe them with all your heart."

The Buddha continued:

1. First Major Precept

On Killing

A disciple of the Buddha shall not himself kill, encourage others to kill, kill by expedient means, praise killing, rejoice at witnessing killing, or kill through incantation or deviant mantras. He must not create the causes, conditions, methods, or karma of killing, and shall not *intentionally* kill any living creature.⁽²⁴⁾

As a Buddha's disciple, he ought to nurture a mind of compassion and filial piety, always devising expedient means to rescue and protect all beings. If instead, he fails to restrain

himself and kills sentient beings without mercy, he commits a Parajika (major) offense. ⁽²⁵⁾

2. Second Major Precept

On Stealing

A disciple of the Buddha must not himself steal or encourage others to steal, steal by expedient means, and steal by means of incantation or deviant mantras. He should not create the causes, conditions, methods, or karma of stealing. No valuables or possessions, even those belonging to ghosts and spirits or thieves and robbers, be they as small as a needle or blade of grass, may be stolen.

As a Buddha's disciple, he ought to have a mind of mercy, compassion, and filial piety -- always helping people earn merits and achieve happiness. If instead, he steals the possessions of others, he commits a Parajika offense. ⁽²⁶⁾

3. Third Major Precept

On Sexual Misconduct

A disciple of the Buddha must not engage in licentious acts or encourage others to do so. [As a monk] he should not have sexual relations with any female -- be she a human, animal, deity, or spirit -- nor create the causes, conditions, methods, or karma of such misconduct. Indeed, he must not engage in improper sexual conduct with anyone. ⁽²⁷⁾

A Buddha's disciple ought to have a mind of filial piety -- rescuing all sentient beings and instructing them in the Dharma of purity and chastity. If instead, he lacks compassion and encourages others to engage in sexual relations promiscuously, including with animals and even their mothers, daughters, sisters, or other close relatives, he commits a Parajika offense. ⁽²⁸⁾

4. Fourth Major Precept

On Lying and False Speech

A disciple of the Buddha must not himself use false words and speech, or encourage others to lie or lie by expedient means. He should not involve himself in the causes, conditions, methods, or karma of lying, saying that he has seen what he has not seen or vice-versa, or lying implicitly through physical or mental means. ⁽²⁹⁾

As a Buddha's disciple, he ought to maintain Right Speech and Right Views always, and lead all others to maintain them as well. If instead, he causes wrong speech, wrong views, or evil karma in others, he commits a Parajika offense.

5. Fifth Major Precept

On Selling Alcoholic Beverages

A disciple of the Buddha must not trade in alcoholic beverages or encourage others to do so. He should not create the causes, conditions, methods, or karma of selling any intoxicant whatsoever, for intoxicants are the causes and conditions of all kinds of offenses.

As a Buddha's disciple, he ought to help all sentient beings achieve clear wisdom. If instead, he causes them to have upside-down, topsy-turvy thinking, he commits a Parajika offense. ⁽³⁰⁾

6. Sixth Major Precept

On Broadcasting the Faults of the Assembly

A disciple of the Buddha must not himself broadcast the misdeeds or infractions of Bodhisattva-clerics or Bodhisattva-

laypersons, or of [ordinary] monks and nuns -- nor encourage others to do so. He must not create the causes, conditions, methods, or karma of discussing the offenses of the assembly.

As a Buddha's disciple, whenever he hears evil persons, externalists or followers of the Two Vehicles speak of practices contrary to the Dharma or contrary to the precepts within the Buddhist community, he should instruct them with a compassionate mind and lead them to develop wholesome faith in the Mahayana.

If instead, he discusses the faults and misdeeds that occur within the assembly, he commits a Parajika offense. ⁽³¹⁾

7. Seventh Major Precept

On Praising Oneself and Disparaging Others

A disciple of the Buddha shall not praise himself and speak ill of others, or encourage others to do so. He must not create the causes, conditions, methods, or karma of praising himself and disparaging others.

As a disciple of the Buddha, he should be willing to stand in for all sentient beings and endure humiliation and slander -- accepting blame and letting sentient beings have all the glory. If instead, he displays his own virtues and conceals the good points of others, thus causing them to suffer slander, he commits a Parajika offense. ⁽³²⁾

8. Eighth Major Precept

On Stinginess and Abuse

A disciple of the Buddha must not be stingy or encourage others to be stingy. He should not create the causes, conditions, methods, or karma of stinginess. As a Bodhisattva, whenever a

destitute person comes for help, he should give that person what he needs. If instead, out of anger and resentment,⁽³³⁾ he denies all assistance -- refusing to help with even a penny, a needle, a blade of grass, even a single sentence or verse or a phrase of Dharma, but instead scolds and abuses that person -- he commits a Parajika offense.

9. Ninth Major Precept

On Anger and Resentment

A disciple of the Buddha shall not harbor anger or encourage others to be angry. He should not create the causes, conditions, methods, or karma of anger.

As a disciple of the Buddha, he ought to be compassionate and filial, helping all sentient beings develop the good roots of non-contention. If instead, he insults and abuses sentient beings, or even transformation beings [such as deities and spirits], with harsh words, hitting them with his fists or feet, or attacking them with a knife or club -- or harbors grudges even when the victim confesses his mistakes and humbly seeks forgiveness in a soft, conciliatory voice -- the disciple commits a Parajika offense.⁽³⁴⁾

10. Tenth Major Precept

On Slandering the Triple Jewel

A Buddha's disciple shall not himself speak ill of the Triple Jewel or encourage others to do so. He must not create the causes, conditions, methods, or karma of slander. If a disciple hears but a single word of slander against the Buddha from externalists or evil beings, he experiences a pain similar to that of three hundred spears piercing his heart. How then could he possibly slander the Triple Jewel himself?

Hence, if a disciple lacks faith and filial piety towards the Triple Jewel, and even assists evil persons or those of aberrant views to slander the Triple Jewel, he commits a Parajika offense. ⁽³⁵⁾

V. Conclusion: The Ten Major Precepts

As a disciple of the Buddha, you should study these ten Parajika (major) precepts and not break any one of them in even the slightest way -- much less break all of them! Anyone guilty of doing so cannot develop the Bodhi Mind in his current life and will lose whatever high position he may have attained, be it that of an emperor, Wheel-Turning King, Bhiksu, Bhiksunis -- as well as whatever level of Bodhisattva hood he may have reached, whether the Ten Dwellings, the Ten Practices, the Ten Dedications, the Ten Grounds -- and all the fruits of the eternal Buddha Nature. He will lose all of those levels of attainment and descend into the Three Evil Realms, unable to hear the words "parents" or "Triple Jewel" for eons! ⁽³⁶⁾ Therefore, Buddha's disciples should avoid breaking any one of these major precepts. ⁽³⁷⁾ All of you Bodhisattvas should study and observe the Ten Precepts, which have been observed, are being observed, and will be observed by all Bodhisattvas. They were explained in detail in the chapter, "The Eighty Thousand Rules of Conduct." ⁽³⁸⁾

VI. The Forty-eight Secondary Precepts

Then the Buddha told the Bodhisattvas, "Now that I have explained the Ten Major Precepts, I will speak about the *forty-eight secondary precepts*."

1. *Disrespect toward Teachers and Friends*

A disciple of the Buddha who is destined to become an emperor, a Wheel-Turning King, or high official should first receive the Bodhisattva precepts. He will then be under the protection of all guardian deities and spirits, and the Buddhas will be pleased.
(39)

Once he has received the precepts, the disciple should develop a mind of filial piety and respect. Whenever he meets an Elder Master, a monk, or a fellow cultivator of like views and like conduct, he should rise and greet him with respect. He must then respectfully make offerings to the guest-monks, in accord with the Dharma.⁽⁴⁰⁾ He should be willing to pledge himself, his family, as well as his kingdom, cities, jewels, and other possessions.

If instead, he should develop conceit or arrogance, delusion or anger, refusing to rise, greet guest-monks, and make offerings to them respectfully, in accordance with the Dharma, he commits a secondary offense.

2. On Consuming Alcoholic Beverages

A disciple of the Buddha should not intentionally consume alcoholic beverages, as they are the source of countless offenses. If he but offers a glass of wine to another person, his retribution will be to have no hands for five hundred lifetimes.⁽⁴¹⁾ How could he then consume liquor himself! Indeed, a Bodhisattva should not encourage any person or any other sentient being to consume alcohol, much less take any alcoholic beverages himself.⁽⁴²⁾ A disciple should not drink any alcoholic beverages whatsoever. If instead, he deliberately does so or encourages others to do so, he commits a secondary offense.

3. On Eating Meat

A disciple of the Buddha must not deliberately eat meat. He should not eat the flesh of any sentient being. The meat-eater forfeits the seed of Great Compassion, severs the seed of the Buddha Nature, and causes [animals and transcendental] beings to avoid him. Those who do so are guilty of countless offenses. Therefore, Bodhisattvas should not eat the flesh of any sentient beings whatsoever. If instead, he deliberately eats meat, he commits a secondary offense. ⁽⁴³⁾

4. On Five Pungent Herbs

A disciple of the Buddha should not eat the five pungent herbs -- garlic, chives, leeks, onions, and asafoetida. ⁽⁴⁴⁾ This is so even if they are added as flavoring to other main dishes. ⁽⁴⁵⁾ Hence, if he deliberately does so, he commits a secondary offense.

5. On Not Teaching Repentance

If a disciple of the Buddha should see any being violate the Five Precepts, the Eight Precepts, the Ten Precepts, other prohibitions, or commit any of the Seven Cardinal Sins or any offense which leads to the Eight Adversities -- any violations of the precepts whatever -- he should counsel the offender to repent and reform. ⁽⁴⁶⁾

Hence, if a Bodhisattva does not do so and furthermore continues to live together in the assembly with the offender, share in the offerings of the laity, participate in the same Uposatha ceremony ⁽⁴⁷⁾ and recite the precepts -- while failing to bring up that person's offense, enjoining him to repent -- the disciple commits a secondary offense.

6. Failing to Request the Dharma or Make Offerings

If an Elder Master, a Mahayana monk or fellow cultivator of like views and practice should come from far away to the temple,

residence, city or village of a disciple of the Buddha, the disciple should respectfully welcome him and see him off. He should minister to his needs at all times, though doing so may cost as much as three taels of gold! Moreover, the disciple of the Buddha should respectfully request the guest-master to preach the Dharma three times a day by bowing to him without a single thought of resentment or weariness.⁽⁴⁸⁾ He should be willing to sacrifice himself for the Dharma and never be lax in requesting it.

If he does not act in this manner, he commits a secondary offense.

7. Failing to Attend Dharma Lectures

A Bodhisattva disciple who is new to the Order should take copies of the appropriate sutras or precept codes to any place where such sutras, commentaries, or moral codes are being explained, to listen, study, and inquire about the Dharma. He should go anywhere, be it in a house, beneath a tree, in a temple, in the forests or mountains, or elsewhere. If he fails to do so, he commits a secondary offense.⁽⁴⁹⁾

8. On Turning Away from the Mahayana

If a disciple of the Buddha disavows the eternal Mahayana sutras and moral codes, declaring that they were not actually taught by the Buddha, and instead follows and observes those of the Two Vehicles and deluded externalists, he commits a secondary offense.⁽⁵⁰⁾

9. On Failure to Care for the Sick

If a disciple of the Buddha should see anyone who is sick, he should wholeheartedly provide for that person's needs just as he would for a Buddha. Of the eight Fields of Blessings, looking after the sick is the most important. A Buddha's disciple should

take care of his father, mother, Dharma teacher, or disciple -- regardless of whether the latter are disabled or suffering from various kinds of diseases. ⁽⁵¹⁾

If instead, he becomes angry and resentful and fails to do so, or refuses to rescue the sick or disabled in temples, cities and towns, forests and mountains, or along the road, he commits a secondary offense. ⁽⁵²⁾

10. On Storing Deadly Weapons

A disciple of the Buddha should not store weapons such as knives, clubs, bows, arrows, spears, axes or any other weapons, nor may he keep nets, traps or any such devices used in destroying life. ⁽⁵³⁾

As a disciple of the Buddha, he must not even avenge the death of his parents -- let alone kill sentient beings! ⁽⁵⁴⁾ He should not store any weapons or devices that can be used to kill sentient beings. If he deliberately does so, he commits a secondary offense.

The first ten secondary precepts have just been described. Disciples of the Buddha should study and respectfully observe them. They are explained in detail in the six chapters [now lost] following these precepts.

11. On Serving as an Emissary

A disciple of the Buddha shall not, out of personal benefit or evil intentions, act as a country's emissary to foster military confrontation and war causing the slaughter of countless sentient beings. As a disciple of the Buddha, he should not be involved in military affairs, or serve as a courier between armies, much less act as a willing catalyst for war. If he deliberately does so, he commits a secondary offense. ⁽⁵⁵⁾

12. *On Unlawful Business Undertakings*

A disciple of the Buddha must not deliberately trade in slaves or sell anyone into servitude, nor should he trade in domestic animals, coffins, or wood for caskets. He cannot engage in these types of business himself much less encourage others to do so. Otherwise, he commits a secondary offense. ⁽⁵⁶⁾

13. *On Slander and Libel*

A disciple of the Buddha must not, *without cause and with evil intentions*, slander virtuous people, such as Elder Masters, monks or nuns, kings, princes or other upright persons, saying that they have committed the Seven Cardinal Sins or broken the Ten Major Bodhisattva Precepts. He should be compassionate and filial and treat all virtuous people as if they were his father, mother, siblings, or other close relatives. If instead, he slanders and harms them, he commits a secondary offense. ⁽⁵⁷⁾

14. *On Starting Wildfires*

A disciple of the Buddha shall not, out of evil intentions, start wildfires to clear forests and burn vegetation on mountains and plains, during the fourth to the ninth months of the lunar year. Such fires [are particularly injurious to animals during that period and may spread] to people's homes, towns and villages, temples and monasteries, fields and groves, as well as the [unseen] dwellings and possessions of deities and ghosts. He must not intentionally set fire to any place where there is life. If he deliberately does so, he commits a secondary offense. ⁽⁵⁸⁾

15. *Teaching Non-Mahayana Dharma*

A disciple of the Buddha must teach one and all, from fellow disciples, relatives and spiritual friends, to externalists and evil beings, how to receive and observe the Mahayana sutras and

moral codes. He should teach the Mahayana principles to them and help them develop the Bodhi Mind -- as well as the Ten Dwellings, the Ten Practices and the Ten Dedications, explaining the order and function of each of these Thirty Minds (levels).

If instead, the disciple, with evil, hateful intentions, perversely teaches them the sutras and moral codes of the Two Vehicle tradition as well as the commentaries of deluded externalists, he thereby commits a secondary offense. ⁽⁵⁹⁾

16. Unsound Explanation of the Dharma

A Bodhisattva Dharma Master must first, with a *wholesome mind*, study the rules of deportment, as well as sutras and moral codes of the Mahayana tradition, and understand their meanings in depth. Then, whenever novices come from afar to seek instruction, he should explain, according to the Dharma, all the Bodhisattva renunciation practices, such as burning one's body, arm, or finger [as the ultimate act in the quest for Supreme Enlightenment]. If a novice is not prepared to follow these practices as an offering to the Buddhas, he is not a Bodhisattva monk. Moreover, a Bodhisattva monk should be willing to sacrifice his body and limbs for starving beasts and hungry ghosts [as the ultimate act of compassion in rescuing sentient beings]. ⁽⁶⁰⁾

After these explanations, the Bodhisattva Dharma Master should teach the novices in an orderly way, to awaken their minds. If instead, for personal gain, he refuses to teach or teaches in a confused manner, quoting passages out of order, and context, or teaches in a manner that disparages the Triple Jewel, he commits a secondary offense.

17. On Exacting Donations

A disciple of the Buddha must not, for the sake of food, drink, money, possessions or fame, approach and befriend kings, princes, or high officials and [on the strength of such relationships], exact money, goods or other advantages. Nor may he encourage others to do so. These actions are called untoward, excessive demands and lack compassion and filial piety. Such a disciple commits a secondary offense. ⁽⁶¹⁾

18. On Serving as an Inadequate Master

A disciple of the Buddha should study the Twelve Divisions of the Dharma and recite the Bodhisattva precepts frequently. He should strictly observe these precepts in the Six Periods of the day and night and fully understand their meaning and principles as well as the essence of their Buddha Nature. ⁽⁶²⁾

If instead, the disciple of the Buddha fails to understand even a sentence or a verse of the moral code or the causes and conditions related to the precepts, but pretends to understand them, he is deceiving both himself and others. A disciple, who understands nothing of the Dharma, yet acts as a teacher transmitting the precepts, commits a secondary offense.

19. On Double-tongued Speech

A disciple of the Buddha must not, with malicious intent gossip or spread rumors and slander, create discord and disdain for virtuous people. [An example is] disparaging a monk who observes the Bodhisattva precepts, as he [makes offerings to the Buddhas by] holding an incense burner to his forehead. ⁽⁶³⁾ A disciple of the Buddha who does so commits a secondary offense.

20. Failure to Liberate Sentient Beings

A disciple of the Buddha should have a mind of compassion and cultivate the practice of liberating sentient beings. He must reflect thus: throughout the eons of time, all male sentient beings have been my father, all female sentient beings my mother. I was *born of them*.⁽⁶⁴⁾ If I now slaughter them, I would be slaughtering my parents as well as eating flesh that was once *my own*. This is so because all elemental earth, water, fire, and air -- the four constituents of all life -- have previously been part of my body, part of my substance. I must therefore always cultivate the practice of liberating sentient beings and enjoin others to do likewise -- as sentient beings are forever reborn, again and again, lifetime after lifetime. If a Bodhisattva sees an animal on the verge of being killed, he must devise a way to *rescue and protect* it, helping it to escape suffering and death. The disciple should always teach the Bodhisattva precepts to *rescue and deliver* sentient beings.⁽⁶⁵⁾

On the day his father, mother, and siblings die, he should invite Dharma Masters to explain the Bodhisattva sutras and precepts. This will generate merits and virtues and help the deceased either to achieve rebirth in the Pure Lands and meet the Buddhas or to secure rebirth in the human or celestial realms.⁽⁶⁶⁾ If instead, a disciple fails to do so, he commits a secondary offense.

You should study and respectfully observe the above ten precepts. *Each of them is explained in detail in the chapter "Expiating Offenses."*

21. On Violence and Vengefulness

A disciple of the Buddha must not return anger for anger, blow for blow. He should not seek revenge, even if his father, mother, siblings, or close relatives are killed -- nor should he do so if the ruler or king of his country is murdered. To take the life of one being in order to avenge the killing of another is contrary to filial

piety [as we are all related through the eons of birth and rebirth].
(67)

Furthermore, he should not keep others in servitude, much less beat or abuse them, creating evil karma of mind, speech and body day after day -- particularly the offenses of speech. How much less should he deliberately commit the Seven Cardinal Sins? Therefore, if a Bodhisattva-monk lacks compassion and deliberately seeks revenge, even for an injustice done to his close relatives, he commits a secondary offense.

22. Arrogance and Failure to Request the Dharma

A disciple of the Buddha who has only recently left home and is still a novice in the Dharma should not be conceited. He must not refuse instruction on the sutras and moral codes from Dharma Masters on account of his own intelligence, worldly learning, high position, advanced age, noble lineage, vast understanding, great merits, extensive wealth and possessions, etc. Although these Masters may be of humble birth, young in age, poor, or suffering physical disabilities, they may still have genuine virtue and deep understanding of sutras and moral codes.

The novice Bodhisattva should not judge Dharma Masters on the basis of their family background and refuse to seek instructions on the Mahayana truths from them. If he does so, he commits a secondary offense. (68)

23. On Teaching the Dharma Grudgingly

After my passing, if a disciple should, with a wholesome mind, wish to receive the Bodhisattva precepts, he may make a vow to do so before the images of Buddhas and Bodhisattvas and practice repentance before these images for seven days. If he then experiences a vision, he has received the precepts. If he

does not, he should continue doing so for fourteen days, twenty-one days, or even a whole year, seeking to witness an auspicious sign. After witnessing such a sign, he could, in front of images of Buddhas and Bodhisattvas, formally receive the precepts. If he has not witnessed such a sign, although he may have accepted the precepts before the Buddha images, he has not actually received the precepts.

However, the witnessing of auspicious signs is not necessary if the disciple receives the precepts directly from a Dharma Master who has himself received the precepts. Why is this so? It is because this is a case of transmission from Master to Master and therefore all that is required is a mind of utter sincerity and respect on the part of the disciple.

If, within a radius of some three hundred fifty miles, a disciple cannot find a Master capable of conferring the Bodhisattva precepts, he may seek to receive them in front of Buddha or Bodhisattva images. However, he must witness an auspicious sign.

If a Dharma Master, on account of his extensive knowledge of sutras and Mahayana moral codes as well as his close relationship with kings, princes, and high officials, refuses to give appropriate answers to student-Bodhisattvas seeking the meaning of sutras and moral codes, or does so grudgingly, with resentment and arrogance, he commits a secondary offense.

24. Failure to Practice Mahayana Teachings

If a disciple of the Buddha fails to study Mahayana sutras and moral codes assiduously and cultivate correct views, correct nature and the correct Dharma Body, it is like abandoning the Seven Precious Jewels for [mere stones]: worldly texts and the Two-Vehicle or externalist commentaries. ⁽⁶⁹⁾ To do so is to create the causes and conditions that obstruct the Path to

Enlightenment and cut himself off from his Buddha Nature. It is a failure to follow the Bodhisattva path. If a disciple intentionally acts in such a manner, he commits a secondary offense.

25. Unskilled Leadership of the Assembly

After my passing, if a disciple should serve as an abbot, elder Dharma Master, Precept Master, Meditation Master, or Guest Prefect, he must develop a compassionate mind and peacefully settle differences within the Assembly -- skillfully administering the resources of the Three Jewels, spending frugally and not treating them as his own property. ⁽⁷⁰⁾ If instead, he were to create disorder, provoke quarrels and disputes, or squander the resources of the Assembly, he would commit a secondary offense.

26. Accepting Personal Offerings

Once a disciple of the Buddha has settled down in a temple, if visiting Bodhisattva Bhiksus should arrive at the temple precincts, the guest quarters established by the king, or even the summer retreat quarters, or the quarters of the Great Assembly, the disciple should welcome the visiting monks and see them off. He should provide them with such essentials as food and drink, a place to live, beds, chairs, and the like. If the host does not have the necessary means, he should be willing to pawn himself or cut off and sell his own flesh. ⁽⁷¹⁾

Whenever there are meal offerings and ceremonies at a layman's home, visiting monks should be given a fair share of the offerings. The abbot should send the monks, whether residents or guests, to the donor's place in turn [according to their sacerdotal age or merits and virtues]. ⁽⁷²⁾ If only resident monks are allowed to accept invitations and not visiting monks, the abbot is committing a grievous offense and is behaving no

differently than an animal. He is unworthy of being a monk or a son of the Buddha, and is guilty of a secondary offense.

27. Accepting Discriminatory Invitations

A disciple of the Buddha must not accept personal invitations nor appropriate the offerings for himself. Such offerings rightly belong to the Sangha -- the whole community of monks and nuns of the Ten Directions. To accept personal offerings is to steal the possessions of the Sangha of the Ten Directions. It is tantamount to stealing what belongs to the Eight Fields of Blessings: Buddhas, Sages, Dharma Masters, Precept Masters, monks/nuns, mothers, fathers, the sick. Such a disciple commits a secondary offense. ⁽⁷³⁾

28. Issuing Discriminatory Invitations

A disciple of the Buddha, be he a Bodhisattva monk, lay Bodhisattva, or other donor, should, when inviting monks or nuns to conduct a prayer session, come to the temple and inform the monk in charge. The monk will then tell him: "Inviting members of the Sangha according to the proper order is tantamount to inviting the Arhats of the Ten Directions. To offer a discriminatory special invitation to [such a worthy group as] five hundred Arhats or Bodhisattva-monks will not generate as much merit as inviting one ordinary monk, *if it is his turn.*" ⁽⁷⁴⁾

There is no provision in the teachings of the Seven Buddhas ⁽⁷⁵⁾ for discriminatory invitations. To do so is to follow externalist practices and to contradict filial piety [toward all sentient beings]. If a disciple deliberately issues a discriminatory invitation, he commits a secondary offense.

29. On Improper Livelihoods

A disciple of the Buddha should not, for the sake of gain or with evil intentions, engage in the business of prostitution, selling the wiles and charms of men and women. ⁽⁷⁶⁾ He must also not cook for himself, milling and pounding grain. Neither may he act as a fortune-teller predicting the gender of children, reading dreams and the like. Nor shall he practice sorcery, work as a trainer of falcons or hunting dogs, nor make a living concocting hundreds and thousands of poisons from deadly snakes, insects, or from gold and silver. Such occupations lack mercy, compassion, and filial piety [toward sentient beings]. Therefore, if a Bodhisattva intentionally engages in these occupations, he commits a secondary offense.

30. On Handling Business Affairs for the Laity

A disciple of the Buddha must not, with evil intentions, slander the Triple Jewel while pretending to be their close adherent -- preaching the Truth of Emptiness while his actions are in the realm of Existence. Furthermore, he must not handle worldly affairs for the laity, acting as a go-between or matchmaker ⁽⁷⁷⁾ -- creating the karma of attachment. Moreover, during the six days of fasting each month and the three months of fasting each year, ⁽⁷⁸⁾ a disciple should strictly observe all precepts, particularly against killing, stealing, and the rules against breaking the fast. Otherwise, the disciple commits a secondary offense. ⁽⁷⁹⁾

A Bodhisattva should respectfully study and observe the ten preceding precepts. *They are explained in detail in the Chapter on "Prohibitions."* ⁽⁸⁰⁾

31. Rescuing Clerics Along with Sacred Objects

After my passing, in the evil periods that will follow, there will be externalists, evil persons, thieves and robbers who steal and sell statues and paintings of Buddhas, Bodhisattvas and [those to whom respect is due such as] their parents. They may even

peddle copies of sutras and moral codes, or sell monks, nuns, or those who follow the Bodhisattva Path or have developed the Bodhi Mind to serve as retainers or servants to officials and others. ⁽⁸¹⁾

A disciple of the Buddha, upon witnessing such pitiful events, must develop a mind of compassion and find ways to rescue and protect all persons and valuables, raising funds wherever he can for this purpose. If a Bodhisattva does not act in this manner, he commits a secondary offense.

32. On Harming Sentient Beings

A disciple of the Buddha must not sell knives, clubs, bows, arrows, other life-taking devices, nor keep altered scales or measuring devices. He should not abuse his governmental position to confiscate people's possessions, nor should he, with malice at heart, restrain or imprison others or sabotage their success. ⁽⁸²⁾ In addition, he should not raise cats, dogs, foxes, pigs, and other such animals. ⁽⁸³⁾ If he intentionally does such things, he commits a secondary offense.

33. On Watching Improper Activities

A disciple of the Buddha must not, *with evil intentions*, watch people fighting, or the battling of armies, rebels, gangs, and the like. ⁽⁸⁴⁾ He should not listen to the sounds of conch shells, drums, horns, guitars, flutes, lutes, songs or other music, nor should he be party to any form of gambling, whether dice, checkers, or the like. ⁽⁸⁵⁾ Furthermore, he should not practice fortune telling or divination nor should he be an accomplice to thieves and bandits. He must not participate in any of these activities. If instead, he intentionally does so, he commits a secondary offense.

34. Temporary Abandoning of the Bodhi Mind

A disciple of the Buddha should observe the Bodhisattva precepts every day, whether walking, standing, reclining, or seated -- reading and reciting them day and night. He should be resolute in keeping the precepts, as strong as a diamond, as desperate as a shipwrecked person clinging to a small log while attempting to cross the ocean, or as principled as the "Bhiksu bound by reeds".⁽⁸⁶⁾ Furthermore, he should always have a wholesome faith in the teachings of the Mahayana. Conscious that sentient beings are Buddhas-to-be while the Buddhas are realized Buddhas, he should develop the Bodhi Mind and maintain it in each and every thought, without retrogression.⁽⁸⁷⁾

If a Bodhisattva has but a single thought in the direction of the Two Vehicles or externalist teachings, he commits a secondary offense.⁽⁸⁸⁾

35. Failure to Make Great Vows

A Bodhisattva must make many great vows -- to be filial to his parents and Dharma teachers, to meet good spiritual advisors,⁽⁸⁹⁾ friends, and colleagues who will keep teaching him the Mahayana sutras and moral codes as well as the Stages of Bodhisattva Practice (the Ten Dwellings, the Ten Practices, the Ten Dedications, and the Ten Grounds). He should further vow to understand these teachings clearly so that he can practice according to the Dharma while resolutely keeping the precepts of the Buddhas. If necessary, he should lay down his life rather than abandon this resolve for even a single moment. If a Bodhisattva does not make such vows, he commits a secondary offense.

36. Failure to Make Resolutions

Once a Bodhisattva has made these Great Vows, he should strictly keep the precepts of the Buddhas and make the following resolutions:

1.- I would rather jump into a raging blaze, a deep abyss, or into a mountain of knives, than engage in impure actions with any woman, thus violating the sutras and moral codes of the Buddhas of the Three Periods of Time.

2.- I would rather wrap myself a thousand times with a red-hot iron net, than let this body, should it break the precepts, wear clothing provided by the faithful.

I would rather swallow red hot iron pellets and drink molten iron for hundreds of thousands of eons, than let this mouth, should it break the precepts, consume food and drink provided by the faithful.

I would rather lie on a bonfire or a burning iron net than let this body, should it break the precepts, rest on bedding, blankets and mats supplied by the faithful.

I would rather be impaled for eons by hundreds of spears, than let this body, should it break the precepts, receive medications from the faithful.

I would rather jump into a cauldron of boiling oil and roast for hundreds of thousands of eons, than let this body, should it break the precepts, receive shelter, groves, gardens, or fields from the faithful.

3.- I would rather be pulverized from head to toe by an iron sledge hammer, than let this body, should it break the precepts, accept respect and reverence from the faithful.⁽⁹⁰⁾

4.- I would rather have both eyes blinded by hundreds of thousands of swords and spears, rather than break the precepts by looking at beautiful forms. [In the same vein, I shall keep my mind from being sullied by exquisite sounds, fragrances, food and sensations.]

5.- I further vow that all sentient beings will achieve Buddhahood. ⁽⁹¹⁾

If a disciple of the Buddha does not make the preceding great resolutions, he commits a secondary offense.

37. Traveling in Dangerous Areas

[As a cleric], a disciple of the Buddha should engage in ascetic practices twice each year. He should sit in meditation, winter, and summer, and observe the summer retreat. During those periods, he should always carry eighteen essentials such as a willow branch (for a toothbrush), ash-water (for soap), the traditional three clerical robes, an incense burner, a begging bowl, a sitting mat, a water filter, bedding, copies of sutras and moral codes as well as statues of Buddhas and Bodhisattvas.

When practicing austerities and when traveling, be it for thirty miles or three hundred miles, a cleric should always have the eighteen essentials with him. The two periods of austerities are from the 15th of the first lunar month to the 15th of the third month, and from the 15th of the eighth lunar month to the 15th of the tenth month. During the periods of austerities, he requires these eighteen essentials just as a bird needs its two wings.

Twice each month, the novice Bodhisattva should attend the Uposattha ceremony and recite the Ten Major and Forty-eight Secondary Precepts. Such recitations should be done before images of the Buddhas and Bodhisattvas. If only one person attends the ceremony, then he should do the reciting. If two, three, or even hundreds of thousands attend the ceremony, still only one person should recite. Everyone else should listen in silence. The one reciting should sit on a higher level than the audience, and everyone should be dressed in clerical robes. During the summer retreat, each and every activity should be managed in accordance with the Dharma.

When practicing the austerities, the Buddhist disciple should avoid dangerous areas, unstable kingdoms, countries ruled by evil kings, precipitous terrains, remote wildernesses, regions inhabited by bandits, thieves, or lions, tigers, wolves, poisonous snakes, or areas subject to hurricanes, floods and fires. The disciple should avoid all such dangerous areas when practicing the austerities and also when observing the summer retreat. ⁽⁹²⁾ Otherwise, he commits a secondary offense.

38. Order of Seating Within the Assembly

A disciple of the Buddha should sit in the proper order when in the Assembly. Those who received the Bodhisattva precepts first sit first; those who received the precepts afterwards should sit behind. Whether old or young, a Bhiksu or Bhiksunis, a person of status, a king, a prince, a eunuch, or a servant, etc., each should sit according to the order in which he received the precepts. Disciples of the Buddha should not be like externalists or deluded people who base their order on age or sit without any order at all -- in barbarian fashion. In my Dharma, the order of sitting is based on seniority of ordination.

Therefore, if a Bodhisattva does not follow the order of sitting according to the Dharma, he commits a secondary offense. ⁽⁹³⁾

39. Failure to Cultivate Merits and Wisdom

A disciple of the Buddha should constantly counsel and teach all people to establish monasteries, temples, and pagodas in mountains and forests, gardens and fields. He should also construct stupas for the Buddhas and buildings for winter and summer retreats. All facilities required for the practice of the Dharma should be established.

Moreover, a disciple of the Buddha should explain Mahayana sutras and the Bodhisattva precepts to all sentient beings. In

times of sickness, national calamities, impending warfare or upon the death of one's parents, brothers and sisters, Dharma Masters and Precept Masters, a Bodhisattva should lecture and explain Mahayana sutras and the Bodhisattva precepts weekly for up to seven weeks. ⁽⁹⁴⁾

The disciple should read, recite, and explain the Mahayana sutras and the Bodhisattva precepts in all prayer gatherings, in his business undertakings and during periods of calamity -- fire, flood, storms, ships lost at sea in turbulent waters or stalked by demons ... In the same vein, he should do so in order to transcend evil karma, the Three Evil Realms, the Eight Difficulties, the Seven Cardinal Sins, all forms of imprisonment, or excessive sexual desire, anger, delusion, and illness. ⁽⁹⁵⁾

If a novice Bodhisattva fails to act as indicated, he commits a secondary offense.

The Bodhisattva should study and respectfully observe the nine precepts just mentioned above, as explained in the "Brahma Altar" chapter.

40. Discrimination in Conferring the Precepts

A disciple of the Buddha should not be selective and show preference in conferring the Bodhisattva precepts. Each and every person can receive the precepts -- kings, princes, high officials, Bhiksus, Bhiksunis, laymen, laywomen, libertines, prostitutes, the gods in the eighteen Brahma Heavens or the six Desire Heavens, asexual persons, bisexual persons, eunuchs, slaves, or demons and ghosts of all types. Buddhist disciples should be instructed to wear robes and sleep on cloth of a neutral color, formed by blending blue, yellow, red, black and purple dyes all together.

The clothing of monks and nuns should, in all countries, be different from those worn by ordinary persons. ⁽⁹⁶⁾

Before someone is allowed to receive the Bodhisattva precepts, he should be asked: "have you committed any of the Cardinal Sins?" The Precept Master should not allow those who have committed such sins to receive the precepts.

Here are the Seven Cardinal Sins: shedding the Buddha's blood, murdering an Arhat, killing one's father, killing one's mother, murdering a Dharma Teacher, murdering a Precept Master or disrupting the harmony of the Sangha.

Except for those who have committed the Cardinal Sins, everyone can receive the Bodhisattva precepts.

The Dharma rules of the Buddhist Order prohibit monks and nuns from bowing down before rulers, parents, relatives, demons and ghosts.

Anyone who understands the explanations of the Precept Master can receive the Bodhisattva precepts. Therefore, if a person were to come from thirty to three hundred miles away seeking the Dharma and the Precept Master, out of meanness and anger, does not promptly confer these precepts, he commits a secondary offense. ⁽⁹⁷⁾

41. Teaching for the Sake of Profit

If a disciple of the Buddha, when teaching others and developing their faith in the Mahayana, should discover that a particular person wishes to receive the Bodhisattva precepts, he should act as a teaching master and instruct that person to seek out two Masters, a Dharma Master and a Precept Master.

These two Masters should ask the Precept candidate whether he has committed any of the Seven Cardinal Sins in this life. If

he has, he cannot receive the precepts. If not, he may receive the precepts.

If he has broken any of the *Ten Major Precepts*, he should be instructed to repent before the statues of Buddhas and Bodhisattvas. He should do so six times a day and recite the Ten Major and Forty-eight Minor Precepts, paying respect with utter sincerity to the Buddhas of the Three Periods of Time. He should continue in this manner until he receives an auspicious response, which could occur after seven days, fourteen days, twenty-one days, or even a year. Examples of auspicious signs include: experiencing the Buddhas rub the crown of one's head, or seeing lights, halos, flowers and other such rare phenomena.

The witnessing of an auspicious sign indicates that the candidate's karma has been dissipated. Otherwise, although he has repented, it was of no avail. He still has not received the precepts. However, the merits accrued will increase his chances of receiving the precepts in a future lifetime.

Unlike the case of a major Bodhisattva precept, if a candidate has violated any of the Forty-eight Secondary Precepts, he can confess his infraction and sincerely repent before Bodhisattva-monks or nuns. After that, his offense will be eradicated.

The officiating Master, however, must fully understand the Mahayana sutras and moral codes, the secondary as well as the major Bodhisattva precepts, what constitutes an offense and what does not, the truth of Primary Meaning, as well as the various Bodhisattva cultivation stages -- the Ten Dwellings, the Ten Practices, the Ten Dedications, the Ten Grounds, and Equal and Wonderful Enlightenment.

He should also know the type and degree of contemplation required for entering and exiting these stages and be familiar

with the Ten Limbs of Enlightenment as well as a variety of other contemplations.

If he is not familiar with the above and, out of greed for fame, disciples, or offerings, he makes a pretense of understanding the sutras and moral codes; he is deceiving himself as well as others. Hence, if he intentionally acts as Precept Master, transmitting the precepts to others, he commits a secondary offense.

42. Reciting the Precepts to Evil Persons

A disciple of the Buddha should not, *with a greedy motive*, expound the great precepts of the Buddhas before those who have not received them, externalists, or persons with heterodox views. Except in the case of kings or supreme rulers, he may not expound the precepts before any such person.

Persons who hold heterodox views and do not accept the precepts of the Buddhas are untamed in nature. They will not, lifetime after lifetime, encounter the Triple Jewel. They are as mindless as trees and stones; they are no different from wooden stumps. Hence, if a disciple of the Buddha expounds the precepts of the Seven Buddhas before such persons, he commits a secondary offense. ⁽⁹⁸⁾

43. Thoughts of Violating the Precepts

If a disciple of the Buddha joins the Order out of pure faith, receives the correct precepts of the Buddhas, but then develops thoughts of violating the precepts, he is unworthy of receiving any offerings from the faithful, unworthy of walking on the ground of his motherland, unworthy of drinking its water.

Five thousand guardian spirits constantly block his way, calling him "Evil thief!" These spirits always follow him into people's

homes, villages, and towns, sweeping away his very footprints. Everyone curses such a disciple, calling him a "Thief within the Dharma." All sentient beings avert their eyes, not wishing to see him.

A disciple of the Buddha who breaks the precepts is no different from an animal or a wooden stump. Hence, if a disciple intentionally violates the correct precepts, he commits a secondary offense. ⁽⁹⁹⁾

44. Failure to Honor the Sutras and Moral Codes

Disciples of the Buddha should always single mindedly receive, observe, read, and recite the Mahayana sutras and moral codes. He should copy the sutras and moral codes onto bark, paper, fine cloth, or bamboo slats and not hesitate to use his own skin as paper, draw his own blood for ink and his marrow for ink solvent, or split his bones for use as pens. ⁽¹⁰⁰⁾ He should use precious gems, priceless incense, flowers, and other precious things to make and adorn covers and cases to store the sutras and codes.

Hence, if he does not make offerings to the sutras and moral codes, in accordance with the Dharma, he commits a secondary offense.

45. Failure to Teach Sentient Beings

A disciple of the Buddha should develop a mind of Great Compassion. Whenever he enters people's homes, villages, cities or towns, and sees sentient beings, he should say aloud, "You sentient beings should all take the Three Refuges and receive the Ten [Major Bodhisattva] Precepts." Should he come across cows, pigs, horses, sheep and other kinds of animals, he should concentrate and say aloud, "You are now animals; you should develop the Bodhi Mind." A Bodhisattva, wherever he

goes, be it climbing a mountain, entering a forest, crossing a river, or walking through a field should help all sentient beings develop the Bodhi Mind. ⁽¹⁰¹⁾

If a disciple of the Buddha does not wholeheartedly teach and rescue sentient beings in such a manner, he commits a secondary offense.

46. Preaching in an Inappropriate Manner

A disciple of the Buddha should always have a mind of Great Compassion to teach and transform sentient beings. Whether visiting wealthy and aristocratic donors or addressing Dharma gatherings, he should not remain standing while explaining the Dharma to laymen, but should occupy a raised seat in front of the lay assembly. ⁽¹⁰²⁾

A Bhikshu serving as Dharma instructor must not be standing while lecturing to the Fourfold Assembly. During such lectures, the Dharma Master should sit on a raised seat amidst flowers and incense, while the Fourfold Assembly must listen from lower seats. The Assembly must respect and follow the Master like filial sons obeying their parents or Brahmans worshipping fire. If a Dharma Master does not follow these rules while preaching the Dharma, he commits a secondary offense.

47. On Regulations Against the Dharma

A disciple of the Buddha, who has accepted the precepts of the Buddhas with a faithful mind, must not use his high official position (as a king, prince, official, etc.) to undermine the moral code of the Buddhas. He may not establish rules and regulations preventing the four kinds of lay disciples from joining the Order and practicing the Way, nor may he prohibit the making of Buddha or Bodhisattva images, statues and stupas, or the printing and distribution of sutras and codes. ⁽¹⁰³⁾ Likewise,

he must not establish rules and regulations placing controls on the Fourfold Assembly. If highly placed lay disciples engage in actions contrary to the Dharma, they are no different from vassals in the service of [illegitimate] rulers.

A Bodhisattva should rightfully receive respect and offerings from all. If instead, he is forced to defer to officials, this is contrary to the Dharma, contrary to the moral code.

Hence, if a king or official has received the Bodhisattva precepts with a wholesome mind, he should avoid offenses that harm the Three Jewels. If instead, he intentionally commits such acts, he is guilty of a secondary offense. ⁽¹⁰⁴⁾

48. On Destroying the Dharma

A disciple of the Buddha who becomes a monk with wholesome intentions must not, for fame or profit, explain the precepts to kings or officials in such a way as to cause monks, nuns or laymen who have received the Bodhisattva precepts to be tied up, thrown into prison or forcefully conscripted. If a Bodhisattva acts in such a manner, he is no different from a worm in a lion's body, eating away at the lion's flesh. This is not something a worm living outside the lion can do. Likewise, only disciples of the Buddhas can bring down the Dharma -- no externalist or demon can do so. ⁽¹⁰⁵⁾

Those who have received the precepts of the Buddha should protect and observe them just as a mother would care for her only child or a filial son his parents. They must not break the precepts.

If a Bodhisattva hears externalists or evil-minded persons speak ill of, or disparage, the precepts of the Buddhas, he should feel as though his heart were pierced by three hundred spears, or his body stabbed with a thousand knives or thrashed with a

thousand clubs. He would rather suffer in the hells himself for a hundred eons than hear evil beings disparage the precepts of the Buddha. How much worse it would be if the disciple were to break the precepts himself or incite others to do so! This is indeed an un-filial mind! Hence, if he violates the precepts intentionally, he commits a secondary offense.

The preceding nine precepts should be studied and respectfully observed with utmost faith.

VII. Conclusion

The Buddha said, "All of you disciples! These are the Forty-eight Secondary Precepts that you should observe. *Bodhisattvas* of the past have recited them, those of the future will recite them, and those of the present are now reciting them.

"Disciples of the Buddha! You should all listen! These Ten Major and Forty-eight Secondary Precepts are recited by all *Buddhas* of the Three Periods of Time -- past, present, and future. I now recite them as well."

VIII. Epilogue

The Buddha continued: "Everyone in the Assembly -- kings, princes, officials, Bhiksus, Bhiksunis, laymen, laywomen and those who have received the Bodhisattva precepts -- should receive and observe, read and recite, explain and copy these precepts of the eternal Buddha Nature so that they can circulate without interruption for the edification of all sentient beings. They will then encounter the Buddhas and receive the teachings from each one in succession. Lifetime after lifetime, they will escape the Three Evil Paths and the Eight Difficulties and will always be reborn in the human and celestial realms."

I have concluded a general explanation of the precepts of the Buddhas beneath this Bodhi Tree. All in this Assembly should single mindedly study the Pratimoksa precepts and joyfully observe them.

These precepts are explained in detail in the exhortation section of the "Mark less Celestial King" chapter.

At that time, the Bodhisattvas of the Three Thousand World System (cosmos) sat listening with utmost reverence to the Buddha reciting the precepts. They then joyously received and observed them.

As Buddha Shakyamuni finished explaining the Ten Inexhaustible Precepts of the "Mind-Ground Dharma Door" chapter, (which Vairocana Buddha had previously proclaimed in the Lotus Flower Treasury World), countless other Shakyamuni Buddhas did the same.

As Shakyamuni Buddha preached in ten different places, from the Mahesvara Heaven Palace to the Bodhi Tree, for the benefit of countless Bodhisattvas and other beings, all the countless Buddhas in the infinite lands of the Lotus Treasury World did the same.

They explained the Buddha's Mind Treasury (the Thirty Minds), Ground Treasury, Precept Treasury, Infinite Actions and Vows Treasury, the Treasury of the Ever-Present Buddha Nature as Cause and Effect of Buddhahood. Thus, all the Buddhas completed their expositions of the countless Dharma Treasuries.

All sentient beings throughout the billions of worlds gladly receive and observe these Teachings.

The characteristics of the Mind-Ground are explained in greater detail in the chapter "Seven Forms of Conduct of the Buddha Floral Brilliance King."

IX. Verses of Praise

The sages with great samádhi and wisdom

Can observe this teaching;

Even before reaching Buddhahood

They are blessed with five benefits:

First, the Buddhas of the Ten Directions

Always keep them in mind and protect them.

Secondly, at the time of death

They hold correct views with a joyous mind.

Third, wherever they are reborn,

The Bodhisattvas are their friends. ⁽¹⁰⁶⁾

Fourth, merits and virtues abound as

The Paramita of Precepts is ⁽¹⁰⁷⁾ accomplished.

Fifth, in this life and in succeeding ones,

Observing all precepts, they are filled with

Merits and wisdom.

Such disciples are sons of the Buddha.

Wise people should ponder this well.
Common beings clinging to marks and self
Cannot obtain this teaching.
Nor can followers of the Two Vehicles,
 abiding in quietude,
Plant their seeds within it.
To nurture the sprouts of Bodhi,
To illuminate the world with wisdom,
You should carefully observe
The True Mark of all dharmas: ⁽¹⁰⁸⁾
Neither born nor unborn,
Neither eternal nor extinct,
Neither the same nor different,
Neither coming nor going.
In that single minded state
The disciple should diligently cultivate
And adorn the Bodhisattva's practices and deeds
In sequential order.
Between the teachings of *study* and *non-study*,

One should not develop thoughts of discrimination.

This is the Foremost Path --

Also known as Mahayana.

All offenses of idle speculation and meaningless debate ⁽¹⁰⁹⁾

Invariably disappear at this juncture.

The Buddha's omniscient wisdom

Also arises from this.

Therefore, all disciples of the Buddha

Should develop great resolve,

And strictly observe the Buddha's precepts

As though they were brilliant gems.

All Bodhisattvas of the past

Have studied these precepts;

Those of the future will also study them.

Those of the present study them as well.

This is the path walked by the Buddhas,

And praised by the Buddhas.

I have now finished explaining the precepts,

The body of immense merit and virtue.

I now transfer them all to sentient beings;

May they all attain Supreme Wisdom;
May the sentient beings who hear this Dharma
All attain Buddhahood.

X. Verses of Dedication

In the Lotus Treasury World,
Vairocana explained an infinitesimal part of the Mind-Ground
Door,
Transmitting it to the Shakyamuni's: ⁽¹¹⁰⁾
Major and minor precepts are clearly delineated,
All sentient beings receive immense benefits.

*Homage to Vairocana Buddha,
Lord of the Brahma Net.*

NOTES

9. The *Brahma Net Sutra* was translated from a Sanskrit text. A Tibetan translation is also extant, confirming the Indian origin of the Sutra. Master Kumarajiva's translation bureau was reportedly composed of some three thousand monks.

The *Brahma Net Sutra* is "a two-fascicle sutra translated into Chinese in A.D. 406 by Kumarajiva of the Later Chin dynasty. According to the preface written by his disciple Seng-chao, this text corresponds to the tenth chapter of a much longer Sanskrit original consisting of 120 fascicles comprising sixty-one chapters.

The first fascicle ... expounds forty stages of Bodhisattva practice ... The second sets forth ten major and forty-eight minor precepts. This sutra was highly valued in China, [Korea, Vietnam] and Japan as a work detailing precepts for Bodhisattvas, and many commentaries were written on it" (*A Dictionary of Buddhist Terms and Concepts*, p. 30).

Please note that the Mahayana *Brahma Net Sutra*, (and the Bodhisattva precepts contained therein), is a different text from the sutra of the same name found in the *Digha Nikáya* of the Pali (Theravada) canon. Mahayana monks and nuns traditionally take these Bodhisattva precepts a few days (or sometimes immediately) after they take their precepts of ordination as a Bhiksu or Bhiksunis. The Bodhisattva precepts are also given on these occasions to advanced laymen and laywomen. Although the *Brahma Net Sutra* can be high in tone and demanding of practitioners, readers should not be scared away or discouraged. They should not, however, expect to grasp the full significance of the injunctions without developing the Bodhi Mind and engaging in serious practice.

The Sravaka (monks' and nuns') precepts were established by the Buddha to correct problems as they occurred. For example, during the alms rounds, young monks would receive less food than older ones and so would sometimes go hungry. Therefore, the Buddha established the rule that donations should be pooled and shared equally among all monks. The Bodhisattva precepts, on the other hand, are based on eternal truths inherent in the Self-Nature (e.g., the precepts on generosity). Thus, while the Sravaka precepts are practical rules, the Bodhisattva precepts are independent of time and space, but part and parcel of the Self-Nature -- the Mind.

10. In Mahayana texts, the word "Shakyamuni" can be taken to mean a) a greatly compassionate being and b) an ascetic who has calmed his mind. In the cosmos, there are an infinite number of such sages -- an infinite number of Shakyamuni Buddhas.

Each time a Buddha is about to teach the Mahayana Sutras, he first emits lights from various parts of his body as an auspicious sign. This is to help members of the assembly to develop faith and deep respect, thus becoming more receptive to the teachings and receiving extra benefits. Emitting light is thus an act of compassion of the Buddhas.

11. *Seven years of cultivation*: this refers to the six years the future Shakyamuni Buddha practiced alone (after discovering that the ascetic teachings he received earlier were not leading to Supreme Enlightenment), as well as the forty-nine days he meditated under the Bodhi tree.

12. *Jeweled Net (of Indra)*: one of the most beautiful and profound metaphors in the Mahayana tradition. It is associated with the *Avatamsaka Sutra*, with its conception of unity and universal interdependence:

Far away in the heavenly abode of the great god Indra (Brahma), there is a wonderful net which has been hung by some cunning artificer in such a manner that it stretches out infinitely in all directions. In accordance with the extravagant tastes of deities, the artificer has hung a single glittering jewel in each "eye" of the net, and since the net itself is infinite in dimension, the jewels are infinite in number. There hang the jewels, glittering like stars of the first magnitude, a wonderful sight to behold. If we now

arbitrarily select one of these jewels for inspection and look closely at it, we will discover that in its polished surface there are reflected all the other jewels in the net, infinite in number. Not only that, but each of the jewels reflected in this one jewel is also reflecting all the other jewels, so that there is an infinite reflecting process occurring.

The Hua-Yen [Avatamsaka] school has been fond of this image, mentioned many times in its literature, because it symbolizes a cosmos in which there is an infinitely repeated interrelationship among all the members of the cosmos. This relationship is said to be one of simultaneous mutual identity and mutual inter causality (Francis Cook, *Hua-Yen Buddhism*, p.2).

13. *I have come to this world 8,000 times.* The Buddha has been among us countless times, in countless forms. He knows our world, and we can rely on His teachings (cf. *Lotus Sutra*).

14. Bodhisattva disciples should transmit the Bodhisattva precepts to sentient beings. There is no such requirement in any other set of precepts. See Introduction.

15. Important point: if we truly believe that sentient beings are the Buddhas of the future, we would never think of killing them, or harming them in any way. Rather, we would have feelings of compassion toward all sentient beings, without exception. This sense of compassion is the very *essence* of the Bodhisattva precepts. Therefore, the *Brahma Net Sutra* states: "If you should have such faith/ then this precept code is fulfilled."

16. *Filial piety* (filiality) toward one's parents means not only to avoid causing them pain, but also to strive to make them happy. *To be filial, therefore, is to have compassion towards our parents.*

Moreover, "parents" in the Mahayana context does not mean one's parents in this lifetime only but also *throughout the eons of time*. Through the eons of rebirth, all men and women must have been our fathers or mothers at one time or another. Thus, the word "parents" represents all sentient beings.

In other words, to be filial toward one's parents means to have compassion for all sentient beings. Thus, if a person is truly filial to his parents, he is in effect *observing all the Bodhisattva precepts*. This is because all these precepts have but one goal -- to nurture compassion for all sentient beings by showing them the way to Enlightenment.

17. *Ultimate Path*: The Path or Way to Buddhahood, not Arhatship (goal of the Two Vehicles or Theravada) or the paths of gods and humans. For example, if one were to donate ten thousand dollars to a temple, hoping to receive wealth in a future lifetime or to obtain happiness, one would not be following the Ultimate Path. On the other hand, transferring the merits one has accrued to all sentient beings so that they, as well as our selves, may achieve Buddhahood is the Ultimate Path.

18. *Restraint and Cessation*: The basic or Sravaka precepts taught by the Buddhas (i.e., the five lay precepts, the ten precepts of novice monks, or the 250 for Bhiksus) all have an essentially negative tone. They are meant to prevent the practitioner from committing offenses. The Bodhisattva precepts, on the other hand, shift the emphasis toward the altruistic aspect: we should consider all sentient beings as part of our family; we should be filial to them, have compassion for them. Thus the

Bodhisattva's precepts, unlike other precepts, have two components: self-benefit and benefit to others, *with the emphasis on benefit to others.*

19. There were 16 great kingdoms in the Indian subcontinent at the time of the Buddha.

20. In other words, the Bodhisattva precepts are above differentiations, above idle speculation -- above human reasoning. Trying to understand the Bodhisattva precepts *in their totality* with our limited mind is no different from viewing the heavens through a child's telescope! It is for this reason that the editors have relied on the commentaries of knowledgeable Dharma Masters in preparing these notes.

21. The Sravaka precepts (lay and Bhiksu/Bhiksunis precepts) are conferred only on able-bodied persons in full possession of their mental and physical capacities. This is because monks and nuns are the temporal representation of the Buddha on earth. Joining the Order is like being selected as officers in the army, the army of liberation.

In contrast, Bodhisattvas take the ideal of benefiting sentient beings as their only goal. Therefore, with a few specific exceptions, everyone can receive the precepts and everyone can study and put them into practice. Please note in this connection that for a Bodhisattva precept to be broken and either a Parajika (major) or secondary offense created, several factors must come into play: *a) foundation, b) intention, c) action, d) result.*

For example, in the case of the precept against killing: a) the object has to be a sentient being and the perpetrator aware of

this fact; b) the aim must be to kill; c) an act of violence must be perpetrated; d) the victim must actually die. However, even if only one factor, *intention (motivation)* is involved, the Bodhisattva still incurs some negative karma for having violated part of the precept. (The importance of the mind is reflected in modern jurisprudence through the distinction between manslaughter, attempted murders, murder in the first and second degrees.)

Knowledge as to *when* and *how* a precept is violated would remove some of the fear and reluctance that laypersons sometimes have with regard to taking the precepts.

22. Before they receive the Bodhisattva precepts, sentient beings differ greatly in wisdom, status, wealth, and so forth. However, once they receive the precepts, they have joined the ranks of the Awakened, those "foremost in purity":

When sentient beings receive the Bodhisattva precepts ...

At that time, they become "supreme vehicles of the Dharma", and are foremost in purity.

23. *Transformation beings*: refers to certain types of sentient beings, such as gods or dragons, who can take the appearance of human beings for the purpose of, for example, attending sermons or receiving the precepts (as such opportunities are not necessarily available at all times in their respective realms). See also note 109.

24. The mind is the key factor in all Bodhisattva precepts. For example, Dr. J.J.M. de Groot, wrote the following, with reference to Chinese Buddhist monks in the nineteenth century:

Even when they are away from their temples, the monks strictly abstain from non-vegetarian food. In any case the temptation does not arise for them: after following a vegetarian diet for a year or two, they develop an invincible disgust for meat and fish. On several occasions, when the author of these lines has had the opportunity to take his meals [in one of the huts reserved for lay guests adjacent to the monastery where he was staying], he was visited by monks curious to see how and what he ate. However, as soon as they smelled the odor of his pork roast or his leg of lamb, they would dash out of the hut -- sick and ready to throw up (*Le Code du Mahayana en Chine*, p. 103).

Killing by expedient means: refers to the means employed to facilitate the killing of a sentient being, such as pointing out the whereabouts of a chicken to others, cornering it, binding its feet, forcing its head onto the butcher block, etc.

25. *Parajika offense*. A major offense, which warrants expulsion from the Buddhist Order. (In practice, the cleric is given the opportunity to repent and reform.)

Killing sentient beings, including slaughtering animals for food, is among the heaviest transgressions in Buddhism. This is not only because such acts create untold suffering but also because they cut short the lives of future Buddhas (as all sentient beings have a common Buddha Nature). The injunction against all forms of killing (including suicide), covering all sentient beings, is unique to Buddhism. Jainism, for example, approves of the penance of death by self-starvation, while Hindu ceremonies such as the Srauta rites

"center on offering into the altar fires oblations of milk, butter, honey ... domestic animals ..." (K. Crim, *Dictionary of Religions*, p. 369 and 790.)

Note: There are important exceptions to this rule. A well-known recent example is the self-immolation (suicide) of Master Thich Quang Duc in the early sixties to protest the persecution of Buddhists in Vietnam. The Master, a recognized and respected figure, killed himself not to escape personal suffering, but rather to call attention to the plight of the population at large, bring a halt to the persecutions and, in the good Mahayana tradition, *save the perpetrators themselves from major transgressions.*

The first Sravaka precept (the precepts of Bhiksus/ Bhiksunis) is not to indulge in sexual relations, while the first Bodhisattva precept is not to kill. This is because the Sravakas' main goal is to become Arhats and escape Birth and Death. Bodhisattvas, on the other hand, take *compassion* as their main calling, and killing is the very antithesis of compassion. Another explanation is that the Sravaka precepts are specific to an audience and time. Thus, in the time of the Buddha, when a Bhiksu/Bhiksunis committed a certain offense, the Buddha, in response, instituted a certain precept or regulation. This is how the first Bhiksu/Bhiksunis precept against sexual relations came into being. Bodhisattva precepts, on the other hand, are universal in scope, beyond time, space, and audience. They were promulgated independently of specific offenses, to help the practitioner return to his Self-Nature and achieve Buddhahood -- they are the precepts of the Mind.

26. The life of a sentient being can be divided into two aspects: the internal, related to the physical body, and the external, having to do with food, possessions, and the like. The physical

body is sustained by food and other essentials. If these essentials are stolen, life becomes very difficult. In extreme cases, stealing them is tantamount to taking a person's very life. Therefore, the precept 'not to steal' is second in importance only to the precept 'not to kill.' Please note, too, that in the "Four Means of Salvation," charity is first and foremost. These are the four means by which Bodhisattvas interact with society in order to carry out their work. Charity, the giving of one's possessions to benefit others, is the antithesis of stealing. (Master Yen-p'ei) *Stealing by expedient means*: refers to such acts as hiding other people's possessions, etc. and then adopting an air of innocence, feigning ignorance as to what occurred.

27. According to the commentaries, improper sexual behavior includes such actions as engaging in sex at inappropriate times (in the daytime, on fasting or auspicious days) or in inappropriate places (outside a couple's bedroom, for example).

28. Sexual relations with any sentient being are strictly forbidden to monks and nuns. The purpose is to sever attachments and cut off the very cause of Birth and Death (see Charles Luk, tr., *Surangama Sutra*, p. 152 ff). See note 77 and the following:

This precept is placed third, indicating that it is not as heavy as the precepts against killing and stealing. But if you seek to get out of the Triple Realm by cultivating the Way, then sexual conduct is a factor that obstructs you even more than killing or stealing. Sexual conduct is... called "conduct which is not Brahma-like," because Brahma means pure. It's not pristine, not pure. It's also called "impure conduct " because it is the very root of Birth and Death. It's the source of

revolving on the wheel of rebirth. In the *Shurangama Sutra* it says: "All living beings are sustained in their lives because of sexual desire." If they cut off sexual desire, they can transcend revolving in samsára; they can leap out of Birth and Death (Master Hsuan Hua).

29. Examples of physical means include nodding, shaking one's head, etc. An instance of lying through mental means is when someone who has committed a misdeed remains silent when asked. The most serious example of false speech in Buddhism, constituting a major offense is to claim to have achieved a level of attainment (Arhat-ship, for example) when one has not in fact attained it. The purpose of such a claim is, of course, to receive respect and offerings. Other lies are considered secondary in importance.

30. Selling alcoholic beverages is considered a major offense while consuming alcoholic beverages is only a secondary one. (secondary precept No. 2). This is because Bodhisattvas place compassion first and foremost and aim at benefiting others -- to sell liquor is to harm others, to consume liquor is to harm only oneself. Why should we not consume alcoholic beverages? Buddhism prohibits alcoholic beverages not to deny enjoyment of life, but because alcohol clouds the mind and prevents one's innate wisdom from emerging. Thus, to sell liquor goes against the Bodhisattva's compassionate goal -- to help sentient beings develop wisdom and achieve Buddhahood.

31. The Bodhisattva's aim is to benefit sentient beings. Therefore, when someone commits an offense, the Bodhisattva does not advertise it but patiently finds ways to counsel him. Furthermore, a Bodhisattva should mention the good points of

others so as to encourage them on the right path and help them develop their potential.

Illustration: the *Lotus Sutra* relates the story of a Bodhisattva named "Never Despise." Whenever he encountered a layman or cleric, he would approach him, bow down to him, and say aloud, "I dare not look down on you because you will become a Buddha in the future." This declaration angered some persons, who would insult and beat him. In response, Never Despise would simply run far away and repeat, "I dare not look down on you because you will become a Buddha." Why did the Bodhisattva Never Despise act that way? It was because he cultivated the practice of seeing everything with eyes of equality, of respecting all sentient beings equally, as they all have the Buddha Nature and are all future Buddhas. Another explanation could be that many cultivators cannot conceive of themselves as future Buddhas. The Bodhisattva Never Despise was raising their sights, urging them to strive for the full Enlightenment of Buddhahood.

32. "One can say that the habit of praising oneself and looking down on others is common to most people. That is why wherever we go, if we do not hear a person praise himself, we can hear him speak ill of others. Seldom do we hear anyone speak about his own shortcomings while praising the good points of others. That is why, since ancient times, it has never been easy to create an atmosphere of non-contention and happiness between individuals on this earth. If people got into the habit of "returning the light and looking within", aware every minute, every hour that they still have many shortcomings, while others have many good qualities, there would never be self-congratulation or criticism of others. This is particularly true in the case of Bodhisattvas, who should always admit their own mistakes and never entertain the thought of hiding them. If they

were to hide their mistakes, those mistakes would not only not disappear, they would, on the contrary increase in intensity until in time they would control everything. By then, to extinguish them would be impossible. Moreover, not only should Bodhisattvas not hide their shortcomings, they should not boast of their achievements either. To do so would lessen the value of these achievements until in time they would disappear entirely. Then, even if they wanted to boast, they could no longer do so." (Master Yen-p'ei)

"To praise oneself and speak ill of others necessarily makes other people suffer. Not only that, such action tends to raise the ego -- the very opposite of the goal of cultivation. Furthermore, in the *Avatamsaka Sutra* (chapter 49), sentient beings are compared to the roots of a tree growing in the rocks and sand of the barren wilderness, while the Bodhisattvas and Buddhas are the flowers and fruits. Therefore, Bodhisattvas need sentient beings. How can they go about criticizing them, unless it is for the purpose of helping them correct their mistakes?" (Rev. Minh Duc)

33. The Buddhist disciple becomes angry and loses his temper because the other party keeps asking for help.

34. This ninth precept includes two parts: (1) being angry and (2) harboring grudges. This precept, like others, takes compassion as its cornerstone. Once anger arises, all compassion is lost. The Bodhisattva should not harbor grudges toward anyone and should gladly forgive the mistakes of others.

Moreover, once we are reborn in this impure world, we are bound to meet with events that go against our wishes. When these events occur -- as they are bound to -- we should keep calm and try to transcend them. What is the use of getting angry

or getting even? Supposing we were lost in the depths of the forest, filled with poisonous plants, deadly insects, and ferocious beasts. We should expect to be pricked by thorns and bitten by insects. The best course of action is to find a way out of the forest. To lose one's temper, cursing the thorns and insects, is irrational, to say the least. (After Master Yen-p'ei)

35. "Few people would dare slander the Buddha. However slandering the Dharma or Sangha is another story. An example of slander of the Dharma is to criticize the Two-Vehicle Teaching as inadequate for *all* sentient beings. Slandering the Sangha is very common nowadays. If a cleric breaks the precepts, he will receive bad karma, but this does not preclude him from being a good teacher. It is like being lost with a group of people in a deep, dark ravine and among them is a leper who happens to have a torch. A wise person would suppress his revulsion and follow the leper to safety. Please note in this regard the teachings on the Four Reliance's, the most important of which is reliance on the Dharma, not on any particular teacher. Moreover, the Buddhist disciple should have a calm mind, free of discrimination in all circumstances. To speak ill of others is to harbor a mind of discrimination, not yet realizing that good and bad, correct and incorrect are in essence non-existent and dream-like." (Rev. Minh Duc)

Note: Major Precept #8 stems from greed, #9 from anger and #10 from delusion.

36. Someone who falls into the Three Evil Realms (hell, hungry ghosts, animality) can expiate his offenses and achieve rebirth in the human realm only after countless years. Only then will that person be likely to understand family obligations or learn the teachings of the Buddha. According to Buddhist teachings,

cultivation is easier in the human realm, which contains both hardship and happiness, than in a realm with too much hardship (Three Evil Realms) or too much happiness (Celestial Realms).

37. All the Bodhisattva precepts are based on compassion, on avoiding harm and being of benefit to others. To break them intentionally is to have no compassion toward sentient beings and to lose the seed of Enlightenment. One is then cast out of the Sea of the Dharma and is no longer a Bodhisattva. Note that the most important thing in cultivation is to develop and nurture the seed of Enlightenment (the Bodhi Mind), because without that seed, one cannot become a Buddha.

38. This chapter was not transmitted outside of India.

39. A Buddhist disciple who is to become an emperor or a high official should first receive the Bodhisattva precepts because the mistakes made by a person in high position have wide and far-reaching implications. It is, then, an act of compassion to urge leaders to study and observe the Bodhisattva precepts so that they can work for the benefit of the many instead of the few.

40. Why should one rise to greet and make offerings to Elder Masters? It is because they are the causes and conditions which help the cultivator attain Enlightenment. To fail to respect and draw near them is to lose the benefits of their teachings. *In accord with the Dharma*: with body, speech and mind (rising to greet them, saying welcoming words, in all sincerity).

41. *No hands for 500 lives*: the disciple will be reborn as a worm, reptile, etc. This retribution appears unusually harsh at first sight;

however, in Buddhism, the worst karma is to lack wisdom, the consequence of intoxication. Without wisdom, we can never escape Birth and Death and are bound to revolve in samsára not only for 500 lives but even *for untold eons!*

A story is told of Mahakasyapa (the senior disciple of the Buddha) visiting the Jeta Grove accompanied by Anathapindika (a famous benefactor of the Order), and suddenly catching sight of a black ant scrambling across his path. Drawing Anathapindika's attention to the insect, he recalled that in *untold eons past*, during the times of the six previous Buddhas, he had come across that ant. Now, under Shakyamuni, the seventh Buddha, he himself had become an Arhat, but the poor ant, after eons of rebirth, was still just an ant, condemned to scavenge for scraps of food, condemned to the sufferings of an insect's life -- as devoid as ever of wisdom! Please note that selling alcoholic beverages is a major or root offense as opposed to consuming intoxicants, which is only a minor offense. To drink alcohol hurts only oneself, but to sell alcoholic beverages hurts others and goes against the Mind of Compassion that a Bodhisattva should nurture at all times.

42. *Exception:* "When the Buddha was in the world, King Prasenajit's Queen had received the eight precepts of a layperson. One time, King Prasenajit wanted to kill his cook. When his Queen heard about this she wanted to save the cook, so she bedecked herself in fine adornments, put on fragrant powders, placed flowers in her hair, and prepared delicious food and wine. Then she took along several ladies-in-waiting and went to see the King. King Prasenajit was extremely pleased with the wine and the food, and afterwards the Queen beseeched the King to forgo his idea of killing the cook. The King consented, and so in this way the cook was saved. The next day, the Queen went to the Buddha's place and repented.

She had already taken the eight lay precepts, and one of them is that one can't put fragrant oils or perfumes on one's body or flowers in one's hair. She had also *drunk wine* the previous day...But since the only reason she did all that was because she wanted to save the cook's life, the Buddha said, "Not only have you not transgressed the precepts, you actually have gained merit and virtue" (Master Hsuan Hua).

43. Eating meat not only goes against the spirit of Great Compassion, it also has far-reaching health implications as illustrated by the recent refusal of the European Community to buy American beef from cattle fattened with hormones. See also the following passage from the *Lankavatara Sutra*, the only text recommended by Bodhidharma:

In the present sutra, all meat eating, in any form, in any manner, and in any place, is unconditionally and once for all, prohibited for all. Thus, Mahamati, meat eating I have not permitted to anyone, I do not permit, I will not permit. Meat eating, I tell you, Mahamati, is not proper for homeless monks (D.T. Suzuki, *Lankavatara Sutra*, p. 219).

44. *Pungent herbs*: "They are: leek, onion, garlic, and a few other such herbs such as asafoetida, an ingredient common in curries etc. Eaten raw they are believed to incite people to anger and disputes; eaten cooked they increase one's sexual desire." Buddhist adepts are advised to avoid them, as their consumption tends to disturb the peacefulness of the mind. "According to the [*Shurangama Sutra*], garlic, three kinds of onions, and leeks are the *five forbidden pungent roots*. 'If eaten raw, they are said to cause irritability of temper, and if eaten cooked, to act as an

aphrodisiac; moreover, the breath of the eater, if reading the sutras, will drive away the good spirits."

Note: Much of the publicized health benefits of garlic and other pungent roots may be industry-inspired and/or commercial puffery. Buddhist practitioners, particularly those who recite mantras, are usually advised to avoid them altogether.

45. Important point.

46. In a spirit of compassion, the Buddhist disciple should counsel an offender to practice repentance. He should not watch in silence as the offender repeats the offense.

Offenses arise from the mind;
Repentance is done by the mind.
When the mind forgets them,
The offenses exist no more.
The mind forgetting and the
offenses eradicated,
Both then are empty.
This is true repentance and reform.
(Master Hsuan Hua, tr.)

47. *Uposattha*: Semi-monthly gathering of monks and nuns to recite the precepts.

48. *Note:* It is incumbent on the host to request the guest master to teach the Dharma as often as three times a day, time and health permitting.

49. Note the example of the youth Sudhana in the *Avatamsaka Sutra*, who traveled "south" to some one hundred and ten cities in search of the truth. If it were not for his determination to go wherever required to find the Dharma, how could he finally be admitted to Maitreya's Tower and achieve Enlightenment in one lifetime? An exception to this rule is when one is already fully conversant with a particular sutra or commentary, or when the sutra or commentary is being taught in a language one does not understand.

The sutras teach that when attending a Dharma lecture, a practitioner should concentrate on listening and learning the Dharma. He should avoid personal reactions to the teacher, such as, the teacher i) has/has not violated the precepts; ii) comes from a poor/wealthy background; iii) has a pleasant/unpleasant physical appearance; iv) has good diction / a speech impediment; v) has a melodious/harsh voice.

50. When preaching the Dharma, a Bodhisattva disciple should always emphasize the development of the Bodhi Mind. Thus, when teaching the practice of Buddha Recitation, for example, he should urge his listeners not only to recite the Buddha's name but also to teach others to do likewise -- all the while seeking rebirth in the Pure Land as a stepping stone to Buddhahood. An exception to the rule of not turning away from the Mahayana is when the capacity of the audience is limited and, for reasons of expediency, can only be taught the Two-Vehicle Path as a stopgap measure.

51. This precept -- looking after the sick -- exists only in the Bodhisattva precepts. *Reason:* The Bhiksu/Bhiksunis and lay moral codes are based on self-cultivation and purification, while the Bodhisattva moral code rests on compassion -- compassion

for the sick and helpless. Why are the sick foremost among the Eight Fields of Blessings? It is because the other Fields of Blessings, including the Buddhas and sages, derive from our sense of *gratitude*. We are grateful to Shakyamuni Buddha for *leaving his throne* and luxurious life to find the Path to Enlightenment and teach it to us. The sick, on the other hand, constitute a *Field of Blessing based on compassion*. Since the highest moral attribute in Buddhism is compassion, the sick represent the foremost Field of Blessings.

52. The following story is a good illustration of taking care of the sick, as the foremost Field of Blessings:

During the Han dynasty, an official named Yuan-Nang murdered an official named Ch'ao Ts'o. Afterwards, day and night, he saw the ghost of Ch'ao Ts'o coming to take revenge. Realizing his mistake, he left home and became a Bhiksu, cultivated vigorously, and was no longer troubled by the ghost. Because he did not encounter the ghost again, he vowed to become a Bhiksu in his succeeding lives and became a great, renowned Dharma Master who lectured on Sutras and taught widely, coveting neither fame nor wealth. For ten lives he cultivated diligently and met no more ghosts. He rose to a higher and higher position in every life until, in his tenth life, he became the Emperor's teacher and was given the title "National Master." The Emperor made him a gift of an aloes wood chair, the kind only emperors used. It was so handsome and beautifully carved that when National Master Wu Ta sat down on it he suddenly thought, "Just how many Dharma Masters are there as lofty as I? How many have received a gift from an Emperor as

fine as this chair?" His one thought of arrogance laid him open for the attack of the revengeful ghost of Ch'ao Ts'o of ten lives past. Instantly, one of his legs began to swell, and a sore which had the shape of a human face formed on it. It was complete with a mouth, nose, eyes, and ears. Not only that, it could talk. "You want to get away from me, " it would say, "but you can't. I am determined to take your life." It also demanded to be fed, and would eat only fresh, raw meat. If Wu Ta didn't give meat to the sore, it would cause him unbearable pain. Even though he was a National Master, Wu Ta had no way to get rid of the sore ... Earlier, National Master Wu Ta had taken care of the Venerable Kanaka when the latter's body had broken out with noxious boils. He had waited on him, served him broths and medicines, and had cured him. At that time, the Venerable Kanaka had said to him, "In the future, no matter what difficulty besets you, no matter how insoluble your problem may seem, come to such and such a place in Szechwan and I will find a way to help you. Wu Ta had no recourse but to find Kanaka in Szechwan. The Venerable Kanaka used "samádhi water" to wash Wu Ta's sore, and the human face disappeared. Actually, the Venerable Kanaka, who was a fourth stage Arhat, did not really have an illness. He deliberately manifested a disease as a method to save National Master Wu Ta in the future. (Master Hsuan Hua)

53. Not looking after the sick (Minor precept No. 9) is to fail to save lives, while storing weapons is to create the conditions for actually destroying life. Both go against the Mind of Compassion of a Bodhisattva.

54. A Bodhisattva disciple should not avenge even the death of his parents because this would be killing the parents of a *past lifetime* to avenge the parents of the *current lifetime*. Such action goes counter to the spirit of compassion -- the very marrow of Buddhism. Note in this regard the concept of filiality in note 16.

During the Ch'ing Dynasty in China, in Yang Chou, there was a person named Ch'eng Pai Lin. One day he had a dream in which Avalokiteshvara Bodhisattva told him, "Tomorrow the Ch'ing army will arrive. Out of the seventeen people in your household, sixteen will survive. But you cannot escape your fate. Tomorrow Wang Ma Tze will kill you, because in a past life you stabbed him twenty-six times and killed him." Then Avalokiteshvara Bodhisattva added, "There is still an expedient method that may work. Prepare a fine feast tomorrow, and when he comes, invite him to eat with you. Afterwards, allow him to kill you. Perhaps that will change things."

The dream was vivid and when Ch'eng Pai Lin awoke the following morning, he went out and bought wine and vegetables, brought them back, and had a feast prepared. Then noontime came, someone knocked at the door. He opened the door and said, "Are you Wang Ma Tze?" "How strange," said the man at the door, "I'm from the north, how did you know my name?" His host invited him in and said, "... You're welcome; I've prepared a feast for you. Won't you join me?" Then he related the dream he'd had the night before. "Last life I killed you with twenty-six stabs of a knife, and so this life you have come to kill me. After we've finished this meal, you can do it." Wang Ma Tze pondered over this and said, "But if you killed me last life, and I kill you this life, won't you kill me again next life? It will just go on and on. No, I won't kill you."

Then he took his knife and scratched twenty-six marks on his host's back to represent that the debt had been repaid. Not only did Wang Ma Tze not kill his host, but afterwards they became very good friends. Wang said to his host, "The Ch'ing army is following en masse. They are not reasonable, so the best would be for you and your family to go to Su Chou. It's safe there." So that is what Ch'eng Pai Lin did. This is a case of turning grievance into friendship and reversing the retribution that is due one. From this you can see that it's possible to alter one's fate. (Master Hui Seng)

In Buddhism, the more offenses a person commits and the heavier these offenses are, the more a Bodhisattva should have compassion for him. Buddhism exists because there are people who commit infractions and offenses. Thus, the most revered and most popular Bodhisattvas of the Mahayana always live in places of great turmoil and suffering.

55. A Bodhisattva should not act as a country's emissary for the purpose of spying or fostering war. However, if he were to do so to put an end to war or military confrontation, he would be acting in a spirit of compassion. The key words in this precept are *for personal benefit or evil intention*.

56. To sell human beings and domestic animals is to make one's living off the *life* of others; to sell coffins and products connected with the disposal of corpses is to make one's living off the *death* of others. Unconsciously, if not consciously, one is happy to see others die, since one's livelihood is dependent on the number of deaths. The offense can be subtle -- in the rejoicing mind -- or not so subtle, as demonstrated by periodic exposures of

questionable practices in the funeral industry. (See *US News and World Report*, March 23, 1998.) To make one's living off the life and death of others is to lack compassion, the very essence of Mahayana Buddhism. Therefore, all professions or trades connected with the above are forbidden to aspiring Bodhisattvas.

57. This secondary precept 13 is related to major precept 7 (praising oneself and disparaging others) and major precept 10 (slandering the Triple Jewel). The offense committed here is secondary because: a) unlike in major precept 7, there is no self-praise and b) unlike in major precept 10, the objects of slander are virtuous persons, which include the Sangha (the community of monks and nuns) but not the Triple Jewel as a whole (Buddha, Dharma, Sangha).

More important, this secondary precept 13 deals specifically with slander *without cause*. For a follower of the Two Vehicles (Theravada), this type of slander is a major offense, because it is immoral. (The emphasis here is on *the personal integrity of the slanderer*.) However, for a Bodhisattva, it is a secondary offense, because baseless slander can be refuted and is thus less likely to do *permanent* damage to the victim than slander based on fact. (The emphasis in this instance has shifted to the *well-being of the victim* -- compassion being the basis of Bodhisattva hood.) (After Master Yen-p'ei)

This example illustrates the major difference between the Bodhisattva and other precepts. See also note 62.

58. This precept refers to the setting of fires for farming and other such necessary purposes. Otherwise, the offense would be that of killing or stealing (Major precepts No. 1 and No. 2).

In Asia, the period between the fourth and ninth months coincides with the reproductive cycles of such insects as ants and earthworms. Therefore, the Buddha forbade the setting of fires during those periods, out of a spirit of compassion toward all creatures, however lowly and helpless.

Note: The blanket bombing of enemy targets, common in modern warfare, can be subsumed under this precept. Even when not many persons are harmed, tremendous destruction may be wrought on other sentient beings, seen and unseen, as well as on the environment.

59. To the followers of the Monastic Tradition (i.e., early Buddhism or Theravada), the attainment of the state of Arhat is the ultimate goal. They are attached to that teaching as the orthodox and highest form of Buddhism. For Mahayanists, such a goal is limited and unwholesome. Therefore, *unless a person cannot profit from Mahayana teachings*, it is an offense for a Bodhisattva to teach the Two Vehicle Tradition. To do so would cause sentient beings to lose the great benefit of Supreme Enlightenment and Buddhahood.

60. *Wholesome mind:* in the Mahayana context, means to seek Buddhahood and to rescue all sentient beings.

Why should a Bodhisattva teach the difficult Bodhisattva renunciation practices to a novice coming from afar? It is to test his capacity as a potential Bodhisattva and strengthen his resolve for the difficult tasks ahead. Moreover, to succeed in cultivation, a novice must cultivate a *wholesome mind* (seek Buddhahood and rescue sentient beings). To do so, he has to (1) set aside the ego/sever the attachment to the self (burn one's body...) and (2) be willing to sacrifice himself for sentient beings (forsake his body for starving beasts...). Unless the novice is

ready to make such commitments, he is not a good "vessel of the Dharma" and is likely to fail. A famous example of such commitment is the story of Master Hui-k'o, the second patriarch of Zen, who knelt in the snow for days and finally cut off his arm, to persuade Bodhidharma to accept him as a disciple .*N.b.* This precept is directed specifically at monks and nuns, as an example of the Bodhisattva ideal. See also *The Seeker's Glossary of Buddhism*, under "Generosity".

61. The offenses described here are relatively minor, such as charging high rent or high interest on loans. Otherwise, the transgressions would be the major offense of stealing (second major precept). On filial piety, see note 16.

62. *Principles of the Bodhisattva precepts:* The Sravaka precepts were promulgated by the Buddha as the offenses actually arose. They were expressly devised for monks and nuns and are to be taken only by them. The Bodhisattva precepts, on the other hand, are the precepts of the Mind, and are common to all sentient beings. Therefore, they can be observed by all.

The *essence of the Buddha Nature* includes such qualities as compassion, filiality, etc. Each of us intrinsically possesses the Buddha Nature, the primary *cause* of Buddhahood. Observance of the Bodhisattva precepts creates the *conditions* for the Buddha Nature to manifest itself. When cause and conditions come together, the result is Buddhahood. This is referred to as the "essence of the Buddha Nature".

63. Bodhisattvas engage in countless cultivation practices. One such practice is to light incense and then either place the incense pieces on a large incense burner before the image of a Buddha or, alternatively, raise a small burner to one's forehead

and recite verses of praise or mantras while facing the Buddha. If a disciple, out of envy, gossips about a Bodhisattva who engages in these practices (calling him a fake and a showoff, for example), the disciple commits a secondary offense.

This precept is similar to precept 13, but differs with respect to the goal of the offender. In precept 13, the aim of slandering monks in particular is to defame them and make them lose offerings, while in this precept it is to cause discord within the Sangha.

64. "Throughout the eons of time, all male sentient beings have been my father; all female sentient beings have been my mother. I was born of them." This is a poetical way to express the truth that we are all related throughout the eons of time, and thus to save sentient beings is to save one's family and ultimately oneself.

65. Precept #20 has two parts, the first part concerning the *living* and the second part the *deceased*.

(1) In the first part, there are two related concepts, "rescue and protect" and "rescue and deliver". The first concept relates to the potential victim, while the second concept embraces the killer as well. To help both, it is necessary to develop the killer's sense of compassion. Once there is true compassion, all killing ceases, and *both the killer and the victim are liberated*. Thus, the sutra states: "the disciple should always teach the Bodhisattva precepts to rescue and deliver sentient beings." (2) Furthermore, not only the living, but also the dead, should be liberated. Therefore, monks and nuns should be invited to explain the Bodhisattva sutras and precepts on the death anniversaries of parents and other kin.

Note: "If a Bodhisattva sees an animal on the verge of being killed, he must devise a way to rescue and protect it":

Now, if you wish to save a certain being but it's beyond your capacity, then you should single-mindedly recite the Buddha's name. For example, you may see some pigs or sheep that are about to be slaughtered, and you can't liberate them because you aren't able to buy them all. At this time you should single-mindedly recite the Buddha's name so those creatures can hear it. You can speak Dharma also. You can say to them, "All of you living beings should bring forth the Bodhi resolve [Bodhi Mind]." This is creating causes and conditions for rescuing their wisdom-light (Mind). Although you are not saving their physical bodies, you are rescuing their wisdom-light. (Master Hui Seng)

66. When a Buddhist dies, it is the practice for relatives to recite the sutras and perform other meritorious acts, transferring all the merits to the dead. This helps the deceased achieve rebirth in the Pure Lands ("behold the Buddhas") or, alternatively, to obtain a good rebirth in the human or celestial realms. Rebirth in the Pure Land of Amitabha Buddha is the aim of many Mahayana Buddhists, as this is viewed as a *realistic goal*, considering the circumstances of ordinary human beings in the Saha World. See also note 94 last part.

67. *A Bodhisattva must not return anger for anger.* This is because wherever there is anger, all compassion is lost. "To seek revenge and maim and kill and prosecute" is to create the causes of future sufferings and ensure that they will never end. Even today, this lesson has unfortunately not been learned

despite all the hindsight available to us from past warfare and genocide: "President Clinton came [to Kigali] today to talk to scarred and mutilated survivors of the 1994 genocide in Rwanda and to acknowledge that the world could have protected them, though it did not . . . Both in his meeting with the victims and the speech to an invited audience here, Mr. Clinton called for sharper vigilance against genocide and swifter prosecution of its perpetrators ..." (*NY Times*: March 26, 1998).

N.B. Buddhists do not cultivate a sense of vengefulness because they realize that sentient beings know only Cause and Effect in the present, but not in past or future lifetimes. The present perpetrators might have been the victims in a previous lifetime; thus, to exact retribution now may be to jeopardize the parents of one lifetime in order to avenge the parents of another! This truth can be glimpsed in the current wave of ethnic conflicts in Africa and the Balkans. See also secondary precepts 10 and 21 as well as note 64.

68. "According to the *Brahma Net* and *Avatamsaka Sutras*, we should ignore appearances and external forms when seeking a good teacher. For example, we should disregard such traits as youth, poverty, low status or lack of education, unattractive appearance or incomplete features, but should simply seek someone conversant with the Dharma, who can be of benefit to us. Nor should we find fault with good spiritual advisors for acting in certain ways, as it may be due to a number of reasons, such as pursuing a hidden cultivation practice or following an expedient teaching. Or else, they may act the way they do because while their achievements may be high, their residual bad habits have not been extinguished. If we grasp at forms and look for faults, we will forfeit benefits on the path of cultivation.

"Thus, when Buddha Shakyamuni was still alive, the Bhikshu Kalodayin was in the habit of moving his jaws like a buffalo; a certain Bhiksunis used to look at herself in the mirror and adorn herself; another Bhikshu liked to climb trees and jump from one branch to another; still another always addressed others in a loud voice, with condescending terms and appellations. In truth, however, all four had reached the stage of Arhat-ship. It is just that one of them was a buffalo in a previous life, another was a courtesan, another was a monkey, and still another belonged to the Brahman class. They were accustomed to these circumstances throughout many lifetimes, so that even when they had attained the fruits of Arhat-ship, their residual habits still lingered. "We also have the example of the Sixth Patriarch of Zen. Realizing that the cultivators of his day were attached to a literal reading of the sutras and did not immediately recognize their Buddha Nature, he took the form of an ignorant and illiterate person selling wood in the marketplace. Or else, take the case of a famous Zen Master who, wishing to avoid external conditions and concentrate on his cultivation, took the expedient appearance of a ragged lunatic, raving and ranting. As a result, both distinguished Masters were criticized during their lifetimes. The Sixth Patriarch was faulted for his ignorance, while the Zen monk was called insane and berserk. Therefore, finding a good spiritual advisor is a difficult task indeed" (Thich Thien Tam, *Buddhism of Wisdom and Faith*).

69. A Bodhisattva should not follow the Two Vehicle teachings or worldly teachings because they all have one principle in common: the rejection of the concept of Buddha Nature as basic to all sentient beings.

There are exceptions to this precept not to study and practice non-Mahayana teachings. "If one needs to understand worldly doctrines in order to rescue people from the world, then one can study those doctrines. However, if one studies them with the sole purpose of benefiting oneself and fails to seek Supreme Enlightenment, then it is not permissible to study them." (Master Hui Seng)

70. "What is meant by skillfully administering the resources of the Three Jewels? If one receives goods for the Buddha Jewel but uses them for the Dharma Jewel, this is misusing goods. Or, if one receives them for the Sangha Jewel but uses them for the Buddha Jewel, that is also misusing goods. In Buddhist teachings, it becomes clear that Cause and Effect are quite complicated. If money is given to repair an image of Shakyamuni Buddha and the money is used to print sutras instead, then one has used the Buddha Jewel money for the Dharma Jewel.

Misuse of funds of the Triple Jewel in this way is considered stealing. If one is not very clear about the precepts, however, one may not realize this and assume that as long as the money is used for the Triple Jewel, it is permissible." (Master Hui Seng)

71. *To pawn himself, or cut off and sell his own flesh:* is a figure of speech for selling one's physical labor or one's intellectual labor. (Master Tri Quang)

72. "All visiting Sangha members should be invited to receive offerings in accord with their position in the Sangha (seniority of ordination). They are part of the assembly that keeps the precepts and, as such, should receive their share of the offerings. If one does not offer a visiting Sangha what he rightly deserves,

if one is greedy for profit and receives individual offerings, that is a violation of the precept against stealing." (Master Hui Seng)

N.B. In ancient times, a meal offering was a particularly welcome opportunity, as it spared the clerics the time and effort of the alms round and allowed them more time for practice.

73. This precept specifically prohibits a cleric from seeking invitations and donations for himself personally. In the regulations on offerings there is a stanza that stipulates:

Above, offerings should go to the Buddhas of the Ten Directions;
In the middle, to the community of monks;
Below, to all sentient beings of the Six Realms.
Offerings belong to all without distinction.

Moreover, the offerings destined for the community of monks belong to all monks and nuns, not only those residing at the temple, but also to *current* visiting monks and nuns as well as *future* visitors. Thus, technically, the offerings should be divided equally among all those present, with a portion set aside for future visiting monks.

This editor remembers visiting a temple in India and upon seeing goods piled up in corner rooms, thinking to himself that the temple was too wealthy. Later he realized that these goods had been set aside for visiting monks in observance of this precept!

74. It is very important to issue invitations to monks and nuns according to their proper order or seniority according to the time of their full ordination as a Bhiksu or Bhiksunis. This is to avoid discord and dissension within the assembly, with popular monks receiving the bulk of the invitations and others receiving none. For a layperson to fail to respect this precept is to lose deep

merit and virtue, as he would, in effect, disrupt the harmony of the Sangha. Thus, to issue a discriminatory invitation goes against the spirit of compassion and non-discrimination that all Buddhists, particularly Bodhisattvas, should nurture.

Furthermore, to offer a discriminatory invitation even to 500 Arhats is not necessarily meritorious because the degree of merit or virtue depends on three factors: the recipient, the gift and, most important, the *mind of the giver*. If the gift is presented with a mind of compassion and equanimity, with no thought of gift, recipient or giver, then the merits accrued become infinite. Otherwise, they are limited. See in this connection the *Vimalakirti Sutra*.

75. *Seven Buddhas*: Shakyamuni Buddha and the six Buddhas who preceded him. By extension, it means all the Buddhas.

76. *Prostitution*: This is probably an injunction against the ancient Indian custom of temple prostitutes.

In general, an improper livelihood is any occupation that is contrary to the spirit of compassion toward sentient beings. Such occupations include not only traditional ones like fisherman and hunter but also working in slaughterhouses or ammunition factories. In the sutras, the Buddha even forbade monks and nuns from tilling the soil, planting crops, or pressing seeds to get oil because such actions often result in the killing of small animals and insects. (Laymen, being subject to a lesser standard of morality, are not prohibited from engaging in such activities. Moreover, they may even be given the opportunity to earn merit and virtue through service to the clergy. Monks and nuns, relieved of daily chores, can then concentrate on their main calling -- practicing the Dharma for the benefit of all.)

77. Matchmaking is singled out in this precept because it creates the karma of attachment, *the very cause of endless births and rebirths within Samsara*. A Bodhisattva, motivated by compassion for the suffering of all sentient beings in the cycle of existence, cannot be a party to the creation of such karma. (See also note 28.)

78. *Six days of fasting, three months of fasting*. Fasting in this context means not eating after noontime.

In *popular Buddhism*, the special days and months of fasting are explained as special times when the celestial rulers of this galaxy go on their inspection trips to assess the compliance of human beings with the basic moral tenets. Therefore, people watch themselves during those times and are on their best behavior by abstaining from all offenses! On a deeper level, this is an expedient means of bringing practitioners gradually to a pure style of living all year.

79. This precept deals with offenses *from the point of view of timing*. From that perspective, killing or stealing at particular times (fasting days) constitutes a minor offense, *on top of* the major offense.

80. This Chapter was not transmitted outside of India -- see Introduction.

81. *Selling Bodhisattvas, Bhiksus, Bhiksunis*, can be understood literally (as in time of war) but can also refer to those who take advantage of Buddhism to further their personal interests, financial and otherwise. Examples that immediately come to mind are salespeople who gain clients through connections with

the clergy as well as politicians on the lookout for votes.

82. *A Bodhisattva should not sell knives.* The Bodhisattva precepts are the precepts of the Mind-Nature. Thus, if one were to store knives and clubs to kill and maim, it would be against the spirit of compassion inherent in the Mind-Nature and therefore against the precepts. However, if knives are stored as kitchen utensils, such action does not go against the spirit of compassion, and therefore is not against the precepts.

Confiscation of possessions: As theft, confiscation of property is a major offense. However, in this context, the emphasis is on the abuse of power, which constitutes a secondary offense.

83. *A Bodhisattva should not raise cats, dogs.* There are several reasons for this. One is compassion: cats eat other sentient beings, while pigs are raised to be eaten themselves and foxes for their skins or for medicinal purposes. Secondly, raising domestic animals gives rise to feelings of attachment, which is precisely what the cultivator seeks to avoid. It also takes time and effort, which would better be devoted to the "great matter of Birth and Death." Yet, there are exceptions to this rule: to give temporary shelter to a starving cat in the middle of winter is clearly the right thing for a Bodhisattva disciple to do.

Note: Under this precept, to keep a dog to watch over one's property is not considered an offense for a lay Bodhisattva.

84. A Bodhisattva cannot watch fights (gang fights, bullfights ...) or armed battles because such action goes against the spirit of compassion. How can a compassionate person watch maiming and killing and derive enjoyment from it? The same goes for being party to gambling, where one party necessarily has to lose.

Note: the key expression here is "unwholesome intentions." If the Bodhisattva's intention is to mediate conflict and prevent bloodshed, he not only may watch battles, etc., he may indeed be obligated to do so.

85. A Bodhisattva cannot listen to music or attend theatrical performances because he needs to keep the mind empty and still at all times ...

86. *Bhiksu bound by reeds.* In the time of the Buddha, there was a Bhiksu who observed the precepts to the letter. One day, he was accosted by brigands who stole his clothes and begging bowl and, fearing reprisal, were about to kill him. Fortunately, there was someone among them who knew about Buddhism. He said, "There is no need to kill him. Just tie his hands and feet and leave him among the living reeds. That will be enough." The Bhiksu thus bound did not move lest he uproot the fresh reeds and thus break the precept "not to kill." When the brigands had left, a passer-by saw the monk and untied him. Henceforth, he became known as the "Bhiksu bound by reeds."

87. *Sentient beings are Buddhas-to-be, while the Buddhas are realized Ones.* This is the basic tenet of the Mahayana, distinguishing it from Theravada Buddhism and non-Buddhist teachings.

Illustrative Story on Keeping the Bodhi Mind. A Bodhisattva should maintain the Bodhi Mind in each and every thought without retrogression: In days of yore, an older master was traveling along a winding country road, followed by a disciple carrying his bags. As they walked, they saw lands being tilled while farmers and oxen were strained to the utmost. Countless worms and insects were maimed or killed in the process, and

birds were swooping to eat them. This led the disciple to wonder to himself, "How hard it is to make a living. I will cultivate with all my strength, become a Buddha and rescue all these creatures." *Immediately* the Master, an Arhat able to read the thoughts of others, turned around and said, "Let me have those heavy bags and I will follow you." The disciple was puzzled but did as instructed, changing places with his teacher and walking in front. As they continued on their way with the hot sun bearing down on them, dust swirling all around them, the road stretching endlessly in front, the disciple grew more and more tired. It wasn't long before he thought to himself, "There are so many sentient beings and there is so much suffering, how can I possibly help them all? Perhaps I should try to help myself first." *Immediately*, the Master behind him said, "Stop. Now you carry the bags and follow me." The puzzled disciple did as told, knowing he was not supposed to ask questions. He took up the bags again and walked behind. This sequence repeated itself several times. The Master walked in front with the disciple carrying the bags, then the disciple in front with the Master carrying the bags, back and forth, until noontime came and they stopped for lunch. Then the disciple gathered his courage and asked the reason why. The Master said, "When you had exalted thoughts of saving all living beings, you were a Bodhisattva in thought, and I as an Arhat had to follow you. But as soon as you had selfish thoughts of saving yourself only, you were no longer a Bodhisattva, and being junior to me in years and cultivation, you had to carry my bags."

88. See Introduction (Characteristics of the Sutra).

89. The word "parents" refers to our fathers and mothers through the eons, i.e., all sentient beings. The words "good spiritual advisors" can include a friend or even an enemy since both can

teach us aspects of the truth. Note the concept of "adverse-conduct" Good Spiritual Advisor. In the *Lotus Sutra*, Devadatta was such a person who, through constant goading, allowed Shakyamuni Buddha to perfect the paramita of patience. The Buddha thus attained Supreme Enlightenment faster than He would have, had it not been for the constant thorn in His side that Devadatta represented.

90. The general point of the resolutions is to cut down on the poison of greed. The Buddhist disciple should rather die than break the precepts. Why? Because death concerns only this *present life* while breaking the precepts can cause suffering over *many lifetimes*.

91. Precept 36, which applies to clerics, can be summarized as five main groups of resolutions:

(1) to abstain from sexual relations with anyone;
(2) to earn the offerings of the laity (clothing, food, shelter ...) by faithfully observing the precepts;(3) to earn the respect of the laity by faithfully observing the precepts;(4) to control the mind of attachment to the five dusts (form, sound, fragrance, taste and touch);(5) to help all sentient beings attain Buddhahood.

The most important resolutions are the last two.

92. A disciple should not travel to dangerous areas as this would be flirting with death -- the taking of his own life -- an offense against Major precept no. 1. Moreover, as a Bodhisattva, he should not provoke others to incur evil karma through harming him.

93. This precept establishing the order of seating, i.e., the ranking of a monk by his sacerdotal age (the date he took the precepts) only, is revolutionary, considering that it was promulgated more than 2,500 years ago.

An important exception to this seniority rule is made for those who lecture on the Dharma. In this case, anyone, including a layperson, can deliver Dharma talks and even Dharma Masters should listen if the need arises. This custom is expressed in the well-known saying, "The novice speaks the Dharma, the Dharma Masters listen." (The novice referred to here is Master Wu Ta, who lectured on the *Lotus Sutra* to the Fourfold Assembly at the age of 15! See also note 52.)

94. This precept is divided into two parts. "When the precept tells people to establish monasteries and temples, it is so they can cultivate *blessings*; when it tells people to explain the Great Vehicle Sutras, it is so they can cultivate *wisdom*." (Master Hui Seng)

A practitioner should have a clear understanding of the causes and conditions of calamities and fortunate events. These occur as a result of bad or good karma -- and karma has its source in the mind. Reciting or explaining sutras has the power to change a wicked mind into a pure mind, a deluded mind into an enlightened mind. Thus, to recite or explain sutras is to create good karma, enabling sentient beings, alive or dead, to escape or mitigate the impact of negative karma. Since a Bodhisattva's mission is to rescue sentient beings and guide them to enlightenment, he should recite and explain Mahayana sutras on all occasions, and particularly during the ceremonies for the dead. (Master Prajna-Suddhi)

More than a century ago, in his extensive study of the *Brahma Net Sutra*, the Dutch clergyman Dr. J.J.M. de Groot wrote:

Recitation and lectures on the [*Amitabha*] *Sutra*, accompanied by ritual services ... [are held not only for deceased monks but] also for laypersons every seven days for seven consecutive weeks, if the family of the deceased so desires and can afford them ... These ceremonies for the dead are special events in their own right and, as long as they last, the family life of all concerned becomes topsy-turvy ... Suffice it to say that these ceremonies are almost never neglected, thus making the 39th precept of the Bodhisattva Code one of those which exercise the most practical influence on the life of the Chinese. (*Le Code du Mahayana en Chine*, p. 146.)

Ceremonies for the dead are in fact the best occasions to meet and teach the living!

95. *A disciple of the Buddha should explain Mahayana sutras and moral codes to all sentient beings.* From the point of view of the early schools of Buddhism, the Dharma is a precious jewel and it should therefore not be given out without the proper request.

From the point of view of the Mahayana tradition of being of benefit to all sentient beings, the Bodhisattvas should freely share and make it available to all. Sentient beings are upside down and deluded. How can they know about the Dharma and request it?

96. The Buddha taught that monks and nuns should wear garments of a different hue from those worn by ordinary persons. Their clothes should also be different in cut and appearance and their heads should be shaved. However, these distinctive features are also found among other people. For instance, some convicts shave their heads in American prisons, while in China, certain groups of religious people wear robes similar in appearance and color to those of Buddhist monks and nuns. The truly distinguishing features of a Buddhist cleric could be the marks on the top of his head, the result of voluntarily burning dots with incense on the day of his full ordination.

97. Precept 40 emphasizes that the Bodhisattva precepts should be conferred upon everyone, but goes on to exclude those who have committed any of the Five Cardinal Sins.

While this may appear contradictory, it actually is not. In the egalitarian spirit of Buddhism, everyone should be able to take the Bodhisattva precepts. However, the purpose of conferring any precept is *to benefit the recipients* and lead them to Enlightenment. With their heavy karma and strong guilt feelings (always sad, nervous and self-reproachful), those who have committed the Cardinal Sins are not normally good vessels for the precepts. They may even denigrate the precepts, creating even more negative karma. Thus, to withhold the precepts temporarily while advising them to engage in sincere repentance is a realistic course of action. This notwithstanding, those who have sincerely repented and demonstrated their true change of heart may, under certain circumstances, receive the precepts. (Even King Ajatashatru, guilty of patricide, was able to repent and become an Arhat.) This is in conformity with the pre-eminent role of the mind in Buddhist teaching and the all-compassionate spirit of Buddhas and Bodhisattvas.

The Dharma rules prohibit monks and nuns from paying respect and bowing to kings, parents, relatives. Monks and nuns represent the Dharma, which should not be subject to (or seen as subject to) temporal authority. More fundamentally, the clergy should not rely on ("bow to") advice and teachings outside the Dharma.

98. *People with heterodox views.* From the Mahayana point of view, any person who does not develop the Bodhi Mind (the Mind of rescuing all sentient beings, leading them to Supreme Enlightenment and Buddhahood) is heterodox and limited.

An exception is made in the case of kings, rulers or high officials, to whom the *Brahma Net Sutra* should be taught, even if they are not Buddhists or hold heterodox views. This is because a ruler's views can influence multitudes, and Bodhisattvas, out of compassion for the many, should make an attempt to expose him to the compassionate teachings of the Buddhas.

N.B. In precept 39, the Buddha taught that a Bodhisattva should explain the Mahayana sutras and moral codes (i.e., the *Brahma Net Sutra*) to all sentient beings, regardless of time and place. In precept 42, on the other hand, He forbids the recitation of the Bodhisattva precepts to those who have not received them or to externalists. This seeming contradiction is understood as follows. In precept 39, the Buddha was speaking from the point of view of *rescuing and liberating* sentient beings, while in precept 42, He was speaking from the viewpoint of *preventing* evil karma. Thus, those who have not received the precepts *may not attend the monthly Uposattha recitation*, which includes confessions of offenses, as they may then tend to criticize the "sinners" and incur negative karma for themselves. On the other hand, anyone can listen to the sutra itself *on other occasions* and benefit

thereby.

99. "This precept is referring to people who deliberately decide to break the precepts. It prohibits the intent to violate precepts before one has actually violated them." (Master Hui Seng). If a particular precept is actually violated, the offense depends on the specific violation.

If a Bodhisattva monk develops thoughts of violating the precepts, he is unworthy of receiving any of the offerings from the faithful. A story is told in the sutras of three deities who were washing a Bhiksus robe in the Ganges but could not hold it under water. Yet, as soon as they took a single grain of rice donated to a temple and placed it on the robe, the robe sank to the bottom. The story illustrates how important offerings of the believers are, particularly if they are made with a pure mind. If a monk or nun accepts such offerings, but does not cultivate the precepts, these offerings become great liabilities, leading the errant cleric down the path of perdition. Even deities and ghosts follow such a cleric and sweep away his very footprints to prevent anyone from following his example.

Animal, wooden stump. A monk who breaks the precepts, who is unclear about what constitutes keeping or breaking them, is no different from a sentient being driven by instinct or an inanimate object. Therefore, he is "no different from an animal or a wooden stump".

100. One way to observe this precept nowadays is to print and distribute Mahayana sutras and commentaries free or for a nominal charge, for the benefit of all. The great teachings on the Buddha Nature are contained in the Mahayana sutras; therefore, one should revere the sutras by adorning and displaying them.

101. The essence of Mahayana teachings is to help all sentient beings develop the Bodhi Mind, and create the causes and conditions of full Enlightenment. Sentient beings here, of course, include animals as well as unseen deities and ghosts. Thus, the sutra says that wherever he goes, be it crossing a mountain, entering a forest, crossing a river or walking in a field, a Bodhisattva should help all sentient beings develop the Bodhi Mind. Teaching the Dharma to animals and ghosts, for example, can benefit them, because their minds are then influenced by the compassionate words of the Bodhisattvas. Thus, this precept contains the expression "concentrate and say aloud". See, for example, the following anecdote:

There's ... an incident from the Buddha's time. There were Bhiksus in the assembly who had certified to Arhat-ship. Some of them were old and didn't have any teeth. When they recited the Sutras, they didn't sound very eloquent. This prompted a [novice] to say, "When you recite the Sutras, you sound like a bunch of dogs barking." Just because of this one sentence of slander, in his next life he fell into the destiny of a dog. One of the Bhikshus he slandered was an Arhat. If he had slandered an ordinary person, he would have had bad karma, but it would not have been so bad. But because he scolded a sage, in his next life he became a dog. Because he was a dog, he had the habits of a dog, and he liked to steal food to eat. He would grab tidbits from the kitchen of his master. Once, his master saw this and cut off the dog's four legs and threw him out onto the grass. The dog was yelping in pain. Shariputra happened to walk by at that point. He spoke Dharma for the dog, telling him, "You know, the Four Elements are really suffering. Your body is false. Put it down; don't get angry." After Shariputra spoke

Dharma, the dog didn't yelp anymore, and he died in peace, passing away quite happily. Since at the moment of his death he didn't give rise to anger, he was reborn again as a person and left the home life at seven years of age under Shariputra. Shariputra spoke the Dharma for him, at which point he certified to Arhat-ship. So you see, this person was once a novice, then he became a dog, and then he became a person again.

When he was a dog, he still retained the good roots from his past lives, and that's why he could understand human speech. Since he died happily, in his next life he became a left-home person again. After that, he never took the full Bhikshu precepts; he wanted to stay a novice forever so he could serve his teacher Shariputra, to repay his kindness ...Therefore, if animals and transformation beings can understand the Dharma Master's words, they can take these precepts. Of course, if they don't understand, they can't take them. (Master Hui Seng)

There are many ways to teach sentient beings: *verbal* teachings, *bodily* teachings, and *mental* teachings. The verbal form of the Dharma, the most common among humans, is the least effective and the least efficient. If one does not have the capacity to teach verbally, one can teach via one's behavior (bodily teaching). This is one of the methods used by the Buddha: upon seeing His marks of greatness, people develop respect and become his disciples. The last form of teaching, mental teaching, is done by silent vows and dedication of merit.

102. Why should a Dharma Master occupy a high seat while speaking the Dharma? It is because sentient beings learn and accept the teachings better when their minds are receptive, i.e., when they have developed eagerness and respect. Furthermore, a Dharma Master should be seated, as it is then easier to keep his mind empty and still.

"There are exceptions to this rule. In the *Sanghika Vinaya* it says 'a Bhiksu may be running chores and performing affairs for the stupa, the temple or the Sangha. When he goes to the king or sees the lords of estates, and if they should say to him, 'Bhiksu, would you please speak the Dharma for me?' at this time the Bhiksu can't insist that the king sit on a lower seat while he sits on a high chair.' He can't immediately force that type of situation. He can't hold to the letter of the law. This is an exception to the rule." (Master Hui Seng)

A Dharma teacher can be anyone -- a monk, nun, layman, or even an inanimate object such as a meditation cushion. The *Avatamsaka* and *Amitabha Sutras*, for example, speak of clouds and trees speaking the Dharma ... Upon watching leaves fall one by one from a tree, a person can awaken to the truth of impermanence -- the transitory nature of all life forms. The youth Sudhana in the *Avatamsaka Sutra* had fifty-two teachers, ranging from Bodhisattvas, to deities, to courtesans. The story is told in the sutras of a group of people lost in a deep, dark ravine. Among them is a leper who happens to have a torch. A wise person would suppress his revulsion and follow the leper to safety.

Why is a Dharma Teacher or good spiritual advisor necessary on the path to Enlightenment? It is because he can nurture our Bodhi Mind and our wisdom -- the two crucial factors in cultivation.

103. *Four kinds of lay disciples*: Upasakas, Upasikas, as well as ordinary laymen and laywomen.

Note: An originally well-intentioned disciple might turn against the Dharma out of jealousy of the respect accorded to the clergy, anger at their criticism of his own mistakes, or disappointment at the behavior of individual monks and nuns.

104. This precept and secondary precept No. 1 apply exclusively to laymen. Both urge laymen to join hands with the Sangha to protect and preserve the Dharma.

A Bodhisattva should rightfully receive offerings from all: Whatever a cleric receives is for the benefit of the Sangha as a whole (and by extension, all sentient beings). Therefore, he need not thank laypersons for their donations, except as an act of courtesy. In fact, thanking a donor actually decreases the latter's merits (ego-based giving vs. altruistic giving) and is thus a disservice to him.

105. *If a Bodhisattva acts in this manner, he is no different from a worm in a lion's body, eating away at the lion's flesh*. The lion is the fiercest of animals, and when he roars all the other beasts flee. In the same way, people who have taken the precepts are likened to a lion; no other beings will bother them. However, just as worms that live in the lion's body dare to feed on the lion's flesh, so too, disciples within Buddhism can undermine the entire system. Buddhist disciples themselves are capable of destroying the Dharma, more so than the people outside Buddhism.
(Master Yen-p'ei)

106. *Bodhisattvas are their friends*: a reference to the pure lands of the Buddhas, particularly the Pure Land of Amitabha Buddha,

where the faithful will be reborn in the company of Bodhisattvas and other spiritual friends. See the *Amitabha Sutra*:

"Moreover Shariputra, all those born in the Land of Utmost Happiness never fall back. Among them are many whose next birth will be in Nirvana. The number of them is extremely large; there is no reckoning that can tell it. Only in measureless, unlimited, innumerable kalpas could it be told. Shariputra, the beings who hear this ought to make a vow -- a vow to be born in that land. Why should they? Having succeeded thus, all are then persons of the highest virtue; all are assembled in the same circumstances." (H. Seki, tr.)

107. The Paramita of precepts is the second of the six Paramitas, or "perfections". See the following story on the "perfection of precepts" and its exceptions:

"Once when the Buddha Shakyamuni was in the world, there were two Bhikshus cultivating in the mountains. One day, one of the Bhikshus went down the mountain to get food and left the other one sleeping. In India at that time, the Bhikshus simply wore their sashes wrapped around them; they did not wear clothing underneath. This Bhikshu had shed his robe and was sleeping nude. He probably was a lazy person, and with no one on the mountain to watch after him, he'd decided to take a nap. At that time a woman happened along, and seeing the Bhikshu, she was aroused and took advantage of him. Just as she was running away from the scene, the other Bhikshu returned from town and saw her in flight. Upon investigation he found out that the woman had taken

advantage of the sleeping Bhikshu, and he decided to pursue her, catch her, and take her before the Buddha in protest. He took out after her, and the woman became so reckless that she slipped off the road and tumbled down the mountain to her death. So one Bhikshu had violated the precept against sexual activity and the other had broken the precept against killing. Although the Bhikshu hadn't actually pushed her down the mountain, she wouldn't have fallen if he hadn't been pursuing her.

"'What a mess.' concluded the two Bhikshus. Messy as it was, they had to go before the Buddha and describe their offenses. The Buddha referred them to the Venerable Upali. But when Venerable Upali heard the details, his verdict was that, indeed, one had violated the precept against sexual activity and the other against killing, offenses which cannot be absolved. 'You're both going to have to endure the hells in the future,' he concluded. Hearing this, the two Bhikshus wept, and they went about everywhere trying to find someone who could help them.

"Eventually, they found the Great Upasaka Vimalakirti, who asked why they were crying. When they had related their tale, he pronounced his judgment that they had not violated the precepts. 'If you can be repentant,' he said, 'then I can certify that you didn't break the precepts.' 'How can that be?' they asked. 'The nature of offenses is basically empty,' replied the Upasaka. 'You did not violate the precepts *intentionally*, and so it doesn't count. It is an exception.' Hearing this explanation by the Great Teacher Vimalakirti, the two Bhikshus were enlightened on the spot and were certified as attaining

the fruition...So there are many exceptions within the prohibitive precepts. But if people always look to the exceptions, they will simply not hold the precepts..."
(Master Hui Seng)

N.B. In the above story, Vimalakirti was referring specifically to the two major precepts of not killing and abstaining from sexual activities. The two monks did not violate these precepts because the mind (intent) was not involved. Vimalakirti was not addressing possible issues of secondary responsibility.

108. The *True Mark of all dharmas* is a key concept in this sutra. It refers to the essence or noumenon of the Bodhisattva precepts, which is "neither born nor unborn, neither eternal nor extinct, neither the same nor different, neither coming nor going." In other words, the True Mark of all dharmas = essence of the Bodhisattva precepts = *Emptiness*. To observe the Bodhisattva precepts in the true sense, we have to transcend the ego -- there is no practitioner, no sentient beings to be saved, no precepts being observed. Otherwise, our practice is merely a human practice, tainted by ego and self-interest, not a Bodhisattva practice, not a *paramita* action. (Rev. Nhat-Chan)

109. See the famous Zen story of Master Pai-chang and the fox, which warns against meaningless speculation and debate (and rejection of the law of Cause and Effect):

"Once there was an old cultivator ... Although he claimed to be a Buddhist, all he cultivated were outside ways. That meant his outlook and knowledge were deviant. One day a person came and asked him, 'You're an old cultivator with a lot of practice behind

you, but does a great cultivator fall within Cause and Effect or not?' ... The old cultivator very casually, without a moment's hesitation, replied majestically '*Great cultivators do not fall within Cause and Effect.*' He bellowed it out. Now, that sentence might not have seemed important, but when he died he became an old fox ... The old fox ... had some [karmic affinities] with Ch'an Master Pai Chang. It began to turn up at the Master's Sutra lectures, taking on the appearance of an elderly layman with a long white beard and the ruddy face of a child -- for it had spiritual powers by then."(Master Hsuan Hua)

Eventually, the layman/old fox was enlightened by Master Pai Chang, who taught: "Great cultivators are not unclear about Cause and Effect. It is not that they don't come under it; they are not obscure about it." Soon afterward, the layman/old fox died peacefully and was given the last rites of a monk.

110. See note 10.

BrahmaNet Spell

Digha Nikaya I: Brahmajala Sutta Nidana

I Hear Tell:

Once Upon a Time, The Lucky Man was traveling along the Highway between Ragagaha and Nalanda with a large group of Beggars -- Some 500 of them. And behind him, traveling along the same Highway was Suppiya the Wanderer and his young disciple Brahmadata.

At this time Suppiya the Wanderer was speaking about the Buddha with many a disparaging word, while at the same time his disciple, Brahmadata was responding using words of praise.

In this way the two of them, holding diametrically opposed views about him, were following in the very footsteps of the Buddha and that large group of Beggars on the Highway between Ragagaha and Nalanda.

That night The Lucky man decided to stop at the Royal Resthouse in Ambalattika park, and the large group of Beggars with him stopped there also, and so too did Suppiya the Wanderer and his young disciple Brahmadata, and there, those two continued their debate as before.

Then, in the very early hours of the pre-dawn, a number of Beggars gathered together in the meeting hall and this was the line of talk that arose among them:

"Isn't it wonderful! Isn't it marvelous, how The Lucky Man is one who so clearly delineates the various hearts of men? For here we have Suppiya the Wanderer speaking about the Buddha with many a disparaging word while his own disciple, Brahmadata

responds using words of praise; and the two, holding these diametrically opposed views about him, follow in the very footsteps of the Buddha and this large group of Beggars on the Highway between Ragagaha and Nalanda!"

Then the Lucky Man, aware of the talk that had arisen amongst the Beggars, went to the meeting hall and sat down on the seat made ready. There he said: "What, Beggars, is the subject under discussion? What was the topic of conversation I interrupted?"

And they repeated to him what they had been saying, and he said:

"Beggars, if those of other views should speak about the Tathágata in disparaging terms you should not for that reason get riled up, worked up, or upset, for if for that reason you were to get angry, resentful, and bear ill will, that would be an obstruction for you. If those of other views should speak about the Tathágata in disparaging terms and for that reason you were to get riled up, worked up, or upset would you then be able to determine how far what was said was well or badly said?"

"No, Sir."

"Well then, Beggars, when those of other views should speak about the Tathágata in disparaging terms you should simply break down the matter and explain that just this and that are not correct statements about the Buddha; just this and that are not to be found in him."

And Beggars, if those of other views should speak about the Tathágata in terms of praise you should not for that reason be gladdened, pleased or smug, for if for that reason you were to be happy, excited, or elated, that would be an obstruction for you. If those of other views should speak about the Tathágata in terms

of praise and for that reason you were to get happy, excited, or elated, would you then be able to determine how far what was said was well or badly said?

"No, Sir."

"Well then, Beggars, when those of other views should speak about the Tathágata in terms of praise you should simply break down the matter and acknowledge that yes, just this and that are correct statements about the Buddha; just this and that are to be found in him."

Elementary Things: Basic Ethics

Beggars! It is only with regard to elementary things, matters of basic ethics that the uneducated common man speaks of the Tathágata.

And what are the elementary things, what are the matters of basic ethics which would be spoken of by the uneducated common man when he speaks in praise of the Tathágata?

"Letting go of taking life, the shaman Gotama lives abstaining from life-taking. Giving up stick and sword, considerate, compassionate, concerned for the good of all living beings."

This the uneducated common man would say in praise of the Tathágata.

"Letting go of taking what has not been given, the shaman Gotama lives abstaining from taking what has not been given. He lives clean-handed, accepting what is given, waiting for what is given, refraining from theft.

Letting go of carnal indulgence, the shaman Gotama lives separated from family life, above participating in sexual matters.

"Letting go of lies and deception, the shaman Gotama lives abstaining from intentional untruth. A straight-talker, one whose word can be counted on, one whose word can be trusted, dependable, no deceiver of the world.

Letting go of malicious speech, he does not repeat in one place what he has heard in another place to the disadvantage of anyone. He makes peace between those with differences and he encourages the peace of those who are friends. Rejoicing in peace, loving peace, delighting in peace, he is one whose words speak up for peace.

Letting go harsh language, he abstains from abusive speech. He speaks words that are blameless, pleasing to the ear, agreeable, penetrating to and vibrating in the heart, urbane, pure, words that charm and enchant the people.

Letting go idle talk, he knows the right time to speak, he says only what is true and to the point, speaking about the Dhamma and Discipline, words to be treasured, well-reasoned, well-defined, connected with the goal.

This the uneducated common man would say in praise of the Tathagata.

"The shaman Gotama abstains from damaging seeds and crops.

He eats once a day and not at night. He abstains from eating at improper times.

He does not watch dancing, singing, music and shows.

He abstains from using garlands, perfumes, cosmetics, jewelry and accessories.

He abstains from using high and wide beds.

He abstains from accepting gold and silver. He abstains from accepting raw grain or raw meat. He does not accept gifts of women and young girls, male or female slaves, sheep and goats, fowl and pigs, elephants, cattle, horses and donkeys, fields and plots;

He abstains from acting as a messenger, from buying and selling, from cheating with false weights and measures, from bribery and corruption, deception and insincerity, from wounding, killing, imprisoning, highway robbery, and taking food by force."

This the uneducated common man would say in praise of the Tathágata.

Elementary Things: Basic Ethics II

"Whereas some shamans and Brahmins, while living on the food of the faithful, continue to cultivate such crops as are propagated from roots, from trunks, from limbs, from leaves, from seeds, the shaman Gotama abstains from such injury to plant life."

This the uneducated common man would say in praise of the Tathágata.

"Whereas some shamans and Brahmins, while feeding on the food of the faithful, continue to enjoy the use of stored possessions such as meat and other foods, drink, clothing, carriages, beds, and perfumes, the shaman Gotama abstains from from such enjoyments.

"Whereas some shamans and Brahmins while feeding on the food of the faithful, continue to attend shows of dancing, singing, music and drama; displays of oratorical skills, street performances, hand-music, cymbals and drums, fairy-shows, acrobatic and conjuring tricks, combats of elephants, buffaloes, bulls, goats, rams, cocks and quail, fighting with staves, boxing, wrestling, sham-fights, parades, maneuvers and military reviews, the shaman Gotama abstains from from attending such displays.

"Whereas some shamans and Brahmins while feeding on the food of the faithful, continue to engage in such idle pursuits as board games with eight or ten rows of squares; playing the same

games in the mind; hopping from square to square on diagrams drawn on the ground; removing sticks or pieces from a heap without disturbing the heap, or constructing a heap without causing it to collapse; throwing dice; hitting a short stick with a long stick; dipping the hand in paint or flour and slapping it on the floor or wall to make the shape called out by one's mates "elephant! ...horse! etc.;" games with balls; pretending to play music with toy instruments; playing with toy ploughs, windmills, scales, carriages, bows and arrows; turning summersaults or playing leapfrog; playing guessing games; or mimicking deformities, the shaman Gotama abstains from from such idle pursuits.

"Whereas some shamans and Brahmins while feeding on the food of the faithful, continue to use high and wide beds, divans, couches adorned with animal figures, fleecy or variegated coverlets, coverlets with hair on one or both sides, silk coverlets with or without gem embroidery, elephant-, horse- or chariot-rugs, choice spreads of antelope-hide, couches with awnings, or with red cushions at both ends, the shaman Gotama abstains from from using such luxurious beds.

"Whereas some shamans and Brahmins while feeding on the food of the faithful, continue to use forms of adornment and beautification such as massages with scented oils, bathing in scented water, shampooing, and using scented powders; using mirrors; using rouges and eye make-up, cosmetic ointments, and perfumes; wearing garlands, bracelets and headbands; carrying fancy walking-sticks, drug boxes, and bottles, swords, sunshades, decorated sandals, turbans, gems, whisks of the yaks-tail and long-fringed white robes, the shaman Gotama abstains from from using such adornments.

"Whereas some shamans and Brahmins continue to talk idle talk about kings and ministers of state, robbers and thieves, the

horrors of war and battle; talk of food, drink, clothes, beds, garlands and perfumes; talk of cities, towns, villages, relationships, men and women, heroes and villains; gossip at the corner, over the back fence, or at the well of those alive or of those who are departed; talk comparing differences between this and that; speculative talk about creation, existence or non-existence, the shaman Gotama abstains from from such idle talk.

"Whereas some shamans and Brahmins continue to indulge in argument and contention, using such phrases as:

'You clearly don't understand this doctrine and discipline, whereas I do.'

'How could someone such as you understand this doctrine and discipline?'

'What you are saying is wrong. What I am saying is right.'

'What I am saying is consistent, what you are saying is not.'

'You have said last what should have been said first and first what should have been said last!'

'What you have argued for so long has been refuted!'

'Your challenge has been met and you have been defeated!'

'How will you get out of this one? Answer me that one, you!'

the shaman Gotama abstains from from such argument and contention.

"Whereas some shamans and Brahmins continue to do such things as running errands and carrying messages for such as kings, ministers, nobles, Brahmins, householders and young men who say: 'Go here -- go there! Take this there -- bring that from there!' the shaman Gotama abstains from from running errands and carrying messages.

"Whereas some shamans and Brahmins continue to use deception, patter, hinting, signifying, belittling, and cajoling in their never ending quest for adding gain to gain, the shaman Gotama abstains from from such trickery and deceit."

This the uneducated common man would say in praise of the Tathágata.

Elementary Things: Basic Ethics III: On Earning a Living

"Or he might say: "Whereas some shaman and Brahmans, while living on food provided by the faithful, earn a living by craft and black arts such as:

Palmistry, prophesying long life and prosperity or the reverse from marks on a child's hands, feet, or other parts of the body;

Divining by means of omens and signs; auguries drawn from thunderbolts and other celestial portents;

Prognostication by interpreting dreams;

Fortune-telling from marks on the body;

Auguries from the marks on cloth gnawed by mice;

Sacrificing to Agni (fire);

Offering oblations from a spoon; making offerings to gods of husks, of the red powder between the grain and the husk, of husked grain ready for boiling, of ghee, and of oil;

Sacrificing by spewing mustard seeds and so forth out of one's mouth into the fire;

Drawing blood from one's right knee as a sacrifice to the gods;

Looking at the knuckles, and so forth, and, after muttering a charm, divining whether a man is well born or lucky or not;

Determining whether the site, for a proposed house or pleasure, is lucky or not; finding a lucky site for a proposed house or pleasure; consecrating sites; knowledge of the charms to be used when lodging in an earth house, or repeating such charms;

Laying demons in a cemetery; laying ghosts;

Snake charming; The poison craft; The scorpion craft; The mouse craft; The crow craft;

Foretelling the number of years that a man has yet to live;

Giving charms to ward off arrows;

The Animal Wheel;

Knowledge of the signs of good and bad qualities in the following things and of the marks in them denoting the health or luck of their owners: -- to wit, gems, staves, garments, earrings, swords, arrows, bows, other weapons, women, men, boys, girls, slaves, slave-girls, elephants, horses, buffaloes, bulls, oxen, goats, sheep, fowls, quails, iguanas, tortoises, and other animals; Soothsaying, to the effect that the chiefs will march out; the chiefs will march back; the home chiefs will attack, and the enemies retreat; the enemies chiefs will attack, and ours will retreat; the home chiefs will gain the victory, and the foreign chiefs suffer defeat; the foreign chiefs will gain the victory, and ours will suffer defeat; thus will there be victory on this side, defeat on that;

Foretelling that there will be an eclipse of the moon; there will be an eclipse of the sun; there will be an eclipse of a star; there will be aberration of the sun or the moon; the sun or the moon will return to its usual path; here will be aberrations of the stars; the stars will return to their usual course; there will be a fall of meteors; there will be a jungle fire; there will be an earthquake; the god will thunder; there will be rising and setting, clearness and dimness, of the sun or the moon or the stars, or foretelling of each of these fifteen phenomena that they will betoken such and such a result;

Foretelling an abundant rainfall; Foretelling a deficient rainfall;

Foretelling a good harvest; Foretelling scarcity of food;

Foretelling tranquility; Foretelling disturbances; Foretelling a pestilence; Foretelling a healthy season;

Counting on the fingers; counting without using the fingers; summing up large totals (looking at a tree and telling how many leaves are on it, etc.);

Composing ballads, poetizing, casuistry, sophistry...

Arranging a lucky day for marriages in which the bride or bridegroom is brought home; arranging a lucky day for marriages in which the bride or bridegroom is sent forth;

Fixing a lucky time for the conclusion of treaties of peace (or

using charms to procure harmony); fixing a lucky time for the outbreak of hostilities (or using charms to make discord);
Fixing a lucky time for the calling in of debts (or charms for success in throwing dice); fixing a lucky time for the expenditure of money [or charms to bring ill luck to an opponent throwing dice);
Using charms to make people lucky; using charms to make people unlucky; using charms to procure abortion;
Incantations to bring on dumbness; incantations to keep a man's jaws fixed; incantations to make a man throw up his hands; incantations to bring on deafness;
Obtaining oracular answers by means of the magic mirror; obtaining oracular answers through a girl possessed; obtaining oracular answers from a god;
Bringing forth flames from one's mouth;
Invoking Siri, the goddess of Luck;
Vowing gifts to a god if a certain benefit be granted; paying such vows;
Causing virility; making a man impotent;
Ceremonial rinsing of the mouth; ceremonial bathing;
Administering emetics and purgatives; purging people to relieve the head (that is by giving drugs to make people sneeze); oiling people's ears (either to make them row or to heal sores on them); satisfying people's eyes (soothing them by dropping medicinal oils into them); administering drugs through the nose; applying collyrium to the eyes; giving medical ointment for the eyes; practicing as an oculist; practicing as a surgeon; practicing as a doctor for children; administering roots and drugs; administering medicines in rotation;
Gotama the shaman abstains from earning a living by craft or black arts."

These, Beggars, are the elementary things, the matters of basic ethics which would be spoken of by the uneducated common man when he speaks in praise of the Tathágata.

On Higher Dhamma I

But there are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

And what are these advanced things which should be spoken of by one when he speaks in praise of the Tathágata?

Speculation about the Past

There are shaman and Brahmans, Beggars, who speculate about the ultimate beginnings of things, whose speculations are about the ultimate past, and who on eighteen grounds put forward various assertions regarding it.

What eighteen grounds?

Eternalists

There are, Beggars, some shaman and Brahmans who are Eternalists, and who, on four grounds, state that both the soul and the world are eternal.

What four grounds?

In the case of the first case, Beggars, some shaman or Brahman by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he remembers his various habitations in times gone by: one previous birth, or in two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or several hundreds or thousands or laks [lak =

100,000] of births, recollecting that: "There I went by such and such a name, was of such and such a family and class, lived on such and such food, experienced such and such pains and pleasures, and such and such was the length of my life there. And when I deceased there, I was reborn in such and such a place and there I went by such and such a name, was of such and such a family and class, lived on such and such food, experienced such and such pains and pleasures, and such and such was the length of my life there. And when I deceased there, I was reborn here." In this way he remembers in great detail the conditions of his previous existences and he concludes: "The Self and the World are Eternal; Older than the Hills, like a firmly fixed Pillar; There is Nothing New Under the Sun, and though beings are born and die off, fall from one state of existence and spring up in another, yet they are for ever and ever. How do I know? Because I by means of energy, of exertion, of application, of earnestness, of careful thought, reached up to such single-mindedness of intent that, rapt in mind, I remembered my various habitations in times gone by. That's how."

This Beggars, is the first ground based on which, starting from which, some shaman and Brahmans are Eternalists, and state that both the soul and the world are eternal.

In the case of the second case, Beggars, some shaman or Brahman reaches the same conclusion for the same reasons except that he has been able to recall as much as 10 evolutions and devolutions of the world system.

In the case of the third case, Beggars, some shaman or Brahman reaches the same conclusion for the same reasons except that he has been able to recall as much as 40 evolutions and devolutions of the world system.

In the case of the fourth case, Beggars, some shaman or Brahman is a believer in logic and reasoning. He batters out his

theory reasoning from ideas that appeal to his mind and counter arguments and he concludes: "The Self and the World are Eternal; Older than the Hills, like a firmly fixed Pillar; There is Nothing New Under the Sun, and though beings are born and die off, fall from one state of existence and spring up in another, yet they are for ever and ever."

These, Beggars, are the shaman and Brahmans who are Eternalists, and who, on four grounds, state that both the soul and the world are eternal. Whatever shaman or Brahman, Beggars, hold such views do so in one of these four ways, and there is no other way in which these views are reached.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

Partial Eternalists

There are, Beggars, some shaman and Brahmans who are Eternalists with regard to some things, and in regard to others

Non-Eternalists; and who, on four grounds state that the soul and the world are partly eternal and partly not.

What four grounds?

In the case of the first case, Beggars, there comes a time, after a long long time, but sooner or later, when this old world-system begins to pass away. At this time, Beggars, beings are, for the most part, reborn in the Abhassara Realm. And there they live made of mind, feeding on Friendly vibrations, radiating light, traversing the air, uttering cries of joy -- a truly glorious life. And there they remain for a long long time.

Then there comes a time, Beggars, after a long long time, but sooner or later, when this old world-system begins to re-evolve. At this time the Palace of Maha Brahma appears, but it is empty. Then, after a time, either because he has reached the end of his lifetime there, or because his good kamma has done run out, some being falls from the Abhassara Realm and is reborn again in the Palace of Maha Brahma. And there he lives, made of mind, feeding on friendly vibrations, radiating light, traversing the air -- a truly glorious life. And thus he remains for a long long time.

Then, after a long long time, but sooner or later, there arises in this being a vague sorta wanta needa gotta hafta hava type-a yearning that develops into the wish: "O! O! O! if Only there were other beings here Just Like Me!"

And then, as if by Magic, either because they had reached the end of their lifetime there, or because their good kamma had done run out, other beings fell from the Abhassara Realm and found consciousness again in the company of Brahma in the Palace of Maha Brahma. And these beings were, in every way, identical in appearance with he who had arisen there first.

Then that being who had first appeared in the Palace of Maha Brahma thinks: "It is I that am Brahma! Maha Brahma. The One

on High. The Glory. The Mighty. The All-Seeing. The King. The Lord of All. The Maker. The Creator. The Chief. The Thousand Named. Appointing to each his Rounds. The Ancient of Days. The Father of All there is and All there is to Be. How do I know? Because these beings came to be as I wished them to come to be."

And in their turn, those beings too thought: "This is Brahma! Maha Brahma. The One on High. The Glory. The Mighty. The All-Seeing. The King. The Lord of All. The Maker. The Creator. The Chief. The Thousand Named. Appointing to each his Rounds. The Ancient of Days. The Father of All there is and All there is to Be. How do we know? Because we came to be as Brahma wished us to come to be."

Well, as far as this goes, those who were earliest born in the Palace of Maha Brahma were more excellent than those who followed after in terms of length of life, power, and radiance.

So then it might happen, Beggars, that some being falls from that existence with Maha Brahma and finds consciousness again here. And having come to this state of things, he might give up the household life and take up the homeless life and become a shaman.

And he, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he remembers back to his previous habitation but no further, and he concludes: "That Brahma! Maha Brahma. The One on High. The Glory. The Mighty. The All-Seeing. The King. The Lord of All. The Maker. The Creator. The Chief. The Thousand Named. Appointing to each his Rounds. The Ancient of Days. The Father of All there is and All there is to Be. He is unchanging, eternal, unshakable, of a nature to last forever and ever, but those of us created by him

are subject to change, impermanent, subject to time, of limited lifespan."

This Beggars, is the first ground based on which, starting from which, some shaman and Brahmans are Eternalists with regard to some things, and regard to others Non-Eternalists; and who state that the soul and the world are partly eternal and partly not.

In the case of the second case, Beggars, there are gods who become known as "Corrupted by Pleasure". For a long long time they live filled with happiness and indulging in the pleasures of the senses. The result is that their self-control becomes weak and because their self-control is weak they trip, stumble and fall from that state and it could happen that one ends up here. And having come to this state of things, he might give up the household life and take up the homeless life and become a shaman.

And he, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he remembers back to his previous habitation but no further, and he concludes: "Those gods who have not become corrupted by pleasure are eternal, unshakable, of a nature to last forever and ever, but those of us who have become corrupted by pleasure are subject to change, impermanent, subject to time, of limited lifespan."

This Beggars, is the second ground based on which, starting from which, some shaman and Brahmans are Eternalists with regard to some things, and regard to others Non-Eternalists; and who state that the soul and the world are partly eternal and partly not.

In the case of the third case, Beggars, there are gods who become known as "Corrupted in Mind". For a long long time they live filled with pride in themselves and envy of others. The result

is that their hearts become corroded with irritability, and they turn against one another in anger, and because their thoughts become idiotic, their bodies become feeble and they trip, stumble and fall from that state and it could happen that one ends up here. And having come to this state of things, he might give up the household life and take up the homeless life and become a shaman.

And he, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he remembers back to his previous habitation but no further, and he concludes: "Those gods who have not become corrupted by pleasure are eternal, unshakable, of a nature to last forever and ever, but those of us who have become corrupted by pleasure are subject to change, impermanent, subject to time, of limited lifespan."

This is the second case.

This Beggars, is the third ground based on which, starting from which, some shaman and Brahmans are Eternalists with regard to some things, and regard to others Non-Eternalists; and who state that the soul and the world are partly eternal and partly not.

This is the third case.

In the case of the fourth case, Beggars, some shaman or Brahman is a believer in logic and reasoning. He batters out his theory reasoning from ideas that appeal to his mind and counter arguments and he concludes: "This Self made up from eye, ear, nose, tongue, and body is subject to change, impermanent, subject to time, of limited lifespan, but that Self which is made of Mind or Heart, that is eternal, unshakable, or a nature to last forever and ever."

This is the fourth case.

These, Beggars, are the shaman and Brahmans who are Eternalists with regard to some things, and in regard to others Non-Eternalists; and who, on four grounds state that the soul and the world are partly eternal and partly not.

Whatever shaman or Brahman, Beggars, hold such views do so in one of these four ways, and there is no other way in which these views are reached.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

On Higher Dhamma II

Speculation about the Past

End'n'o-Enders [1]

There are, Beggars, some shaman and Brahmans who are End'n'o'Enders, who, on four grounds state the world ends or has no end.

What four grounds?

In the case of the first case, Beggars, some shaman or Brahman, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he perceives the end of the world and he concludes: "The world ends; it is such as could be encircled by a path. How do I know? Because by means of energy, of exertion, of application, of earnestness, of careful thought, I have reached up to such single-mindedness of intent that, rapt in mind, I am able to perceive the end of the world. That's how I know."

That is the first case.

In the case of the second case, Beggars, some shaman or Brahman, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he perceives the world as having no end and he concludes: "The world has no end; those shaman and Brahman who conclude that the world ends, is of such a nature and could be encircled by a path are mistaken. How do I know? Because by means of energy, of exertion, of application, of earnestness, of careful thought I have reached up to such single-mindedness of intent that, rapt in mind, I am able to perceive the world as having no end. That's how I know."

That is the second case.

In the case of the third case, Beggars, some shaman or Brahman, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he perceives the end of the world in the upward and downward directions but having no end on the horizontal plane and he concludes: "The world both ends and has no end; those shaman and Brahman who

conclude that the world ends are mistaken and those shaman and Brahman who conclude that the world has not end are mistaken. How do I know? Because by means of energy, of exertion, of application, of earnestness, of careful thought I have reached up to such single-mindedness of intent that, rapt in mind, I am able to perceive the end of the world in the upward and downward directions but as having no end on the horizontal plane. That's how I know.

That is the third case.

In the case of the fourth case, Beggars, some shaman or Brahman is a believer in logic and reasoning. He batters out his theory reasoning from ideas that appeal to his mind and counter arguments and he concludes: "The world neither comes to an end nor does it not come to an end; those shaman and Brahman who hold that the world comes to an end or that the world does not come to an end or that it both comes to an end and does not come to an end are mistaken."

This is the fourth case.

These, Beggars, are the shaman and Brahmans who are End'n'o'Enders, who, on four grounds state the world ends or has no end. Whatever shaman or Brahman, Beggars, hold such views do so in one of these four ways, and there is no other way in which these views are reached.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he

does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

Eel-Wrigglers

There are, Beggars, some shaman and Brahmans who are Eel-Wrigglers, who evade answering, wriggling like eels, and this they do in four ways.

What four?

In the case of the first case, Beggars, some shaman or Brahman does not understand what is skillful or what is not skillful as it really is and he thinks: "Since I do not understand either what is skillful or what is not, if I were to state that thus and such is skillful or thus and such is not skillful and I were to be influenced by my wishes or lusts or angers or dislikes I might say something wrong. If I were to say something wrong I would regret it and regret is a hindrance." Thus because he fears blame and has a sense of shame, when he is asked, he neither states that a thing is skillful or unskillful, but equivocates, saying: "I do not say it is thus. I do not say it is so. I do not say it is not so. I do not say it is not. I do not not say it is not."

This is the first case.

In the case of the second case, Beggars, some shaman or Brahman does not understand what is skillful or what is not

skillful as it really is and he thinks: "Since I do not understand either what is skillful or what is not, if I were to state that thus and such is skillful or thus and such is not skillful and I were to be influenced by my wishes or lusts or angers or dislikes I might say something reflecting attachment. If I were to say something reflecting attachment I would regret it and regret is a hindrance." Thus because he fears attachment, when he is asked, he neither states that a thing is skillful or unskillful, but equivocates, saying: "I do not say it is thus. I do not say it is so. I do not say it is not so. I do not say it is not. I do not not say it is not."

This is the second case.

In the case of the third case, Beggars, some shaman or Brahman does not understand what is skillful or what is not skillful as it really is and he thinks: "There are out there wise shaman and Brahman, skillful, trained debaters, able to split hairs, able to tear apart the views of others. Since I do not understand either what is skillful or what is not, if I were to state that thus and such is skillful or thus and such is not skillful and they were to question me on my logic, I might be unable to explain my reasoning. If I were unable to explain my reasoning, I would regret having spoken, and regret is a hindrance." Thus because he fears contention, when he is asked, he neither states that a thing is skillful or unskillful, but equivocates, saying: "I do not say it is thus. I do not say it is so. I do not say it is not so. I do not say it is not. I do not not say it is not."

This is the third case.

In the case of the fourth case, Beggars, some shaman or Brahman is simply dull-witted and stupid. Thus because he is dull-witted and stupid when he is asked a question, he evades the issue and equivocates, saying: "If you ask: 'Is there a world hereafter?', if I thought there was, I would say 'There is a world

hereafter.' I do not say it is thus. I do not say it is so. I do not say it is not so. I do not say it is not. I do not not say it it is not."

And he responds in the same way to each of the following questions:

Is there no world hereafter?

Is there both a world hereafter and no world hereafter?

Is there neither a world hereafter nor no world hereafter?

Are there beings that are spontaneously reborn without benefit of parents?

Do beings that are spontaneously reborn without benefit of parents not exist?

Do beings that are spontaneously reborn without benefit of parents both exist and not exist?

Do beings that are spontaneously reborn without benefit of parents neither exist nor not exist?

Is there giving, offering, sacrifice, result or consequence from doing good deeds or bad?

Is there no giving, offering, sacrifice, result or consequence from doing good deeds or bad?

Is there both giving, offering, sacrifice, result or consequence from doing good deeds or bad and no giving, offering, sacrifice, result or consequence from doing good deeds or bad?

Is their neither giving, offering, sacrifice, result or consequence from doing good deeds or bad nor no giving, offering, sacrifice, result or consequence from doing good deeds or bad?

Does a Tathágata exist after the death of the body?

Does a Tathágata not exist after the death of the body?

Does a Tathágata both exist and not exist after the death of the body?

Does a Tathágata neither exist nor not exist after the death of the body?

This is the fourth case.

These, Beggars, are the shaman and Brahmans who are Eel-Wrigglers, who evade answering questions, wriggling like eels in four ways. Whatever shaman or Brahman, Beggars, are Eel-Wrigglers, are such in one of these four ways and no other.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

Caused-by-Chancers

There are, beggars some shaman and Brahmans who believe in Chance, who, on two grounds state that the Self and the World originated without a cause.

What two?

In the case of the first case, Beggars, there are gods named The Non-Percipient Beings. [2] At such a time as a thought occurs to them they fall from that state, and it may be that one finds

consciousness here. And having come to this state of things, he might give up the household life and take up the homeless life and become a shaman.

And he, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he remembers back to the idea that caused his current rebirth but no further, and he concludes: "The Self and the World arise by Chance. How do I know? Because before now I did not exist and now I do. From not existing I have come to be."

This is the first case.

In the case of the second case, Beggars, some shaman or Brahman is a believer in logic and reasoning. He batters out his theory reasoning from ideas that appeal to his mind and counter arguments and he concludes: "The Self and the World arise by Chance."

This is the second case.

These, Beggars, are the shaman and Brahmans who are Caused-by-Chancers, who, on two grounds state the Self and the World arise by Chance. Whatever shaman or Brahman, Beggars, hold such views do so in one of these two ways, and there is no other way in which these views are reached.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he

does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

These, beggars, are the shaman and Brahmans who speculate about the ultimate beginnings of things, whose speculations are about the ultimate past, and who on eighteen grounds put forward various assertions regarding it.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

On Higher Dhamma III

Speculation about the Future

There are shaman and Brahmans, Beggars, who speculate about the future, whose speculations are about the future, and who on forty-four grounds put forward various assertions regarding it.

What forty-four grounds?

Believers in Conscious Existence after Death

There are, Beggars, some shaman and Brahmans who are Believers in a Conscious Existence after Death, and who, on sixteen grounds, state that the Self is conscious after death.

What sixteen grounds?

They say:

The Self has perception after Death, is whole and has material shape.

The Self has perception after Death, is whole and has no material shape.

The Self has perception after Death, is whole and both has and has not got material shape.

The Self has perception after Death, is whole and neither has nor has not got material shape.

The Self has perception after Death, is whole and has an end.

The Self has perception after Death, is whole and has no end.

The Self has perception after Death, is whole and both has an end and has no end.

The Self has perception after Death, is whole and neither has an end nor has no end.

The self has perception after Death, is whole and has one mode of perception.

The self has perception after Death, is whole and has diverse modes of perception.

The self has perception after Death, is whole and has limited perception.

The self has perception after Death, is whole and has unbounded perception.

The self has perception after Death, is whole and is primarily happy.

The self has perception after Death, is whole and is primarily in pain.

The self has perception after Death, is whole and is both happy and in pain.

The self has perception after Death, is whole and is neither happy nor in pain.

These, beggars, are the shaman and Brahmans who are Believers in a Conscious Existence after Death, and who, on sixteen grounds state that the Self is conscious after death. Whatever shaman or Brahman, Beggars, are Believers in a Conscious Existence after Death, are such in one of these sixteen ways and no other.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere

logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

Believers in an Unconscious Existence after Death

There are, Beggars, some shaman and Brahmans who are Believers in an Unconscious Existence after Death, and who, on eight grounds, state that the Self is not conscious after death.

What eight grounds?

They say:

The Self has no perception after Death, is whole and has material shape.

The Self has no perception after Death, is whole and has no material shape.

The Self has no perception after Death, is whole and both has and has not got material shape.

The Self, has no perception after Death, is whole and neither has nor has not got material shape.

The Self has no perception after Death, is whole and has an end.

The Self has no perception after Death, is whole and has no end.

The Self has no perception after Death, is whole and both has an end and has no end.

The Self has no perception after Death, is whole and neither has an end nor has no end.

These, beggars, are the shaman and Brahmans who are Believers in an Unconscious Existence after Death, and who, on eight grounds state that the Self is unconscious after death. Whatever shaman or Brahman, Beggars, are Believers in an

Unconscious Existence after Death, are such in one of these eight ways and no other.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

Believers in an Existence after Death that is Neither Conscious nor Unconscious

There are, Beggars, some shaman and Brahmans who are Believers in an Existence after Death that is Neither Conscious nor Unconscious and who, on eight grounds, state that the Self is neither conscious nor unconscious after death.

What eight grounds?

They say:

The Self neither has nor has not got perception after Death, is whole and has material shape.

The Self neither has nor has not got perception after Death, is

whole and has no material shape.

The Self neither has nor has not got perception after Death, is whole and both has and has not got material shape.

The Self neither has nor has not got perception after Death, is whole and neither has nor has not got material shape.

The Self neither has nor has not got perception after Death, is whole and has an end.

The Self neither has nor has not got perception after Death, is whole and has no end.

The Self neither has nor has not got perception after Death, is whole and both has an end and has no end.

The Self neither has nor has not got perception after Death, is whole and neither has an end nor has no end.

These, beggars, are the shaman and Brahmans who are Believers in an Existence after Death that is Neither Conscious nor Unconscious, and who, on eight grounds state that the Self is neither conscious nor unconscious after death. Whatever shaman or Brahman, Beggars, are Believers in an Existence after Death which is neither conscious nor unconscious, are such in one of these eight ways and no other.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere

logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

Annihilationist

There are, Beggars, shaman and Brahmans who are Annihilationist, who in seven ways maintain the annihilation, the destruction, the cessation of a living being.

What seven?

In the case of the first case, Beggars, some shaman or Brahman holds the view: "This self is material of the four great elements and comes from a mother and father; at the break up and destruction of the body at death it is completely annihilated."

This is the first way.

Another replies to this: "This far, the Self is such as this, this I do not deny; however the Self is not yet, at this point, completely annihilated. There is another self, of godlike, material, living in pleasure, feeding on material food [3]. Although this Self you neither know nor see, I know it and see it. This Self at the break up and destruction of the body at death comes to be completely annihilated."

This is the second way.

Another replies to this: "This far, the Self is such as this, this I do not deny; however the Self is not yet, at this point, completely annihilated. There is another self, of godlike material, mind-made, complete in every detail and faculty. Although this Self you neither know nor see, I know it and see it. This Self, at the break up and destruction of the body at death comes to be completely annihilated."

This is the third way.

Another replies to this: "This far, the Self is such as this, this I do not deny; however the Self is not yet, at this point, completely annihilated. There is another Self, which having passed past all perception of materiality, by the ending of perception of limit [4], by the settling down of perception of diversity, thinking 'Space is endless!', arises in the Sphere of Space. This Self, at the break up and destruction of the body at death comes to be completely annihilated."

This is the fourth way.

Another replies to this: "This far, the Self is such as this, this I do not deny; however the Self is not yet, at this point, completely annihilated. There is another Self, which having passed past the Sphere of Space, thinking 'Consciousness is endless!', arises in the Sphere of Consciousness. This Self, at the break up and destruction of the body at death comes to be completely annihilated."

This is the fifth way.

Another replies to this: "This far, the Self is such as this, this I do not deny; however the Self is not yet, at this point, completely annihilated. There is another Self, which having passed past the Sphere of Consciousness, thinking 'There is No Thing There!' arises in the Sphere of No Thing There. This Self, at the break up and destruction of the body at death comes to be completely annihilated."

This is the sixth way.

Another replies to this: "This far, the Self is such as this, this I do not deny; however the Self is not yet, at this point, completely annihilated. There is another Self, which having passed past the

Sphere of No Thing There, thinking 'This is for real, this is very high' arises in the Sphere of Not Even Perceiving Non-Perception. This Self, at the break up and destruction of the body at death comes to be completely annihilated.

This is the seventh way.

These are the shaman and Brahmans, Beggars, who are Annihilationists, who in seven ways maintain the annihilation, the destruction, the cessation of a living being. Whatever shaman or Brahman, Beggars, are Believers in the Annihilation of the Self after Death, are such in one of these seven ways and no other.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

Nibbana-Amidst-Visible-Things

There are, Beggars, shaman and Brahmans who hold that Nibbana is to be had Here Amidst Visible Things, who in five

ways maintain that Nibbana is to be had by living beings Here Amidst Visible Things.

What five?

Here some shaman or Brahman holds the view: "The Self is in the highest Nibbana Here Amidst Visible Things when it is fully indulging the five senses with which it is endowed."

This is the first.

Another replies to this: "This far, the Self enjoys Nibbana Here Amidst Visible Things, this I do not deny; however the Self is not yet, at this point, enjoying the highest Nibbana Here Amidst Visible Things.

How come?

Because sense pleasures are impermanent, subject to change and the upshot of that is pain, grief and lamentation, misery and upset. But when this Self apart from pleasure-seeking and unskillful things, in full enjoyment of the sense of ease resulting from solitude, with thinking and reflection, arrives at and stays in the First Burning, then The Self is in the highest Nibbana Here Amidst Visible Things."

This is the second.

Another replies to this: "This far, the Self enjoys Nibbana Here Amidst Visible Things, this I do not deny; however the Self is not yet, at this point, enjoying the highest Nibbana Here Amidst Visible Things.

How come?

Because the thinking and reflection associated with this state is considered excessive. But when this Self has got rid of the thinking and reflection associated with this state, in full enjoyment of the sense of ease and enthusiasm resulting from getting high apart from thinking and reflection, with the mind

subjectively tranquilized and concentrated, arrives at and stays in the Second Burning, then The Self is in the highest Nibbana Here Amidst Visible Things."

This is the third.

Another replies to this: "This far, the Self enjoys Nibbana Here Amidst Visible Things, this I do not deny; however the Self is not yet, at this point, enjoying the highest Nibbana Here Amidst Visible Things.

How come?

Because the mind is excited by enthusiasm associated with this state and this is considered excessive. But when this Self has got rid of the excitement of enthusiasm, lives objectively detached, alert, and experiencing for himself that pleasant ease described by the Aristocrats as 'detached in mind, he lives at ease", arrives at and stays in the Third Burning, then The Self is in the highest Nibbana Here Amidst Visible Things.

This is the fourth.

Another replies to this: "this far, the Self enjoys Nibbana Here Amidst Visible Things, this I do not deny; however the Self is not yet, at this point, enjoying the highest Nibbana Here Amidst Visible Things.

How come?

Because the mind's obsession with ease is considered excessive. But when this Self has let go of both pain and pleasure; has let mental ease and mental pain subside, and while alert and experiencing the state of utterly purified detachment enters on and stays in the Fourth Burning, then The self is in the highest Nibbana Here Amidst Visible Things.

This is the fifth.

These are the shaman and Brahmans, Beggars, who hold that Nibbana is to be had Here Amidst Visible Things, who in five ways maintain that Nibbana is to be had by living beings Here Amidst Visible Things. Whatever shaman or Brahman, Beggars, hold that Nibbana is to be had the Here Amidst Visible Things, are such in one of these five ways and no other.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

These are the shaman and Brahmans, Beggars, who speculate about the future, whose speculations are about the future, and who on forty-four grounds put forward various assertions regarding it. Whatever shaman or Brahman, Beggars, speculate about the future, whose speculations are about the future, are such in one of these forty-four grounds and no other.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to

see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

Conclusion

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

These are the shaman and Brahmans, Beggars, who speculate about the past and the future, whose speculations are about the past and the future or both, and who on sixty-two grounds put forward various assertions regarding them. Whatever shaman or Brahman, Beggars, speculate about the past and the future or both are such in one or another of these sixty-two ways and no other.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows

to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

Beggars! All of these shaman and Brahman who speculate about the past and the future or both do so based on what they have experience and are but the struggles of the down bound, blinded by desire, to explain what they do not understand.

These shaman and Brahman, Beggars, experience what they experience as a consequence of contact through the six senses. Sense experience gives rise to wanting. Wanting gives rise to going after getting. Going after getting gives rise to Living. Living gives rise to Birth. Birth gives rise to aging and death, grief and lamentation, pain and misery, and despair.

When a Beggar, Beggars, knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience, it is then that he knows these advanced things beyond mere points of view.

Whoever, Beggars, who speculates about the past and the future or both is trapped in this 62-staked net of views; though This Way and that, they may struggle to escape; struggle This Way and that, they are caught.

In the same way as The Fisherman, Beggars, or his Skillful Apprentice might drag a fine-meshed net across some small pond, might fairly think: "Any fish of size in this pond are trapped in this net; though This Way and that, they they may struggle to escape; struggle This Way and that, they are caught.

That which leads to living, Beggars, has been broken for the Tathágata. His body stands seen by gods and men; at the break-up of the body neither gods nor men shall see him.

In the same way, Beggars, as when the stem of a cluster of mangoes is cut, the cluster of mangoes is separated from the tree, in the same way, Beggars, that which lead to living for the Tathágata has been broken. His body stands seen by gods and men; at the break-up of the body neither gods nor men shall see him.

At that, Ánanda, That Lucky Man, said: it is wonderful! It is marvelous! By what name should we remember this Dhamma Perambulation?

Well, then, Ánanda, you may remember this Dhamma Perambulation as the Attainment Net, The Dhamma Net, the Brahma Net, the Views Net, or even as The Incomparable Victory in Battle.

This is what the Lucky man said, and those Beggars that were there were pleased and delighted at what he said. And at this time the ten-thousand-fold world system shuddered.

Footnotes:

[1] ANTAANANTIKAA: "end-and-no-enders" is the word, the idea is finitude and infinitude (as opposed to "coming to destruction" or not) but with the meaning encompassing both physical limits and also the limits of "scope of existence", so "end" is really the better concept (before you get too smug about your superior modern science, think about this "round" world you believe in so strongly: how is it that it maintains this physical roundness while traveling through Time?). Both Rhys Davids and Walshe interpret this in the purely physical way, but my position is supported by the definition of LOKA which is a

concept which is broader than just this Earth and includes "beings."

[2] Who have arrived at the Asanna Realm as a consequence of meditation based on the thought that it is perception that is the cause of Pain and who have directed their efforts toward non-perception.

[3] Generally held to be scents at this level.

[4] This idea comes down to having broken through the illusion of the delimiting of things by solidity. One sees it as not paying attention to the extent one can stretch out one's arm, etc., while another sees it as not paying attention to being stopped by a wall.

Brahmanimantana Sutta

An Address to Brahma

I heard thus:

At one time the Blessed One was living in the monastery, offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the Bhikkhus from there.

"Bhikkhus, at one time I was living in Ukattha, at the root of a big Sala tree in the Subhaga forest. At that time, to Baka Brahma an evil view like this had arisen. This is permanent, eternal, complete and a not changing thing. This is not born, does not decay, does not die, is not re-born, and there is no refuge higher than this. I cognized the thought processes in the mind of Baka Brahma and as a strong man would stretch his bent arm, or bend his stretched arm, disappeared from the Subhaga forest and appeared in the Brahma world. Seeing me in the distance Baka Brahma said, 'Welcome! Good sir. It's after a long time that you have come. Sir, this is permanent, eternal, complete and a not changing thing. Not born does not decay, does not die, is not re-born and there is no refuge higher than this.' When this was said, I said thus to Baka Brahma: 'Indeed Baka Brahma is deluded, that he says, an impermanent, not eternal, incomplete, changing thing is permanent, eternal, complete and not subject to change. To a born, decaying, dying, fading and reappearing thing, he says is not born, does not decay, does not die, fade and is not re-born when there is a refuge more noble than this, he says there is no refuge more noble than this.'

Then Death the Evil One took possession of a member of the retinue of Brahma and said to me: 'Bhikkhu, do not hinder this one. He is the great conqueror, the unvanquished one, he wields power over everything. He is the ruler of creations, the chief

among creators, the father wielding power over all creators. Bhikkhu, there were recluses and Brahmins before you. They loathed and reviled, earth, water, fire, air, the born, the gods, Brahma, the creators and the wives of creators. After death they were born in a lower state. Bhikkhu, there were recluses and Brahmins before you, they praised, and took pleasure in earth, water, fire, air, the born, the gods, Brahma, the creators, the wives of creators. After death they were born in a higher state.

‘Bhikkhu, I tell you this, come sir, do what Brahma asks you to do. Bhikkhu, if you exceed the words of Brahma, like a man come to give splendor is turned out with a stick. Or like a man trying to fall into hell was pulled out from earth with hands and feet. Such a thing will happen to you. Come! Good sir, do whatever Brahma asks you to do and do not exceed him. Do you see the retinue of Brahma seated?’ The Evil One pointed out the retinue of Brahma to me. When this was said, I said thus to the Death Evil One: ‘Evil One, I know you, Brahma and all his retinue are under your power.

‘Do you think that I ‘m in your power?’

When this was said, Baka Brahma said thus to me: ‘Sir, I’m permanent, stable, eternal, complete and not doomed to fall and say that I’m permanent, stable, eternal, complete, and not doomed to fall. Not born, not decaying, not dying, not fading, not re-born, and not seeing any refuge more exalted than this, say I not born, will not decay, die, fade and be re-born, and see no refuge more exalted than this. Bhikkhu, there were recluses and Brahmins before this. Their austerities lasted as long as their sign of concentration lasted. Would they know whether there is a refuge more noble than this, or there is no refuge more noble than this? Even if there be no refuge more noble than this, it will bring you only fatigue and trouble.’

‘Bhikkhu, if you cleave to earth, water, fire, air, the born, to gods, to the lords of the populace, to Brahma, I will be at your bidding, protecting wealth, doing your wishes and standing outside. Brahma, I know your goings and your splendor. Baka Brahma has such powers and such splendor. Good sir, what do you know about my powers and splendors?’

‘As far as the moon and sun wield power illuminating, the directions,
As far as the thousand-fold world systems, you wield power,
You know this world and the other world, and those with greed and without,
And the movements of thoughts of beings ‘to be’ here and there.’

‘Thus I know your movements, splendor, and power. Baka Brahma is so powerful and has such splendor. Brahma you have three other bodies, do you know and see that? You have a body named Aabhassara. (lustrous) Fading from that is born here. Owing to settling there long, lost mindfulness, you do not know, or see that. So I’m your better in higher knowledge. Brahma you have names Subhakinnaa (full of good) and Vehapphalaa (power in the air) You do not know and see that. So I’m your better in higher knowledge. Brahma, I thoroughly know, and become earth to the least possible extent. Do not appropriate it, or take pleasure in it.. Brahma, I thoroughly know water, fire, air, the born, those wielding power over the populace, gods, Brahma, Aabhassaraa, Subhaakinnaa, Vehapphalaa, The Almighty Brahma and All I thoroughly know and become All, to the least possible extent. Do not appropriate all and take pleasure in All. So I’m your better in higher knowledge. Good sir, if you are not born of All, you would be useless and empty. Consciousness is non-indicative limitless and illuminates all over. If you were not born of earth, water, fire, air, gods, the lords of the populace, Brahma, Aabhassaraa, Subhaakinnaa, Vehapphalaa, the Almighty Brahma, I will now disappear you. Brahma if it is

possible do so. Then Brahma saying I will make the recluse Gotama disappear was not able to do so. Then Bhikkhus, I said, Brahma I will make you disappear.' Then I performed a fete of super normal power in which Brahma, his retinue and his gathering could not see me, yet could hear me and I said this verse.

I saw fear in being and non-being, not desiring any being [1]
I did not hold with interest to anything.

Then Bhikkhus, Brahma, the Brahma gathering and his retinue were surprised, and said, 'Wonderful is the majesty and the power of the recluse Gotama. Before this we have not seen a recluse or Brahmin so majestic and wonderful as the recluse Gotama, the son of the Sakyas, who has gone forth from the clan of the Sakyas. Friends, the populace is amused in being, fond of being and has arisen from being, has completely come out of being [2].'

Then Bhikkhus, Death the Evil One took possession of one of the retinue of Brahma and said thus to me. 'Good sir, since you know so well and is enlightened, do not lead or teach disciples, or give them the going forth. Do not greed for disciples. Bhikkhu, before this there were recluses and Brahmins, in the world, who acknowledged they were perfect and rightfully enlightened. They gave the going forth to the disciples and were greedy for disciples. After death they were born in lower states Bhikkhu, before this there were recluses and Brahmins, in the world, who acknowledged they were perfect and rightfully enlightened. They did not give the going forth to the disciples and were not greedy for disciples. After death they were born in exalted states. Therefore, Bhikkhu, live at ease, abide in pleasantness here and now, the not told is clever, do not advise others.' Then I said thus to Death the Evil One: 'Death I know you, it is not out of compassion that you speak thus. You know that to whomever

the recluse Gotama gives the Teaching, they go beyond your power. Evil One, there are those not rightfully enlightened, acknowledging we are rightfully enlightened. As for me, Evil One, I'm rightfully enlightened, and acknowledge I'm rightfully enlightened. Evil One, whether the Thus Gone One teaches and leads disciples or not it is the same to the Thus gone One. What is the reason? Evil One, those defiled desires of demerit heavy with future unpleasant results of birth, decay, death are dispelled from me, pulled out from the roots, made a palm stump, made things that would not rise again. Evil One when the top is cut the palm does not grow. In the same manner, those defiled desires of demerit heavy with future unpleasant results of birth, decay, death are dispelled from me, pulled out from the roots, made a palm stump, made things that would not rise again.'

As this discourse is addressed to Mara and Brahma, so this discourse has a synonym as an address to Brahma.

Footnotes:

[1] I saw fear in being and non-being, not desiring any being did not hold with interest anything. '*bhavecaaham bhayam disvaa bhavam ca vibhavesinam bhavam naabhivadim kinci nandinca upaadiyinti*' It is quite clear that the fear should be to live with desires, it is desires that carry us in various directions.

[2] The populace is amused in being, fond of being and has arisen from being.'*bhavaaramaaya vata bho pajaaya bhavarataaya bhavasammuditaaya samuula.m bhava.m udabbahiiti*' Again we see how humanity amused and fond of living with desires are born because of them.

Buddha's Bequeathed Teaching Sutra

When Shakyamuni Buddha first turned the Wheel of Dharma, he crossed over the Venerable Ajnata Kaundinya.

The very last time he spoke the Dharma, he crossed over the Venerable Subhadhra.

All of those whom he should have crossed over had already been crossed over.

He lay between the Twin Sala trees and was about to enter Nirvana.

At this time, in the middle period of the night, all was quiet, without any sound.

Then for the sake of all of his disciples, he spoke on the essentials of the Dharma.

All of you Bhikshus! After my Nirvana, you should revere and honor the Pratimoksa. (Literally: The root of freedom)

It is like finding a light in darkness, or like a poor person obtaining a treasure.

You should know that it is your great teacher, and is not different from my actual presence in the world.

Those of you who uphold the pure precepts should not buy, sell, or trade.

You should not covet fields or buildings, or keep servants or raise animals.

You should stay far away from all kinds of agriculture and wealth, as you would avoid a pit of fire.

You should not cut down grass or trees, plow fields, or dig the earth.

Nor may you compound medicines, prophesize good and evil, observe the constellations, cast horoscopes by the waxing and waning of the moon, or compute astrological fortunes.

All of these activities are improper.

Regulate yourselves by eating at the appropriate time and by living in purity.

You should not participate in worldly affairs or act as an envoy,

Nor should you become involved with magical spells and elixirs of immortality, or with making connections with high-ranking people, being affectionate towards them and condescending towards the lowly.

With an upright mind and proper mindfulness you should seek to cross over.

Do not conceal your faults or put on a special appearance to delude the multitudes.

Know your limits and be content with the four kinds of offerings.

When you receive offerings, do not store them up.

This is a general explanation of the characteristics of upholding the precepts.

The precepts are the root of proper freedom; therefore they are called the Pratimoksa.

By relying on these precepts, you will give rise to all dhyana concentrations, and reach the wisdom of the cessation of suffering.

For this reason, Bhikshus, you should uphold the pure precepts and not allow them to be broken.

If a person is able to uphold the pure precepts, he will, as a result, be able to have good dharmas.

If one lacks the pure precepts, no good merit and virtue can arise.

Therefore you should know that the precepts are the dwelling place for the foremost and secure merit and virtue.

All of you Bhikshus! If you are already able to abide by the precepts,

You should restrain the five sense organs, and do not allow them to enter the five desires as they please.

It is like a person tending cattle who carries a staff while watching them, not allowing them to run loose and trample other's spouting grains.

If you let your five sense organs run loose, not only will the five desires become boundless, they will be uncontrollable.

They are like a violent horse unrestrained by reins that drag a person along so that he falls into a pit.

If you are robbed or injured you will suffer for only a single life, but the injury from the plundering done by the five sense organs brings misfortunes which extend for many lives.

Because their harm is extremely heavy, it is impermissible to be careless.

For this reason wise people restrain the five sense organs and do not go along with them.

They restrain them like thieves who are not allowed to run loose.

If you let them run loose for a while, before long you will observe their destruction.

Since the five sense organs have the mind as their ruler,

You should restrain the mind well.

Your mind is as dangerous as an extremely poisonous snake, a savage beast, or a hateful robber.

A great fire rushing upon you is still not a satisfactory analogy for the mind.

It is like a person carrying a container of honey who, as he moves along in haste, only pays attention to the honey, and does not notice a deep pit.

It is like a mad elephant without a barb, or a monkey in a tree jumping about, which are both difficult to restrain.

You should hasten to control it and not allow it to run loose.

Those who allow their minds to wander freely lose the goodness that people do.

By restraining it in one place there is no affair, which cannot be completed.

For this reason, Bhikshus, you should vigorously subdue your mind.

All of you Bhikshus! You should accept various kinds of food and drink as if you were taking medicine.

Whether they be good or bad, do not take more or less of them, but use them to cure hunger and thirst and to maintain the body.

Bhikshus should be the same way as bees gathering from flowers, only taking the pollen without harming their form or scent.

Receive peoples' offerings to put an end to distress, but do not seek to obtain too much and spoil their good hearts.

Be like a wise man, which having estimated the load that suits the strength of his ox does not exceed that amount and exhaust its strength.

All of you Bhikshus! During the day, with a vigorous mind, cultivate the Dharma and don't allow the opportunity to be lost.

In the first and last periods of the night also do not be lax, and during the middle period of the night, chant Sutras to make yourself well informed.

Do not let the causes and conditions of sleep cause your single life to pass in vain, so that you don't obtain anything at all.

You should be mindful of the fire of impermanence, which burns up the entire world.

Seek to cross yourself over and do not sleep.

The 'thieves of afflictions' are always about to kill you even more than your mortal enemies.

How can you sleep?

How can you not rouse yourself to awaken?

The poisonous serpent of afflictions is sleeping in your mind, just as if a black viper were asleep in your room.

You must use the hook of precepts to quickly remove it.

When the sleeping snake is gone, then you can rest at ease.

Those who sleep even though the snake hasn't yet gone are without shame.

The clothing of shame, among all adornments, is the very best.

Shame can be compared to an iron barb, which can restrain people from doing evil.

Therefore you should always have a sense of shame, and not be without it even for a moment,

For if you have no sense of shame you will lose all of your merit and virtue.

Those who have shame have good dharmas

One without it is no different from the birds and beasts.

All of you Bhikshus! Even if a person dismembered you piece by piece, your mind should be self-contained. Do not allow yourself to become angry.

Moreover, you should guard your mouth and not give rise to evil speech.

If you allow yourself to have thoughts of anger, you will hinder your own Way, and lose the merit and virtue you have gained.

Patience is a virtue which neither upholding the precepts nor the ascetic practices are able to compare with.

One who is able to practice patience can be called a great person who has strength,

If you are unable to happily and patiently undergo the poison of malicious abuse, as if drinking sweet dew, you cannot be called a wise person who has entered the Way.

Why is this?

The harm from anger ruins all good dharmas and destroys one's good reputation.

People of the present and of the future will not even wish to see this person.

You should know that a heart of anger is worse than a fierce fire.

You should always guard against it, and not allow it to enter you, for of the thieves which rob one's merit and virtue, none surpass anger.

Anger may be excusable in lay people, who indulge in desires, and in people who do not cultivate the Way, who are without the means to restrain themselves,

but for people who have left home-life, who cultivate the Way and are without desires, harboring anger is impermissible.

Without a clear, cool cloud, there should not be a sudden blazing clash of thunder.

All of you Bhikshus! You should rub your heads, for you have relinquished fine adornments, you wear the garments of a Buddhist monk, and you carry the alms bowl to use in begging for your livelihood; look at yourself in this way.

If thoughts of arrogance arise you should quickly destroy them, because arrogance and pride are not appropriate even among the customs of lay people, how much the less for a person who has left the home-life and entered the Way.

For the sake of liberation, you should humble yourself and receive alms for your food.

All of you Bhikshus! Thoughts of flattery are contradictory to the Way.

Therefore you should have a straightforward disposition of mind.

You should know that flattery is only deceit, so people who have entered the Way should not flatter.

For this reason, all of you should have an upright mind, and take a straightforward disposition as your basis.

All of you Bhikshus! You should know that people with many desires suffer much, because they constantly seek for their own benefits.

People who reduce their desires, who are free of seeking or longing, don't have so much trouble.

Straightaway reduce your desires and cultivate appropriately.

One who reduces desires can increase merit.

People, who reduce their desires, do not flatter in order to get what they want from others.

Moreover they are not dragged along by their sense organs.

People who reduce their desires have, as a consequence, a mind, which is peaceful, without worry or fear.

When situations arise, they are ever satisfied and never discontent.

One who reduces his desires can realize Nirvana.

This is my teaching on reducing desires.

All of you Bhikshus! If you wish to be free from all suffering and difficulty, you should know contentment.

The dharma of contentment is the dwelling of blessings, happiness, and peace.

People who are content, although they might sleep on the ground are peaceful and happy.

Those who are not content, although they might abide in the heavens, are still dissatisfied.

Those who are not content, even if they are wealthy, still they are poor.

Those who are content, although they might be poor, they are truly rich.

Those who are discontent are always dragged along by their five sense organs, and are pitied by those who are content.

This is my teaching on contentment.

All of you Bhikshus! Seek quietude, unconditioned peace, and happiness.

You should be apart from confusion and disturbances, and dwell alone in seclusion.

The heavenly ruler Shakra and all the gods revere people who dwell in quietude.

For this reason you should leave your own group and other groups; dwell alone in seclusion.

Contemplate the root of suffering's end.

If you delight in crowds, you will undergo much affliction.

It is like when a flock of birds gathers in a great tree, the tree is in danger of collapsing.

One who is bound to the world drowns in a multitude of suffering, like an old elephant sunk in mud, which is unable to get him out.

This is my teaching on seclusion.

All of you Bhikshus! If you are vigorous, no affair will be difficult for you;

For this reason all of you should be vigorous.

It is like a small stream flowing for a long time, which is able to bore through stones.

If, on the other hand, the mind of one who cultivates frequently becomes lax,

It is like trying to make a fire by friction but resting before you get any heat;

Though you want to make a fire, the fire is hard to get.

This is my teaching on vigor.

All of you Bhikshus! Seeking for a Good and Wise Advisor, or for a wholesome benefactor, does not compare with mindfulness.

If you do not neglect mindfulness, none of the 'thieves of the afflictions' can enter your mind.

For this reason all of you constantly collect the thoughts in your mind.

If you lose mindfulness you will lose all merit.

If your power of mindfulness is firm and strong, though you mingle with the thieves of the five desires, they cannot harm you.

It is like joining a battle-wearing armor, thus you have nothing to fear.

This is my teaching on mindfulness.

All of you Bhikshus! If you collect your thoughts, your mind will be concentrated.

If your mind is concentrated, you can know the arising and ceasing of all Dharma's appearances.

For this reason, all of you should constantly and vigorously cultivate concentration.

If you attain concentration your mind will not be scattered.

It is like a household that uses its water sparingly and is able to regulate its irrigation ditches.

One who cultivates concentration is also the same way; for the sake of the water of wisdom he cultivates dhyana concentration, so it doesn't leak away.

This is my teaching on concentration.

All of you Bhikshus! If you have wisdom, you will be free of greed or attachment.

Always examine yourselves, and do not allow yourselves to have faults,

this way you can gain liberation within my Dharma.

If you never examine yourself, I don't know what to call you, for you neither a cultivator of the way nor a layperson.

One with wisdom rides in a secure boat for crossing over the ocean of birth, old age, sickness, and death.

Wisdom is also like a big bright lamp in the darkness of ignorance,

a good medicine for those who are sick, and a sharp ax for cutting down the tree of afflictions.

For this reason all of you should increasingly benefit yourselves by learning, considering, and cultivating wisdom.

Even though a person only has flesh eyes, if he has illuminating wisdom, he has clear understanding.

This is my teaching on wisdom.

All of you Bhikshus! If you indulge in all sorts of idle discussions, your mind will be scattered.

and even though you have left the home-life, you will not attain liberation.

For this reason, Bhikshus! You should quickly renounce scattered thoughts and idle discussions.

If you want to attain the happiness of still tranquility, you only need to eliminate the error of frivolous debate.

This is my teaching on not having idle discussions.

All of you Bhikshus! With respect to merit, you should always be single-minded.

Relinquish laziness, as you would avoid a hateful thief.

The World Honor One has now finished his compassionate teaching for your benefit.

All of you need only to practice it diligently.

Whether you are in the mountains, in a desolate marsh, beneath a tree, or in a quiet dwelling, be mindful of the Dharma you have received and do not forget it.

You should always exert yourself and practice it vigorously.

You don't want to reach the time of death and be filled with remorse because you spent your life in vain.

I am like a good doctor who understands illnesses and prescribes medicines.

Whether you take it or not is not the doctor's responsibility.

Moreover I am like a virtuous guide who points out a good road.

If he that hears it does not walk down that road, it is not the guide's fault.

All of you Bhikshus! If you have doubts about suffering and the other Four Truths, you may quickly ask about them now.

Do not harbor doubts and fail to clear them up.

At that time the World Honor One repeated this three times, yet no one asked him a question.

And why was this?

Because the assembly did not harbor any doubts.

At that time, Venerable Aniruddha contemplated the minds of the assembly and said to the Buddha, 'World Honor One, the moon might grow hot and the sun could grow cold, but the Four Truths proclaimed by the Buddha could not be otherwise.

The Truth of Suffering taught by the Buddha is actually suffering, and cannot become happiness.

Accumulation is truly the cause of suffering, besides, which there is no other cause.

If one wants to destroy suffering, the cause of suffering must be destroyed, because if the cause is destroyed then the result is destroyed.

The path leading to the destruction of suffering is truly the real path, besides which there is no other path.

World Honored One, all of these Bhikshus are certain and have no doubts about the Four Truths.'

‘When those in this assembly who have not yet done what should be done see the Buddha cross over to Nirvana they will certainly feel sorrow.

Those who have newly entered the Dharma and heard what the Buddha taught, will all cross over.

They have seen the Way, like a flash of lightning in the night.

But those who have already done what was to be done, who have already crossed over the ocean of suffering, will only have this thought:

‘Why has the World Honored One crossed over to Nirvana so soon?’

Although Aniruddha spoke these words, everyone in the assembly had already understood the meaning of the Four Holy Truths.

The World Honored One wanted everyone in that great assembly to be firm and secure,

so with a mind of great compassion he spoke again for their sake.

All of you Bhikshus! Do not be grieved or distressed.

If I were to live in the world for an eon, my association with you would still come to an end.

A meeting without a separation can never be.

The Dharma for benefiting oneself and others is complete.

If I were to live longer it would be of no further benefit.

All of those who could be crossed over, whether in the heavens or among humans, have already crossed over, and

all of those who have not yet crossed over have already created the causes and conditions for crossing over.

From now on all of my disciples must continuously practice.

Then the Thus Come One's Dharma body will always be enduring and indestructible.

You should know therefore, that everything in the world is impermanent.

Meetings necessarily have separations so do not harbor grief.

Every appearance in the world is like this; be vigorous, seek liberation right away!

Destroy the darkness of delusion with the brightness of wisdom.

The world is truly dangerous and unstable it is not reliable.

Birth and death have ceases for me, as if a chronic illness has been cured at last.

This evil, malign falsely named object drowns in the ocean of birth, old age, sickness, and death. Let this body go!

How can one who is wise and not be happy when he gets rid of it, like killing a hateful thief?

All of you Bhikshus! You should always single-mindedly and diligently seek the way out of all the moving and unmoving dharmas of the world, for they are all decaying, unfixed appearances.

All of you! Here I stop; there is nothing more to say.

Time is passing away, and I want to cross over to Nirvana.

These are my very last instructions.

Translation into Chinese by Master Kumarajiva (C.E. 400)

Buddha's Words on Kamma

Four Discourses of the Buddha from the Majjhima Nikáya

Translated by

Ñanamoli Thera

Preface

Kamma concerns everyone. We make it, a great deal of it, every day while we are awake. We decide whether or not to get up -- kamma. (Good kamma if one gets up vigorously, bad kamma if slothfully or grudgingly.) Let's have a cup of tea, breakfast -- maybe some greed is involved, so bad kamma. We sympathize with someone's sickness and give help -- good kamma. We get flustered because the bus is late to take us to work -- bad kamma. Once we're there perhaps we get impatient with someone, or angry with them, or threaten them -- worse and worse kamma. But perhaps we are generous and kindly to someone there -- excellent kamma. Work brings on dull mental states, then we shake ourselves out of that listlessness and resentment (bad kamma) and vigorously try to get back to mindfulness (good kamma).

In the crowded bus returning home someone stamps on one's foot, one curses -- bad kamma -- but after quick reflection one realizes "Ah, no mindfulness" and this is good kamma. At home at last, one comforts the sick, then plays with the children and tells them some Jataka stories -- all good kamma. But then, tired and dull, one switches the radio (and/or television) on and, not listening to it, leaves it going as a sound to drown silence, then one eats too much and feels lethargic -- bad kamma. But perhaps instead one pays respect to the Buddha-image, does

some chanting and then meditates -- all kinds of good kamma. When the body is tired one goes to sleep holding some meditation subject in mind -- good kamma.

All these decisions, choices and desires are kmmas made in the mind. More kamma is made when one talks after having decided. Still more kamma is added if after this one acts as well.

"Good" and "bad" kamma are distinguished by *the roots* of the actions. What is one's motivating force when one helps the sick? This is a case where there are various possibilities. Is it just because one wants rich Aunt's money when she dies, or out of genuine compassion? Obviously, in the latter case much better kamma is made. But there are examples where there is no doubt. One's toes are stamped on and one curses: this can never be good kamma simply because it is *rooted in hatred*. Or one gobbles down too much food -- just *greed-rooted* kamma in this case. Again those dull or day-dream periods at work, not looking at things as they are at all, this is *rooted in delusion*. When any of the mentally defiled states of mind has arisen, when these three "roots of evil" are in control, then bad kamma is sure to be made.

Once it is made there is no way of erasing it or changing it and some day or other it will begin to fruit. The fruit of bad kamma is never happiness, as we can read in these discourses. It always comes up as pain, anguish, frustration, or the limitation of opportunities. Who wants them? Then make no more bad kamma! Everyone has laid in a stock already quite capable of giving rise to sufferings for lifetimes to come. There is no need to increase it.

Everyone wants happiness! But it too arises conditionally. Now a great producer of happiness is the making of good kamma. What is good about it? It is *rooted in non-greed* (generosity, renunciation), or in *non-hate* (loving-kindness, compassion) or

finally in *non-delusion* (wisdom, understanding). The sure way to gain happiness, then, is to make good kamma, as much as possible every day.

It is only people who make a real effort to grow in Dhamma (that is, to make good kamma), who have any chance to succeed in meditation on the path to final liberation. Whatever one's goal in this life -- happiness here and now, a good rebirth in the future, or to end the whole birth and death process by attainment of Nibbána, one cannot go wrong by making good kamma.

And what about those who do not believe in kamma and its fruits? They still make it whether they believe or not! And they get the fruits of the kamma they make, too. But the doing, not the believing, is the important thing.

"Do good, get good,
do evil, get evil."

Majjhima Nikaya 57

The Dog-duty Ascetic
(Kukkuravatika Sutta)

Introduction

There were some strange people around in the Buddha's days believing some strange things -- but that is no different from our own days when people still believe the most odd off-balance ideas. In this Sutta we meet some people who believed that by imitating animals they would be saved. Maybe they're still with us too!

Belief is often one thing, action another. While beliefs sometimes influence actions, for other people their beliefs are quite separate from what they do. But the Buddha says all intentional actions, whether thoughts, speech or bodily actions, however expressed, are *kamma* and lead the doer of them to experience a result sooner or later. In this Sutta the Buddha classifies kamma into four groups:

- (i) dark with a dark result,
- (ii) bright with a bright result,
- (iii) dark and bright with a dark and bright result,
- (iv) neither dark nor bright with a neither dark nor bright result.

Dark (evil) kamma does not give a bright (happy) result, nor does bright (beneficial) kamma lead to dark (miserable) result. Kamma can be mixed, where an action is done with a variety of motives, some good, some evil. And that kind of kamma also exists which gives up attachment to and interest in the other three and so leads beyond the range of kamma.

1. Thus have I heard. On one occasion the Blessed One was living in the Koliyan country: there is a town of the Koliyans called Haliddavasana.

2. Then Punna, a son of the Koliyans and an ox-duty ascetic, and also Seniya a naked dog duty ascetic, went to the Blessed One, and Punna the ox duty ascetic paid homage to the Blessed One and sat down at one side, while Seniya the naked dog-duty ascetic exchanged greetings with the Blessed One, and when the courteous and amiable talk was finished, he too sat down at one side curled up like a dog. When Punna the ox-duty ascetic sat down, he asked the Blessed One: "Venerable sir, this naked dog-duty ascetic Seniya does what is hard to do: he eats his food when it is thrown on the ground. That dog duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"[1]

"Enough, Punna, let that be. Do not ask me that."

A second time...A third time Punna the ox-duty ascetic asked the Blessed One: "Venerable sir, this naked dog-duty ascetic Seniya does what is hard to do: he eats his food when it is thrown on the ground. That dog duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"

"Well, Punna, since I certainly cannot persuade you when I say 'Enough, Punna, let that be. Do not ask me that,' I shall therefore answer you.

3. "Here, Punna, someone develops the dog duty fully and unstintingly, he develops the dog-habit fully and unstintingly, he develops the dog mind fully and unstintingly, he develops dog behavior fully and unstintingly. Having done that, on the dissolution of the body, after death, he reappears in the company of dogs. But if his view is such as this: 'By this virtue or duty or asceticism or religious life I shall become a (great) god or some (lesser) god,' that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal womb. So, Punna, if his dog duty is perfected, it will lead him to the company of dogs; if it is not, it will lead him to hell."

4. When this was said, Seniya the naked dog-duty ascetic wept and shed tears. Then the Blessed One told Punna, son of the Koliyans and an ox-duty ascetic: "Punna, I could not persuade you when I said, 'Enough Punna, let that be. Do not ask me that.'"

"Venerable sir, I am not weeping that the Blessed One has spoken thus. Still, this dog duty has long been taken up and practiced by me. Venerable sir, there is this Punna, a son of the Koliyans and an ox duty ascetic: that ox duty has long been

taken up and practiced by him. What will be his destination? What will be his future course?"

"Enough, Seniya, let that be. Do not ask me that." A second time...A third time Seniya the naked dog-duty ascetic asked the Blessed One: "Venerable sir, there is this Punna, a son of the Koliyans and an ox-duty ascetic; that ox duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"

"Well, Seniya, since I certainly cannot persuade you when I say 'Enough, Seniya, let that be. Do not ask me that,' I shall therefore answer you."

5. "Here, Seniya, someone develops the ox duty fully and unstintingly, he develops the ox habit fully and unstintingly, he develops the ox mind fully and unstintingly, he develops the ox behavior fully and unstintingly. Having done that, on the dissolution of the body, after death, he reappears in the company of oxen. But if his view is such as this: 'By this virtue or duty or asceticism or religious like I shall become a (great) god or some (lesser) god,' that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal womb. So, Seniya, if his ox duty is perfected, it will lead him to the company of oxen; if it is not, it will lead him to hell."

6. When this was said, Punna, a son of the Koliyans and an ox-duty ascetic, wept and shed tears. Then the Blessed One told Seniya, the naked dog duty ascetic: "Seniya, I could not persuade you when I said, 'Enough, Seniya, let that be. Do not ask me that.'"

"Venerable sir, I am not weeping that the Blessed One has spoken thus. Still, this ox duty has long been taken up and practiced by me. Venerable sir, I have confidence in the Blessed One thus: 'The Blessed One is capable of teaching me the

Dhamma in such a way that I may abandon this ox duty and that this naked dog-duty ascetic Seniya may abandon that dog duty."

7. "Then, Punna, listen and heed well what I shall say."

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

8. "Punna, there are four kinds of kamma proclaimed by me after realization myself with direct knowledge. What are the four? There is dark kamma with dark ripening, there is bright kamma with bright ripening, there is dark-and-bright kamma with dark-and-bright ripening, and there is kamma that is not dark and not bright with neither-dark-nor-bright ripening that conduces to the exhaustion of kamma.

9. "What is dark kamma with dark ripening? Here someone produces a (kammic) bodily process (bound up) with affliction, [2] he produces a (kammic) verbal process (bound up) with affliction, he produces a (kammic) mental process (bound up) with affliction. By so doing, he reappears in a world with affliction. When that happens, afflicting contacts [3] touch him. Being touched by these, he feels afflicting feelings entirely painful as in the case of beings in hell. Thus a being's reappearance is due to a being: he reappears owing to the kmmas he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kmmas. This is called dark kamma with dark ripening.

10. "And what is bright kamma with bright ripening? Here someone produces a (kammic) bodily process not (bound up) with affliction, he produces a (kammic) verbal process not (bound up) with affliction, he produces a (kammic) mental process not (bound up) with affliction. By doing so, he reappears in a world without affliction. When that happens, un-afflicting contacts touch him. Being touched by these, he feels un-afflicting feelings entirely pleasant as in the case of the

Subhakinha, the gods of Refulgent Glory. Thus a being's reappearance is due to a being: he reappears owing to the kammās he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammās. This is called bright kamma with bright ripening.

11. "What is dark-and-bright kamma with dark-and-bright ripening? Here someone produces a (kammic) bodily process both (bound up) with affliction and not (bound up) with affliction...verbal process...mental process both (bound up) with affliction and not (bound up) with affliction. By doing so, he reappears in a world both with and without affliction. When that happens, both afflicting and un-afflicting contacts touch him. Being touched by these, he feels afflicting and un-afflicting feelings with mingled pleasure and pain as in the case of human beings and some gods and some inhabitants of the states of deprivation. Thus a being's reappearance is due to a being: he reappears owing to the kammās he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammās. This is called dark-and-bright kamma with dark-and-bright ripening.

12. "What is neither-dark-nor-bright kamma with neither-dark-nor-bright ripening that leads to the exhaustion of kamma? As to these (three kinds of kamma), any volition in abandoning the kind of kamma that is dark with dark ripening, any volition in abandoning the kind of kamma that is bright with bright ripening, and any volition in abandoning the kind of kamma that is dark-and-bright with dark-and-bright ripening: this is called neither-dark-nor-bright kamma with neither-dark-nor-bright ripening.

"These are the four kinds of kamma proclaimed by me after realization myself with direct knowledge."

13. When this was said, Punna, a son of the Koliyans and an ox-duty ascetic, said to the Blessed One: "Magnificent, Master

Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama as though he were turning upright what had been overthrown, revealing the hidden, showing the way to one who is lost, holding up a lamp in the darkness for those with eyesight to see forms.

14. "I go to Master Gotama for refuge and to the Dhamma and to the Sangha of Bhikkhus. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life."

15. But Seniya the naked dog-duty ascetic said: "Magnificent, Master Gotama!...The Dhamma has been made clear...for those with eyesight to see forms.

16. "I go to Master Gotama for refuge and to the Dhamma and to the Sangha of Bhikkhus. I would receive the going forth under Master Gotama and the full admission."[4]

17. "Seniya, one who belonged formerly to another sect and wants the going forth and the full admission in this Dhamma and Discipline lives on probation for four months. At the end of the four months Bhikkhus who are satisfied in their minds give him the going forth into homelessness and also the full admission to the Bhikkhus' state. A difference in persons has become known to me in this (probation period)."

"Venerable sir, if those who belonged formerly to another sect and want the going forth and the full admission in this Dhamma and Discipline live on probation for four months and at the end of four months Bhikkhus who are satisfied in their minds give them the going forth into homelessness and the full admission to the Bhikkhus' state, I will live on probation for four years and at the end of the four years let Bhikkhus who are satisfied in their minds give me the going forth into homelessness and the full admission to the Bhikkhus' state."

18. Seniya the naked dog duty ascetic received the going forth under the Blessed One, and he received the full admission. And not long after his full admission, dwelling alone, withdrawn, diligent, ardent, and self-controlled, the venerable Seniya by realization himself with direct knowledge here and now entered upon and abode in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. He had direct knowledge thus: "Birth is exhausted, the holy life has been lived, what had to be done has been done, there is no more of this to come."

And the venerable Seniya became one of the Arahants.

Notes

1. Of births in samsara, the wandering-on in birth and death.
2. A defiled kamma expressed through the body (speech, mind).
3. Painful "touches" through eye, ear, nose, tongue, body, mind.
4. That is, the novice ordination and the full ordination as a Bhikkhu or monk.

Majjhima Nikaya 135

The Shorter Exposition of Kamma (Culakammavibhanga Sutta)

Introduction

You want: long life, health, beauty, power, riches, high birth, wisdom? Or even some of these things? They do not appear by chance. It is not someone's luck that they are healthy, or another's lack of it that he is stupid. Though it may not be clear

to us now, all such inequalities among human beings (and all sorts of beings) come about because of the kamma they have made individually. Each person reaps his own fruits. So if one is touched by short life, sickliness, ugliness, insignificance, poverty, low birth or stupidity and one does not like these things, no need to just accept that that is the way it is. The future need not be like that provided that one makes the right kind of kamma now. Knowing what kamma to make and what not to make is the mark of a wise man. It is also the mark of one who is no longer drifting aimlessly but has some direction in life and some control over the sort of events that will occur.

1. Thus have I heard. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park.

Then Subha the student (Brahmin), Todeyya's son, went to the Blessed One and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, Subha the student said to the Blessed One:

2. "Master Gotama, what is the reason, what is the condition, why inferiority and superiority are met with among human beings, among mankind? For one meets with short-lived and long-lived people, sick and healthy people, ugly and handsome people, insignificant and influential people, poor and rich people, low-born and high-born people, stupid and wise people. What is the reason, what is the condition, why superiority and inferiority are met with among human beings, among mankind?"

3. "Student, beings are owners of kammass, heirs of kammass, they have kammass as their progenitor, kammass as their kin, kammass as their homing-place. It is kammass that differentiate beings according to inferiority and superiority."

4. "I do not understand the detailed meaning of Master Gotama's utterance spoken in brief without expounding the detailed meaning. It would be good if Master Gotama taught me the Dhamma so that I might understand the detailed meaning of Master Gotama's utterance spoken in brief without expounding the detailed meaning."

"Then listen, student, and heed well what I shall say."

"Even so, Master Gotama," Subha the student replied. The Blessed One said this:

5. "Here, student, some woman or man is a killer of living beings, murderous, bloody-handed, given to blows and violence, merciless to all living beings. Due to having performed and completed such kammass, on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, in hell. If, on the dissolution of the body, after death, instead of his reappearing in a state of deprivation, in an unhappy destination, in perdition, in hell, he comes to the human state, he is short-lived wherever he is reborn. This is the way that leads to short life, that is to say, to be a killer of living beings, murderous, bloody-handed, given to blows and violence, merciless to all living beings.

6. "But here some woman or man, having abandoned the killing of living beings, abstains from killing living beings, lays aside the rod and lays aside the knife, is considerate and merciful and dwells compassionate for the welfare of all living beings. Due to having performed and completed such kammass, on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world. If, on the dissolution of the body, after death, instead of his reappearing in a happy destination, in the heavenly world, he comes to the human state, he is long-lived wherever he is reborn. This is the way that leads to long life, that is to say, to have abandoned the killing of living

beings, to abstain from killing living beings, to lay aside the rod and lay aside the knife, to be considerate and merciful, and to dwell compassionate for the welfare of all living beings.

7. "Here, student, some woman or man is one who harms beings with his hands or with clods or with sticks or with knives. Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he is sickly wherever he is born. This is the way that leads to sickness, that is to say, to be one who harms beings with one's hands or with clods or with sticks or with knives.

8. "But here some woman or man is not one who harms beings with his hands, or with clods, or with sticks, or with knives. Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state, he is healthy wherever he is reborn. This is the way that leads to health, that is to say, not to be one who harms beings with his hands or with clods or with sticks or with knives.

9. "Here, student, some woman or man is angry, much given to rage; even when little is said, he is furious, angry, ill-disposed, resentful, he shows ill-temper, hate and surliness. Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he is ugly wherever he is reborn. This is the way that leads to ugliness, that is to say, to be furious, angry, ill-disposed, resentful, and to show ill-temper, hate and surliness.

10. "But here some woman or man is not angry or much given to rage; even when much is said, he is not furious, angry, ill-disposed, resentful, nor does he show ill-temper, hate or surliness. Due to having performed and completed such

kammas, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state, he is beautiful wherever he is reborn. This is the way that leads to beauty, that is to say, not to be angry or given to much rage; even when much is said, not to be furious, angry, ill-disposed or resentful, or to show ill-temper, hate or surliness.

11. "Here, student, some woman or man is envious; he envies, begrudges and harbors envy about others' gains, honor, veneration, respect, salutations and offerings. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he is insignificant wherever he is reborn. This is the way that leads to insignificance, that is to say, to be envious, to envy, begrudge, and harbor envy about others' gain, honor, veneration, respect, salutations and offerings.

12. "But here some woman or man is not envious, he does not envy, begrudge or harbor envy about others' gain, honor, veneration, respect, salutations and offerings. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state, he is influential wherever he is reborn. This is the way that leads to influence, that is to say, not to be envious, not to envy, begrudge or harbor envy about others' gain, honor, veneration, respect, salutations and offerings.

13. "Here, student, some woman or man is not a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks or Brahmins. Due to having performed and completed such kamma, on the dissolution of the body, after death he reappears in a state of deprivation...If instead he comes to the human state, he is poor wherever he is reborn.

This is the way that leads to poverty, that is to say, not to be a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks and Brahmins.

14. "But here some woman or man is a giver of food, drink, cloth, sandals, perfumes, unguents, bed, roof and lighting to monks and Brahmins. Due to having performed and completed such kamma, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state, he is rich wherever he is reborn. This is the way that leads to riches, that is to say, to be a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks and Brahmins.

15. "Here, student, some woman or man is obdurate and haughty; he does not pay homage to whom he should pay homage, or rise up for whom he should rise up, or give a seat to whom he should give a seat, or make way for whom he should make way, or worship him who should be worshipped, or respect him who should be respected, or revere him who should be revered, or honor him who should be honored. Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he is low-born wherever he is reborn. This is the way that leads to low birth, that is to say, to be obdurate and haughty, not to pay homage to whom he should pay homage, nor rise up for..., nor give a seat to..., nor make way for..., nor worship..., nor respect..., nor revere..., nor honor him who should be honored.

16. "But here some woman or man is not obdurate or haughty; he pays homage to whom he should pay homage, rises up for whom he should rise up, gives a seat to whom he should give a seat, makes way for whom he should make way, worships him who should be worshipped, respects him who should be

respected, reveres him who should be revered, honors him who should be honored. Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state, he is high-born wherever he is reborn. This is the way that leads to high birth, that is to say, not to be obdurate or haughty, to pay homage to whom he should pay homage, to rise up for..., to give a seat to..., to make way for..., to worship...respect...revere...honor him who should be honored.

17. "Here, student, some woman or man when visiting a monk or Brahmin, does not ask: 'What is wholesome, venerable sir? What is unwholesome? What is blamable? What is blameless? What should be cultivated? What should not be cultivated? What, by my doing it, will be long for my harm and suffering? Or what, by my doing it, will be long for my welfare and happiness?' Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he will be stupid wherever he is reborn. This is the way that leads to stupidity, that is to say, when visiting a monk or Brahmin, not to ask: 'What is profitable?...Or what, by my doing it, will be long for my welfare and happiness?'

18. "But here some woman or man when visiting a monk or Brahmin, asks: 'What is profitable, venerable sir?...Or what, by my doing it, will be long for my welfare and happiness?' Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state, he is wise wherever he is reborn. This is the way that leads to wisdom, that is to say, when visiting a monk or Brahmin, to ask: 'What is profitable, venerable sir?...Or what, by my doing it, will be long for my welfare and happiness?'

19. "So, student, the way that leads to short life makes people short-lived, the way that leads to long life makes people long-lived; the way that leads to sickness makes people sick, the way that leads to health makes people healthy; the way that leads to ugliness makes people ugly, the way that leads to beauty makes people beautiful; the way that leads to insignificance makes people insignificant, the way that leads to influence makes people influential; the way that leads to poverty makes people poor, the way that leads to riches makes people rich; the way that leads to low birth makes people low-born, the way that leads to high birth makes people high-born; the way that leads to stupidity makes people stupid, the way that leads to wisdom makes people wise.

20. "Beings are owners of kammās, student, heirs of kammās, they have kammās as their progenitor, kammās as their kin, kammās as their homing-place. It is kammās that differentiate beings according to inferiority and superiority."

21. When this was said, Subha the student, Todeyya's son, said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been overthrown, revealing the hidden, showing the way to one who is lost, holding up a lamp in the darkness for those with eyes to see forms.

22. "I go to Master Gotama for refuge, and to the Dhamma and to the Sangha of Bhikkhus. From today let Master Gotama accept me as a lay follower who has gone to him for refuge for life."

Majjhima Nikaya 136

The Great Exposition of Kamma
(Mahakammavibhanga Sutta)

Introduction

This celebrated Sutta shows some of the complexities of kamma and its results. Beginning with a strange view expressed by a confused wanderer and a confused answer given by a Bhikkhu, the Buddha then gives his Great Exposition of Kamma which is based upon four "types" of people:

the evil-doer who goes to hell (or some other low state of birth),
the evil-doer who goes to heaven,
the good man who goes to heaven, and
the good man who goes to hell (or other low birth).

The Buddha then shows how wrong views can arise from only partial understanding of truth. One can see the stages of this: (1) a mystic "sees" in vision an evil-doer suffering in hell, (2) this confirms what he had heard about moral causality, (3) so he says, "evil-doers always go to hell," and (4) dogma hardens and becomes rigid when he says (with the dogmatists of all ages and places), "Only this is true; anything else is wrong." The stages of this process are repeated for each of the four "persons," after which the Buddha proceeds to analyze these views grounded in partial experience and points out which portions are true (because verifiable by trial and experience) and which are dogmatic superstructure which is unjustified. Finally, the Buddha explains his Great Exposition of Kamma in which he shows that notions of invariability like "the evildoer goes to hell" are much too simple. The minds of people are complex and they make many different kinds of kamma even in one lifetime, some of which may influence the last moment when kamma is made before death, which in turn is the basis for the next life.

1. Thus have I heard. On one occasion the Blessed One was living at Rajagaha, in the Bamboo Grove, the Squirrels' Feeding Place. Now on that occasion the venerable Samiddhi was living in a forest hut.

Then the wanderer Potaliputta, walking and wandering for exercise, came to the venerable Samiddhi and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, he said to the venerable Samiddhi:

2. "I heard and learned this, friend Samiddhi, from the monk Gotama's lips: 'Bodily kammās are vain, verbal kammās are vain, only mental kammās are true.' But there is actually that attainment having entered upon which nothing (of result of kammās) is felt at all."

"Not so, friend Potaliputta, do not say thus, do not misrepresent the Blessed One; it is not good to misrepresent the Blessed One; the Blessed One would not say so: 'Bodily kammās are vain, verbal kammās are vain, only mental kammās are true.' And there is actually that attainment having entered upon which nothing (of result of kammās) is felt at all."

"How long is it since you went forth, friend Samiddhi?"

"Not long, friend, three years."

"There now, what shall we say to the elder Bhikkhus, when the young Bhikkhu fancies the Master is to be defended thus? After doing intentional kamma, friend Samiddhi, by way of body, speech or mind, what does one feel (of its result)?"

"After doing an intentional kamma, friend Potaliputta, by way of body, speech or mind, one feels suffering (as its result)."

Then neither agreeing nor disagreeing with the words of the venerable Samiddhi, the wanderer Potaliputta got up from his seat and went away.

3. Soon after the wanderer Potaliputta had gone, the venerable Samiddhi went to the venerable Ānanda and exchanged

greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, he told the venerable Ánanda all his conversation with the wanderer Potaliputta.

When this was said, the venerable Ánanda told him: "Friend Samiddhi, this conversation should be told to the Blessed One. Come, let us go to the Blessed One, and having done so, let us tell him about this. As he answers, so we shall bear it in mind."

"Even so, friend," the venerable Samiddhi replied.

Then they went together to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, the venerable Ánanda told the Blessed One all the venerable Samiddhi's conversation with the wanderer Potaliputta.

4. When this was said, the Blessed One told the venerable Ánanda:

"I do not even know the wanderer by sight, Ánanda. How could there have been such a conversation? The wanderer Potaliputta's question ought to have been answered after analyzing it, but this misguided man Samiddhi answered it without qualification.[1]

When this was said, the venerable Udayin said to the Blessed One: "But, venerable sir, supposing when the venerable Samiddhi spoke, he was referring to this, namely, 'Whatever is felt is suffering.'"[2]

5. Then the Blessed One addressed the venerable Ánanda: "See, Ánanda, how this misguided man Udayin interferes. I knew, Ánanda, that this misguided man Udayin would unreasonably interfere now. To begin with it was the three kinds of feeling that were asked about by the wanderer Potaliputta. If,

when this misguided man Samiddhi was asked, he had answered the wanderer Potaliputta thus: 'After doing an intentional kamma by way of body, speech and mind (whose result is) to be felt as pleasure, he feels pleasure; after doing an intentional kamma by way of body, speech and mind (whose result is) to be felt as pain, he feels pain; after doing an intentional kamma by way of body, speech and mind (whose result is) to be felt as neither-pain-nor-pleasure, he feels neither-pain-nor-pleasure' -- by answering him thus, Ánanda, the misguided man Samiddhi would have given the wanderer Potaliputta the right answer. Besides, Ánanda, who are the foolish thoughtless wanderers of other sects that they will understand the Tathágata's Great Exposition of Kamma? (But) if you, Ánanda, would listen to the Tathágata expounding the Great Exposition of Kamma (you might understand it).[3]

"This is the time, Blessed One, this is the time, Sublime One, for the Blessed One to expound the Great Exposition of Kamma. Having heard it from the Blessed One, the Bhikkhus will bear it in mind."

"Then listen, Ánanda, and heed well what I shall say."

"Even so, venerable sir," the venerable Ánanda replied. The Blessed One said this:

6. "Ánanda, there are four kinds of persons existing in the world. What four?

(i) "Here some person kills living beings, takes what is not given, misconducts himself in sexual desires, speaks falsehood, speaks maliciously, speaks harshly, gossips, is covetous, is ill-willed, and has wrong view.[4] On the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.

(ii) "But here some person kills living beings...and has wrong view. On the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.

(iii) "Here some person abstains from killing living beings, from taking what is not given, from misconduct in sexual desires, from false speech, from malicious speech, from harsh speech, from gossip, he is not covetous, is not ill-willed, and has right view.[5] On the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.

(iv) "But here some person abstains from killing living beings...and has right view. On the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.

7. (i) "Here, Ānanda, in consequence of ardor, endeavor, devotion, diligence, and right attention, some monk or Brahmin attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person kills living beings here, takes what is not given, misconducts himself in sexual desires, speaks falsehood, speaks maliciously, speaks harshly, gossips, is covetous, is ill-willed, has wrong view. He sees that on the dissolution of the body, after death, he has reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. He says: 'It seems that there are evil karmas and that there is the result of misconduct; for I have seen that a person killed living beings here...had wrong view. I have seen that on the dissolution of the body, after death, he had reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell.' He says: 'It seems that one who kills living beings...has wrong view, will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell.

Those who know thus know rightly; those who know otherwise are mistaken in their knowledge.' So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: 'Only this is true, anything else is wrong.'

8. (ii) "But here in consequence of ardor, endeavor, devotion, diligence and right attention, some monk or Brahmin attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person kills living beings here...has wrong view. He sees that on the dissolution of the body, after death, he has reappeared in a happy destination, in the heavenly world. He says: 'It seems there are no evil karmas, there is no result of misconduct. For I have seen that a person killed living beings here...had wrong view. I have seen that on the dissolution of the body, after death, he has reappeared in a happy destination, in the heavenly world.' He says: 'It seems there are no evil karmas, there is no result of misconduct. For I have seen that a person killed living beings here...had wrong view. I have seen that on the dissolution of the body, after death, he had reappeared in a happy destination, in the heavenly world.' He says: "It seems that one who kills living beings...has wrong view will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world. Those who know thus know rightly; those who know otherwise are mistaken in their knowledge.' So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: 'Only this is true, anything else is wrong.'

9. (iii) "Here in consequence of ardor, endeavor, devotion, diligence and right attention, some monk or Brahmin attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and

surpasses the human, that some person abstains from killing living beings here...has right view. He sees that, on the dissolution of the body, after death, he has reappeared in a happy destination, in the heavenly world. He says: 'It seems that there are good karmas, there is result of good conduct. For I have seen that a person abstained from killing living beings here...had right view. I saw that on the dissolution of the body, after death, he had reappeared in a happy destination, in the heavenly world.' He says: 'It seems that one who abstains from killing living beings...has right view will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world. Those who know thus know rightly; those who know otherwise are mistaken in their knowledge.' So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: 'Only this is true; anything else is wrong.'

10. (iv) "But here in consequence of ardor, endeavor, devotion, diligence and right attention, some monk or Brahmin attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person abstains from killing living beings here...has right view. He sees that on the dissolution of the body, after death, he has reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. He says: 'It seems that there are no good karmas, there is no result of good conduct. For I have seen that a person abstained from killing here...had right view. I saw that on the dissolution of the body, after death, he had reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell.' He says: 'It seems that one who abstains from killing living beings...has right view, will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell. Those who know thus know rightly; those who know otherwise are mistaken in their

knowledge.' So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: 'Only this is true; anything else is wrong.'

11. (i) "Now, *Ánanda*, when a monk or Brahmin says thus: 'It seems that there are evil karmas, there is the result of misconduct,' I concede that to him.

"When he says thus: 'For I have seen that some person killed living beings...had wrong view. I saw that on the dissolution of the body, after death, he had reappeared in states of deprivation, in an unhappy destination, in perdition, in hell,' I concede that to him.

"When he says thus: 'It seems that one who kills living beings...has wrong view, will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell,' I do not concede that to him.

"When he says thus: 'Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,' I do not concede that to him.

"When he obstinately misapprehends what he himself has known, seen and felt; and insisting on that alone, he says: 'Only this is true; anything else is wrong,' I do not concede that to him.

"Why is that? The *Tathágata*'s knowledge of the Great Exposition of Karma is different.

12. (ii) "Now when a monk or Brahmin says thus: 'It seems that there are no evil karmas, there is no result of misconduct,' I do not concede that to him.

"When he says thus: 'For I have seen that a person killed living beings...had wrong view. I saw that on the dissolution of the

body, after death, he had reappeared in a happy destination, in the heavenly world,' I concede that to him.

"When he says thus: 'It seems that one who kills living beings...has wrong view, will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world,' I do not concede that to him.

"When he says thus: 'Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,' I do not concede that to him.

"When he obstinately misapprehends what he himself has known, seen and felt; and insisting on that alone, he says: 'Only this is true; anything else is wrong,' I do not concede that to him.

"Why is that? The Tathágata's knowledge of the Great Exposition of Kamma is different.

13. (iii) "Now when a monk or Brahmin says thus: 'It seems that there are good kammās, there is a result of good conduct,' I concede that to him.

"When he says thus: 'For I have seen that a person abstained from killing living beings here...had right view. I saw that on the dissolution of the body after death, he had reappeared in a happy destination, in the heavenly world,' I concede that to him.

"When he says: 'It seems that one who abstains from killing living beings...has right view will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world,'[6] I do not concede that to him.

"When he says: 'Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,' I do not concede that to him.

"When he obstinately misapprehends what he himself has known, seen, and felt; and insisting on that alone he says: 'Only this is true: anything else is wrong,' I do not concede that to him.

"Why is that? The Tathágata's knowledge of the Great Exposition of Kamma is different.

14. (iv) "Now when a monk or Brahmin says thus: 'It seems that there are no good kammās, there is no result of good conduct,' I do not concede that to him.

"When he says thus: "For I have seen that a person abstained from killing living beings here...had right view. I saw that on the dissolution of the body, after death, he had reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell," I concede that to him.

"When he says thus: 'One who abstains from killing living beings...has right view will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell,' I do not concede that to him.

"When he says thus: 'Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,' I do not concede that to him.

"When he obstinately misapprehends what he himself has known, seen and felt; and insisting on that alone, he says: 'Only this is true; anything else is wrong,' I do not concede that to him.

"Why is that? The Tathágata's knowledge of the Great Exposition of Kamma is different.

(The Great Exposition of Kamma)

15. (i) "Now, Ānanda, there is the person who has killed living beings here...has had wrong view. And on the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.[7] But (perhaps) the evil kamma producing his suffering was done by him earlier, or the evil kamma producing his suffering was done by him later, or wrong view was undertaken and completed by him at the time of his death.[8] And that was why, on the dissolution of the body, after death, he reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. But since he has killed living beings here...has had wrong view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.

16. (ii) "Now there is the person who has killed living beings here...has had wrong view. And on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.[9] But (perhaps) the good kamma producing his happiness was done by him earlier, or the good kamma producing his happiness was done by him later, or right view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in a happy destination, in the heavenly world. But since he has killed living beings here...has had wrong view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.[10]

17. (iii) "Now there is the person who has abstained from killing living beings here...has had right view. And on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.[11] But (perhaps) the good kamma producing his happiness was done by him earlier, or the good kamma producing his happiness was done by him later, or right view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he

reappeared in a happy destination, in the heavenly world. But since he has abstained from killing living beings here...has had right view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.

18. (iv) "Now there is the person who has abstained from killing living beings here...has had right view. And on the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.[12] But (perhaps) the evil kamma producing his suffering was done by him earlier, or the evil kamma producing his suffering was done by him later, or wrong view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. But since he has abstained from killing living beings here...has had right view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.[13]

19. "So, Ánanda, there is kamma that is incapable (of good result) and appears incapable (of good result); there is kamma that is incapable (of good result) and appears capable (of good result); there is kamma that is capable (of good result) and appears capable (of good result); there is kamma that is capable (of good result) and appears incapable (of good result)."[14]

This is what the Blessed One said. The venerable Ananda was satisfied and he rejoiced in the Blessed One's words.

Notes

1. These are two of the four ways of answering a question, the other two being: replying with a counter-question, and "setting aside" the question, i.e. replying with silence.

2. This is a quotation from the Buddha's words: see Samyutta Nikaya, Vedana Samyutta, Rahogata-vagga Sutta 1.
3. This is an addition necessary for understanding this sentence.
4. These are the ten unwholesome courses of kamma.
5. These are the ten wholesome courses of kamma.
6. This amounts to the belief in theistic religions where virtue and faith (=whatever is held to be right view) are supposed to guarantee salvation.
7. Devadatta, for instance, who persuaded prince Ajatashatru to murder his father (who was a stream-winner), three times attempted to murder the Buddha and once succeeded in wounding him, and caused a schism in the Sangha; the last two actions are certain to lead to birth in hell. [
8. This series of three phrases appears to mean: *earlier*, either earlier in life before he undertook either the wholesome or unwholesome courses of kamma, or in some previous life; *later*, later in that very life, for even if a person does much evil kamma, usually he will also make some good kamma occasionally; *wrong view...time of his death*, this kind of wrong view will be of the type, "there is no kamma, no results of kamma, no evil, no results of evil," and so on. The next birth actually depends on the object of the last moments of a dying person's consciousness. At that time one should recollect all one's good kamma: generosity, loving-kindness, compassion, pure precepts and so on. Evil should not be thought of then though heavy evil kamma done previously may force itself into the mind and make recollection of one's generosity and virtue in keeping the precepts difficult or impossible.

9. A good example of this is the story of "Copper tooth," the public executioner who, after a career of murder as a bandit, then as the killer of his own bandit comrades and subsequently executioner of all criminals for fifty years, was taught by venerable Shariputra Thera and his mind eased of the heavy weight of evil kamma so that he attained heavenly rebirth. See Dhammapada Commentary, ii, 203-209.

10. Though such a person attained a heavenly rebirth the evil kamma made will still mature sooner or later; he has not escaped its results.

11. King Pasenadi of Kosala, for instance.

12. This was what happened to Queen Mallika, wife of King Pasenadi, who had led a good life, generous, keeping the Five Precepts, and the Eight Precepts on Uposatha days and so on, but once she did evil, having sexual relations with a dog. This un-confessed evil weighed heavily on her mind and she remembered it when dying. As a result she spent seven days in hell. Her power of goodness from the doing of many good kammass then gave her rebirth in a heavenly world. See Dhammapada Commentary, iii, 119-123.

13. Though this virtuous and good person has obtained a low rebirth through the power of previously done evil kamma, still the good kamma made by him will mature sooner or later, when it gets a chance.

14. This final terse paragraph may have been clear to the venerable Ánanda Thera, or he may have asked for an explanation, as we require and find in the Commentary, which says:

i. A strong unwholesome kamma (incapable of good result), the result of which will come before the results of weaker unwholesome kammās.

ii. Wholesome kamma (which appears capable of good result) is followed by unwholesome death-proximate kamma which makes the former incapable of good result immediately.

iii. A strong wholesome kamma will mature even before much accumulated unwholesome kamma.

iv. Un-wholesome kamma (which appears incapable of good result) is followed by wholesome death-proximate kamma which will mature first and is capable of good results.

Majjhima Nikaya 41

The Brahmins of Sela (Saleyyaka Sutta)

Introduction

The Brahmins of this discourse, intelligent people, asked a question about the causality of rebirth -- why is one reborn in the states of deprivation (the hells, animals, and ghosts) while others make it to the heaven worlds?

The Buddha then analyzes what kind of kamma will take one to a low rebirth. You see any of your own actions here? Then you know what to do about it, for if one makes any of these ten courses of unwholesome kamma strong in oneself, a result can be expected at least "on the dissolution of the body, after death," if not in this life.

The ten courses of wholesome kamma follow. They should be strengthened in oneself, repeated frequently so that they become habitual. If one recognizes any of one's own actions among them, then just guard against the conceit: "I am good."

The last part of the Sutta deals with the aspirations which one may have for rebirth at the time of death. Of course, one's previously made kamma must be such that it will support such aspirations. A miser might aspire to riches but his kamma will give him poverty. If a person has kept the Uposatha and generally all the precepts and been generous and truthful as well, this is the passport to heavenly birth (from the gods of the Four Kings up to the gods that Wield Power over others' Creations). Beyond this, it is necessary also to be proficient in jhana and one will gain rebirth among the Brahmas (from the Divinity's Retinue to the Very Fruitful gods) according to proficiency in this. For the next five Brahma-planes, the state of non-returning is required, while for the last four one must have gained the formless attainments. Finally, one may aspire to no rebirth: to Arahantship, but of course the aspiration alone is not sufficient -- practice and sufficient insight-wisdom are needed.

1. Thus have I heard. On one occasion the Blessed One was wandering in the Kosalan country with a large Sangha of Bhikkhus, and eventually he arrived at a Kosalan Brahmin village called Sala.

2. The Brahmin householders of Sala heard: "A monk called Gotama, it seems, a son of the Sakyans who went forth from a Sakyan clan, has been wandering in the Kosalan country with a large Sangha of Bhikkhus and has come to Sala. Now a good report of Master Gotama has been spread to this effect: 'That Blessed One is such since he is Arahant and Fully Enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable teacher of men to be tamed, teacher of

gods and humans, enlightened, blessed. He describes this world with its gods, its Maras, and its (Brahma) Divinities, this generation with its monks and Brahmins, with its kings and its people, which he has himself realized through direct knowledge. He teaches a Dhamma that is good in the beginning, good in the middle and good in the end with (the right) meaning and phrasing, he affirms a holy life that is utterly perfect and pure.' Now it is good to see such Arahants."

3. The Brahmin householders of Sala went to the Blessed One; and some paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when the courteous and amiable talk was finished, sat down at one side; some raised hands palms together in salutation to the Blessed One and sat down at one side; some pronounced their name and clan in the Blessed One's presence and sat down at one side; some kept silence and sat down at one side.

4. When they were seated, they said to the Blessed One: "Master Gotama, what is the reason, what is the condition, why some beings here, on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell; and what is the reason, what is the condition, why some beings here, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world?"

5. "Householders, it is by reason of conduct not in accordance with the Dhamma, by reason of unrighteous conduct, that beings here on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell. It is by reason of conduct in accordance with the Dhamma, by reason of righteous conduct, that some beings here on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world."

6. "We do not understand the detailed meaning of this utterance of Master Gotama's spoken in brief without expounding the detailed meaning. It would be good if Master Gotama taught us the Dhamma so that we might understand the detailed meaning of Master Gotama's utterance spoken in brief without expounding the detailed meaning."

"Then, householders, listen and heed well what I shall say."

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

7. "Householders, there are three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct. There are four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct. There are three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct.

8. "And how are there three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct? Here someone is a killer of living beings: he is murderous, bloody-handed, given to blows and violence, and merciless to all living beings. He is a taker of what is not given: he takes as a thief another's chattels and property in the village or in the forest. He is given over to misconduct in sexual desires: he has intercourse with such (women) as are protected by the mother, father, (mother and father), brother, sister, relatives, as have a husband, as entail a penalty, and also with those that are garlanded in token of betrothal. That is how there are three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct.

9. "And how are there four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct? Here someone speaks falsehood: when summoned to a court or to a meeting, or to his relatives' presence, or to his guild, or to the royal family's presence, and questioned as a witness thus, 'So,

good man, tell what you know,' then, not knowing, he says 'I know,' or knowing, he says 'I do not know,' not seeing, he says 'I see,' or seeing, he says 'I do not see'; in full awareness he speaks falsehood for his own ends or for another's ends or for some trifling worldly end. He speaks maliciously: he is a repeater elsewhere of what is heard here for the purpose of causing division from these, or he is a repeater to these of what is heard elsewhere for the purpose of causing division from those, and he is thus a divider of the united, a creator of divisions, who enjoys discord, rejoices in discord, delights in discord, he is a speaker of words that create discord. He speaks harshly: he utters such words as are rough, hard, hurtful to others, censorious of others, bordering on anger and un-conducive to concentration. He is a gossip: as one who tells that which is unseasonable, that which is not fact, that which is not good, that which is not the Dhamma, that which is not the Discipline, and he speaks out of season speech not worth recording, which is unreasoned, indefinite, and unconnected with good. That is how there are four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct.

10. "And how are there three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct? Here someone is covetous: he is a coveter of another's chattels and property thus: 'Oh, that what is another's were mine!' Or he has a mind of ill-will, with the intention of a mind affected by hate thus: 'May these beings be slain and slaughtered, may they be cut off, perish, or be annihilated!' Or he has wrong view, distorted vision, thus: 'There is nothing given, nothing offered, nothing sacrificed, no fruit and ripening of good and bad kammās, no this world, no other world, no mother, no father, no spontaneously (born) beings,[1] no good and virtuous monks and Brahmins that have themselves realized by direct knowledge and declare this world and the other world.'[2] That is

how there are three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct.

"So, householders, it is by reason of conduct not in accordance with the Dhamma, by reason of unrighteous conduct, that some beings here, on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell.

11. "Householders, there are three kinds of bodily conduct in accordance with the Dhamma, righteous conduct. There are four kinds of verbal conduct in accordance with the Dhamma, righteous conduct. There are three kinds of mental conduct in accordance with the Dhamma, righteous conduct.

12. "And how are there three kinds of bodily conduct in accordance with the Dhamma, righteous conduct? Here someone, abandoning the killing of living beings, becomes one who abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Abandoning the taking of what is not given, he becomes one who abstains from taking what is not given; he does not take as a thief another's chattels and property in the village or in the forest. Abandoning misconduct in sexual desires, he becomes one who abstains from misconduct in sexual desires: he does not have intercourse with such women as are protected by mother, father, (father and mother), brother, sister, relatives, as have a husband, as entail a penalty, and also those that are garlanded in token of betrothal. That is how there are three kinds of bodily conduct in accordance with the Dhamma, righteous conduct.

13. "And how are there four of verbal conduct in accordance with the Dhamma, righteous conduct? Here someone, abandoning false speech, becomes one who abstains from false speech: when summoned to a court or to a meeting or to his relatives'

presence or to his guild or to the royal family's presence, and questioned as a witness thus, 'So, good man, tell what you know,' not knowing, he says 'I do not know,' or knowing, he says 'I know,' not seeing he says 'I do not see,' or seeing, he says 'I see'; he does not in full awareness speak falsehood for his own ends or for another's ends or for some trifling worldly end. Abandoning malicious speech, he becomes one who abstains from malicious speech: as one who is neither a repeater elsewhere of what is heard here for the purpose of causing division from these, nor a repeater to these of what is heard elsewhere for the purpose of causing division from those, who is thus a reuniter of the divided, a promoter of friendships, enjoying concord, rejoicing in concord, delighting in concord, he becomes a speaker of words that promote concord. Abandoning harsh speech, he becomes one who abstains from harsh speech: he becomes a speaker of such words as are innocent, pleasing to the ear and lovable, as go to the heart, are civil, desired of many and dear to many. Abandoning gossip, he becomes one who abstains from gossip: as one who tells that which is seasonable, that which is factual, that which is good, that which is the Dhamma, that which is the Discipline, he speaks in season speech worth recording, which is reasoned, definite and connected with good. That is how there are four kinds of verbal conduct in accordance with the Dhamma, righteous conduct.

14. "And how are there three kinds of mental conduct in accordance with the Dhamma, righteous conduct? Here someone is not covetous: he is not a coveter of another's chattels and property thus: 'Oh, that what is another's were mine!' He has no mind of ill-will, with the intention of a mind unaffected by hate thus: 'May these beings be free from enmity, affliction and anxiety, may they live happily!' He has right view, undistorted vision, thus: 'There is what is given and what is offered and what is sacrificed, and there is fruit and ripening of good and bad karmas, and there is this world and the other

world and mother and father and spontaneously (born) beings, and good and virtuous monks and Brahmins that have themselves realized by direct knowledge and declared this world and the other world.' That is how there are three kinds of mental conduct in accordance with the Dhamma, righteous conduct.

"So, householders, it is by reason of conduct in accordance with the Dhamma, by reason of righteous conduct, that some beings here, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world.

15. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the warrior-nobles of great property!' it is possible that on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct that is in accordance with the Dhamma, righteous conduct.

16. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the Brahmins of great property!' it is possible...

17. "If a householder who observes conduct in accordance with the Dhamma,...'...I might reappear in the company of householders of great property!' it is possible...

18. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the gods of the Four Kings!' it is possible that on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct.

19. ...of the gods of the Realm of the Thirty-three...[3]
20. ...of the gods that have Gone to Bliss...
21. ...of the Contented gods...
22. ...of the gods that Delight in Creating...
23. ...of the gods that Wield Power over others' Creations...
24. ...of the gods of Brahma's Retinue...
25. ...of the Radiant gods...
26. ...of the gods of Limited Radiance...
27. ...of the gods of Measureless Radiance...
28. ...of the gods of Streaming Radiance...
29. ...of the Glorious gods...
30. ...of the gods of Limited Glory...
31. ...of the gods of Measureless Glory...
32. ...of the gods of Refulgent Glory...
33. ...of the Very Fruitful gods...
34. ...of the gods Bathed in their own Prosperity...
35. ...of the Un-tormenting gods...
36. ...of the Fair-to-see gods...
37. ...of the Fair-seeing gods...
38. ...of the gods who are Junior to None...
39. ...of the gods of the base consisting of the infinity of space...
40. ...of the gods of the base consisting of the infinity of consciousness...
41. ...of the gods of the base consisting of nothingness...

42. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the gods of the base consisting of neither-perception-nor-non-perception!' it is possible that, on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct.

43. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that by realization myself with direct knowledge, I may here and now enter upon and abide in the deliverance of the heart and the deliverance by wisdom that are taint-free with exhaustion of taints!' it is possible that, by realization himself with direct knowledge, he may here and now enter upon and abide in the deliverance of the heart and the deliverance by wisdom that are taint-free with exhaustion of taints. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct."

44. When this was said, the Brahmin householders of Sala said to the Blessed One:

"Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been overthrown, revealing the hidden, showing the way to one who was lost, holding up a lamp in the darkness for those with eyes to see forms.

45. "We go to Master Gotama for refuge, and to the Dhamma, and to the Sangha of Bhikkhus. From today let Master Gotama accept us as followers who have gone to him for refuge for life."