

Āṅguttara Nikāya

The Book of the Sevens *Sattaka-nipāta*

from
The Numerical Discourses of the Buddha

A Translation of the Āṅguttara Nikāya
by Bhikkhu Bodhi

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[1] The Book of the Sevens

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

The First Fifty

I. Wealth

1 (1) Pleasing (1)

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattṥi in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus: "Bhikkhus!"

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

"Bhikkhus, possessing seven qualities, a bhikkhu is displeasing and disagreeable to his fellow monks and is neither respected nor esteemed by them. What seven? Here, (1) a bhikkhu is desirous of gains, (2) honor, and (3) reputation;¹ (4) he is morally shameless and (5) morally reckless; (6) he has evil desires and (7) holds wrong view. Possessing these seven qualities, a bhikkhu is displeasing and disagreeable to his fellow monks and is neither respected nor esteemed by them.

"Bhikkhus, possessing seven qualities, a bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them. What seven? [2] Here, (1) a bhikkhu is not desirous of gains, or (2) honor, or (3) a reputation; (4) he has a sense of moral shame and (5) moral dread; (6) he has few desires and (7) holds right view. Possessing these seven qualities, a bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them."

2 (2) Pleasing (2)

¹ *Anavaññattikāmo*. Lit., "desirous of not being looked down upon." Mp: "He desires to be well known" (*abhiññātabhāvakāmo*). Thoughts about one's reputation (*anavaññattipaṭisaṃyutto vitakko*) is a type of distracting thought that must be overcome to gain concentration; see 3:101, l 254,23.

"Bhikkhus, possessing seven qualities, a bhikkhu is displeasing and disagreeable to his fellow monks and is neither respected nor esteemed by them. What seven? Here, (1) a bhikkhu is desirous of gains, (2) honor, and (3) reputation; (4) he is morally shameless and (5) morally reckless; (6) he is envious and (7) miserly. Possessing these seven qualities, a bhikkhu is displeasing and disagreeable to his fellow monks and is neither respected nor esteemed by them.

"Bhikkhus, possessing seven qualities, a bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them. What seven? Here, (1) a bhikkhu is not desirous of gains, (2) honor, (3) and reputation; (4) he has a sense of moral shame and (5) moral dread; (6) he is not envious and (7) is not miserly. Possessing these seven qualities, a bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them." [3]

3 (3) Powers in Brief

"Bhikkhus, there are these seven powers. What seven? The power of faith, the power of energy, the power of moral shame, the power of moral dread, the power of mindfulness, the power of concentration, and the power of wisdom. These are the seven powers."

The power of faith, the power of energy,
the powers of moral shame and moral dread;
the powers of mindfulness and concentration,
and wisdom, the seventh power;
a powerful bhikkhu possessing these
is wise and lives happily.

He should carefully examine the Dhamma
and deeply see the meaning with wisdom.
Like the extinguishing of a lamp

is the emancipation of the mind.

4 (4) Powers in Detail

"Bhikkhus, there are these seven powers. What seven? The power of faith, the power of energy, the power of moral shame, the power of moral dread, the power of mindfulness, the power of concentration, and the power of wisdom.

(1) "And what, bhikkhus, is the power of faith? Here, a noble disciple is endowed with faith. He places faith in the enlightenment of the Tathāgata thus: 'The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.' This is called the power of faith.

(2) "And what is the power of energy? Here, a noble disciple has aroused energy for abandoning unwholesome qualities and acquiring wholesome qualities; he is strong, firm in exertion, not casting off the duty of cultivating wholesome qualities. This is called the power of energy.

(3) "And what is the power of moral shame? Here, a noble disciple has a sense of moral shame; he is ashamed of bodily, verbal, and mental misconduct; he is ashamed [4] of acquiring bad, unwholesome qualities. This is called the power of moral shame.

(4) "And what is the power of moral dread? Here, a noble disciple dreads wrongdoing; he dreads bodily, verbal, and mental misconduct; he dreads acquiring bad, unwholesome qualities. This is called the power of moral dread.

(5) "And what is the power of mindfulness? Here, a noble disciple is mindful, possessing supreme mindfulness and alertness, one who remembers and recollects what was done and said long ago. This is called the power of mindfulness.

(6) "And what is the power of concentration? Here, secluded from sensual pleasures, secluded from unwholesome states, a noble disciple enters and dwells in the first jhāna ... [as in 5:14 §4] ... the fourth jhāna. This is called the power of concentration.

(7) "And what is the power of wisdom? Here, a noble disciple is wise; he possesses the wisdom that discerns arising and passing away, which is noble and

penetrative and leads to the complete destruction of suffering. This is called the power of wisdom.

"These, bhikkhus, are the seven powers."

[The verses are identical with those of 7:3.]

5 (5) Wealth in Brief

"Bhikkhus, there are these seven kinds of wealth. What seven? The wealth of faith, the wealth of virtuous behavior, the wealth of moral shame, the wealth of moral dread, the wealth of learning, the wealth of generosity, and the wealth of wisdom. [5] These are the seven kinds of wealth."

The wealth of faith, the wealth of virtuous behavior,
the wealth of moral shame and moral dread,
the wealth of learning and generosity,
with wisdom, the seventh kind of wealth:

when one has these seven kinds of wealth,
whether a woman or a man,
they say that one is not poor,
that one's life is not lived in vain.

Therefore an intelligent person,
remembering the Buddhas' teaching,
should be intent on faith and virtuous behavior,
confidence and vision of the Dhamma.

6 (6) Wealth in Detail

"Bhikkhus, there are these seven kinds of wealth. What seven? The wealth of faith, the wealth of virtuous behavior, the wealth of moral shame, the wealth of moral dread, the wealth of learning, the wealth of generosity, and the wealth of wisdom.

(1) "And what, bhikkhus, is the wealth of faith? Here, a noble disciple is endowed with faith. He places faith in the enlightenment of the Tathāgata thus: 'The Blessed One is an arahant ... the Enlightened One, the Blessed One.' This is called the wealth of faith.

(2) "And what is the wealth of virtuous behavior? Here, a noble disciple abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from liquor, wine, and intoxicants, the basis for heedlessness. This is called the wealth of virtuous behavior.

(3) "And what is the wealth of moral shame? Here, a noble disciple has a sense of moral shame; he is ashamed of bodily, verbal, and mental misconduct; he is ashamed of acquiring bad, unwholesome qualities. This is called the wealth of moral shame.

(4) "And what is the wealth of moral dread? Here, a noble disciple dreads wrongdoing; he dreads bodily, verbal, and mental misconduct; he dreads acquiring bad, unwholesome qualities. This is called the wealth of moral dread.

(5) "And what is the wealth of learning? [6] Here, a noble disciple has learnt much, remembers what he has learnt, and accumulates what he has learnt. Those teachings that are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, which proclaim the perfectly complete and pure spiritual life—such teachings as these he has learnt much of, retained in mind, recited verbally, mentally investigated, and penetrated well by view. This is called the wealth of learning.

(6) "And what is the wealth of generosity? Here, a noble disciple dwells at home with a heart devoid of the stain of miserliness, freely generous, openhanded, delighting in relinquishment, one devoted to charity, delighting in giving and sharing. This is called the wealth of generosity.

(7) "And what is the wealth of wisdom? Here, a noble disciple is wise; he possesses the wisdom that discerns arising and passing away, which is noble and penetrative and leads to the complete destruction of suffering. This is called the wealth of wisdom.

"These, bhikkhus, are the seven kinds of wealth."

[The verses are identical with those of 7:5.]

7 (7) Uggā

Then Uggā the king's chief minister approached the Blessed One, paid homage to him, sat down to one side, and said:

"It's astounding and amazing, bhante, how Migāra of Rohaṇa is so rich, with such great wealth and property."

"But how [7] rich is Migāra of Rohaṇa? How much wealth and property does he have?"

"He has a hundred thousand units of minted gold,² not to mention silver."

"There is that kind of wealth, Uggā; this I don't deny. But that kind of wealth can be taken away by fire, water, kings, thieves, and displeasing heirs. However, Uggā, these seven kinds of wealth cannot be taken away by fire, water, kings, thieves, and displeasing heirs. What seven? The wealth of faith, the wealth of virtuous behavior, the wealth of moral shame, the wealth of moral dread, the wealth of learning, the wealth of generosity, and the wealth of wisdom. These seven kinds of wealth cannot be taken away by fire, water, kings, thieves, and displeasing heirs."

[The verses are identical with those of 7:5.]

8 (8) Fetters

"Bhikkhus, there are these seven fetters.³ What seven? The fetter of compliance,⁴ the fetter of aversion, the fetter of views, the fetter of doubt, the fetter of conceit, the fetter of lust for existence, and the fetter of ignorance. These are the seven fetters."

² I follow Ce, which reads *sataṃ bhante saḥassānaṃ*. Be, Ee have *sataṃ bhante sataḥassānaṃ*, "a hundred [times] a hundred thousand."

³ *Satta saṃyojanāni*. The familiar scheme of ten fetters occurs in AN only in **10:13**.

⁴ *Anunayasamyojanaṃ*. An unusual listing among the fetters. Mp glosses it as the fetter of sensual lust (*kāmarāgasamyojanaṃ*).

9 (9) Abandoning

"Bhikkhus, the spiritual life is lived to abandon and eradicate seven fetters. What seven? [8] The fetter of compliance, the fetter of aversion, the fetter of views, the fetter of doubt, the fetter of conceit, the fetter of lust for existence, and the fetter of ignorance. The spiritual life is lived to abandon and eradicate these seven fetters.

"When a bhikkhu has abandoned the fetter of compliance, cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising; when he has abandoned the fetter of aversion ... the fetter of views ... the fetter of doubt ... the fetter of conceit ... the fetter of lust for existence ... the fetter of ignorance, cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising, he is then called a bhikkhu who has cut off craving, stripped off the fetter, and by completely breaking through conceit, has made an end of suffering."

10 (10) Miserliness

"Bhikkhus, there are these seven fetters. What seven? The fetter of compliance, the fetter of aversion, the fetter of views, the fetter of doubt, the fetter of conceit, the fetter of envy, and the fetter of miserliness.⁵ These are the seven fetters." [9]

II. Underlying Tendencies

11 (1) Underlying Tendencies (1)

"Bhikkhus, there are these seven underlying tendencies. What seven? The underlying tendency to sensual lust, the underlying tendency to aversion, the underlying tendency to views, the underlying tendency to doubt, the underlying tendency to conceit, the underlying tendency to lust for existence, and the underlying tendency to ignorance. These are the seven underlying tendencies."

⁵ Envy (*issā*) and miserliness (*macchariya*) are listed among the ten fetters of the Abhidhamma method. See Dhs 197 (Be §1118), CMA 269.

12 (2) Underlying Tendencies (2)

"Bhikkhus, the spiritual life is lived to abandon and eradicate the seven underlying tendencies. What seven? The underlying tendency to sensual lust, the underlying tendency to aversion, the underlying tendency to views, the underlying tendency to doubt, the underlying tendency to conceit, the underlying tendency to lust for existence, and the underlying tendency to ignorance. The spiritual life is lived to abandon and eradicate these seven underlying tendencies.

"When a bhikkhu has abandoned the underlying tendency to sensual lust, cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising; when he has abandoned the underlying tendency to aversion ... the underlying tendency to views ... the underlying tendency to doubt ... the underlying tendency to conceit ... the underlying tendency to lust for existence ... the underlying tendency to ignorance, cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising, he is then called a bhikkhu without underlying tendencies,⁶ one who has cut off craving, stripped off the fetter, and by completely breaking through conceit, has made an end of suffering." [10]

13 (3) Families

"Bhikkhus, possessing seven factors, a family that has not yet been approached is not worth approaching, or one that has been approached is not worth sitting with.⁷ What seven? (1) They do not rise up in an agreeable way.⁸ (2) They do not pay homage in an agreeable way. (3) They do not offer a seat in an agreeable way. (4) They hide what they have from one. (5) Even when they have much, they give little. (6) Even when they have excellent things, they give coarse things. (7) They give without respect, not respectfully.

⁶ *Nirāṇusayo* is not in Be or Ee. Ee notes the variations in mss. But see SN IV 205,17, where Be has *nirāṇusayo* as against Ce, Ee *paṇṇāraṅgānusayo*.

⁷ This is stated from the perspective of monastics thinking to approach families for alms.

⁸ Mp: "They do not rise up from their seats in a humble manner but show disrespect."

Possessing these seven factors, a family that has not yet been approached is not worth approaching, or one that has been approached is not worth sitting with.

"Bhikkhus, possessing seven factors, a family that has not yet been approached is worth approaching or one that has been approached is worth sitting with. What seven? (1) They rise up in an agreeable way. (2) They pay homage in an agreeable way. (3) They offer a seat in an agreeable way. (4) They do not hide what they have from one. (5) When they have much, they give much. (6) When they have excellent things, they give excellent things. (7) They give respectfully, not without respect. Possessing these seven factors, a family that has not yet been approached is worth approaching, or one that has been approached is worth sitting with."

14 (4) Persons

"Bhikkhus, these seven persons are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What seven? The one liberated in both respects, the one liberated by wisdom, the body witness, the one attained to view, the one liberated by faith, the Dhamma follower, and the faith follower. [11] These seven persons are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world."⁹

15 (5) Similar to Those in Water

"Bhikkhus, there are these seven kinds of persons found existing in the world similar to those in water. What seven? (1) Here, some person has gone under once and remains under. (2) Some person has risen up and then goes under. (3) Some person has

⁹ The seven are explained in detail at [MN 70.14–21, I 477–79](#). In brief, the one liberated in both respects and the one liberated by wisdom are two kinds of arahants, distinguished by whether or not they possess the “peaceful formless emancipations transcending form.” The body witness, the one attained to view, and the one liberated by faith are three kinds of trainees, who can range anywhere from stream-enterer to one on the path to arahantship; they have already been discussed at [3:21](#). The Dhamma follower and the faith follower are two types who have entered the path to stream-entry but have not yet realized the fruit; they are distinguished according to whether wisdom or faith is their dominant faculty. The process by which they enter the path is described at [SN 25:1, III 225](#).

risen up and stays there. (4) Some person has risen up, sees clearly, and looks around. (5) Some person has risen up and crosses over. (6) Some person has risen up and gained a firm foothold. (7) Some person has risen up, crossed over, and gone beyond, a brahmin who stands on high ground.¹⁰

(1) "And how, bhikkhus, is a person one who has gone under once and remains under? Here, some person possesses exclusively black, unwholesome qualities. In this way a person is one who has gone under once and remains under.

(2) "And how is a person one who has risen up and then goes under? Here, some person has risen up, [thinking]: 'Good is faith [in cultivating] wholesome qualities; good is a sense of moral shame [in cultivating] wholesome qualities; good is moral dread [in cultivating] wholesome qualities; good is energy [in cultivating] wholesome qualities; good is wisdom [in cultivating] wholesome qualities.' However, his faith does not become stable or grow but rather diminishes. His sense of moral shame ... moral dread ... energy ... wisdom does not become stable or grow but rather diminishes. In this way a person is one who has risen up and then goes under.

(3) "And how is a person one who has risen up and stays put? [12] Here, some person has risen up, [thinking]: 'Good is faith [in cultivating] wholesome qualities ... good is wisdom [in cultivating] wholesome qualities.' His faith neither diminishes nor grows; it just stays put. His sense of moral shame ... his moral dread ... his energy ... his wisdom neither diminishes nor grows; it just stays put. In this way a person is one who has risen up and stays put.

(4) "And how is a person one who has risen up, sees clearly, and looks around? Here, some person has risen up, [thinking]: 'Good is faith [in cultivating] wholesome qualities ... good is wisdom [in cultivating] wholesome qualities.' With the utter destruction of three fetters, this person is a stream-enterer, no longer subject to [rebirth in] the lower world, fixed in destiny, heading for enlightenment. It is in this way that a person is one who has risen up, sees clearly, and looks around.

(5) "And how is a person one who has risen up and is crossing over? Here, some person has risen up, [thinking]: 'Good is faith [in cultivating] wholesome qualities ...

¹⁰ *Pāraṅgato thale tiṭṭhati brāhmaṇo*. Here, "brahmin" is used as a synonym for the arahant. See in this connection 4:5 §4 and SN 35:228, IV 157,19–20.

good is wisdom [in cultivating] wholesome qualities.' With the utter destruction of three fetters and with the diminishing of greed, hatred, and delusion, this person is a once-returner who, after coming back to this world only one more time, will make an end of suffering. It is in this way that a person is one who has risen up and is crossing over.

(6) "And how is a person one who has risen up and attained a firm foothold? Here, some person has risen up, [thinking]: 'Good is faith [in cultivating] wholesome qualities ... good is wisdom [in cultivating] wholesome qualities.' With the utter destruction of the five lower fetters, he is of spontaneous birth, due to attain final nibbāna there without returning from that world. It is in this way that a person is one who has risen up and gained a firm foothold.

(7) "And how is a person one who has risen up, crossed over, and gone beyond, a brahmin who stands on high ground? [13] Here, some person has risen up, [thinking]: 'Good is faith [in cultivating] wholesome qualities; good is a sense of moral shame [in cultivating] wholesome qualities; good is moral dread [in cultivating] wholesome qualities; good is energy [in cultivating] wholesome qualities; good is wisdom [in cultivating] wholesome qualities.' With the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it. It is in this way that a person is one who has risen up, crossed over, and gone beyond, a brahmin who stands on high ground.

"These, bhikkhus, are the seven kinds of persons found existing in the world similar to those in water."

16 (6) Impermanence

"Bhikkhus, there are these seven kinds of persons who are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What seven?

(1) "Here, bhikkhus, some person dwells contemplating impermanence in all conditioned phenomena, perceiving impermanence, experiencing impermanence, constantly, continuously, and uninterruptedly focusing on it with the mind, fathoming it

with wisdom. With the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it. This is the first kind of person worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world.

(2) "Again, some person dwells contemplating impermanence in all conditioned phenomena, perceiving impermanence, experiencing impermanence, constantly, continuously, and uninterruptedly focusing on it with the mind, fathoming it with wisdom. For him the exhaustion of the taints and the exhaustion of life occur simultaneously.¹¹ This is the second kind of person worthy of gifts....

(3) "Again, bhikkhus, some person dwells contemplating impermanence in all conditioned phenomena, perceiving impermanence, experiencing impermanence, constantly, continuously, and uninterruptedly focusing on it with the mind, fathoming it with wisdom. With [14] the utter destruction of the five lower fetters, he becomes an attainer of nibbāna in the interval.¹² This is the third kind of person worthy of gifts....

(4) "... With the utter destruction of the five lower fetters, he becomes an attainer of nibbāna upon landing.¹³ This is the fourth kind of person worthy of gifts....

¹¹ At Pp 13 (Be §16) this person is called a *samasīsī*, lit., "a same-header." Mp explains that there are four kinds of *samasīsī*. (1) One who has been ill and attains the destruction of the taints at the same time that he recovers from the illness is called an "illness same-header" (*rogasamasīsī*). (2) One who has been afflicted with a severe painful feeling and attains the destruction of the taints at the same time that he overcomes the pain is called a "feeling same-header" (*vedanāsamasīsī*). (3) One who has been practicing insight in a particular posture and attains the destruction of the taints at the same time that he breaks the posture is called a "posture same-header" (*iriyāpathasamasīsī*). (4) And one who attains the destruction of the taints at the same time that his life ends is called a "life same-header" (*jīvitasamasīsī*). In this sutta, the "life same-header" is intended.

¹² *Antarāparinibbāyī*. Lit., "one who attains nibbāna in between (or along the way)." Pp 16 (Be §36) defines this person as one who eliminates the five lower fetters, takes spontaneous birth, and then, either immediately after being reborn or (at the latest) before reaching the middle of the life span, generates the path for abandoning the five higher fetters. Similarly, Mp defines this type as a person who is reborn somewhere among the pure abodes (*suddhāvāsesu*) and then attains arahantship either at the time of rebirth, slightly afterwards, or before reaching the middle of the life span. In spite of these authorized definitions, I believe there is textual evidence that the name of this type should be understood to mean literally that he attains the destruction of the taints *in between* or *along the way* (*antarā*), that is, between two lives, and then attains final nibbāna without taking rebirth at all. See 4:131 and Fours <n. 212>. I give further arguments for this interpretation in relation to 7:55; see too below <n. 82>.

¹³ *Upahaccaparinibbāyī*. Both Pp 17 (Be §37) and Mp define this type as one who eliminates the five lower fetters, takes spontaneous rebirth (in the pure abodes), and then reaches arahantship after passing the middle of the life span or, at the latest, at the time of death. Again, as I will maintain in

(5) "... With the utter destruction of the five lower fetters, he becomes an attainer of nibbāna without exertion.¹⁴ This is the fifth kind of person worthy of gifts....

(6) "... With the utter destruction of the five lower fetters, he becomes an attainer of nibbāna through exertion. This is the sixth kind of person worthy of gifts....

(7) " Again, bhikkhus, some person dwells contemplating impermanence in all conditioned phenomena, perceiving impermanence, experiencing impermanence, constantly, continuously, and uninterruptedly focusing on it with the mind, fathoming it with wisdom. With the utter destruction of the five lower fetters, he becomes one bound upstream, heading toward the Akaniṭṭha realm.¹⁵ This is the seventh kind of person worthy of gifts....

"These, bhikkhus, are the seven kinds of persons who are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world."

17 (7) Suffering

"Bhikkhus, there are these seven kinds of persons who are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What seven?

(1) "Here, bhikkhus, some person dwells contemplating suffering in all conditioned phenomena, perceiving suffering, experiencing suffering, constantly, continuously, and uninterruptedly focusing on it with the mind, fathoming it with wisdom. With the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered

relation to 7:55 <n. 83>, there are suggestions in the Nikāyas that this type is one who attains the destruction of the taints almost immediately after taking rebirth in the pure abodes.

¹⁴ The difference between the two is probably established simply on the basis of the amount of effort they must put forth to win the goal. Pp 17 (Be §§38–39) says merely that one generates the path without effort and the other as the result of effort. In any case, on the commentarial interpretation these two become, not separate types of non-returners, but two modes in which the first two types (the *antarāparinibbāyī* and the *upahaccaparinibbāyī*) attain nibbāna. Such an explanation would reduce the distinct types of non-returners to three. This would override the sequential and mutually exclusive nature of the five types, which is implied by the fivefold classification and strongly suggested by the similes of 7:55.

¹⁵ See Fours <n. 211>.

upon it, he dwells in it. This is the first kind of person worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world."

[The rest as in 7:16, but based on contemplating suffering in all conditioned phenomena.]

18 (8) Non-Self¹⁶

"Bhikkhus, there are these seven kinds of persons who are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What seven?

(1) "Here, bhikkhus, some person dwells contemplating non-self in all phenomena,¹⁷ perceiving non-self, experiencing non-self, constantly, continuously, and uninterruptedly focusing on it with the mind, fathoming it with wisdom. With the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it. This is the first kind of person worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world."

[The rest as in 7:16, but based on contemplating non-self in all phenomena.]

19 (9) Happiness

"Bhikkhus, there are these seven kinds of persons who are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What seven?

¹⁶ By using ellipsis points, Ee incorporates **7:18** and **7:19** into **7:17**, and thus at this point its numbering falls two short of my own. My numbering follows Ce and Be in counting the expositions based on non-self and nibbāna as distinct suttas.

¹⁷ Whereas the contemplations of impermanence and suffering are directed toward all conditioned phenomena (*sabbasaṅkhāresu*), the contemplation of non-self is directed toward all phenomena without qualification (*sabbadhammesu*).

"Here, bhikkhus, some person dwells contemplating the happiness in nibbāna, perceiving such happiness, experiencing such happiness, constantly, continuously, and uninterruptedly focusing on it with the mind, fathoming it with wisdom. With the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it. This is the first kind of person worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world."

[The rest as in 7:16, but based on contemplating the happiness in nibbāna.] [15]

20 (10) Bases for [being] "Ten-less"

"Bhikkhus, there are these seven bases for [being] 'ten-less.'¹⁸ What seven?

"Here, (1) a bhikkhu has a keen desire to undertake the training and does not lose his fondness for undertaking the training in the future. (2) He has a strong desire to attend to the Dhamma and does not lose his fondness for attending to the Dhamma in the future. (3) He has a strong desire to remove vain wishes and does not lose his fondness for

¹⁸ *Niddasavatthūni*. PED takes *niddasa* to be a wrong reading for *niddesa* and explains the compound to mean "object of distinction, or praise." SED sv *nirdaśa*, gives "more than ten days old, happened more than ten days ago." The expression itself, however, has no necessary connection with days and could also be explained by taking *ni* to be a privative prefix and thus meaning "without ten." Thus as used here it might just as well mean "without ten years." Mp accepts the reading as given and offers an explanation, which I translate just below. It could be that the original meaning of the expression is irretrievably lost and in interpreting it we have nothing to rely on but conjecture. There are no identified Chinese parallels to this sutta or to 7:42–43 below to serve as a check.

Here is Mp: "The question ['How is one tenless?'] is said to have arisen among the outside sectarians. For they call a Nigaṇṭha [a Jain ascetic] *niddaso* ("ten-less") who has died at the time he is ten years of age [*dasavassakāle*; or: "at the time he has ten years' seniority" (as an ascetic)?]. For, it is said, he does not become ten years of age again. And not only doesn't he become ten years of age again, [he doesn't become] nine years of age or even one year of age. In this way, they call a Nigaṇṭha who is dead at the age of twenty years, and so on, *nibbiso* ('twenty-less'), *nittimso* ('thirty-less'), *niccattāliso* ('forty-less'), *nippaññāso* ('fifty-less'). When Ānanda was wandering in the village, he heard this discussion and reported it to the Blessed One. The Blessed One said: 'This is not a designation for the sectarians, Ānanda, but for the taint-destroyer [arahant] in my teaching.' For if the taint-destroyer attains final nibbāna when he is ten years of age [or: has ten years' seniority?], he does not become one of ten years again. Not only one of ten years, he doesn't become one of nine years ... of a single year. Not only one of a single year, he doesn't become one of eleven months ... nor even one of a single moment. Why? Because he never again takes rebirth. The same method for one who is 'twenty-less' and so on. Thus the Blessed One begins this teaching to show the causes for becoming one who is 'ten-less.'"

removing vain wishes in the future.¹⁹ (4) He has a strong desire for seclusion and does not lose his fondness for seclusion in the future. (5) He has a strong desire to arouse energy and does not lose his fondness for arousing energy in the future. (6) He has a strong desire for mindfulness and alertness and does not lose his fondness for mindfulness and alertness in the future. (7) He has a strong desire to penetrate by view and does not lose his fondness for penetrating by view in the future. These are the seven bases for [being] 'ten-less.'"

III. The Vajji Seven

21 (1) Sārandada

[16] Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī at the Sārandada Shrine. Then a number of Licchavis approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One said this to them:

"I will teach you, Licchavis, seven principles of non-decline. Listen and attend closely. I will speak."²⁰

"Yes, bhante," those Licchavis replied. The Blessed One said this:

"And what, Licchavis, are the seven principles of non-decline?"

(1) "Licchavis, as long as the Vajjis assemble often and hold frequent assemblies, only growth is to be expected for them, not decline.

(2) "As long as the Vajjis assemble in harmony, adjourn in harmony, and conduct the affairs of the Vajjis in harmony, only growth is to be expected for them, not decline.

(3) "As long as the Vajjis do not decree anything that has not been decreed or abolish anything that has already been decreed but undertake and follow the ancient Vajji principles as they have been decreed, only growth is to be expected for them, not decline.

(4) "As long as the Vajjis honor, respect, esteem, and venerate the Vajji elders and think they should be heeded, only growth is to be expected for them, not decline.

¹⁹ *icchāvinaye tibbacchando hoti āyatiñca icchāvinaye avigatapemo*. I here render *icchā* as "vain wishes," and *chanda* as "desire." Mp glosses *icchā* with *taṇhā*, craving.

²⁰ This teaching is referred to at **DN 16.1.5, II 75,23–31.**

(5) "As long as the Vajjis do not abduct women and girls from their families and force them to live with them, only growth is to be expected for them, not decline.

(6) "As long as the Vajjis honor, respect, esteem, and venerate their traditional shrines, both those within [the city]²¹ and those outside, [17] and do not neglect the righteous oblations as given and done to them in the past,²² only growth is to be expected for them, not decline.

(7) "As long as the Vajjis provide righteous protection, shelter, and guard for arahants, [with the intention]: 'How can those arahants who have not yet come here come to our realm, and how can those arahants who have already come dwell at ease here?' only growth is to be expected for them, not decline.

"Licchavis, as long as these seven principles of non-decline continue among the Vajjis, and the Vajjis are seen [established] in them, only growth is to be expected for them, not decline."

22 (2) Vassakāra²³

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Now on that occasion King Ajātasattu Vedehiputta of Magadha wished to wage war against the Vajjis. He said thus: "As powerful and mighty as these Vajjis are, I will annihilate them, destroy them, bring calamity and disaster upon them."

Then King Ajātasattu addressed the chief minister of Magadha, the brahmin Vassakāra: "Come, brahmin, go to the Blessed One and in my name pay homage to him with your head at his feet. Inquire whether he is fit and healthy, agile and strong, and feeling at ease. Say: 'Bhante, King Ajātasattu Vedehiputta of Magadha pays homage to the Blessed One with his head at your feet. He inquires whether you are fit and healthy, agile and strong, and feeling at ease.' Then say thus: 'Bhante, King Ajātasattu wishes to wage war against the Vajjis. He says thus: "As powerful and mighty as these Vajjis are, I

²¹ I add "the city" on the basis of Mp's gloss: "situated inside the city" (*antonagare ʾthitāni*).

²² Mp: "When people neglect the righteous oblations, the deities do not protect them, and even if they cannot create new suffering, they intensify arisen suffering, such as coughs and headaches, etc.; and in time of war, the people have no allies. But when people don't neglect the oblations, the deities protect them well, and even if they cannot create new happiness, they remove old illnesses; and when war breaks out, the people have allies."

²³ What follows is also in DN 16.1.1–5, II 72–76.

will annihilate them, destroy them, bring calamity and disaster upon [18] them." Learn well how the Blessed One answers you and report it to me, for Tathāgatas do not speak falsely."

"Yes, sir," the brahmin Vassakāra replied. Then he rose from his seat and went to the Blessed One. He exchanged greetings with the Blessed One, and when they had exchanged greetings and cordial talk, he sat down to one side and said:

"Master Gotama, King Ajātasattu Vedehiputta of Magadha pays homage to the Blessed One with his head at your feet. He inquires whether you are fit and healthy, agile and strong, and feeling at ease. Master Gotama, King Ajātasattu wishes to wage war against the Vajjis. He says thus: 'As powerful and mighty as these Vajjis are, I will annihilate them, destroy them, bring calamity and disaster upon them.'"

Now on that occasion the Venerable Ānanda was standing behind the Blessed One fanning him. The Blessed One then addressed the Venerable Ānanda:

(1) "Ānanda, have you heard whether the Vajjis are assembling often and holding frequent assemblies?"

"I have heard, bhante, that they do so."

"Ānanda, as long as the Vajjis assemble often and hold frequent assemblies, only growth is to be expected for them, not decline.

(2) "Have you heard, Ānanda, whether the Vajjis are assembling in harmony, adjourning their meetings in harmony, and conducting the affairs of the Vajjis in harmony?"

"I have heard, bhante, that they do so."

"Ānanda, as long as the Vajjis assemble in harmony, [19] adjourn in harmony, and conduct the affairs of the Vajjis in harmony, only growth is to be expected for them, not decline.

(3) "Have you heard, Ānanda, whether the Vajjis do not decree anything that has not been decreed and do not abolish anything that has already been decreed, but undertake and follow the ancient Vajji principles as they have been decreed?"

"I have heard, bhante, that they do so."

"Ānanda, as long as the Vajjis do not decree anything that has not been decreed or abolish anything that has already been decreed but undertake and follow the ancient Vajji principles as they have been decreed, only growth is to be expected for them, not decline.

(4) "Have you heard, Ānanda, whether the Vajjis honor, respect, esteem, and venerate the Vajji elders and think they should be heeded?"

"I have heard, bhante, that they do so."

"Ānanda, as long as the Vajjis honor, respect, esteem, and venerate the Vajji elders and think they should be heeded, only growth is to be expected for them, not decline.

(5) ""Have you heard, Ānanda, whether the Vajjis do not abduct women and girls from their families and force them to live with them?"

"I have heard, bhante, that they don't."

"Ānanda, as long as the Vajjis do not abduct women and girls from their families and force them to live with them, only growth is to be expected for them, not decline.

(6) "Have you heard, Ānanda, whether the Vajjis honor, respect, esteem, and venerate their traditional shrines, both those within [the city] and those outside, and do not neglect the righteous oblations as given and done to them in the past?"

"I have heard, bhante, that they do so."

"Ānanda, as long as the Vajjis [20] honor, respect, esteem, and venerate their traditional shrines, both those within [the city] and those outside, and do not neglect the righteous oblations as given and done to them in the past, only growth is to be expected for them, not decline.

(7) "Have you heard, Ānanda, whether the Vajjis provide righteous protection, shelter, and guard for arahants, [with the intention]: 'How can those arahants who have not yet come here come to our realm, and how can those arahants who have already come dwell at ease here?'"

"I have heard, bhante, that they do so."

"Ānanda, as long as the Vajjis provide righteous protection, shelter, and guard for arahants, [with the intention]: 'How can those arahants who have not yet come here come to our realm, and how can those arahants who have already come dwell at ease here?' only growth is to be expected for them, not decline."

Then the Blessed One addressed the brahmin Vassakāra, the chief minister of Magadha: "On one occasion, brahmin, I was dwelling at Vesālī at the Sārandada Shrine. There I taught the Vajjis these seven principles of non-decline. As long as these seven principles of non-decline continue among the Vajjis, and the Vajjis are seen [established] in them, only growth is to be expected for them, not decline."

When this was said, the brahmin Vassakāra said this to the Blessed One: "If, Master Gotama, the Vajjis were to observe even one among these principles of non-decline, only growth would be expected for them, not decline. What can be said if they observe all seven? King Ajātasattu Vedehiputta of Magadha, Master Gotama, cannot take the Vajjis by war, except [21] through treachery or internal dissension. And now, Master Gotama, we must be going. We are busy and have much to do."

"You may go, brahmin, at your own convenience."

Then the brahmin Vassakāra, the chief minister of Magadha, having delighted and rejoiced in the Blessed One's words, rose from his seat and left.

23 (3) Non-Decline (1)

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. There the Blessed One addressed the bhikkhus:

"Bhikkhus, I will teach you seven principles of non-decline. Listen and attend closely. I will speak."²⁴

"Yes, bhante," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, are the seven principles of non-decline?"

(1) "As long as the bhikkhus assemble often and hold frequent assemblies, only growth is to be expected for them, not decline.

(2) "As long as the bhikkhus assemble in harmony, adjourn in harmony, and conduct the affairs of the Saṅgha in harmony, only growth is to be expected for them, not decline.

²⁴ The text of 7: 23-27 is at DN 16.1.6-10, II 76-80.

(3) "As long as the bhikkhus do not decree anything that has not been decreed or abolish anything that has already been decreed, but undertake and follow the training rules as they have been decreed, only growth is to be expected for them, not decline.

(4) "As long as the bhikkhus honor, respect, esteem, and venerate those bhikkhus who are elders, of long standing, long gone forth, fathers and guides of the Saṅgha, and think they should be heeded, only growth is to be expected for them, not decline.

(5) "As long as the bhikkhus do not come under the control of arisen craving that leads to renewed existence, only growth is to be expected for them, not decline.

(6) "As long as the bhikkhus are intent on forest lodgings, [22] only growth is to be expected for them, not decline.

(7) "As long as the bhikkhus each individually establish mindfulness [with the intention]: 'How can well-behaved fellow monks who have not yet come here come, and how can well-behaved fellow monks who are already here dwell at ease?' only growth is to be expected for them, not decline.

"Bhikkhus, as long as these seven principles of non-decline continue among the bhikkhus, and the bhikkhus are seen [established] in them, only growth is to be expected for them, not decline."

24 (4) Non-Decline (2)

"Bhikkhus, I will teach you seven principles of non-decline. Listen and attend closely. I will speak."

"Yes, bhante," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, are the seven principles of non-decline?"

(1) "As long as the bhikkhus do not delight in work, do not take delight in work, are not devoted to delight in work, only growth is to be expected for them, not decline. (2) As long as the bhikkhus do not delight in talk ... (3) ... do not delight in sleep ... (4) ... do not delight in company ... (5) ... do not have evil desires and come under the control of evil desires ... (6) ... do not associate with bad friends, bad companions, bad comrades ... (7) ... do not come to a stop midway [in their development] on account of

some minor achievement of distinction,²⁵ only growth is to be expected for them, not decline.

"Bhikkhus, as long as these seven principles of non-decline continue among the bhikkhus, and the bhikkhus are seen [established] in them, only growth is to be expected for them, not decline."

25 (5) Non-Decline (3)

"Bhikkhus, I will teach you seven principles of non-decline. Listen and attend closely. I will speak."

"Yes, bhante," those bhikkhus replied. The Blessed One said this: [23]

"And what, bhikkhus, are the seven principles of non-decline?"

(1) "As long as the bhikkhus are endowed with faith, only growth is to be expected for them, not decline. (2) As long as they have a sense of moral shame ... (3) ... have moral dread ... (4) ... are learned ... (5) ... are energetic ... (6) ... are mindful ... (7) ... are wise, only growth is to be expected for them, not decline.

"Bhikkhus, as long as these seven principles of non-decline continue among the bhikkhus, and the bhikkhus are seen [established] in them, only growth is to be expected for them, not decline."

26 (6) Non-Decline (4)

"Bhikkhus, I will teach you seven principles of non-decline. Listen and attend closely. I will speak."

"Yes, bhante," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, are the seven principles of non-decline? (1) As long as the bhikkhus develop the enlightenment factor of mindfulness, only growth is to be expected for them, not decline. (2) As long as they develop the enlightenment factor of discrimination of phenomena ... (3) ... the enlightenment factor of energy ... (4) ... the

²⁵ Mp: "As long as they do not come to a stop at some attainment, such as purification of virtuous behavior, jhāna, insight, stream-entry, and so forth, without having attained arahantship, only growth is to be expected for the bhikkhus."

enlightenment factor of rapture ... (5) ... the enlightenment factor of tranquility ... (6) ... the enlightenment factor of concentration ... (7) ... the enlightenment factor of equanimity, only growth is to be expected for them, not decline.

"Bhikkhus, as long as these seven principles of non-decline continue among the bhikkhus, and the bhikkhus are seen [established] in them, only growth is to be expected for them, not decline." [24]

27 (7) Non-Dcline (5)

"Bhikkhus, I will teach you seven principles of non-decline. Listen and attend closely. I will speak."

"Yes, bhante," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, are the seven principles of non-decline? (1) As long as the bhikkhus develop the perception of impermanence, only growth is to be expected for them, not decline. (2) As long as they develop the perception of non-self ... (3) ... the perception of unattractiveness ... (4) ... the perception of danger ... (5) ... the perception of abandoning ... (6) ... the perception of dispassion ... (7) ... the perception of cessation, only growth is to be expected for them, not decline.²⁶

"Bhikkhus, as long as these seven principles of non-decline continue among the bhikkhus, and the bhikkhus are seen [established] in them, only growth is to be expected for them, not decline."

28 (8) A Trainee

"Bhikkhus, these seven qualities lead to the decline of a bhikkhu who is a trainee. What seven? Delight in work, delight in talking, delight in sleep, delight in company, not guarding the doors of the sense faculties, lack of moderation in eating; and when there are matters pertaining to the Saṅgha that are [to be dealt with] in the Saṅgha, the bhikkhu

²⁶

All these perceptions are explained at **10:60**, with three additions.

who is a trainee does not reflect thus:²⁷ 'There are in the Saṅgha elders of long standing, long gone forth, responsible, who will take responsibility for that [work].' He himself undertakes them.²⁸ These seven qualities lead to the decline of a bhikkhu who is a trainee.

"Bhikkhus, these seven qualities lead to the non-decline of a bhikkhu who is a trainee. What seven? [25] Not taking delight in work, not taking delight in talking, not taking delight in sleep, not taking delight in company, guarding the doors of the sense faculties, moderation in eating; and when there are matters pertaining to the Saṅgha that are [to be dealt with] in the Saṅgha, the bhikkhu who is a trainee reflects thus: 'There are in the Saṅgha elders of long standing, long gone forth, responsible, who will take responsibility for that [work].' He does not himself undertake them. These seven qualities lead to the non-decline of a bhikkhu who is a trainee."

29 (9) Decline

"Bhikkhus, these seven things lead to the decline of a lay follower. What seven? (1) He stops seeing bhikkhus; (2) he neglects listening to the good Dhamma; (3) he does not train in the higher virtuous behavior; (4) he is full of suspicion toward bhikkhus, whether they be elders, newly ordained, or of middle standing; (5) he listens to the Dhamma with a mind bent on criticism, seeking to find faults with it; (6) he seeks a person worthy of offerings among outsiders; (7) he first does [meritorious] deeds there.²⁹ These seven things lead to the decline of a lay follower.

"Bhikkhus, these seven things lead to the non-decline of a lay follower. What seven? (1) He does not stop seeing bhikkhus; (2) he does not neglect listening to the good Dhamma; (3) he trains in the higher virtuous behavior; (4) he is full of confidence in bhikkhus, whether they be elders, newly ordained, or of middle standing; (5) he listens to the Dhamma with a mind that is not bent on criticism, not seeking to find faults with it; (6)

²⁷ Reading with Ee *na iti paṭisañcikkhati*. Ce and Be omit *na*. Brahmāli suggests "he is supposed to leave this work for the *theras* [elders], who are expected to look after it."

²⁸ Ce *attanā voyogaṃ āpajjati*; Ee *attanā vo yogaṃ āpajjati*; Be *attanā tesu yogaṃ āpajjati*. Again, I follow Brahmāli's interpretation: "Since it is the task of these elders, they will have to take ultimate responsibility (and the blame or praise) no matter who carries it out. Thus he should leave it to them."

²⁹ *Tattha ca pubbakāraṃ karoti*. See 5:175, 6:93. Mp: "He first gives to those following other creeds and only afterwards to bhikkhus."

he does not seek a person worthy of offerings among outsiders; (7) he first does [meritorious] deeds here. These seven things lead to the non-decline of a lay follower."³⁰
[26]

The lay follower who stops seeing
[bhikkhus] who have developed themselves,
[who stops] hearing the noble ones' teachings,
and does not train in the higher virtue;
whose suspicion toward the bhikkhus
is ever on the increase;
who wants to listen to the good Dhamma
with a mind bent on criticism;
the lay follower who seeks
one worthy of offerings among outsiders
and first undertakes to do
meritorious deeds toward them:
these seven well-taught principles
describe what leads to decline.
A lay follower who resorts to them
falls away from the good Dhamma.

The lay follower who does not stop seeing
[bhikkhus] who have developed themselves,
who listens to the noble ones' teachings,
and trains in the higher virtue;
whose confidence in the bhikkhus
is ever on the increase;
who wants to listen to the good Dhamma
with a mind not bent on criticism;

³⁰ Be, but not Ce or Ee, has the following before the verses: "This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this."

the lay follower who seeks none
worthy of offerings among outsiders;
but who here first undertakes
to do meritorious deeds:
these seven well-taught principles
describe what leads to non-decline.
A lay follower who resorts to them
does not fall away from the good Dhamma.

30 (10) Failure³¹

"Bhikkhus, there are these seven failures of a lay follower. What seven?... [as in 7:29] ... Bhikkhus, there are these seven successes of a lay follower. What seven?... [as in 7:29] ... These are the seven successes of a lay follower."

31 (11) Ruin

"Bhikkhus, there are these seven ruins for a lay follower. What seven?... [as in 7:29] ... Bhikkhus, there are these seven victories for a lay follower. What seven?... [as in 7:29] ... These are the seven victories for a lay follower." [27]

[The verses are identical with those in 7:29.]

IV. Deities

32 (1) Heedfulness³²

³¹ Ee joins this sutta and the next and mistakenly counts them as three, 28–30. Thus Ee's numbering, which had been two behind my own, now lags behind by one.

³² An expanded parallel of **6:32**.

Then, when the night had advanced, a certain deity of stunning beauty, illuminating the entire Jeta's Grove, [28] approached the Blessed One, paid homage to him, stood to one side, and said to the Blessed One:

"Bhante, there are these seven qualities that lead to the non-decline of a bhikkhu. What seven? Reverence for the Teacher, reverence for the Dhamma, reverence for the Saṅgha, reverence for the training, reverence for concentration, reverence for heedfulness, and reverence for hospitality. These seven qualities lead to the non-decline of a bhikkhu."

This is what that deity said. The Teacher agreed. Then that deity, [thinking]: "The Teacher agrees with me," paid homage to the Blessed One, circumambulated him keeping the right side toward him, and disappeared right there.

Then, when the night had passed, the Blessed One addressed the bhikkhus: "Last night, bhikkhus, when the night had advanced, a certain deity of stunning beauty, illuminating the entire Jeta's Grove, approached me, paid homage to me, stood to one side, and said to me: 'Bhante, there are these seven qualities that lead to the non-decline of a bhikkhu. What seven? Reverence for the Teacher ... and reverence for hospitality. These seven qualities lead to the non-decline of a bhikkhu.' This is what that deity said. Then that deity paid homage to me, circumambulated me keeping the right side toward me, and disappeared right there."

Respectful toward the Teacher,
respectful toward the Dhamma,
deeply revering the Saṅgha,
respectful toward concentration, ardent,
deeply respectful toward the training;
respectful toward heedfulness,
holding hospitality in reverence:
this bhikkhu cannot fall away,
but is close to nibbāna.

33 (2) Sense of Moral Shame³³

"Last night, bhikkhus, when the night had advanced, a certain deity of stunning beauty, illuminating the entire Jeta's Grove, [29] approached me, paid homage to me, stood to one side, and said to me: 'Bhante, there are these seven qualities that lead to the non-decline of a bhikkhu. What seven? Reverence for the Teacher, reverence for the Dhamma, reverence for the Saṅgha, reverence for the training, reverence for concentration, reverence for a sense of moral shame, and reverence for moral dread. These seven qualities lead to the non-decline of a bhikkhu.' This is what that deity said. Then the deity paid homage to me, circumambulated me keeping the right side toward me, and disappeared right there."

Respectful toward the Teacher,
respectful toward the Dhamma,
deeply revering the Saṅgha,
respectful toward concentration, ardent,
deeply respectful toward the training;
endowed with moral shame and moral dread,
deferential and reverential:
such a one cannot fall away
but is close to nibbāna.

34 (3) Easy to Correct (1)

"Last night, bhikkhus, when the night had advanced, a certain deity of stunning beauty, illuminating the entire Jeta's Grove, approached me, paid homage to me, stood to one side, and said to me: 'Bhante, there are these seven qualities that lead to the non-decline of a bhikkhu. What seven? Reverence for the Teacher, reverence for the Dhamma, reverence for the Saṅgha, reverence for the training, reverence for concentration, being easy to correct, and good friendship. These seven qualities lead to the non-decline of a bhikkhu.' This is what that deity said. Then the deity paid homage to me, circumambulated me keeping the right side toward me, and disappeared right there."

Respectful toward the Teacher,
respectful toward the Dhamma,
deeply revering the Saṅgha,
respectful toward concentration, ardent,
deeply respectful toward the training;
cultivating good friends,
being easy to correct,
deferential and reverential:
such a one cannot fall away
but is close to nibbāna. [30]

35 (4) Easy to Correct (2)³⁴

"Last night, bhikkhus, when the night had advanced, a certain deity of stunning beauty, illuminating the entire Jeta's Grove, approached me, paid homage to me, stood to one side, and said to me: 'Bhante, there are these seven qualities that lead to the non-decline of a bhikkhu. What seven? Reverence for the Teacher, reverence for the Dhamma, reverence for the Saṅgha, reverence for the training, reverence for concentration, being easy to correct, and good friendship. These seven qualities lead to the non-decline of a bhikkhu.' This is what that deity said. Then the deity paid homage to me, circumambulated me keeping the right side toward me, and disappeared right there."

When this was said, the Venerable Sāriputta said to the Blessed One:

"Bhante, I understand in detail the meaning of this statement that the Blessed One has spoken in brief to be as follows. Here, a bhikkhu himself reveres the Teacher and speaks in praise of reverence for the Teacher; he encourages other bhikkhus who do not revere the Teacher to develop reverence for the Teacher and, at the proper time, genuinely and truthfully, he speaks praise of those bhikkhus who revere the Teacher. He himself reveres the Dhamma ... reveres the Saṅgha ... reveres the training ... reveres concentration ... is easy to correct ... has good friends and speaks in praise of good

³⁴

An expanded parallel of 6:69, without the preliminary portion of the latter.

friendship; he encourages other bhikkhus who do not have good friends to find good friends and, at the proper time, genuinely and truthfully, he speaks praise of those bhikkhus who have good friends. It is in such a way, bhante, that I understand in detail the meaning of this statement that the Blessed One has spoken in brief."

[The Blessed One said:] "Good, good, Sāriputta! It is good that you understand in detail the meaning of this statement that I have spoken in brief in such a way."

[The Buddha here repeats the whole statement of Sāriputta, ending:] [31]

"It is in such a way, Sāriputta, that the meaning of this statement that I spoke in brief should be understood in detail."

36 (5) A Friend (1)³⁵

"Bhikkhus, one should associate with a friend who possesses seven factors. What seven? (1) He gives what is hard to give. (2) He does what is hard to do. (3) He patiently endures what is hard to endure. (4) He reveals his secrets to you. (5) He preserves your secrets. (6) He does not forsake you when you are in trouble. (7) He does not roughly despise you.³⁶ One should associate with a friend who possesses these seven factors."

A friend gives what is hard to give,
and he does what is hard to do.
He forgives you your harsh words
and endures what is hard to endure.

He tells you his secrets,
yet he preserves your secrets.
He does not forsake you in difficulties,

³⁵ An expanded parallel of **3:135**.

³⁶ *Khīṇena nātimaññati*. I translate on the supposition that *khīṇena* is an adverb meaning "hurtfully, roughly" (see DOP sv *khīṇa*²). Mp, however, explains the line on the assumption that *khīṇena* means "in [time of] loss, when wealth has been exhausted": "When one's wealth is exhausted, he does not despise one because of one's loss. He does not think too highly of himself and look down on the other" (*tassa bhoge khīṇe tena khayena taṃ nātimaññati, tasmīṃ omānaṃ attani ca atimānaṃ na karoti*). On Mp's interpretation, though, I do not see how this factor would differ from the preceding one.

nor does he roughly despise you.

The person here in whom
these qualities are found is a friend.
One desiring a friend
should resort to such a person. [32]

37 (6) A Friend (2)

"Bhikkhus, one should associate with a bhikkhu friend who possesses seven qualities; one should resort to him and attend on him even if he dismisses you. What seven? (1) He is pleasing and agreeable; (2) he is respected and (3) esteemed; (4) he is a speaker;³⁷ (5) he patiently endures being spoken to; (6) he gives deep talks; and (7) he does not enjoin one to do what is wrong."

He is dear, respected, and esteemed,
a speaker and one who endures speech;
he gives deep talks and does not enjoin one
to do what is wrong.

The person here in whom
these qualities are found is a friend,
benevolent and compassionate.
Even if one is dismissed by him,
one desiring a friend
should resort to such a person.

38 (7) Analytical Knowledges (1)

³⁷ *Vattā*. Mp says only "he is skilled in speech" (*vacanakusalo*). Since giving deep talks is listed as a separate item, here presumably the meaning is that he gives good advice.

"Bhikkhus, when he possesses seven qualities, a bhikkhu might soon realize for himself with direct knowledge the four analytical knowledges and acquire mastery over them.³⁸ What seven?

"Here, (1) a bhikkhu understands as it really is: 'This is mental sluggishness in me.'³⁹ (2) Or when the mind is constricted internally, he understands as it really is: 'My mind is constricted internally.' (3) Or when his mind is distracted externally, he understands as it really is: 'My mind is distracted externally.'⁴⁰ (4) He knows feelings as they arise, as they remain present, as they disappear; (5) he knows perceptions as they arise, as they remain present, [33] as they disappear; (6) he knows thoughts as they arise, as they remain present, as they disappear.⁴¹ (7) Then, among qualities suitable and unsuitable, inferior and superior, dark and bright along with their counterparts, he has grasped the mark well, attended to it well, reflected upon it well, and penetrated it well with wisdom.⁴² When he possesses these seven qualities, a bhikkhu might soon realize for himself with direct knowledge the four analytical knowledges and acquire mastery over them."

39 (8) Analytical Knowledges (2)⁴³

"Bhikkhus, when he possessed seven qualities, Sāriputta realized for himself with direct knowledge the four analytical knowledges and acquired mastery over them. What seven?

"Here, (1) Sāriputta understood as it really is: 'This is mental sluggishness in me.'⁴⁴ (2) Or when the mind was constricted internally, he understood as it really is: 'My

³⁸ On the four analytical knowledges (*paṭisambhidā*), see **Fours <n. 258>**

³⁹ I translate the text exactly as it has come down, but it seems that in the course of transmission a phrase dropped out suggesting that mental sluggishness has arisen on a particular occasion. Mp thus provides the missing phrase, *uppanne cetaso līnatte*, "when mental sluggishness has arisen."

⁴⁰ Mp connects internal constriction with dullness and drowsiness, and external distraction with attraction toward the five objects of sensual pleasure. See in this connection SN 51:20, 279, 28–280, 4.

⁴¹ At 4:41 §3, this is called "the development of concentration that leads to mindfulness and clear comprehension." Mp: "Feeling, etc., are the roots of mental proliferation (*papañca*). For feeling is the root of craving, which arises in relation to pleasure. Perception is the root of views, which arise toward an unclear object. And thought is the root of conceit, which arises through the thought, 'I am.'"

⁴² Mp explains "mark" (*nimitta*) here as cause (*kāraṇa*).

⁴³ Ee prints this as a continuation of the preceding sutta, but Ce and Be, which I follow, treat it as distinct. My numbering again exceeds that of Ee by two.

mind is constricted internally.' (3) Or when his mind was distracted externally, he understood as it really is: 'My mind is distracted externally.' (4) For him, feelings were known as they arose, as they remained present, as they disappeared; (5) perceptions were known as they arose, as they remained present, as they disappeared; (6) thoughts were known as they arose, as they remained present, as they disappeared. (7) Then, among qualities suitable and unsuitable, inferior and superior, dark and bright along with their counterparts, he took up the mark well, attended to it well, reflected upon it well, and penetrated it well with wisdom. When he possessed these seven qualities, Sāriputta realized for himself with direct knowledge the four analytical knowledges and acquired mastery over them." [34]

40 (9) Mastery (1)

"Bhikkhus, possessing seven qualities, a bhikkhu exercises mastery over his mind and is not a servant of his mind. What seven? Here, (1) a bhikkhu is skilled in concentration; (2) skilled in the attainment of concentration; (3) skilled in the duration of concentration; (4) skilled in emergence from concentration; (5) skilled in fitness for concentration; (6) skilled in the area of concentration; and (7) skilled in resolution regarding concentration.⁴⁵ Possessing these seven qualities, a bhikkhu exercises mastery over his mind, and is not a servant of his mind."

41 (10) Mastery (2)⁴⁶

"Bhikkhus, possessing seven qualities, Sāriputta exercises mastery over his mind and is not a servant of his mind. What seven? Here, (1) Sāriputta is skilled in concentration; (2) skilled in the attainment of concentration; (3) skilled in the duration of

⁴⁴ Though the text here uses the present tense *pajānāti*, I construe this as the historical present, referring to the time before Sāriputta attained arahantship. As an arahant he would no longer have been prone to mental sluggishness, internal constriction, or external distraction.

⁴⁵ Six of these skills, excluding the first, are mentioned at 6:24. See Sixes <n. 41>.

⁴⁶ Again, Ee prints this as a continuation of the preceding sutta, but Ce and Be consider it distinct. Since I follow Ce and Be, my numbering now exceeds Ee by three.

concentration; (4) skilled in emergence from concentration; (5) skilled in fitness for concentration; (6) skilled in the area of concentration; and (7) skilled in resolution regarding concentration. Possessing these seven qualities, Sāriputta exercises mastery over his mind and is not a servant of his mind."

42 (11) Bases for [being] "Ten-less" (1)

On one occasion the Blessed One was dwelling at Sāvattṥī in Jeta's Grove, Anāthapiṇḍika's Park. Then, in the morning, the Venerable Sāriputta dressed, took his bowl and robe, and entered Sāvattṥī for alms. It then occurred to him: [35] "It is still too early to walk for alms in Sāvattṥī. Let me go to the park of the wanderers of other sects."

Then the Venerable Sāriputta went to the park of the wanderers of other sects. He exchanged greetings with those wanderers and, when they had concluded their greetings and cordial talk, sat down to one side. Now on that occasion those wanderers had assembled and were sitting together when this conversation arose among them: "Friends, anyone at all who lives the complete and purified spiritual life for twelve years is fit to be called a bhikkhu who is ten-less."

Then the Venerable Sāriputta neither delighted in nor rejected the statement of those wanderers, but rose from his seat and left, [thinking]: "I shall find out what the Blessed One has to say about this statement."

Then, when the Venerable Sāriputta had walked for alms in Sāvattṥī, after his meal, on returning from his alms round, he approached the Blessed One, paid homage to him, and sat down to one side. [He here reports verbatim the entire course of events and asks:] [36] "Is it possible, bhante, in this Dhamma and discipline to describe a bhikkhu as 'ten-less' by the mere counting of years?"

"In this Dhamma and discipline, Sāriputta, it isn't possible to describe a bhikkhu as 'ten-less' by the mere counting of years. There are, Sāriputta, these seven bases for [being] 'ten-less' that I have proclaimed after realizing them for myself with direct knowledge.⁴⁷ What seven? Here, (1) a bhikkhu has a keen desire to undertake the training and does not lose his fondness for undertaking the training in the future. (2) He has a

⁴⁷

See above, 7:20 and <n.18>.

strong desire to attend to the Dhamma and does not lose his fondness for attending to the Dhamma in the future. (3) He has a strong desire to remove vain wishes and does not lose his fondness for removing vain wishes in the future. (4) He has a strong desire for seclusion and does not lose his fondness for seclusion in the future. (5) He has a strong desire to arouse energy and does not lose his fondness for arousing energy in the future. (6) He has a strong desire for mindfulness and alertness and does not lose his fondness for mindfulness and alertness in the future. (7) He has a strong desire to penetrate by view and does not lose his fondness for penetrating by view in the future. These are the seven bases for [being] 'ten-less' that I have proclaimed after realizing them for myself with direct knowledge.

"Sāriputta, if a bhikkhu possesses these seven bases for [being] 'ten-less,' then, if he lives the complete and pure spiritual life for twelve years, he is fit to be called 'ten-less.' If, too, he lives the complete and pure spiritual life for twenty-four years, he is [37] fit to be called 'ten-less.' If, too, he lives the complete and pure spiritual life for thirty-six years, he is fit to be called 'ten-less.' If, too, he lives the complete and pure spiritual life for forty-eight years, he is fit to be called 'ten-less.'"

43 (12) Bases for [being] "Ten-less" (2)

Thus have I heard. On one occasion the Blessed One was dwelling at Kosambī in Ghosita's Park. Then, in the morning, the Venerable Ānanda dressed, took his bowl and robe, and entered Kosambī for alms. It then occurred to him: "It is still too early to walk for alms in Kosambī. Let me go to the park of the wanderers of other sects."

Then the Venerable Ānanda went to the park of the wanderers of other sects... [as in 7:42, substituting Ānanda for Sāriputta and Kosambī for Sāvattthī] [38] ... "Is it possible, bhante, in this Dhamma and discipline to describe a bhikkhu as 'ten-less' by the mere counting of years?"

"In this Dhamma and discipline, Ānanda, it isn't possible to describe a bhikkhu as 'ten-less' by the mere counting of years. There are, Ānanda, these seven bases for [being] 'ten-less' that I have proclaimed after realizing them for myself with direct knowledge. What seven? Here, a bhikkhu has (1) faith, (2) a sense of moral shame, (3) moral dread;

(4) he is learned, (5) energetic, (6) mindful, and (7) wise. These are the seven bases for [being] 'ten-less' that I have proclaimed after realizing them for myself with direct knowledge. [39]

"Ānanda, if a bhikkhu possesses these seven bases for [being] 'ten-less,' then, if he lives the complete and pure spiritual life for twelve years, he is fit to be called 'ten-less.' If, too, he lives the complete and pure spiritual life for twenty-four years, he is fit to be called 'ten-less.' If, too, he lives the complete and pure spiritual life for thirty-six years, he is fit to be called 'ten-less.' If, too, he lives the complete and pure spiritual life for forty-eight years, he is fit to be called 'ten-less.'"

V. The Great Sacrifice

44 (1) Stations

"Bhikkhus, there are these seven stations for consciousness.⁴⁸ What seven?

(1) "There are, bhikkhus, beings that are different in body and different in perception, such as humans, some devas, and some in the lower world. This is the first station for consciousness.⁴⁹ [40]

(2) "There are beings that are different in body but identical in perception, such as the devas of Brahmā's company that are reborn through the first [jhāna]. This is the second station for consciousness.⁵⁰

⁴⁸ *Viññāṇaṭṭhitiyo*. The word is used here in a different sense than at SN 22:54, III 54,26, where the four *viññāṇaṭṭhitiyo* are the four aggregates functioning as the supports for *viññāṇa*. In the present sutta they are planes of rebirth. Mp calls them "grounds for the rebirth consciousness" (*paṭisandhiviññāṇassa ṭhānāni*). The original meaning of the seven, as described here, is probably lost. Mp explains them against the background of the Abhidhamma distinction among types of rebirth consciousness, for which see CMA 179–80, 210–19.

⁴⁹ Mp: "Human beings are different in body (*nānattakāyā*) because there are no two people whose bodies are exactly alike. They are different in perception (*nānattasaññīno*) because in some cases their rebirth perception (*paṭisandhisaññā*) has three roots, in others two roots, and in still others it is rootless. The devas mentioned are the six sense-sphere devas. The beings in the lower world are certain yakkhas and spirits outside the plane of misery."

⁵⁰ Mp: "These are the devas of Brahmā's assembly, Brahmā's ministers, and the great brahmās. Their bodies are different in pervasion according to their respective level, but their perception is the same because they all have the perception pertaining to the first jhāna. The beings in the four planes of misery also belong to this group. Their bodies are different, but they all have a [rebirth] perception that is a rootless unwholesome resultant."

(3) "There are beings that are identical in body but different in perception, such as the devas of streaming radiance. This is the third station for consciousness."⁵¹

(4) "There are beings that are identical in body and identical in perception, such as the devas of refulgent glory. This is the fourth station for consciousness."⁵²

(5) "There are beings that, with the complete surmounting of perceptions of forms, with the passing away of perceptions of sensory impingement, with non-attention to perceptions of diversity, [perceiving] 'space is infinite,' belong to the base of the infinity of space. This is the fifth station for consciousness.

(6) "There are beings that, by completely surmounting the base of the infinity of space, [perceiving] 'consciousness is infinite,' belong to the base of the infinity of consciousness. This is the sixth station for consciousness.

(7) "There are beings that, by completely surmounting the base of the infinity of consciousness, [perceiving] 'there is nothing,' belong to the base of nothingness. This is the seventh station for consciousness.

"These, bhikkhus, are the seven stations for consciousness."⁵³

45 (2) Accessories

"There are, bhikkhus, these seven accessories of concentration. What seven? Right view, right intention, right speech, right action, right livelihood, right effort, and right mindfulness. One-pointedness of mind equipped with these seven factors is called noble right concentration 'with its supports' and 'with its accessories.'"⁵⁴ [41]

⁵¹ Mp takes "the devas of streaming radiance" (*devā ābhassarā*) to represent all three classes of devas pertaining to the second jhāna: those of limited radiance, measureless radiance, and streaming radiance. In each plane, their bodies are identical in that they all have the same pervasion (*ekavipphāro va*), but their perception is different in that some are without thought but retain examination (*avitakka-vicāramattā*), while others are without thought and examination (*avitakka-avicārā*).

⁵² Mp: "The devas of refulgent glory (*subhakiṇhā*) are identical in body, and also identical in perception because they all have the perception pertaining to the fourth jhāna (in the Abhidhamma scheme of five jhānas). The devas of great fruit (who are reborn through the fifth jhāna of the fivefold scheme) fall under the fourth station of consciousness. The non-percipient beings do not have consciousness and thus are not included."

⁵³ The non-percipient devas and the devas of the base of neither-perception-nor-non-perception are included among the nine abodes of beings (see 9:24) but not among the stations of consciousness.

⁵⁴ *Ariyo sammāsamādhī sa-upaniso itipi saparikkhāro itipi*. The "supports" (*upanisā*) and "accessories" (*parikkhārā*) are the other seven path factors. See too MN 117, III 71,22.

46 (3) Fires

"Bhikkhus, there are these seven fires. What seven? The fire of lust, the fire of hatred, the fire of delusion, the fire of those worthy of gifts, the householder's fire, the fire of those worthy of offerings, the wood fire. These are the seven fires."⁵⁵

47 (4) Sacrifice

On one occasion the Blessed One was dwelling at Sāvattihī in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion the brahmin Uggatasārīra had made arrangements for a great sacrifice. Five hundred bulls had been led to the post⁵⁶ for the sacrifice. Five hundred bullocks ... Five hundred heifers ... Five hundred goats ... Five hundred rams had been led to the post for the sacrifice.

Then the brahmin Uggatasārīra approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One:

"I have heard, Master Gotama, that the kindling of the sacrificial fire and the raising of the sacrificial post are of great fruit and benefit."

"I too, brahmin, have heard this."

A second time ... A third time the brahmin Uggatasārīra said to the Blessed One: "I have heard, Master Gotama, that the kindling of the sacrificial fire and the raising of the sacrificial post are of great fruit and benefit."

"I too, brahmin, have heard this."

"Then [42] Master Gotama and I are in complete and total agreement."

When this was said, the Venerable Ānanda said to the brahmin Uggatasārīra: "Brahmin, Tathāgatas should not be asked thus: 'I have heard, Master Gotama, that the kindling of the sacrificial fire and the raising of the sacrificial post are of great fruit and benefit.' Tathāgatas should be asked: 'Bhante, I want to kindle the sacrificial fire and raise

⁵⁵ The meanings of these seven fires will be explained in the following sutta.

⁵⁶ Mp says that *thūṇa* is the sacrificial post itself: *yūpasāṅkhātaraṃ thūṇaṃ*.

the sacrificial post. Let the Blessed One exhort me and instruct me in a way that will lead to my welfare and happiness for a long time."

Then the brahmin Uggatasarīra said to the Blessed One: "Master Gotama, I want to kindle the sacrificial fire and raise the sacrificial post. Let Master Gotama exhort me and instruct me in a way that will lead to my welfare and happiness for a long time."

"Brahmin, one kindling the sacrificial fire and raising the sacrificial post, even before the sacrifice, raises three knives that are unwholesome and have suffering as their outcome and result. What three? The bodily knife, the verbal knife, and the mental knife.

"Brahmin, one kindling the sacrificial fire and raising the sacrificial post, even before the sacrifice, arouses such a thought as this: 'Let so many bulls be slain in sacrifice! Let so many bullocks ... so many heifers ... so many goats ... so many rams be slain in sacrifice!' Though he [thinks], 'Let me do merit,' he does demerit. Though he [thinks], 'Let me do what is wholesome,' he does what is unwholesome. Though he [thinks], 'Let me seek the path to a good destination,' he seeks the path to a bad destination. One kindling the sacrificial fire and [43] raising the sacrificial post, even before the sacrifice, raises this first knife, the mental one, which is unwholesome and has suffering as its outcome and result.

"Again, brahmin, one kindling the sacrificial fire and raising the sacrificial post, even before the sacrifice, utters such speech as this: 'Let so many bulls be slain in sacrifice! Let so many bullocks ... so many heifers ... so many goats ... so many rams be slain in sacrifice!' Though he [thinks], 'Let me do merit,' he does demerit. Though he [thinks], 'Let me do what is wholesome,' he does what is unwholesome. Though he [thinks], 'Let me seek the path to a good destination,' he seeks the path to a bad destination. One kindling the sacrificial fire and raising the sacrificial post, even before the sacrifice, raises this second knife, the verbal one, which is unwholesome and has suffering as its outcome and result.

"Again, brahmin, one kindling the sacrificial fire and raising the sacrificial post, even before the sacrifice, first undertakes the preparations to slay the bulls in sacrifice. He first undertakes the preparations to slay the bullocks in sacrifice ... to slay the heifers in sacrifice ... to slay the goats in sacrifice ... to slay the rams in sacrifice. Though he [thinks], 'Let me do merit,' he does demerit. Though he [thinks], 'Let me do what is

wholesome,' he does what is unwholesome. Though he [thinks], 'Let me seek the path to a good destination,' he seeks the path to a bad destination. One kindling the sacrificial fire and raising the sacrificial post, even before the sacrifice, raises this third knife, the bodily one, which is unwholesome and has suffering as its outcome and result.

"Brahmin, one kindling the sacrificial fire and raising the sacrificial post, even before the sacrifice, raises these three knives that are unwholesome and have suffering as their outcome and result.

(1)–(3) "There are, brahmin, these three fires that should be abandoned and avoided and should not be cultivated. What three? [44] The fire of lust, the fire of hatred, and the fire of delusion.

(1) "And why should the fire of lust be abandoned and avoided and not be cultivated? One excited by lust, overcome by lust, with mind obsessed by it, engages in misconduct by body, speech, and mind. As a consequence, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. Therefore this fire of lust should be abandoned and avoided and should not be cultivated.

(2)–(3) "And why should the fire of hatred ... the fire of delusion be abandoned and avoided and not be cultivated? One who is deluded, overcome by delusion, with mind obsessed by it, engages in misconduct by body, speech, and mind. As a consequence, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. Therefore this fire of delusion should be abandoned and avoided and should not be cultivated.

"These are the three fires that should be abandoned and avoided and should not be cultivated.

(4)–(6) "There are, brahmin, these three fires that should be properly and happily maintained, having honored, respected, esteemed, and venerated them. What three? [45] The fire of those worthy of gifts, the householder's fire, and the fire of those worthy of offerings.

(4) "And what is the fire of those worthy of gifts? One's mother and father are called the fire of those worthy of gifts. For what reason? Because it is from them that one

has originated and come to be.⁵⁷ Therefore, this fire of those worthy of gifts should be properly and happily maintained, having honored, respected, esteemed, and venerated it.

(5) "And what is the householder's fire? One's children, wife, slaves, servants, and workers are called the householder's fire. Therefore, this householder's fire should be properly and happily maintained, having honored, respected, esteemed, and venerated it.

(6) "And what is the fire of those worthy of offerings? Those ascetics and brahmins who refrain from intoxication and heedlessness, who are settled in patience and mildness, who tame themselves, calm themselves, and train themselves for nibbāna are called the fire of those worthy of offerings. Therefore, this fire of those worthy of offerings should be properly and happily maintained, having honored, respected, esteemed, and venerated it.

"These, brahmin, are the three fires that should be properly and happily maintained, having honored, respected, esteemed, and venerated them.

(7) "But, brahmin, this wood fire should at certain times be ignited, at certain times be looked upon with equanimity, at certain times be extinguished, and at certain times be put aside."

When this was said, the brahmin Uggatasarīra said to the Blessed One: "Excellent, Master Gotama! Excellent, Master Gotama!... [as in 6:38] ... Let Master Gotama consider me a lay follower who from today [46] has gone for refuge for life. Master Gotama, I set free the five hundred bulls and allow them to live. I set free the five hundred bullocks and allow them to live. I set free the five hundred heifers and allow them to live. I set free the five hundred goats and allow them to live. I set free the five hundred rams and allow them to live. Let them eat green grass, drink cool water, and enjoy a cool breeze."

48 (5) Perceptions (1)

⁵⁷ Ce, Be *atohayam* (Ee *ato 'yam*), *brāhmaṇa*, *āhuto sambhūto*. Mp glosses: ***atohayam*** *ti ato hi mātāpitito ayam āhuto ti āgato*. There seems to be a word play here between *āhuta* as representing *ābhūta*, "originated," and as past participle of *ājuhati*, "offered, sacrificed." See DOP sv *āhuta*¹ and *āhuta*².

"Bhikkhus, these seven perceptions, when developed and cultivated, are of great fruit and benefit, culminating in the deathless, having the deathless as their consummation. What seven? The perception of unattractiveness, the perception of death, the perception of the repulsiveness of food, the perception of non-delight in the entire world, the perception of impermanence, the perception of suffering in the impermanent, and the perception of non-self in what is suffering. These seven perceptions, when developed and cultivated, are of great fruit and benefit, culminating in the deathless, having the deathless as their consummation."

49 (6) Perceptions (2)

"Bhikkhus, these seven perceptions, when developed and cultivated, are of great fruit and benefit, culminating in the deathless, having the deathless as their consummation. What seven? The perception of unattractiveness, the perception of death, the perception of the repulsiveness of food, the perception of non-delight in the entire world, the perception of impermanence, the perception of suffering in the impermanent, and the perception of non-self in what is suffering. These seven perceptions, when developed and cultivated, are of great fruit and benefit, culminating in the deathless, having the deathless as their consummation."

(1) "It was said: 'The perception of unattractiveness, bhikkhus, when developed and cultivated, is of great fruit and benefit, culminating in the deathless, having the deathless as its consummation.' For what reason was this said?"

"When a bhikkhu often dwells with a mind accustomed to the perception of unattractiveness, his mind shrinks away from sexual intercourse, [47] turns back from it, rolls away from it, and is not drawn toward it, and either equanimity or revulsion becomes settled in him. Just as a cock's feather or a strip of sinew, thrown into a fire, shrinks away from it, turns back from it, rolls away from it, and is not drawn toward it, so it is in regard to sexual intercourse when a bhikkhu often dwells with a mind accustomed to the perception of unattractiveness."

"If, when a bhikkhu often dwells with a mind accustomed to the perception of unattractiveness, his mind inclines to sexual intercourse, or if he does not turn away from

it,⁵⁸ he should understand: 'I have not developed the perception of unattractiveness; there is no distinction between my earlier condition and my present one;⁵⁹ I have not attained the fruit of development.' Thus he clearly comprehends this. But if, when he often dwells with a mind accustomed to the perception of unattractiveness, his mind shrinks away from sexual intercourse ... and either equanimity or revulsion becomes settled in him, he should understand: 'I have developed the perception of unattractiveness; there is a distinction between my earlier condition and my present one; I have attained the fruit of development.' Thus he clearly comprehends this.

"When it was said: 'The perception of unattractiveness, bhikkhus, when developed and cultivated, is of great fruit and benefit, culminating in the deathless, having the deathless as its consummation,' it is because of this that this was said.

(2) "It was said: 'The perception of death, bhikkhus, when developed and cultivated, is of great [48] fruit and benefit, culminating in the deathless, having the deathless as its consummation.' For what reason was this said?

"When a bhikkhu often dwells with a mind accustomed to the perception of death, his mind shrinks away from attachment to life, turns back from it, rolls away from it, and is not drawn toward it, and either equanimity or revulsion becomes settled in him. Just as a cock's feather or a strip of sinew, thrown into a fire, shrinks away from it, turns back from it, rolls away from it, and is not drawn toward it, so it is in regard to attachment to life when a bhikkhu often dwells with a mind accustomed to the perception of death.

"If, when a bhikkhu often dwells with a mind accustomed to the perception of death, his mind inclines to attachment to life, or if he does not turn away from it, he should understand: 'I have not developed the perception of death; there is no distinction between my earlier condition and my present one; I have not attained the fruit of development.' Thus he clearly comprehends this. But if, when he often dwells with a mind accustomed to the perception of death, his mind shrinks away from attachment to life ... and either equanimity or revulsion becomes settled in him, he should understand:

⁵⁸ *Appaṭikulyatā saṇṭhāti*. Lit., "[if] non-revulsion becomes settled."

⁵⁹ *Natthi me pubbenāparam vireso*. I base this rendering of *pubbenāparam vireso* on Mp: "There is no distinction between the earlier time when I had not developed it and the later time when I developed it" (*natthi mayham pubbena abhāvitakālena saddhim aparam bhāvitakāle vireso*). In other contexts *pubbenāparam vireso* means the successive stages of excellence reached by mental development, but that explanation does not work here.

'I have developed the perception of death; there is a distinction between my earlier condition and my present one; I have attained the fruit of development.' Thus he clearly comprehends this.

"When it was said: 'The perception of death, bhikkhus, when developed and cultivated, is of great [49] fruit and benefit, culminating in the deathless, having the deathless as its consummation,' it is because of this that this was said.

(3) "It was said: 'The perception of the repulsiveness of food, bhikkhus, when developed and cultivated, is of great fruit and benefit, culminating in the deathless, having the deathless as its consummation.' For what reason was this said?

"When a bhikkhu often dwells with a mind accustomed to the perception of the repulsiveness of food, his mind shrinks away from craving for tastes, turns back from it, rolls away from it, and is not drawn toward it, and either equanimity or revulsion becomes settled in him. Just as a cock's feather or a strip of sinew, thrown into a fire, shrinks away from it, turns back from it, rolls away from it, and is not drawn toward it, so it is in regard to craving for tastes when a bhikkhu often dwells with a mind accustomed to the perception of the repulsiveness of food.

"If, when a bhikkhu often dwells with a mind accustomed to the perception of the repulsiveness of food, his mind inclines to craving for tastes, or if he does not turn away from them, he should understand: 'I have not developed the perception of the repulsiveness of food; there is no distinction between my earlier condition and my present one; I have not attained the fruit of development.' Thus he clearly comprehends this. But if, when he often dwells with a mind accustomed to the perception of the repulsiveness of food, his mind shrinks away from craving for tastes ... and either equanimity or revulsion becomes settled in him, he should understand: 'I have developed the perception of the repulsiveness of food; there is a distinction between my earlier condition and my present one; I have attained the fruit of development.' Thus he clearly comprehends this. [50]

"When it was said: 'The perception of the repulsiveness of food, bhikkhus, when developed and cultivated, is of great fruit and benefit, culminating in the deathless, having the deathless as its consummation,' it is because of this that this was said.

(4) "It was said: 'The perception of non-delight in the entire world, bhikkhus, when developed and cultivated, is of great fruit and benefit, culminating in the deathless, having the deathless as its consummation.' For what reason was this said?

"When a bhikkhu often dwells with a mind accustomed to the perception of non-delight in the entire world, his mind shrinks away from the world's beautiful things, turns back from them, rolls away from them, and is not drawn toward them, and either equanimity or revulsion becomes settled in him. Just as a cock's feather or a strip of sinew, thrown into a fire, shrinks away from it, turns back from it, rolls away from it, and is not drawn toward it, so it is in regard to the world's beautiful things when a bhikkhu often dwells with a mind accustomed to the perception of non-delight in the entire world.

"If, when a bhikkhu often dwells with a mind accustomed to the perception of non-delight in the entire world, his mind inclines to the world's beautiful things, or if he does not turn away from them, he should understand: 'I have not developed the perception of non-delight in the entire world; there is no distinction between my earlier condition and my present one; I have not attained the fruit of development.' Thus he clearly comprehends this. But if, [51] when he often dwells with a mind accustomed to the perception of non-delight in the entire world, his mind shrinks away from the world's beautiful things ... and either equanimity or revulsion becomes settled in him, he should understand: 'I have developed the perception of non-delight in the entire world; there is a distinction between my earlier condition and my present one; I have attained the fruit of development.' Thus he clearly comprehends this.

"When it was said: 'The perception of non-delight in the entire world, bhikkhus, when developed and cultivated, is of great fruit and benefit, culminating in the deathless, having the deathless as its consummation,' it is because of this that this was said.

(5) "It was said: 'The perception of impermanence, bhikkhus, when developed and cultivated, is of great fruit and benefit, culminating in the deathless, having the deathless as its consummation.' For what reason was this said?

"When a bhikkhu often dwells with a mind accustomed to the perception of impermanence, his mind shrinks away from gain, honor, and praise, turns back from them, rolls away from them, and is not drawn toward them, and either equanimity or revulsion becomes settled in him. Just as a cock's feather or a strip of sinew, thrown into

a fire, shrinks away from it, turns back from it, rolls away from it, and is not drawn toward it, so it is in regard to gain, honor, and praise when a bhikkhu often dwells with a mind accustomed to the perception of impermanence.

"If, when a bhikkhu often dwells with a mind accustomed to the perception of impermanence, his mind inclines to gain, honor, and praise, or if he does not turn away from them, he should understand: 'I have not developed the perception of impermanence; there is no distinction between my earlier condition and my present one; I have not attained the fruit of development.' Thus he clearly comprehends this. But if, when he often dwells with a mind accustomed to the perception of impermanence, his mind shrinks away from gain, honor, and praise [52] ... and either equanimity or revulsion becomes settled in him, he should understand: 'I have developed the perception of impermanence; there is a distinction between my earlier condition and my present one; I have attained the fruit of development.' Thus he clearly comprehends this.

"When it was said: 'The perception of impermanence, bhikkhus, when developed and cultivated, is of great fruit and benefit, culminating in the deathless, having the deathless as its consummation,' it is because of this that this was said.

(6) "It was said: 'The perception of suffering in the impermanent, bhikkhus, when developed and cultivated, is of great fruit and benefit, culminating in the deathless, having the deathless as its consummation.' For what reason was this said?

"When a bhikkhu often dwells with a mind accustomed to the perception of suffering in the impermanent, a keen perception of danger becomes settled in him toward indolence, laziness, slackness, heedlessness, lack of effort, and unreflectiveness, just as toward a murderer with drawn sword.

"If, when a bhikkhu often dwells with a mind accustomed to the perception of suffering in the impermanent, a keen perception of danger does not become settled in him toward indolence, laziness, slackness, heedlessness, lack of effort, and unreflectiveness, just as toward a murderer with drawn sword, he should understand: 'I have not developed the perception of suffering in the impermanent; there is no distinction between my earlier condition and my present one; I have not attained the fruit of development.' Thus he clearly comprehends this. But if, when he often dwells with a mind accustomed to the perception of suffering in the impermanent, a keen perception of danger becomes settled

in him toward indolence, laziness, slackness, heedlessness, lack of effort, and unreflectiveness, just as toward a murderer with drawn sword, he should understand: 'I have developed the perception of suffering in the impermanent; there is a distinction between my earlier condition and my present one; I have attained the fruit of development.' Thus he clearly comprehends this.

"When it was said: 'The perception of suffering in the impermanent, bhikkhus, when developed and cultivated, is of great fruit [53] and benefit, culminating in the deathless, having the deathless as its consummation,' it is because of this that this was said.

(7) "It was said: 'The perception of non-self in what is suffering, bhikkhus, when developed and cultivated, is of great fruit and benefit, culminating in the deathless, having the deathless as its consummation.' For what reason was this said?

"When a bhikkhu often dwells with a mind accustomed to the perception of non-self in what is suffering, his mind is devoid of I-making, mine-making, and conceit regarding this conscious body and all external objects; it has transcended discrimination and is peaceful and well liberated.⁶⁰

"If, when a bhikkhu often dwells with a mind accustomed to the perception of non-self in what is suffering, his mind is not devoid of I-making, mine-making, and conceit regarding this conscious body and all external objects, if it does not transcend discrimination and become peaceful and well liberated, he should understand: 'I have not developed the perception of non-self in what is suffering; there is no distinction between my earlier condition and my present one; I have not attained the fruit of development.' Thus he clearly comprehends this. But if, when he often dwells with a mind accustomed to the perception of non-self in what is suffering, his mind is devoid of I-making, mine-making, and conceit regarding this conscious body and all external objects, and if it has transcended discrimination and become peaceful and well liberated, he should understand: 'I have developed the perception of non-self in what is suffering; there is a distinction

⁶⁰ Mp connects "I-making" (*ahaṅkāra*) with views, "mine-making" (*mamaṅkāra*) with craving, and conceit with the ninefold conceit (*navavidhamāna*): that is, considering oneself superior, equal, or inferior, each in relation to one who is actually superior, equal, or inferior. "Transcended discrimination" (*vidhāsamatikkanta*) means having overcome the threefold conceit of being superior, equal, or inferior.

between my earlier condition and my present one; I have attained the fruit of development.' Thus he clearly comprehends this.

"When it was said: 'The perception of non-self in what is suffering, bhikkhus, when developed and cultivated, is of great fruit and benefit, culminating in the deathless, having the deathless as its consummation,' it is because of this that this was said.

"These seven perceptions, bhikkhus, when developed and cultivated, are of great fruit and benefit, culminating in the deathless, having the deathless as their consummation." [54]

50 (7) Sexual Intercourse

Then the brahmin Jāṇussoṇī approached the Blessed One and exchanged greetings with him ... and said to him:

"Does Master Gotama also claim to be one who lives the celibate life?"⁶¹

"If, brahmin, one could rightly say of anyone: 'He lives the complete and pure celibate life—unbroken, flawless, unblemished, unblotched,' it is precisely of me that one might say this. For I live the complete and pure celibate life—unbroken, flawless, unblemished, unblotched."

"But what, Master Gotama, is a breach, flaw, blemish, and blotch of the celibate life?"

(1) "Here, brahmin, some ascetic or brahmin, claiming to be perfectly celibate, does not actually engage in intercourse with women. But he consents to being rubbed, massaged, bathed, and kneaded by them. He relishes this, desires it, and finds satisfaction in it. This is a breach, flaw, blemish, and blotch of the celibate life. He is called one who lives an impure celibate life, one who is fettered by the bond of sexuality. He is not freed

⁶¹ Mp: "It is said that he thought: 'In the system of the brahmins, one lives the celibate life for forty-eight years studying the Vedas. But the ascetic Gotama, living at home, enjoys himself with the three kinds of dancing girls in three mansions. So what now will he say?' Thus he asks with reference to this. Then the Blessed One, as if gaining control of a black snake with a mantra or as if stepping on an enemy's neck with his foot, roars his lion's roar. He shows that even during his six years of striving, a time when he still had defilements, not even a thought arose in him with regard to the pleasure of rulership or the dancing girls in his mansions."

from birth, from old age and death, from sorrow, lamentation, pain, dejection, and anguish; he is not freed from suffering, I say. [55]

(2) "Again, some ascetic or brahmin, claiming to be perfectly celibate, does not actually engage in intercourse with women; nor does he consent to being rubbed, massaged, bathed, and kneaded by them. But he jokes with women, plays with them, and amuses himself with them....

(3) "... he does not joke with women, play with them, and amuse himself with them ... but he gazes and stares straight into their eyes....

(4) "... he does not gaze and stare straight into women's eyes ... but he listens to their voices behind a wall or through a rampart as they laugh, talk, sing, or weep....

(5) "... he does not listen to the voices of women behind a wall or through a rampart as they laugh, talk, sing, or weep ... but he recollects laughing, talking, and playing with them in the past....

(6) "... he does not recollect laughing, talking, and playing with women in the past ... but he looks at a householder or a householder's son enjoying himself furnished and endowed with the five objects of sensual pleasure....

(7) "... he does not look at a householder or a householder's son enjoying himself furnished and endowed with the five objects of sensual pleasure, but he lives the spiritual life aspiring for [rebirth in] a certain order of devas, [thinking]: 'By this virtuous behavior, observance, austerity, or spiritual life I will be a deva or one [in the retinue] of the devas.' He relishes this, desires it, and finds satisfaction in it. This, too, is a breach, flaw, blemish, and blotch of the celibate life. He is called [56] one who lives an impure celibate life, one who is fettered by the bond of sexuality. He is not freed from birth, from old age and death, from sorrow, lamentation, pain, dejection, and anguish; he is not freed from suffering, I say.

"So long, brahmin, as I saw that I had not abandoned one or another of these seven bonds of sexuality, I did not claim to have awakened to the unsurpassed perfect enlightenment in the world with its devas, Māra, and Brahmā, in this population with its ascetics and brahmins, its devas and humans. But when I did not see even one of these seven bonds of sexuality that I had not abandoned, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans.

"The knowledge and vision arose in me: 'Unshakable is my liberation of mind; this is my last birth; now there is no more renewed existence.'"

When this was said, the brahmin Jāṇussoṇī said to the Blessed One: "Excellent, Master Gotama! ... Let Master Gotama consider me a lay follower who from today has gone for refuge for life." [57]

51 (8) Union

"Bhikkhus, I will teach you a Dhamma exposition on union and disengagement.⁶²
Listen....

"And what is that Dhamma exposition on union and disengagement?

"A woman, bhikkhus, attends internally to her feminine faculty, her feminine comportment, her feminine appearance, her feminine aspect, her feminine desire, her feminine voice, her feminine ornamentation.⁶³ She becomes excited by these and takes delight in them. Excited by them, taking delight in them, she attends externally to [a man's] masculine faculty, his masculine comportment, his masculine appearance, his masculine aspect, his masculine desire, his masculine voice, his masculine ornamentation. She becomes excited by these and takes delight in them. Excited by them, taking delight in them, she desires union externally, and she also desires the pleasure and joy that arise on account of such union. Beings who are delighted with their femininity enter upon union with men. It is in this way that a woman does not transcend her femininity.

"A man, bhikkhus, attends internally to his masculine faculty, his masculine comportment, his masculine appearance, his masculine aspect, his masculine desire, his masculine voice, his masculine ornamentation. He becomes excited by these and takes delight in them. Excited by them, taking delight in them, he attends externally to [a woman's] feminine faculty, her feminine comportment, her feminine appearance, her feminine aspect, her feminine desire, her feminine voice, her feminine ornamentation. He becomes excited by these and takes delight in them. Excited by them, taking delight in

⁶² *Samyogavisamyaṃ dhammapariyāyaṃ*. The title might also have been rendered "connection and disconnection."

⁶³ In Pāli: *itthikuttaṃ, itthākappaṃ, itthividhaṃ, itthicchandaṃ, itthissaraṃ, itthālaṅkāraṃ*. Apparently it is these seven terms, and their masculine counterparts (with *purisa* in place of *itthi*), that explain the inclusion of this sutta in the Sevens. I translate on the basis of the glosses offered by Mp.

them, he desires union externally, and he also desires the pleasure and joy that arise on account of such union. Beings who are delighted with their masculinity enter upon union with women. [58] It is in this way that a man does not transcend his masculinity.

"This is how union comes about. And how does disengagement come about?

"A woman, bhikkhus, does not attend internally to her feminine faculty ... to her feminine ornamentation. She does not become excited by these or take delight in them. Not excited by them, not taking delight in them, she does not attend externally to [a man's] masculine faculty ... his masculine ornamentation. She does not become excited by these or take delight in them. Not excited by them, not taking delight in them, she does not desire union externally, nor does she desire the pleasure and joy that arise on account of such union. Beings who are not delighted with their femininity become disengaged from men. It is in this way that a woman transcends her femininity.

"A man, bhikkhus, does not attend internally to his masculine faculty ... his masculine ornamentation. He does not become excited by these or take delight in them. Not excited by them, not taking delight in them, he does not attend externally to [a woman's] feminine faculty ... her feminine ornamentation. He does not become excited by these or take delight in them. Not excited by them, not taking delight in them, he does not desire union externally, nor does he desire the pleasure and joy that arise on account of such union. Beings who are not delighted with their masculinity become disengaged from women. It is in this way [59] that a man transcends his masculinity.

"This is how disengagement comes about.

"This, bhikkhus, is the Dhamma exposition on union and disengagement."

52 (9) Giving

On one occasion the Blessed One was dwelling at Campā on a bank of the Gaggārā Lotus Pond. Then a number of lay followers from Campā approached the Venerable Sāriputta, paid homage to him, sat down to one side, and said to him:

"Bhante Sāriputta, it has been a long time since we heard a Dhamma talk from the Blessed One. It would be good, bhante, if we could get to hear a Dhamma talk from him."

"In that case, friends, you should come on the *uposatha* day. Perhaps then you might get to hear a Dhamma talk from the Blessed One."

"Yes, bhante," those lay followers replied. Then, having risen from their seats, they paid homage to the Venerable Sāriputta, circumambulated him keeping their right sides toward him, and departed.

Then, on the *uposatha* day, those lay followers from Campā approached the Venerable Sāriputta, paid homage to him, and stood to one side. Then the Venerable Sāriputta, along with those lay followers, went to the Blessed One. They paid homage to the Blessed One, sat down to one side, and the Venerable Sāriputta said to him: [60]

"Could it be the case, bhante, that a gift given by someone here is not of great fruit and benefit? And could it be the case that a gift given by someone here is of great fruit and benefit?"

"It could be the case, Sāriputta, that a gift given by someone here is not of great fruit and benefit. And it could be the case that a gift given by someone here is of great fruit and benefit."

"Bhante, why is it that one gift is not of great fruit and benefit while the other is?"

(1) "Here, Sāriputta, someone gives a gift with expectations, with a bound mind, looking for rewards; he gives a gift, [thinking]: 'Having passed away, I will make use of this.' He gives that gift to an ascetic or a brahmin: food and drink; clothing and vehicles; garlands, scents, and unguents; bedding, dwellings, and lighting. What do you think, Sāriputta? Might someone give such a gift?"

"Yes, bhante."

"In that case, Sāriputta, he gives a gift with expectations, with a bound mind, looking for rewards; he gives a gift, [thinking]: 'Having passed away, I will make use of this.' Having given such a gift, with the breakup of the body, after death, he is reborn in companionship with the devas [ruled by] the four great kings. [61] Having exhausted that kamma, psychic potency, glory, and authority, he comes back and returns to this state of being.

(2) "But, Sāriputta, someone does not give a gift with expectations, with a bound mind, looking for rewards; he does not give a gift, [thinking]: 'Having passed away, I will make use of this.' Rather, he gives a gift, [thinking]: 'Giving is good.'...

(3) "He does not give a gift, [thinking]: 'Giving is good,' but rather he gives a gift, [thinking]: 'Giving was practiced before by my father and forefathers; I should not abandon this ancient family custom.'...

(4) "He does not give a gift, [thinking]: 'Giving was practiced before ... I should not abandon this ancient family custom,' but rather he gives a gift, [thinking]: 'I cook; these people do not cook. It isn't right that I who cook should not give to those who do not cook.'...

(5) "He does not give a gift, [thinking]: 'I cook ... to those who do not cook,' but rather he gives a gift, [thinking]: 'Just as the seers of old—that is, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāsetṭha, Kassapa, and Bhagu—held those great sacrifices, so I will share a gift.'... ⁶⁴

(6) "He does not give a gift, [thinking]: 'Just as the seers of old ... held those great sacrifices, so I will [62] share a gift,' but rather he gives a gift, [thinking]: 'When I am giving a gift my mind becomes placid, and elation and joy arise.'...

(7) "He does not give a gift, [thinking]: 'When I am giving a gift my mind becomes placid, and elation and joy arise,' but rather he gives a gift, [thinking]: 'It's an ornament of the mind, an accessory of the mind.'⁶⁵ He gives that gift to an ascetic or a brahmin: food and drink; clothing and vehicles; garlands, scents, and unguents; bedding, dwellings, and lighting. What do you think, Sāriputta? Might someone give such a gift?"

"Yes, bhante."

"In that case, Sāriputta, he does not give a gift with expectations, with a bound mind, looking for rewards; he does not give a gift, [thinking]: 'Having passed away, I will make use of this.' He does not give a gift, [thinking]: 'Giving is good.' He does not give a gift, [thinking]: 'Giving was practiced before by my father and forefathers; I should not abandon this ancient family custom.' He does not give a gift, [thinking]: 'I cook; these people do not cook. It isn't right that I who cook should not give to those who do not cook.' He does not give a gift, [thinking]: 'Just as the seers of old ... held those great

⁶⁴ These are the ancient brahmin rishis who were supposedly the composers of the Vedic hymns. They are mentioned in this capacity at 5:192, III 224,5–6, and 229,28–230,1, and at DN I 238,21–23, and MN II 169,29–31.

⁶⁵ The three eds. have slightly different readings. I follow Ce *cittālaṅkāraṃ cittaparikkhāraṃ*. Neither Be nor Ee have the quotation marker *ti*. Mp: "It is an ornament, an accessory, of the mind pertaining to serenity and insight" (*samathavipassanācittassa*).

sacrifices, so I will share a gift.' He does not give a gift, [thinking]: 'When I am giving a gift my mind becomes placid, and elation and joy arise.' But rather, he gives a gift, [thinking]: 'It's an ornament of the mind, an accessory of the mind.' Having given such a gift, with the breakup of the body, after death, he is reborn in companionship with the devas of Brahmā's company. [63] Having exhausted that kamma, psychic potency, glory, and authority, he does not come back and return to this state of being.

"This, Sāriputta, is the reason why a gift given by someone here is not of great fruit and benefit. And this is the reason why a gift given by someone here is great fruit and benefit."

53 (10) Nandamātā

Thus have I heard. On one occasion the Venerable Sāriputta and the Venerable Mahāmoggallāna were wandering on tour in Dakkhiṇāgiri together with a large Saṅgha of bhikkhus. Now on that occasion the female lay follower Veḷukaṇṭakī Nandamātā,⁶⁶ having risen as the night was receding, chanted the Pārāyana.

Now on that occasion the great [deva] king Vessavaṇa was traveling from north to south on some business. He heard the female lay follower Nandamātā chanting the Pārāyana and stood waiting until the end of her recitation. When the female lay follower Nandamātā had finished, she fell silent. Having understood that the female lay follower Nandamātā had finished her recitation, the great [deva] king Vessavaṇa applauded: "Good, sister! Good, sister!"

"Who is that, my dear?"

"I am your brother, the great [deva] king Vessavaṇa, sister."

"Good, my dear! Then let the Dhamma exposition that I just recited be my guest's gift to you."⁶⁷

"Good, sister! And let this too [64] be your guest's gift to me: Tomorrow, before they have eaten breakfast, the Saṅgha of bhikkhus headed by Sāriputta and Moggallāna

⁶⁶ At 2:133 and 4:177 §4 she is held up as a model for the Buddha's female lay followers. She is probably identical with Uttarā Nandamātā, declared at 1:262 to be the foremost of meditators among female lay followers.

⁶⁷ *Ātittheyya*: the traditional gift given to a guest as a token of hospitality.

will come to Veḷukaṇṭaka. You should serve them and dedicate the offering to me. That will be your guest's gift to me."

Then when the night had passed the female lay follower Nandamātā had various kinds of delicious food prepared in her own residence. Then, before they had eaten breakfast, the Saṅgha of bhikkhus headed by Sāriputta and Moggallāna arrived in Veḷukaṇṭaka.

Then the female lay follower Nandamātā addressed a man: "Come, good man. Go to the monastery and announce the time to the Saṅgha of bhikkhus, saying: 'It is time, bhante, the meal is ready at Lady Nandamātā's residence.'" The man replied: "Yes, madam," and he went to the monastery and delivered his message. Then the Saṅgha of bhikkhus headed by Sāriputta and Moggallāna dressed, took their bowls and robes, and went to the residence of the female lay follower Nandamātā, where they sat down in the seats that had been prepared.

Then, with her own hands, the female lay follower Nandamātā served and satisfied with various kinds of delicious food the Saṅgha of bhikkhus headed by Sāriputta and Moggallāna. When the Venerable Sāriputta had finished eating and had put away his bowl, she sat down to one side and the Venerable Sāriputta asked her:

"But who, Nandamātā, told you that the Saṅgha of bhikkhus would be approaching?"

(1) "Here, bhante, having risen as the night was receding, I chanted the Pārāyana.... [65] [She here relates, in the first person, the entire incident narrated above, ending with Vessavaṇa's words: "And this will be your guest's gift to me."] ... Bhante, let whatever merit I may have gained by this act of giving be dedicated to the happiness of the great [deva] king Vessavaṇa."

"It's astounding and amazing,⁶⁸ Nandamātā, that you can converse⁶⁹ directly with such a powerful and influential young deva as the great [deva] king Vessavaṇa."

⁶⁸ A comment is called for about the words *acchariya abbhuta*. Though often rendered "wonderful and marvelous," they are not always intended to express appreciation but to suggest, rather, astonishment and amazement. Of course, the boundary line between the two senses is porous, as can be seen from the way the English words "wonderful" and "marvelous," which now have an appreciative sense, evolved from words connected with astonishment.

⁶⁹ Be, Ee read *sallapissasī ti*. Ce *sallapissatī ti*, in the third person, may be an editorial error.

(2) "Bhante, that is not the only astounding and amazing quality of mine. There is another. I had only one son, a dear and beloved boy named Nanda. The rulers seized and abducted him on some pretext and executed him. Bhante, when that boy was arrested or was being put under arrest, when he was in prison or was being imprisoned,⁷⁰ when he was dead or was being killed, I don't recall any alteration of my mind."⁷¹

"It's astounding and amazing, Nandamātā, that you can purify even the arising of a thought."⁷²

(3) "Bhante, that is not [66] the only astounding and amazing quality of mine. There is still another. When my husband died, he was reborn in the yakkha realm.⁷³ He appeared to me in his previous bodily form, but I don't recall any alteration of my mind."

"It's astounding and amazing, Nandamātā, that you can purify even the arising of a thought."

(4) "Bhante, that is not the only astounding and amazing quality of mine. There is still another. I was given to my young husband in marriage when I was a young girl, but I don't recall ever transgressing against him even in thought, much less by deed."

"It's astounding and amazing, Nandamātā, that you can purify even the arising of a thought."

(5) "Bhante, that is not the only astounding and amazing quality of mine. There is still another. Since I declared myself a lay follower, I don't recall ever intentionally transgressing any training rule."

"It's astounding and amazing, Nandamātā!"

(6) "Bhante, that is not the only astounding and amazing quality of mine. There is still another. For as much as I want, secluded from sensual pleasures, secluded from unwholesome states, I enter and dwell in the first jhāna, which consists of rapture and

⁷⁰ Be, Ee read *vadhe vā vajjhamāne vā*, Ce *baddhe vā vajjhamāne vā*. The Sinhala translation in Ce mirrors the inconsistency of its Pāli text. I suggest reading, contrary to all three eds., *baddhe vā vajjhamāne vā*. In this way the three pairs of phrases represent a sequence of arrest, imprisonment, and execution.

⁷¹ *Cittassa aññathattam*. The expression recurs just below. My rendering is intended to fit both cases. In the present case a spiritually undeveloped woman would normally be distraught, in the case below she would be frightened.

⁷² *Yatra hi nāma cittuppādampi parisodhessasi*. Lit., "that you will purify even the arising of mind."

⁷³ *Yakkhayoniṃ*. Mp: "The spirit realm is the state of an earth-bound deity (*bhummadevatā-bhāvaṃ*)."
Yoni is here used in the sense of "realm," and thus the expression *yakkhayoni* does not imply that yakkhas are born from the womb.

pleasure born of seclusion, accompanied by thought and examination. With the subsiding of thought and examination, I enter and dwell in the second jhāna, which has internal placidity and unification of mind and consists of rapture and pleasure born of concentration, without thought and examination. With the fading away as well of rapture, I dwell equanimous and, mindful and clearly comprehending, I experience pleasure [67] with the body; I enter and dwell in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' With the abandoning of pleasure and pain, and with the previous passing away of joy and dejection, I enter and dwell in the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity."

"It's astounding and amazing, Nandamātā!"

(7) "Bhante, that is not the only astounding and amazing quality of mine. There is still another. Of the five lower fetters taught by the Blessed One, I don't see any that I haven't abandoned."⁷⁴

"It's astounding and amazing, Nandamātā!"

Then the Venerable Sāriputta instructed, encouraged, inspired, and gladdened Nandamātā with a Dhamma talk, after which he rose from his seat and departed.

The Second Fifty

I. Undeclared

54 (1) Undeclared

Then a certain bhikkhu approached the Blessed One, paid homage to him, [68] sat down to one side, and said: "Bhante, why is it that doubt does not arise in the instructed noble disciple about the undeclared points?"⁷⁵

⁷⁴ This establishes her status as a non-returner, who has abandoned the five lower fetters but not the five higher fetters.

⁷⁵ The undeclared points (*abyākatavatthū*) are the ten matters that the Buddha has not addressed: whether or not the world is eternal, whether the world is finite or infinite, whether the life-principle is the same as the body or different from the body, and the four alternatives concerning the after-death status of the Tathāgata.

"With the cessation of views, bhikkhu, doubt does not arise in the instructed noble disciple about the undeclared points.

(1) "'The Tathāgata exists after death': this is an involvement with views; 'The Tathāgata does not exist after death': this is an involvement with views; 'The Tathāgata both exists and does not exist after death': this is an involvement with views; 'The Tathāgata neither exists nor does not exist after death': this is an involvement with views.

"Bhikkhu, the uninstructed worldling does not understand views, their origin, their cessation, and the way leading to their cessation. For him, that view increases. He is not freed from birth, from old age and death, from sorrow, lamentation, pain, dejection, and anguish; he is not freed from suffering, I say.

"But the instructed noble disciple understands views, their origin, their cessation, and the way leading to their cessation. For him, that view ceases. He is freed from birth, from old age and death, from sorrow, lamentation, pain, dejection, and anguish; he is freed from suffering, I say.

"Knowing thus, seeing thus, the instructed noble disciple does not declare: 'The Tathāgata exists after death'; or: 'The Tathāgata does not exist after death'; or: 'The Tathāgata both exists and does not exist after death'; or: 'The Tathāgata neither exists nor does not exist after death.' Knowing thus, seeing thus, the instructed noble disciple does not make declarations regarding the undeclared points.

"Knowing thus, bhikkhu, seeing thus, the instructed noble disciple does not tremble, does not shake,⁷⁶ does not vacillate, and does not become terrified regarding the undeclared points.

(2) "'The Tathāgata exists after death': this is an involvement with craving ... (3) ... this is [69] an involvement with perception ... (4) ... something conceived ... (5) ... a proliferation ... (6) ... an involvement with clinging ... (7) ... a [ground for] remorse; 'The Tathāgata does not exist after death': this is a [ground for] remorse; 'The Tathāgata both exists and does not exist after death': this is a [ground for] remorse; 'The Tathāgata neither exists nor does not exist after death': this is a [ground for] remorse.

⁷⁶ *Na chambhati, na kampati, na vedhati, na santāsaṃ āpajjati abyākatavattḥsu.* Ce also has *na calati*, not in Be or Ee.

"Bhikkhu, the uninstructed worldling does not understand remorse, its origin, its cessation, and the way leading to its cessation. For him, that remorse increases. He is not freed from birth, from old age and death, from sorrow, lamentation, pain, dejection, and anguish; he is not freed from suffering, I say.

"But, bhikkhu, the instructed noble disciple understands remorse, its origin, its cessation, and the way leading to its cessation. For him, that remorse ceases. He is freed from birth, from old age and death, from sorrow, lamentation, pain, dejection, and anguish; he is freed from suffering, I say.

"Knowing thus, seeing thus, the instructed noble disciple does not declare: 'The Tathāgata exists after death'; or: 'The Tathāgata does not exist after death'; or: 'The Tathāgata both exists and does not exist after death'; or: 'The Tathāgata neither exists nor does not exist after death.' Knowing thus, seeing thus, the instructed noble disciple does not make declarations regarding the undeclared points.

"Knowing thus, seeing thus, the instructed noble disciple does not tremble, does not shake, does not vacillate, and does not fall into terror regarding the undeclared points. [70]

"Bhikkhu, this is why doubt does not arise in the instructed noble disciple about the undeclared points."

55 (2) Destinations of Persons

"Bhikkhus, I will teach you seven destinations of persons and attainment of nibbāna through non-clinging. Listen and attend closely. I will speak."

"Yes, bhante," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, are the seven destinations of persons?⁷⁷

(1) "Here, a bhikkhu is practicing thus: 'It might not be, and it might not be mine. It will not be; it will not be mine.'⁷⁸ I am abandoning what exists, what has come to be.'

⁷⁷ Mp glosses *purisagatiyo* with *purisassa ñāṇagatiyo*, "a person's movement of knowledge." However, the sutta appears to be concerned principally with their destination (*gati*) after death. The Chinese parallel, **MĀ 6 (T I 427a13-c24)**, renders the title of its Indian original (corresponding to *satta purisagatiyo*) as 七善人所往至處, meaning "seven places where good persons are reborn."

⁷⁸ *No c'assa no ca me siyā, na bhavissati na me bhavissati*. This cryptic formula occurs in the Nikāyas in two versions. One is ascribed to the annihilationists; the other is the Buddha's adaptation of it.

He obtains equanimity. He is not attached to existence; he is not attached to origination. He sees with correct wisdom: 'There is a higher state that is peaceful,'⁷⁹ yet he has not totally realized that state. He has not totally abandoned the underlying tendency to conceit; he has not totally abandoned the underlying tendency to lust for existence; he has

The annihilationist version reads: *no c' assaṃ no ca me siyā, na bhavissāmi na me bhavissati*, "I may not be, and it might not be mine. I will not be, and it will not be mine." Since the two differ only with respect to two verbs—*no c'assaṃ* vs. *no c'assa*, and *na bhavissāmi* vs. *na bhavissati*—the various recensions sometimes confuse them. From the commentarial glosses, it appears that the confusion had already set in before the age of the commentaries. Readings also differ among different editions of the same text. Generally I prefer the readings in Ce.

This formula is explicitly identified as an annihilationist view (*ucchedadiṭṭhi*) at SN 22:81, III 99,4–6. In AN, at 10:29 §8, V 63,28–64,2, it is said to be the foremost of outside speculative views (*etadaggaṃ bāhirakāṇaṃ diṭṭhigatānaṃ*). The Buddha transformed this formula into a theme for contemplation conformable to his own teaching by replacing the first-person verbs with their third-person counterparts. This change shifts the stress from the view of self implicit in the annihilationist version ("I will be annihilated") to an impersonal perspective that harmonizes with the *anattā* doctrine. In some texts, for example at SN 22:55, III 55–58, practicing on the basis of the formula is said to culminate in the destruction of the five lower fetters, that is, in the stage of a non-returner. Sometimes, as in the present sutta, the formula includes a trailer (see below), contemplation of which is said to lead to equanimity. Practice guided by the full formula leads to one of the five levels of non-returner or to arahantship.

In the Nikāyas the precise meaning of the formula is never made explicit, which suggests that it may have served as an open guide to contemplation to be filled in by the meditator through personal intuition. The commentaries, including Mp, take the truncated particle *c'* to represent *ce*, "if," and interpret the two parts of the formula as conditionals. I translate here from Mp (in conformity with its own interpretation): "*If it had not been*: If, in the past, there had been no kamma producing individual existence; *it would not be mine*: now I would have no individual existence. *There will not be*: Now there will be no kamma producing a future individual existence for me; *there will not be mine*: in the future there will be no individual existence for me."

I dissent from the commentaries on the meaning of *c'*, which I take to represent *ca* = "and." The syntax of the phrase as a whole requires this. Skt parallels actually contain *ca* (for instance, Udānavarga 15:4, parallel to Ud 78,1–3, has: *no ca syān no ca me syā[n]*; and MĀ 6 contains the character 亦 (= "and") in the appropriate places of the formula. As I interpret the meaning, the first "it" refers to the personal five aggregates, the second to the world apprehended through the aggregates. For the worldling this dyad is misconstrued as a duality of self and world; for the noble disciple it is simply the duality of internal and external phenomena. On this basis I would interpret the formula thus: "The five aggregates can be terminated, and the world presented by them can be terminated. I will so strive that the five aggregates will be terminated, (and thus) the world presented by them will be terminated."

The trailer reads in Pāli: *yadatthi yaṃ bhūtaṃ taṃ pajahāmi ti upekkhaṃ paṭilabhati*. Following Mp, I understand "what exists, what has come to be" (*yadatthi yaṃ bhūtaṃ*) as the presently existing five aggregates. These have come to be through the craving of previous lives and are being abandoned by the abandonment of the cause for their re-arising in a future life, namely, craving or desire-and-lust.

⁷⁹ *Atth'uttariṃ padaṃ santaṃ sammappaññāya passati*. Mp: "He sees with path wisdom together with insight, 'There is a higher peaceful state, nibbāna.'"

not totally abandoned ignorance.⁸⁰ With the utter destruction of the five lower fetters he becomes an attainer of nibbāna in the interval.⁸¹

"For example, when an iron bowl has been heated all day and is struck, a chip might fly off and be extinguished. So too, a bhikkhu is practicing thus ... [71] With the utter destruction of the five lower fetters he becomes an attainer of nibbāna in the interval.⁸²

(2) "Then a bhikkhu is practicing thus: 'It might not be, and it might not be mine. It will not be; it will not be mine. I am abandoning what exists, what has come to be.' He obtains equanimity. He is not attached to existence; he is not attached to origination. He sees with correct wisdom: 'There is a higher state that is peaceful,' yet he has not totally realized that state. He has not totally abandoned the underlying tendency to conceit; he has not totally abandoned the underlying tendency to lust for existence; he has not totally abandoned ignorance. With the utter destruction of the five lower fetters he becomes an attainer of nibbāna in the interval.

"For example, when an iron bowl has been heated all day and is struck, a chip might fly off, rise up, and be extinguished. So too, a bhikkhu is practicing thus ... With the utter destruction of the five lower fetters he becomes an attainer of nibbāna in the interval.

(3) "Then a bhikkhu is practicing thus: 'It might not be, and it might not be mine. It will not be; it will not be mine....' ... With the utter destruction of the five lower fetters he becomes an attainer of nibbāna in the interval.

"For example, when an iron bowl has been heated all day and is struck, a chip might fly off, rise up, and be extinguished just before it lands on the ground. So too, a

⁸⁰ It is the continued presence of these three defilements that distinguishes the non-returner from the arahant, who has eliminated them.

⁸¹ In accordance with the usual Theravāda commentarial position, Mp explains the *antarā-parinibbāyī* as one who attains nibbāna—the complete extinction of defilements—from the time immediately following rebirth up to the middle of the life span. This position seems contradicted by the similes to follow.

⁸² The similes illustrate three types who attain nibbāna "in the interval." Although arguments based on similes are not always reliable, the three similes suggest that the "attainer of nibbāna in the interval" attains nibbāna before actually taking rebirth. Just as the three chips are extinguished after flying off from the red-hot bowl but before hitting the ground, so (on my interpretation) these three types attain final nibbāna respectively either right after entering the intermediate state, or during this state, or shortly before rebirth would take place. In this case, they immediately enter the nibbāna element without residue (*anupādisesanibbānadhātu*).

bhikkhu is practicing thus ... [72] With the utter destruction of the five lower fetters he becomes an attainer of nibbāna in the interval.

(4) "Then a bhikkhu is practicing thus: 'It might not be, and it might not be mine. It will not be; it will not be mine....' ... With the utter destruction of the five lower fetters he becomes an attainer of nibbāna upon landing.⁸³

"For example, when an iron bowl has been heated all day and is struck, a chip might be produced and fly up, and upon landing on the ground it would be extinguished. So too, a bhikkhu is practicing thus ... With the utter destruction of the five lower fetters he becomes an attainer of nibbāna upon landing.

(5) "Then a bhikkhu is practicing thus: 'It might not be, and it might not be mine. It will not be; it will not be mine....' ... With the utter destruction of the five lower fetters he becomes an attainer of nibbāna without exertion.

"For example, when an iron bowl has been heated all day and is struck, a chip might fly off, rise up, and fall on a small pile of straw or sticks. There it would produce a fire and smoke, but when it has exhausted that small pile of straw or sticks, if it gets no more fuel, it would be extinguished. So too, a bhikkhu is practicing thus ... With the utter destruction of the five lower fetters he becomes an attainer of nibbāna without exertion.⁸⁴
[73]

(6) "Then a bhikkhu is practicing thus: 'It might not be, and it might not be mine. It will not be; it will not be mine....' ... With the utter destruction of the five lower fetters he becomes an attainer of nibbāna through exertion.

"For example, when an iron bowl has been heated all day and is struck, a chip might fly off, rise up, and then fall upon a wide pile of straw or sticks. There it would produce a fire and smoke, but when it has exhausted that wide pile of straw or sticks, if it

⁸³ Mp interprets this person as one who attains nibbāna between the midpoint of the life span and its end. However, the word *upahacca*, "having struck, having hit," and the simile of the chip that goes out on hitting the ground, suggest that this type is one who attains nibbāna almost immediately after rebirth.

⁸⁴ Whereas the standard Theravāda commentarial interpretation takes the next two types—one who attains nibbāna without exertion (*asaṅkhāraparinibbāyī*) and one who attains nibbāna through exertion (*sasaṅkhāraparinibbāyī*)—to be two alternative ways by which the *antarāparinibbāyī* and *upahaccaparinibbāyī* attain the goal, the similes of the chip suggest, unambiguously, that the five types (or seven, counting separately the three subdivisions of the first) are distinct, forming a series from the sharper to the more sluggish. Thus if, as Mp alleges, the *upahaccaparinibbāyī* were one who attains nibbāna between the midpoint of the life span and its end, there would be no scope for the other two types, those who attain nibbāna without exertion and those who attain nibbāna through exertion.

gets no more fuel, it would be extinguished. So too, a bhikkhu is practicing thus ... With the utter destruction of the five lower fetters he becomes an attainer of nibbāna through exertion.

(7) "Then a bhikkhu is practicing thus: 'It might not be, and it might not be mine. It will not be; it will not be mine. I am abandoning what exists, what has come to be.' He obtains equanimity. He is not attached to existence; he is not attached to origination. He sees with correct wisdom: 'There is a higher state that is peaceful,' yet he has not totally realized that state. He has not totally abandoned the underlying tendency to conceit; he has not totally abandoned the underlying tendency to lust for existence; he has not totally abandoned ignorance. With the utter destruction of the five lower fetters he becomes one bound upstream, heading toward the Akaniṭṭha realm.⁸⁵

"For example, when an iron bowl has been heated all day and is struck, a chip might fly off, rise up, and then fall upon a large pile of straw or sticks. There it would produce a fire and smoke, and when it has exhausted that large [74] pile of straw or sticks, it would burn up a woods or a grove until it reaches the edge of a field, the edge of a road, the edge of a stone mountain, the edge of water, or some delightful piece of land, and then, if it gets no more fuel, it would be extinguished. So too, a bhikkhu is practicing thus ... With the utter destruction of the five lower fetters he becomes one bound upstream, heading toward the Akaniṭṭha realm.

"These, bhikkhus, are the seven destinations of persons.

"And what, bhikkhus, is attainment of nibbāna through non-clinging? Here, a bhikkhu is practicing thus: 'It might not be, and it might not be mine. It will not be; it will not be mine. I am abandoning what exists, what has come to be.' He obtains equanimity. He is not attached to existence; he is not attached to origination. He sees with correct wisdom: 'There is a higher state that is peaceful,' and he has totally realized that state. He has totally abandoned the underlying tendency to conceit; he has totally abandoned the underlying tendency to lust for existence; he has totally abandoned ignorance. With the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it. This is called attainment of nibbāna through non-clinging.

"These, bhikkhus, are the seven destinations of persons and attainment of nibbāna through non-clinging."

56 (3) Tissa

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Then, when the night had advanced, two deities of stunning beauty, illuminating the entire Vulture [75] Peak, approached the Blessed One, paid homage to him, and stood to one side. One deity then said to the Blessed One: "Bhante, these bhikkhunīs are liberated."⁸⁶

The other said: "Bhante, these bhikkhunīs are well liberated without residue remaining."

This is what those deities said. The Teacher agreed. Then, [thinking]: "The Teacher has agreed," they paid homage to the Blessed One, circumambulated him keeping the right side toward him, and disappeared right there.

Then, when the night had passed, the Blessed One addressed the bhikkhus: "Last night, bhikkhus, when the night had advanced, two deities of stunning beauty, illuminating the entire Vulture Peak, approached me, paid homage to me, and stood to one side. One deity then said to me: 'Bhante, these bhikkhunīs are liberated.' And the other said: 'Bhante, these bhikkhunīs are well liberated without residue remaining.' This is what those deities said, after which they paid homage to me, circumambulated me keeping the right side toward me, and disappeared right there."

Now on that occasion the Venerable Mahāmoggallāna was sitting not far from the Blessed One. Then it occurred to the Venerable Mahāmoggallāna: "Which devas know one who has a residue remaining as 'one with a residue remaining' and one who has no residue remaining as 'one without residue remaining'?"⁸⁷

⁸⁶ Mp says that this refers to the five hundred bhikkhunīs of Mahāpajāpati's retinue, who have been liberated without leaving any residue of clinging (*upādānasesam atthapetvā*). The discussion to follow in the sutta makes it clear that *anupādisesa* here means that they have eliminated all defilements without residue, not that they have attained the nibbāna element without residue (*anupādisesanibbāna-dhātu*).

⁸⁷ See 5:34, where a similar inquiry is raised about which devas can identify themselves as stream-enterers.

Now at that time a bhikkhu named Tissa had recently died and been reborn in a certain brahmā world. There too they knew him as "the brahmā Tissa, powerful and mighty." Then, just as a strong man might extend his drawn-in arm or draw in his extended arm, the Venerable Mahāmoggallāna disappeared from Mount Vulture Peak and reappeared in that brahmā world. Having seen the Venerable Mahāmoggallāna coming in the distance, the brahmā Tissa [76] said to him:

"Come, respected Moggallāna! Welcome, respected Moggallāna! It has been long since you took the opportunity to come here. Sit down, respected Moggallāna. This seat has been prepared." The Venerable Mahāmoggallāna sat down on the prepared seat. The brahmā Tissa then paid homage to the Venerable Mahāmoggallāna and sat down to one side. The Venerable Mahāmoggallāna then said to him:

"Which devas, Tissa, know one who has a residue remaining as 'one with a residue remaining' and one who has no residue remaining as 'one without residue remaining'?"

"The devas of Brahmā's company have such knowledge, respected Moggallāna."

"Do all the devas of Brahmā's company have such knowledge, Tissa?"

"Not all, respected Moggallāna. Those devas of Brahmā's company who are content with a brahmā's life span, a brahmā's beauty, a brahmā's happiness, a brahmā's glory, a brahmā's authority, and who do not understand as it really is an escape higher than this, do not have such knowledge.

"But those devas of Brahmā's company who are not content with a brahmā's life span, a brahmā's beauty, a brahmā's happiness, a brahmā's glory, a brahmā's authority, and who [77] understand as it really is an escape higher than this, know one who has a residue remaining as 'one with a residue remaining' and one who has no residue remaining as 'one without residue remaining.'

(1) "Here, respected Moggallāna, when a bhikkhu is liberated in both respects, those devas know him thus: 'This venerable one is liberated in both respects. As long as his body stands, devas and humans will see him; but with the breakup of the body, devas and humans will see him no more.' It is in this way that those devas know one who has a residue remaining as 'one with a residue remaining' and one who has no residue remaining as 'one without residue remaining.'

(2) "Then, when a bhikkhu is liberated by wisdom, those devas know him thus: 'This venerable one is liberated by wisdom. As long as his body stands, devas and humans will see him; but with the breakup of the body, devas and humans will see him no more.' It is in this way, too, that those devas know one who has a residue remaining....

(3) "Then, when a bhikkhu is a body witness, those devas know him thus: 'This venerable one is a body witness. If this venerable one resorts to congenial lodgings, relies on good friends, and harmonizes the spiritual faculties, perhaps he will realize for himself with direct knowledge, in this very life, that unsurpassed consummation of the spiritual life for the sake of which clansmen rightly go forth from the household life into homelessness, and having entered upon it, dwell in it.' It is in this way, too, that those devas know one who has a residue remaining....

(4) "Then, when a bhikkhu is one attained to view ... (5) one liberated by faith ... (6) a Dhamma follower, those devas know him thus: 'This venerable one [78] is a Dhamma follower. If this venerable one resorts to congenial lodgings, relies on good friends, and harmonizes the spiritual faculties, perhaps he will realize for himself with direct knowledge, in this very life, that unsurpassed consummation of the spiritual life for the sake of which clansmen rightly go forth from the household life into homelessness, and having entered upon it, dwell in it.' It is in this way, too, that those devas know one who has a residue remaining as 'one with a residue remaining' and one who has no residue remaining as 'one without residue remaining.'

Then, having delighted and rejoiced in the words of the brahmā Tissa, just as a strong man might extend his drawn-in arm or draw in his extended arm, the Venerable Mahāmoggallāna disappeared from the brahmā world and reappeared on Vulture Peak. He approached the Blessed One, paid homage to him, sat down to one side, and reported to the Blessed One his entire conversation with the brahmā Tissa.

[The Blessed One said:] "But, Moggallāna, didn't the brahmā Tissa teach you about the seventh person, the one who dwells in the markless?"⁸⁸

⁸⁸ In the normal sevenfold classification of noble persons, the seventh person is the faith follower (*saddhānusārī*). Here, however, the seventh place is taken by the one who dwells in the markless (*animittavihārī*). Mp says that the Buddha is actually describing the faith follower as one who practices strong insight (*balavavipassakavasena*). It explains that "all marks" are all marks of permanence and so forth, and the markless mental concentration (*animittam cetosamādhim*) as the concentration of strong

"It is the time for this, Blessed One! It is the time for this, Fortunate One! The Blessed One should teach about the seventh person, the one who dwells in the markless. Having heard it from the Blessed One, the bhikkhus will retain it in mind."

"Then listen, Moggallāna, and attend closely. I will speak."

"Yes, bhante," the Venerable Mahāmoggallāna replied. The Blessed One said this:

(7) "Here, Moggallāna, through non-attention to all marks, a bhikkhu enters and dwells in the markless mental concentration. Those devas know him thus: 'Through non-attention to all marks, this venerable one enters and dwells in the markless mental concentration. If this venerable one resorts to congenial lodgings, relies on good friends, and harmonizes the spiritual faculties, perhaps he will realize for himself with direct knowledge, in this very life, that unsurpassed consummation of the spiritual life for the sake of which clansmen rightly go forth from the household life into homelessness, [79] and having entered upon it, dwell in it.' It is in this way, too, that those devas know one who has a residue remaining as 'one with a residue remaining' and one who has no residue remaining as 'one without residue remaining.'"

57 (4) Sīha⁸⁹

On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the hall with the peaked roof. Then Sīha the general approached the Blessed One, paid homage to him, sat down to one side, and said:

"Is it possible, bhante, to point out a directly visible fruit of giving?"

"Well then, Sīha, I will question you about this matter. You should answer as you see fit."

(1) "What do you think, Sīha? There might be two persons, one without faith who is miserly, mean, and abusive; and another endowed with faith, a munificent giver who delights in charity. What do you think, Sīha? To whom would the arahants first show

insight (*balavavipassanāsamādhim*). Possibly Mp is attempting to rationalize a textual discrepancy, which might be indicative of a different understanding of the seventh noble person.

⁸⁹ This is an expanded parallel of 5:34, enlarged by partly incorporating the contents of 5:38.

compassion: to the one without faith who is miserly, mean, and abusive, or to the one endowed with faith, a munificent giver who delights in charity?"⁹⁰

"Why, bhante, would the arahants first show compassion to the person without faith who is miserly, mean, and abusive? They would first show compassion to the one endowed with faith, a munificent giver who delights in charity."

(2) "What do you think, Sīha? Whom would the arahants approach first: the one without faith who is miserly, mean, and abusive, or [80] the one endowed with faith, a munificent giver who delights in charity?"

"Why, bhante, would the arahants first approach the person without faith who is miserly, mean, and abusive? They would first approach the one endowed with faith, a munificent giver who delights in charity."

(3) "What do you think, Sīha? From whom would the arahants first receive alms: from the one without faith who is miserly, mean, and abusive, or from the one endowed with faith, a munificent giver who delights in charity?"

"Why, bhante, would the arahants first receive alms from the person without faith who is miserly, mean, and abusive? They would first receive alms from the one endowed with faith, a munificent giver who delights in charity."

(4) "What do you think, Sīha? To whom would the arahants first teach the Dhamma: to the one without faith who is miserly, mean, and abusive, or to the one endowed with faith, a munificent giver, who delights in charity?"

"Why, bhante, would the arahants first teach the Dhamma to the person without faith who is miserly, mean, and abusive? They would first teach the Dhamma to the one endowed with faith, a munificent giver who delights in charity."

(5) "What do you think, Sīha? Which person would acquire a good reputation: the one without faith who is miserly, mean, and abusive, or the one endowed with faith, a munificent giver who delights in charity?"

"How, bhante, would the person without faith who is miserly, mean, and abusive acquire a good reputation? It is the person endowed with faith, a munificent giver who delights in charity, who would acquire a good reputation."

⁹⁰ Mp: "They arouse compassion with the thought: 'Whom should we help today? Whose gift should we receive or to whom should we teach the Dhamma?'"

(6) "What do you think, Sīha? Which person would approach any assembly—whether of khattiyas, brahmins, householders, or ascetics— [81] confidently and composed: the one without faith who is miserly, mean, and abusive, or the one endowed with faith, a munificent giver who delights in charity?"

"How, bhante, could the person without faith, who is miserly, mean, and abusive, approach any assembly—whether of khattiyas, brahmins, householders, or ascetics—confidently and composed? It is the person endowed with faith, a munificent giver who delights in charity, who would approach any assembly ... confidently and composed."

(7) "What do you think, Sīha? With the breakup of the body, after death, which person would be reborn in a good destination, in a heavenly world: the one without faith who is miserly, mean, and abusive, or the one endowed with faith, a munificent giver who delights in charity?"

"How, bhante, could the person without faith who is miserly, mean, and abusive, be reborn in a good destination, in a heavenly world, with the breakup of the body, after death? It is the person endowed with faith, a munificent giver who delights in charity, who would be reborn in a good destination, in a heavenly world, with the breakup of the body, after death.

"Bhante, I do not go by faith in the Blessed One concerning those six directly visible fruits of giving declared by him. I know them, too. For I am a donor, a munificent giver, and the arahants first show compassion to me. I am a donor, a munificent giver, and the arahants first approach me. I am a donor, a munificent giver, and the arahants first receive alms from me. I am a donor, a munificent giver, and the arahants first teach the Dhamma to me. I am a donor, a munificent giver, and I have acquired a good reputation: 'Sīha the general is a donor, a sponsor, a supporter of the Saṅgha.' [82] I am a donor, a munificent giver, and whatever assembly I approach—whether of khattiyas, brahmins, householders, or ascetics—I approach it confidently and composed. I do not go by faith in the Blessed One concerning these six directly visible fruits of giving declared by him. I know them, too. But when the Blessed One tells me: 'Sīha, with the breakup of the body, after death, a donor, a munificent giver, is reborn in a good destination, in a heavenly world,' I do not know this, and here I go by faith in the Blessed One."

"So it is, Sīha, so it is! With the breakup of the body, after death, a donor, a munificent giver, is reborn in a good destination, in a heavenly world."

58 (5) No Need to Hide

"Bhikkhus, there are these four things that the Tathāgata does not need to hide and three things about which he is irreproachable.⁹¹

"What are the four things that the Tathāgata does not need to hide?

(1) "Bhikkhus, the Tathāgata is one whose bodily behavior is purified. There is no bodily misconduct on the part of the Tathāgata that he might need to hide, [thinking]: 'Let others not find this out about me.'

(2) "The Tathāgata is one whose verbal behavior is purified. There is no verbal misconduct on the part of the Tathāgata that he might need to hide, [thinking]: 'Let others not find this out about me.'

(3) "The Tathāgata is one whose mental behavior is purified. There is no mental misconduct on the part of the Tathāgata that he might need to hide, [thinking]: 'Let others not find this out about me.'

(4) "The Tathāgata is one whose livelihood is purified. There is no wrong livelihood on the part of the Tathāgata that he might need to hide, [thinking]: 'Let others not find this out about me.'

"These are the four things that the Tathāgata does not need to hide. And what are the three things about which he is irreproachable? [83]

(5) "The Tathāgata, bhikkhus, is one whose Dhamma is well expounded. In regard to this, I do not see any ground on the basis of which an ascetic, brahmin, deva, Māra, Brahmā, or anyone in the world could reasonably reprove me: 'For such and such reasons, your Dhamma is not well expounded.' Since I do not see any such ground, I dwell secure, fearless, and self-confident.

(6) "I have well proclaimed to my disciples the practice leading to nibbāna in such a way that, practicing in accordance with it [and reaching] the destruction of the taints,

⁹¹ This is a "composite seven," arrived at by combining a tetrad and a triad neither of which appears in AN as the theme of an independent sutta. The first tetrad, however, echoes **5:100**.

they realize for themselves with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, dwell in it. In regard to this, I do not see any ground on the basis of which an ascetic, brahmin, deva, Māra, Brahmā, or anyone in the world could reasonably reprove me: 'For such and such reasons, you have not well proclaimed to your disciples⁹² the practice leading to nibbāna in such a way that, practicing in accordance with it [and reaching] the destruction of the taints, they realize for themselves with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, dwell in it.' Since I do not see any such ground, I dwell secure, fearless, and self-confident.

(7) "My assembly, bhikkhus, consists of many hundreds of disciples who, with the destruction of the taints, have realized for themselves with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, dwell in it. In regard to this, I do not see any ground on the basis of which an ascetic, brahmin, deva, Māra, Brahmā, or anyone in the world could reasonably reprove me: 'For such and such reasons, it is not the case that your assembly consists of many hundreds of disciples who have destroyed the taints and realized for themselves with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, dwell in it.' Since I [84] do not see any such ground, I dwell secure, fearless, and self-confident.

"These are the three things about which the Tathāgata is irreproachable.

"These, bhikkhus, are the four things that the Tathāgata does not have to hide and the three things about which he is irreproachable."

59 (6) Kimbila⁹³

Thus have I heard. On one occasion the Blessed One was dwelling at Kimbilā in a *nicula* grove. Then the Venerable Kimbila approached the Blessed One, paid homage to him, sat down to one side, and said:

⁹² I read with Be, Ee *tava sāvakā*, as against Ce *tathāgatasāvakā*.

⁹³ An expanded parallel of 5:201, 6:40.

"What is the cause and reason why, bhante, the good Dhamma does not continue long after a Tathāgata has attained final nibbāna?"

"Here, Kimbila, after a Tathāgata has attained final nibbāna, (1) the bhikkhus, bhikkhunīs, male lay followers, and female lay followers dwell without reverence and deference toward the Teacher. (2) They dwell without reverence and deference toward the Dhamma. (3) They dwell without reverence and deference toward the Saṅgha. (4) They dwell without reverence and deference toward the training. (5) They dwell without reverence and deference toward concentration. (6) They dwell without reverence and deference toward heedfulness. (7) They dwell without reverence and deference toward hospitality. This is the cause and reason why the good Dhamma does not continue long after a Tathāgata has attained final nibbāna."

"What is the cause and reason why, bhante, the good Dhamma continues long after a Tathāgata has attained final nibbāna?"

"Here, Kimbila, after a Tathāgata has attained final nibbāna, (1) the bhikkhus, bhikkhunīs, male lay followers, and female lay followers dwell with reverence and deference toward the Teacher. (2) They dwell with reverence and deference toward the Dhamma. (3) They dwell with reverence and deference toward the Saṅgha. (4) They dwell with reverence and deference toward the training. (5) They dwell with reverence and deference toward concentration. (6) They dwell with reverence and deference toward heedfulness. (7) They dwell with reverence and deference toward hospitality. This is the cause and reason why the good Dhamma continues long after a Tathāgata has attained final nibbāna." [85]

60 (7) Seven Qualities

"Bhikkhus, possessing seven qualities, a bhikkhu can before long, with the destruction of the taints, realize for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, dwell in it. What seven?

"Here, a bhikkhu is endowed with faith, virtuous, learned, secluded, energetic, mindful, and wise. Possessing these seven qualities, a bhikkhu can before long, with the

destruction of the taints, realize for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, can dwell in it."

61 (8) Dozing

Thus have I heard. On one occasion the Blessed One was dwelling among the Bhaggas at Sumsumāragira, in the deer park at Bhesakalā Grove. Now on that occasion the Venerable Mahāmoggallāna was sitting and dozing⁹⁴ at Kallavālamuttagāma among the Magadhans. With the divine eye, which is purified and surpasses the human, the Blessed One saw the Venerable Mahāmoggallāna sitting and dozing. Then, just as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One disappeared from the deer park at Bhesakalā Grove, and reappeared before the Venerable Mahāmoggallāna. The Blessed One sat down on the seat that was prepared for him and said:

"Are you dozing, Moggallāna? Are you dozing, Moggallāna?"

"Yes, bhante."

(1) "Therefore, Moggallāna, you should not attend to or cultivate the object that you were attending to when you became drowsy. [86] By such means, it is possible that your drowsiness will be abandoned.

(2) "But if you cannot abandon your drowsiness in such a way, you should ponder, examine, and mentally inspect the Dhamma as you have heard it and learned it. By such means, it is possible that your drowsiness will be abandoned.

(3) "But if you cannot abandon your drowsiness in such a way, you should recite in detail the Dhamma as you have heard it and learned it. By such means, it is possible that your drowsiness will be abandoned.

⁹⁴ *Pacalāyamāno nisinno hoti.* Just below, Mp glosses the Buddha's question, "*Pacalāyasi no?*" with "*Niddāyasi nu*" ("Are you falling asleep?"). Mp: "While depending on the village for alms, Moggallāna had been practicing meditation in the grove. For seven days he had been energetically engaged in walking meditation, and because of the effort he had become fatigued. Thus he was sitting and dozing off [in the seat] at the end of the walkway."

(4) "But if you cannot abandon your drowsiness in such a way, you should pull both ears and rub your limbs with your hands. By such means, it is possible that your drowsiness will be abandoned.

(5) "But if you cannot abandon your drowsiness in such a way, you should get up from your seat, rub your eyes with water, survey all the quarters, and look up at the constellations and stars. By such means, it is possible that your drowsiness will be abandoned.

(6) "But if you cannot abandon your drowsiness in such a way, you should attend to the perception of light; you should undertake the perception of day thus: 'As by day, so at night; as at night, so by day.' Thus, with a mind that is open and uncovered, you should develop a mind imbued with luminosity. By such means, it is possible that your drowsiness will be abandoned. [87]

(7) "But if you cannot abandon your drowsiness in such a way, you should undertake [the exercise of] walking back and forth, perceiving what is behind you and what is in front, with your sense faculties drawn in and your mind collected. By such means, it is possible that your drowsiness will be abandoned.

"But if you cannot abandon your drowsiness in such a way, you should lie down on the right side in the lion's posture, with one foot overlapping the other, mindful and clearly comprehending, after noting in your mind the idea of rising. When you awaken, you should get up quickly, [thinking]: 'I will not be intent on the pleasure of rest, the pleasure of sloth, the pleasure of sleep.' It is in this way, Moggallāna, that you should train yourself.

"Therefore, Moggallāna, you should train yourself thus: 'We will not approach families [for alms] with a head swollen with pride.' It is in this way, Moggallāna, that you should train yourself. It may be, Moggallāna, that a bhikkhu approaches families with a head swollen with pride. Now there are chores to be done in the families, and for this reason, when a bhikkhu turns up, people may not pay attention to him. In such a case the bhikkhu might think: 'Who has turned this family against me? It seems these people have now become indifferent toward me.' In this way, through lack of gain one feels humiliated; when feeling humiliated, one becomes restless; when one is restless, one loses one's restraint. The mind of one without restraint is far from concentration.

"Therefore, Moggallāna, you should train yourself thus: 'We will not engage in contentious talk.' It is in this way that you should train yourself. When there is contentious talk, an excess of words can be expected. When there is an excess of words, one becomes restless; when one is restless, one loses one's restraint. The mind of one without restraint is far from concentration.

"Moggallāna, I do not praise bonding with everyone whatsoever, nor [88] do I praise bonding with no one at all. I do not praise bonding with householders and monastics; but I do praise bonding with quiet and noiseless lodgings far from the flurry of people, remote from human habitation, and suitable for seclusion."

When this was said, the Venerable Mahāmoggallāna said to the Blessed One: ""Briefly, bhante, how is a bhikkhu liberated in the extinction of craving, best among devas and humans: one who has reached the ultimate conclusion, won ultimate security from bondage, lived the ultimate spiritual life, and gained the ultimate consummation?"⁹⁵

"Here, Moggallāna, a bhikkhu has heard: 'Nothing is worth holding to.' When a bhikkhu has heard: 'Nothing is worth holding to,' he directly knows all things. Having directly known all things, he fully understands all things. Having fully understood all things, whatever feeling he feels—whether pleasant, painful, or neither painful nor pleasant—he dwells contemplating impermanence in those feelings, contemplating fading away in those feelings, contemplating cessation in those feelings, contemplating relinquishment in those feelings. As he dwells contemplating impermanence ... fading away ... cessation ... relinquishment in those feelings, he does not cling to anything in the world. Not clinging, he is not agitated. Being unagitated, he personally attains nibbāna. He understands: 'Destroyed is birth, the spiritual life has been lived, what had to be done has been done, there is no more coming back to any state of being.'

⁹⁵ This portion of the sutta is also at MN 37.2–3; I 251–52, but with Sakka as the inquirer. Mp explains the passage thus: "*Nothing* (lit., *not all things*) is worth holding to (*sabbe dhammā nālaṃ abhinivesāya*): here, 'all things' (*sabbe dhammā*) are the five aggregates, the twelve sense bases, and the eighteen elements. These are not worth holding to by way of craving and views. Why not? Because they do not exist in the way they are held to. They are held to be permanent, pleasurable, and self, but they turn out to be impermanent, suffering, and non-self. Therefore they are not worth holding to. One *directly knows them* by the full understanding of the known (*ñātapariññāya abhijānāti*) as impermanent, suffering, and non-self. One *fully understands them* in the same way by the full understanding of scrutinization (*tīraṇapariññāya parijānāti*)." The "all things" in my translation from Mp relates to the "nothing" of the sutta, since the Pāli phrase of the sutta is a negation of *sabbe dhammā*, ("not all things"). On the three kinds of full understanding (*pariññā*), see Vism 606,18–607,23, Ppn 20.3–6.

“Briefly, Moggallāna, it is in this way that a bhikkhu is best among devas and humans: one who has reached the ultimate conclusion, won ultimate security from bondage, lived the ultimate spiritual life, and gained the ultimate consummation.”

62 (9) Do Not Be Afraid of Merit⁹⁶

"Bhikkhus, do not be afraid of merit. This is a designation for happiness, [89] that is, merit.

"I recall that for a long time I experienced the desirable, lovely, agreeable result of merit that had been made over a long time. For seven years I developed a mind of loving-kindness. As a consequence, for seven eons of world-dissolution and evolution I did not come back to this world. When the world was dissolving I fared on to the [realm of] streaming radiance. When the world was evolving, I was reborn in an empty mansion of Brahmā.⁹⁷ There I was Brahmā,⁹⁸ the Great Brahmā, the vanquisher, the unvanquished, the universal seer, the wielder of mastery. I was Sakka, ruler of the devas, thirty-six times. Many hundreds of times I was a wheel-turning monarch, a righteous king who ruled by the Dhamma, a conqueror whose rule extended to the four boundaries, one who had attained stability in his country, who possessed the seven gems. I had these seven gems, that is: the wheel-gem, the elephant-gem, the horse-gem, the jewel-gem, the woman-gem, the treasurer-gem, and the adviser-gem as the seventh. I had over a thousand sons who were heroes, vigorous, able to crush the armies of their enemies. I reigned after conquering this earth as far as its ocean boundaries, not by force and weapons but by the Dhamma.⁹⁹

"If one seeks happiness, look to the result

⁹⁶ Ee does not count this as a separate sutta, though it encloses the whole sutta in brackets. The *uddāna* verse in Ee does not include a mnemonic for this sutta, which may explain the error. Ce uses *mā puñña* as the mnemonic; Be has *mettā* and titles it "Metta-sutta."

⁹⁷ On the evolution of a new world system after a period of dissolution, see DN 1.2.2–4, I 17,24–18,4.

⁹⁸ Ce has in brackets *sattakkhattuṃ*, "seven times," not in Be or Ee. The addition may have been intended to make the prose match the verse.

⁹⁹ This is a stock description of a wheel-turning monarch. On the seven gems, see MN 129.34–41, III 172–76.

of merit, [the result of] wholesome deeds.
For seven years, I developed a loving mind, [90]
O bhikkhus, and for seven eons
of dissolution and evolution,
I did not come back again to this world.

"When the world was dissolving,
I fared on to [the realm of] streaming radiance.
When the world was evolving,
I fared on to an empty Brahmā [mansion].

"Seven times I was Great Brahmā,
the wielder of mastery;
thirty-six times I was ruler of the devas,
exercising rulership over the devas.

"I was a wheel-turning monarch,
the lord of Jambudīpa,¹⁰⁰
a head-anointed khattiya,
the sovereign among human beings.

"Without force, without weapons,
I conquered this earth.
I ruled it by righteousness,
without violence, by Dhamma,¹⁰¹
exercising rulership by Dhamma
over this sphere of the earth.

¹⁰⁰ Ee has *Jambusaṇḍassa*, Ce *Jambudīpassa* (perhaps a normalization), Be *Jambumaṇḍassa*. *Jambusaṇḍassa* is at Sn 552 = Th 822. I use the familiar name Jambudīpa, the "Rose-Apple Island," the greater Indian subcontinent.

¹⁰¹ I read with Ce, Ee *asāhasena dhammena*, as against Be *asāhasena kammena*.

“I was born into a rich family,
with abundant wealth and property,
[a family] endowed with all sense pleasures,
and possessing the seven gems.
This is well-taught by the Buddhas,
the benefactors of the world:
this is the cause of greatness by which
one is called a lord of the earth.”¹⁰²

“I was¹⁰³ a king bright with splendor,
one with abundant wealth and commodities.
I was a lord of Jambudīpa,
powerful and glorious.
Who, even though of a low birth,
would not place trust on hearing this? [91]

“Therefore one desiring the good,
aspiring for greatness,
should deeply revere the good Dhamma,
recollecting the Buddhas' teaching.”¹⁰⁴

63 (10) Wives

On one occasion the Blessed One was dwelling at Sāvattihī in Jeta's Grove,
Anāthapiṇḍika's Park. Then, in the morning, the Blessed One dressed, took his bowl and
robe, and went to the residence of the householder Anāthapiṇḍika, where he sat down on
the seat that was prepared for him.

¹⁰² Ce *pathavyo* [Ee *pathabyo*] *yena vuccati*. Be is less satisfactory: *pathabyo me na vipajjati*.
¹⁰³ I read with Ce, Ee *homi* here and in the first line of the next verse. Be has *hoti* in both places.
¹⁰⁴ The verse is also in **4:21**.

Now on that occasion, people in Anāthapiṇḍika's residence were making an uproar and a racket. Then the householder Anāthapiṇḍika approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

"Householder, why are people in your residence making such an uproar and a racket? One would think it was fishermen at a haul of fish."

"This, bhante, is my daughter-in-law Sujātā, who is rich and has been brought here from a rich family. She doesn't obey her father-in-law, her mother-in-law, or her husband. She doesn't even honor, respect, esteem, and venerate the Blessed One."

Then the Blessed One addressed Sujātā: "Come here, Sujātā."

"Yes, bhante," she replied. She went to the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to her: [92]

"Sujātā, a man might have seven kinds of wives. What seven? One like a killer, one like a thief, one like a tyrant, one like a mother, one like a sister, one like a friend, and one like a slave. A man might have these seven kinds of wives. Which one are you?"

"Bhante, I do not understand in detail the meaning of this statement that the Blessed One has spoken in brief. Please let the Blessed One teach me the Dhamma in such a way that I might understand in detail the meaning of this statement spoken in brief."

"Then listen and attend closely, Sujātā. I will speak."

"Yes, bhante," she replied. The Blessed One said this:

"With hateful mind, devoid of sympathy,
lusting for others, despising her husband,
she seeks to kill the one who bought her with wealth:
a wife like this is called a wife and a killer.

"When the woman's husband acquires wealth
by toiling at a craft, trade, or farming,
she tries to steal it, even if [he earns] but little:
a wife like this is called a wife and a thief.

"The lazy glutton, unwilling to work,
harsh, fierce, rough in speech,
a woman who dominates her own supporters:
a wife like this is called a wife and a tyrant. [93]

"One always benevolent and sympathetic,
who guards her husband as a mother her son,
who protects the wealth he earns:
a wife like this is called a wife and a mother.

"She who holds her husband in high regard
as younger sister her elder brother,
conscientious, following her husband's will:
a wife like this is called a wife and a sister.

"One who rejoices when she sees her husband
as if seeing a friend after a long absence;
well raised, virtuous, devoted to her husband:
a wife like this is called a wife and a friend.

"One who remains patient and calm,
when threatened with violence by the rod,¹⁰⁵
who tolerates her husband with a mind free of hate,
patient, submissive to her husband's will:
a wife like this is called a wife and a slave.

"The types of wives here called
a killer, a thief, and a tyrant,
immoral, harsh, disrespectful,

¹⁰⁵ *Vadhadaṇḍatajjitā*. Mp: "When her husband grabs a rod and threatens her with murder, saying: 'I'll kill you'" (*daṇḍakam gahetvā vadhena tajjitā*, "*ghātessāmi nan" ti vuttā*).

with the body's breakup go to hell.

"But the types of wives here called
mother, sister, friend, and slave,
firm in virtue, long restrained,
with the body's breakup go to heaven.

"A man, Sujātā, might have these seven kinds of wives. Now which one are you?"

[94]

"Beginning today, bhante, let the Blessed One consider me a wife who is like a slave."

64 (11) Anger¹⁰⁶

"Bhikkhus, there are these seven things that are gratifying and advantageous to an enemy that come upon an angry man or woman. What seven?

(1) "Here, bhikkhus, an enemy wishes for an enemy: 'May he be ugly!' For what reason? An enemy does not delight in the beauty of an enemy. When an angry person is overcome and oppressed by anger, though he may be well bathed, well anointed, with trimmed hair and beard, dressed in white clothes, still, he is ugly. This is the first thing gratifying and advantageous to an enemy that comes upon an angry man or woman.

(2) "Again, an enemy wishes for an enemy: 'May he sleep badly!' For what reason? An enemy does not delight when an enemy sleeps well. When an angry person is overcome and oppressed by anger, though he may sleep on a couch spread with rugs, blankets, and covers, with an excellent covering of antelope hide, with a canopy and red bolsters at both ends, still, he sleeps badly. This is the second thing gratifying and advantageous to an enemy that comes upon an angry man or woman.

(3) "Again, an enemy wishes for an enemy: 'May he not succeed!' For what reason? An enemy does not delight in the success of an enemy. [95] When an angry person is overcome and oppressed by anger, if he gets what is harmful, he thinks: 'I have

¹⁰⁶

There is a Chinese parallel, MĀ 129, at T I 617b19–618b16.

gotten what is beneficial,' and if he gets what is beneficial, he thinks: 'I have gotten what is harmful.' When, overcome by anger, he gets these things which are diametrically opposed, they lead to his harm and suffering for a long time. This is the third thing gratifying and advantageous to an enemy that comes upon an angry man or woman.

(4) "Again, an enemy wishes for an enemy: 'May he not be wealthy!' For what reason? An enemy does not delight in the wealth of an enemy. When an angry person is overcome and oppressed by anger, kings appropriate for the royal treasury any wealth he has acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained. This is the fourth thing gratifying and advantageous to an enemy that comes upon an angry man or woman.

(5) "Again, an enemy wishes for an enemy: 'May he not be famous!' For what reason? An enemy does not delight in the fame of an enemy. When an angry person is overcome and oppressed by anger, he loses whatever fame he had acquired through heedfulness. This is the fifth thing gratifying and advantageous to an enemy that comes upon an angry man or woman.

(6) "Again, an enemy wishes for an enemy: 'May he have no friends!' For what reason? An enemy does not delight in an enemy having friends. When an angry person is overcome and oppressed by anger, his friends and companions, relatives and family members, avoid him from afar. This is the sixth thing gratifying and advantageous to an enemy that comes upon an angry man or woman. [96]

(7) "Again, an enemy wishes for an enemy: 'With the breakup of the body, after death, may he be reborn in the plane of misery, in a bad destination, in the lower world, in hell!' For what reason? An enemy does not delight in an enemy's going to a good destination. When an angry person is overcome and oppressed by anger, he engages in misconduct by body, speech, and mind. As a consequence, still overcome by anger, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. This is the seventh thing gratifying and advantageous to an enemy that comes upon an angry man or woman.

"These are the seven things gratifying and advantageous to an enemy that come upon an angry man or woman."

The angry person is ugly;
he also sleeps badly;
having gained some benefit,
he takes it to be harmful.¹⁰⁷

The angry person,
overcome by anger,
having slain by body and speech,¹⁰⁸
incurs the loss of wealth.

Maddened by anger
he acquires a bad reputation.
His relatives, friends, and loved ones
avoid the angry person.

Anger is a cause of harm;
anger stirs up mental turmoil.
People do not recognize the peril
that has arisen from within.

The angry person doesn't know the good;
the angry person doesn't see the Dhamma.
There is just blindness and dense gloom
when anger overcomes a person. [97]

When an angry person causes damage,
whether easily or with difficulty,
later, when the anger has vanished,

¹⁰⁷ *Atho atthaṃ gahetvāna, anattaṃ adhipajjati.* So all three eds., but an older Sri Lankan ed. has *adhigacchati* and a Siamese ed. *paṭipajjati*. All three will work, but with different nuances. The line obviously represents the second danger of anger in the prose portion. Mp says “having obtained something profitable, he thinks ‘I have gotten what is harmful’” (*vuddhiṃ gahetvā ... anatto me gahito ti sallakkheti*). The Chinese counterpart at 618a12 has 應獲得大財, 反更得不利, “having obtained great wealth, it turns into something harmful.”

¹⁰⁸ All three eds. have *vadhaṃ katvāna*, “having slain,” which I follow, but there is a variant, *vaṇaṃ katvāna*, “having wounded.” Mp seems to support *vadhaṃ* with its gloss, “he commits the act of taking life” (*pāṇātipātakammaṃ katvā*). The Chinese at 618a15 has only 瞋作身口業, “the angry person does a bodily or verbal deed.”

he is tormented as if burnt by fire.

He shows recalcitrance
as a fire does a smoky crest.
When his anger spreads outward,
people become angry on his account.¹⁰⁹

He has no shame or fear of wrong,
his speech is not respectful;
one overcome by anger
has no island [of safety] at all.

I will tell you about the deeds
that produce torment.
Listen to them as they are,¹¹⁰
remote from those that are righteous:

An angry person slays his father;
an angry person slays his own mother;
an angry person slays a brahmin;¹¹¹
an angry person slays a worldling.

The angry worldling slays his mother,
the good woman who gave him life,
the one by whom he was nurtured
and who showed him this world.

¹⁰⁹ The verse presents several difficulties. Pāda a reads *dummaṅkuyam padasseti*. Hardy, in his Preface to AN Vol. V (pp. v–vi), states that “*dummaṅku* signifies one who is staggering in a disagreeable, censurable, and scandalous manner, because he is not ashamed at his behavior, or the like.” Mp glosses the word with *dubbaṇṇamukhatam*, “an ugly facial expression,” which the Chinese (at 618a21) approximates with 發惡色. The verb in pāda c, *patāyati*, is unclear. Vanarata suggests “makes him fall,” probably taking *patāyati* to be causative of *patati*, but I don’t think this likely. Mp glosses with *nibbattati*, “is produced,” which is not sufficiently precise. PED offers “to be spread out” (perhaps from **sphātayati*; see SED sv *sphaṭ*), which I adopt. The Chinese 從是生憎嫉, “this produces hostile envy,” may be based on a different word in its Indic original, perhaps *sprhayati* (see SED sv *sprh*), which could have arisen from a corruption of something related to **sphātayati*.

¹¹⁰ Reading with Ce, Be *yathātatham*, as against Ee *yathākatham*.

¹¹¹ Mp identifies “brahmin” here as an arahant (*khīṇāsavabrāhmaṇam*).

Those beings, like oneself,
each hold their self most dear;
yet those who are angry kill themselves in various ways¹¹²
when they are distraught about diverse matters.

Some kill themselves with a sword;
some who are distraught swallow poison;
some hang themselves with a rope;
some [jump] into a mountain gorge. [98]

Deeds that involve destroying growth¹¹³
and deeds that cause their own death:
when doing such deeds they do not know
that defeat is born of anger.

Thus death's snare hidden in the heart
has taken the form of anger.
One should cut it off by self-control,
wisdom, energy, and [right] view.

The wise person should eradicate
this one unwholesome [quality].¹¹⁴
In such a way one should train in the Dhamma:
do not yield to recalcitrance.

Free from anger, their misery gone,
free from delusion,¹¹⁵ no longer avid,
tamed, having abandoned anger,
the taintless ones attain nibbāna.¹¹⁶ [99]

¹¹² *Hanti kuddho puthuttānaṃ*. I render this following Mp's gloss of *puthuttānaṃ* with *puthu nānākāraṇehi attānaṃ*.

¹¹³ *Bhūnahaccāni kammāni*. The commentaries consistently gloss *bhūnahata* simply as *hata* or *hata* or *hata*, "one who destroys growth." SED, sv *bhrūṇa*, lists *bhrūṇahati* as the killing of an embryo, and *bhrūṇahatyā* as the killing of a learned brahmin.

¹¹⁴ Reading with Ce *ekam etaṃ akusalaṃ*, as against Be *yathā metaṃ akusalaṃ* and Ee *ekam ekaṃ akusalaṃ*. I take "this one unwholesome [quality]" to be anger.

¹¹⁵ Reading with Ce *vītamohā*, as against Be, Ee *vītalobhā*, "without greed."

II. The Great Chapter

65 (1) A Sense of Moral Shame¹¹⁷

"Bhikkhus, (1) when there is no sense of moral shame and moral dread, for one deficient in a sense of moral shame and moral dread, (2) restraint of the sense faculties lacks its proximate cause. When there is no restraint of the sense faculties, for one deficient in restraint of the sense faculties, (3) virtuous behavior lacks its proximate cause. When there is no virtuous behavior, for one deficient in virtuous behavior, (4) right concentration lacks its proximate cause. When there is no right concentration, for one deficient in right concentration, (5) the knowledge and vision of things as they really are lacks its proximate cause. When there is no knowledge and vision of things as they really are, for one deficient in the knowledge and vision of things as they really are, (6) disenchantment and dispassion lack their proximate cause. When there is no disenchantment and dispassion, for one deficient in disenchantment and dispassion, (7) the knowledge and vision of liberation lacks its proximate cause.

"Suppose there is a tree deficient in branches and foliage. Then its shoots do not grow to fullness; also its bark, softwood, and heartwood do not grow to fullness. So too, when there is no sense of moral shame and moral dread, for one deficient in a sense of moral shame and moral dread, restraint of the sense faculties lacks its proximate cause. When there is no restraint of the sense faculties ... the knowledge and vision of liberation lacks its proximate cause.

"Bhikkhus, (1) when there is a sense of moral shame and moral dread, for one possessing a sense of moral shame and moral dread, (2) restraint of the sense faculties possesses its proximate cause. When there is restraint of the sense faculties, for one who exercises restraint of the sense faculties, (3) virtuous behavior possesses its proximate cause. When there is virtuous behavior, for one whose behavior is virtuous, (4) right concentration possesses its proximate cause. When there is right concentration, for one

¹¹⁶ Reading with Ce, Be *parinibbanti*, as against Ee *parinibbimsu*. A variant *parinibbissatha* yields a second-person plural utterance: "taintless, you will attain nibbāna."

¹¹⁷ An expanded parallel of 5:24, 6:50.

possessing right concentration, (5) the knowledge and vision of things as they really are possesses its proximate cause. When there is the knowledge and vision of things as they really are, for one possessing the knowledge and vision of things as they really are, (6) disenchantment and dispassion possess their proximate cause. When there is disenchantment and dispassion, for one possessing disenchantment and dispassion, (7) the knowledge and vision of liberation possesses its proximate cause.

"Suppose there is a tree possessing branches and foliage. Then its shoots grow to fullness; also its bark, softwood, and heartwood grow to fullness. So too, when there is a sense of moral shame and moral dread, for one possessing a sense of moral shame and moral dread, restraint of the sense faculties possesses its proximate cause. When there is restraint of the sense faculties ... the knowledge and vision of liberation possesses its proximate cause." [100]

66 (2) Seven Suns

On one occasion¹¹⁸ the Blessed One was dwelling at Vesālī in Ambapālī's grove. There the Blessed One addressed the bhikkhus: "Bhikkhus!"

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

"Bhikkhus, conditioned phenomena are impermanent; conditioned phenomena are unstable; conditioned phenomena are unreliable. It is enough to become disenchanted with all conditioned phenomena, enough to become dispassionate toward them, enough to be liberated from them.

"Bhikkhus, Sineru, the king of mountains, is 84,000 *yojanas* in length and 84,000 *yojanas* in width; it is submerged 84,000 *yojanas* in the great ocean and rises up 84,000 *yojanas* above the great ocean."¹¹⁹

(1) "There comes a time, bhikkhus, when rain does not fall for many years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years. When rain does not fall, seed life and vegetation, medicinal plants, grasses, and giant trees of the forest wither and dry up and no longer exist. So impermanent are

¹¹⁸ Be, Ee open with *evaṃ me sutam*.

¹¹⁹ A *yojana* is about six miles or ten kilometers.

conditioned phenomena, so unstable, so unreliable. It is enough to become disenchanted with all conditioned phenomena, enough to become dispassionate toward them, enough to be liberated from them.

(2) "There comes a time when, after a long time, a second sun appears. With the appearance of the second sun, the small rivers and lakes dry up and evaporate and no longer [101] exist. So impermanent are conditioned phenomena.... It is enough to be liberated from them.

(3) "There comes a time when, after a long time, a third sun appears. With the appearance of the third sun, the great rivers—the Ganges, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī—dry up and evaporate and no longer exist. So impermanent are conditioned phenomena.... It is enough to be liberated from them.

(4) "There comes a time when, after a long time, a fourth sun appears. With the appearance of the fourth sun, the great lakes from which those great rivers originate—Anotatta, Sīhapapāta, Rathakāra, Kaṇṇamuṇḍa, Kuṇāla, Chaddanta, and Mandākinī—dry up and evaporate and no longer exist. So impermanent are conditioned phenomena ... it is enough to be liberated from them.

(5) "There comes a time when, after a long time, a fifth sun appears. With the appearance of the fifth sun, the waters in the great ocean sink by a hundred *yojanas*, two hundred *yojanas* ... three hundred *yojanas* ... seven hundred *yojanas*. The water left in the great ocean stands at the height of seven palm trees, at the height of six palm trees ... five palm trees ... four palm trees ... three palm trees ... two palm trees [102] ... a mere palm tree. The water left in the great ocean stands at the height of seven fathoms ... six fathoms ... five fathoms ... four fathoms ... three fathoms ... two fathoms ... a fathom ... half a fathom ... up to the waist ... up to the knees ... up to the ankles. Just as, in the autumn, when thick drops of rain are pouring down, the waters stand in the hoof prints of cattle here and there, so the waters left in the great ocean will stand here and there [in pools] the size of the hoof prints of cattle. With the appearance of the fifth sun, the water left in the great ocean is not enough even to reach the joints of one's fingers. So impermanent are conditioned phenomena.... It is enough to be liberated from them.

(6) "There comes a time when, after a long time, a sixth sun appears. With the appearance of the sixth sun, this great earth and Sineru, the king of mountains, smoke,

fume, and smolder. Just as a potter's fire, when kindled, first smokes, fumes, and smolders, so with the appearance of the sixth sun, this great earth and Sineru, the king of mountains, smoke, fume, and smolder. So impermanent are conditioned phenomena.... It is enough to be liberated from them.

(7) "There comes a time when, after a long time, a seventh sun appears. [103] With the appearance of the seventh sun, this great earth and Sineru, the king of mountains, burst into flames, blaze up brightly, and become one mass of flame. As the great earth and Sineru are blazing and burning, the flame, cast up by the wind, rises even to the brahmā world. As Sineru is blazing and burning, as it is undergoing destruction and being overcome by a great mass of heat, mountain peaks of a hundred *yojanas* disintegrate; mountain peaks of two hundred *yojanas* ... three hundred *yojanas* ... four hundred *yojanas* ... five hundred *yojanas* disintegrate.

"When this great earth and Sineru, the king of mountains, are blazing and burning, neither ashes nor soot are seen. Just as, when ghee or oil are blazing and burning, neither ashes nor soot are seen, so it is when this great earth and Sineru, the king of mountains, are blazing and burning. So impermanent are conditioned phenomena, so unstable, so unreliable. It is enough to become disenchanted with all conditioned phenomena, enough to become dispassionate toward them, enough to be liberated from them.

"Bhikkhus, who except those who have seen the truth¹²⁰ would think or believe:¹²¹ 'This great earth and Sineru, the king of mountains, will burn up, be destroyed, and will no longer exist'?"

"In the past, bhikkhus, there was a teacher named Sunetta, the founder of a spiritual sect, one without lust for sensual pleasures.¹²² The teacher Sunetta [104] had

¹²⁰ *Aññatra diṭṭhapadehi*. Mp: "Who will believe this, except the noble disciples, stream-enterers who have seen the truth?" The truth, or state (*pada*), seen by the stream-enterer is nibbāna, the cessation of suffering.

¹²¹ *Ko mantā ko saddhātā*. Mp (Ce) glosses: "Who is able to discuss this for the sake of generating faith in this, or who has faith in this?" (*ko tassa saddhāpanatthāya mantetum samattho, ko vā tassa saddhātā*). *Saddhātā* is nominative singular of the agent noun *saddhātar*. So *mantā*, which is parallel to it, must be an agent noun from *mantar*, "a thinker." The Chinese parallel, MĀ 8, has nothing corresponding to Pāli *mantā*. I translate from T I 429b7-11: "I now tell you, Sineru, the king of mountains, will collapse and be destroyed. Who can believe this, but those who have seen the truth? I now tell you, the waters of the great oceans will dry up and evaporate. Who can believe this, but those who have seen the truth? I now tell you, the great earth will entirely burn up and be destroyed by fire. Who can believe this, but those who have seen the truth?"

many hundreds of disciples to whom he taught a Dhamma for companionship with the brahmā world. When he was teaching, those who understood his teaching completely were, with the breakup of the body, after death, reborn in a good destination, in the brahmā world. But of those who did not understand his teaching completely, some were reborn in companionship with the devas who control what is created by others;¹²³ some in companionship with the devas who delight in creation; some in companionship with the Tusita devas; some in companionship with the Yāma devas; some in companionship with the Tāvatiṃsa devas; some in companionship with the devas [ruled by] the four great kings. Some were reborn in companionship with affluent khattiyas; some in companionship with affluent brahmins; some in companionship with affluent householders.

"Then, bhikkhus, it occurred to the teacher Sunetta: 'It isn't fitting that I should have exactly the same future destination as my disciples. Let me develop loving-kindness further. Then for seven years the teacher Sunetta developed a mind of loving-kindness. As a consequence, for seven eons of world-dissolution and evolution he did not come back to this world. When the world was dissolving, [105] he fared on to the [realm of] streaming radiance. When the world was evolving, he was reborn in an empty mansion of Brahmā.¹²⁴

"There he was Brahmā, the Great Brahmā, the vanquisher, the unvanquished, the universal seer, the wielder of mastery. He was Sakka, ruler of the devas, thirty-six times. Many hundreds of times he was a wheel-turning monarch, a righteous king who ruled by the Dhamma, a conqueror whose rule extended to the four boundaries, one who had attained stability in his country, who possessed the seven gems. He had over a thousand sons who were heroes, vigorous, able to crush the armies of their enemies. He reigned after he had conquered this earth as far as its ocean boundaries, not by force and weapons but by the Dhamma.

"Bhikkhus, though he had such a long life span and continued on for such a long time, the teacher Sunetta was still not freed from birth, from old age and death, from sorrow, lamentation, pain, dejection, and anguish. He was not freed from suffering, I say.

¹²² He is also mentioned at 6:54, III 371,16–27.

¹²³ With this begins the six planes of sense-sphere heavens, from the highest down to the lowest.

¹²⁴ The Buddha relates this of himself with reference to his own past lives at 7:62.

For what reason? Because he did not understand and penetrated four things. What four?
Noble virtuous behavior, noble concentration, noble wisdom, and noble liberation.

"Noble virtuous behavior, bhikkhus, has been understood and penetrated. Noble concentration has been understood and penetrated. Noble wisdom has been understood and penetrated. Noble liberation has been understood and penetrated. Craving for existence has been cut off; the conduit to existence has been destroyed; now there is no more renewed existence."¹²⁵ [106]

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

"Virtuous behavior, concentration, wisdom,
and unsurpassed liberation:
these things the illustrious Gotama
understood by himself.

"Having directly known these things,
the Buddha taught the Dhamma to the bhikkhus.
The Teacher, the end-maker of suffering,
the One with Vision, has attained nibbāna."

67 (3) Simile of the Fortress

"Bhikkhus, when a king's frontier fortress is well provided with seven appurtenances of a fortress and readily gains, without trouble or difficulty, four kinds of food, it can be called a king's frontier fortress that cannot be assailed by external foes and enemies.

"What are the seven kinds of appurtenances of a fortress with which it is well provided?

¹²⁵

As at 4:1, including the verses.

(1) "Here, bhikkhus, in the king's frontier fortress the pillar has a deep base and is securely planted, immobile, unshakable. A king's frontier fortress is well provided with this first appurtenance for protecting its inhabitants and for warding off outsiders.

(2) "Again, in the king's frontier fortress the moat is dug deep and wide. A king's frontier fortress is well provided with this second appurtenance for protecting its inhabitants and for warding off outsiders. [107]

(3) "Again, in the king's frontier fortress the patrol path is high and wide. A king's frontier fortress is well provided with this third appurtenance for protecting its inhabitants and for warding off outsiders.

(4) "Again, in the king's frontier fortress many weapons are stored, both missiles and hand weapons.¹²⁶ A king's frontier fortress is well provided with this fourth appurtenance for protecting its inhabitants and for warding off outsiders.

(5) "Again, in the king's frontier fortress many kinds of troops reside, that is, elephant troops, cavalry, charioteers, archers, standard bearers, camp marshals, food servers, *ugga*-caste warriors, front-line commandoes, great-bull warriors, attack soldiers, shield-bearing soldiers, domestic-slave soldiers.¹²⁷ A king's frontier fortress is well

¹²⁶ *Salākañceva jevanikañca*. Mp: "Salāka are weapons that can be released (*nissaggiya*), such as arrows and spears; *jevanika* are the other types of weapons, such as one-edge swords." SED sv *śalyaka*, gives "arrow, dart, spear." PED defines *jevanika* as "a kind of (missile) weapon," but missiles, according to Mp, are to be included under *salāka*.

¹²⁷ My renderings of these terms, sometimes obscure in the original, are partly based on the explanations given in Mp. Here are the explanations I follow for the terms that are not self-evident: *Celakā* ("standard-bearers"): those who, in the fighting, go in front carrying the standards of victory. *Calakā* ("camp marshals"): those who organize the military array thus: "Let this be the king's place, this is the place for the chief minister," etc. *Piṇḍadāyikā* ("food servers," lit., "lump-givers"): forceful great warriors. It is said that they enter the opponents' army and fly about cutting them up as if into lumps (*piṇḍapiṇḍamiva*); having risen up, they come out; or else it is those who take food and drink to the warriors in the midst of the battle. [I have translated based on this second derivation, which seems more plausible.] *Pakkhandhino* ("front-line commandoes") are those who ask: "Whose head or weapon shall we bring?" and when told, "His!" they leap (*pakkhandanti*) into the midst of battle and bring it. *Mahānāgā* ("great-bull warriors") are warriors who cannot be turned back even when elephants, etc., are coming straight at them. *Sūrā* ("attack-soldiers") are one type of hero, who can cross the ocean even while wearing a coat of mail or carrying armor. *Camayodhino* ("shield-bearing soldiers") are those who wear a coat of leather mail, or who carry a leather shield as protection against arrows. *Dāsakaputtā* ("domestic-slave soldiers"): deeply affectionate domestic-slave soldiers. Mp explains *uggā rājaputtā* as "royal sons experienced in battle who have risen higher and higher" (*uggatuggatā saṅgāmāvacarā rājaputtā*). Mp thus derives the word from *uggata*, but it is well known that the *ugga* (Skt *ugra*) were a mixed caste, born from a kṣatriya father and a śūdra mother. They were noted for their fierce temperament (see SED sv *ugra*).

provided with this fifth appurtenance for protecting its inhabitants and for warding off outsiders.

(6) "Again, in the king's frontier fortress the gatekeeper is wise, competent, and intelligent, one who keeps out strangers and admits acquaintances. A king's frontier fortress is well provided with this sixth appurtenance for protecting its inhabitants and for warding off outsiders.

(7) "Again, in the king's frontier fortress the rampart is high and wide, covered over by a coat of plaster. A king's frontier fortress is well provided with this seventh appurtenance for protecting its inhabitants and for warding off outsiders. [108]

"It is well provided with these seven kinds of appurtenances. And what are the four kinds of food that it readily gains, without trouble or difficulty?

(1) "Here, bhikkhus, in the king's frontier fortress much grass, firewood, and water are stored up for the delight, relief,¹²⁸ and ease of its inhabitants and for warding off outsiders.

(2) "Again, in the king's frontier fortress much rice and barley are stored up for the delight, relief, and ease of its inhabitants and for warding off outsiders.

(3) "Again, in the king's frontier fortress many foodstuffs—sesame, green gram, and beans¹²⁹—are stored up for the delight, relief, and ease of its inhabitants and for warding off outsiders.

(4) "Again, in the king's frontier fortress many medicaments—ghee, butter, oil, honey, molasses, and salt—are stored up for the delight, relief, and ease of its inhabitants and for warding off outsiders.

"These are the four foods that it readily gains, without trouble or difficulty.

"When, bhikkhus, a king's frontier fortress is well provided with these seven appurtenances of a fortress, and when it readily gains, without trouble or difficulty, these four kinds of food, it can be said that the king's frontier fortress cannot be assailed by external foes and enemies.

¹²⁸ *Aparitassāya*. Lit., "for non-agitation."

¹²⁹ *Tilamuggamāsāparaṇṇaṃ*. Mp resolves thus: *tilamuggamāsā ca sesāparaṇṇaṇṇa*. Following Mp, I take *aparaṇṇa* as a general term of which *tila*, *mugga*, and *māsa* are instances. Hence I render *aparaṇṇa* simply as "foodstuffs." See [Sp IV 784,31–33](#): "By *aparaṇṇa* is meant green gram, beans, sesame, *kulattha* pulse, bitter gourd, pumpkin, and so forth" (*muggamāsatilakulatthālābukumbhaṇḍādibhedaṇṇa aparāṇṇaṃ adhippetam*).

"So too, bhikkhus, when a noble disciple possesses seven good qualities, and [109] when he gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are pleasant dwellings in this very life, he is then called a noble disciple who cannot be assailed by Māra, who cannot be assailed by the Evil One.

"What are the seven good qualities that he possesses?

(1) "Just as, bhikkhus, the pillar in the king's frontier fortress has a deep base and is securely planted, immobile and unshakable, for the purpose of protecting its inhabitants and for warding off outsiders, so too the noble disciple is endowed with faith. He places faith in the enlightenment of the Tathāgata thus: 'The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.' With faith as his pillar, the noble disciple abandons the unwholesome and develops the wholesome, abandons what is blameworthy and develops what is blameless, and maintains himself in purity. He possesses this first good quality.

(2) "Just as the moat in the king's frontier fortress is dug deep and wide for the purpose of protecting its inhabitants and for warding off outsiders, so too a noble disciple has a sense of moral shame; he is ashamed of bodily, verbal, and mental misconduct; he is ashamed of acquiring bad unwholesome qualities. With a sense of moral shame as the moat, the noble disciple abandons the unwholesome and develops the wholesome, abandons what is blameworthy and develops what is blameless, and maintains himself in purity. He possesses this second good quality.

(3) "Just as the patrol path in the king's frontier fortress is high and wide for the purpose of protecting its inhabitants and for warding off outsiders, so too a noble disciple dreads wrongdoing; he dreads bodily, verbal, and mental misconduct; he dreads acquiring bad unwholesome qualities. With moral dread as the patrol path, the noble disciple abandons the unwholesome and develops [110] the wholesome, abandons what is blameworthy and develops what is blameless, and maintains himself in purity. He possesses this third good quality.

(4) "Just as many weapons, both missiles and hand weapons, are stored in the king's frontier fortress for the purpose of protecting its inhabitants and for warding off outsiders, so too a noble disciple has learnt much, remembers what he has learnt, and

accumulates what he has learnt. Those teachings that are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, which proclaim the perfectly complete and pure spiritual life—such teachings as these he has learnt much of, retained in mind, recited verbally, mentally investigated, and penetrated well by view. With learning as his weaponry, the noble disciple abandons the unwholesome and develops the wholesome, abandons what is blameworthy and develops what is blameless, and maintains himself in purity. He possesses this fourth good quality.

(5) "Just as many kinds of troops reside in the king's frontier fortress, that is, elephant troops ... domestic-slave soldiers, for protecting its inhabitants and for warding off outsiders, so too a noble disciple has aroused energy for abandoning unwholesome qualities and acquiring wholesome qualities; he is strong, firm in exertion, not casting off the duty of cultivating wholesome qualities. With energy as his troops, the noble disciple abandons the unwholesome and develops the wholesome, abandons what is blameworthy and develops what is blameless, and maintains himself in purity. He possesses this fifth good quality.

(6) "Just as the gatekeeper in the king's frontier fortress is wise, competent, and intelligent, one who keeps out strangers and admits acquaintances, for protecting its inhabitants and for warding off outsiders, [111] so too a noble disciple is mindful, possessing supreme mindfulness and alertness, one who remembers and recollects what was done and said long ago. With mindfulness as his gatekeeper, the noble disciple abandons the unwholesome and develops the wholesome, abandons what is blameworthy and develops what is blameless, and maintains himself in purity. He possesses this sixth good quality.

(7) "Just as the rampart in the king's frontier fortress is high and wide, covered over by a coat of plaster, for protecting its inhabitants and for warding off outsiders, so too a noble disciple is wise; he possesses the wisdom that discerns arising and passing away, which is noble and penetrative and leads to the complete destruction of suffering. With wisdom as his coat of plaster, the noble disciple abandons the unwholesome and develops the wholesome, abandons what is blameworthy and develops what is blameless, and maintains himself in purity. He possesses this seventh good quality.

"He possesses these seven good qualities."¹³⁰

"And what are the four jhānas that constitute the higher mind and are pleasant dwellings in this very life, which he gains at will, without trouble or difficulty?

(1) "Just as, bhikkhus, much grass, firewood, and water are stored up in the king's frontier fortress for the delight, relief, and comfort of its inhabitants and for warding off outsiders, so too, secluded from sensual pleasures, secluded from unwholesome states, a noble disciple enters and dwells in the first jhāna, which consists of rapture and pleasure born of seclusion, accompanied by thought and examination—for his own delight, relief, and comfort, and for entering upon nibbāna.

(2) "Just as [112] much rice and barley are stored up in the king's frontier fortress for the delight, relief, and comfort of its inhabitants and for warding off outsiders, so too, with the subsiding of thought and examination, a noble disciple enters and dwells in the second jhāna, which has internal placidity and unification of mind and consists of rapture and pleasure born of concentration, without thought and examination—for his own delight, relief, and comfort, and for entering upon nibbāna.

(3) "Just as many foodstuffs—sesame, green gram, and beans—are stored up in the king's frontier fortress for the delight, relief, and comfort of its inhabitants and for warding off outsiders, so too, with the fading away as well of rapture, a noble disciple dwells equanimous and, mindful and clearly comprehending, he experiences pleasure with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily'—for his own delight, relief, and comfort, and for entering upon nibbāna.

(4) "Just as many medicaments—ghee, butter, oil, honey, molasses, and salt—are stored up in the king's frontier fortress for the delight, relief, and comfort of its inhabitants and for warding off outsiders, so too, with the abandoning of pleasure and pain, and with the previous passing away of joy and dejection, a noble disciple enters and dwells in the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity—for his own delight, relief, and comfort, and for entering upon nibbāna.

¹³⁰

I would correct Ce *dhammehi* here to *saddhammehi* (as in Be, Ee). The Sinhala translation supports this with its rendering *sapta saddharmayen*.

"These are the four jhānas that constitute the higher mind and are pleasant dwellings in this very life, which he gains at will, without trouble or difficulty. [113]

"When, bhikkhus, a noble disciple possesses these seven good qualities, and when he gains at will, without trouble or difficulty, these four jhānas that constitute the higher mind and are pleasant dwellings in this very life, he is then called a noble disciple who cannot be assailed by Māra, who cannot be assailed by the Evil One."

68 (4) One Who Knows the Dhamma

"Bhikkhus, possessing seven qualities, a bhikkhu is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What seven? Here, a bhikkhu is one who knows the Dhamma, who knows the meaning, who knows himself, who knows moderation, who knows the proper time, who knows the assembly, and who knows the superior and inferior kinds of persons.

(1) "And how is a bhikkhu one who knows the Dhamma? Here, a bhikkhu knows the Dhamma: the discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, marvelous accounts, and questions-and-answers. If a bhikkhu did not know the Dhamma—the discourses ... questions-and-answers—he would not be called 'one who knows the Dhamma.' But because he knows the Dhamma—the discourses ... questions-and-answers—he is called 'one who knows the Dhamma.' Thus he is one who knows the Dhamma.

(2) "And how is a bhikkhu one who knows the meaning? Here, a bhikkhu knows the meaning of this and that statement thus: 'This is the meaning of this statement; this is the meaning of that statement.' If a bhikkhu did not know the meaning of this and that statement thus ... he would not be called 'one who knows the meaning.' But because he knows the meaning of this and that statement thus: 'This is the meaning of this statement; [114] this is the meaning of that statement,' he is called 'one who knows the meaning.' Thus he is one who knows the Dhamma and one who knows the meaning.

(3) "And how is a bhikkhu one who knows himself? Here, a bhikkhu knows himself thus: 'I have so much faith, virtuous behavior, learning, generosity, wisdom, and discernment.' If a bhikkhu did not know himself thus: 'I have so much faith ... and

discernment,' he would not be called 'one who knows himself.' But because he knows himself thus: 'I have so much faith ... and discernment,' he is called 'one who knows himself.' Thus he is one who knows the Dhamma, one who knows the meaning, and one who knows himself.

(4) "And how is a bhikkhu one who knows moderation? Here, a bhikkhu knows moderation in accepting robes, almsfood, lodgings, and medicines and provisions for the sick. If a bhikkhu did not know moderation in accepting robes ... and provisions for the sick, he would not be called 'one who knows moderation.' But because he knows moderation in accepting robes, almsfood, lodgings, and medicines and provisions for the sick, he is called 'one who knows moderation.' Thus he is one who knows the Dhamma, one who knows the meaning, one who knows himself, and one who knows moderation.

(5) "And how is a bhikkhu one who knows the proper time? Here, a bhikkhu knows the proper time thus: 'This is the time for learning, this is the time for questioning, this is the time for exertion, this is the time for seclusion.' If a bhikkhu did not know the proper time—'This is the time for learning ... this is the time for seclusion'—he would not be called 'one who knows the proper time.' But because he knows the proper time—'This is the time for learning ... this is the time for seclusion'—he is called 'one who knows the proper time.' Thus he is one who knows the Dhamma, one who knows the meaning, one who knows himself, one who knows moderation, and one who knows the proper time.

(6) "And how is a bhikkhu one who knows the assembly? Here, a bhikkhu knows the assembly: 'This is an assembly of khattiyas, this is an assembly of brahmins, this is an assembly of householders, this is an assembly of ascetics. Among these, one should approach [this assembly] in such a way; [115] one should stop in such a way; one should act in such a way; one should sit down in such a way; one should speak in such a way; one should remain silent in such a way.' If a bhikkhu did not know the assembly: 'This is an assembly of khattiyas ... of ascetics. Among these, one should approach [this assembly] in such a way ... one should remain silent in such a way'—he would not be called 'one who knows the assembly.' But because he knows the assembly—'This is an assembly of khattiyas ... of ascetics. Among these, one should approach [this assembly] in such a way ... one should remain silent in such a way'—he is called 'one who knows

the assembly.' Thus he is one who knows the Dhamma, one who knows the meaning, one who knows himself, one who knows moderation, one who knows the proper time, and one who knows the assembly.

(7) "And how is a bhikkhu one who knows the superior and inferior kinds of persons? Here, a bhikkhu understands persons in terms of pairs.¹³¹

(i) "Two persons: one wants to see the noble ones; one does not want to see the noble ones. The person who does not want to see the noble ones is in that respect blameworthy; the person who wants to see the noble ones is in that respect praiseworthy.

(ii) "Two persons who want to see the noble ones: one wants to hear the good Dhamma; one does not want to hear the good Dhamma. The person who does not want to hear the good Dhamma is in that respect blameworthy; the person who wants to hear the good Dhamma is in that respect praiseworthy.

(iii) "Two persons who want to hear the good Dhamma: one listens to the Dhamma with eager ears; one does not listen to the Dhamma with eager ears. The person who does not listen to the Dhamma with eager ears is in that respect blameworthy; the person [116] who listens to the Dhamma with eager ears is in that respect praiseworthy.

(iv) "Two persons who listen to the Dhamma with eager ears: one, having heard the Dhamma, retains it in mind; one, having heard the Dhamma, does not retain it in mind. The person who, having heard the Dhamma, does not retain it in mind is in that respect blameworthy; the person who, having heard the Dhamma, retains it in mind is in that respect praiseworthy.

(v) "Two persons who, having heard the Dhamma, retain it in mind: one examines the meaning of the teachings that have been retained in mind; one does not examine the meaning of the teachings that have been retained in mind. The person who does not examine the meaning of the teachings that have been retained in mind is in that respect blameworthy; the person who examines the meaning of the teachings that have been retained in mind is in that respect praiseworthy.

(vi) "Two persons who examine the meaning of the teachings that have been retained in mind: one has understood the meaning and the Dhamma and then practices in

¹³¹ *Dvayena puggalā viditā honti*. Here a minor group of seven pairs is nested within the larger group of seven qualities, so that the discourse includes two sets of seven.

accordance with the Dhamma; one has not understood the meaning and the Dhamma and does not practice in accordance with the Dhamma. The person who has not understood the meaning and the Dhamma and does not practice in accordance with the Dhamma is in that respect blameworthy; the person who has understood the meaning and the Dhamma and then practices in accordance with the Dhamma is in that respect praiseworthy.

(vii) "Two persons who have understood the meaning and the Dhamma and then practice in accordance with the Dhamma: one is practicing for his own welfare but not for the welfare of others; one is practicing for his own welfare and for the welfare of others. The person who is practicing for his own welfare but not for the welfare of others is in that respect blameworthy; the person who is practicing for his own welfare and for the welfare of others is in that respect praiseworthy.

"It is in this way that a bhikkhu understands persons in terms of pairs. It is in this way that a bhikkhu is one who knows the superior and inferior kinds of persons. [117]

"Possessing these seven qualities, a bhikkhu is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world."

69 (5) *Pāricchattaka*

(1) "Bhikkhus, when the foliage of the Tāvatiṃsa devas' *pāricchattaka* coral tree has turned yellow,¹³² the Tāvatiṃsa devas are elated, [thinking]: 'The foliage of the *pāricchattaka* coral tree now has turned yellow. Now it won't be long before its foliage will fall.'

(2) "When the foliage of the Tāvatiṃsa devas' *pāricchattaka* coral tree has fallen, the Tāvatiṃsa devas are elated, [thinking]: 'The foliage of the *pāricchattaka* coral tree now has fallen. Now it won't be long before its floral initiation occurs.'¹³³

¹³² DPPN explains that the *pāricchattaka* is a tree growing in the Nandana Grove in the Tāvatiṃsa heaven. It is a hundred leagues in circumference and at its foot is Sakka's stone seat. The *pāricchattaka* is said to be one of seven trees that last throughout the eon. (I am grateful to Dr. Julie Plummer of the Department of Plant Biology, University of Western Australia, for providing precise botanical terms for the different stages of floral development referred to in this sutta.)

¹³³ *Na cirass'eva dāni jālakajāto bhavissati.* Mp: "The occasion when the tree gives birth to webs of leaves and flower, which come forth together."

(3) "When the Tāvatiṃsa devas' *pāricchattaka* coral tree has had its floral initiation, the Tāvatiṃsa devas are elated, [thinking]: 'The *pāricchattaka* coral tree now has had its floral initiation. Now it won't be long before its floral differentiation occurs.'¹³⁴

(4) "When the Tāvatiṃsa devas' *pāricchattaka* coral tree has had its floral differentiation, the Tāvatiṃsa devas are elated, [thinking]: 'The *pāricchattaka* coral tree now has had its floral differentiation. Now it won't be long before its bud formation occurs.'¹³⁵

(5) "When the Tāvatiṃsa devas' *pāricchattaka* coral tree has had its bud formation, the Tāvatiṃsa devas are elated, [thinking]: 'The *pāricchattaka* coral tree now has had its bud formation. Now it won't be long before [118] its bud burst occurs.'¹³⁶

(6) "When the Tāvatiṃsa devas' *pāricchattaka* coral tree has had its bud burst, the Tāvatiṃsa devas are elated, [thinking]: 'The *pāricchattaka* coral tree now has had its bud burst. Now it won't be long before it fully blossoms.'¹³⁷

(7) "When the Tāvatiṃsa devas' *pāricchattaka* coral tree has fully blossomed, the Tāvatiṃsa devas are elated, and they spend four celestial months at the foot of the *pāricchattaka* coral tree enjoying themselves furnished and endowed with the five objects of sensual pleasure. When the *pāricchattaka* coral tree has fully blossomed, a radiance suffuses the area fifty *yojanas* all around and a fragrance is carried along with the wind for a hundred *yojanas*. This is the majesty of the *pāricchattaka* coral tree.

(1) "So too, bhikkhus, when a noble disciple intends to go forth from the household life into homelessness, on that occasion he is one whose foliage has turned yellow, like the Tāvatiṃsa devas' *pāricchattaka* coral tree.'¹³⁸

¹³⁴ *Na cirass'eva dāni khāraḥajāto bhavissati.* Mp: "The occasion when it becomes possessed of a web of leaves and of flowers well divided and growing separately."

¹³⁵ Ce, Ee: *kuḍumalakajāto*; Be: *kuṭumalakajāto*. Mp: "It starts to bud."

¹³⁶ Ce, Ee: *kokāsakajāto*; Be: *korakajāto*. Mp: "It acquires flowers that have not yet blossomed, with closed mouths and large bellies."

¹³⁷ Ce: *sabbapāliphullo*; Be, Ee: *sabbaphāliphullo*. Mp: "It has flowered fully in all respects."

¹³⁸ The simile does not merely compare the noble disciple to a coral tree at its different stages but uses the name of the stage to describe the noble disciple's development. He is "a noble disciple at [such and such stage] like the Tāvatiṃsa devas' *pāricchattaka* coral tree." Ee omits the *va* after *devānaṃ*, though it acknowledges this as a variant reading.

(2) "When a noble disciple has shaved off his hair and beard, put on ochre robes, and gone forth from the household life into homelessness, on that occasion he is one whose foliage has fallen, like the Tāvatiṃsa devas' *pāricchattaka* coral tree.

(3) "When, secluded from sensual pleasures, secluded from unwholesome states, a noble disciple enters and dwells in the first jhāna ... on that occasion he has had his floral initiation, like the Tāvatiṃsa devas' *pāricchattaka* coral tree.

(4) "When, with the subsiding of thought and examination, a noble disciple enters and dwells in the second jhāna ... on that occasion he has had his floral differentiation, like the Tāvatiṃsa devas' *pāricchattaka* coral tree.

(5) "When, [119] with the fading away as well of rapture, a noble disciple ... enters and dwells in the third jhāna ... on that occasion he has had his bud formation, like the Tāvatiṃsa devas' *pāricchattaka* coral tree .

(6) "When, with the abandoning of pleasure and pain, and with the previous passing away of joy and dejection, a noble disciple enters and dwells in the fourth jhāna ... on that occasion has had his bud burst, like the Tāvatiṃsa devas' *pāricchattaka* coral tree.

(7) "When, with the destruction of the taints, a noble disciple has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom, and having entered upon it, dwells in it, on that occasion he has fully blossomed, like the Tāvatiṃsa devas' *pāricchattaka* coral tree.

"On that occasion, bhikkhus, the earth-dwelling devas raise a cry: 'This Venerable So-and-So, the pupil of that Venerable One, went forth from the household life into homelessness from such and such a village or town, and now, with the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom, and having entered upon it, dwells in it.' Having heard the cry of the earth-dwelling devas, the devas [ruled by] the four great kings raise a cry ... Having heard the cry of the devas [ruled by] the four great kings, the Tāvatiṃsa devas ... the Yāma devas ... the Tusita devas ... the devas who delight in creation ... the devas who control what is created by others ... the devas of Brahmā's company raise a cry: 'This Venerable So-and-So ... has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom, and having entered upon

it, dwells in it.' Thus [120] at that moment, at that instant, at that second, the cry spreads as far as the brahma world.¹³⁹ This is the spiritual majesty of a bhikkhu whose taints are destroyed."

70 (6) Honor

Then, when the Venerable Sāriputta was alone in seclusion, the following course of thought arose in his mind: "What should a bhikkhu honor, respect, and dwell in dependence on so that he might abandon the unwholesome and develop the wholesome?"

It then occurred to him: "(1) A bhikkhu should honor, respect, and dwell in dependence on the Teacher so that he might abandon the unwholesome and develop the wholesome. (2) He should honor, respect, and dwell in dependence on the Dhamma ... (3) ... the Saṅgha ... (4) ... the training ... (5) ... concentration ... (6) ... heedfulness ... (7) ... hospitality so that he might abandon the unwholesome and develop the wholesome."

Then it occurred to the Venerable Sāriputta: "These qualities have been purified and cleansed in me. Let me go to the Blessed One and report them to him. Thus these qualities will be purified in me and will be more widely known as purified."¹⁴⁰ Suppose a man would find a gold nugget, purified and cleansed. It might occur to him: 'This golden nugget of mine is purified and cleansed. Let me go and show it to the goldsmiths. Then, when this golden nugget of mine has been shown to the goldsmiths, it will be purified and will be more widely known as purified.' So too these qualities have been purified and cleansed in me. Let me go to the Blessed One and report them to him. Thus these qualities will be purified in me and will be more widely known as purified."

Then, [121] in the evening, the Venerable Sāriputta emerged from seclusion and approached the Blessed One. He paid homage to the Blessed One, sat down to one side, and said:

¹³⁹ In a similar way, the cry of the deities, ascending through the celestial realms, occurs at the conclusion of the Buddha's first discourse. See [SN 56:11, V 423,17–24,4](#).

¹⁴⁰ With Be and Ee, I read *parisuddhasaṅkhātatarā*, as against Ce *parisuddhasaṅkhatatarā*. Mp glosses "they will be purified and stainless to an even greater degree" (*bhiyyosomattāya parisuddhā bhavissanti nimmalā*), which I don't think quite captures the meaning of *-saṅkhātatarā*. The word can mean "known as, appearing to be, declared to be," and this is the sense that seems relevant here.

"Here, bhante, when I was alone in seclusion, the following course of thought arose in my mind ... [He here relates the entire course of thought stated above, down to:] ... Thus these qualities will be purified in me [122] and will be more widely known as purified."

"Good, good, Sāriputta! A bhikkhu should honor, respect, and dwell in dependence on the Teacher so that he might abandon the unwholesome and develop the wholesome. He should honor, respect, and dwell in dependence on the Dhamma ... the Saṅgha ... the training ... concentration ... heedfulness ... hospitality so that he might abandon the unwholesome and develop the wholesome."

When this was said, the Venerable Sāriputta said to the Blessed One: "Bhante, I understand in detail thus the meaning of this statement that the Blessed One has spoken in brief.

"It is impossible, bhante, that a bhikkhu who lacks reverence for the Teacher could have reverence for the Dhamma. The bhikkhu who (1) lacks reverence for the Teacher (2) also lacks reverence for the Dhamma.

"It is impossible, bhante, that a bhikkhu who lacks reverence for the Teacher and the Dhamma could have reverence for the Saṅgha. The bhikkhu who lacks reverence for the Teacher and the Dhamma (3) also lacks reverence for the Saṅgha.

"It is impossible, bhante, that a bhikkhu who lacks reverence for the Teacher, the Dhamma, and the Saṅgha could have reverence for the training. The bhikkhu who lacks reverence for the Teacher, the Dhamma, and the Saṅgha (4) also lacks reverence for the training.

"It is impossible, bhante, that a bhikkhu who lacks reverence for the Teacher, the Dhamma, and the Saṅgha, and the training could have reverence for concentration. The bhikkhu who lacks reverence for the Teacher, the Dhamma, and the Saṅgha, and the training (5) also lacks reverence for concentration.

"It is impossible, bhante, that a bhikkhu who lacks reverence for the Teacher, the Dhamma, and the Saṅgha, the training, and concentration could have reverence for heedfulness. The bhikkhu who lacks reverence for the Teacher, the Dhamma, and the Saṅgha, the training, and concentration [123] (6) also lacks reverence for heedfulness.

"It is impossible, bhante, that a bhikkhu who lacks reverence for the Teacher, the Dhamma, and the Saṅgha, the training, concentration, and heedfulness could have reverence for hospitality. The bhikkhu who lacks reverence for the Teacher, the Dhamma, and the Saṅgha, the training, concentration, and heedfulness (7) also lacks reverence for hospitality.

"It is impossible, bhante, that a bhikkhu who has reverence for the Teacher could lack reverence for the Dhamma. The bhikkhu who (1) has reverence for the Teacher (2) also has reverence for the Dhamma.

"It is impossible, bhante, that a bhikkhu who has reverence for the Teacher and the Dhamma could lack reverence for the Saṅgha. The bhikkhu who has reverence for the Teacher and the Dhamma (3) also has reverence for the Saṅgha.

"It is impossible, bhante, that a bhikkhu who has reverence for the Teacher, the Dhamma, and the Saṅgha could lack reverence for the training. The bhikkhu who has reverence for the Teacher, the Dhamma, and the Saṅgha (4) also has reverence for the training.

"It is impossible, bhante, that a bhikkhu who has reverence for the Teacher, the Dhamma, and the Saṅgha, and the training could lack reverence for concentration. The bhikkhu who has reverence for the Teacher, the Dhamma, and the Saṅgha, and the training (5) also has reverence for concentration.

"It is impossible, bhante, [124] that a bhikkhu who has reverence for the Teacher, the Dhamma, and the Saṅgha, the training, and concentration could lack reverence for heedfulness. The bhikkhu who has reverence for the Teacher, the Dhamma, and the Saṅgha, the training, and concentration (6) also has reverence for heedfulness.

"It is impossible, bhante, that a bhikkhu who has reverence for the Teacher, the Dhamma, and the Saṅgha, the training, concentration, and heedfulness could lack reverence for hospitality. The bhikkhu who has reverence for the Teacher, the Dhamma, and the Saṅgha, the training, concentration, and heedfulness (7) also has reverence for hospitality.

"It is in such a way, bhante, that I understand in detail the meaning of this statement that the Blessed One has spoken in brief."

"Good, good, Sāriputta! It is good that you understand in detail the meaning of this statement that I have spoken in brief in such a way. Indeed, Sāriputta, it is impossible that a bhikkhu who lacks reverence for the Teacher could have reverence for the Dhamma ... [The Buddha here repeats the entire elaboration by Sāriputta.] [125] ... The bhikkhu who has reverence for the Teacher, the Dhamma, and the Saṅgha, the training, concentration, and heedfulness also has reverence for hospitality.

"It is in such a way, Sāriputta, that the meaning of this statement that I spoke in brief should be understood in detail."

71 (7) Development¹⁴¹

"Bhikkhus, when a bhikkhu is not intent on development, even though he forms the wish: 'May my mind be liberated from the taints by non-clinging!' yet his mind is not liberated from the taints by non-clinging. For what reason? Because he lacks development. Lacks development of what? (1) Of the four establishments of mindfulness, (2) the four right strivings, (3) the four bases for psychic potency, (4) the five spiritual faculties, (5) the five powers, (6) the seven factors of enlightenment, and (7) the noble eightfold path.

"Suppose there was a hen with eight, ten, or twelve eggs that she had not properly covered, incubated, and nurtured. [126] Even though she might form the wish: 'May my chicks pierce their shells with the points of their claws or beaks and hatch safely!' yet the chicks are incapable of doing so. For what reason? Because the hen had not properly covered, incubated, and nurtured her eggs.

"So too, when a bhikkhu is not intent on development, even though he forms the wish: 'May my mind be liberated from the taints by non-clinging!' yet his mind is not liberated from the taints by non-clinging. For what reason? Because he lacks development. Lacks development of what? Of the four establishments of mindfulness ... the Noble Eightfold Path.

"Bhikkhus, when a bhikkhu is intent on development, even though he does not form the wish: 'May my mind be liberated from the taints by non-clinging!' yet his mind

¹⁴¹ This sutta is a part-parallel of SN 22:101, III 152–55.

is liberated from the taints by non-clinging. For what reason? Because of his development. Development of what? (1) Of the four establishments of mindfulness, (2) the four right strivings, (3) the four bases for psychic potency, (4) the five spiritual faculties, (5) the five powers, (6) the seven factors of enlightenment, and (7) the noble eightfold path.

"Suppose there was a hen with eight, ten, or twelve eggs that she had properly covered, incubated, and nurtured. Even though she might not form the wish: 'May my chicks pierce their shells with the points of their claws or beaks and hatch safely!' yet the chicks are capable of doing so. For what reason? Because the hen had properly covered, incubated, and nurtured her eggs.

"So too, when a bhikkhu is intent on development, even though he does not form the wish: [127] 'May my mind be liberated from the taints by non-clinging!' yet his mind is liberated from the taints by non-clinging. For what reason? Because of his development. Development of what? Of the four establishments of mindfulness ... the noble eightfold path.

"When, bhikkhus, a carpenter or a carpenter's apprentice sees the impressions of his fingers and his thumb on the handle of his adze, he does not know: 'I have worn away so much of the adze handle today, so much yesterday, so much earlier'; but when it has worn away, he knows that it has worn away. So too, when a bhikkhu is intent on development, even though he does not know: 'I have worn away so much of the taints today, so much yesterday, so much earlier,' yet when they are worn away, he knows that they are worn away.

"Suppose, bhikkhus, there was a seafaring ship bound together by lashings that had been worn away in the water for six months. It would be hauled up on dry land during the cold season and its lashings would be further attacked by wind and sun. Inundated by rain from a rain cloud, the lashings would readily deteriorate and rot away. So too, when a bhikkhu is intent on development, his fetters readily collapse and rot away." [128]

Thus have I heard. On one occasion the Blessed One was walking on tour among the Kosalans together with a large Saṅgha of bhikkhus. Then, while traveling along the highway, in a certain spot the Blessed One saw a great mass of fire burning, blazing, and glowing. He left the highway, sat down on the seat prepared for him at the foot of a tree, and addressed the bhikkhus: "Bhikkhus, do you see that great mass of fire burning, blazing, and glowing?"

"Yes, bhante."

(1) "What do you think, bhikkhus? Which is better, to embrace that great mass of fire, burning, blazing, and glowing, and sit down or lie down next to it, or to embrace a girl with soft and tender hands and feet—whether from a khattiya, brahmin, or householder clan—and sit down or lie down next to her?"

"It would be far better, bhante, to embrace a girl with soft and tender hands and feet—whether from a khattiya, brahmin, or householder clan—and sit down or lie down next to her. It would be painful to embrace that great mass of fire, burning, blazing, and glowing, and sit down or lie down next to it."

"I inform you, bhikkhus, I declare to you that for an immoral man of bad character—one of impure and suspect behavior, secretive in his actions, not an ascetic though claiming to be one, not a celibate though claiming to be one, inwardly rotten, corrupt, depraved—it would be far better to embrace that great mass of fire, burning, blazing, and glowing, and sit down or lie down next to it. For what reason? Because on that account [129] he might undergo death or deadly pain, but for that reason he would not, with the breakup of the body, after death, be reborn in the plane of misery, in a bad destination, in the lower world, in hell. But when that immoral man ... embraces a girl with soft and tender hands and feet—whether from a khattiya, brahmin, or householder clan—and sits down or lies down next to her, this leads to his harm and suffering for a long time. With the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell.

(2) "What do you think, bhikkhus? Which is better, for a strong man to wrap a tough horsehair rope around both one's shins and tighten it so that it cuts through one's outer skin, inner skin, flesh, sinews, and bone, until it reaches the marrow, or for one to accept the homage of affluent khattiyas, brahmins, or householders?"

"It would be far better, bhante, for one to accept the homage of affluent khattiyas, brahmins, or householders. It would be painful if a strong man were to wrap a tough horsehair rope around both one's shins and tighten it so that it cuts through one's outer skin, inner skin, flesh, sinews, and bone, until it reaches the marrow."

"I inform you, bhikkhus, I declare to you that for an immoral man ... it would be far better if a strong man were to wrap a tough horsehair rope around both his shins and tighten it so that it cuts through his outer skin, inner skin, flesh, sinews, and bone, until it reaches the marrow. For what reason? Because on that account he might undergo death or deadly pain, but for that reason he would not, with the breakup of the body, after death, be reborn in the plane of misery, in a bad destination, in the lower world, in hell. [130] But when that immoral man ... accepts the homage of affluent khattiyas, brahmins, or householders, this leads to his harm and suffering for a long time. With the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell.

(3) "What do you think, bhikkhus? Which is better, for a strong man to strike one in the breast with a sharp spear smeared with oil, or for one to accept reverential salutations from affluent khattiyas, brahmins, or householders?"

"It would be far better, bhante, for one to accept reverential salutations from affluent khattiyas, brahmins, or householders. It would be painful if a strong man were to strike one in the breast with a sharp spear smeared with oil."

"I inform you, bhikkhus, I declare to you that for an immoral man ... it would be far better if a strong man were to strike him in the breast with a sharp spear smeared with oil. For what reason? Because on that account he might undergo death or deadly pain, but for that reason he would not, with the breakup of the body, after death, be reborn in the plane of misery, in a bad destination, in the lower world, in hell. But when that immoral man ... accepts reverential salutations from affluent khattiyas, brahmins, or householders, this leads to his harm and suffering for a long time. With the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell.

(4) "What do you think, bhikkhus? Which is better, for a strong man to wrap a hot iron sheet—burning, [131] blazing, and glowing—around one's body, or for one to use a robe given out of faith by affluent khattiyas, brahmins, or householders?"

"It would be far better, bhante, for one to use a robe given out of faith by affluent khattiyas, brahmins, or householders. It would be painful if a strong man were to wrap a hot iron sheet—burning, blazing, and glowing—around one's body."

"I inform you, bhikkhus, I declare to you that for an immoral man ... it would be far better if a strong man were to wrap a hot iron sheet—burning, blazing, and glowing—around his body. For what reason? Because on that account he might undergo death or deadly pain, but for that reason he would not, with the breakup of the body, after death, be reborn in the plane of misery, in a bad destination, in the lower world, in hell. But when that immoral man ... makes use of a robe given out of faith by affluent khattiyas, brahmins, or householders, this leads to his harm and suffering for a long time. With the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell.

(5) "What do you think, bhikkhus? Which is better, for a strong man to force open one's mouth with a hot iron spike—burning, blazing, and glowing—and insert a hot copper ball—burning, blazing, and glowing—which burns one's lips, mouth, tongue, throat, and stomach,¹⁴² [132] and comes out from below taking along one's entrails, or for one to consume almsfood given out of faith by affluent khattiyas, brahmins, or householders?"

"It would be far better, bhante, for one to consume almsfood given out of faith by affluent khattiyas, brahmins, or householders. It would be painful if a strong man were to force open one's mouth with a hot iron spike—burning, blazing, and glowing—and insert a hot copper ball ... which burns one's lips ... and comes out from below taking along one's entrails."

"I inform you, bhikkhus, I declare to you that for an immoral man ... it would be far better if a strong man were to force open his mouth with a hot iron spike—burning, blazing, and glowing—and insert a hot copper ball ... which burns one's lips ... and comes out from below, taking along his entrails. For what reason? Because on that account he might undergo death or deadly pain, but for that reason he would not, with the breakup of the body, after death, be reborn in the plane of misery, in a bad destination, in the lower world, in hell. But when that immoral man ... consumes almsfood given out of

¹⁴²

I read with Ee *udaram*, as against Ce, Be *uram*, "chest."

faith by affluent khattiyas, brahmins, or householders, this leads to his harm and suffering for a long time. With the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell.

(6) "What do you think, bhikkhus? Which is better, for a strong man to grab one by the head or shoulders [133] and force one to sit or lie down on a hot iron bed or chair—burning, blazing, and glowing—or for one to use a bed and chair given out of faith by affluent khattiyas, brahmins, or householders?"

"It would be far better, bhante, for one to use a bed and chair given out of faith by affluent khattiyas, brahmins, or householders. It would be painful if a strong man were to grab one by the head or shoulders and force one to sit or lie down on a hot iron bed or chair, burning, blazing, and glowing."

"I inform you, bhikkhus, I declare to you that for an immoral man ... it would be far better if a strong man were to grab him by the head or shoulders and force him to sit or lie down on a hot iron bed or chair, burning, blazing, and glowing. For what reason? Because on that account he might undergo death or deadly pain, but for that reason he would not, with the breakup of the body, after death, be reborn in the plane of misery, in a bad destination, in the lower world, in hell. But when that immoral man ... uses a bed and chair given out of faith by affluent khattiyas, brahmins, or householders, this leads to his harm and suffering for a long time. With the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell.

(7) "What do you think, bhikkhus? Which is better, for a strong man to grab one, turn one upside down, and throw one into a hot copper cauldron—burning, blazing, and glowing—and while one is boiling there in a swirl of froth, one sometimes rises, sometimes sinks, and sometimes is swept across, or for one to use a dwelling given out of faith by affluent khattiyas, [134] brahmins, or householders?"

"It would be far better, bhante, for one to use a dwelling given out of faith by affluent khattiyas, brahmins, or householders. It would be painful if a strong man were to grab one, turn one upside down, and throw one into a hot copper cauldron—burning, blazing, and glowing—so that while one is boiling there in a swirl of froth, one sometimes rises, sometimes sinks, and sometimes is swept across."

"I inform you, bhikkhus, I declare to you that for an immoral man of bad character—one of impure and suspect behavior, secretive in his actions, not an ascetic though claiming to be one, not a celibate though claiming to be one, inwardly rotten, corrupt, depraved—it would be far better for a strong man to grab him, turn him upside down, and throw him into a hot copper cauldron—burning, blazing, and glowing—so that while he is boiling there in a swirl of froth, he sometimes rises, sometimes sinks, and sometimes is swept across. For what reason? Because on that account he might undergo death or deadly pain, but for that reason he would not, with the breakup of the body, after death, be reborn in the plane of misery, in a bad destination, in the lower world, in hell. But when that immoral man ... uses a dwelling given out of faith by affluent khattiyas, brahmins, or householders, this leads to his harm and suffering for a long time. With the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell.

"Therefore, bhikkhus, you should train yourselves thus: 'When we use robes, almsfood, lodgings, and medicines and provisions for the sick, these services that [others] provide for us will be of great fruit and benefit to them, and this going forth of ours will not be barren, but fruitful and fertile.' Thus should you train yourselves. Considering your own good, bhikkhus, it is enough to strive for the goal with heedfulness; considering the good of others, [135] it is enough to strive for the goal with heedfulness; considering the good of both, it is enough to strive for the goal with heedfulness."¹⁴³

This is what the Blessed One said. Now while this exposition was being spoken, sixty bhikkhus vomited hot blood. Sixty bhikkhus gave up the training and returned to the lower life, saying: "It is difficult to do, Blessed One, very difficult to do." And the minds of sixty bhikkhus were liberated from the taints by non-clinging.¹⁴⁴

¹⁴³ See SN 12:22, ll 29,16–21.

¹⁴⁴ Mp, commenting on 1:53, discusses this passage more fully as follows: "Those bhikkhus who vomited hot blood had committed *pārājika* offenses. Those who returned to lay life had been going around violating the lesser and minor training rules. And those who attained arahantship had purified their behavior. The Teacher's discourse was fruitful for all three. [Question:] Granted it was fruitful for those who attained arahantship, how was it fruitful for the others? [Reply:] Because if they had not heard this discourse, [the first kind] would have become heedless and would not have been able to abandon their condition. Their evil behavior would have increased and dragged them down to the realms of misery. But when they heard this discourse, they were filled with a sense of urgency. Having abandoned their condition, some became *sāmaṇeras* (novices), fulfilled the ten precepts, applied themselves to careful attention, and became stream-enterers, once-returners, or non-returners, while some were reborn in the

73 (9) Sunetta

(1) "Bhikkhus, in the past there was a teacher named Sunetta, the founder of a spiritual sect, one without lust for sensual pleasures.¹⁴⁵ The teacher Sunetta had many hundreds of disciples to whom he taught a Dhamma for companionship with the brahmā world. When he was teaching such a Dhamma, those who did not place confidence in him were, with the breakup of the body, after death, reborn in the plane of misery, in a bad destination, in the lower world, in hell; but those who placed confidence in him were reborn in a good destination, in a heavenly world.

"In the past, bhikkhus, (2) there was a teacher named Mūgapakkha ... (3) there was a teacher named Aranemi ... (4) there was a teacher named Kuddāla ... (5) there was a teacher named Hatthipāla ... (6) there was a teacher named Jotipāla ... (7) there was a teacher named Araka, the founder of a spiritual sect, one without lust for sensual pleasures. The teacher Araka had many hundreds of disciples to whom he taught a Dhamma for companionship with the brahmā world. When he [136] was teaching such a Dhamma, those who did not place confidence in him were, with the breakup of the body, after death, reborn in the plane of misery, in a bad destination, in the lower world, in hell; but those who placed confidence in him were reborn in a good destination, in a heavenly world.

"What do you think, bhikkhus? These seven teachers were founders of spiritual sects, men without lust for sensual pleasures who had retinues of many hundreds of disciples. If, with a mind of hatred, one had insulted and reviled them and their communities of disciples, wouldn't one have generated much demerit?"

"Yes, bhante."

deva world. Thus it was fruitful even for those who had committed *pārājikas*. If the others had not heard this discourse, as time went on, they would have gradually committed *saṅghādisesa*s and *pārājikas*. They would have been reborn in the realms of misery and experienced great suffering. But having heard it, thinking that they could not fulfill the practice all their lives, they gave up the training and returned to lay life. They became settled in the three refuges, observed the five precepts, fulfilled the duty of a lay follower, and became stream-enterers, once-returners, or non-returners, while some were reborn in the deva world. Thus the discourse was fruitful for them, too."

¹⁴⁵ As at 6:54, where, however, the chain of past teachers ends at Jotipāla. See too 7:66, where Sunetta alone is mentioned.

"If, with a mind of hatred, one had insulted and reviled these six teachers together with their communities of disciples, one would have generated much demerit. But if, with a mind of hatred, one reviles and abuses a single person accomplished in view, one generates even more demerit. For what reason? I say, bhikkhus, there is no injury against outsiders like that against [your] fellow monks.¹⁴⁶ Therefore, bhikkhus, you should train yourselves thus: 'We will not let hatred toward our fellow monks arise in our minds.' Thus, bhikkhus, should you train yourselves."

74 (10) Araka

"Bhikkhus, in the past there was a teacher named Araka, the founder of a spiritual sect, one without lust for sensual pleasures. The teacher Araka had many hundreds of disciples to whom he taught such a Dhamma as this: 'Brahmins, short is the life of human beings, limited and fleeting; it has much suffering, much misery. One should wisely understand this. [137] One should do what is wholesome and lead the spiritual life; for none who are born can escape death.'

(1) "Just as a drop of dew on the tip of a blade of grass will quickly vanish at sunrise and will not last long, so too, brahmins, human life is like a drop of dew. It is limited and fleeting; it has much suffering, much misery. One should wisely understand this. One should do what is wholesome and lead the spiritual life; for none who are born can escape death.

(2) "Just as, when thick drops of rain are pouring down, a water bubble will quickly vanish and will not last long, so too, brahmins, human life is like a water bubble. It is limited ... for none who are born can escape death.

(3) "Just as a line drawn on water with a stick will quickly vanish and will not last long, so too, brahmins, human life is like a line drawn on water with a stick. It is limited ... for none who are born can escape death.

(4) "Just as a river flowing down from a mountain, going a long distance, with a swift current, carrying along much flotsam, will not stand still for a moment, an instant, a

¹⁴⁶ I read with Be, Ee *yathā 'maṃ sabrahmacārīsu*, as against Ce *yathā amhaṃ sabrahmacārīsu*. Ce has *yathā 'maṃ* in the parallel at 6:54. See too Sixes <nn. 114-16>.

second, but will rush on, swirl, and flow forward, so too, brahmins, human life is like a mountain stream. It is limited ... for none who are born can escape death.

(5) "Just as a strong man might form a lump of spittle at the tip of his tongue and spit it out without difficulty, so too, brahmins, human life is like a lump of spittle. It is limited ... for none who are born can escape death.

(6) "Just as [138] a piece of meat thrown into an iron pan heated all day will quickly vanish and will not last long, so too, brahmins, human life is like this piece of meat. It is limited ... for none who are born can escape death.

(7) "Just as, when a cow to be slaughtered is being led to the slaughterhouse, whatever leg she lifts, she is close to slaughter, close to death, so too, brahmins, human life is like a cow doomed to slaughter. It is limited and fleeting; it has much suffering, much misery. One should wisely understand this. One should do what is wholesome and lead the spiritual life; for none who are born can escape death.'

"But at that time, bhikkhus, the human life span was 60,000 years, and girls were marriageable at the age of five hundred. At that time, people had but six afflictions: cold, heat, hunger, thirst, excrement, and urine. Though people had such long life spans and lived so long, and though their afflictions were so few, still, the teacher Araka gave his disciples such a teaching: 'Brahmins, short is the life of human beings ... for none who are born can escape death.'

"But nowadays, bhikkhus, one could rightly say: 'Short is the life of human beings, limited and fleeting; it has much suffering, much misery. One should wisely understand this. One should do what is wholesome and lead the spiritual life; for none who are born can escape death.' For today one who lives long lives for a hundred years or a little more. And when living for a hundred years, one lives just for three hundred seasons: a hundred winters, a hundred summers, and a hundred rains. When living for three hundred seasons, one lives just for twelve hundred months: four hundred [139] winter months, four hundred summer months, and four hundred months of the rains. When living for twelve hundred months, one lives just for twenty-four hundred fortnights: eight hundred fortnights of winter, eight hundred fortnights of summer, and eight hundred fortnights of the rains.

"And when living for twenty-four hundred fortnights, one lives just for 36,000 nights: 12,000 nights of winter, 12,000 nights of summer, and 12,000 nights of the rains.¹⁴⁷ And when living for 36,000 nights, one eats just 72,000 meals: 24,000 meals in winter, 24,000 in summer, and 24,000 in the rains. And this includes the taking of mother's milk and the [times when there are] obstacles to meals. These are the obstacles to meals: one who is angry¹⁴⁸ does not eat a meal; one in pain does not eat a meal; one who is ill does not eat a meal; one observing the *uposatha* does not eat a meal; and when not obtaining [food] one does not eat a meal.

"Thus, bhikkhus, for a human being with a life span of a hundred years, I have reckoned his life span, the limit of his life span, the number of seasons, years, months, and fortnights [in his life]; the number of his nights, days,¹⁴⁹ and meals, and the obstacles to meals. Whatever, bhikkhus, should be done by a compassionate teacher out of compassion for his disciples, seeking their welfare, that I have done for you. These are the feet of trees, these are empty huts. Meditate, bhikkhus, do not be heedless. Do not have cause to regret it later. This is our instruction to you." [140]

III. The Discipline

75 (1) An Expert in the Discipline (1)

"Bhikkhus, possessing seven qualities, a bhikkhu is an expert in the discipline. What seven?

"(1) He knows what is an offense. (2) He knows what is not an offense. (3) He knows what is a light offense. (4) He knows what is a grave offense. (5) He is virtuous; he dwells restrained by the Pātimokkha, possessed of good conduct and resort, seeing danger in minute faults. Having undertaken the training rules, he trains in them. (6) He is one who gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are pleasant dwellings in this very life. (7) With the destruction of the

¹⁴⁷ The text uses *ratti*, "night" as the reckoning for a 24-hour period, as is common in Buddhist canonical literature.

¹⁴⁸ Reading with Ce, Ee *kupito*, as against Be *kapimiddho*, "monkey sleep."

¹⁴⁹ I follow Ce, Be, which read *rattipi saṅkhātā, divāpi saṅkhātā*.

taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it.

"Possessing these seven qualities, a bhikkhu is an expert in the discipline."

76 (2) An Expert in the Discipline (2)

"Bhikkhus, possessing seven qualities, a bhikkhu is an expert in the discipline.

What seven?

"(1) He knows what is an offense. (2) He knows what is not an offense. (3) He knows what is a light offense. (4) He knows what is a grave offense. (5) Both Pātimokkhas have been well transmitted to him in detail, well analyzed, well mastered, well determined in terms of the rules and their detailed explication.¹⁵⁰ (6) He is [141] one who gains at will ... the four jhānas.... (7) With the destruction of the taints, he has realized for himself with direct knowledge ... the taintless liberation of mind, liberation by wisdom ... he dwells in it.

"Possessing these seven qualities, a bhikkhu is an expert in the discipline."

77 (3) An Expert in the Discipline (3)

"Bhikkhus, possessing seven qualities, a bhikkhu is an expert in the discipline.

What seven?

"(1) He knows what is an offense. (2) He knows what is not an offense. (3) He knows what is a light offense. (4) He knows what is a grave offense. (5) He is one who is firm in the discipline, immovable. (6) He is one who gains at will ... the four jhānas.... (7)

¹⁵⁰

Sp IV 790,12-20: "In detail means together with both Vibhaṅgas. *Well transmitted* means transmitted well. To show how they have been 'well transmitted,' it is said, 'well analyzed' and so forth. *Well analyzed* means that each term is analyzed without confusion or fault. *Well mastered* means made familiar, coming up in recitation. *Well determined in terms of rule* means determined well in terms of the rule to be cited from the Khandhakas and Parivāra; *well determined in terms of detailed explication* means well determined, flawless, without error in wording through the completeness of words and terms." (Tattha **vitthārenā** ti ubhatovibhaṅgena saddhiṃ. **Svāgatānī** ti suṭṭhu āgatāni. Yathā āgatāni pana svāgatāni honti, taṃ dassetuṃ "suvibhattānī"ti ādi vuttaṃ. Tattha **suvibhattānī** ti suṭṭhu vibhattāni padapaccābhaṭṭhasaṅkaradosavirahitāni. **Suppavattīnī** ti paguṇāni vācuggatāni. **Suvinicchitāni** suttaso ti khandhakapariwārato āharitabbasuttavasena suṭṭhu vinicchitāni. **Anubyañjanaso** ti akkharapada-pāripūriyā ca suvinicchitāni akhaṇḍāni aviparītakkarāni.)

With the destruction of the taints, he has realized for himself with direct knowledge ... the taintless liberation of mind, liberation by wisdom ... he dwells in it.

"Possessing these seven qualities, a bhikkhu is an expert in the discipline."

78 (4) An Expert in the Discipline (4)

"Bhikkhus, possessing seven qualities, a bhikkhu is an expert in the discipline. What seven?

"(1) He knows what is an offense. (2) He knows what is not an offense. (3) He knows what is a light offense. (4) He knows what is a grave offense. (5) He recollects his manifold past abodes, that is, one birth, two births ... [as in 6:2 §4] ... he recollects his manifold past abodes with their aspects and details. (6) With the divine eye, which is purified and surpasses the human ... [as in 6:2 §5] ... he understands how beings fare on in accordance with their kamma. (7) With the destruction of the taints, he has realized for himself with direct knowledge ... the taintless liberation of mind, liberation by wisdom ... he dwells in it.

"Possessing these seven qualities, a bhikkhu is an expert in the discipline." [142]

79 (5) An Expert in the Discipline Is Resplendent (1)

"Bhikkhus, possessing seven qualities, an expert in the discipline is resplendent. What seven? ... [As in 7:75.] ... Possessing these seven qualities, an expert in the discipline is resplendent."¹⁵¹

80 (6) An Expert in the Discipline Is Resplendent (2)

¹⁵¹ I follow Be in reading simply *vinayadharo* rather than *bhikkhu vinayadharo* in **7:79–82**. Ce has *bhikkhu vinayadharo* in **7:79** and **7:80**, opening statement, and just *vinayadharo* in **7:80**, closing statement, and in **7:81–82**. Ee has *bhikkhu vinayadharo* in **7:79** (= Ee lxxv) and just *vinayadharo* in **7:80–82** (= Ee lxxvi–lxxviii).

"Bhikkhus, possessing seven qualities, an expert in the discipline is resplendent. What seven? ... [As in 7:76.] ... Possessing these seven qualities, an expert in the discipline is resplendent."

81 (7) An Expert in the Discipline Is Resplendent (3)

"Bhikkhus, possessing seven qualities, an expert in the discipline is resplendent. What seven? ... [As in 7:77.] ... [143] Possessing these seven qualities, an expert in the discipline is resplendent."

82 (8) An Expert in the Discipline Is Resplendent (4)

"Bhikkhus, possessing seven qualities, an expert in the discipline is resplendent. What seven? ... [As in 7:78.] ... Possessing these seven qualities, an expert in the discipline is resplendent."

83 (9) The Teaching

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

"Upāli, those things which you might know thus: 'These things do not lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna,' you should definitely recognize: 'This is not the Dhamma; this is not the discipline; this is not the teaching of the Teacher.' But those things which you might know thus: 'These things lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna,' you should definitely recognize: 'This is the Dhamma; this is the discipline; this is the teaching of the Teacher.'" [144]

84 (10) Settlement

"Bhikkhus, there are these seven principles for the settlement of disciplinary issues, for settling and pacifying any disciplinary issues that may arise. What seven?

"(1) Removal by presence may be applied;¹⁵² (2) removal by memory may be applied; (3) removal on account of past insanity may be applied; (4) the acknowledgement of an offense may be applied; (5) the majority opinion may be applied; (6) a charge of aggravated misconduct may be applied; and (7) covering over with grass may be applied.¹⁵³

"There are, bhikkhus, these seven principles for the settlement of disciplinary issues, for settling and pacifying any disciplinary issues that may arise."

IV. An Ascetic¹⁵⁴

85 (1) A Bhikkhu

"Bhikkhus, it is through the breaking of seven things that one is a bhikkhu.¹⁵⁵ What seven? Personal-existence view is broken; doubt is broken; wrong grasp of behavior and observances is broken; lust is broken; hatred is broken; delusion is broken; conceit is broken. It is through the breaking of these seven things that one is a bhikkhu."

86 (2) An Ascetic

"Bhikkhus, it is through the pacifying of seven things that one is an ascetic...."¹⁵⁶

¹⁵² *Sammukhāvinaya*. In view of the detailed explanation at [Vin II 93,32–100,6](#), the rendering in MLDB 855–56, "removal by confrontation," is not satisfactory.

¹⁵³ For details on these principles their applications, see [MN 104.13–20](#), [II 247–50](#); [Vin II 73–104](#); [Ṭhānissaro 2007a:546–61](#).

¹⁵⁴ Ee does not count this as a separate *vagga* but treats it as the beginning of the repetition series.

¹⁵⁵ A pun is involved here, evident in the Pāli: *bhinnattā bhikkhu hoti*. Puns also explain the word derivations in the following suttas, for example, *samitattā samaṇo hoti*, and *bāhitattā brāhmaṇo hoti*. These puns are purely "pedagogical" and not etymologically cogent.

¹⁵⁶ Each of the suttas in this series is abridged in the Pāli, but it is clear that each should be expanded by way of the seven factors mentioned in **4:85**.

87 (3) A Brahmin

"Bhikkhus, it is through the expulsion [of seven things] that one is a brahmin...."

88 (4) A Scholar

"Bhikkhus, it is because of the streaming away [of seven things] that one is a scholar...."

89 (5) Washed

"Bhikkhus, it is because of the washing away [of seven things] that one is washed...." [145]

90 (6) A Master of Vedic Knowledge

"Bhikkhus, it is because one has the knowledge [of seven things] that one is a master of Vedic knowledge...."

91 (7) A Noble One

"Bhikkhus, it is through the foe-slaying [of seven things] that one is a noble one...."¹⁵⁷

92 (8) An Arahant

"Bhikkhus, it is through the remoteness [of seven things] that one is an arahant."¹⁵⁸
What seven? Personal-existence view is remote; doubt is remote; wrong grasp of behavior and observances is remote; lust is remote; hatred is remote; delusion is remote;

¹⁵⁷ I read with Ee *arīhatattā*. Ce has *arahattā*, Be *ārakattā* (as all three eds. read in the next sutta).

¹⁵⁸ *Ārakattā arahā hoti*.

conceit is remote. It is through the remoteness of these seven things that one is an arahant."

93 (9) Character (1)

"Bhikkhus, there are these seven who are not of good character. What seven? One without faith, one without a sense of moral shame, one without moral dread, one of little learning, one who is lazy, one who is muddle-minded, and one who is unwise. These are the seven who are not of good character."

94 (10) Character (2)

"Bhikkhus, there are these seven who are of good character. What seven? One endowed with faith, one with a sense of moral shame, one with moral dread, one who is learned, one who is energetic, one who is mindful, and one who is wise. These are the seven who are of good character."

V. Worthy of Gifts

95 (1) Contemplating Impermanence in the Eye¹⁵⁹

"Bhikkhus, there are these seven kinds of persons who are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What seven?

(1) "Here, bhikkhus, some person dwells contemplating impermanence in the eye, perceiving impermanence, experiencing impermanence, constantly, continuously, and uninterruptedly focusing on it with the mind, fathoming it with wisdom. With the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; [146] and having entered upon

¹⁵⁹ No edition has an *uddāna* verse for this *vagga*. From this point on Be stops giving individual titles to the suttas, as Ee had done earlier. I base the titles on Ce, which does not, however, have an *uddāna* verse.

it, he dwells in it. This is the first kind of person worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world.

(2) "Again, some person dwells contemplating impermanence in the eye, perceiving impermanence, experiencing impermanence, constantly, continuously, and uninterruptedly focusing on it with the mind, fathoming it with wisdom. For him the exhaustion of the taints and the exhaustion of life occur simultaneously. This is the second kind of person worthy of gifts....

(3) "Again, some person dwells contemplating impermanence in the eye, perceiving impermanence, experiencing impermanence, constantly, continuously, and uninterruptedly focusing on it with the mind, fathoming it with wisdom. With the utter destruction of the five lower fetters, he becomes an attainer of nibbāna in the interval. This is the third kind of person worthy of gifts....

(4) "Again, some person dwells contemplating impermanence in the eye, perceiving impermanence, experiencing impermanence, constantly, continuously, and uninterruptedly focusing on it with the mind, fathoming it with wisdom. With the utter destruction of the five lower fetters, he becomes an attainer of nibbāna upon landing. This is the fourth kind of person worthy of gifts....

(5) "Again, some person dwells contemplating impermanence in the eye, perceiving impermanence, experiencing impermanence, constantly, continuously, and uninterruptedly focusing on it with the mind, fathoming it with wisdom. With the utter destruction of the five lower fetters, he becomes an attainer of nibbāna without exertion. This is the fifth kind of person worthy of gifts....

(6) "Again, some person dwells contemplating impermanence in the eye, perceiving impermanence, experiencing impermanence, constantly, continuously, and uninterruptedly focusing on it with the mind, fathoming it with wisdom. With the utter destruction of the five lower fetters, he becomes an attainer of nibbāna through exertion. This is the sixth kind of person worthy of gifts....

(7) "Again, some person dwells contemplating impermanence in the eye, perceiving impermanence, experiencing impermanence, constantly, continuously, and uninterruptedly focusing on it with the mind, fathoming it with wisdom. With the utter

destruction of the five lower fetters, he becomes one bound upstream, heading toward the Akaniṭṭha realm. This is the seventh kind of person worthy of gifts....

"These, bhikkhus, are the seven kinds of persons who are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world."

96 (2)–102 (8) Contemplating Suffering in the Eye, Etc.

"Bhikkhus, there are these seven kinds of persons who are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What seven?

"Here, bhikkhus, some person (96) dwells contemplating suffering in the eye ... (97) ... dwells contemplating non-self in the eye ... (98) ... dwells contemplating destruction in the eye ... (99) ... dwells contemplating vanishing in the eye ... (100) ... dwells contemplating fading away in the eye ... (101) ... dwells contemplating cessation in the eye ... (102) ... dwells contemplating relinquishment in the eye ...

103 (9)–622 (520) Impermanence in the Ear, Etc.

(103)–(190) "... Here some person dwells contemplating impermanence in the ear ... the nose ... the tongue ... the body ... the mind ... in forms ... sounds ... odors ... tastes ... [147] tactile objects ... mental phenomena ...

(191)–(238) "... in eye-consciousness ... ear-consciousness ... nose-consciousness ... tongue-consciousness ... body-consciousness ... mind-consciousness ...

(239)–(286) "... in eye-contact ... ear-contact ... nose-contact ... tongue-contact ... body-contact ... mind-contact ...

(287)–(334) "... in feeling born of eye-contact ... feeling born of ear-contact ... feeling born of nose-contact ... feeling born of tongue-contact ... feeling born of body-contact ... feeling born of mind-contact ...

(335)–(382) “... in perception of forms ... perception of sounds ... perception of odors ... perception of tastes ... perception of tactile objects ... perception of mental phenomena ...

(383)–(430) “... in volition regarding forms ... volition regarding sounds ... volition regarding odors ... volition regarding tastes ... volition regarding tactile objects ... volition regarding mental phenomena ...

(431)–(478) “... in craving for forms ... craving for sounds ... craving for odors ... craving for tastes ... craving for tactile objects ... craving for mental phenomena ...

(479)–(526) “... in thought about forms ... thought about sounds ... thought about odors ... thought about tastes ... thought about tactile objects ... thought about mental phenomena ...

(527)–(574) “... in examination of forms ... examination of sounds ... examination of odors ... examination of tastes ... examination of tactile objects ... examination of mental phenomena ...

(575)–(614) “... Here some person dwells contemplating impermanence in the form aggregate ... the feeling aggregate ... the perception aggregate ... the volitional activities aggregate ... the consciousness aggregate ... dwells contemplating suffering ... dwells contemplating non-self ... dwells contemplating destruction ... dwells contemplating vanishing ... dwells contemplating fading away ... dwells contemplating cessation ... dwells contemplating relinquishment ...” [148]

VI. Lust, Etc., Repetition Series¹⁶⁰

615 (1)

"Bhikkhus, for direct knowledge of lust, seven things are to be developed. What seven? The enlightenment factor of mindfulness, the enlightenment factor of

¹⁶⁰ Neither Ce nor Ee numbers this series. Be numbers it 11, continuing the consecutive numbering scheme used for the *vaggas*. I have numbered it as if it were a sixth chapter in this set of fifty. Ce numbers the suttas in the series from 1–510. Be numbers the suttas in continuation with those in the entire *nipāta*, from 623 to 1132. I follow the sutta numbering of Be.

discrimination of phenomena, the enlightenment factor of energy, the enlightenment factor of rapture, the enlightenment factor of tranquility, the enlightenment factor of concentration, and the enlightenment factor of equanimity. For direct knowledge of lust, these seven things are to be developed."

616 (2)

"Bhikkhus, for direct knowledge of lust, seven things are to be developed. What seven? The perception of impermanence, the perception of non-self, the perception of unattractiveness, the perception of danger, the perception of abandoning, the perception of dispassion, the perception of cessation. For direct knowledge of lust, these seven things are to be developed."

617 (3)

"Bhikkhus, for direct knowledge of lust, seven things are to be developed. What seven? The perception of unattractiveness, the perception of death, the perception of the repulsiveness of food, the perception of non-delight in the entire world, the perception of impermanence, the perception of suffering in the impermanent, and the perception of non-self in what is suffering. For direct knowledge of lust, these seven things are to be developed."

618 (4)–644 (30)

"Bhikkhus, for full understanding of lust ... for the utter destruction ... for the abandoning ... for the destruction ... for the vanishing ... for the fading away ... for the cessation ... for the giving up ... for the relinquishment of lust ... these seven things are to be developed."

645 (31)–1124 (510)

"Bhikkhus, for direct knowledge ... for full understanding ... for the utter destruction ... for the abandoning ... for the destruction ... for the vanishing ... for the fading away ... for the cessation ... for the giving up ... for the relinquishment of hatred ... of delusion ... of anger ... of hostility ... of denigration ... of insolence ... of envy ... of miserliness ... of deceitfulness ... of craftiness ... of obstinacy ... of rivalry ... of conceit ... of arrogance ... of intoxication ... of heedlessness ... these seven things are to be developed." [149]

This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One's statement.

The Book of the Sevens is finished.